resembling a snake. That dart decked with gold, shot by the son of Pandu, piercing through Kritavarman's right arm, entered the earth. Meanwhile, Pritha's son, taking up his formidable bow, shrouded the son of Hridika with showers of straight shafts. Then brave Kritavarman, that great carwarrior among the Vrishnis, within less than the twinkling of an eve, made Yudhishthira steedless and driverless and carless. Thereupon, the eldest son of Pandu took up a sword and a shield. Then he, of Madhu's race, cut off both those weapons in that battle. Yudhishthira then, taking up a fierce lance, equipped with a gold-decked staff, quickly sped it, in that battle, at the illustrious son of Hridika. Hridika's son, however, smiling the while, and displaying great lightness of hand, cut off into two fragments that lance hurled from the arms of Yudhishthira, as it coursed impetuously towards him. He then covered the son of Dharma with a hundred arrows in that encounter. Excited with wrath, he then cut off the latter's coat of mail with showers of shafts. Yudhishthira's armour, decked with gold, cut off by Hridika's son with his shafts, dropped down from his body, O king, like a cluster of stars dropping down from the firmament. His armour cut off, himself deprived of car and afflicted with the shafts of Kritavarman, Dharma's son, Yudhishthira, quickly retreated from battle. The mighty car-warrior Kritavarman, then, having vanquished Yudhishthira, the son of Dharma, once more began to protect the wheel of Drona's car."

SECTION 165

"Sanjaya said, 'Bhuri, O king, in that battle, resisted that foremost of car-warriors, viz., the grandson of Sini, who advanced like an elephant towards a lake full of water. The Satyaki, excited with wrath, pierced his foe in chest with five keen shafts. At this, the latter's blood began to flow. The Kuru warrior in that encounter similarly pierced with great speed the grandson of Sini, that hero difficult of defeat in battle, with ten shafts in the chest. Those warriors, drawing their bows to their fullest stretch, and with eyes red in wrath, began, O king, to mangle each other in that combat. The arrowy downpours of those two warriors, both, excited with rage and resembling Death himself or the sun scattering his rays, were exceedingly terrible. Shrouding each other with shafts, each staved before the other in that battle. For a short while that battle proceeded equally. Then, O king, the grandson of Sini, excited with rage and smiling the while, cut off the bow of the illustrious Kuru warrior in that battle. Having cut off his bow, Satyaki quickly pierced him in the chest with nine keen arrows and addressing him, said, 'Wait! Wait!' That scorcher of foes deeply pierced his mighty foe, quickly took up another bow and pierced the Satwata warrior in return. Having pierced the Satwata hero with three shafts, O monarch, Bhuri, then, smiling the while, cut off his foe's bow with a sharp and broad-headed shaft. His bow being cut off, Satyaki, O king, maddened with rage, hurled an impetuous dart at the broad chest of Bhuri. Pierced with that dart Bhuri fell down from his excellent car covered with blood, like the sun dropping down from the firmament. Beholding him thus slain, the mighty car-warrior Aswatthaman, O Bharata, rushed impetuously against grandson of Sini. Having addressed Satyaki, O king, saying, 'Wait, Wait,' he shrouded him with showers of shafts, like the clouds pouring torrents of rain on the crest of Merit. Beholding him rushing towards the car of Sini's grandson, the mighty car-warrior Ghatotkacha, O king, uttering a loud roar, addressed saying, Wait, Wait, O son of Drona! Thou shalt not escape from me with life. I will presently slay thee like the six-faced (Karttikeya) slaying (the Asura) Mahisha. I shall today, on the field, purge thy heart of all desire of battle.' Having said these words, that slayer of hostile heroes, viz., the Rakshasa (Ghatotkacha), with eyes red like copper in wrath, rushed furiously against the son of Drona, like a lion rushing against a prince of elephants. And Ghatotkacha sped at his foe shafts of the measure of the Aksha of a car, and covered that bull among car-warriors therewith, like clouds pouring torrents of rain. With his own shafts resembling snakes of virulent poison, Drona's son, however, in that battle. quickly dispelled that arrowy shower before it could reach him. He then pierced that chastiser of foes, viz., Ghatotkacha, that prince of the Rakshasas, with hundreds of keen and swiftcoursing arrows, all capable of penetrating into the very vitals. Thus pierced with those shafts by Aswatthaman, that Rakshasas, on the field of battle, looked beautiful, O monarch, like a porcupine with quills erect on its body. Then the valiant son of Bhimasena, filled with rage, mangled the son of Drona with many fierce arrows, whizzing through the air with the roar of thunder. And he rained on Aswatthaman a perfect shower of arrows of diverse kinds; some, equipped with heads like razors; some, shaped as the crescent; some, only pointed; some, frog-faced; some, with heads resembling the boar's ear; some, barbed; and some of other species. Like the wind dispersing mighty masses of clouds, Drona's son, O king, without his senses being agitated, destroyed with his own terrible arrows, inspired by mantras with the force of celestial weapons, that fierce, unbearable and unrivalled shower of weapons, whose sound resembled the roar of thunder, and

which fell incessantly upon him. It seemed then that another encounter was taking place in the welkin between weapons (as the combatants), which was terrible, and which, O king, filled the warriors with awe. With the sparks all around, generated by the clash of the weapons, shot by those two warriors, the welkin looked beautiful as illumined by myriads of fire-flies in the evening. Drona's son then, filling all the points of the compass with his shafts, shrouded the Rakshasa himself. for doing what was agreeable to thy sons. Then commenced a battle once more between Drona's son and the Rakshasa on that night of thick darkness, which resembled the encounter between Sakra and Prahlada. Then Ghatotkacha, filled with rage, struck Drona's son, in that battle, on the chest with ten shafts, each resembling the Yuga-fire, Deeply pierced the Rakshasa, the mighty son of Drona began to tremble in that battle like a tall tree shaken by the wind. Supporting himself by holding the flagstaff, he swooned away. Then all thy troops, O king, uttered cries of Oh and Alas. Indeed, O monarch, all thy warriors then regarded Drona's son as slain. Beholding Aswatthaman in that plight, the Panchalas and the Srinjavas in that battle uttered leonine roars. Then that crusher of foes, viz., the mighty car-warrior Aswatthaman. recovering his senses, forcibly drawing the bow with his left hand, stretching the bowstring to his ear, quickly shot a terrible shaft resembling the rod of Yama himself, aiming at Ghatotkacha. That excellent shafts, fierce and equipped with golden wings, piercing through the chest of the Rakshasa, entered the earth, O king. Deeply pierced, O monarch, by Drona's son who was proud of his prowess in battle, that prince of Rakshasas, endued with great strength, sat down on the terrace of his car. Beholding Hidimva's son deprived of his senses, his charioteer, inspired with fear, speedily removed him from the field, bearing him away from the presence of Drona's son. Having pierced that prince of Rakshasas, viz., Ghatotkacha, in that encounter thus, Drona's son, that mighty car-warrior, uttered a loud roar. Worshipped by thy sons as also by all thy warriors, O Bharata, Aswatthaman's body blazed up like the midday sun.

'As regards Bhimasena who was battling in from of Drona's cal king Duryodhana himself pierced him with many whetted shafts. Bhimasena, however, O Bharata, pierced him in return with nine arrows. Durvodhana, then, pierced Bhimasena with twenty arrows. Covered with each other's arrows on the field of battle, those two warriors looked like the sun and the moon covered with clouds in the firmament. Then king Duryodhana, O chief of Bharatas, pierced Bhima with five winged arrows and said, 'Wait!' Bhima then, cutting off his bow as also his standard with keen shafts, pierced the Kuru king himself with ninety straight arrows. Then, Duryodhana filled with rage, taking up a more formidable bow, O chief of the Bharatas, afflicted Bhimasena, at the van of battle, with many whetted shafts, in the very sight of all the bowmen. Baffling those shafts shot from Duryodhana's bow, Bhima pierced the Kuru king with five and twenty short arrows. Duryodhana then, O sire, excited with wrath, cut off Bhimasena's bow with a razor-faced arrow and pierced Bhima himself with ten shafts in return. Then the mighty Bhimasena, taking up another bow, quickly pierced the king with seven keen shafts. Displaying great lightness of hand, Duryodhana cut off even that bow of Bhima. The second, the third, the fourth, and the fifth, bow that Bhima took up were similarly cut off. Indeed, O king, thy son, proud of his prowess and desirous of victory, cut off Bhima's bow as soon as the latter took up one. Seeing his bows repeatedly cut off, Bhima then hurled, in that battle, a dart made wholly of iron and hard as the thunder. That dart blazing as a flame of fire, resembled the sister of Death. The Kuru king, however, in the very sight of all the warriors and before the eyes of Bhima himself, cut in three fragments that dart, which coursed towards him through the welkin with the splendour of fire and dividing it, as it were by a straight line such as is visible on the head of a woman parting her tresses. Then Bhima, O king, whirling his heavy and blazing mace, hurled it with great force at the car of Duryodhana. That heavy mace speedily crushed the steeds, the driver, and the car also, of thy son in that encounter. Thy son, then, O monarch, afraid of Bhima and shrinking within the narrowest compass, ascended another car, viz., that of the illustrious Nandaka. Then Bhima, regarding Suyodhana to have been slain amid the darkness of that night, uttered a loud leonine roar challenging the Kauravas. Thy warriors regarded the king to be slain. All of them uttered loud cries of Oh and Alas. Hearing the wails of the affrighted warriors and the roars of the high souled Bhima, O king, king Yudhishthira also regarded Suyodhana to have been slain. And the eldest son of Pandu, thereupon, rushed quickly to the spot where Vrikodara, the son of Pritha, was. And the Panchalas, the Srinjayas, the Matsyas, the Kaikeyas, and the Chedis, speedily advanced, with all their might against Drona from desire of slaving him. There also occurred a dreadful battle between Drona and the enemy. And the combatants of both sides were enveloped in thick gloom and struck and slew one another'."

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SECTION 166

'Sanjaya said, 'Karna, the son of Vikartana*, O king, resisted the mighty car-warrior Sahadeva in that battle, who advanced from desire of getting at Drona. [* Vaikartana may also mean one who has peeled off his skin of natural armour. To preserve dramatic propriety, the Hindu commentators explain it in this sense when it occurs in any such passage, for the real origin of Karna, viz., his procreation by the deity of the sun, became known after his death.] Piercing the son of Radha with nine shafts, Sahadeva once more pierced that warrior with nine straight arrows. Karna then pierced Sahadeva in return with a hundred straight shafts, and displaying great lightness in hand, cut off the latter's stringed bow. Then the valiant son of Madri, taking up another bow, pierced Karna with twenty arrows. This feat of his seemed exceedingly wonderful. Then Karna, slaying Sahadeva's steeds with many straight shafts, speedily despatched the latter's driver with a broad-headed shaft, to Yama's abode. This carless Sahadeva then took up a sword and a shield. Even those weapons were cut off by Karna smiling the while. Then the mighty Sahadeva, in that encounter, sped towards the car of Vikartana's son, a heavy and terrible mace decked with gold. Karna, then with his shafts, quickly cut off that mace which hurled by Sahadeva, coursed towards him impetuously, and caused it to fall down on the earth. Beholding his mace cut off, Sahadeva quickly hurled a dart at Karna. That dart also was cut off by Karna. The son of Madri, then, quickly iumping down from his excellent car, and blazing with wrath upon beholding Karna stationed before him, took up a carwheel and hurled it at the son of Adhiratha. The Suta's son, however, with many thousands of arrows, cut off that wheel coursing towards him like the uplifted wheel of Death. When that wheel had been cut off, Sahadeva, O sire, aiming at Karna, hurled at him the shafts of his car, the traces of his steeds, the vokes of his cars, the limbs of elephants and steeds and dead human bodies. Karna cut off all these with his shafts. Seeing himself deprived of all weapons, Madri's son, Sahadeva, struck by Karna with many shafts, left the battle. Pursuing him for a while, the son of Radha, O bull of Bharata's race, smilingly addressed Sahadeva and said these cruel words, 'Do not. O hero, fight in battle with those that are superior to thee. Fight with thy equals, O son of Madri! Do not mistrust my words.' Then touching him with the horn of his bow, he once more said, 'Yonder, Arjuna is fighting resolutely with the Kurus in battle. Go there, O son of Madri, or return home if thou likest.' Having said those words, Karna, that foremost of car-warriors, smilingly proceeded on his car against the troops of the king of the Panchalas. The slaver of foes, that mighty car-warrior, devoted to truth, slew not the son of Madri although he had got the opportunity, recollecting the words of Kunti. Sahadeva, then, heartless and afflicted with arrows, and pierced with the wordy darts of Karna, no longer cherished any love for life. That mighty car-warrior then quickly ascended the car of Janamejaya, the illustrious prince of the Panchalas'

SECTION 167

"Sanjaya said, 'The ruler of the Madras shrouded on all sides, with clouds of shafts, Virata with his troops, who was proceeding quickly for getting at Drona. The battle that took place between those two great bowmen resembled, O king, that between Vala and Vasava in days of yore. The ruler of the Madras, O monarch, with great activity, struck Virata, that commander of a large division, with a hundred straight shafts. King Virata, in return, pierced the ruler of the Madras with nine keen arrows, and once more with three and seventy, and once again with a hundred. The ruler of the Madras, then, slaying the four steeds yoked unto Virata's car, cut down with a couple of shafts, the latter's umbrella and standard. Ouickly jumping down from that steedless car, the king stood, drawing his bow and shooting keen shafts. Beholding his brother deprived of his steeds, Satanika quickly approached him on his car in the very sight of all the troops. The ruler of the Madras, however, piercing the advancing Satanika with many shafts. despatched him to the abode of Yama. Upon the fall of the heroic Satanika, Virata, that commander of a large division, ascended the fallen hero's car, decked with standard and garlands, opening his eyes wide, and with prowess doubled by wrath, Virata quickly covered the car of the ruler of the Madras with winged arrows. The ruler of the Madras then, excited with rage, deeply pierced Virata, that commander of a large division, in the chest, with a hundred straight shafts. Deeply pierced by the mighty ruler of the Madras, that great car-warrior, viz., Virata, sat down on the terrace of his car and swooned away. His driver, then, beholding him mangled with shafts in that encounter, bore him away. Then that vast force, O Bharata, fled away on that night, oppressed by hundreds of arrows of Salya, that ornament of battle. Beholding the troops flying away, Vasudeva and Dhananjaya quickly advanced to that spot, O monarch, where Salya was stationed. Then that prince of the Rakshasas, viz., Alamvusha, O king, riding upon a foremost car, harnessed with eight steeds, having terrible-looking Pisachas of equine faces voked unto it, furnished with bloodred banners, decked with floral garlands made of black iron, covered with bear-skins, and possessing a tall standard over which perched a terrible, fierce-looking, and incessantly shrieking vulture, of spotted wings and wide-open eyes, proceeded against those advancing heroes. That Rakshasa, O king, looked beautiful like a loose heap of antimony, and he withstood the advancing Arjuna, like Meru withstanding a tempest, scattering showers of arrows, O monarch, upon Arjuna's head. The battle then that commenced between the Rakshasa and that human warrior, was exceedingly fierce. And it filled all the spectators there, O Bharata, with wonder. And it conduced to the joy also of vultures and crows, of ravens and owls and Kanakas and jackals. Arjuna struck Alamvusha with six shafts and then cut off his standard with ten sharp arrows. With a few other arrows, he cut off his driver, and with some others his Trivenu, and with one more, his bow, and with four others his four steeds. Alamvusha strung another bow, but that also Arjuna cut off in two fragments. Then, O bull of Bharata's race, Partha pierced that prince of the Rakshasas with four keen arrows. Thus pierced, the Rakshasas fled away in fear. Having vanquished him, Arjuna quickly proceeded towards the spot where Drona was, shooting as he went, many shafts, O king, at men, elephants, and steeds. Slaughtered O monarch, by the illustrious son of Pandu, the combatants fell down on the ground, like trees laid low by a tempest. Thus treated by the illustrious son of Pandu, all of them fled like a frightened herd of deer.'

SECTION 168

'Sanjaya said, 'Thy son, Chitrasena, O Bharata, resisted (Nakula's son) Satanika who was engaged in scorching thy host with his keen shafts. Nakula's son pierced Chitrasena with five arrows. The letter then pierced the former in return with ten whetted shafts. And once more Chitrasena, O monarch, in that battle, pierced Satanika in the chest with nine keen shafts. Then the son of Nakula with many straight shafts cut Chitrasena's armour from off his body. This feat of his seemed exceedingly wonderful. Divested of his armour, thy son, O king, looked exceedingly beautiful, like a snake, O monarch, having cast off his slough at the proper season. Then Nakula's son, with many keen shafts, cut off the struggling Chitrasena's standard, and then his bow, O monarch, in that encounter. His bow cut off in that combat, and deprived also of his armour, that mighty car-warrior, then, O king, took up another bow capable of piercing every foe. Then Chitrasena, that mighty car-warrior amongst the Bharata's, quickly pierced the son of Nakula with many straight arrows. Then mighty Satanika, excited with rage, O Bharata, slew the four steeds of Chitrasena and then his driver. The illustrious Chitrasena, endued with great strength, jumping down from that car, afflicted the son of Nakula with five and twenty arrows. Then Nakula's son with a crescentshaped arrow, cut off in that combat the gold-decked bow of Chitrasena while the latter was engaged in thus striking him. Bowless and carless and steedless and driverless. Chitrasena then quickly ascended the car of the illustrious son Hridika.

"Vrishasena, O king, rushed with great speed, scattering shafts in hundreds, against the mighty car-warrior Drupada, advancing at the head of his troops against Drona. Yajnasena, in that encounter pierced that mighty car-warrior, viz., the son of Karna in the arms and the chest, O lord, with sixty arrows. Vrishasena, then, excited with rage, quickly pierced Yajnasena, standing on his car, with many shafts in the centre of the chest. Those two warriors mangled by arrows, and with shafts sticking to their bodies, looked beautiful like a couple of porcupines* with their quills erect. [Porcupines, also known as "quill-pig," are large rodents with coats of blackand-white, sharp spines, or quills, that protect them against predation.] Bathed in blood in consequence of the wounds caused by those straight arrows of keen points and golden wings, they looked exceedingly beautiful in that dreadful encounter. Indeed, the spectacle they presented was that of a couple of beautiful and radiant Kalpa trees or of a couple of Kinsukas rich with their flowery burthens. Then Vrishasena, O king, having pierced Drupada with nine arrows, once more pierced him with seventy, and then again with three other arrows. Then shooting thousands of arrows, Karna's son, O monarch, looked beautiful in that battle, like a cloud pouring torrents of rain. Then Drupada, inflamed with wrath, cut off Vrishasena's bow into two fragments, with a broad-headed arrow, sharp and well-tempered. Taking, then, another golddecked bow that was new and strong, and drawing out of his quiver a strong, whetted, well-tempered, sharp and broadheaded arrow, and fixing it on his string, and carefully aiming it-at Drupada, he let it off with great force, inspiring all the Somakas with fear. That arrow, piercing through the breast of Drupada, fell on the surface of the earth. The king (of the Panchalas), then, thus pierced through with Vrishasena's arrow, swooned away. His driver, then, recollecting his own duty, bore him away from the field. After the retreat, O monarch, of that mighty car-warrior of the Panchalas, the (Kaurava) army, on that terrible night, rushed furiously against Drupada's troops whose coats of mail had been cut off by means of the arrows of the foe. In consequence of the

blazing lamps dropped by the combatants all around, the earth, O king, looked beautiful like the cloudless firmament bespangled with planets and stars. With the fallen Angadas of the combatants, the earth looked resplendent, O king, like a mass of clouds in the rainy season with flashes of lightning. Afflicted with the fear of Karna's son, the Panchalas fled away on all sides, like the Danavas from fear of Indra in the great battle of yore between the gods and the Asuras. Thus afflicted in battle by Vrishasena, the Panchalas and the Somakas, O monarch, illumined by lamps, looked exceedingly beautiful. Having vanquished them in battle, Karna's son looked beautiful like the son, O Bharata, when he reaches the meridian. Amongst all those thousands of kings of thy side and their the valiant Vrishasena then seemed to be the only resplendent luminary. Having defeated in battle many heroes and all the mighty car-warriors among the Somakas, he quickly proceeded, O king, to the spot where king Yudhishthira was stationed.

"Thy son Duhsasana proceeded against that mighty carwarrior, viz., Prativindhya, who was advancing (against Drona), scorching his foes in battle. The encounter that took place between them, O king, looked beautiful, like that of Mercury and Venus in the cloudless firmament. Duhsasana pierced Prativindhya, who was accomplishing fierce feats in battle, with three arrows on the forehead. Deeply pierced by that mighty bowman, thy son, Prativindhya, O monarch, looked beautiful like a crested hill. The mighty car-warrior Prativindhya, then, piercing Duhsasana with three arrows, once more pierced him with seven. Thy son, then, O Bharata, achieved there an exceedingly difficult feat, for he felled Prativindhya's steeds with many arrows. With another broadheaded arrow he also felled the latter's driver, and then his standard. And then he cut off, O king, into a thousand fragments the car of Prativindhya, armed with the bow. Excited with rage, O lord, thy son also cut off, with his straight shafts, into numberless fragments the banner, the quivers, the strings, and the traces (of his antagonist's car). Deprived of his car, the virtuous Prativindhya stood, bow in hand, and contended with thy son scattering numberless arrows. Then Duhsasana, displaying great lightness of hand, cut off Prativindhya's bow. And then he afflicted his bowless antagonist with ten shafts. Beholding their brother. (Prativindhya) in that plight, his brothers, all mighty carwarriors, rushed impetuously to that spot with a large force. He then ascended the resplendent of Sutasoma. Taking up another bow, he continued, O king, to pierce thy son. Then many warriors on thy side, accompanied by a large force, rushed impetuously and surrounded thy son (for rescuing him). Then commenced a fierce battle between thy troops and theirs, O Bharata, at that dreadful hour of midnight, increasing the population of Yama's kingdom'.

SECTION 169

"Sanjaya said, 'Against Nakula who was engaged in smiting thy host, Suvala's son (Sakuni) in wrath, rushed with great impetuosity and addressing him, said, 'Wait! Wait!' Each enraged with the other and each desirous of slaying the other, those two heroes struck each other with shafts sped from their bows drawn to their fullest stretch. Suvala's son in that encounter displayed the same measure of skill that Nakula displayed, O king, in shooting showers of arrows. Both pierced with arrows, O king, in that battle, they looked beautiful like a couple of porcupines with quills erect on their bodies. The armour of each cut off by means of shafts with straight points and golden wings, and each bathed in blood, those two warriors looked resplendent in that dreadful battle like two beautiful and brilliant Kalpa trees, or like two flowering Kinsukas on the field of battle. Indeed, O king, those two heroes in that encounter, both pierced with arrows. looked beautiful like a couple of Salmali trees with prickly thorns on them. Casting oblique glances at each other, with eyes expanded in rage, whose corners had become red, they seemed to scorch each other by those glances. Then thy brother-in-law, excited with wrath, and smiling the while, pierced Madri's son in the chest with a barbed arrow of keen point. Deeply pierced by that great bowman, viz., thy brother-in-law, Nakula sat down on the terrace of his car and swooned away. Beholding his proud foe, that mortal enemy of his in that plight, Sakuni uttered a roar loud as that of the clouds at the end of summer. Recovering consciousness, Nakula, the son of Pandu, once more rushed against Suvala's son, like the Destroyer himself of wide-open mouth. Inflamed with rage, O bull of Bharata's race, he pierced Sakuni with sixty arrows, and more with a hundred long shafts at the centre of his chest. He then cut off Sakuni's bow with arrow fixed thereon, into two fragments, at the handle. And then cutting off in a trice Sakuni's standard, he caused it to fall down on the earth. Piercing next Sakuni's thigh with keen, sharp and well-tempered shafts. Nakula, the son of Pandu caused him to fall down on the terrace of his car, clasping his flag-staff, like an amorous man clasping his mistress. Beholding that brother-in-law of thine laid low and deprived of consciousness, O sinless one, his driver quickly bore him away from the van of battle. The Parthas, then, and all their

followers, uttered a loud roar. Having vanquished his foes, Nakula. that scorcher of foes, addressing his driver, said, 'Beat me to the host commanded by Drona.' Hearing these words of Madri's son, his driver proceeded to the spot, O king, where Drona was stationed. [Yena and tena here are equal to yatra and tatra.] Against mighty Sikhandin proceeding towards Drona, Kripa resolutely advanced with great impetuosity. That chastiser of foes, viz., Sikhandin, then, smiling the while, pierced with nine arrows the son of Gotama thus advancing against him towards the vicinity of Drona. Then the preceptor, Kripa, that benefactor of thy sons, piercing Sikhandin first with five arrows, once more pierced him with twenty. The combat that took place, O monarch, between them, was exceedingly dreadful, like that between Samvara and the chief of the celestials in the battle between the gods and the Asuras. Those heroic and mighty carwarriors, both invincible in battle, covered the welkin with their arrows, like clouds covering the welkin on the expiry or summer. Terrible of itself, that night, O chief of the Bharatas, became more terrible still to the heroic combatants engaged in battle. Indeed, of terrible aspects and inspiring all sorts of fear, that night became, as it were, death-night (of all creatures). Then Sikhandin, O king, cut off, with a crescentshaped arrow, the large bow of Gotama's son and shot at the latter many whetted shafts. Inflamed with wrath, O monarch, Kripa then sped at his antagonist a fierce dart, equipped with a golden shaft and keen point, and polished by the hands of the smith. Sikhandin, however, cut it off with ten shafts as it coursed towards him. That dart, then, decked with gold (thus cut off), fell down on the earth. Then Gautama, foremost of men, taking up another bow, O king, covered Sikhandin with a large number of whetted shafts. Thus covered in that battle by the illustrious son of Gotama, Sikhandin, that foremost of car-warriors sank on the terrace of his car. Beholding him thus weakened. Kripa in that encounter, struck him with many arrows, from desire of slaving him, O Bharata! (Sikhandin then was borne away by his driver). Beholding that mighty car-warrior, viz., the son of Yajnasena retreating from battle, the Panchalas and the Somakas surrounded him on all sides (for rescuing him). Similarly, thy sons also surrounded that foremost of Brahmans, Kripa, with a large force. Then commenced a battle once more, between carwarriors, O king, that struck one another. The uproar that rose became loud as the roaring of clouds, O Bharata, caused by rushing horsemen and elephants, O monarch, smiting one another down. Then, O king, the field of battle looked exceedingly fierce. With the tread of rushing infantry the earth began to tremble, O monarch, like a lady shaken with fear. Car-warriors, mounting on their cars, rushed impetuously, attacking compeers by their thousands, O king, like crows seizing winged insects (in the air). Similarly, mighty elephants with winy exudation down their bodies, pursuing similar elephants, encountered them, O Bharata, furiously. So also, horsemen, coming upon horsemen, and foot-soldiers angrily encountered one another in that battle. At dead of night, the sound of retreating and the rushing of troops and of those coming again to the encounter became deafening. The blazing lamps also, placed on cars and elephants and steeds, seemed, O king, large meteors falling from the firmament. That night, O chief of the Bharatas, lightened up by those lamps looked like day, O king, on the field of battle. As the sun, encountering the thick gloom, destroys it completely, even so the thick gloom of the battle was destroyed by those blazing lamps. Indeed, the welkin, the earth, the cardinal and the subsidiary points of the compass, enveloped by dust and darkness, became once more illuminated by that light. The splendour of weapons and coats of mail, and of the jewels of illustrious heroes, became overshadowed, by the light of those blazing lamps. During the progress of that fierce battle at night, none of the combatants, O Bharata [An ancestor of the Pandavas and the Kauravas], could know the warriors of his own side. Sire, O chief of the Bharatas, slew son, and son, from ignorance, slew sire, and friend slew friend. And relatives slew relatives, and maternal uncles slew sisters' sons, and warriors slew warriors of their own side, and foes slew their own men, in that battle, O Bharata. In that dreadful nocturnal encounter, O king, all fought furiously, ceasing to have any regard for one another.'

SECTION 170

"Sanjaya said, 'In that fierce and terrible battle, Dhrishtadyumna, O king, proceeded against Drona. Holding his formidable bow and repeatedly stretching his bowstring, the Panchala prince rushed towards Drona's car decked with gold. And as Dhrishtadyumna proceeded for accomplishing the destruction of Drona, the Panchalas and the Pandavas, O king, surrounded him. Beholding Drona, that foremost of preceptors, thus assailed, thy son, resolutely contending in battle, protected Drona on all sides. Then those two oceans of troops encountered each other on that night, looked like two terrible oceans lashed into fury by tempest, with all living creatures within them exceedingly agitated. Then the prince of the Panchalas, O king, quickly pierced Drona in the chest

O Bharata, piercing his foe in return with five and twenty arrows in that battle, cut off, with another broad-headed arrow, his bright bow. Forcibly pierced by Drona, O bull of Bharata's race, Dhrishtadyumna, quickly casting aside his bow, bit his (nether) lip in rage. Indeed, O monarch, the valiant Dhrishtadyumna, excited with wrath, took up another formidable bow for accomplishing the destruction of Drona That slaver of hostile heroes, that warrior endued with great beauty, stretching that formidable bow to his ear, shot a terrible shaft capable of taking Drona's life. That shaft, thus sped by the mighty prince in that fierce and dreadful battle, illumined the whole army like the risen sun. Beholding that terrible shaft, the gods, the Gandharvas, and the Danavas. said these words. O king, viz., 'Prosperity to Drona!' Karna, however, O king, displaying great lightness of hand cut off into dozen fragments that shaft as it coursed towards the preceptor's car. Thus cut off into many fragments, O king, that shaft of Dhrishtadyumna, O sire, quickly fell down on the earth like a snake without poison. Having cut off with his own straight shafts those of Dhrishtadyumna in that battle, Karna then pierced Dhrishtadyumna himself with many sharp arrows. And Drona's son pierced him with five, and Drona himself with five, and Salya pierced him with nine, and Duhsasana with three. And Duryodhana pierced him with twenty arrows and Sakuni with five. Indeed, all those mighty car-warriors quickly pierced the prince of the Panchalas. Thus was he pierced by these seven heroes in that battle exerting themselves for the rescue of Drona. The prince of the Panchalas, however, pierced every one of these heroes with three arrows. Indeed, O king, Dhrishtadyumna, in that dreadful battle, quickly pierced Drona himself, and Karna, and Drona's son, and thy son. Thus pierced by that bowman, those warriors, fighting together, pierced Dhrishtadyumna again in that encounter, uttering loud roars the while. Then Drumasena, excited with wrath, O king, pierced the Panchala prince with a winged arrow, and once again quickly with three other arrows. And addressing the prince, he said, 'Wait! Wait!' Dhrishtadyumna then pierced Drumasena in return with three straight arrows, in the encounter, which were equipped with wings of gold, steeped in oil, and capable of taking the life of him at whom they are sped. With another broad-headed shaft, the prince of the Panchalas then, in that battle, cut off from Drumasena's trunk the latter's head decked with bright ear-rings of gold. That head, with (the lower) lip bit (in rage), fell on the ground like a ripe palmyra fruit separated from the stalk by the action of a strong wind. Once again, piercing all those warriors with keen shafts, that hero, with some broad-headed shafts, cut off the bow of Radha's son, that warrior conversant with all modes of warfare. Karna could not book that cutting off of his bow, like a fierce lion incapable of brooking the cutting off of his tail. Taking up another bow, Karna, with eyes red in rage, and breathing hard, covered mighty Dhrishtadyumna with clouds of arrows. Beholding Karna excited with rage, those heroes, viz., those six bulls among car-warriors, quickly encompassed the prince of the Panchalas from desire of slaying him. Seeing the latter in front of those six foremost warriors of thy side, all thy troops, O lord, regarded him to be already within the jaws of the Destroyer. Meanwhile, Satyaki, of the Dasarha race, scattering his shafts as he proceeded, reached the spot where, the valiant Dhrishtadyumna was battling. Beholding that invincible warrior of the Satwata race advancing, Radha's son pierced him in that battle with ten arrows. Satyaki, then, O king, pierced Karna with ten shafts in the very sight of all those heroes, and addressing him, said, 'Do not fly away but stay before me.' The encounter then, that took place between mighty Satyaki and the industrious Karna, resembled, O king that between Vali and Vasava (in the days of vore). That bull among Kshatriyas, viz., Satyaki, terrifying all the Kshatriyas with the rattle of his car, pierced the lotus-eyed Karna in return (with many arrows). Making the earth tremble with the twang of his bow, the mighty son of the Suta, O monarch, contended with Satyaki. Indeed, Karna pierced the grandson of Sini in return with hundreds of long, and barbed, and pointed, and tall-toothed, and razor-headed arrows and diverse other shafts. Similarly, that foremost one of Vrishni's race, Yuyudhana, in that battle, shrouded Karna with his arrows. For a time that battle proceeded equally. Then thy son, O monarch, placing Karna at their head, all pierced Satyaki from every side with keen arrows. Resisting with his own weapons those of them all and of Karna also, O lord, Satyaki quickly pierced Vrishasena in the centre of the chest. Pierced with that arrow, the valiant Vrishasena, of great splendour, quickly fell down on his car, casting aside his bow. Then Karna, believing that mighty car-warrior, viz., Vrishasena, slain, became scorched with grief on account of the death of his son and began to afflict Satyaki with great force. Thus afflicted by Karna, the mighty car-warrior Yuyudhana, with great speed, repeatedly pierced Karna with many shafts. Once more piercing Karna with ten arrows, and Vrishasena with five, the Satwata hero cut off the leathern fences and the bows of both sire and son. Then those two

with five arrows and uttered a leonine roar. Drona, however,

enemies with terror, began to pierce Yuyudhana from every side with keen shafts. During the progress of that fierce conflict that was so destructive of heroes the loud twang of Gandiva, O king, was heard over every other sound. Hearing then the rattle of Arjuna's car as also that twang of Gandiva, the Suta's son, O king, said these words unto Duryodhana, 'Slaughtering our entire army and the foremost of heroic warriors and many mighty bowmen among the Kauravas. Arjuna is loudly twanging his bow. The rattle also of his car is heard, resembling the roar of the thunder. It's evident, the son of Pandu is achieving feats worthy of his own self This son of Pritha, O monarch, will grind our large host. Many of our troops are already breaking. No one stays in battle. Indeed, our army is being dispersed like a risen mass of clouds dispersed by the wind. Encountering Arjuna, our host breaks like a boat on the ocean. The loud wails, O king, of the foremost of warriors, O monarch, flying away from the field, or falling down in consequence of the arrows sped from Gandiva, are being heard. Hear, O tiger among car-warriors, the sound of drums and cymbals near Arjuna's car at dead of night, resembling the deep roll of thunder in the welkin. Hear also the loud wails (of afflicted combatants) and the tremendous leonine shouts, and diverse other noises in the vicinity of Arjuna's car. Here, however, this Satyaki, this foremost one of the Satwata race, stayeth amid us. If this object of our aim can be struck down, we can then vanquish all our foes. Similarly, the son of the Panchala king is engaged with Drona. He is encompassed on all sides by many heroic and foremost of car-warriors. If we can slay Satyaki and Dhrishtadyumna, the son of Prishata without doubt, O king, victory will be ours. Surrounding these two heroes, these two mighty car-warriors, as we did the son of Subhadra we will strive, O king, to slay them, viz., this son of Vrishni's race and this son of Prishata, Savvasachin, O Bharata, is before us, coming towards this division of Drona, knowing that Satyaki is engaged here with many chief among the Kurus. Let a large number of our foremost of car-warriors proceed thither, so that Partha may not be able to come to the rescue of Satyaki, now encompassed by many. Let these great heroes speedily shoot clouds of shafts with great force, so that Satvaki of Madhu's race may by speedily despatched to Yama's abode.' Ascertaining this to be the opinion of Karna, thy son, addressing Suvala's son in the battle, like the illustrious Indra addressing Vishnu, said these words, Surrounded by ten thousand unretreating elephants and ten thousand cars also, proceed against Dhananjaya! Duhsasana and Durvishaha and Suvahu and Dushpradharshana--these will follow thee surrounded by a large number of foot-soldiers. O uncle, slav those great bowmen, viz., the two Krishnas, and Yudhishtira, and Nakula, and Sahadeva, and Bhima, the son of Pandu My hope of victory resteth on thee, like that of the gods on their chief Indra. O uncle, slay the son of Kunti, like (Kartikeya) slaying the Asuras.' Thus addressed and urged by thy son, Sakuni, clad in mail, proceeded against the Parthas, accompanied by a large force as also by thy sons, in order to consume the sons of Pandu. Then commenced a great battle between the warriors of thy army and the foe. When Suvala's son, O king, (thus) proceeded against the Pandavas, the Su ta's son, accompanied by a large force, quickly advanced against Satyaki, shooting many hundreds of shafts. Indeed, thy warriors, combining together, encompassed Satyaki. Then Bharadwaja's son, proceeding against the car of Dhrishtadyumna, fought a wonderful and fierce battle at dead of night, O bull of Bharata's race, with the brave Dhrishtadyumna and the Panchalas."

SECTION 171

"Sanjaya said, 'Then all those kings of thy army, incapable of being easily defeated in battle, angrily proceeded against Yuyudhana's car, unable to brook (his feats). Mounting on their well-equipped cars, O king, that were decked with gold and jewels, and accompanied also by cavalry and elephants, they encompassed the Satwata hero. Hemming him on all sides those mighty car-warriors, challenging that hero, uttered loud leonine roars. Those great heroes, desirous of slaying him of Madhu's race, poured their keen arrows on Satyaki of invincible prowess. Beholding them thus advancing with speed towards him, that slayer of hostile hosts, viz., the mighty-armed grandson of Sini, took up and shot many shafts. The heroic and great bowman Satyaki, invincible in battle, cut off many heads with his fierce and straight arrows. And he of Madhu's race also cut off the trunks of many elephants, the necks of many seeds, and arms decked with Angadas of many warriors, by means of razor-faced arrows. With the fallen yak-tails and white umbrellas, O Bharata, the field of battle became almost full, and resembled the firmament, O lord, with stars. The wails of the host thus slaughtered in battle, O Bharata by Yuyudhana became as loud as those of shrieking ghosts (in hell). With that loud uproar the earth became filled, and the night became fiercer and more terrible. Beholding his host, afflicted with Yuyudhana's arrows breaking, and hearing that tremendous uproar at dead of night making the hair stand on end, thy son, that mighty car-warrior,

addressing his driver, repeatedly said, 'Urge the steeds to that spot whence this uproar cometh.' Then king Durvodhana. that firm bowman, above all modes of warfare, rushed against Yuyudhana. Madhava pierced Duryodhana with a dozen blood-drinking shafts, sped from his bow drawn to its fullest stretch. Thus afflicted with arrows by Yuyudhana first, Duryodhana, excited with rage, pierced the grandson of Sini in return with ten arrows. Meanwhile, the battle that raged between the Panchalas and all thy troops presented an exceedingly wonderful sight. Then the grandson of Sini, excited with rage in that battle, pierced thy son, that mighty car-warrior, with eighty shafts, in the chest. He then, with other shafts, despatched Duryodhana's steeds to Yama's abode. And that slayer of foes then quickly felled his antagonist's driver from the car. Thy son, O monarch, staying on that steedless car, shot many keen arrows towards Satyaki's car. The grandson of Sini, however, displaying great lightness of hand, O king, cut off those fifty shafts sped in that battle by thy son. Then Madhava, with a broad-headed shafts suddenly cut off in that encounter the formidable bow of thy son in the handle. Deprived of both his car and bow, that puissant ruler of men then mounted quickly upon the bright car of Kritavarman. Upon Duryodhana's retreat, the grandson of Sini, O monarch, afflicted and routed thy army at dead of night.

Sakuni, meanwhile, O king, encompassing Arjuna on all sides with many thousands of cars and several thousands of elephants, and many thousands of steeds, began to fight desperately. Many of them hurled towards Arjuna celestial weapons of great power. Indeed, those Kshatriyas fought with Arjuna, incurring the certitude of death. Arjuna, however, excited with rage, checked those thousands of cars and elephants and steeds, and ultimately caused those foes to turn back. Then Suvala's son, with eyes red as copper with rage, deeply pierced Arjuna, that slaver of foes, with twenty shafts. And once more shooting a hundred shafts, he checked the progress of Partha's great car. Then Arjuna, O Bharata, pierced Sakuni with twenty arrows in that battle. And he pierced each of the great bowmen with three arrows. Checking all of them with his arrows, O king, Dhananjaya slew those warriors of thy army with excellent shafts, endued with the force of thunder. Strewn with lopped off arrows, O monarch, and (dead) bodies by thousands, the earth looked as if covered with flowers. Indeed, strewn with the heads of Kshatriyas, heads that were decked with diadems and handsome noses and beautiful ear-rings and (nether) lips bit in rage and wide open eyes, -- heads that were graced with collars and crowned also with gems and which while life was in them, spoke sweet words, -- the earth looked resplendent as if strewn with hillocks overspread with Champaka flowers. Having achieved that fierce feat, and pierced Sakuni once more, struck Uluka with an arrow in that battle. Piercing Uluka thus in the sight of his sire, viz., Suvala's son, Arjuna uttered a loud roar, filling the earth therewith. Then the son of Indra cut off Sakuni's how. And then he despatched his four steeds to Yama's abode. Then Suvala's son, O bull of Bharata's race, jumping down from his car, quickly ascended the car of Uluka. Then those two mighty car-warriors, viz., sire and son, both riding on the same car, showered their arrows on Partha like two risen clouds pouring torrents of rain on a mountain. The son of Pandu then piercing both those warriors with keen shafts, afflicted and caused thy troops to fly away in hundreds and thousands. Like a mighty mass of clouds dispersed on all sides by the wind, that army of thine, O monarch, was dispersed on all sides. Indeed, that host, O chief of the Bharatas, thus slaughtered on the night, fled away in all directions, afflicted with fear and in the very sight (of their leaders). Many abandoning the animals they rode, other urging their animals to their greatest speed, turned back from the battle, inspired with fear, during that fierce hour of darkness. Having vanquished thy warriors thus, O bull of Bharata's race, Vasudeva and Dhananjaya cheerfully blew their conchs.

"Dhrishtadyumna, O monarch, piercing Drona with three arrows, quickly cut off the latter's bowstring with a sharp arrow. Throwing down that bow on the earth, heroic Drona, that grinder of Kshatriyas, took up another that was exceedingly tough and strong. Piercing Dhrishtadyumna then with five arrows, Drona pierced his driver also, O bull of Bharata's race, with five arrows. Checking Drona with his arrows, the mighty car-warrior Dhrishtadyumna began to destroy the Kaurava host, like Maghavat destroying the Asura army. During the slaughter of thy son's army, O sire, a terrible river, having blood for its current, began to flow. And it ran between the two hosts, bearing away men and steeds and elephants along its current. And it resembled, O king, the Vaitarani that flows, O lord, towards the domains of Yama. Agitating and routing thy army, the valiant Dhrishtadyumna, endued with great energy, blazed forth like Sakra in the midst of the celestials. Then Dhrishtadyumna and Sikhandin blew their large conchs, as also the twins (Nakula and Sahadeva), and Vrikodara, the son of Pandu. Thus those fierce warriors, vanquished thousands of kings; on thy side that were endued with great energy, at the sight of thy Son

and of Karna and the heroic Drona and Drona's son, O monarch!""

SECTION 172

"Sanjaya said, 'Beholding his own army routed while being slaughtered by those illustrious heroes, thy son, wellacquainted with words, O monarch, quickly repairing unto Karna and Drona, that foremost of all victors in battle, wrathfully said these words, 'This battle has been set on foot by you two in rage, having seen the ruler of the Sindhus slain by Savyasachin. You are beholding with indifference the slaughter of my army by the forces of the Pandavas, although you two are fully competent to vanquish those forces. If you two now abandon me, you should have, in the beginning, told me of it, 'We two shall vanquish the sons of Pandu in battle. Even these were the words, ye givers of honours, that ye then said unto me. Hearing these words of yours, I sanctioned these proceedings. I would never have provoked these hostilities with the Parthas, -- hostilities that are so destructive of heroic combatants (if ye had told me otherwise). If I do not deserve to be abandoned by you two, ye bulls among men, then fight according to the true measure of your prowess, ye heroes endued with great prowess.' Thus pierced by the goad of speech of thy son, those two heroes once more engaged in battle, like two snakes vexed with sticks. Then those two foremost of car-warriors, those two bowmen above all bowmen in the world, rushed with speed against the Parthas headed by the grandson of Sini and by others. Similarly, the Parthas uniting together, and accompanied by all their troops, advanced against those two heroes, who were roaring repeatedly. Then the great bowman, Drona, that foremost of all wielders of weapons, excited with rage, quickly pierced (Satyaki), that bull amongst the Sinis, with ten arrows. And Karna pierced him with ten arrows, and thy son with seven, and Vrishasena pierced him with ten, and Suvala's son with seven. In that impervious wall of Kauravas around the grandson of Sini, these also stationed themselves, encompassing him. Beholding Drona slaughtering the Pandava army in that battle, the Somakas quickly pierced him from every side with showers of arrows. Then Drona began to take the lives of Kshatrivas. O monarch, like the sun destroying darkness around him by his rays. We then heard, O monarch, a loud uproar amongst the Panchalas, who called upon one another, while they were being slaughtered by Drona. Some abandoning sons, some sires, some brothers, some uncles, some their sister's sons, some their relatives and kinsmen, fled away with speed, for saving their own lives. Some, again, deprived of their senses, ran against Drona himself. Indeed, many were the combatants of the Pandava army that were then despatched to the other world. Thus afflicted by that illustrious hero, the Pandava host, that night O king, fled away, throwing down their blazing torches all around, in the very sight of Bhimasena and Arjuna and Krishna and the twins and Yudhishthira and Prishata's son. The world being enveloped in darkness, nothing could be seen In consequence of the light that was amongst the Katirava troops, the flight of the foe could be ascertained. Those mighty car-warriors, viz., Drona and Karna, O king, pursued the flying host, scattering numerous shafts. Seeing the Panchalas slaughtered and routed, Janardana becoming cheerless, said these words unto Phalguna, 'Dhrishtadyumna and Satvaki, accompanied by the Panchalas, had proceeded against those great bowmen, viz., Drona and Karna, shooting many shafts. This large host of ours hath been broken and routed (by them) with showers of arrows. Though their flight is sought to be checked, they are still incapable of being rallied, O son of Kunti!--Beholding the host fly away, through fear, ye Pandava warriors, cast away your fears! Accompanied by all the forces and arraying then, in good order, both of us, with uplifted weapons, are even now proceeding against Drona and the Suta's son for withstanding them.' Then Janardana beholding Vrikodara advancing, once more addressed Arjuna, the son of Pandu, as if for gladdening him, in these words, 'Yonder Bhima, who taketh delight in battle, surrounded by the Somakas and the Pandavas, is coming against those mighty car-warriors, viz., Drona and Karna. Supported by him, as also by the many mighty carwarriors among the Pandavas, fight now, O son of Pandu, for assuring all your troops.' Then those two tigers among men, viz., the son of Pandu and he of Madhu's race, approaching Drona and Karna, took up their station at the head of battle.

"Sanjaya continued, 'Then that vast force of Yudhishthira once more returned to battle, proceeding to the place where Drona and Karna were grinding their foes in battle. At dead of night, a fierce encounter took place, resembling that of two oceans swelling at moon-rise. Then the warriors of thy army, throwing away from their hands the blazing lamps held by them, fought with the Pandavas fearlessly and madly. On that terrible night when the world was enveloped with gloom and dust, the combatants fought with one another, guided only by the names they uttered. The names uttered by the kings contending in battle, were heard, O monarch, there, like what happens, O king, at a Swayamvara or self-choice. Suddenly, a silence overspread the field of battle, and lasted for a moment. Then, again, a loud uproar was heard made by the angry combatants, victors and vanquished. Thither where blazing lamps were seen, O bull of Kuru's race, thither rushed those heroes like insects (towards a blazing fire). And as the Pandavas, O king, and the Kauravas, contended with each other in battle, the darkness of night thickened around them."

SECTION 173

"Sanjaya said, 'Then Karna, that slayer of hostile heroes, beholding Prishata's son in battle, struck him on the chest with ten shafts capable of penetrating into the very vitals. Dhrishtadyumna quickly pierced Karna in return in that great battle, with five shafts, and addressing him, said, Wait! Wait!' Shrouding each other in that dreadful combat with showers of arrows, O king, they once more pierced each other with keen shafts, sped from bows drawn to their fullest stretch. Then Karna, in that battle, despatched to Yama's abode the driver and the four steeds or Dhrishtadyumna, that foremost warrior among the Panchalas. He then cut off his enemy's foremost bow with keen arrows, and felled, with a broadheaded shaft the latter's driver from his niche in the car. Then the valiant Dhrishtadyumna, deprived of car, steeds, and driver, quickly jumped down from his car and took up a mace. Though struck all the while with straight shafts by Karna, the Panchala prince, approaching Karna, slew the four steeds of the latter. Turning back with great speed, that slayer of hosts, viz., the son of Prishata, quickly ascended the car of Dhananjaya. Mounting upon that car, the mighty car-warrior Dhrishtadyumna desired to proceed towards Karna. Dharma's son (Yudhishthira), however, bade him desist. Then Karna endued with great energy, mingling his leonine shouts with it twanged his bow loudly and blew his conch with great force. Beholding Prishata's son vanquished in battle, those mighty car-warriors, viz., the Panchalas and the Somakas, excited with rage, and taking up all kinds of weapons, proceeded, making death itself their goal, towards Karna, from desire of slaughtering him. Meanwhile, Karna's driver had yoked other steeds unto his master's car, that were white as conchs, endued with great speed, of the Sindhu breed, and well-broken. Then Karna of sure aim, contending with vigour, afflicted those mighty car-warriors among the Panchalas with his shafts like a cloud pouring torrents of rain upon a mountain. The Panchala host, thus afflicted by Karna, fled away in fear, like a doe frightened by a lion. Horsemen were seen falling from their horses, and elephant-riders from their elephants, O monarch, and car-warriors from cars, all around. In that dreadful battle. Karna cut off with razor-faced arrows the arms of flying combatants and heads decked with car-rings. And he cut off, O king, the thighs of others that were on elephants or on the back of steeds, or on the earth, O sire! Many mighty car-warriors, as they fled away, felt not their loss of limbs or the injury in their animals, in that battle. Slaughtered by terrible shafts, the Panchalas and the Sriniavas took the motion of even a straw for Karna (so great was their fright). Deprived of their senses, the warriors took their flying friends for Karna and fled away from these in fear. Karna pursued the broken and retreating host, O Bharata, shooting his shafts on all sides. Indeed, in that battle, the retreating warriors, deprived of their senses, were slaughtered with mighty weapons by that illustrious hero, Karna. Others, only looked at by Drona, fled away on all sides. Then king Yudhishthira, beholding his army flying away, and regarding retreat to be advisable, addressed Phalguna and said, 'Behold that mighty bowman, Karna stationed there like Rudra himself armed with his bow. Behold him scorching everything around like the blazing sun himself, at this fierce hour, this dead of night. These wails are being incessantly heard, O Partha, of thy helpless friends who are uttering them, mangled by the shafts of Karna. The manner in which Karna is aiming and letting off his shafts is such that no interval can be noticed between the two acts. He will, O Partha, annihilate all our friends. Do that now, Dhananjaya, about the slaughter of Karna, which, according to thy judgement, should next be done and the time for which may have come. Thus addressed (by Yudhishthira). Partha said unto Krishna. The royal son of Dharma is frightened today by the prowess of Karna. When Karna's division is thus acting (towards us) repeatedly, do thou speedily adopt that course which should now be adopted. Our army is flying away, O slayer of Madhu, our troops, broken and mangled with Drona's shafts and frightened by Karna, are unable to make a stand. I see Karna careering fearlessly. Our foremost of car-warriors are flying away. Karna is scattering his keen shafts. I cannot, like a snake incapable of putting up with the tread of a human being upon its body, bear to see him thus careering at the head of battle, before my eyes, O tiger of Vrishni's race. Proceed, therefore, to that spot where the mighty car-warrior Karna is. I will either kill him. O slaver of Madhu, or let him slav me."

"Vasudeva said, 'I behold Karna, O son of Kunti, that tiger among men, that warrior of superhuman prowess, careering in battle like the chief of the celestials himself. O Dhananjaya, there is none else capable of advancing against him in battle, save thee, O tiger among men, and the Rakshasa Ghatotkacha. O mighty-armed one, for thee to encounter the Suta's son in battle. The blazing dart, resembling a mighty meteor, given him by Vasava, is still with him, O thou of mighty arms, kept for thee with care, by the Suta's son. He keepeth that dart by him, and hath now assumed a terrible form. As regards Ghatotkacha, he is always devoted to you and desirous of your good. Let the mighty Ghatotkacha proceed against the son of Radha. Endued with the prowess of a celestial, he has been begotten by the mighty Bhima. With him are celestial weapons as also those used by Rakshasa. The latter soon came before him, clad in mail, and armed, O king, with sword arrow, and bow. Saluting Krishna and also Dhananjaya, the son of Pandu, he proudly said, 'Here I am, command me.' Then he of Dasarha's race, addressed Hidimva's son, that Rakshasa of blazing mouth and fiery eyes and body of the hue of clouds, and said these words, 'Listen, O Ghatotkacha, attend to what I say. The time is come for the display of thy prowess, and not of anybody else. Be thou the raft in this battle to the sinking Pandavas. Thou hast diverse weapons, and many kinds of Rakshasa illusion. Behold, O son of Hidimva, the army of the Pandavas is being beaten by Karna on the field of battle, like a herd of kine by the herdsman. Yonder, the mighty bowman Karna, endued with great intelligence and steady prowess, is scorching the foremost of Kshatriyas among the divisions of the Pandava host. Afflicted by his fiery arrows, the Pandava warriors are incapable of standing in front of that firm bowman who is shooting showers of mighty shafts. Afflicted at dead of night by the Suta's son with his arrowy showers, the Panchalas are flying away like a herd of deer afflicted by a loin. Except thee, O thou of terrible prowess, there is none else that can withstand the Suta's son who is thus engaged in battle. Aided by thy energy and might, do thou, O mighty-armed one, accomplish that which is worthy of thy own self, of thy maternal race, and of thy sires. It is even for this, O son of Hidimva, that men desire children, viz., for being rescued from difficulties. Do thou now rescue thy kinsmen. O Ghatotkacha, sires desire sons for achieving their own objects. Children, those sources of good, are expected to rescue their sires both here and hereafter. Illustrious thou art, and thy might in battle is terrible and unrivalled, while contending in battle, there is none equal to thee. O scorcher of foes, be thou the means by which the Pandavas who are routed by Karna with his shafts this night, and who are now sinking in the Dhartarashtra ocean, may safely reach the shore. At night, Rakshasas, again, become endued with unlimited prowess, great might, and great courage. They become (at such an hour) warriors of great valour and incapable of defeat. Slay Karna in battle, at this dead of night, aided by thy illusions. The Parthas, with Dhrishtadyumna, will dispose of Drona.'

I do not, however, O sinless one, regard the time to have come,

"Sanjaya continued, 'Hearing those words of Kesava, Vibhatsu also, O Kauravya, said these words unto that chastiser of foes, viz., the Rakshasa Ghatotkacha, 'O Ghatotkacha, thyself, the long-armed Satyaki, and Bhimasena, the son of Pandu, these three, in my judgement, are the foremost ones among all our warriors. Go and encounter Karna in single combat this night. The mighty car-warrior Satyaki will protect thy rear. Assisted by Satwata hero, slay brave Karna in battle, as Indra in days of old had slain (the Asura) Taraka, aided by (the celestial generalissimo) Skanda.'

"Ghatotkacha said, 'I am match for Karna, as also for Drona, O Bharata, or for any illustrious Kshatriya accomplished in weapons. This night I shall fight such a battle with the Suta's son as will form the subject of talk as long as the world lasts. Tonight, I will spare neither the brave nor the timid nor those that will, with joined hands, pray for quarter. Following the Rakshasa usage, I shall slay all.'

"Sanjaya continued, Having said these words, that slayer of hostile heroes, viz., the son of Hidimva, rushed against Karna in that dreadful fight frightening thy troops. The Suta's son, that tiger among men, smilingly received that angry warrior of blazing mouth and blazing locks. The battle then that took place between Karna and that Rakshasa, both roaring against each other, O tiger among kings, resembled that between Indra and Prahlada (in days of yore).'

SECTION 174

"Sanjaya said, 'Beholding the mighty-armed Ghatotkacha, O king, proceeding towards the car of Suta's son, Karna for slaughtering him in battle, thy son Duryodhana addressing Duhsasana, said these words, 'The Rakshasa, seeing the prowess of Karna in battle, is speedily advancing against him. Resist that mighty car-warrior. Surrounded by a mighty force proceed to that spot where the mighty Karna, the son of Vikartana, is contending with the Rakshasa in battle. O giver of honours, surrounded by troops and exerting thyself vigorously, protect Karna in battle. Let not the terrible Rakshasa slay Karna in consequence of our carelessness. Meanwhile, O king, Jatasura's mighty son, that foremost of smiters, approaching Duryodhana, said unto him, 'O Duryodhana, commanded by thee, I desire to slay, with their followers, thy foes of celebrity, viz., the Pandavas, those warriors incapable of being easily defeated in battle. My SECTION 175

"Dhritarashtra said, 'How, indeed, did that battle take place when at dead of night Vikartana's son, Karna, and the Rakshasa Ghatotkacha encountered each other? What aspect did that fierce Rakshasa then present? What kind of car did he ride, and what was the nature of his steeds and what of his weapons? What was the size of his steeds, of the standard of his car, and of his bow? What was the kind of armour he wore, and what head-gear had he on? Asked by me, describe all this, for thou art skilled in narration, O Sanjaya!

"Sanjaya said, 'Of blood-red eyes, Ghatotkacha was of gigantic form. His face was of the hue of copper. His belly was low and sunken. The bristles on his body all pointed upwards. His head was green. His ears were like arrows. His cheekbones were high. His mouth was large, extending from ear to ear. His teeth were keen, and four of these were high and pointed. His tongue and lips were very long and of a coppery hue. His brows were long-extending. His nose was thick. His body was blue, and neck red. Tall as a hill, he was terrible to behold. Of gigantic frame, gigantic arms, and gigantic head, he was endued with great might. Ugly and of hard limbs, the hair on his head was tied upwards in a frightful shape. His hips were large and his navel was deep. Of gigantic frame, the circumference of his body, however, was not great. The ornaments on his arms were proportionate. Possessed of great powers of illusion, he was decked also in Angadas. He wore a cuirass on his breast like a circle of fire on the breast of a mountain. On his head was a bright and beautiful diadem made of gold, with every part proportionate and beautiful, and looking like an arch. His ear-rings were bright as the morning sun, and his garlands were made of gold and exceedingly bright. He had on his body a gigantic armour of brass of great effulgence. His car was decked with a hundred tinkling bells, and on his standard waved numerous blood-red banners. Of prodigious proportions, and of the measure of a nalwa, that car was covered with bear-skins. Equipped with all kinds of mighty weapons, it possessed a tall standard and was adorned with garlands, having eight wheels, and its clatter resembled the roar of the clouds. His steeds were like infuriated elephants, and possessed of red eyes; of terrible aspect, they were variegated in hue, and endued with great speed and might. Above all fatigue, and adorned with long manes and neighing repeatedly, they bore that hero to battle. A Rakshasa of terrible eyes, fiery mouth, and blazing earrings, acted as his driver, holding the reins, bright as the rays of the sun, of his steeds in battle. With that driver he came to battle like Surva with his driver Aruna. Looking like a high mountain encircled with a mighty cloud, a very tall standard. that touched the heavens, was set up on his car. A carnivorous and awful vulture of blood-red body perched on it. He came, forcibly drawing his bow whose twang resembled the thunder of Indra, and whose string was very hard, and which measured a dozen cubits in length and one cubit in breadth [An arani is a cubit measuring from the elbow to the end of the little figure.]. Filling all the points of the compass with shafts of the measure of the Aksha of a car, the Rakshasa rushed against Karna on that night that was so destructive of heroes. Staying proudly on his car, as he stretched his bow, the twang that was heard resembled that sound of the roaring thunder. Frightened by him, O Bharata, all thy troops trembled like the surging waves of the ocean. Beholding that frightful Rakshasa of horrible eyes advancing against him, Radha's son, as if smiling, withstood him speedily. And Karna proceeded against the smiling Rakshasa, smiting him in return from a near point, like an elephant against an elephant or the leader of a bovine herd against the leader of another herd. The collision that took place between them, i.e., Karna and the Rakshasa, O king, became terrible and resembled that between Indra and Samvara. Each taking a formidable bow of loud twang, struck and covered the other with powerful shafts. With straight shafts sped from bows drawn to their fullest stretch, they mangled each other, piercing their coats of mail made of brass. With darts of the measure of Akshas, and shafts also they continued to mangle each other, like a couple of tigers or of mighty elephants with their teeth or tusks. Piercing each other's body, aiming shafts at each other, scorching each other with clouds of arrows, they became incapable of being gazed at. With limbs pierced and mangled with shafts, and bathed in streams of blood, they looked like two hills of chalk with rivulets running down their breasts. Those two mighty car-warriors, both struggling vigorously, both with limbs pierced with keen-pointed shafts, and each mangling the other, failed, however to make each other tremble For a long time, that nocturnal combat between Karna and the Rakshasas in which both seemed to sport, making life itself the stake, continued equally. Aiming keen shafts and shooting them to the utmost measure of his might, the twang of Ghatotkacha's bow inspired both friends and foes with fear. At that time, O king, Karna could not prevail over Ghatotkacha. Seeing this, that foremost of all persons acquainted with weapons, invoked into existence celestial weapons. Beholding a celestial weapon aimed at him by Karna, Ghatotkacha, that foremost of Rakshasas invoked into existence his Rakshasa illusion. He was seen surrounded

by a large force of terrible-looking Rakshasas, armed with lances, large rocks and hills and clubs. Beholding Ghatotkacha advancing with a mighty weapon uplifted (in his hands) like unto the Destroyer himself of all creatures armed with his fierce and fatal club, all the kings there were struck with fear. Terrified at the leonine roars uttered by Ghatotkacha, the elephants passed urine all the combatants trembled with fear. Then there fell on all sides a thick rain of rocks and stones poured incessantly by the Rakshasas, who had, in consequence of midnight, became inspired with greater strength. [Rakshasas at certain hours were believed to be inspired with greater strength.] Iron wheels and Bhusundis, and darts, and lances and spears and Sataghnis and axes also began to fall incessantly. Beholding that fierce and terrible battle, all the kings, as also thy sons and the combatants, fled away in fear. Only one amongst them, viz., Karna, proud of the power of his weapons, and feeling a noble pride, trembled not. Indeed, with his shafts he destroyed that illusion invoked into existence by Ghatotkacha. Beholding his illusion dispelled, Ghatotkacha, filled with rage began to shoot deadly shafts from desire of slaving the Suta's son. Those shafts, bathed in blood, piercing through Karna's body in that dreadful battle, entered the earth like angry snakes. Then the valiant son of the Suta, filled with rage and possessed of great lightness of hands, prevailing over Ghatotkacha, pierced the latter with ten shafts. Then Ghatotkacha, thus pierced by the Suta's son in his vital parts and feeling great pain, took up a celestial wheel having a thousand radii. The edge of that wheel was sharp as a razor. Possessed of the splendour of the morning sun, and decked with jewels and gems, Bhimasena's son hurled that wheel at the son of Adhiratha, desirous of making an end of the latter. That wheel, however, of great power and hurled also with great might, was cut off into pieces by Karna with his shafts, and fell down, baffled of its object, like the hopes and purposes of an unfortunate man. Filled with rage upon beholding his wheel baffled, Ghatotkacha covered Karna with showers of shafts, like Rahu covering the sun. The Suta's son, however, endued with the prowess of Rudra or of Indra's younger brother or of Indra, fearlessly shrouded Ghatotkacha's car in a moment with winged arrows. Then Ghatotkacha, whirling a gold-decked mace, hurled it at Karna. Karna, however, with his shafts, cutting it off, caused it to fall down. Then soaring into the sky and roaring deep like a mass of clouds, the gigantic Rakshasa poured from the welkin a perfect shower of trees. Then Karna pierced with his shafts Bhima's son in the sky, that Rakshasa acquainted with illusions, like the sun piercing with his rays a mass of clouds. Slaving then all the steeds of Ghatotkacha, and cutting also his car into a hundred pieces. Karna began to pour upon him his arrows like a cloud pouring torrents of rain. On Ghatotkacha's body there was not even two finger's breadth of space that was not pierced with Karna's shafts. Soon the Rakshasa seemed to be like a porcupine with quills erect on his body. So completely was he shrouded with shafts that we could not in that battle any longer see either the steeds or the car or the standard of Ghatotkacha or Ghatotkacha himself. Destroying then by his own weapon, the celestial weapon of Karna, Ghatotkacha, endued with the power of illusion, began to fight with the Suta's son, aided by his powers of illusion. Indeed, he began to fight with Karna, aided by his illusion and displaying the greatest activity. Showers of shafts fell from an invisible source from the welkin. Then Bhimasena's son, endued with great prowess of illusion, O foremost of the Kurus, assumed a fierce from, aided by those powers, began to stupefy the Kauravas, O Bharata! The valiant Rakshasa, assuming many fierce and grim heads, began to devour the celestial weapons of the Suta's son. Soon again, the gigantic Rakshasa, with a hundred wounds on his body seemed to lie cheerlessly, as if dead, on the field. The Kaurava bulls then, regarding Ghatotkacha deed, uttered loud shouts (of joy). Soon, however, he was seen on all sides, careering in new forms. Once more, he was seen to assume a prodigious form, with a hundred heads and a hundred stomachs, and looking like the Mainaka mountain. [Rakshasas at certain hours were believed to be inspired with greater strength.] Once again, becoming small about the measure of the thumb, he moved about transversely or soared aloft like the swelling surges of the sea. Tearing through the earth and rising on the surface, he dived again into the waters. Once seen here, he was next seen at a different place. Descending then from the welkin, he was seen standing, clad in mail, on a car decked with gold, having wandered through earth and sky and all the points of the compass, aided by his powers of illusion. Approaching then the vicinity of Karna's car, Ghatotkacha, with his ear-rings waving, fearlessly addressed the Suta's son, O monarch, and said, 'Wait a little, O Suta's son. Whither shalt thou go with life, avoiding me. I shall today, on the field of battle, quell thy desire of fight.' Having said those words, that Rakshasas, of cruel prowess and eyes red like copper in wrath, soared aloft into the sky and laughed aloud. Like a lion smiting a prince of elephants, he began to strike Karna, pouring upon him a shower of shafts, each of the measure the Aksha, of a car. Indeed, he poured that arrowy shower upon Karna, that bull

and their flesh, O monarch! it behoveth thee to grant me permission.' The king, thus addressed, became exceedingly delighted and said unto him repeatedly, 'Aided by Drona and Karna and others, I am quite competent to vanquish my foes. Commanded, however, by me, O Rakshasa, go thou to battle and slay Ghatotkacha in the fight--that Rakshasa of fierce deeds, born of man, ever devoted to the welfare of the Pandavas, and always slaying our elephants and steeds and car-warriors in battle, himself all the while staying in the welkin, O, despatch him to Yama's abode.' Saying, 'so be it,' and summoning Ghatotkacha to the fight. Jatasura's son shrouded the son of Bhimasena with diverse kinds of weapons. The son of Hidimva, however, alone and unsupported began, to grind Alamvusha and Karna and the vast Kuru host, like the tempest crushing a mass of clouds. Seeing then the power of (Ghatotkacha's) illusion, the Rakshasa Alamvusha covered Ghatotkacha with showers of diverse kinds of arrows. Having pierced Bhimasena's son with many shafts. Alamyusha, without losing any time, began to afflict the Pandava host with his arrows. Thus afflicted by him, O Bharata, the Pandava troops, at dead of night, broke and fled away like clouds dispersed by a tempest. Similarly, thy host also, mingled with the shafts of Ghatotkacha, fled away at dead of night, O king, in thousands, throwing down their torches. Alamyusha then, excited with great wrath, struck Bhimasena's son in that dreadful battle with many shafts, like a driver striking an elephant. Then Ghatotkacha cut off into minute fragments the car, the driver, and all the weapons of his foe and laughed frightfully. Then, like the clouds pouring torrents of rain on the mountains of Meru, Ghatotkacha poured showers of arrows on Karna, Alamvusha and all the Kurus. Afflicted by the Rakshasa, the Kuru host became exceedingly agitated. The four kinds of forces, of which thy army consisted, began to press and crush one another. Then Jatasura's son, carless and driverless, wrathfully struck Ghatotkacha, in that battle, with his fists. Thus struck, Ghatotkacha trembled like a mountain with its trees and creepers and grass at the time of an earthquake. Then Bhimasena's son, mad with rage, raising his own foe-slaying arm that resembled a spiked mace, dealt a severe blow on Jatasura's son. Crushing him then in rage, Hidimva's son quickly threw him down, and seizing him with his two arms he began to press him with great force upon the earth. Then Jatasura's son freeing himself from Ghatotkacha, rose up and assailed Ghatotkacha with great impetuosity. Alamvusha also, dragging and throwing down the Rakshasa Ghatotkacha, in that battle, began to crush him in rage on the surface of the earth. The battle then that took place between those two roaring and gigantic warriors, viz., Ghatotkacha and Alamvusha, became exceedingly fierce and made the hair stand on end. Endeavouring to prevail over each other by means of their powers of illusion, those two proud warriors, endued with great energy, fought with each other like Indra and Virochana's son. Becoming fire and ocean, and, once more, Garuda and Takshaka, and once again, a cloud and a tempest, and then thunder and a large mountain, and once again, an elephant and then Rahu and the sun, they thus displayed a hundred different kinds of illusion, solicitous of destroying each other. Indeed, Alamvusha and Ghatotkacha fought most wonderfully, striking each other with spiked clubs and maces and lances and mallets and axes and short clubs and mountain-cliffs. Riding on horseback or on elephants, on foot or on car, those foremost of Rakshasas, both endued with large powers of illusion, fought with each other in battle. Then Ghatotkacha, O king, desiring to slay Alamvusha, roared aloft in rage and then alighted with great quickness like a hawk. Seizing then that gigantic prince of Rakshasas, viz., Alamvusha, who thus struggled with him, he pressed him down on the earth, like Vishnu slaying (the Asura) Maya in battle. Taking a scimitar of wonderful appearance, Ghatotkacha, of immeasurable prowess, then cut off from his trunk. O king, his fierce and mighty foe's terrible head that was still uttering awful roars. Seizing that blood-dyed head by the hair, Ghatotkacha quickly proceeded towards Duryodhana's car. Approaching (the Kuru king), the mightyarmed Rakshasa, smiling the while, threw upon Duryodhana's car that head with frightful face and hair. Uttering then a fierce roar, deep as that of the clouds in the season of rains, he addressed Duryodhana, O king, and said, 'This thy ally is now slain, he, that is, whose prowess thou hadst beheld! Thou shalt see the slaughter of Karna again, and then thy own. One that is observant of these three, viz., morality, profit and pleasure, should never see with empty hands a king, a Brahmana, or a woman. If is for this that I see thee with this head as a tribute.] Live cheerfully till that time when I slav Karna. Having said these words, he then, O king, proceeded towards Karna, shooting hundreds of keen arrows upon the head of Karna. The battle then that took place between that human warrior and that Rakshasa, was fierce and terrible, O king, and exceedingly wonderful'.

father was mighty Jatasura, that foremost of Rakshasa.

Formerly, having performed some Rakshasa slaying incantations, the despicable sons of Pritha slew him. I desire

to worship my dead sire by offering him the blood of his foes,

among car-warriors, like a cloud pouring torrents of rain on a mountain. Karna destroyed that shower of arrows from a distance. Beholding his illusion destroyed by Karna, O bull of Bharata's race, Ghatotkacha once more created an illusion and made himself invisible. He became a high mountain with many summits and abounding with tall trees. And from that mountain incessantly issued streams of lances and spears and swords and clubs. Seeing that mountain, which resembled a mighty mass of antimony, with its streams of fierce weapons. on the welkin, Karna was not at all agitated. Smiling the while, Karna invoked into existence a celestial weapon. Cut off with that weapon, that huge mountain was destroyed. Then he fierce Ghatotkacha, becoming a blue cloud with a rainbow, in the welkin, began to pour upon the Suta's son a shower of stones. Vikartana's son, Karna, who was called also Vrisha, that foremost of all persons acquainted with weapons, aiming a Vayavya weapon, destroyed that dart-cloud. Then covering all the points of the compass with innumerable shafts, he destroyed a weapon that had been aimed at him by Ghatotkacha. The mighty son of Bhimasena then laughing loudly in that battle once more invoked into existence an allpowerful illusion against the mighty car-warrior Karna. Once more beholding that foremost of warriors, viz., Ghatotkacha, fearlessly approaching him, surrounded by a large number of Rakshasas that resembled lions and tigers and infuriated elephants in prowess, some riding on elephants, some on cars, and some on horseback, all armed with diverse weapons and clad in diverse kinds of mail and diverse kinds of ornaments: in fact, beholding Ghatotkacha surrounded by those fierce Rakshasas like Vasava by the Maruts, the mighty bowman Karna began to battle with him fiercely. Then Ghatotkacha piercing Karna with five shafts, uttered a terrible roar frightening all the kings. Once more shooting an Anjalika weapon, Ghatotkacha quickly cut off the bow of Karna's hand along with the arrowy shower the latter had shot. Karna then taking out another bow that was strong and capable of bearing a great strain and that was as large as Indra's bow, drew it with great force. Then Karna shot some foe-slaying shafts of golden wings at those sky-ranging Rakshasas. Afflicted with those shafts, the large foes of broad chested Rakshasas looked agitated like a herd of wild elephants afflicted by a lion. Destroying with his shafts those Rakshasas along with their steeds and diverse elephants, the puissant Karna looked like the divine Agni consuming all creatures at the time of the universal dissolution. Having destroyed that Rakshasa host, the Suta's son looked resplendent like the god Maheswara in heaven after having consumed the triple city (of the Asuras). Among those thousands of kings on the Pandava side, O sire, there was not a single one. O monarch, that could even look at Karna then, save the mighty Ghatotkacha, that prince of Rakshasas, who was endued with terrible energy and strength, and who, inflamed with rage, then looked like Yama himself. From his eyes, as he was excited with wrath, flames of fire seemed to emit, like blazing drops of oil from a couple of burning brands. Striking his palm against palm and biting his nether lip, the Rakshasa was once more seen on a car that had been created by his illusion, and unto which were yoked a number of asses, looking like elephants and having the faces of Pisachas. Excited with wrath, he addressed his driver, saying, 'Bear me towards the Suta's son.'

Then that foremost of car-warriors proceeded on that terrible-looking car of his, for once more fighting a single combat with the Suta's son, O king! The Rakshasa, excited with rage, hurled at the Suta's son an Asani of Rudra's workmanship, terrible and furnished with eight wheels. Karna, placing his bow on his car, jumped down on the earth and seizing that Asani hurled it back at Ghatotkacha. The latter, however, had quickly descended from his car (before the weapon could reach it). The Asani, meanwhile, of great effulgence, having reduced the Raksha's car to ashes, with it steeds, driver, and standard, piercing through the earth, disappeared within its bowels, at which the gods were filled with wonder. Then all creatures applauded Karna, who, having jumped down from his car, had seized that Asani, Having achieved that feat, Karna once more ascended his car. The Suta's sort, that scorcher of foes, then began to shoot his shafts. Indeed, O giver of honours, there is none else amongst all living creatures who can accomplish what Karna accomplished in that frightful battle. Struck by Karna with shafts like a mountain with torrents of rain, Ghatotkacha once more disappeared from the field of battle like the melting forms of vapour in the sky. Contending in this way, the gigantic Rakshasa, that slayer of foes, destroyed the celestial weapons of Karna by means of his activity as also his power of illusion. Seeing his weapons destroyed by the Rakshasa, aided by his powers of illusion, Karna, without being inspired with fear, continued to fight with the cannibal. Then, O monarch, the mighty son of Bhimasena excited with wrath, divided his own self into many parts, frightening all the mighty carwarriors (of the Kuru army). Then there came on the field of battle lions, and tigers, and hyenas, and snakes with fiery tongues, and birds with iron beaks. As regards Ghatotkacha. himself, struck with the keen arrows that were sped from Karna's bow, that huge Rakshasa, looking like (Himavat) the prince of mountains, disappeared then and there. Then many Rakshasas and Pisachas and Yatudhanas, and large numbers of wolves and leopards, of frightful faces rushed towards Karna for devouring him. These approached the Suta's son, uttering fierce howls for frightening him. Karna pierced every one of those monsters with many swift-winged and terrible shafts that drank their blood. At last, using a celestial weapon, he destroyed that illusion of the Rakshasa. He then, with some straight and fierce shafts, struck the steeds of Ghatotkacha. These, with broken and maimed limbs, and their backs cut by those shafts, fell down on the earth, in the very sight of Ghatotkacha. The son of Hidimva, seeing his illusion dispelled, once more made himself invisible, saying unto Karna, the son of Vikartana, 'I will presently compass thy destruction.''

SECTION 176

"Sanjaya said, 'During the progress of that battle between Karna and the Rakshasa, the valiant Alayudha, that prince of Rakshasa, appeared (on the field). Accompanied by a large force, he approached Duryodhana. Indeed, surrounded by many thousands of frightful Rakshasas of diverse forms and endued with great heroism, he appeared (on the field) recollecting his old quarrel (with the Pandavas). His kinsmen, that valiant Vaka, who ate Brahmanas, as also Kirmira of great energy, and his friend Hidimva, had been slain (by Bhima). He had waited for a long time, brooding over his old quarrel. Learning now that a nocturnal battle was raging. he came, impelled by the desire of slaving Bhima in fight, like an infuriated elephant or an angry snake. Desirous of battle, he addressed Duryodhana and said, 'It is known to thee, how my kinsmen, the Rakshasa Vaka and Kirmira and Hidimva have been slain by Bhima. What shall I say more, the virgin Hidimva was formerly deflowered by him, disregarding us and the other Rakshasas. I am here, O king, to slay that Bhima with all his followers, steeds, cars, and elephants, as also that son of Hidimva with friends. Slaying today all the sons of Kunti, Vasudeva and others that walk before them, I will devour them with all their followers. Command all thy troops to desist from battle. We will fight with the Pandavas.

"Hearing these words of his. Durvodhana became very glad. Surrounded by his brothers, the king, accepting the words of the Rakshasa, said, 'Placing thee with thine in the van, we will fight the foe. My troops will not stand as indifferent spectators since their enmity has not cooled.' That bull amongst Rakshasa, saying, 'Let it be so,' unto the king, speedily proceeded against Bhima, accompanied by his cannibal force. Endued with a blazing form. Alavudha rode a car bright like the sun. Indeed, O monarch, that car of his was similar to Ghatotkacha's car. The rattle also of Alayudha's car was as deep as that of Ghatotkacha's, and it was decked with many arches. That large car was covered with bear-skins, and its measure was a nalwa. His steeds, like those of Ghatotkacha, were endued with great speed, resembled elephants in shape, and had the voice of asses. Subsisting on flesh and blood and gigantic in size, a hundred of them were voked unto his vehicle. Indeed, the rattle of his car, like that of his rival, was loud and strong, and its string was as hard. His shafts also, winged with gold and whetted on stone, were as large as Ghatotkacha's, being of the measure of Akshas. The heroic Alayudha was as mighty-armed as Ghatotkacha, and the standard of his car, endued with the splendour of the sun or fire, was, like Ghatotkacha's, pierced upon by vultures and ravens. In form, he was more handsome than Ghatotkacha, and his face, agitated (with wrath) looked blazing. With blazing Angadas and blazing diadem and garlands, decked with floral wreaths and headgear and sword armed with mace and Bhushundis and short clubs and ploughs and bows and arrows, and with skin black and hard as that of the elephant, riding on that car possessed of the splendour of fire, he looked, while employed in afflicting and routing the Pandava host, like a roving cloud in the welkin, decked with flashes of lighting. (As Alayudha came to battle), the principal kings of the Pandava army endued with great might, and armed with (sword and) shield, and clad in mail, engaged in fight, O king, with joyous hearts.

SECTION 177

"Sanjaya said, 'Beholding Alayudha of terrible deeds come to battle, all the Kauravas became filled with delight. Similarly, thy sons having Duryodhana for their head, (were filled with delight) like raftless men desirous of crossing the ocean when they meet with a raft. Indeed, the Icings in the Kuru army then regarded themselves as persons reborn after death [i.e., they thought they obtained a new lease of life.]. They all offered a respectful welcome to Alayudha, During the progress of that terrible and superhuman battle between Karna and the Rakshasa at night, -- a battle which though fierce was yet delightful to behold, -- the Panchalas, with all the other Kshatriyas, smilingly looked on as spectators. Meanwhile, thy soldiers, O king, though protected (by their leaders) all over the field and Drona and Drona's son and Kripa and others, uttered loud wails, saying, 'All is lost!' Indeed, beholding those feats of Hidimva's son on the field of

cries of woe became almost deprived of their senses. Thy troops, O king, became hopeless of Karna's life. Then Duryodhana, beholding Karna fallen into great distress, summoned Alayudha and said unto him, 'Yonder Vikartana's son, Karna, is engaged with the son of Hidimva, and is accomplishing such feats in battle as are worthy of his might and prowess. Behold those brave kings slain by the son of Bhimasena, struck with diverse kinds of weapons (and lying on the field) like trees broken by an elephant. Amongst all my royal warriors, let this be thy share in battle, allotted by me, with thy permission, O hero, displaying thy prowess, slay thou this Rakshasa. O crusher of foes, see that this wretch viz., Ghatotkacha, may not, relying on his powers of illusion, slay Karna, the son of Vikarana, before thou finishest him.' Thus addressed by the king, that Rakshasa of fierce prowess and mighty arms, saying, 'So be it,' rushed against Ghatotkacha. Then Bhimasena's son, O lord, abandoning Karna, began to grind his advancing foe with arrows. The battle that took place then between those angry Rakshasa princes, resembled that between two infuriated elephants in the forest, fighting for the sake of the same she-elephant in her season. Freed then from the Rakshasa, Karna, that foremost of car-warriors, rushed against Bhimasena, riding on his car of solar effulgence. Beholding Ghatotkacha engaged with Alayudha in battle and afflicted like the leader of a bovine herd when engaged with a lion, Bhima, that foremost of smiters, disregarding the advancing Karna, rushed towards Alayudha, riding on his car of solar effulgence and scattering clouds of shafts. Seeing Bhima advance, Alayudha, O lord, abandoning Ghatotkacha, proceeded against Bhima himself. Then Bhima, that exterminator of Rakshasas, impetuously rushed towards him, O lord, and covered that prince of the Rakshasas with shafts. Similarly, Alayudha, that chastiser of foes, repeatedly covered the son of Kunti with straight shafts whetted on stone. All the other Rakshasas also, of terrible forms and armed with diverse weapons solicitous for the victory of thy sons, rushed against Bhimasena. The mighty Bhimasena, thus assailed by them, pierced each of them with five whetted shafts. Then those Rakshasas of wicked understanding, thus received by Bhimasena, uttered loud wails and fled away on all sides. The mighty Rakshasa, beholding his followers frightened by Bhima, rushed impetuously against Bhima and covered him with shafts. Then Bhimasena, in that battle, weakened his foe by means of many keen-pointed arrows. Amongst those arrows sped at him by Bhima, Alayudha speedily cut off some and seized others in that battle. Then Bhima of terrible prowess, looking steadily at that prince of the Rakshasas, hurled at him with great force a mace endued with the impetuosity of thunder. That mace, coursed towards him like a flame of fire, and the cannibal struck it with a mace of his own, where-upon the latter (baffling the former) proceeded towards Bhima. Then, the son of Kunti covered that prince of Rakshasas, with showers of shafts. The Rakshasa, with his own keen shafts, baffled all those shafts of Bhima. Then all those Rakshasa warriors, of terrible forms, rallying and returning to battle, at the command of their leader, began to slay the elephants (of Bhima's force). The Panchalas and the Srinjayas, the steeds and huge elephants (of Bhima's army), exceedingly afflicted by the Rakshasas, became much agitated. Beholding that terrible battle (fought between Bhima and the Rakshasa). Vasudeva, that foremost of men addressing Dhananjaya, said these words, 'Behold, the mighty-armed Bhima is succumbing to that prince of Rakshasas. Quickly proceed in Bhima's wake, without thinking of anything else, O son of Pandu. Meanwhile, let Dhrishtadyumna and Sikhandin, and Yudhamanyu and Uttamaujas, these mighty car-warriors, uniting with the son of Draupadi, proceed against Karna. Let Nakula and Sahadeva and the valiant Yuyudhana, O son of Pandu, at thy command, slay the other Rakshasas! As regards thyself, O mighty armed one, do thou resist this division having Drona at its head. O thou of mighty arms, great is the danger that threatens us now.' After Krishna had said so, those foremost of car-warriors, as commanded, proceeded against Karna, the son of Vikartana, and against the other Rakshasas (fighting for the Kurus). Then with some shafts resembling snakes of virulent poison and sped from his bow drawn to its fullest stretch, the valiant prince of the Rakshasas cut off Bhima's bow. The mighty cannibal next, in the very sight of Bhima, O Bharata, slew the latter's steeds and driver with some whetted shafts. Steedless and driverless. Bhima, descending from the terrace of his car, uttered a loud roar and hurled a heavy mace at his foe. That heavy mace, as it coursed impetuously towards him with a terrible sound, the mighty cannibal baffled with a mace of his own. The latter then uttered a loud roar. Beholding that mighty and terrible feat of that prince of Rakshasas, Bhimasena filled with joy, seized another fierce mace. The battle then that took place between that human warrior and that Rakshasa, became dreadful. With the clash of their descending maces, the earth trembled violently. Casting aside their maces, they once more encountered each other. They struck each other with their clenched fists, failing with the sound of thunder. Excited with rage, they encountered each

battle, all thy warriors were agitated with fear, and uttering

other with car-wheels, and yokes, and Akshas and Adhishthanas, and Upaskaras, in fact, with anything that came in their way. Encountering each other thus and both covered with blood, they looked like a couple of infuriated elephants of gigantic size. Then, Hrishikesa, ever devoted to the good of the Pandavas, beholding that combat, despatched Hidimva's son for protecting Bhimasena.''

SECTION 178

"Sanjaya said, 'Seeing Bhima in that battle assailed by the cannibal, Vasudeva, approaching Ghatotkacha, said unto him these words, 'Behold, O mighty-armed one, Bhima is violently assailed by the Rakshasa in battle, in the very sight of all the troops and of thyself, O thou of great splendour! Abandoning Karna for the present, quickly slav Alavudha, O mighty armed one! Thou can afterwards slay Karna.' Hearing these words of him of Vrishni's race, the valiant Ghatotkacha, abandoning Karna, encountered Alayudha, that prince of cannibals and brother of Vaka. The battle then that took place at night between those two cannibals, viz., Alayudha and the son of Hidimva became fierce and dreadful. O Bharata Meanwhile, the mighty car-warrior Yuyudhana, and Nakula, and Sahadeva, pierced with keen shafts the warriors of Alayudha, those terrible-looking and heroic Rakshasas, armed with bows. The diadem-decked Vibhatsu, O king, in that battle, shooting his arrows on all sides, began to overthrow many foremost of Kshatriyas. Meanwhile, Karna, O king, in that battle agitated many kings and many mighty car-warriors amongst the Panchalas headed by Dhrishtadyumna and Sikhandin and others. Beholding them slaughtered (by Karna), Bhima, of terrible prowess, rushed speedily towards Karna, shooting his shafts in that battle. Then those warriors also, viz., Nakula and Sahadeva and the mighty car-warrior, Satyaki, having slain the Rakshasas, proceeded to that place where the Suta's son was. All of them. then, began to fight with Karna, while the Panchalas encountered Drona. Then Alayudha, excited with rage, struck Ghatotkacha, that chastiser of foes, on the head, with a gigantic Parigha. With the stroke of that Parigha, the mighty son of Bhimasena, endued with great prowess, seemed to be in a state of partial swoon and sat down motionless. Recovering consciousness, the latter, then, in that encounter, hurled at his foe a gold-decked mace adorned with a hundred bells and looking like a blazing fire. Hurled forcibly by that achiever of fierce feats, that mace crushed into pieces the steeds, the driver, and the loud-rattling car of Alayudha. Having recourse to illusion, the latter, then, jumped down from that car of his, whose steeds and wheels and Akshas and standard and Kuyara had all been crushed into pieces. Relying on his illusion, he poured a copious shower of blood. The sky then seemed to be overspread with a mass of black clouds adorned with flashes of lightning. A thunder-storm was then heard, accompanied with loud reports and loud roars of clouds. Loud sounds also of chat, chat, were heard in that dreadful battle. Beholding that illusion created by the Rakshasa Alavudha. the Rakshasa Ghatotkacha, soaring aloft, destroyed it by means of his own illusion. Alayudha, beholding his own illusion destroyed by that of his foe, began to pour a heavy shower of stones on Ghatotkacha. That terrible shower of stones, the valiant Ghatotkacha dispelled by means of a shower of arrows. They then rained on each other diverse weapons, such as iron Parighas and spears and maces and short clubs and mallets. and Pinakas and swords and lances and long spears and Kampanas, and keen shafts, both long and broad-headed, and arrows and discs and battle-axes, and Ayogudas and shortarrows, and weapons with heads like those of kine, and Ulukhalas. And they struck each other, tearing up many kinds of large-branched trees such as Sami and Pilu and Karira and Champaka. O Bharata, and Inguidi and Vadari and flowering Kovidara and Arimeda and Plaksha and banian and peepul, and also with diverse mountain-summits and diverse kinds of metals. The clash of those trees and mountain-summits became very loud like the roar of driving thunder. Indeed, the battle that took place between Bhima's son and Alayudha, was, O king, dreadful in the extreme, like that in days of old, O monarch, between Vali and Sugriva, those two princes among the monkeys. They struck each other with shafts and diverse other kinds of fierce weapons, as also with sharp scimitars. Then the mighty Rakshasas, rushing against each other, seized each other by the hair. And, O king, those two gigantic warriors, with many wounds on their bodies and blood and sweat trickling down, looked like two mighty masses of clouds pouring rain. Then rushing with speed and whirling the Rakshasas on high and dashing him down, Hidimva's son cut off his large head. Then taking that head decked with a pair of ear-rings, the mighty Ghatotkacha uttered a loud roar Beholding the gigantic brother of Vaka, that chastiser of foes, thus slain, the Panchalas and the Pandavas began to utter leonine shouts. Then, upon the fall of the Rakshasa, the Pandavas beat and blew thousands of drums and ten thousands of conchs. That night then clearly indicated the victory of the Pandavas. Illumined with torches all around, and resounding with the noise of musical instruments, the night looked exceedingly resplendent. Then the mighty son of

Bhimasena threw down the head of the slain Alayudha before Duryodhana. Duryodhana, beholding the heroic Alayudha slain, became, O Bharata, filled with anxiety, for all his troops. Alayudha, having come to Duryodhana of his own accord. remembering his former quarrel, had said unto him that he would slay Bhima in battle. The Kuru king had regarded Bhima's slaughter to be certain, and had believed that his brothers would all be long-lived. Beholding that Alayudha slain by Bhimasena's son, the king regarded Bhima's vow (about the slaughter of himself and his brothers) already fulfilled."

SECTION 179

"Sanjaya said, 'Having slain Alayudha, the Rakshasa Ghatotkacha became filled with delight. Standing at the head of the army he began to utter diverse kinds of shouts. Hearing those loud roars of his that made elephants tremble, a great fear, O monarch, entered into the hearts of thy warriors. Beholding the mighty son of Bhimasena engaged with Alayudha, the mighty-armed Karna rushed against the Panchalas. He pierced Dhrishtadyumna and Sikhandin, each with ten strong and straight shafts sped from his bow drawn to its fullest stretch. With a number of other powerful shafts, the Suta's son then caused Yudhamanyu and Uttamaujas, and the great car-warrior Satyaki to tremble. The bows of those warriors also, O king, while they were engaged in striking Karna from all sides, were seen to be drawn into circles. On that night, the twang of their bow-strings and the rattle of their car-wheels (mingling together), became loud and deep as the roar of the clouds at the close of summer. The nocturnal battle, O monarch, resembled a gathering mass of clouds. The twang of bow-string and the rattle of car-wheels constituted its roar. The bows (of warriors) constituted its lightning flashes; and showers of shafts formed its downpour of rain Standing immovable like a hill and possessed of the strength of a prince of mountains, that grinder of foes, viz. Vikartana's son, Karna, O king, destroyed that wonderful shower of arrows shot at him. Devoted to the good of thy sons, the high-souled Vaikartana, in the battle, began to strike his foes with lances endued with the force of thunder, and with whetted shafts, equipped with beautiful wings of gold. Soon the standard of some were broken and cut down by Karna. and the bodies of others pierced and mangled by him with keen arrows; and soon some were deprived of drivers, and some of their steeds. Exceedingly afflicted by the Suta's son in that battle, many of them entered the force of Yudhishthira. Beholding them broken and compelled to retreat, Ghatotkacha became mad with rage. Mounted on that excellent car of his that was decked with gold and jewels, he uttered a leonine roar and approaching Vikartana's son, Karna, pierced him with shafts endued with the force of thunder. Both of them began to cover the welkin with barbed arrows, and cloth-yard shafts, and frog-faced arrows, and Nalikas and Dandas and Asanis and arrows bearing heads like the calf's tooth or the boar's ear, and broad-headed shafts, and shafts pointed like horns, and others bearing heads like razors. The welkin, covered with that arrowy shower, looked, in consequence of those gold-winged shafts of blazing splendour coursing horizontally through it, as if hung with garland of beautiful flowers. Each endued with prowess equal to that of the other, they struck each other equally with powerful weapons. None could, in that battle, find any mark of superiority in either of those excellent heroes. Indeed, that battle between the son of Surya and Bhima's son, characterised by a thick and heavy shower of weapons, looked exceedingly beautiful and presented almost an unrivalled sight like the fierce encounter between Rahu and Surva in the welkin.

"Sanjaya continued, 'When Ghatotkacha, O king, that foremost of all persons conversant with weapons, found that he could not prevail over Karna, he invoked into existence a fierce and mighty weapon. With that weapon, the Rakshasa first slew the steeds of Karna and then the latter's driver. Having achieved that feat, Hidimva's son quickly made himself invisible."

"Dhritarashtra said, 'When the Rakshasa fighting by deceitful means thus disappeared, tell me, O Sanjaya, what the warriors of my army thought.'

"Sanjaya said, Seeing the Rakshasa disappear, all the Kauravas loudly said, Appearing next, the Rakshasa, fighting deceitfully, will certainly slay Karna.' Then Karna, endued with wonderful lightness in the use of weapons, covered all sides with showers of shafts. The welkin being covered with the darkness caused by that thick arrowy shower, all creatures became invincible. So great was the lightness of hand displayed by the Suta's son, that none could mark when he touched his quivers with his fingers, when he fixed his arrows on the bowstring, and when he aimed and sped them off. The entire welkin seemed to be shrouded with his arrows. Then a fierce and terrible illusion was invoked into existence by the Rakshas in the welkin. We beheld in the sky what appeared to us to be a mass of red clouds resembling the fierce flame of a blazing fire. From that cloud issued flashes of lightning, and many blazing brands, O Kuru king! And tremendous roars

beat at once. And from it fell many shafts winged with gold. and darts, lances and heavy clubs, and other similar weapons, and battle-axes, and scimitars washed with oil, and axes of blazing edges, and spears, and spiked maces emitting shining rays, and beautiful maces of iron, and long darts of keen points, and heavy maces decked with gold and twined round with string's, and Sataghnis, all around. And large rocks fell from it, and thousands of thunderbolts with loud report, and many hundreds of wheels and razors of the splendour of fire. Karna shooting showers of shafts, failed to destroy that thick and blazing downpour of darts and lances and clubs. Loud became the uproar then of falling steeds slain by those shafts, and mighty elephants struck with thunder, and great carwarriors deprived of life by other weapons. Afflicted by Ghatotkacha with that terrible shower of arrows all around, that host of Duryodhana was seen to wander in great pain over the field. With cries of Oh and Alas, and exceedingly cheerless, that wandering host seemed on the point of being annihilated. The leaders, however, in consequence of the nobility of their hearts, fled not away with faces turned from the field. Beholding that exceedingly frightful and awful shower of mighty weapons, caused by the Rakshasa's illusion, failing upon the field, and seeing their vast army incessantly slaughtered, the sons became inspired with great fear. Hundreds of jackals with tongues blazing like fire and terrible yells, began to cry. And, O king, the (Kaurava) warriors beholding the yelling Rakshasas, became exceedingly distressed. Those terrible Rakshasas with fiery tongues and blazing mouths and sharp teeth, and with forms huge as hills, stationed in the welkin, with darts in grasp looked like clouds pouring torrents of rain. Struck and crushed with those fierce shafts and darts and lances and maces and spiked clubs of blazing splendour; and thunder-bolts and Pinakas and Asanis and disci and Sataghnis, the (Kaurava) troops began to fall down. The Rakshasas began to pour upon the warriors of thy son long darts, and treacle and Sataghnis, and Sthunas made of black iron and twined with strings of jute. Then all the combatants became stunned. Brave warriors, with weapons broken or loosened from their grasp, or deprived of heads, or with fractured limbs began to fall down on the field. And in consequence of the failing rocks, steeds and elephants and cars began to be crushed. Those Yatudhanas of terrible forms created by Ghatotkacha with the aid of his powers of illusion pouring that thick shower of mighty weapons spared neither those that were terrified nor those that begged for quarter. During that cruel carnage of Kuru heroes, brought on by Death himself during that extermination of Kshatriyas the Kaurava warriors suddenly broke and fled with speed, crying aloud, 'Fly, ye Kauravas! All is lost! The gods Indra at their head are slaying us for the sake of the Pandavas!' At that time there was none that could rescue the sinking Bharata troops. During that fierce uproar and rout and extermination of the Kauravas, the camps losing their distinctive features, the parties could not be distinguished from each other. Indeed, during that terrible rout in which the soldiers showed no regard for one another, every side of the field, when looked at, seemed to be empty. Only Karna, O king, could be seen there, drowned in that shower of weapons. Then Karna covered the welkin [sky, heaven] with his shafts, contending with that celestial illusion of the Rakshasa. The Suta's son, endued with modesty and achieving the most difficult and noble feats. did not lose his senses in that battle. Then, O king, all the Saindhavas and Valhikas affrightedly looked at Karna who kept his senses in that fight. And they all worshipped him, while they looked at the triumph of the Rakshasa. Then a Sataghni equipped with wheels, hurled by Ghatotkacha, slew the four steeds of Karna simultaneously. These. dropped down on the ground, on their knees, deprived of life, teeth. eyes, and tongues. Then jumping down from his steedless car and seeing the Kauravas flying away, and beholding his own celestial weapon baffled by the Rakshasa illusion, Karna, without losing his senses, turned his mind inwards and began to reflect on what he should next do. At that time all the Kauravas, beholding Karna and that terrible illusion (of the Rakshasa) cried out saying, 'O Karna, slay the Rakshasa soon with thy dart. These Kauravas and the Dhartarashtras are on the point of being annihilated. What will Bhima and Arjuna do to us? Slay this wretched Rakshasa at dead of night, who is consuming us all. They that will escape from this dreadful encounter to-day will fight with the Parthas in battle. Therefore, slav this terrible Rakshas now with that dart given thee by Vasava. O Karna, let not these great warriors, the Kauravas, these princes that resemble Indra himself, be all destroyed in this nocturnal battle.' Then Karna, seeing the Rakshasa alive at dead of night, and the Kuru army struck with fear, and hearing also the loud wails of the latter set his heart upon hurling his dart. Inflamed with rage like a wrathful lion and unable to brook the assaults of the Rakshasa, Karna took up that foremost of victory-giving and invincible darts, desirous of compassing the destruction of Ghatotkacha. Indeed, that dart, O king, which he had kept and adored for years for (achieving) the slaughter of Pandu's son in battle, that foremost of darts which Sakra himself had

also issued therefrom, like the noise of thousands of drums

given to the Suta's son in exchange for the latter's ear-rings, that blazing and terrible missile twined with strings and which seemed to thirst for blood, that fierce weapon which looked like the very tongue of the Destroyer or the sister of Death himself, that terrible and effulgent dart, Naikartana, was now hurled at the Rakshasa. Beholding that excellent and blazing weapon capable of piercing the body of every foe, in the hands of the Suta's son, the Rakshasa began to fly away in fear assuming a body gigantic as the foot of the Vindhva mountains. Indeed, seeing that dart in Karna's hand, all creatures in the sky, O king, uttered loud cries. Fierce winds began to blow, and thunders with loud report began to fall on the earth. Destroying that blazing illusion of Ghatotkacha and piercing right through his breast that resplendent dart soared aloft in the night and entered a starry constellation in the firmament. Having fought, using diverse beautiful weapons, with many heroic Rakshasa and human warriors, Ghatotkacha, then uttering diverse terrible roars, fell, deprived of life with that dart of Sakra. This also is another exceedingly wonderful feat that the Rakshasa accomplished for the destruction of his foes, that at a time when his heart was pierced by that dart, he shone resplendent, O king, like a mighty mountain or a mass of clouds. Indeed, having assumed that terrible and awful form, Bhimasena's son of frightful deeds fell down. When dying, O king, he fell upon a portion of thy army and pressed those troops down by the weight of his own body. Quickly falling down, the Rakshasa with his gigantic and still increasing body, desirous of benefiting the Pandavas, slew a full Akshauhini of thy troops while he himself breathed his last. Then a loud uproar arose there made up of leonine shouts and blare of conchs and the beat of drums and cymbals. The Kauravas indeed, beholding the illusion of the Rakshasa destroyed and the Rakshasa himself slain uttered loud shouts of joy. Then Karna, worshipped by the Kurus as Sakra had been by the Maruts upon the slaughter of Vritra. ascended behind the car of thy son, and becoming the observed of all, entered the Kuru host.""

SECTION 180

"Sanjaya said, 'Beholding Hidimva's son slain and lying like a riven mountain, all the Pandavas became filled with grief and began to shed copious tears. Only Vasudeva filled with transports of delight, began to utter leonine shouts, grieving the Pandavas. Indeed, uttering loud shouts he embraced Arjuna. Tying the steeds and uttering loud roars, he began to dance in a transport of joy, like a tree shaken by a tempest. Then embracing Arjuna once more, and repeatedly slapping his own armpits. Achyuta endued with great intelligence once more began to shout, standing on the terrace of the car. Beholding those tokens of delight that Kesava manifested, Dhananjaya, O king, with heart in grief, addressed him, saying, 'O slayer of Madhu, thou showest great joy at a time scarcely fit for it, indeed on an occasion for sorrow caused by the death of Hidimva's son. Our troops are flying away, beholding Ghatotkacha slain. We also are filled with anxiety in consequence of the fall of Hidimva's son. O Janardana, the cause must be very grave when at such a time thou feelest such joy. Therefore, O foremost of truthful men, asked by me, tell me truly (what that cause is). Indeed, if it be not a secret, it behoveth thee, O chastiser of foes, to say it unto me. O slayer of Madhu, tell me what has removed thy gravity today. This act of thine. O Janardana, this lightness of heart, seems to me like the drying up of the ocean or the locomotion of Meru."

"Vasudeva said, Great is the joy I feel. Listen to me, Dhananjaya! This that I will tell thee will immediately dispel thy sorrow and infuse delight into thy heart. O thou of great splendour, know, O Dhananjaya, that Karna, his dart being baffled through Ghatotkacha, is already slain in battle. The man does not exist in this world that could not stay before Karna armed with that dart and looking like Kartikeya in battle. By good luck, his (natural) armour had been taken away. By good luck, his earrings also had been taken away. By good luck, his infallible dart also is now baffled, through Ghatotkacha. Clad in (natural) coat of mail and decked with his (natural) ear-rings, Karna, who had his senses under control, could singly vanquish the three worlds with the very gods. Neither Vasava, nor Varuna the lord of the waters, nor Yama, could venture to approach him. Indeed, if that bull among men had his armour and ear-rings, neither thyself, bending the Gandiva, nor myself, uplifting my discus, called Sudarsana, could vanquish him in battle. For thy good, Karna was divested of his ear-rings by Sakra with the help of an illusion. Similarly was that subjugator of hostile towns deprived of his (natural) armour. Indeed, because Karna, cutting off his (natural) armour and his brilliant car-rings, gave them unto Sakra, it is for that he came to be called Vaikartana. Karna now seems to me to be like an angry snake of virulent poison stupefied by power of incantation, or like a fire of mild flames. From that time, O mighty-armed one, when the high-souled Sakra gave that dart unto Karna in exchange for the latter's ear-rings, and celestial armour, that dart, viz., which has slain Ghatotkacha, from that time, Vrisha, having obtained it, had always regarded thee as slain in battle! But though deprived of that dart, O sinless one, I

swear to thee that hero is still incapable of being slain by anybody else save thee. Devoted to Brahmanas, truthful in speech, engaged in penances, observant of vows, kind even unto foes, for these reasons Karna is called Vrisha. Heroic in battle, possessed of mighty arms and with bow always uplifted, like the lion in the forest depriving leaders of elephantine herds of their pride, Karna always deprives the greatest carwarriors of their pride on the field of battle, and resembles the mid-day sun at whom none can gaze. Contending with all the illustrious and foremost of warriors of thy army, O tiger among men, Karna, while shooting his arrowy showers, looked like the autumnal sun with his thousand rays. Indeed, incessantly shooting showers of shafts like the clouds pouring torrents of rain at the end of summer, Karna is like a pouring cloud charged with celestial weapons. He is incapable of being vanquished in battle by the gods, he would mangle them in such a way that their flesh and blood would fall copiously on the field. Deprived, however, of his armour as also of his carrings, O son of Pandu, and divested also of the dart given him by Vasava, Karna is now like a man (and no longer like a god). There win occur one opportunity for his slaughter. When his car-wheels will sink in the earth, availing thyself of that opportunity, thou shouldst slay him in that distressful situation. I will make thee a sign beforehand. Warned by it, thou shouldst act. The vanquisher of Vala himself, that foremost of heroes, wielding his thunder, is incapable of slaving the invincible Karna while the latter stands weapon in hand. Indeed, O Arjuna, for thy good, with the aid of diverse contrivances I have slain, one after another. Jarasandha and the illustrious ruler of the Chedis and the mighty-armed Nishada of the name of Ekalavya. Other great Rakshasas having Hidimva and Kirmira and Vaka for their foremost, as also Alayudha, that grinder of hostile troops, and Ghatotkacha, that crusher of foes and warrior of fierce deeds, have all been slain."

SECTION 181

"Arjuna said, 'How, O Janardana, for our good, and by what means, were those lords of the earth, viz., Jarasandha and the others. slain?"

"Vasudeva said. If Jarasandha, and the ruler of the Chedis, and the mighty son of the Nishada king, had not been slain, they would have become terrible. Without doubt. Duryodhana would have chosen those foremost of carwarriors (for embracing his side). They had always been hostile to us, and, accordingly, they would all have adopted the side of the Kauravas. All of them were heroes and mighty bowmen accomplished in weapons and firm in battle. Like the celestials (in prowess), they would have protected Dhritarashtra's sons. Indeed, the Suta's son, and Jarasandha, and the ruler of the Chedis, and the son of the Nishada adopting the son of Suyodhana, would have succeeded in conquering the whole earth. Listen, O Dhananjaya, by what means they were slain. Indeed, without the employment of means, the very gods could not have conquered them in battle. Each of them, O Partha, could fight in battle with the whole celestial host protected by the Regents of the world. (On one occasion), assailed by Valadeva, Jarasandha, excited with wrath, hurled for our destruction a mace capable of slaying all creatures. Endued with the splendour of fire, that mace coursed towards us dividing the welkin like the line on the head that parts the tresses of a woman, and with the impetuosity of the thunder hurled by Sakra. Beholding that mace thus coursing towards us the son of Rohini hurled the weapon called Sthunakarna for baffling it. Its force destroyed by the energy of Valadeva's weapon, that mace fell down on the earth, splitting her (with its might) and making the very mountains tremble. There was a terrible Rakshasa of the name Jara, endued with great prowess. She, O prince, had united that slayer of foes, and, therefore, was the latter called Jarasandha. Jarasandha had been made up of two halves of one child. And because it was Jara that had united those two halves, it was for this that he came to be called Jarasandha. [Literally means, "united by Jara."] That Rakshasa woman, O Partha. who was there within the earth, was slain with her son and kinsmen by means-of that mace and the weapon of Sthunakarna. Deprived of his mace in that great battle, Jarasandha was afterwards slain by Bhimasena in thy presence, O Dhananjaya. 1 If the valiant Jarasandha had stood armed with his mace, the very gods with Indra at their head could not have slain him in battle. O best of men! for thy good, the Nishada's son also, of prowess incapable of being baffled, was, by an act of guile, deprived of his thumb by Drona, assuming the position of his preceptor. Proud and endued with steady prowess, the Nishada's son, with fingers cased in leathern gloves, looked resplendent like a second Rama. Undeprived of thumb, Ekalavya, O Partha, was incapable of being vanquished in battle by the gods, the Danavas, the Rakshasas, and the Uragas (together). Of firm grasp, accomplished in weapons, and capable of shooting incessantly day and night, he was incapable of being looked at by mere men. For thy good, he was slain by me on the field of battle. Endued with great prowess, the ruler of the Chedis was slain by me before thy eyes. He also was incapable of being vanquished in battle

by the gods and the Asuras together. I was born to slay him as also the other enemies of the gods, with thy assistance, O tiger among men, from desire of benefiting the world. Hidimva and Vaka and Kirmira have all been slain by Bhimasena. All those Rakshasas were endued with might equal to that Ravana and all of them were destroyers of Brahmanas and sacrifices. Similarly, Alayudha, possessed of large powers of illusion, had been slain by Hidimva's son. Hidimva's son also. I have slain by the employment of means, viz., through Karna with his dart. If Karna had not slain him with his dart in great battle, I myself would have had to slay Bhima's son Ghatotkacha. From desire of benefiting you, I did not slay him before. That Rakshasa was inimical to Brahmanas and sacrifices. Because he was a destroyer of sacrifices and of a sinful soul, therefore hath he been thus slain. O sinless one, by that act as a means, the dart given by Sakra, hath also been rendered futile. O son of Pandu, they that are destroyers of righteousness are all slayable by me. Even that is the vow made by me, for establishing righteousness. Whither the Vedas and truth and self-restraint and purity and righteousness and modesty and prosperity and wisdom and forgiveness are always to be met with, thither I myself always remain. Thou needst not be at all anxious about Karna's slaughter. I will tell you the means by which you will slay him. Vrikodara also will succeed in slaying Suyodhana. I will tell thee, O son of Pandu, the means by which that will have to be compassed. Meanwhile, the uproar made by the hostile army is increasing. Thy troops also are flying away on all sides. Having achieved their objects, the Kauravas are destroying thy host. Indeed, Drona, that foremost of all smiters, is scorching us in battle."

SECTION 182

"Dhritarashtra said, 'When the Suta's son had such a dart as was sure to slay one person, why did he not hurt it at Partha, to the exclusion of all others? Upon Partha's slaughter by means of that dart, all the Srinjayas and the Pandavas would have been slain. Indeed, upon Phalguna's death, why should not the victory have been ours? Arjuna has made a vow to the effect that summoned to battle he would never refuse to accept the challenge. The Suta's son should have, therefore, summoned Phalguna to battle. Tell me, O Sanjaya, why did not Vrisha then engaging Phalguna in single combat, slay the latter with that dart given him by Sakra? Without doubt, my son is destitute of both intelligence and counsellors? That sinful wretch is constantly baffled by the foe. How should he then succeed in vanquishing his enemies? Indeed, that dart which was such a mighty weapon and upon which rested his victory, alas, that dart, hath, by Vasudeva, been made fruitless through Ghatotkacha. Indeed, it hath been snatched from Karna, like a fruit from the hand of a cripple, with a withered arm, by a strong person. Even so hath that fatal dart been rendered fruitless through Ghatotkacha. As in a fight between a boar and a dog, upon the death of either, the hunter is the party profited, I think, O learned one, that even so was Vasudeva the party to profit by the battle between Karna and Hidimva's son. If Ghatotkacha had slain Karna in battle, that would have been a great gain for the Pandavas. If, on the other hand, Karna had slain Ghatotkacha, that too would have been a great gain to them in consequence of the loss of Karna's dart. Endued with great wisdom, that lion among men, viz., Vasudeva, reflecting in this way, and for doing what was agreeable to and good for the Pandavas, caused Ghatotkacha to be slain by Karna in battle.'

"Sanjaya said, 'Knowing the feat that Karna desired to achieve, the slayer of Madhu, the mighty-armed Janardana, O king, commanded the prince of the Rakshasas, Ghatotkacha of mighty energy, to engage in single combat with Karna for rendering, O monarch, the latter's fatal dart fruitless. All this, O king, is the result of thy evil policy! We would certainly have achieved success, O perpetuator of Kuru's race, if Krishna had not (thus) rescued the mighty car-warrior Partha from Karna's hands. Indeed, Partha would have been destroyed with his steeds, standard, and car, in battle, Oh Dhritarashtra, if that master, that lord of Yogins, viz., Janardana had not saved him. Protected by diverse means, O king, and well-aided by Krishna, Partha approaching his foes, vanquished that fatal dart, otherwise that weapon would have quickly destroyed the son of Kunti like the lightning destroying a tree.'

"Dhritarashtra said, 'My son is fond of quarrel. His advisers are foolish. He is vain of his wisdom. It is for that, that this certain means of Arjuna's death hath been baffled. Why, O Suta, did not Duryodhana, or that foremost of all wielders, viz., Karna, possessed of great intelligence, hurl that fatal dart at Dhananjaya? Why, O son of Gavalgana, didst thou too forget this great object, possessed as thou art of great wisdom, or why didst not thou remind Karna of it?"

"Sanjaya said, 'Indeed, O king, every night this formed the subject of deliberation with Duryodhana and Sakuni and myself and Duhsasana. And we said unto Karna, 'Excluding all other warriors, O Karna, slay Dhananjaya. We would then lord it over the Pandu's and the Panchalas as if these were our slaves. Or, if upon Partha's fall, he of Vrishni's race appoints another amongst the sons of Pandu (in this place for carrying on the fight), let Krishna himself be slain. Krishna is the root of the Pandavas, and Partha is like their risen trunk. The other sons of Pritha are like their branches, while the Panchalas may be called their leaves. The Pandavas have Krishna for their refuge, Krishna for their might, Krishna for their leader. Indeed, Krishna is their central support even as the moon is of the constellations. Therefore, O Suta's son, avoiding the leaves and branches and trunk, slav that Krishna who is everywhere and always the root of the Pandavas. Indeed, if Karna had slain him of Dasarha's race, viz., that delighter of the Yadavas, the whole earth, O king, would, without doubt, have come under thy control. Truly, O monarch, if that illustrious one, that delighter of both the Yadavas and the Pandavas, could be made to lie down on the earth, deprived of life, then certainly, O monarch, the entire earth with the mountains and forests would have owned thy supremacy. We rose every morning, having formed such a resolution in respect of that Lord of the very gods, viz., Hrishikesa of immeasurable energy. At the time of battle, however, we forget our resolution. Kesava always protected Ariuna, the son of Kunti. He never placed Ariuna before the Suta's son in battle. Indeed, Achyuta always placed other foremost of car-warriors before Karna, thinking how that fatal dart of ours might be made fruitless by ourselves. O lord! When, again, the high-souled Krishna protected Partha in this manner from Karna, why, O monarch, would not that foremost of beings protect his own self? Reflecting well, I see that there is no person in the three worlds who is able to vanquish that chastiser of foes, viz., Janardana, that hero bearing the discus in hand.'

"Sanjaya continued, 'That tiger among car-warriors, viz., Satyaki of prowess incapable of being baffled, asked the mighty-armed Krishna about the great car-warrior, Karna, saving, 'O Janardana, even this had been Karna's firm resolution, viz., that he would hurl that dart of immeasurable energy at Phalguna. Why, however, did not the Suta's son actually hurt it then at him?'

'Vasudeva said, 'Duhsasana and Karna and Sakuni and the ruler of the Sindhus, with Duryodhana at their head, had frequently debated on this subject. Addressing Karna, they used to say, 'O Karna. O great bowman, O thou of immeasurable prowess in battle, O foremost of all victors, this dart should not be hurled at any one else than that great carwarrior, viz., Kunti's son, Partha or Dhananjaya. He is the most celebrated amongst them, like Vasava amongst the gods. He being slain, all the other Pandavas with the Srinjayas will be heartless like fireless celestials!' [Fire being the mouth of the celestials, without fire, the celestials become mouthless. Thus Nilakantha. Karna having assented to this, saying 'So be it' (the desire of) slaughtering the wielder of Gandiva,] O bull amongst the Sinis, was ever present in Karna's heart. I, however, O foremost of warriors, always used to stupefy the son of Radha. It was for this that he did not hurl the dart at Pandu's son, owning white steeds. As long as I could not baffle that means of Phalguna's death, I had neither sleep, nor joy in my heart, O foremost of warriors! Beholding that dart, therefore, rendered futile through Ghatotkacha, O bull amongst the Sinis, I regarded Dhananjaya today to have been rescued from within the jaws of Death. I do not regard my sire, my mother, yourselves, my brothers, ay, my very life, so worthy of protection as Vibhatsu in battle. If there be anything more precious than the sovereignty of the three worlds, I do not, O Satwata, desire (to enjoy) it without Pritha's son, Dhananjaya (to share it with me). Beholding Dhananjaya, therefore, like one returned from the dead, these transports of delight, O Yuvudhana, have been mine. It was for this that I had despatched the Rakshasa unto Karna for battle. None else was capable of withstanding, in the night, Karna in battle.

"Sanjaya continued, 'Even thus did Devaki's son who is ever devoted to Dhananjaya's good and to what is agreeable to him, speak unto Satyaki on that occasion.""

SECTION 183

"Dhritarashtra said, 'I see, O sire, that this act of Karna and Duryodhana and Suvala's son, Sakuni, and of thyself, in especial, hath been very much against the dictates of policy. Indeed, when you knew that dart could always slay one person in battle, and that it was incapable of being either borne or baffled by the very gods with Vasava at their head, why then, O Sanjaya, was it not hurled by Karna at Devaki's son, or Phalguna, while he was engaged with this in battle before?"

"Sanjaya said, 'Returning from battle every day, O monarch, all of us, O foremost one of Kuru's race, used to debate in the night and say unto Karna. Tomorrow morning, O Karna, this dart should be hurled at either Kesava or Arjuna.' When, however, the morning came, O king, through destiny, both Karna and the other warriors forgot that resolution. I think destiny to be supreme, since Karna, with that dart in his hands, did not slay in battle either Partha or Devaki's son, Krishna. Indeed, because his understanding was afflicted by destiny itself, it is for this that he did not, stupefied by the illusion of the gods, hurl that fatal dart of Vasava, though he had it in his hand, at Devaki's son, Krishna for his destruction or at Partha endued with prowess like Indra's, O lord!"

"Dhritarashtra said, 'Ye are destroyed by destiny, by your own understanding, and by Kesava. Vasava's dart is lost, having effected the slaughter of Ghatotkacha who was as insignificant as straw. Karna, and my sons, as all the other kings, through his highly impolitic act, have already entered the abode of Yama. Tell me now how the battle once more raged between the Kurus and the Pandavas after the fall of Hidimva's son. How did they that rushed against Drona, arrayed in order of battle and well-skilled in smiting, viz., the Srinjaya and the Panchalas, fight? How, indeed, did the Pandus and Srinjaya withstand the smiting Drona, when the latter proceeding against them, penetrated into their host, excited with wrath at the slaughter of Bhurisravas and Jayadratha, reckless of his very life, and resembling a yawning tiger or the Destroyer himself with wide open mouth? What also did they do in battle, O sire, viz., Drona's son and Karna and Kripa and others headed by Duryodhana that protected the preceptor? Tell me, O Sanjaya, how my warriors in that battle covered with their shafts Dhananiava and Vrikodara who were solicitous of slaving Bharadwaja's son. How, indeed, did these excited with wrath at the death of the ruler of the Sindhus, and those at the death of Ghatotkacha, each side unable to brook their loss, fight that nocturnal battle?'

"Sanjaya said, 'Upon the slaughter, that night, O king, of the Rakshasa, Ghatotkacha, by Karna, thy troops, filled with iov, uttered loud shouts. In that dark hour of the night, they fell impetuously upon the Pandaya troops and began to slav them. Seeing all this, king Yudhishthira became exceedingly cheerless, O chastiser of foes. The mighty-armed son of Pandu, then addressed Bhimasena and said, 'O thou of mighty arms, resist Dhritarashtra host. In consequence of the slaughter of Hidimva's son, a great stupefaction overwhelms me.' Having ordered Bhimasena thus, he sat down on his car. With tearful face and sighing repeatedly, the king became exceedingly cheerless at the sight of Karna's prowess. Beholding him so afflicted, Krishna said these words, 'O son of Kunti, let not such grief be thine. Such cheerlessness does not become thee, O chief of the Bharatas, as it does an ordinary person. Rise, O king, and fight. Bear the heavy burden, O lord! If cheerlessness overtakes thee, our victory becomes uncertain." Hearing these words of Krishna, Dharma's son, Yudhishthira, wiping his eyes with his hands, replied unto Krishna, saying, 'O thou of mighty arms, the excellent path of duty is not unknown to me. The dire consequences of a Brahmana's slaughter are his that forgets the services he receives at other's hands. Whilst we were living in the woods the high-souled son of Hidimva, although then a mere child did us many services. O Janardana! Learning that Partha, having white steeds, had departed for the acquisition of weapons, that great bowman (viz., Ghatotkacha), O Krishna, came to me at Kamyaka. He dwelt with us till Dhananjaya's reappearance. Whilst proceeding over many inaccessible fastnesses, he himself carried on his back the tired princess of Panchala. The feats he achieved, O lord, show that he was skilled in all modes of warfare. Indeed, that high-souled one accomplished many difficult feats for my benefit. My affection for Ghatotkacha, that prince of the Rakshasas is twice that, O Janardana, which I naturally bear towards Sahadeva. That mighty-armed one was devoted to me. I was dear to him and he was dear to me. It is for this that, scorched by grief. O thou of Vrishni's race, I have become so cheerless. Behold, O thou of Vrishni's race, our troops afflicted and routed by the Kauravas. Behold, those mighty car-warriors, viz., Drona and Karna, are contending earnestly in battle. Behold, the Pandava host crushed at dead of night, like an extensive forest of heath by a couple of infuriated elephants. Disregarding the might of Bhimasena's son, as also the variety of weapon that Partha bears, the Kauravas are putting forth their prowess, Yonder, Drona and Karna and king Suyodhana, having slain the Rakshasa in battle, are uttering loud roars. How, O Janardana, when we are alive and thyself too, could Hidimva's son be slain while engaged with the Suta's son? Having caused a great slaughter amongst us, and in the very sight of Savyasachin, Karna, O Krishna, hath slain Bhimasena's son of great strength, the Rakshasa, Ghatotkacha. When Abhimanyu was slain by the wicked Dhartarashtras, the mighty car-warrior Savyasachin, O Krishna, was not present in that battle. We also were all held in check by the illustrious ruler of the Sindhus. Drona, with his son (Aswatthaman), became the cause of that act. The preceptor himself told Karna the means of Abhimanyu's slaughter. While Abhimanyu was battling with the sword it was the preceptor himself that cut off that weapon. And while fallen into such distress, Kritavarman most cruelly slew the steeds and the two Parshni drivers (of the boy). Other great bowmen then despatched the son of Subhadra. For a little offence, O Krishna, was the ruler of the Sindhus slain by the wielder of Gandiva. O foremost one among the Yadavas, that act did not give me great joy. If the slaughter of foes is just and should be achieved by the Pandavas, then Drona and Karna should have been slain before this. This is what I think. O bull among men, those two are the root of our woes. Obtaining those two (as

his allies) in battle. Suvodhana has become confident. Indeed. when it was Drona that should have been slain or the Suta's son with his followers, the mighty-armed Dhananjaya slew the Sindhu king whose connexion with the affair was very remote. The punishment of the Suta's son should certainly by undertaken by me. I shall, therefore, O hero, now fight for slaying the Suta's son. The mighty-armed Bhimasena is now engaged with Drona's division.' Having said these words, Yudhishthira quickly proceeded against Karna, holding his formidable bow and blowing his conch fiercely. Then, surrounded by a Panchala and Prabhadraka force of a thousand cars, three hundred elephants and five thousand horses, Sikhandin speedily followed in the wake of the king. Then the mail-clad Panchalas and the Pandavas headed by Yudhishthira beat their drums and blew their conchs. At this time Vasudeva of mighty arms, addressing Dhananjaya said, 'Filled with wrath, yonder proceedeth Yudhishthira with great speed from desire of slaying the Suta's son. It is not proper that thou shouldst rely upon him in this.' Having said these words, Hrishikesa quickly urged the steeds. Indeed, Janardana followed in the wake of the king who was now at a distance. At that time, seeing Dharma's son, Yudhishthira, whose mind was afflicted by grief and who seemed to be scorched as if by fire, rush with speed from desire of slaying the Suta's son, Vyasa approached him and said these words.'

"Vyasa said, By good luck, Phalguna liveth still although he had encountered Karna in battle. Indeed, Karna had kept his dart, desirous of slaying Savyasachin, O bull of Bharata's race, by good luck Jishnu did not engage in single combat with Karna. Each of them in that case challenging the other, would have shot his celestial weapons on all sides. The weapons of the Suta's son would have been destroyed by Arjuna. The former then afflicted by the latter, would certainly have hurled Indra's dart in that battle. O Yudhishthira! O foremost one of Bharata's race, (if this had come to pass), then great would have been thy grief. O giver of honours, by good luck the Rakshasa hath been slain in battle by the Suta's son. Indeed, Ghatotkacha hath been slain by death himself making the dart of Vasava an instrument only. For thy good it is, O sire, that the Rakshasa hath been slain in battle. Do not yield to anger, O foremost one of Bharata's race, and do not set thy heart on grief. O Yudhishthira, this is the end of all creatures in this world. Uniting with thy brothers and all the illustrious kings (of the host), fight with the Kauravas in battle, O Bharata! On the fifth day from this, the earth will be thine. O tiger among men, always think of virtue. With a cheerful heart, O son of Pandu, practise kindness (to all creatures), penances, charity, forgiveness, and truth. Victory is there where righteousness is. Having said these words unto the son of Pandu, Vyasa made himself invisible there and then'.'

SECTION 184

(Drona-vadha Parva)

'Sanjaya said 'Thus addressed by Vyasa, the heroic king Yudhishthira the Just refrained, O bull of Bharata's race, from himself seeking to slay Karna. In consequence, however of the slaughter of Ghatotkacha by the Suta's son that night. the king became filled with grief and anger. Beholding thy vast host held in check by Bhima, Yudhishthira, addressing Dhrishtadyumna, said, 'Resist the Pot-born! O scorcher of foes, thou hadst, clad in mail, and armed with bow and arrows and scimitar, sprung from fire, for the destruction of Drona! Cheerfully rush thou to battle, thou needst have no fear. Let also Janamejaya and Sikhandin and Durmukha's son and Yasodhara, rush in wrath against the Pot-born on every side. Let Nakula and Sahadeva and the sons of Draupadi and the Prabhadrakas, and Drupada and Virata with their sons and brothers, and Satvaki and the Kaikevas and the Pandavas and Dhananjaya, rush with speed against Bharadwaja's son, from desire of slaying him. Let also all our car-warriors and all the elephants and horses we have, and all our foot-soldiers, overthrow the mighty car-warrior Drona in battle.' Thus ordered by the illustrious son of Pandu, all of them rushed impetuously against the Pot-born from desire of slaughtering him. Drona, however, that foremost of all wielders of arms, received in battle all those Pandava warriors thus rushing towards him suddenly with great force and perseverance. The king Duryodhana, desiring to protect Drona's life, rushed, filled with wrath, against the Pandavas, with great force and perseverance. Then commenced the battle between the Kurus and the Pandavas who roared at each other. The animals of both hosts as also the warriors were all tired. The great carwarriors also, O king, with eyes closing in sleep and worn out with exertion in battle, knew not what to do. That night of nine hours, so terrible and awful* and so destructive of creatures, appeared to them to be everything**. [* Triyama, literally, consisting of three Yamas, a Yama being a watch of three hours. The first hour and a half of the night and the last hour and a half, being regarded as twilight, the night, truly as such, with the ancient Hindoos, consisted of only nine hours.]; [** Literally, 'of a thousand Yamas.'] While they were being thus slain and mangled by one another, and while sleep sat heavy on their eyes, it became midnight. All the Kshatriyas

became cheerless. Thy troops, as also those of the toe, had no more weapons and arrows. Passing the time thus (most of), the warriors (of both armies) endued with modesty and energy and observant of the duties of their order, din not abandon their divisions. Others, blind with sleep, abandoning their weapons, laid themselves down. Some laid themselves down on the backs of elephants, some on cars, and some on horseback, O Bharata! Blind with sleep, they became perfectly motionless. O king. Other warriors (that were vet awake) in that battle, despatched these to Yama's abode. Others, deprived of their senses, and dreaming in sleep, slew themselves, that is, their own comrades, as also foes. Indeed, these fought in that dreadful battle, uttering various exclamations. Many warriors, O monarch, of our army, desirous of continuing the fight with the foe. stood with eves drowsy with sleep. Some brave warriors, during that terrible hour of darkness, though blind with sleep, yet gliding along the field, slew one another in that battle. Many amongst the foe, entirely stupefied by slumber, were slain without their being conscious (of the strokes that launched them into eternity). Beholding this condition of the soldiers, O bull among men. Vibhatsu in a very loud voice, said these words: all of you, with your animals, are worn out with exertion and blind with sleep. Ye warriors, ye are enveloped in darkness and with dust. Therefore, if ye like, ye may rest. Indeed, here, on the field of battle close your eyes for a while. Then when the moon will rise, ye Kurus and Pandavas, ye may again, having slept and taken rest, encounter each other for the sake of heaven.' Hearing these words of the virtuous Arjuna, the virtuous warriors (of the Kuru army) assented to the suggestion, and addressing one another, loudly said, 'O Karna, O Karna, O king Duryodhana, abstain from the fight. The Pandava host hath ceased to strike us.' Then at those words of Phalguna, uttered loudly by him, the Pandava army as also thine, O Bharata, abstained from battle. Indeed, these noble words of Partha were highly applauded by the gods, the highsouled Rishis, and all the gladdened soldiers. Applauding those kind words, O Bharata, all the troops, O king, worn out with exertion, laid -themselves down for sleep, O bull of Bharata's race. Then that army of thine, O Bharata, happy at the prospect of rest and sleep, sincerely blessed Arjuna saying, 'In thee are the Vedas as also all weapons! In thee are intelligence and prowess! In thee, O mighty armed one, are righteousness and compassion for all creatures, O sinless one! And since we have been comforted by thee, we wish thy good, O Partha! Let prosperity be to thee! Soon do thou get, O hero, those objects that are dear to thy heart!' Blessing him thus, O tiger among men, those great car-warriors, overcome with sleep, became silent, O monarch! Some laid themselves down on horseback, some on the car-boxes, some on the necks of elephants, and some on the bare ground. Many men, with their weapons and maces and swords and battle axes and lances and with their armours on, laid themselves down for sleep, apart from one another. Elephants, heavy with sleep. made the earth cool with the breath of their nostrils that passed through their snake-like trunks spotted with dust. Indeed, the elephants, as they breathed on the ground, looked beautiful like hills scattered (on the field of battle) over whose breasts hissed gigantic snakes. Steeds, in trappings of gold and with manes mingling with their yokes, stamping their hoofs made even grounds uneven. Thus every one, O king, slept there with the animal he rode. Thus steeds and elephants and warriors, O bull of Bharata's race, very much worn out with exertion, slept, abstaining from battle. That slumbering host, deprived of sense and sunk in sleep, then looked like a wonderful picture drawn on canvas by skilful artists. Those Kshatrivas, decked in ear-rings and endued with youth, with limbs mangled by shafts, and immersed in sleep, having laid themselves down on the coronal globes of elephants, looked as if they were lying on the deep bosom of beautiful ladies. Then the moon, that delighter of eye and lord of lilies*, of hue white as the checks of a. beautiful lady, rose, adorning the direction presided over by Indra. [* The moon is called the lord of lilies because the water-lily is seen to bloom at moonrise, just as the sun is called the lord of the lotuses because the lotus blooms at sun-rise. The direction presided over by Indra means the East.] Indeed, like a lion of the Udaya hills, with rays constituting his manes of brilliant yellow, he issued out of his cave in the east, tearing to pieces the thick gloom of night resembling an extensive herd of elephants. That lover of all assemblage of lilies (in the world), bright as the body of Mahadeva's excellent bull, full-arched and radiant as Karna's bow, and delightful and charming as the smile on the lips of a bashful bride, bloomed in the firmament. Soon, however, that divine lord having the hare for his mark showed himself shedding brighter rays around. Indeed, the moon, after this seemed to gradually emit a bright halo of farreaching light that resembled the splendour of gold. Then the rays of that luminary, dispelling the darkness by their splendour, slowly spread themselves over all the quarters, the welkin, and the earth. Soon, therefore, the world became illuminated. The unspeakable darkness that had hidden everything quickly fled away. When the world was thus illuminated into almost daylight by the moon, amongst the

creatures that wander at night, some continued to roam about and some abstained. That host, O king, awakened by the rays of the sun. Indeed, that sea of troops was awakened by the rays of the moon bloomed (into life) like an assemblage of lotuses expanded by the rays of the sun. Indeed, that sea of troops was awakened by the risen moon like the ocean swelling up in agitated surges at the rise of that luminary. Then, O king, the battle once more commenced on earth, for the destruction of the earth's population, between men that desired to attain to heaven'."

SECTION 185

"Sanjaya said, 'At this time Duryodhana, under the influence of wrath, approached Drona and addressing him said these words, for inspiring him with joy and provoking his anger.'

"Duryodhana said, 'No mercy should have been shown to our foes while they were heartless and worn out with toil and taking rest, especially when they are all of sure aim. Desirous of doing what is agreeable to thee, we showed them kindness by then letting them alone. The tired Pandavas, however (having taken rest), have become stronger. As regards ourselves, we are, in every respect, losing in energy and strength. The Pandavas, protected by thee, are constantly gaining prosperity. All weapons that are celestial and all those that appertain to Brahma exist in thee. I tell thee truly, that neither the Pandavas, nor ourselves, nor any other bowmen in the world, can be a match for thee while thou art engaged in battle. O foremost of regenerate ones, thou art acquainted with all weapons. Without doubt, by means of thy celestial weapons thou art capable of destroying the (three) worlds with the gods, the Asuras, and the Gandharvas. The Pandavas are all afraid of thee. Thou, however, for givest them. remembering that they were thy pupils, or, perhaps, owing to my ill luck.

'Sanjaya continued, 'Thus rebuked and angered by thy son, Drona, O king, wrathfully addressed Duryodhana and said these words: 'Although I am so old, O Duryodhana, I am still exerting myself in battle to the utmost extent of might. All these men are unacquainted with weapons. I am, however, well-versed in them. If, from desire of victory, I slav these men. there can be no more ignoble act for me to do. That, however, which is in thy mind, be it good or bad, I will accomplish, O Kaurava, at thy command. It will not be otherwise. Putting forth my prowess in battle and slaying all the Panchalas, I will doff my armour, O king! I swear this to thee truly. Thou thinkest that Arjuna, the son of Kunti, was worn out in battle. O mighty-armed Kaurava! Listen to what I truly sav regarding his prowess. If Savyasachin's wrath is excited, neither Gandharvas, nor Yakshas nor Rakshasas can venture to bear him. At Khandavas, he encountered the divine chief of the celestials himself. The illustrious Arjuna, with his shafts baffled the pouring Indra. Yakshas, and Nagas, and Daityas, and all others proud of their might, were slain by that foremost of men. That also is known to thee. On the occasion of the tale of cattle, the Gandharvas headed by Chitrasena and others were vanquished by him. That firm bowman rescued you, while you were being carried away by those Gandharvas. Nivatakavachas also, those enemies of the celestials, that were unslayable in battle by the celestials, themselves, were vanquished by that hero. Thousands of Danavas dwelling in Hiranyapura, that tiger among men vanquished. How can human beings then withstand him? O monarch, thou hast seen with thy own eyes how this host of thine, although exerting themselves so heroically, hath been destroyed by the son of Pandu.

"Sanjaya continued, 'Unto Drona who was thus applauding Arjuna, thy son, O king, angered thereat, once more said these words: 'Myself and Duhsasana, and Karna, and my maternal uncle, Sakuni, dividing this Bharata host into two divisions (and taking one with us), shall to-day slay Arjuna in battle.' 'Hearing these words of his, Bharadwaja's son, laughing, sanctioned that speech of the king and said, 'Blessings to thee! What Kshatriya is there that would slay that bull amongst Kshatriyas, that unslavable one, viz., the bearer of Gandiva, that hero blazing forth with energy? Neither the Lord of treasures, nor Indra, nor Yama, nor the Asuras, the Uragas, and the Rakshasas can stay Arjuna armed with weapons. Only they that are fools say such words as those thou hast said, O Bharata! Who is there that would return home in safety, having encountered Arjuna in battle? As regards thyself, thou art sinful and cruel and suspicious of everybody. Even them that are employed in thy welfare, thou art ready to rebuke in this way. Go thou against the son of Kunti, for withstanding him for thy own sake. Thou art a well-born Kshatriya. Thou seekest battle. Why dost thou cause all these unoffending Kshatriyas to be slain? Thou art the root of this hostility. Therefore, go thou against Arjuna. This thy maternal uncle is possessed of wisdom and observant of Kshatriya duties. O son of Gandhari, let this one addicted to gambling proceed against Arjuna in battle. This one, skilled in dice, wedded to deception, addicted to gambling, versed in cunning and imposture, this gambler conversant with the ways of deceiving, will vanquish the Pandavas in battle! With Karna in thy company, thou hadst often joyfully boasted, from folly and emptiness of understanding, in the hearing of Dhritarashtra, saying, 'O sire, myself, and Karna, and my brother Duhsasana, these three, uniting together, will slay the sons of Pandu in battle.' This thy boast was heard in every meeting of the court. Accomplish thy vow, be truthful in speech, with them. There thy mortal foe, the son of Pandu, is staying before thee. Observe the duties of a Kshatriya. Thy slaughter at the hands of Jaya would be worthy of every praise. Thou hast practised charity. Thou hast eaten (everything ever desired by thee). Thou hast obtained wealth to the measure of thy wish. Thou hast no debts. Thou hast done all that one should do. Do not fear. Fight now with the son of Pandu.' These words said, the battle commenced.'''

SECTION 186

"Sanjaya said, 'When three-fourths of that night had worn away, the battle, O king, once more commenced between the Kurus and the Pandavas. Both sides were elated with joy. Soon after, Aruna, the charioteer of Surya, weakening the splendour of the moon, appeared, causing the welkin to assume a coppery hue. The east was soon reddened with the red rays of the sun that resembled a circular plate of gold. Then all the warriors of the Kuru and the Pandava hosts, alighting from cars and steeds and vehicles borne by men, stood, with joined hands, facing the sun, and uttered the prayers of the twilight of dawn. The Kuru army having been divided into two bodies. Drona, with Durvodhana before him. proceeded (with one of those divisions) against the Somakas. the Pandavas, and the Panchalas. Beholding the Kuru host divided into two bodies, Madhava addressed Arjuna and said, Keeping thy foes to thy left, place this division (commanded by Drona) to thy right. Obedient to the counsels of Madhava in respect of the Kurus, Dhananjaya moved to the left of those two mighty bowmen, viz., Drona, and Karna. Understanding the intentions of Krishna, that subjugator of hostile cities, viz., Bhimasena, addressing Partha who was then staying at the van of battle, said these words.

"Bhimasena said, 'O Arjuna, O Vibhatsu, listen to these words of mine. The time for that object for which Kshatriya ladies bring forth sons has now come. If at such a time thou dost not strive to win prosperity, thou shalt then act meanly like a veritable wretch. Putting forth thy prowess, pay the debt thou owest to Truth, Prosperity, Virtue, and Fame! O foremost of warriors, pierce this division, and keep these to thy right.'

'Sanjaya continued, 'Thus urged by Bhima and Kesava, Savyasachin prevailing over Drona and Karna, began to resist the foe all round. Many foremost of Kshatriyas (among the Kurus), putting forth all their prowess, failed to withstand Arjuna who advanced at the very van of his troops, and who, like a raging conflagration, was consuming the foremost ones among his foes. Then Duryodhana and Karna, and Sakuni, the son of Suvala, covered Kunti's son, Dhananiava, with showers of shafts. Baffling the weapons of all those warriors, that foremost of all persons well-skilled in weapons, O monarch, covered them (in return) with his shafts. Aiming at their weapons with his (and thus baffling them all), Arjuna, endued with great lightness of hand and possessing a complete control over his senses, pierced every one of those warriors with ten keen-pointed shafts. The welkin was then covered with dust. Thick showers of arrows fell. Darkness set in, and a loud and terrible uproar arose. When such was the state of things, neither the welkin, nor the earth, nor the points of the compass, could any longer be seen. Stupefied by the dust, all the troops became blind. Neither the foe, O king, nor we, could distinguish each other. For this reason, the kings began to fight, guided by conjecture and the names they uttered. Deprived of their cars, car-warriors, O king, encountering one another, lost all order and became a tangled mass. Their steeds killed and drivers slain, many of them, becoming inactive, preserved their lives and looked exceedingly affrighted. Slain steeds with riders deprived of lives were seen to lie on slain elephants as if stretched on mountain-breasts. Then Drona, moving away from that battle towards the north took up his station there., and seemed to resemble a smokeless fire. Beholding him move away from the battle towards the north, the Pandava troops, O king, began to tremble. Indeed, beholding Drona resplendent and handsome and blazing with energy, the enemy, inspired with fright became pale and wavered on the field, O Bharata! While summoning the hostile army to battle, and looking like an elephant in rut, the enemy became perfectly hopeless of vanquishing him, like the Danavas hopeless of vanquishing Vasava. Some among them became perfectly cheerless, and some, endued with energy, became inspired with wrath. And some were filled with wonder, and some became incapable of brooking (the challenge). And some of the kings squeezed their hands, and some deprived of their senses by rage, bit their lips. And some whirled their weapons, and some rubbed their arms; and some, possessed of great energy and souls under complete control, rushed against Drona. The Panchalas particularly, afflicted with the shafts of Drona, O monarch, though suffering great pain, continued to contend in battle. Then Drupada and

THE GRAND BIBLE rolling cars, and shouting and roaring of warriors, became

Virata proceeded, in that battle, against Drona, that invincible warrior, who was thus careering on the field. Then, O king, the three grandsons of Drupada, and those mighty bowmen, viz., the Chedis, also proceeded against Drona in that encounter. Drona, with three sharp shafts, took the lives of the three grandsons of Drupada. Deprived of lives, the princes fell down on the earth. Drona next vanquished in that battle the Chedis, the Kaikeyas, and the Srinjayas. That mighty car-warrior, viz., the son of Bharadwaja, then vanquished all Matsyas. Then Drupada, filled with wrath, and Virata, in that battle, shot showers of shafts, O king, at Drona. Baffling that arrowy shower, Drona, that grinder of Kshatriyas, covered both Drupada and Virata with his shafts. Shrouded by Drona, both those warriors, with rage, began to pierce him on the field of battle with their arrows. Then Drona, O monarch, filled with wrath and desire of revenge, cut off, with a couple of broad-headed shafts, the bows of both his antagonists. Then Virata, filled with wrath, sped in that encounter ten lances and ten shafts at Drona from desire of slaying him. And Drupada, in anger, hurled at Drona's car a terrible dart made of iron and decked with gold and resembling a large snake. Drona cut off, with a number of sharp and broad-headed arrows, those ten lances (of Virata), and with certain other shafts that dart (of Drupada) decked with gold and stones of lapis lazuli. Then that grinder of foes, viz., the son of Bharadwaja, with a couple of well-tempered and broad-headed shafts, despatched both Drupada and Virata unto the abode of Yama. Upon the fall of Virata and Drupada, and the slaughter of the Kshatriyas, the Chedis, the Matsyas, and the Panchalas, and upon the fall of those three heroes, viz., the three grandsons of Drupada, the high-souled Dhrishtadyumna, beholding those feats of Drona, became filled with rage and grief, and swore in the midst of all the ear-warriors, saying, 'Let me lose merits of all my religious acts as also my Kshatriya and Brahma energy, if Drona escape me today with life, or if he succeed in vanquishing me! Having taken that oath in the midst of all the bowmen, that slayer of hostile heroes, viz., the prince of the Panchalas, supported by his own division, advanced against Drona. The Panchalas then began to strike Drona from one side, and Arjuna from another. Duryodhana, and Karna, and Sakuni, the son of Suvala, and the uterine brothers of Durvodhana (stationed), according to their precedence, began to protect Drona in battle. Drona being thus protected in battle by those illustrious warriors, the Panchalas though struggling vigorously, could not even gaze at him. Then Bhimasena, O sire, became highly angry with Dhrishtadyumna and, O bull among men, that son of Pandu pierced Dhrishtadyumna with these fierce words:

'Bhimasena said, 'What man is there who being regarded as a Kshatriya and who taking his birth in the race of Drupada and who being the foremost of all persons possessing a knowledge of weapons, would only thus look at his foe stationed before him? What man having seen his sire and son slain, and especially, having sworn such an oath in the midst of the king, would thus be indifferent to his enemy? Yonder stands Drona like a fire swelling with its own energy. Indeed, with bow and arrows constituting his fuel, he is consuming with his energy all the Kshatriyas. Soon will he annihilate the Pandava army. Stand ye (as spectators) and behold my feat. Against Drona himself will I proceed. Having said these words, Vrikodara, filled with rage, penetrated into Drona's array, began to afflict and rout that host. Then the Panchala prince Dhrishtadyumna, also, penetrating into that large host, engaged himself with Drona in battle. The battle became furious. Such a fierce encounter we had never seen or heard of before, O king, as that which now took place at sunrise of that day. The cars, O sire, were seen to be entangled with one another. The bodies of embodied creatures deprived of lives were scattered all over the field. Some, while proceeding towards another part of the field, were, on the way, assailed by others. Some, while flying away, were struck on their backs, and others on their sides. That general engagement continued to rage fiercely. Soon, however, the morning sun rose'.

SECTION 187

'Sanjaya continued, 'The warrior, O king, thus clad in mail on the field of battle, adored the thousand-rayed Aditya as he rose at morn. When the thousand-rayed luminary, of splendour bright, as burning gold, arose, and the world became illumined, the battle once more commenced. The same soldiers that were engaged with each other before the sunrise, once more fought with each other, O Bharata, after, the rise of the sun. Horsemen engaged with car-warriors, and elephants with horsemen, and foot-soldiers with elephants and horsemen with horsemen, O bull of Bharata's race. Sometimes, unitedly and sometimes separately, the warriors, fell upon one another in battle. Having fought vigorously in the night, many, tired with exertion, and weak with hunger and thirst became deprived of their senses. The uproar made of the blare of conchs, the beat of drums, the roar of elephants, and the twang of out-stretched bows drawn with force touched the very heavens, O king! The noise made also by rushing infantry and falling weapons, and neighing steeds and

tremendous. That loud noise increasing every minute, reached the heavens. The groans and wails of pain, on falling and fallen foot-soldiers and car-warriors and elephants, became exceedingly loud and pitiable as these were heard on the field. When the engagement became general, both side slew each other's own men and animals. Hurled from the hands of heroes upon warriors and elephants, heaps of swords were seen on the field, resembling heaps of cloths on the washing ground. The sound, again, of uplifted and descending swords in heroic arms resembled that of cloths thrashed for wash. That general engagement then, in which the warriors encountered one another with swords and scimitars and lances and battle-axes, became exceedingly dreadful. The heroic combatants caused a river there, that ran its course towards the regions of the dead. The blood of elephants and steeds and human beings formed its current. Weapons formed its fish in profusion. It was miry with blood and flesh. Wails of grief and pain formed its roar. Banners and cloth formed its froth. Afflicted with shafts and darts, worn with exertion, spent with toil on the (previous) night, and exceedingly weakened. elephants and steeds, with limbs perfectly motionless, stood on the field. With their arms (in beautiful attitudes) and with their beautiful coats of mail, and heads decked with beautiful ear-rings, the warriors, adorned with implements of battle, looked exceedingly resplendent. 1 At that time, in consequence of the carnivorous animals and the dead and the dying, there was no path for the cars all over the field. Afflicted with shafts steeds of the noblest breed and high mettle, resembling elephants (in size and strength), worn out with toil, were seen to tremble with great effort, as they drew vehicles whose wheels had sunk in the earth. The whole of that host, O Bharata, resembling the ocean for vastness, then became agitated, and afflicted, inspired with terror, with the exception only of Drona and Ariuna. Those two became the refuge, these two became the saviours, of the warriors of their respective sides. Others, encountering these two proceeded to the abode of Yama. Then the vast host of the Kurus became greatly agitated, and the Panchalas, huddled together, became no longer distinguishable. During that great carnage of the Kshatriyas on earth, on that field of battle, enhancing the terrors of the timid and looking like a crematorium neither Karna, nor Drona, nor Arjuna, nor Yudhishthira, nor Bhimasena, nor the twins, nor the Panchala prince, nor Satyaki, nor Duhsasana, nor Drona's son, nor Duryodhana nor Suvala's son, nor Kripa, nor the ruler of the Madras, nor Kritavarman, nor others, nor my own self, nor the earth, nor points of the compass, could be seen. O king, for all of them, mingled with the troops, were shrouded by clouds of dust. During the progress of that fierce and terrible battle, when that dusty cloud arose, all thought that night had once more come over the scene. Neither the Kauravas, nor the Panchalas, nor the Pandavas, could be distinguished, nor the points of the compass, nor the welkin, nor the earth, nor even land nor uneven land The warriors desirous of victory slew foes and friends, in fact, all whom they could perceive by the touch of their hands. The earthly dust that had arisen was soon dispelled by the winds that blew, and drenched by the blood that was shed. Elephants and steeds and car-warriors and foot-soldiers, bathed in blood, looked beautiful like the (celestial) forest of Parijata. Then Duryodhana, Karna, Drona and Duhsasana, these four (Kauravas) warriors engaged in battle with four of the Pandava warriors, Duryodhana and his brothers, encountered the twins (Nakula and Sahadeva). And Radha's son engaged himself with Vrikodara, and Arjuna with the son of Bharadwaja, all the troops, from every side, looked on that terrible encounter. The car-warriors (of both armies quietly) beheld that beautiful, that superhuman engagement between those fierce and foremost of car-warriors conversant with every mode of warfare, riding on their own beautiful cars that performed diverse delightful evolutions. Endued with great prowess, struggling vigorously, and each solicitous of vanquishing the other, they covered each other with showers of shafts, like the clouds at the close of summer (pouring torrents of rain). Those bulls among men, riding on their cars of solar effulgence, looked beautiful like congregated masses of clouds in the autumnal sky. Then those warriors, O monarch, filled with wrath and desire of revenge, mighty bowmen all, challenging, rushed at one another with great vigour like infuriated leaders of elephantine herds. Verily, O king, death does not take place till its hour comes, since all those warriors did not simultaneously perish in that battle. Strewn with lopped off arms and legs, and heads decked with beautiful earrings, and bows and arrows and lances and scimitars and battle-axes and (other kinds of) axes, and Nalihas and razorheaded arrows and cloth-yard shafts and darts and diverse kinds of beautiful armour, and beautiful cars broken into pieces and slain elephants and standardless cars broken like cities, and vehicles dragged hither and thither with the speed of the wind by driverless steeds in great fright, and a large number of well-decked warriors of great courage, and fallen fans and coats of mail and standards, and ornaments and robes and fragrant garlands, and chains of gold and diadems

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and crowns and head-gears and rows of bells, and jewels worn on breasts, and cuirasses and collars and gems that adorn head-gears, the field of battle looked beautiful like the firmament bespangled with stars.'

'Then there occured an encounter between Duryodhana, filled with wrath and desire of revenge, and Nakula filled with the same feelings. Madri's son cheerfully shooting hundreds of shafts, placed thy son on his right. At this loud cheers were bestowed upon him. Placed on the right by his cousin-brother in wrath, thy son king Duryodhana, filled with rage, began, in battle, to wonderfully counteract Nakula from that very side. Thereupon, Nakula, endued with great energy and acquainted with the diverse course (in which a car may be conducted), began to resist thy son who was engaged in counteracting him from his right. Duryodhana, however, afflicting Nakula with showers of shafts and resisting him on every side, caused him to turn back. All the troops applauded that feat (of thy son). Then Nakula, addressing thy son, said, 'Wait, Wait, recollecting all his woes caused by thy evil counsels.'"

SECTION 188

'Sanjaya said, 'Then Duhsasana, filled with wrath, rushed against Sahadeva, causing the earth to tremble with the fierce speed of his car, O Madri's son, however, that crusher of foes, with a broad-headed arrow, quickly cut of the head, decked with the head-gear of his rushing antagonist's driver. From the celerity with which that act was accomplished by Sahadeva, neither Duhsasana nor any of the troops knew that the driver's head had been cut off. The reins being no longer held by anybody, the steeds ran at their will. It was then that Duhsasana knew that his driver had been slain. Conversant with the management of steeds, that foremost of car-warriors, himself restraining his steeds in that battle fought beautifully and with great activity and skill. That feat of his was applauded by friends and foes, since riding on that driverless car, he careered fearlessly in that battle. Then Sahadeva pierced those steeds with keen shafts. Afflicted with those shafts, they quickly ran away, careering hither and thither. For catching hold of the reins, he once laid aside his bow, and then he took up his bow for using it, lying aside the reins. During those opportunities the son of Madri covered him with arrows. Then Karna, desirous of rescuing thy son, rushed to that spot. Thereupon, Vrikodara, with great care, pierced Karna in the chest and arms with three broad-headed shafts sped from his bow drawn to its fullest stretch. Struck with those shafts like a snake with a stick, Karna stopped and began to resist Bhimasena, shooting keen shafts. Thereupon, a fierce battle took place between Bhima and Radha's son. Both of them roared like bulls, and the eyes of both were expanded (with rage). Excited with wrath, and rushing towards each other, with great speed, they roared at each other. Those two delighters, in battle were then very close to each other. So near were they that they could not easily shoot their shafts at each other. Thereupon, an encounter with maces happened. Bhimasena speedily broke with his mace the Kuvara of Karna's car. That feat of his, O king, seemed highly wonderful. Then the valiant son of Radha, taking up a mace, hurled it at Bhima's car. Bhima, however, broke it with the mace of his own. Then taking up a heavy mace, once more, Bhima hurled it at Adhiratha's son. Karna struck that mace with numerous shafts of beautiful wings, sped with great force, and once again with other shafts, Thus struck with Karna's shafts, the mace turned back towards Bhima, like a snake afflicted with incantations. With the rebound of that mace, the huge standard of Bhima, broke and fell down. Struck with that same mace. Bhima's driver also became deprived of his senses. Then Bhima, mad with rage, sped eight shafts at Karna, and his standard and bow, and leathern fence, O Bharata. The mighty Bhimasena, that slayer of hostile heroes, with the greatest care, O Bharata, cut off, with those keen shafts, the standards, the bow, and the leathern fence of Karna. The latter then, viz., the son of Radha, taking up another invincible and gold-decked bow, shot a number of shafts, and quickly slew Bhima's steeds of the hue of bears, and then his two drivers. When his car was thus injured, Bhima, that chastiser of foes, quickly jumped into the car of Nakula like a lion jumping down upon a mountain summit."

SECTION 189

"Meanwhile, Drona and Arjuna, those two foremost of carwarriors, preceptor and pupil, both skilled in weapon, O monarch, fought with each other in battle, stupefying the eyes and minds of men with their lightness in the use of weapons and the sureness of their aim, and with the motions of their cars. Beholding that battle, the like of which had never been witnessed before, between preceptor and pupil, the other warriors abstained from fighting with each other and trembled. Each of those heroes, displaying beautiful revolutions of his car, wished to place the other on his right. The warriors present there beheld their prowess and became filled with wonder. Indeed, that great battle between Drona and the son of Pandu resembled that, O monarch, between a couple of hawks in the welkin [sky, heaven] for the sake of a piece of meat. Whatever feats Drona performed for vanquishing the son of Kunti, were all counteracted by Arjuna's performing similar feats. When Drona failed to gain any ascendency over the son of Pandu, the son of Bharadwaja, that warrior acquainted with the course of all weapons, invoked into existence the Aindra, the Pasupata, the Tvashtra the Vayavya, and the Yamya weapons. As soon as those weapons. issued from Drona's bow, Dhananjaya destroyed them quickly. When his weapons were thus duly destroyed by Arjuna with his own weapons, Drona shrouded the son of Pandu with the mightiest of celestial weapons. Every weapon, however, that Drona shot at Partha from desire of vanquishing the latter, was shot by Partha in return for baffling it. Seeing all his weapons, even the celestial ones, duly baffled by Arjuna, Drona applauded the latter in his heart. That chastiser of foes, O Bharata, regarded himself superior to every person in the world acquainted with weapons, in consequence of Arjuna having been his pupil. Thus resisted by Partha in the midst of all those illustrious warriors, Drona, struggling with vigour, cheerfully resisted Arjuna (in return), wondering all the while. Then the celestials and Gandharvas in thousands, and Rishis and bodies of Siddhas, were seen on all sides in the welkin. Filled with (those as also with) Apsaras and Yakshas and Rakshasas, it once more seemed that the welkin was darkened by gathering clouds. An invisible voice, fraught with the praises of Drona and the high-souled Partha was heard to repeatedly course through the firmament. When in consequence of the weapons shot by Drona and Partha all sides seemed ablaze with light, the Siddhas and the Rishis that were present, said, 'This is no human nor Asura, nor Rakshasa, nor celestial, nor Gandharva battle. Without doubt this is a high Brahma encounter. This battle is exceedingly beautiful and highly wonderful. We have never seen or heard of its like. Now, the preceptor prevails over the son of Pandu, and then the son of Pandu prevails over Drona. No one can find any difference between them. If Rudra, dividing his own self into two portions, fights, himself with himself, then may an instance be had to match this. Nowhere else can an instance be found to match it. Science, gathered in one place, exists in the preceptor; science and means are in the son of Pandu. Heroism in one place, is in Drona; heroism and might are in the son of Pandu. None of these warriors can be withstood by foes in battle. If they wish, both of them can destroy the universe with the gods. Beholding those two bulls among men, all invisible and visible creatures said these words. The highsouled Drona then, in that battle, invoked into existence the Brahma weapon, afflicting Partha and all invisible beings. Thereupon the earth with the mountains and waters and trees trembled. Fierce winds began to blow. The seas swelled in agitation. The combatants of the Kurus and the Pandava armies, as also all other creatures, became inspired with fear, when that illustrious warrior uplifted that weapon. The Partha, O monarch, fearlessly baffled that weapon by a Brahma weapon of his own, at which all that agitation in nature was speedily pacified. At last, when none of them could vanquish his antagonist in combat, a general engagement took place between the hosts, causing a great confusion on the field. During the progress of that dreadful battle between Drona and the son of Pandu (as also of that general engagement), once more, O king, nothing could be distinguished. The welkin became covered with dense showers of shafts, as if with masses of clouds, and creatures ranging in the air could no longer find a passage through their element.

SECTION 190

"Sanjaya said, 'During that fearful carnage of men and steeds and elephants, Duhsasana, O king, encountered Dhrishtadyumna. Mounted upon hi, golden car and exceedingly afflicted with the shafts of Duhsasana, the Panchala prince wrathfully showered his shafts upon thy son's steeds. Covered with the shafts of Prishata's son, O king, Duhsasana's car, with standard and driver, soon became invisible. Afflicted with those showers of arrows, Duhsasana, O monarch, became unable to stay before the illustrious prince of the Panchalas. Forcing, by means of his shafts, Duhsasana to turn back Pritha's son, scattering his arrows, proceeded against Drona in that battle. At the time Hridika's son, Kritavarman, with three of his uterine brothers, appeared on the scene and attempted to oppose Dhrishtadyumna. Those bulls among men, however, viz., the twins, Nakula and Sahadeva following in the wake of Dhrishtadyumna who was thus proceeding like a blazing fire towards Drona, began to protect him. Then, all those great car-warriors, endued with might and excited with rage, began to strike one another, making death their goal. Of pure souls and pure conduct, O king, and keeping heaven in view, they fought according to righteous methods, desirous of vanquishing one another. Of stainless lineage and stainless acts, and endued with great intelligence, those rulers of men, keeping heaven in view, fought fair battles with another. There was nothing unfair in that fight and no weapon was used that was regarded as unfair. No barbed arrows, nor those called nalikas, nor those that are poisoned, nor those with heads, made of horns, nor those equipped with many

pointed heads, nor those made of the bones of bulls and elephants, nor those having two heads, nor those having rustv heads, nor those that are not straight going, were used by any of them. [All these arrows inflicted had wounds and could not be easily extracted. Shafts of crooked courses were condemned because the combatants could not easily baffle them, not knowing at whom they would fall.] All of them used simple and fair weapons and desired to win both fame and region of great blessedness by fighting fairly. Between those four warriors of thy army and those three of the Pandava side, the battle that took place was exceedingly dreadful but divested of everything unfair. Then Dhrishtadyumna, exceedingly quick in the use of weapons, beholding those brave and mighty car warriors of thy army checked by the twins (Nakula and Sahadeva), proceeded towards Drona. Checked by those two lions among men, those four heroic warriors encountered the former like the wind assailing a couple of mountains (standing on their way). Each of the twins--those great carwarriors--was engaged with a couple of arrows against Drona. Beholding the invincible prince of the Panchalas proceeding against Drona, and those four heroes (of his own army) engaged with the twins, Duryodhana, O monarch, rushed to that spot, scattering showers of blood-drinking arrows. Seeing this, Satyaki quickly approached the Kuru king. Those two tigers among men, viz., the two descendants of Kuru and Madhu, approaching each other, became desirous of striking each other in battle. Recalling to mind their behaviour towards each other in childhood and reflecting with pleasure on the same, they gazed at each other and smiled repeatedly. Then king Duryodhana (mentally), blaming his own conduct, addressed his ever dear friend Satyaki, and said, 'Fie on wrath, O friend, and fie on vindictiveness! Fie on Kshatriya usage, and fie on might and prowess, since thou aimest thy weapons at me, and I too am aiming at thee, O bull of Sini's race! In those days thou wert dearer to me than life itself, and I also was such to thee! Alas, all those acts of childhood that I remember, of both thyself and mine, became quite insignificant in the field of battle! Alas, moved by wrath and convetousness, we are here to-day for fighting against each other, O thou of the Satwata race!' Unto him who said those words, O king, Satyaki, conversant with high weapons, taking up some keen arrows, smilingly replied, 'This is no assembly, O prince, nor the abode of our preceptor, where in former days we sported together.' Duryodhana answered, 'Where have those sports of our childhood gone, O bull of Sini's race, and, alas, how has this battle now come upon us? It seems that the influence of Time is irresistible. (Urged though we are) by desire of wealth, what use, however, have we of wealth that, assembled together, we are now engaged in battle, moved by the avarice of wealth.'

Sanjaya said, 'Unto king Duryodhana who said so, Satyaki replied, 'This has always been the usage of the Kshatriyas that they have to fight even against their preceptors. If I am dear to thee, O king, then slay me without any delay. Through thee, O bull of Bharata's race. I shall then enter the region of the righteous. Exhibit, without delay, all thy might and prowess. do not desire to witness this great calamity of friends.' Having replied and reasoned thus, Satyaki, O monarch, fearlessly and in utter disregard of life, quickly advanced against Duryodhana. Beholding him advance, thy son received him; indeed, O king, thy son poured on him of Sini's race a perfect shower of arrows. Then commenced a terrible battle between those lions of Kuru's and Madhu's races, resembling an encounter between an elephant and a lion. Then Duryodhana, filled with wrath, pierced the invincible Satyaki with many keen arrows, shot from his bow drawn to its fullest stretch. Satyaki quickly pierced the Kuru prince in return with fifty keen shafts in that battle and once more with twenty, and again with ten shafts. Then, in that encounter, O king, thy son, smiling the while, pierced Satyaki in return with thirty arrows shot from his bowstring drawn to his ear. Shooting then a razor-headed arrow, he cut off in twain the bow, with arrow fixed thereon, of Satyaki. Endued with great lightness of hand, the latter then, taking up a tougher bow, shot showers of shafts at thy son. As those lines of arrows advanced for compassing the death of Duryodhana, the latter, O king, cut them in pieces, at which the troops shouted loudly. With great swiftness, the Kuru king afflicted Satyaki with three and seventy shafts, equipped with wings of gold and steeped in oil and shot from his bow drawn to its fullest stretch. All those arrows of Duryodhana, as also his bow. with arrow fixed thereon, Satyaki quickly cut off. The Satwata hero then poured showers of shafts on his antagonist. Deeply pierced by Satyaki and feeling great pain, Duryodhana, O king, in great distress, sought shelter in another car. Having rested awhile and refreshed himself, thy son once more advanced against Satyaki, shooting showers of shafts at the latter's car. Smilingly, O king, Satyaki ceaselessly shot multitudes of shafts at Durvodhana's car

The shafts of both mingled with one another in the welkin. In consequence of those arrows thus shot by both, falling fast on every side, loud sounds, like those of a raging fire consuming a mighty forest, arose there. With thousands of arrows shot by both, the earth was densely covered. The

foremost of car-warriors, viz., that hero of Madhu's race, to be mightier than Duryodhana, Karna rushed to that spot, desirous of rescuing thy son. Mighty Bhimasena, however, could not brook that attempt of Karna. He, therefore, quickly proceeded against Karna, shooting innumerable shafts. Cutting off all those shafts of Bhima with the greatest ease, Karna cut off Bhima's bow, arrows and driver also, with his own shafts. Then, Pandu's son, Bhima, filled with rage, took up a mace and crushed the bow, standard, and driver of his antagonist in that encounter. The mighty Bhima also broke one of the wheels of Karna's car. Karna, however, stood on that car of his, which had one of his wheels broken, immovable as (Meru), the king of mountains. That beautiful car of his which had now only one wheel, was borne by his steeds, like the single wheeled car of Surya, drawn by the seven celestial steeds. Incapable of brooking the feats of Bhimasena, Karna continued to fight with the latter, using diverse kinds of shafts in profusion and diverse kinds of other weapons in that encounter. Bhimasena also filled with wrath, continued to fight with the Suta's son. When the engagement became general ant confused, (Yudhishthira) the son of Dharma, addressing all the foremost of warriors among the Panchalas and the Matsyas, said, 'They that are our life, they that are our heads, they amongst us that are endued with great strength, those bulls among men are all engaged with the Dhartarashtras. Why do ye then stand thus, as if stupefied and deprived of your senses? Proceed thither where those carwarriors of my army are fighting. Driving away your fears and keeping in view the duties of Kshatriyas (engage in fight), for then conquering or slain ye will gain desirable goals. If you prove victors, you may perform diverse sacrifices with profuse gifts to Brahmanas. If, on the other hand, you are slain, becoming then equals of the celestials, you will win many regions of blessedness. Thus urged by the king, those heroic and mighty car-warriors engaged in battle, observant of Kshatriya duties, quickly proceeded against Drona. The Panchalas then, from one side, assailed Drona with innumerable arrows, while others headed by Bhimasena began to resist him from another side. The Pandavas had three crooked-minded mighty car-warriors amongst them. They were Bhimasena and the twins (Nakula and Sahadeva). These addressed Dhananjaya loudly and said, 'Rush, O Arjuna, with speed and drive away the Kurus from Drona's vicinity. If the preceptor can be derived of his protectors, the Panchalas may then slay him easily.' Thus addressed, Partha suddenly rushed against the Kauravas, while Drona rushed against the Panchalas headed by Dhrishtadyumna Indeed on that the fifth day (of Drona's command) those heroic combatants. O Bharata, were grounded and crushed with great-celerity (by Bharadwaia's son.)"

welkin also became filled therewith. Beholding then that

SECTION 191

"Sanjaya said, 'Then Drona caused a great carnage among the Panchalas, like the slaughter caused by Sakra himself in rage amongst the Danavas in the days of yore. The great carwarriors of the Pandava army, endued with might and energy, though slaughtered, O king, by Drona's weapons, were not yet afraid of Drona in that battle. Indeed, O monarch, those mighty car-warriors, viz., the Panchalas and the Srinjayas, all rushed against Drona himself, for fighting with him. Loud and fierce were the yells they uttered as they rushed towards Drona for encompassing him on all sides and were slaughtered by him with shafts and darts. Beholding the slaughter of the Panchalas in that battle by the illustrious Drona, and seeing his, weapons overwhelm all sides, fear entered the hearts of the Pandavas. Beholding that dreadful carnage of steeds and human beings in that battle, the Pandavas, O monarch, became hopeless of victory. (They began to say unto each other) 'Is it not evident that Drona, that warrior conversant with the mightiest of weapons, will consume us all like a raging conflagration consuming a heap of straw in the season of spring? There is none competent to even look at him in battle. Conversant with the ways of morality, Arjuna (who alone is a match for him) will not fight with him.' Beholding the sons of Kunti afflicted with the shafts of Drona and inspired with fear, Kesava, endued with great intelligence and, devoted to their welfare, addressed Arjuna and said, 'This foremost of all bowmen is incapable of being ever vanquished by force in battle, by the very gods with Vasava at their head. When, however, he lays aside his weapons, he becomes capable of being slain on the field even by human beings. Casting aside virtue, ye sons of Pandu, adopt now some contrivance for gaining the victory, so that Drona of the golden car may not slay us all in battle. Upon the full of (his son) Aswatthaman he will cease to fight, I think. Let sonic man, therefore, tell him that Aswatthaman, hath been slain in battle.' This advice, however, O kin was not approved by Kunti's son, Dhananjava. Others approved of it But Yudhishthira accepted it with great difficulty. Then the mighty-armed Bhima, O king, slew with a mace a foe-crushing, terrible and huge elephant named Aswatthaman, of his own army, belonging to Indravarman, the chief of the Malavas. Approaching Drona then in that battle with some bashfulness Bhimasena began to exclaim

aloud, 'Aswatthaman hath been slain.' That elephant named Aswatthaman having been thus slain, Bhima spoke of Aswatthaman's slaughter. Keeping the true fact within his mind, he said what was untrue, Hearing those highly disagreeable words of Bhima and reflecting upon them, Drona's limbs seemed to dissolve like sands in water. Recollecting however, the prowess of his son, he soon came to regard that intelligence as false. Hearing, therefore, of his slaughter. Drona did not become unmanned. Indeed, soon recovering his senses, he became comforted, remembering that his son was incapable of being resisted by foes. Rushing towards the son of Prishata and desirous of slaying that hero who had been ordained as his slayer, he covered him with a thousand keen shafts, equipped with kanka feathers. Then twenty thousand Panchala car-warriors of great energy covered him, while he was thus careering in battle, with their shafts. Completely shrouded with those shafts, we could not any longer see that great car-warrior who then resembled, O monarch, the sun, covered with clouds in the season of rains. Filled with wrath and desirous of compassing the destruction of those brave Panchalas, that mighty car-warrior, that scorcher of foes, viz., Drona, dispelling all those shafts of the Panchalas, then invoked into existence the Brahma weapon. At that time, Drona looked resplendent like a smokeless, blazing fire. Once more filled with rage the valiant son of Bharadwaja slaughtering all the Somakas, seemed to be invested with great splendour. In that dreadful battle, he felled the heads of the Panchalas and cut off their massive arms, looking like spiked maces and decked with golden ornaments. Indeed, those Kshatriyas, slaughtered in battle by Bharadwaja's son fell down on the earth and lay scattered like trees uprooted by the tempest. In consequence of fallen elephants and steeds, O Bharata, the earth, miry with flesh and blood, became impassable. Having slain twenty thousand Panchala car-warriors, Drona, in that battle, shone resplendent like a smokeless, blazing fire. Once more filled with rage, the valiant son of Bharadwaja cut off, with a broad-headed arrow, the head of Vasudana from his trunk. Once more slaying five hundred Matsyas, and six thousand elephants, he slew ten thousand steeds. Beholding Drona stationed on the field for the extermination of the Kshatriva race, the Rishis Viswamitra, and Jamadagni, and Bharadwaia and Gautama, and Vasishtha, and Kasyapa, and Atri, and the Srikatas, the Prisnis, Garga, the Valkhilyas, the Marichis, the descendants of Bhrigu and Angiras, and diverse other sages of subtle forms quickly came thither, with the Bearer of sacrificial libations at their head, and, desirous of taking Drona unto the region of Brahman, addressed Drona, that 'Thou art fighting ornament of battle, and said, unrighteously. The hour of thy death is come. Laying aside thy weapons in battle, O Drona, behold us stationed here. After this, it behoveth thee not to perpetrate such exceedingly cruel deeds. Thou art versed in the Vedas and their branches Thou art devoted to the duties enjoined by truth, especially, thou art a Brahmana. Such acts do not become thee. Lay aside thy weapons. Drive away the film of error that shrouds thee. Adhere now to the eternal path. The period for which thou art to dwell in the world of men is now full. Thou hast, with the Brahma weapon, burnt men on earth that are unacquainted with weapons. This act that thou hast perpetrated, O regenerate one, is not righteous. Lay aside thy weapons in battle without delay. O Drona, do not wait longer on earth. Do not, O regenerate one, perpetrate such a sinful act.' Hearing these words of their as also those spoken by Bhimasena, and beholding Dhrishtadyumna before him, Drona became exceedingly cheerless in battle. Burning with grief and exceedingly afflicted, he enquired of Kunti's son Yudhishthira as to whether his son (Aswatthaman) had been slain or not. Drona firmly believed that Yudhishthira would never speak an untruth even for the sake of the sovereignty of the three worlds. For this reason, that bull among Brahmanas asked Yudhishthira and not any body else. He had hoped for

truth from Yudhishthira from the latter's infancy. 'Meanwhile, O monarch, Govinda, knowing that Drona, that foremost of warriors, was capable of sweeping all the Pandavas off the face of the earth, became much distressed. Addressing Yudhishthira he said, 'If Drona fighteth, filled with rage, for even half-a-day, I tell thee truly, thy army will then be annihilated. Save us, then, from Drona. under such circumstances, falsehood is better than truth. By telling an untruth for saving a life, one is not touched by sin. There is no sin in untruth spoken unto women, or in marriages, or for saving king, or for rescuing a Brahmana.' While Govinda and Yudhishthira were thus talking with each other, Bhimasena (addressing the king) said, 'As soon, O monarch, as I heard of the means by which the high-souled Drona might be slain, putting forth my prowess in battle, I immediately slew a mighty elephant, like unto the elephant of Sakra himself, belonging to Indravarman, the chief of the Malavas, who was standing within thy army. I then went to Drona and told him, 'Aswatthaman has been slain, O Brahmana! Cease, then, to fight. Verily, O bull among men, the preceptor did not believe in the truth of words. Desirous of victory as thou art, accept the advice of Govinda. Tell Drona, O King, that the son of Saradwat's daughter is no more. Told by thee, that bull among Brahmanas will never fight. Thou, O ruler of men, art reputed to be truthful in the three worlds.' Hearing those words of Bhima and induced by the counsels of Krishna, and owing also to the inevitability of destiny, O monarch, Yudhishthira made up his mind to say what he desired. Fearing to utter an untruth, but earnestly desirous of victory. Yudhishthira distinctly said that Aswatthaman was dead, adding indistinctly the world elephant (after the name). Before this, Yudhishthira's car had stayed at a height of four fingers' breadth from the surface of the earth; after, however, he had said that untruth, his (vehicle and) animals touched the earth. Hearing those words from Yudhishthira, the mighty car-warrior Drona, afflicted with grief, for the (supposed) death of his son, vielded to the influence of despair. By the words, again, of the Rishis, he regarded himself a great offender against the high-souled Pandavas. Hearing now about the death of his son, he became perfectly cheerless and filled with anxiety; upon beholding Dhrishtadyumna, O king, that chastiser of foes could not fight as before."

SECTION 192

"Sanjaya said, 'Beholding Drona filled with great anxiety and almost deprived of his senses by grief, Dhrishtadyumna, the son of the Panchala king, rushed at him. That hero had, for the destruction of Drona, been obtained by Drupada, that ruler of men, at a great sacrifice, from the Bearer of sacrificial libations. Desirous of slaying Drona, he now took up a victory-giving and formidable bow whose twang resembled the roll of the clouds, whose string was possessed of great strength, and which was irrefragable and celestial. And he fixed on it a fierce arrow, resembling a snake of virulent poison and possessed of the splendour of fire. That arrow, resembling a fire of fierce flame, while within the circle of his bow. looked like the autumnal sun of great splendour within a radiant circle. Beholding that blazing bow bent with force by Prishata's son, the troops regarded that to be the last hour (of the world). Seeing that arrow aimed at him, the valiant son of Bharadwaja thought that the last hour of his body had come. The preceptor prepared with care to baffle that shaft. The weapons, however, of that high-souled one, O monarch, no longer appeared at his bidding. [The celestial weapons were all living agents that appeared at the bidding of him who knew to invoke them. They abandoned, however, the person whose death was imminent, although invoked with the usual formulae.] His weapons had not been exhausted although he had shot them ceaselessly for four days and one night. On the expiry however of the third part of that of the fifth day his arrows became exhausted. Seeing the exhaustion of his arrows and afflicted with grief on account of his son's death, and in consequence also of the unwillingness of the celestial weapons to appear at his bidding, he desired to lay aside his weapons, as requested by the words of the Rishis also. Though filled with great energy, he could not however, fight as before. Then taking up another celestial bow that Angiras had given him, and certain arrows that resembled a Brahmana's curse, he continued to fight with Dhrishtadyumna. He covered the Panchala prince with a thick shower of arrows, and filled with rage, mangled his angry antagonist. With his own keen shafts he cut off in a hundred fragments those of the prince as also the latter's standard and bow. He then his antagonist's driver. Then Dhrishtadyumna, smiling, took up another bow, and pierced Drona with a keen shaft in the centre of the chest. Deeply pierced therewith and losing his self-possession in that encounter, that mighty bowman, then, with a sharp and broad-headed arrow, once more cut off Dhrishtadyumna's bow. Indeed, the invincible Drona then cut off all the weapons. O king, and all the bows that his antagonist had, with the exception only of his mace and sword. Filled with rage, he then pierced the angry Dhrishtadyumna, O chastiser of foes, nine keen arrows, capable of taking the life of every foe. Then the mighty car-warrior Dhrishtadyumna, of immeasurable soul, invoking into existence the Brahma weapon, caused the steeds of his own car to be mingled with those of his foes. Endued with the speed of the wind, those steeds that were red and of the hue of pigeons. O bull of Bharata's race, thus mingled together, looked exceedingly beautiful. Indeed, O king, those steeds thus mingled together on the field of battle, looked beautiful like roaring clouds in the season of rains, charged with lightning. Then that twice-born one of immeasurable soul cut off the shaft-joints, the wheel-joints, and (other) car-joints of Dhrishtadyumna. Deprived of his bow, and made carless and steedless and driverless, the heroic Dhrishtadyumna, fallen into great distress, grasped a mace. Filled with rage, the mighty car-warrior, Drona, of unbaffled prowess, by means of a number of keen shafts, cut off that mace, while it was on the point of being hurled at him. Beholding his mace cut off by Drona with arrows, that tiger among men, (viz., the Panchala prince), took up a spotless sword and a bright shield decked with a hundred moons. Without doubt, under those circumstances, the Panchala prince determined to make an end of that foremost of receptors, that high-souled warrior. Sometimes, sheltering himself in his car-box and sometimes riding on his car-shafts,

the prince moved about, uplifting his swords and whirling his bright shield. The mighty car-warrior Dhrishtadyumna, desirous of achieving, from folly, a difficult feat, hoped to pierce the chest of Bharadwaja's son in that battle. Sometimes, he stayed upon the yoke, and sometimes under the haunches of Drona's red steeds. These movements of his were highly applauded by all the troops. Indeed, while he staved amid the trappings of the voke or behind those red steeds, Drona found no opportunity to strike him. All this seemed exceedingly wonderful. The movements of both Drona and Prishata's son in that battle resembled the fight of hawk careering through the welkin for a piece of meat. Then Drona, by means of a dart pierced the white steeds of his antagonist, one after another, not striking, however, the red ones amongst them (that belonged to himself) 1. Deprived of life, those steeds of Dhrishtadyumna fell down upon the earth. Thereupon, the red steeds of Drona himself, O king, where freed from the entanglements of Dhrishtadyumna's car. Beholding his steeds slain by that foremost of Brahmanas, Prishata's sons, that mighty car-warrior, that foremost of fighters, could not brook it. Though deprived of his car, still that foremost of all swordsmen, armed with his sword, sprang towards Drona, O monarch, like Vinata's son (Garuda) making a swoop at a snake. The form, O king, of Dhrishtadyumna at that time, when he sought to slay the son of Bharadwaja, resembled the form of Vishnu himself in days of yore when at the point of slaying Hiranyakasipu. He performed diverse evolutions, in fact. O Kauravya, the son of Prishata, careering in that battle, exhibited the well-known one and twenty different kinds of motion. Armed with the sword, and shield in hand, Prishata's son wheeled about and whirled his sword on high, and made side thrusts, and rushed forward, and ran sideways, and leapt high, and assailed the flanks of his antagonists and receded backwards, and closed with his foes, and pressed them hard. Having practised them well, he also showed the evolutions called Bharata, Kausika Satwata, as he careened in that battle for compassing the destruction of Drona, Beholding those beautiful evolutions of Dhrishtadyumna, as he careered on the field, sword and shield in hand, all the warriors, as also the celestials assembled there, were filled with wonder. The regenerate Drona then, shooting a thousand arrows in the thick of fight, cut off the sword of Dhrishtadyumna as also his shield, decked with a hundred moons. Those arrows that Drona shot, while fighting from such a near point, were of the length of a span. Such arrows are used only in close fight. None else have arrows of that kind, except Kripa, and Partha, and Aswatthaman and Karna, Pradyumna and Yuyudhana; Abhimanvu also had such arrows. Then the preceptor, desirous of slaving his disciple who was unto him even as his own son, fixed on his bow-string a shaft endued with great impetuosity. That shaft, however, Satyaki cut off by means of ten arrows, in the very sight of thy son as also of the highsouled Karna, as thus rescued Dhrishtadyumna who was on the point of succumbing to Drona. Then Kesava and Dhananiava beheld Satvaki of prowess incapable of being baffled, who, O Bharata, was thus careering in the car-tracks (of the Kuru warriors) and within the range of the shafts of Drona and Karna and Kripa. Saying. 'Excellent, Excellent!' both of them loudly applauded Satyaki of unfading glory, who was thus destroying the celestial weapons of all those warriors. Then Kesava and Dhananjaya rushed towards the Kurus. Addressing Krishna, Dhananjaya said, 'Behold, O Kesava, that perpetuator of Madhu's race, viz., Satyaki of true prowess, sporting before the preceptor and those mighty car-warriors and gladdening me and the twins and Bhima and king Yudhishthira. With skill acquired by practice and without insolence, behold that enhancer of the fame of the Vrishnis, viz., Satyaki, careering in battle, sporting the while with those mighty car-warriors. All these troops, as also the Siddhas (in the welkin), beholding him invincible in battle, are filled with wonder, and applauding him, saying, 'Excellent, Excellent!' Indeed, O king, the warriors of both armies all applauded the Satwata hero, for his feats.'

SECTION 193

"Sanjaya said, 'Beholding those feats of the Satwata hero, Duryodhana and others, filled with rage, quickly encompassed the grandson of Sini on all sides. Kripa and Karna, of also thy sorts, O sire, in that battle, quickly approaching the grandson of Sini, began to strike him with keen arrows. Then king Yudhishthira, and the two other Pandavas, viz., the two sons of Madri and Bhimasena of great might surrounded Satyaki (for protecting him). Karna, and the mighty car-warrior Kripa, and Duryodhana and others, all resisted Satyaki, pouring showers of arrows on him. The grand son of Sini, however, contending with all those carwarriors, baffled, O monarch, that terrible downpour of arrows, so suddenly created by his foes. Indeed, in that dreadful battle, Satyaki, by means of his own celestial weapons, duly resisted all those celestial weapons aimed at him by those illustrious warriors. The field of battle became full of many cruel sights upon that encounter of those royal combatants, resembling that scene of yore when Rudra, filled with rage, had destroyed all creatures. Human arms and heads

and yak-tails, were seen lying in heaps on the field of battle. The earth became quickly strewn with broken wheels and cars, and massive arms lopped off from trunks, and brave horsemen deprived of life. And, O foremost one among the Kurus, large number of warriors, mangled with falling arrows, were seen in that great battle to roll and writhe on the ground in agony of the last spasms of death. During the progress of that terrible battle, resembling the encounter in days of old between the celestials and the Asuras, king Yudhishthira the Just, addressing his warriors, said, Putting forth all your vigour, rush, ye great car-warriors, against the Pot-born! Yonder the heroic son of Prishata is engaged with Drona! He is endeavouring to the utmost of his might, to slay the son of Bharadwaia. Judging from the aspect he is presenting in this great battle, it is evident that filled with rage, he will today overthrow Drona. Uniting together, all of you fight with the Pot-born.' Thus ordered by Yudhishthira, the mighty carwarriors of the Srinjayas all rushed with great vigour to slay the son of Bharadwaja. That mighty car-warrior, viz., Bharadwaja's son, quickly rushed against those advancing warriors, knowing for certain that he would die. When Drona. of sure aim, thus proceeded, the earth trembled violently. Fierce winds began to blow, inspiring the (hostile) ranks with fear. Large meteors fell, seemingly issuing out of the sun, blazing fiercely as they fell and foreboding great terrors. The weapons of Drona, O sire, seemed to blaze forth. Cars seemed to produce loud rattles, and steeds to shed tears. The mighty car-warrior. Drona, seemed to be divested of his energy. His left eye and left hand began to twitch. Beholding Prishata's son, again, before him, and bearing in mind the words of the Rishis about his leaving the world for heaven, he became cheerless. He then desired to give up life by fighting fairly. Encompassed on all sides by the troops of Drupada's son, Drona began to career in battle, consuming large numbers of Kshatrivas. That grinder of foes, having slain four and twenty thousand Kshatriyas, then despatched to Yama's abode ten times ten thousand, by means of his shafts of keen points. Exerting himself with care, he seemed to stand in that battle like a smokeless fire. For the extermination of the Kshatriya race, he then had recourse to the Brahma weapon. Then the mighty Bhima, beholding the illustrious and irresistible prince of the Panchalas carless and weaponless, quickly proceeded towards him. Beholding him striking at Drona from a near point, that grinder of foes took up Dhrishtadyumna on his own car and said unto him, 'Save thee there is no other man that can venture to fight with the preceptor. Be quick to slay him. The burden of his slaughter rests upon thee.' Thus addressed by Bhima, the mighty-armed Dhrishtadyumna speedily took up a strong, a new and a superb bow capable of bearing a great strain. Filled with rage, and shooting his arrows in that battle at the irresistible Drona, Dhrishtadyumna covered the preceptor, desirous of withstanding him. Those two ornaments of battle then, both foremost of fighters and both filled with rage, invoked into existence the Brahma and diverse other celestial weapons. Indeed, O king, Dhrishtadyumna covered Drona with many mighty weapons in that encounter. Destroying all the weapons of Bharadwaja's son, the Panchala prince, that warrior of unfading glory, began to slay the Vasatis, the Sivis, the Valhikas and the Kurus, that is, them, who protected Drona in that battle. Indeed, O king, shooting showers of arrows on all sides, Dhrishtadyumna at that time looked resplendent like the sun himself shedding his thousands of rays. Drona, however, once more cut off the prince's bow and pierced the vitals of the prince himself with many arrows. Thus pierced, the prince felt great pain. Then Bhima, of great wrath, holding the car of Drona, O monarch, slowly said these words unto him: If wretches amongst Brahmanas, discontented with the avocations of their own order, but wellversed in arms, did not fight, the Kshatriya order then would not have been thus exterminated. Abstention from injury to all creatures hath been said to be the highest of all virtues. The Brahmana is the root of that virtue. As regards thyself, again, thou art the foremost of all persons acquainted with Brahma, Slaving all those Mlecchas and other warriors, who, however, are all engaged in the proper avocations of their order, moved thereto by ignorance and folly, O Brahmana, and by the desire of wealth for benefiting sons and wives; indeed, for the sake of an only son, why dost thou not feel ashamed? He for whom thou hast taken up weapons, and for whom thou livest, he, deprived of life, lieth today on the field of battle, unknown to thee and behind thy back. King Yudhishthira the Just hath told thee this. It behoveth thee not to doubt this fact.' Thus addressed by Bhima, Drona laid aside his bow. Desirous of laying aside all his weapons also, Bharadwaja's son of virtuous soul said aloud, 'O Karna, Karna, O great bowman, O Kripa, O Duryodhana, I tell you repeatedly, exert yourselves carefully in battle. Let no injury happen to you from the Pandayas. As regards myself, I lay aside my weapons.' Saying these words, he began loudly to take the name of Aswatthaman. Laying aside his weapons then in that battle, and sitting down on the terrace of his car, he devoted himself to Yoga and assured all creatures,

car his formidable bow, with arrow fixed on the bow-string. he took up a sword, and jumping down from his vehicle, rushed quickly against Drona. All creatures, human beings and others, uttered exclamation of woe, beholding Drona thus brought under Dhrishtadyumna's power. Loud cries of Oh and Alas were uttered, as also those of Oh and Fie. As regards Drona himself, abandoning his weapons, he was then in a supremely tranquil state. Having said those words he had devoted himself to Yoga. Endued with great effulgence and possessed of high ascetic merit, he had fixed his heart on that Supreme and Ancient Being, viz., Vishnu. Bending his face slightly down, and heaving his breast forward, and closing his eves, and resting ort the quality of goodness, and disposing his heart to contemplation, and thinking on the monosyllable Om, representing. Brahma, and remembering the puissant, supreme, and indestructible God of gods, the radiant Drona or high ascetic merit, the preceptor (of the Kurus and the Pandavas) repaired to heaven that is so difficult of being attained even by the pious. Indeed, when Drona thus proceeded to heaven it seemed to us that there were then two suns in the firmament. The whole welkin was ablaze and seemed to be one vast expanse of equal light when the sun-like Bharadwaja, of solar effulgence, disappeared. Confused sounds of joy were heard, uttered by the delighted celestials. When Drona thus repaired to the region of Brahman, Dhrishtadyumna stood, unconscious of it all, beside him. Only we five amongst men beheld the high-souled Drona rapt in Yoga proceed to the highest region of blessedness. These five were myself, Dhananjaya, the son of Pritha, and Drona's son, Aswatthaman, and Vasudeva of Vrishni's race, and king Yudhishthira the Just, the son of Pandu. Nobody else, O king, could see that glory of the wise Drona, devoted to Yoga. while passing out of the world. In fact, all human beings were unconscious of the fact that the preceptor attained to the supreme region of Brahman, a region mysterious to the very gods, and one that is the highest of all. Indeed, none of them could see the preceptor, that chastiser of foes, proceed to the region of Brahman, devoted to Yoga in the company of the foremost of Rishis, his body mangled with arrows and bathed in blood, after he had laid aside his weapons. As regards Prishata's son, though everybody cried fie on him, yet casting his eyes on the lifeless Drona's head, he began to drag it. With his sword, then, he lopped off from his foe's trunk that head,-his foe remained speechless the while. Having slain Bharadwaja's son. Dhrishtadyumna was filled with great joy. and uttered leonine shouts, whirling his sword. Of a dark complexion, with white locks hanging down to his ears, that old man of five and eighty years of age, used, for thy sake only, to career on the field of battle with the activity of a youth of sixteen. The mighty-armed Dhananjaya, the son of Kunti, (before Drona's head was cut off) had said, 'O son of Drupada, bring the preceptor alive, do not slay him. He should not be slain.' Even thus all the troops also had cried out. Ariuna, in particular, melted with pity, had cried out repeatedly. Disregarding, however, the cries of Arjuna as also these of all the kings, Dhrishtadyumna stew Drona, that bull among men, on the terrace of his car. Covered with Drona's blood, Dhrishtadyumna then Jumped from the car down upon the ground. Looking red like the sun, he then seemed to be exceedingly fierce. Thy troops beheld Drona slain even thus in that battle. Then Dhrishtadyumna. that great bowman, O king, threw down that large head of Bharadwaja's son before the warriors of thy army. Thy soldiers, O monarch, beholding the head of Bharadwaja's son, set their hearts on flight and ran away in all directions. Meanwhile Drona, ascending the skies, entered the stellar path. Through the grace of the Rishis Krishna (Dwaipayana), the son of Satyavati, I witnessed. O king, the (true circumstances about the) death of Drona. I beheld that illustrious one proceeding, after he had ascended the sky, like a smokeless brand of blazing splendour. Upon the fall of Drona, the Kurus, the Pandavas and the Srinjayas, all became cheerless and ran away with great speed. The army then broke up. Many had been slain, and many wounded by means of keen shafts. Thy warriors (in particular), upon the fall of Drona, seemed to be deprived of life. Having sustained a defeat, and being inspired with fear about the future, the Kurus regarded themselves deprived of both the worlds. Indeed, they lost all self-control. [Deprived of both the worlds, having sustained a defeat, they lost this world, and flying away from the field, they committed a sin and lost the next world.] Searching for the body of Bharadwaja's, son, O monarch, on the field covered with thousands of headless trunks, the kings could not find it. The Pandavas, having gained the victory and great prospects of renown in the future, began to make loud sounds with their arrows and conchs and uttered loud leonine roars. Then Bhimasena, O king, and Dhrishtadyumna the son of Prishata were seen in the midst of the (Pandava) host to embrace each other. Addressing the son of Prishata, that scorcher of foes, viz., Bhima said, 'I will again embrace thee, O son of Prishata, as one crowned with victory, when that wretch of a Suta's son shall be slain in battle, as also that other wretch, viz., Duryodhana.' Having

said these words, Bhimasena, the son of Pandu, filled with transports of joy, caused the earth to tremble with slaps on his armpits. Terrified by that sound, thy troops ran away from battle, forgetting the duties of the Kshatriyas and setting their hearts on flight. The Pandavas, having become victors, became very glad, O monarch, and they felt great happiness, derived from the destruction of their foes in battle."

SECTION 194

'Sanjaya said, 'Upon the fall of Drona, O king, the Kurus, afflicted with weapons, deprived of their leader, broken and routed, became filled with exertion, and deprived of energy through grief. Uttering loud wails, they grief, Seeing their foes (the Pandavas) prevailing over them, they repeatedly trembled. Their eves filled with tears, and hearts inspired with fear, they became, O king, melancholy an cheerless, and destitute of gathered round thy son. Covered with dust, trembling (with fear), casting vacant looks on all sides, and their voice choked with fear, they resembled the Daityas after the fall of Hiranyaksha in the days of yore. Surrounded by them all, as if by small animals struck with fear, thy son, unable to stay in their midst, moved away. Afflicted with hunger and thirst, and scorched by the sun, thy warriors, then, O Bharata, became exceedingly cheerless. Beholding the fall of Bharadwaja's son, which was like unto the dropping of the sun down upon the earth, or the drying up of the ocean, or the transplantation of Meru, or the defeat of Vasava, beholding that act, incapable of being quietly witnessed, the Kauravas, O king, fled away in fear, -- terror lending them greater speed. The ruler of the Gandharas Sakuni, beholding Drona of the golden car slain, fled with the car-warriors of his division, with speed that was much greater. Even the Suta's son fled away in fear, taking with him his own vast division, that was retreating with great speed with all its standards. The ruler of the Madras, viz., Salya, also, casting vacant looks around, fled away in fear, taking with him his division, teeming with cars and elephants and steeds. Saradwat's son, Kripa, too, fled away, saying, 'Alas. Alas,' taking with him his division of elephants and foot-soldiers, the greater part thereof having been slain. Kritavarman, O king, also fled away, borne by his swift steeds, and surrounded by the remnant of his Bhoia. Kalinga, Aratta, and Valhika troops. Uluka, O king, beholding Drona slain, fled away with speed, afflicted with fear and accompanied by a large body of foot-soldiers. Handsome and endued with youth, and reputed for his bravery, Duhsasana, also, in great anxiety, fled away surrounded by his elephant division. Taking with him ten thousand cars and three thousand elephants. Vrishasena also fled with speed at the sight of Drona's fall. Accompanied by his elephants and horses and cars, and surrounded also by foot-soldiers, thy son, the mighty car-warrior, Duryodhana, too, fled away, O king, taking with him the remnant of the Samsaptakas whom Arjuna had not yet slaughtered. Susarman, O king, fled away, beholding Drona slain. Riding on elephants and cars and steeds, all the warriors of the Kaurava army fled away from the field, seeing Drona, of golden car, slain. Some urging their sires on, some their brothers, some their maternal uncles, some their sons, some their friends, the Kauravas fled away. Others urging on their brethren in arms or, their sisters' sons, their kinsmen, fled away on all sides. With dishevelled hair, and accoutrements loosened, all fled away in such a manner that even two persons could not be seen running together .-- The Kuru army has been totally destroyed, -- even this was the belief of every body. Others amongst thy troops, fled away, O king, throwing off their coats of mail. The soldiers loudly called upon one another, O bull of Bharata's race, saying, -- 'Wait, Wait, do not fly,' but none of them that said so themselves stood on the field. Abandoning their vehicles and cars decked with ornaments, the warriors, riding on steeds or using their legs, fled away with great speed.

"While the troops, deprived of energy, were thus flying away with speed, only Drona's son, Aswatthaman, like a huge alligator coming up against the current of a stream, rushed against his foes. A fierce battle took place between him and many warriors headed by Sikhandin and the Prabhadrakas. the Panchalas, the Chedis, and the Kaikeyas. Slaying many warriors of the Pandava army that were incapable of being defeated with ease, and escaping with difficulty from the press of battle, that hero, possessed of the tread of an infuriated elephant, saw the (Kaurava) host running away, resolved on flight. Proceeding towards Durvodhana. Drona's son, approaching the Kuru king, said, 'Why, O Bharata, are the troops flying away as if in fear? Although flying away, thus, O monarch, why dost thou not yet rally them in battle? Thyself, too, O king, dost not seem to be in thy usual frame of mind. Upon the slaughter of that lion among car-warriors, O monarch, hath thy force fallen into this plight. O Kaurava, O king all these that are headed (even) by Karna wait not on the field. In no battle fought before did the army fly away thus. Hath any evil befallen thy troops, O Bharata?' Hearing these words of Drona's son on that occasion, Duryodhana, that bull among kings, felt himself unable to impart the bitter intelligence. Indeed, thy son seemed to sink into an ocean of

grief, like a foundered boat. Beholding Drona's son on his car, the king became bathed in tears. Suffused with shame, O monarch, the king then addressed Saradwat's son, saying, 'Blessed be thou, say thou, before others, why the army is thus flying away'. Then Saradwat's son, O king, repeatedly feeling great anguish, told Drona's son how his sire had been slain.'

"Kripa said, 'Placing Drona, that foremost of car-warriors, at our head, we commenced to fight with only the Panchalas. When the battle commenced, the Kurus and the Somakas, mingled together, roared at one another and began to strike down one another with their weapons. During the progress of that battle the Dhartarashtras began to be thinned. Seeing this, thy sire, filled with rage, invoked into existence a celestial weapon. Indeed, Drona, that bull among men, having invoked the Brahma weapon, slew his enemies with broad-headed arrows, by hundreds, and thousands. [Celestial weapons were invoked with mantras. They were forces which created all sorts of tangible weapons that the invoked desired Here the Brahma weapon took the form of broad-headed arrows.] Urged by fate, the Pandavas, the Kaikeyas, the Matsyas, and the Panchalas, O foremast of regenerate ones. approaching Drona's car, began to perish. With his Brahma weapon, Drona despatched unto Yama's abode a thousand brave warriors and two thousand elephants. Of a dark complexion, with his gray locks hanging down to his ears, and full five and eighty years old, the aged Drona used to careen in battle like a youth of sixteen, When the enemy's troops were thus afflicted and the kings were being slain, the Panchalas, though filled with desire of revenge, turned back from the fight. When the enemy, turning back, partially lost their order, that vanquisher of foes, (viz., Drona), invoking celestial weapons into the existence, shone resplendent like the risen sun. Indeed, thy valiant sire, getting into the midst of the Pandavas, and having arrows for the rays that emanated from him, resembled the midday sun at whom none could gaze Scorched by Drona, as if by the blazing sun, they became cheerless and deprived of their energy and senses. Beholding them thus afflicted by Drona with his shafts, the slayer of Madhu, desirous of victory to the son of Pandu, said these words: 'Truly, this foremost of all wielders of arms, this leader of the leaders is incapable of being vanquished in battle by the slaver of Vritra himself. Ye sons of Pandu, laving aside righteousness, take care of victory, so that Drona of the golden car may not slay all of you in battle. I think he will not fight after the fall of Aswatthaman. Let some man falsely tell him that Aswatthaman has been slain in battle.' Hearing these words Kunti's son, Dhananjaya, approved them not. The advice, however, met with the approval of all others, and even of Yudhishthira with some difficulty. Then, Bhimasena, with a tinge of bashfulness, said unto thy sire, 'Aswatthaman hath been slain.' Thy sire, however, did not believe him. Suspecting the intelligence to be false, thy father, so affectionate towards thee, enquired of Yudhishthira as to whether thou wert really dead or not. Afflicted with the fear of a lie, solicitous at the same time of victory, Yudhishthira, beholding a mighty elephant, huge as a hill and called Aswatthaman, belonging to the Malava chief, Indravarman, slain on the field by Bhima, approached Drona and answered him, saying, 'He for whom thou wieldest weapons, he, looking upon whom thou livest that ever dear son of thine, viz., Aswatthaman, hath been slain, Deprived of life he lieth on the bare ground like a young lion.' Aware fully of the evil consequences of falsehood, the king spoke those words unto that best of Brahmans, indistinctly adding elephant (after Aswatthaman). Hearing of the fall of his son, he began to wail aloud, afflicted with grief, Restraining (the force of) his celestial weapons, he fought not as before. Beholding him filled with anxiety, and almost deprived of his senses by grief, the son of the Panchala king, of cruel deeds, rushed towards him. Seeing the prince who had been ordained as his slayer, Drona, verse in all truths about men and things, abandoned all his celestial weapons and sat in Praya on the field of battle. Then Prishata's son, seizing Drona's head with his left hand and disregarding the loud admonitions of all the heroes, cut off that head.' Drona should not be slain, even these were the words uttered from every side. Similarly, Ariuna also, jumping down from his car. quickly ran towards Prishata's son, with arms upraised and repeatedly saying, 'O thou that art acquainted with the ways of morality, do not slay the preceptor but bring him alive. Though thus forbidden by the Kauravas as also by Arjuna, Dhrishtadyumna killed thy father. For this, afflicted with fear, the troops are all flying away. Ourselves also, for the same reason, in great cheerlessness, O sinless one, are doing the same

"Sanjaya continued, 'Hearing of the slaughter of his sire in battle, Drona's son, like a snake struck with the foot, became filled with fierce wrath. And filled with rage, O sire, Aswatthaman blazed up in that battle like a fire fed with a large quantity of fuel. As he squeezed his hands and ground his teeth, and breathed like a snake, his eyes became red as blood.""

SECTION 195

"Dhritarashtra said, 'Hearing, O Sanjaya, of the slaughter, by unrighteous means, of his aged sire, by Dhrishtadyumna, what, did the valiant Aswatthaman say, he, that is, in whom human and Varuna and Agneya and Brahma and Aindra and Narayana weapons are always present? Indeed, learning that the preceptor, that foremost of virtuous men, had been unrighteously slain by Dhrishtadyumna in battle, what did Aswatthaman say? The high-souled Drona, having obtained the science of weapons from Rama have imparted (a knowledge of) all the celestial weapons unto his son desirous of seeing the latter adorned with all the accomplishments (of a warrior). There is only one person in this world, viz., the son, and none else, whom people desire to become superior to themselves. All high-souled preceptors have this characteristic. viz., that they impart all the mysteries of their science unto either sons or devoted disciples. Becoming his sire's pupil. O Sanjaya, and obtaining all those mysteries with every detail, the son of Saradwat's daughter has become a second Drona, and a great hero. Aswatthaman is equal to Karna in knowledge of weapons to Purandara in battle to Kartavirya in energy, and Vrihaspati in wisdom. In fortitude, that youth is equal to a mountain, and in energy to fire. In gravity, he is equal to an ocean, and in wrath, to the poison of the snake. He is the foremost of all car-warriors in battle, a firm bowman, and above all fatigue. In speed he is equal to the wind itself and he careens in the thick of fight like Yama in rage. While his engaged in shooting arrows in battle, the very earth becomes afflicted. Of prowess incapable of being baffled. hero is never fatigued by exertions. Purified by the Vedas and by vows, he is a thorough master of the science of arms, like Rama, the son of Dasharatha. He is like the ocean, incapable of being agitated. Hearing that the preceptor, that foremost of righteous persons, had been unrighteously slain in battle by Dhrishtadyumna, what, indeed, did Aswatthaman sav? Aswatthaman hath been ordained to be the slayer of Dhrishtadyumna, even as Yajnasena's son, the prince of the Panchalas, was ordained to be the slayer of Drona. What, Oh, did Aswatthaman say, hearing that his sire, the preceptor, had been slain by the cruel, sinful, and mean Dhrishtadyumna of little foresight?"

SECTION 196

'Sanjaya said.. 'Hearing of the slaughter of his sire by Dhrishtadyumna, of sinful deeds, Drona's son was filled with grief and rage, O bull among men. Filled with rage, O king, his body seems to blaze forth like that of the Destroyer while engaged in slaughtering creatures at the end of Yuga. Repeatedly wiping his tearful eves, and breathing hot sighs in rage, he said unto Duryodhana, I have now learnt how my sire has been slain by those low wretches after he laid aside his weapons, and how also has a sinful act been perpetrated by Yudhishthira disguised in the grab of virtue! [Dharmadhwajin literally means a person bearing the standard of virtue, hence, hypocrite, sanctimoniously talking only virtue and morality but acting differently.] I have now heard of that unrighteous and exceedingly cruel act of Dharma's son. Indeed, to those engaged in battle, either of the two things must happen, viz., victory or defeat. Death in battle is always to be applauded. That death, in battle, of a person engaged in fight, which takes place under circumstances of righteousness, is not deserving of grief, as has been observed by the sages. Without doubt, my sire has gone to the region of heroes. He having met with such a death, should not grieve for him. The humiliation, however, of a seizure of his locks, that he sustained in the very sight of all the troops, while he was righteously engaged in battle, is tearing the very core of my heart. Myself alive, my sire's locks were seized, why should sonless people then entertain a desire of offspring? People perpetrate unrighteous acts or humiliate others, moved by lust or wrath or folly or hatred or levity. The cruel and wicked-souled son of Prishata hath perpetrated this exceedingly sinful act in total disregard of me Dhrishtadyumna, therefore, shall surely suffer the dreadful consequence of that act, as also the false-speeched son of Pandu, that has acted so wrongly. Today, the earth shall certainly drink the blood of that king Yudhishthira the Just, who caused the preceptor, by an act of deceit to lay aside his weapons. I swear by truth, O Kauraveya, as also by my religious acts, that I shall never bear the burden of life if I fail to exterminate the Panchalas. By every means I contend with the Panchalas in dreadful strife. I shall certainly slav in battle Dhrishtadyumna, that perpetrator of unrighteous deeds. Mild or violent, let the means be what they will, I shall effect the destruction of all the Panchalas before peace becomes mine. O Kaurava! O tiger among men, persons desire children so that obtaining them they may be rescued from great fears both here and hereafter. My sire, however, fell unto that plight, like a friendless creature, although myself am alive, his disciple and son, resembling a mountain (in might). Fie on my celestial weapons. Fie on my arms. Fie on my prowess. Since Drona, although he had a son in me, had his locks seized! I shall, therefore, O chief of the Bharatas, now achieve that by which I may be freed from the debt I owe to my sire, now gone

to the other world. He that is good never indulges in selfpraise. Unable, however, to brook the slaughter of my sire, I speak of my prowess. Let the Pandavas, with Janardana among them, behold my energy today, while I grind all their troops, achieving what is done (by the destroyer himself) at the end of the Yuga. Neither the gods, nor the Gandharvas, nor the Asuras, the Uragas, and the Rakshasas, nor all the foremost of men, shall today be able to vanquish me on my car in battle. There is none in the world equal to me or Ariuna in knowledge of weapons. Entering into the midst of the troops, like the sun himself in the midst of his blazing rays, I shall today use my celestial weapons. Today, applied by me, innumerable shafts, sped from my bow in dreadful battle, displaying their terrible energy, I shall grind the Pandavas. Today, all the points of the compass. O king will be seen by the warriors of our army shrouded with my winged arrows of keen points, as if with torrents of rain. Scattering showers of shafts on all sides with a loud noise, I shall overthrow my foes, like a tempest felling trees. Neither Vibhatsu, nor Janardana, nor Bhimasena, nor Nakula, nor Sahadeva, nor king Yudhishthira, Prishata's nor wicked-souled son (Dhrishtadyumna), nor Sikhandin, nor Satyaki, O Kauravya, knoweth that weapon which I have, along with the mantras, for hurting and withdrawing it. Formerly on one occasion, Narayana, assuming the from of a Brahmana, came to my father. Bowing unto him, my father presented his offerings unto him in due form. Taking them himself, the divine Lord offered to give him a boon. My father then solicited that supreme weapon called Naravana. The divine Lord, the foremost of all gods, addressing my sire, said, No man shall ever become thy equal in battle. This weapon, however, O Brahmana, should never be used in haste. It never comes back without effecting the destruction of the foe. I know none whom it may not slay, O lord! Indeed, It would slay even the unslayable. Therefore, it should not be used (without the greatest deliberation). This mighty weapon, O scorcher of foes, should never be hurled upon persons that abandon their cars or weapons in battle, or upon those that seek for quarter or those that wield themselves up. He who seeketh to afflict in battle the unslayable with it, is himself exceedingly afflicted by it!'--My sire thus received that weapon. Then Lord Narayana, addressing myself also, said, 'With the aid of this weapon, thou too shalt pour diverse showers of celestial weapons in battle and blaze with energy in consequence of it. Having said these words, the divine Lord ascended to heaven. Even this is the history of the Narayana weapon which has been obtained by my sire's son. With that I will rout and slay the Pandavas the Panchalas the Matsvas and the Kaikevas in battle, like Sachi's lord routing and slaving the Asuras. My shafts, O Bharata, will fall upon the contending foes, in those particular forms which I shall wish them to assume. Staying in battle, I will pour showers of weapons as I desire. I will rout and slay all the foremost of car warriors with sky-ranging arrows of iron-points. Without doubt, I will shower innumerable battle-axes upon the foe. With the mighty Narayana weapon, a scorcher of foes that I am, I will destroy the Pandavas, causing an immense carnage amongst them. That wretch amongst the Panchalas, (viz., Dhrishtadyumna), who is an injurer of friends and Brahmanas and of his own preceptor, who is a deceitful wretch of the most reprehensible conduct, shall never escape from me today with life.' Hearing these words of Drona's son, the (Kuru) army rallied. Then many foremost of men blew their gigantic conchs. And filled with delight, they beat their drums and dindimas by thousands. The earth resounded with loud noises, afflicted with the hoofs of steeds and the wheels of cars. That loud uproar made the earth, and the firmament also echo with it. Hearing that uproar, deep as the roll of the clouds, the Pandavas. those foremost of car-warriors, uniting together, took counsel of one another. Meanwhile, Drona's son, having said those words, O Bharata, touched water and invoked the celestial weapon called the Naravana."

SECTION 197

"Sanjaya said, 'When the weapon called Narayana was invoked, violent winds began to blow with showers of rain, and peals of thunder were heard although the sky was cloudless. The earth trembled, and the seas swelled up in agitation. The rivers began to run in a contrary course. The summits of mountains, O Bharata, began to split. Diverse animals began to pass by the left side of the Pandavas. [Literally, "the animals kept the Pandavas to their right."] Darkness set in, the sun became obscure. Diverse kinds of carnivorous creatures began to alight on the field in joy. The gods, the Danavas, and the Gandharvas, O monarch, all became inspired with fear. Beholding that tremendous agitation (in nature), all began to ask one another loudly about its cause. Indeed, seeing that fierce and terrible weapon invoked by Drona's son, all the kings, inspired with fear, felt great pain.

"Dhritarashtra said, 'Tell me, O Sanjaya, what counsel was adopted by the Pandavas for the protection of Dhrishtadyumna when they saw the Kauravas once more advance to battle, rallied by Drona's son who was scorched by grief and unable to brook the slaughter of his sire?

'Sanjaya continued, 'Having behold before Dhartarashtras fly away, Yudhishthira, seeing them once more prepared for furious battle, addressed Arjuna, saying, 'After the preceptor Drona had been slain in battle by Dhrishtadyumna, like the mighty Asura, Vritra, by the wielder of the thunderbolt, (the Kurus), O Dhananjaya. becoming cheerless, gave up all hopes of victory. Desirous of saving themselves, all of them fled away from battle. Some kings fled, riding on cars borne along irregular course without Parshni drivers, and divested of standards and banners and umbrellas, and with their Kuvaras and boxes broken, and all their equipments displaced. Others, struck with panic and deprived of their senses, themselves striking the steeds of their cars with their feet, fled precipitately. Others, riding on cars with broken yokes and wheels and Akshas, fled afflicted with fear. Others on horseback were carried away, their bodies half displaced from their saddles. Others, dislodged from their seats, and pinned by shafts to the necks of elephants, were quickly carried away by those animals. Others wore trodden to death all around by elephants, afflicted and mangled with arrows. Others, deprived of weapons and divested of armour, fell from their vehicles and animal down upon the earth. Others were cut by car-wheels, or crushed by steeds and elephants. Others loudly calling after their sires and sons, fled away in fear, without recognising one another, deprived of all energy by grief. Some placing their sons and sires and friends and brothers (on vehicles) and taking off their armour, were seen washing them with water. After the slaughter of Drona, (the Kuru) army, fallen into such a plight, fled away precipitously. By whom then hath it been rallied? Tell me, if thou knowest. The sound of neighing steeds and trumpeting elephants, mingled with the clatter of car-wheels, is heard loud. These sounds, so fierce occuring in the Kuru ocean, are repeatedly swelling up and causing my troops to tremble. This terrific uproar, making the hair stand on end, that is now heard, would, it seems, swallow the three worlds with Indra at their head. I think this terrible uproar is uttered by the wielder of the thunderbolt himself. It is evident that upon the fall of Drona, Vasava himself is approaching (against us) for the sake of the Kauravas. Our hairs have stood on their ends, our foremost of car-warriors are all afflicted with anxiety. O Dhanaujaya, hearing this loud and terrible noise, I ask thee who is that mighty car-warrior, like the lord of the celestials himself, that rallying this terrible and swelling host, is causing it to return

"Arjuna said, 'He, relying upon whose energy the Kaurayas. having addressed themselves to the accomplishment of fierce feats, are blowing their conchs and staying with patience, he about whom thou hast thy doubts. O king, as to who he may be that is roaring so loud, having rallied the Dhartarashtras after the fall of the disarmed preceptor, he, who is endued with modesty, possessed of mighty arms, has the tread of an infuriated elephant, owns a face like that of a tiger, always achieves fierce feats, and dispels the fears of the Kurus, he upon whose birth Drona gave away a thousand kine unto Brahmanas of high worth, he O king, that is roaring so loud, is Aswatthaman. As soon as he was born, that hero neighed like Indra's steed and caused the three worlds to tremble at that sound. Hearing that sound, an invisible being, O lord, (speaking audibly) bestowed upon him the name of Aswatthaman (the horse-voiced). That hero, O son of Pandu, is roaring today. Prishata's son, by an exceedingly cruel act, assailed Drona and took his life as if the latter was without a preceptor. Yonder stayeth the preceptor of that Drona. Since of the prince of the Panchalas seized my preceptor by the hair, Aswatthaman, confident of his own prowess, will never forgive him. Thou, O monarch, hath told thy preceptor a falsehood for the sake of kingdom! Although thou art acquainted with the dictates of righteousness, thou hast yet perpetrated a very sinful act. Thy ill fame, in consequence of the slaughter of Drona, will be eternal in the three worlds with their mobile and immobile creatures, like Rama's in consequence of the slaughter of Bali! [Dasaratha's son Rama, during his exile, slew the monkey-chief Bali, the brother of Sugriva, while Bali was engaged with Sugriva in battle. Bali had not done any injury to Rama. That act has always been regarded as a stain on Rama.] About thyself, Drona had thought, 'The son of Pandu is possessed of every virtue; he is, besides, my disciple. He will never speak an untruth to me. Thinking so, he gave credence to what thou hadst said. Although in speaking of Aswatthaman's death thou hadst added the world elephant, yet thy answer to the preceptor was, after all, an untruth in the garb of truth. Thus told by thee, the puissant Drona laid aside his weapons and, as thou sawest, became indifferent (to everything), exceedingly agitated, and almost deprived of his senses. It was even a disciple who abandoning all morality, thus slew his own preceptor, full of affection for his son, while, indeed, that preceptor was filled with grief and unwilling to fight. Having caused him, who had laid his weapons to be unrighteously slain, protect the son of Prishata if thou canst, with all thy counsellors. All of

us, uniting together, shall not be able to protect Prishata's son today, who will be assailed by the preceptor's son in wrath and grief. That superhuman being who is in that habit of displaying his friendship for all creatures, that hero, hearing of the seizure of his sire's locks, will certainly consume us all in battle today. Although I cried repeatedly at the top of my voice for saving the preceptor's life, yet, disregarding my cries and abandoning mortality, a disciple took the life of that preceptor. All of us have passed the greater part of our lives. The days that remain to us are limited. This exceedingly unrighteous act that we have perpetrated has stained that remnant. In consequence of the affection he bore to us, he was a sire unto us. According to the dictates of the scriptures also, he was a sire unto us. Yet he, that preceptor of ours, has been slain by us for the sake of short-lived sovereignty. Dhritarashtra, O king, had given unto Bhishma and Drona the whole earth, and what was still more valuable, all his children. Though honoured by our foe thus, and though he had obtained such wealth from him, the preceptor still loved us as his own children. Of unfading energy and prowess, the preceptor has been slain, only because, induced by thy words he had laid aside his weapons. While engaged in fight he was incapable of being slain by Indra himself. The preceptor was venerable in years and always devoted to our welfare. Yet unrighteous that we are, and stained with a levity of behaviour, we scrupled not to injure him. Alas, exceedingly cruel and very heinous has been the sin that we have committed, for, moved by the desire of enjoying the pleasures of sovereignty, we have slain that Drona. My preceptor had all along been under the impression that in consequence of my love for him, I could, (for his sake) abandon all, --sire, brother, children, wife and life itself. And yet moved by the desire of sovereignty, I interfered not when he was about to be slain. For this fault, O king, I have, O lord, already sunk into hell, overcome with shame. Having, for the sake of kingdom, caused the slaughter of one who was a Brahmana, who was venerable in years, who was my preceptor, who had laid aside his weapons, and who was then devoted, like a great ascetic, to Yoga, death has become preferable to me to life!

SECTION 198

"Sanjaya said, 'Hearing these words of Arjuna, the mighty car-warriors present there said not a single word, O monarch, agreeable or disagreeable, unto Dhananjaya. Then the mighty-armed Bhimasena, filled with wrath, O bull of Bharata's race, reproaching Kunti's son, Arjuna, said these words, 'Thou preachest truths of morality like an anchorite living in the woods or a Brahmana of rigid vows and senses under complete control. A person is called a Kshatriya because he rescues others from wounds and injuries. Being such, he must save himself from wounds and injuries. Showing forgiveness towards the three that are good (viz., the gods, the Brahmanas, and preceptor), a Kshatriya, by doing his duties, soon wins the earth as also piety and fame and prosperity. Thou, O perpetuator of thy race, art endued with every attribute of a Kshatriya. It does not, therefore, look well for thee to speak like an ignorant wight. O son of Kunti, thy prowess is like that of Sakra himself, the lord of Sachi. Thou dost not transgress the bounds of morality like the ocean that never transgresses its continents. Who is there that would not worship thee, seeing that thou seekest virtue, having abandoned the wrath cherished by thee for thirteen years? By good luck, O sire, thy heart today followeth in the wake of virtue. O thou of unfading glory, by good luck, thy understanding inclineth towards compassion. Though, however, thou art inclined to adopt the path of virtue, thy kingdom was snatched from thee most unrighteously Dragging the wife Draupadi to the assembly, thy foes insulted her. Clad in barks of trees and skins of animals, all of us were exiled to the woods, and though we were undeserving of that plight, our foes nevertheless compelled us to endure it for thirteen years. O sinless one, thou hast forgiven all these circumstances, every one of which demands the exhibition of wrath. Wedded as thou art to duties of a Kshatriya, thou hast quietly borne these. Remembering all those acts of unrighteousness, I came here with thee for avenging myself of them. (When, however, I see that thou art so indifferent, why), I myself will slay those low wretches that despoiled us of our kingdom. Thou hadst formerly said these words, viz., Addressing ourselves to battle, we will exert to the utmost extent of our abilities. Today, however, thou reproachest us. Thou now seekest, virtue. Those words, therefore, that thou saidst formerly were untrue. We are already afflicted with fear. Thou cuttest, however, the very core of our hearts with these thy words, O crusher of foes, like one pouring acid upon the sores of wounded men. Afflicted with thy wordy darts, my heart is breaking. Thou art virtuous, but thou dost not know in what righteousness truly consists, since thou applaudest neither thyself nor us, though all of us are worthy of applause. When Kesava himself is here, praisest thou the son of Drona, a warrior that does not come up to even a sixteenth part of thyself, O Dhanajaya, confessing thy own faults, why dost thou not feel shame? I can rend asunder this earth in rage, or split the very mountains in whirling that terrible and heavy

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mace of mine, decked with gold. Like the tempest, I can break down gigantic trees looking like hills. I can, with my arrows, rout the united celestials with Indra at their head, together with all the Rakshasas, O Partha, and the Asuras, the Uragas and human beings. Knowing me, thy brother, to be such, O bull among men, it behoveth thee not, O thou of immeasurable prowess, to entertain any fear about Drona's son. Or. O Vibhatsu, stand thou here, with all these bulls amongst men. Alone and unsupported, I shall, armed with my mace, vanquish this one in great battle.' After Bhima had ended, the son of the Panchala king, addressing Partha, said these words, like Hiranyakasipu (the leader of the Daityas) unto the enraged and roaring Vishnu, 'O Vibhatsu, the sages have ordained these to be the duties of Brahmanas, viz., assisting at sacrifices, teaching, giving away, performance of sacrifices, receiving of gifts, and study as the sixth. To which of these six was that Drona devoted who has been stain by me? Fallen off from the duties of his own order and practising those of the Kshatriya order, that achiever of wicked deeds used to stay us by means of superhuman weapons. Professing himself to be a Brahmana, he was in the habit of using irresistible illusion. By an illusion itself hath he been slain today. O Partha, what is there that is improper in this? Drona having been thus punished by me, if his son, from rage, uttereth loud roars, what do you lose by that? I do not think it at all wonderful that Drona's son, urging the Kauravas to battle, will cause them to be slain, unable to protect them himself. Thou art acquainted with morality. Why then dost thou say that I am a slayer of my preceptor? It was for this that I was born as a son to the king of the Panchalas, having sprung from the (sacrificial) fire. How, O Dhananjaya, you call him a Brahmana or Kshatriya, with whom, while engaged in battle, all acts, proper and improper, were the same? O foremost of men, why should not he be slain, by any means in our power, who, deprived of his senses in wrath, used to slay with the Brahma weapons even those that were unacquainted with weapons? He that is unrighteous is said by those that are righteous to be equal to poison. Knowing this, O thou that art well versed with the truths of morality, why dost thou, O Arjuna, reproach me? That cruel car-warrior was seized and slain by me. I have done nothing that is worthy of reproach. Why then, O Vibhatsu, dost thou not congratulate me? O Partha, I have cut off that terrible head, like unto the blazing sun or virulent poison or the all-destroying Yuga fire, of Drona. Why then dost thou not applaud an act that is worthy of applause? He had slain in battle only my kinsmen and not those of any one else. I say that having only cut off his head, the fever of my heart hath not abated. The very core of my heart is being pierced for my not having thrown that head within the dominion of the Nishadas*, like that of Jayadratha! The Nishadas were, and to this day are, the lowest caste in India. [That the Nishadas represent the lowest caste could indicate that they were newcomers in comparison to the other castes in India. The Shanti Parva of the Mahabharata describes the Nishadas having dark skin colour similar to that of charred wood, black hair, blood red-coloured eves, and short limbs. The later texts such as the Vishnu Purana and the Vayu Purana also emphasise the dark skin colour of the Nishadas. The Bhagavata Purana mentions the Nishadas as having copper-coloured hair, high cheekbones, and lowtipped nose. Those descriptions seem to match the physiognomy of Aborigines in Australia, natives from the Andaman Islands or other Austronesians, as well as eastern Africans.] It hath been heard, O Arjuna, that one incurreth sin by not slaving his foes. Even this is the duty of a Kshatriya, viz., to slay or be slain. Drona was my foe. He hath been righteously slain by me in battle, O son of Pandu, even as thou hast slain the brave Bhagadatta, thy friend. Having slain thy grandsire in battle, thou regardest that act to be righteous. Why then shouldst thou regard it unrighteous in me for my having slain my wretched foe? In consequence of our relationship, O Partha, I cannot raise my head in thy presence and am like a prostrate elephant with a ladder against his body (for helping puny creatures to get on his back). It, therefore, behoveth thee not to reproach me. I forgive all the faults of thy speech. O Ariuna, for the sake of Draupadi and Draupadi's children and not for any other reason. It is well known that my hostility with the preceptor has descended from sire to son. All persons in this world know it. Ye sons of Pandu, are ye not acquainted with it? The eldest son of Pandu hath not been untruthful in speech. I myself, O Arjuna, am not sinful. The wretched Drona was a hater of his disciples. Fight now. Victory will be thine.'"

SECTION 199

"Dhritarashtra said, 'That illustrious person who had duly studied the Vedas with all their branches, he, in whom the entire science of arms and modesty had dwelt, he through whose grace many foremost of men are still capable of achieving superhuman feats which the very gods cannot achieve with care, alas, when he, viz., that Drona, that son of a great Rishi was insulted in the sight of all by the low, wicked, mean minded and sinful Dhrishtadyumna, that slayer of his own preceptor, was there no Kshatriya who felt called upon to display his wrath? Fie on the Kshatriya order, and fie on wrath itself? Tell me, O Sanjaya, what the sons of Pritha, as also all the other royal bowmen in the world, hearing of Drona's slaughter, said unto the prince of Panchala.'

"Sanjaya said, 'Hearing these words of Drupada's son, of crooked deeds, all the persons present there, O monarch, remained perfectly silent. Arjuna, however, casting oblique glances upon Prishata's son, seemed, with tears and sighs, to reproach him, saving, 'Fie, fie,' Yudhishthira and Bhima and the twins and Krishna and the others stood bashfully. Satyaki, however, O king, said these words, 'Is there no man here that would, without delay, slay this sinful wight, this lowest of men, who is uttering such evil speeches? The Pandavas are all condemning thee for this sinful act of thine, like Brahmanas condemning a person of the Chandala class. Having committed such a heinous act, having incurred the censures of all honest men, art thou not ashamed to open thy lips in the midst of such a respectable assembly? O despicable wretch, why did not thy tongue and head split into a hundred fragments while thou wert about to slay thy own preceptor? Why wert thou not struck down by that act of sin? Since, having perpetrated such a sinful act, again applauding thyself in the midst of human beings, thou incurrest the censures of the Parthas and all the Andhakas and the Vrishnis. Having perpetrated such an atrocious act, thou art again displaying such hatred towards the preceptor. For this thou deservest death at our hands. There is no use in keeping thee alive for even a single moment. Who is there, save thee, O wretch, that would cause the death of the virtuous preceptor, seizing him by his locks? Having obtained thee, O wretch, thy ancestors, for seven generations and thy descendants also for seven generations, deprived of fame, have sunk into hell, Thou hast charged Partha, that bull among men, with the slaughter of Bhishma. The latter, however, viz., that illustrious personage, himself accomplished his own death. Truly speaking, the uterine brother, (viz., Sikhandin), that foremost of all sinners. was the cause of Bhishma's death. There is none in the world that is more sinful than the sons of the Panchala king. Thy father had created Sikhandin for the destruction of Bhishma. As regards Arjuna, he had only, protected Sikhandin while Sikhandin became the cause of the illustrious Bhishma's death. Having got thee that is condemned by all righteous men, and thy brother, amongst them, the Panchalas have fallen off from righteousness, and stained with meanness, have become haters of friends and preceptors. If thou again speakest such words in my presence, I shall then break with this mace of mine that is as strong as the thunderbolt. Beholding thee that art the slayer of a Brahmana, since thou art guilty of nothing less than the slaughter of a Brahmana., people have to look at the sun for purifying themselves. Thou wretch of a Panchala, O thou of wicked conduct, speaking all of my preceptor first and then of my preceptor's preceptor, art thou not ashamed? Wait, wait! Bear thou but one stroke of this my mace! I myself will bear many strokes of thine.' Thus rebuked by the Satwata hero, Prishata's son, filled with rage, smilingly addressed the angry Satyaki in these harsh words.

Dhrishtadyumna said, 'I have heard thy words, O thou of Madhu's race, but I have forgiven thee. Being thyself unrighteous and sinful, desirest thou to rebuke them that are righteous and honest? Forgiveness is applauded in the world. Sin, however, does not deserve forgiveness. He that is of sinful soul regards the forgiving person powerless. Thou art a wretch in thy behaviour. Thou art of sinful soul. Thou art wedded to unrighteousness. Thou art censurable in every respect, from the tip of thy toe to the end of their hair. Desirest thou still to speak ill of others? What can be more sinful than that act of thine, viz., thy slaughter of the armless Bhurisravas while sitting in Praya, although thou wert with the aid of celestial weapons. He had laid aside his weapons and I slew him. O thou of crooked heart, what is there in that act that is improper? How can he, O Satyaki, blame such an act who himself has in Praya like an ascetic, and whose arms had been cut off by another? That valiant enemy of thine had displayed his prowess having struck thee with his foot and thrown thee down on the earth. Why didst thou not then slay him, showing thy manliness? When Partha, however, had already vanquished him, it was then that thou, acting most unrighteously, didst kill the brave and valiant Somadatta's When Drona had sought to rout the forces of the Pandavas, then I proceeded, shooting thousands of arrows. Having thyself acted in such a way, like a Chandala, and having thyself become worthy of reproach. desirest thou to reproach me in such harsh words? Thou art a perpetrator of evil deeds, and not I, O wretch the Vrishni race! Thou art the abode of all sinful deeds. Do not again blame me. Be silent. It behoveth thee. Don't say anything unto me after this. This is the reply I give thee with my lips. Don't say anything more. If, from folly, thou repeatest such harsh words, I shall then, in battle, despatch thee, with my arrows, to Yama's abode. By righteousness alone, O fool, one cannot vanquish his enemies. Listen now to the unrighteous acts of the Kurus also. Pandu's son, Yudhishthira was some time back unrighteously deceived by them. O Satyaki, Draupadi also was persecuted by them unrighteously. The Pandavas, with Krishna in their company.

were also exiled and they were robbed of their all, O fool, most unrighteously. By an act of unrighteousness, again, has the ruler of the Madras been withdrawn from us by the enemy. By an act of unrighteousness also was the son of Subhadra Slain. On this side, it was by an act of unrighteousness that Bhishma, the Kuru grandsire, was slain. Bhurisravas, too, was, by an act of unrighteousness, slain by thee that art so acquainted with righteousness. Even thus have the enemy, as also the Pandavas, acted in this battle. Possessed of courage and acquainted with morality, all of them, O Satwata, have acted thus, for gaining victory. High morality is difficult of ascertainment. Similarly, immorality also can with difficulty be comprehended. Fight now with the Kauravas, without returning to the home of thy fathers.'

"Sanjaya continued, 'Hearing these harsh and cruel words (from Dhrishtadyumna's lips), the blessed Satyaki began to tremble from head to foot. With rage his eyes assumed the hue of copper. Keeping his bow then upon his car, he grasped his mace, sighing like a Snake. Rushing, then, towards the prince of the Panchalas, he said unto him in great wrath, 'I will not speak harshly to thee, but I will slay thee, deserving as thou art of slaughter.' Seeing the mighty Satyaki rushing, from wrath and desire of revenge, at the Panchala prince, like Yama against one like his own self, the mighty Bhima, urged by Vasudeva, quickly jumped down from his car and seized him with his arms. Endued with great strength, Satyaki, who was rushing in great wrath, proceeded for a few steps, forcibly dragging after him the mighty son of Pandu who was endeavouring to hold him back. Then Bhima firmly planting his feet stopped at the sixth step that foremost of strong men, viz., that bull of Sini's race. Then Sahadeva, O king, jumping down from his own car, addressed Satyaki, thus held fast by the strong arms of Bhima, in these words, 'O tiger among men, O thou of Madhu's race, we have no friends dearer to us than the Andhakas, the Vrishnis and the Panchalas. So also the Andhakas and the Vrishnis, particularly Krishna, cannot have any friends dearer than ourselves. The Panchalas, also, O thou of Vrishni's race, even if they search the whole world to the confines of the sea, have no friends dearer to them than the Pandayas and the Vrishnis. Thou art even such a friend to this prince; and he also is a similar friend to thee. Ye all are to us even as we are to you. Acquainted as thou art with all duties. remembering now the duties thou owest to friends, restrain this wrath of thine, that has the prince of the Panchalas for its object. Be calm, O foremost one of Sini's race! Forgive the son of Prishata, and let Prishata's son also forgive thee. Ourselves also will practise forgiveness. What is there that is better than forgiveness?

'While the scion of Sini, O sire, was thus being pacified by Sahadeva, the son of the Panchala king, smiling, said these words, 'Release Sini's grandson, O Bhima who is so proud of his prowess in battle. Let him come at me like the wind assailing the mountains, till, with my keen arrows, O son of Kunti, I quell his rage and desire for battle and take his life. Yonder come the Kauravas. I shall (after staying Satyaki) achieve this great task of the Pandavas that has presented itself. Or let Phalguna resist all the enemies in battle. As regards myself, I will fell this one's head with my arrows. He taketh me for the armless Bhurisravas in battle. Release him. Either I will slay him or he will slay me.' Hearing these words of the Panchala prince, the mighty Satyaki held fast in Bhima's clasp, sighing like a snake, began to tremble. Both of them, endued with great might and possessed of powerful arms, began to roar like a couple of bulls. Then Vasudeva, O sire, and king Yudhishthira the Just, with great effort, succeeded in pacifying those heroes. Having pacified those two great bowmen, those two heroes, whose eves had become blood-red with rage, all the Kshatriyas (of the Pandava) army proceeded against the warriors of the hostile army for battle.

SECTION 200

"Sanjaya said, 'Then Drona's son began to cause a great carnage amongst his foes in that battle, like the Destroyer himself at the end of the Yuga. Slaying his enemies by means of his broad-headed arrows, Aswatthaman soon piled a mountain there of the dead. The standards of cars formed its trees; and weapons its pointed summits; the lifeless elephants formed its large rocks; the steeds, its Kimpurushas; and bows, its creepers and plants. And it resounded with the cries of all carnivorous creatures, that constituted its feathery population. And the spirits that walked there formed its Yakshas [Kimpurushas were fabled creatures, half men and steeds. Not a mountain but had its Kimpurushas, according to the Hindu belief. Yakshas were a sort of superhuman beings inhabiting inaccessible halls and mountains.]. Then roaring aloud, O bull of Bharata's race, Aswatthaman once more repeated his vow in the hearing of thy son, thus, 'Since Kunti's son, Yudhishthira, assuming only the outward garb of virtue, had caused the preceptor who was (righteously) engaged in battle to lay aside his weapons, I shall, in his very sight, rout and destroy his army. Having mangled all his troops, I shall, then, slay the sinful prince of the Panchalas. Indeed, I shall slay all of them, if they contend with me in battle. I tell thee truly, therefore, rally thou thy troops.' Hearing these words

their fears with a loud leonine, roar. The encounter, then, O king, that once more took place between the Kuru and the Pandava armies, became as terrible as that of two oceans at full tide. The terrified Kauravas had their fears dispelled by Drona's son. The Pandus and the Panchalas had become fierce in consequence of Drona's slaughter. Great was the violence of that collision, on the field of battle, between those warriors, all of whom were cheerful and filled with rage and inspired with certain hopes of victory. Like a mountain, striking against a mountain, or an ocean against an ocean, O monarch, was that collision between the Kurus and the Pandavas. Filled with joy, the Kuru and the Pandava warriors beat thousands of drums. The loud and stunning uproar that arose from among those troops resembled that of the ocean itself while churned (of old by the gods and the Danavas). Then Drona's son, aiming at the host of the Pandavas and the Panchalas, invoked the weapon called Narayana. Then thousands of arrows with blazing mouths appeared in the welkin, resembling snakes of fiery mouths, that continued to agitate the Pandavas. In that dreadful battle, those shafts, O king, like the very rays of the sun in a moment shrouded all the points of the compass, the welkin, and the troops. Innumerable iron balls also, O king, then appeared, like resplendent luminaries in the clear firmament. Sataghnis, some equipped with four and some with two wheels, and innumerable maces, and discs, with edges sharp as razor and resplendent like the sun, also appeared there. Beholding the welkin densely shrouded with those weapons. O bull of Bharata's race, the Pandavas, the Panchalas, and the Srinjayas, became exceedingly agitated. In all those places, O ruler of men, where the great car-warriors of the Pandavas contended in battle, that weapon became exceedingly powerful. Slaughtered by the Narayana weapon, as if consumed by a conflagration, the Pandava troops were exceedingly afflicted all over the field in that battle. Indeed, O lord, as fire consumeth a heap of dry grass in summer, even so did that weapon consume the army of the Pandus. Beholding that weapon filling every side, seeing his own troops destroyed in large numbers, king Yudhishthira the Just, O lord, became inspired with great fright. Seeing his army in course of flight and deprived of its senses, and beholding Parthas standing indifferent, Dharma's son said these words, 'O Dhrishtadyumna, fly away with your Panchala troops. O Satyaki, you also go away, surrounded by the Vrishnis and the Andhakas. Of virtuous soul, Vasudeva will himself seek the means of his own safety. He is competent to offer advice to the whole world. What need is there of telling him what he should do? We should not any longer fight. I say so unto all the troops. As regards myself, I will, with all my brothers ascend a funeral pile. Having crossed the Bhishma and the Drona oceans in this battle, that are incapable of being crossed by the timid, shall I sink with all my followers in the vestige, represented by Drona's son, of a cow's hoof? Let the wishes of king Durvodhana be crowned with success today. for I have today slain in battle the preceptor, that always cherished such friendly feelings towards us, that preceptor, who, without protecting, caused that child unacquainted with battle, viz., the son of Subhadra, to be slain by a multitude of wicked warriors, that preceptor, who with his son, sat indifferently, without answering, when Krishna in such distress, dragged into the assembly and sought to be made a slave, asked him to say the truth, that preceptor, who, white all the other warriors were fatigued, cased Duryodhana in invulnerable armour when the latter desired to slay Phalguna and who, having cased him so, appointed him to protect Jayadratha, who, being acquainted with the Brahma weapon, scrupled not to exterminate the Panchalas, headed by Satyajit, that had exerted themselves for my victory, that preceptor, who, whilst we were being unrighteously exiled from our kingdom, freely told us to go into the woods although he had been solicited by our friends to withhold his permission 1. Alas, that great friend of our hath been slain! For his sake, I will, with my friends, lay down my life. After Kunti's son, Yudhishthira had said this, he of Dasarha's race, (viz., Kesava) quickly forbidding the troops, by motion of his arms, to fly away said these words, Speedily lay down your weapons, all of you, and alight from your vehicles. Even this is the means ordained by the illustrious one, (viz., Narayana himself) for baffling this weapon. Come down on the earth, all of you from your elephants and steeds and cars. If you stand weaponless on the earth, this weapon will not slay you. In those places where you will fight for quelling the force of this weapon the Kauravas will become more powerful than you. Those men, however, that will throw down their weapons and alight from their vehicles, will not in this battle, be slain by this weapon. They, however, that will, even in imagination, contend against this weapon, will all be slain even if they seek refuge deep beneath the earth'. The warriors of the Pandava army, hearing, O Bharata, these words of Vasudeva, threw their weapons and drove away from their hearts all desire of battle. Then Bhimasena, the son of Pandu, beholding the warriors about to abandon their weapons, said these words, O king, gladdening them all: 'None should lay down his

of Aswatthaman, thy son rallied the troops, having dispelled

weapons here. I shall, with my shafts, oppose this weapon of Drona's son. With this heavy mace of mine, that is decked with gold, I shall career in this battle like the Destroyer himself, quelling this weapon of Drona's son. There is no man here that is equal to me in prowess, even as there is no luminary in the firmament that is equal to the sun. Beholding these two strong arms of mine like unto the trunks of a couple of mighty elephants, capable of pulling down the mountain of Himavat. I am the one person here that possesses the might of the thousand elephants. I am without a peer, even as Sakra is known to be in heaven among the celestials. Let people witness today the prowess of these two arms of my broadchested self, while engaged in baffling the bright and blazing weapon of Drona's son. If there be none (else) capable of contending against the Naravana weapon. even I shall contend against it today in the very sight of all the Kurus and the Pandavas. O Arjuna, O Vibhatsu, thou shouldst not lay Gandiva aside. A stain will then attach to thee like that of the moon.' Thus addressed Bhima, Arjuna said, O Bhima, even this is my great vow, viz., that my Gandiva shall not be used against the Narayana weapon, kine, and Brahmanas. Thus answered by Arjuna, Bhima, that chastiser of foes, riding on his car of solar effulgence, whose rattle, besides, resembled the roar of the clouds, rushed against the son of Drona. Endued with great energy and prowess, the son of Kunti, in consequence of his extreme lightness of hand, within the twinkling of an eye, covered Aswatthaman with a shower of weapons. Then Drona's son, smiling at the rushing Bhima and addressing him (in proper words) covered him with arrows, inspired with mantras and equipped with blazing points. Shrouded with those shafts that vomited fire and resembled snakes of blazing mouths, as if covered with sparks of gold. The form, O king, of Bhimasena in that battle looked like that of a mountain in the evening when covered with fire. That weapon of Drona's son, directed against Bhimasena increased in energy and might, O king, like a conflagration assisted by the wind. Beholding that weapon of terrible energy thus increasing in might, a panic entered the hearts of all the combatants of the Pandava army with the exception of Bhima. Then all of them, throwing down their weapons on the earth, alighted from their cars and steeds. After they had thrown their weapons and alighted from their vehicles, that weapon of exceeding energy fell upon the head of Bhima. All creatures, especially the Pandavas, uttered cries of Oh and Alas, beholding Bhimasena overwhelmed by the energy of that weapon.

SECTION 201

"Sanjaya said, "Beholding Bhimasena overwhelmed by that weapon, Dhananjaya, for baffling its energy, covered him with the Varuna weapon. In consequence of the lightness of Arjuna's arms, and owing also to the fiery force that shrouded Bhima, none could see that the latter had been covered with the Varuna weapon. Shrouded with the weapon of Drona's son. Bhima his steeds, driver, and car became incapable of being gazed at, like a fire of blazing flame in the midst of another fire. As at the close of the night, O king, all the luminaries run towards the Asta hill, even so the fiery shafts (of Aswatthaman) all began to proceed towards Bhimasena's car. Indeed, Bhima himself, his car, steeds, and driver, O sire, thus shrouded by Drona's son seemed to be in the midst of a conflagration. As the (Yuga) fire consuming the entire universe with its mobile and immobile creatures when the hour of dissolution comes, at last enters the mouth of the Creator, even so at the weapon of Drona's son began to enter the body of Bhimasena. As one cannot perceive a fire if it penetrates into the sun or the sun if it enters into a fire, even so none could perceive that energy which penetrated into Bhima's body. Beholding that weapon thus investing Bhima all around, and seeing Drona's son swelling with energy and might, the latter being then without an antagonist, and observing also that all the warriors of the Pandava army had laid down their weapons and that all the mighty car-warriors of that host headed by Yudhishthira had turned away their faces from the foe, those two heroes, viz., Arjuna and Vasudeva, both endued with great splendour, quickly alighting from their car, ran towards Bhima. Those two mighty men, diving into that energy born of the might of Aswatthaman's weapon, had resorted to the power of illusion. The fire of that weapon consumed them not, in consequence of their having laid aside their weapons, as also in consequence of the force of the Varuna weapon, and owing also to the energy possessed by themselves. Then Nara and Narayana, for the pacification of Narayana weapon, began forcibly to drag Bhima and all his weapons. Thus dragged by them, Kunti's son, that mighty car-warrior, began to roar aloud. Thereupon, that terrible and invincible weapon of Drona's son began to increase (in might and energy). Then Vasudeva, addressing Bhima, said, 'How is it, O son of Pandu, that though forbidden by us, thou, O son of Kunti, dost not yet abstain from battle? If the Kurus could now be vanquished in battle, then we, as also all these foremost of men, would certainly have continued to fight. Behold, all the warriors of thy host have alighted from their cars. For this reason, O son

of Kunti, do thou also come down from thy car.' Having said these words, Krishna brought Bhima down from his car. The latter, with eyes red as blood in rage, was sighing like a snake. When, however, he was dragged down from his car and made to lay aside his weapons, the Narayana weapon, that scorcher of foes, became pacified.'

"Sanjaya continued, 'When, by this means, the unbearable energy of that weapon became stilled, all the points of the compass, cardinal and subsidiary, became clear. Sweet breezes began to blow and birds and animals all became quiet. The steeds and elephants became cheerful, as also all the warriors, O ruler of men! Indeed, when the terrible energy of that weapon, O Bharata, became stilled, Bhima. of great intelligence, shone resplendent like the morning sun. The remnant of the Pandava host, beholding the pacification of the Narayana weapon, once more stood prepared on the field for compassing the destruction of thy sons. When, after that weapon had been baffled, the Pandava host, stood arrayed, Duryodhana, O king, addressing Drona's son, said, O Aswatthaman, once more use that weapon speedily since the Panchalas are once more arrayed, desirous of victory.' Then addressed by thy son, O sire, Aswatthaman, sighing cheerlessly, replied unto the king in these words, 'That weapon, O king, cannot be brought back. It cannot be used twice. If brought back, it will without doubt, slay the person calling it back. Vasudeva, hath, by what means thou hast seen, caused it to be baffled. For this, O ruler men, the destruction of the foe hath not been compassed in battle. Defeat and death. however, are the same. Rather, defeat is worse than death. Lo, the enemy, vanquished and compelled to lay down his arms, looks as if deprived of life'. Duryodhana then said, 'O preceptor's son, if it be so, if this weapon cannot be used twice, let those slayers of their preceptor be slain with other weapons then, O foremost one of all persons acquainted with weapons! In thee are all celestial as well as in the Three eved (Siva) of immeasurable energy. If thou wishest it not, even Purandara in rage cannot escape thee.'

"Dhritarashtra said, 'After Drona had been slain with the aid of fraud, and the Narayana weapon baffled, what, indeed, did Drona's son, thus urged by Duryodhana then, do, beholding the Parthas once more arrived for battle freed from the Narayana weapon, and careering at the head of their divisions?"

"Sanjaya said, 'Remembering the slaughter of his sire, Drona's son, owning the device of the lion's tail on his banner, filled with rage and casting of all fears, rushed against the son of Prishata. Rushing at him, O bull among men, that foremost of warriors, with great impetuosity, pierced the Panchala prince with five and twenty small arrows. Then Dhrishtadyumna, O King, pierced Drona's son that resembled a blazing fire, with four and sixty shafts. And he pierced Aswatthaman's driver also with twenty arrows whetted on stone and equipped with wings of gold, and then his four steeds with four sharp arrows. Repeatedly piercing Drona's son, and causing the earth to tremble with his leonine roars. Dhrishtadyumna then seemed to be employed in taking the lives of creatures in the world in dreadful battle. Making death itself his goal, the mighty son of Prishata, O king, accomplished in weapons and endued with sureness of aim, then rushed against Drona's son alone. Of immeasurable soul, that foremost of car-warriors, viz., the prince of Panchala, poured upon Aswatthaman's head a shower of arrows. Then Drona's son, in that battle, covered the angry prince with winged shafts. And once more, he pierced the latter with ten shafts, remembering the slaughter of his father. Then cutting off the standard and bow of the Panchala prince with a couple of well-shot shafts, equipped with heads like razors. Drona's son began to grind his foe with other arrows. In that dreadful battle, Aswatthaman made his antagonist steedless and driverless and carless, and covered his followers also with thick showers of shafts. At this, the Panchala troops, O king, mangled by means of those arrowy showers fled away in fear and great affliction. Beholding the troops turning away from battle and Dhrishtadyumna exceedingly afflicted, the grandson of Sini quickly urged his car against that of Drona's son. He then afflicted Aswatthaman with eight keen shafts. And once more striking that angry warrior with twenty shafts of diverse kinds, he pierced Aswatthaman's driver, and then his four steeds with four shafts. With. great deliberations and displaying a wonderful lightness of hand, he cut off Aswatthaman's bow and standard, Satyaki then cut into fragments the gold-decked car of this foe together with its steeds. And then he deeply pierced Aswatthaman in the chest with thirty arrows in that battle. Thus afflicted, O king, (by Satyaki), and shrouded with arrows, the mighty Aswatthaman knew not what to do. When the preceptor's son had fallen into that plight, thy son, that car-warrior, accompanied by Kripa and Karna and others began to cover the Satwata hero with arrows. All of them began quickly to pierce Satyaki from every side with keen shafts, Duryodhana pierced him with twenty, Saradwat's son, Kripa, with three. And Kritavarman pierced him with ten, and Karna with fifty. And Duhsasana pierced him with a hundred arrows, and Vrishasena with seven. Satyaki, however, O king, soon made

of their cars. Meanwhile. Aswatthaman. O bull of Bharata's race, recovering consciousness, and sighing repeatedly in sorrow, began to think of what he should do. Riding then upon another car, that scorcher of foes, viz., the son of Drona, began to resist Satyaki, shooting hundreds of arrows. Beholding Aswatthaman once more approaching him in battle, the mighty car-warrior, Satyaki, once more made him careless and caused him to turn back. Then the Pandavas, O king, beholding the prowess of Satyaki, blew their conchs with great force and uttered loud leonine roars. Having deprived Aswatthaman of his car thus, Satyaki, of unbaffled prowess, then slew three thousand mighty car-warriors of Vrishasena's division. And then he slew fifteen thousand elephants of Kripa's force and fifty thousand horses of Sakuni. Then, the valiant son of Drona, O monarch, riding upon another car, and highly enraged with Satyaki, proceeded against the latter, desirous of slaying him. Beholding him approach again, the grandson of Sini, that chastiser of foes, once more pierced and mangled him with keen shafts, fiercer than those he had used before. Deeply pierced with those arrows of diverse forms by Yuyudhana, that great bowmen, viz., the angry son of Drona, smilingly addressed his foe and said, 'O grandson of Sini, I know thy partiality for Dhrishtadyumna, that slayer of his preceptor, but thou shalt not be able to rescue him or your own self when attacked by me. I swear to thee, O grandson of Sini, by truth and by my ascetic austerities, that I shall know no peace till I slay all the Panchalas. You may unite the forces of the Pandayas and those of the Vrishnis together, but I shall still slay the Somakas. Saying this, the son of Drona shot at Satyaki an excellent and straight arrow possessed of the effulgence of the sun, even as Sakra had hurled in days of yore his thunder at the Asura Vritra. Thus shot by Aswatthaman, that arrow, piercing through the armour of Satyaki, and passing through his body, entered the earth like a hissing snake entering its hole. His armour pierced through, the heroic Satyaki, like an elephant deeply struck with the hook, became bathed in blood that flowed from his wound. His bow, with arrow fixed thereon, being then loosened from his grasp, he sat down on the terrace of his car strengthless and covered all over with blood. Seeing this his driver speedily bore him away from Drona's son. With another shaft, perfectly straight and equipped with goodly wings that scorcher of foes, viz., Aswatthaman, struck Dhrishtadyumna between his eyebrows. The Panchala prince had before this been much pierced; therefore, deeply wounded by that arrow, he became exceedingly weak and supported himself by seizing his flagstaff. Beholding Dhrishtadvumna thus afflicted by Aswatthaman, like an infuriated elephant by a lion, five heroic car-warriors of the Pandava army, viz., Kiritin, Bhimasena, Vrihatkshatra of Puru's race, the youthful prince of the Chedis, and Sudarsana, the chief of the Malavas, quickly rushed against Aswatthaman. Armed with bows, all these rushed with cries Oh and Alas And those heroes quickly encompassed the son of Drona on all sides. Advancing twenty paces, all of them, with great care, simultaneously struck the angry son of the preceptor with five and twenty arrows. Drona's son, however, with five and twenty shafts, resembling snakes of virulent poison, cut off, almost at the same time, those five and twenty arrows shot at him. Then Aswatthaman afflicted the Paurava prince with seven sharp shafts. And he afflicted the chief of the Malavas with three, Partha with one, and Vrikodara with six shafts. Then all those great carwarriors, O king, pierced Drona's son unitedly and separately with many shafts, whetted on stone equipped with wings of gold. The youthful prince of the Chedis pierced Drona's son with twenty and Partha pierced him with three. Then Drona's son struck Ariuna with six arrows, and Vasudeva with six. and Bhima with five, and each of the other two viz., the Malava and the Paurava, with two arrows. Piercing next the driver of Bhima's car with six arrows, Aswatthaman cut off Bhimasena's bow and standard with a couple of arrows. Then piercing Partha once more with a shower of arrows, Drona's son uttered a leonine roar. With the sharp, well-tempered, and terrible arrows shot by Drona's son, the earth, the sky, the firmament, and the points of the compass, cardinal and subsidiary, all became entirely shrouded both in his front and rear. Endued with fierce energy and equal to Indra himself in prowess, Aswatthaman with three arrows, almost simultaneously cut off the two arms, like unto Indra's poles, and the head of Sudarsana, as the latter was seated on his car. Then piercing Paurava with a dart and cutting off his car into minute fragments by means of his arrows, Aswatthaman lopped off his antagonist's two arms smeared with sandalpaste and then his head from off his trunk with a broadheaded shaft. Possessed of great activity, he then pierced with many arrows resembling blazing flames of fire in energy, the youthful and mighty prince of the Chedis who was of the hue of the dark lotus, and despatched him to Yama's abode with his driver and steeds. Beholding the chief of the Malavas, the descendant of Puru, and the youthful ruler of the Chedis slain in this very sight by the son of Drona.. Bhimasena, the mighty-armed son of Pandu, became filled with rage. The

all those great car-warriors fly away from the field, deprived

scorcher of foes then covered Drona's son in that battle with hundreds of keen arrows resembling angry snakes of virulent poison. Endued with mighty energy, the angry son of Drona then destroying that arrowy shower, pierced Bhimasena with sharp shafts. The mighty-armed Bhima then, possessed of great strength, cut off with a broad-headed arrow the bow of Drona's son and then pierced Drona's son himself with a powerful shaft. Throwing away that broken bow, the highsouled son of Drona took up another and pierced Bhima with his winged shafts. Then those two, viz., Drona's son and Bhima, both possessed of great prowess and might, began to shower their arrowy downpours like two masses of raincharged clouds. Gold-winged arrows, whetted on stone and engraved with Bhima's name shrouded Drona's son. like gathering masses of clouds shrouding the sun. Similarly, Bhima was soon shrouded with hundreds and thousands of strong arrows shot by Drona's son. Though shrouded in that battle by Drona's son, that warrior of great skill, Bhima yet felt no pain, O monarch, which seemed exceedingly wonderful. Then the mighty-armed Bhima sped ten gold-decked arrows, of great keenness and resembling the darts of Yama himself, at his foe. Those shafts, O sire, failing upon the shoulders of Drona's son, quickly pierced his body, like snakes penetrating into an ant-hill. Deeply pierced by the high-souled son of Pandu, Aswatthaman, closing his eyes, supported himself by seizing his flagstaff. Recovering his senses within a moment, O king, Drona's son bathed in blood, mustered all his wrath. Forcibly struck by the high-souled son of Pandu, Aswatthaman, endued with mighty arms, rushed with great speed towards the car of Bhimasena. And then, O Bharata, he sped at Bhimasena, from his bow drawn to its fullest stretch, a hundred arrows of fierce energy, all looking like snakes of virulent poison. Pandu's son Bhima also, proud of his prowess in battle, disregarding Aswatthaman's energy, speedily showered upon him dense arrowy downpour. Then Drona's son, O king, cutting off Bhima's bow by means of his arrows, and filled with rage, struck the Pandava in the chest with many keen shafts. Incapable of brooking that feat, Bhimasena took up another bow and pierced Drona's son in that battle with five keen shafts. Indeed, showering upon each other their arrowy downpours like two masses of clouds at the close of summer, two warriors, with eves red as copper in rage. completely covered each other in that battle with their shafts. Frightening each other with the terrible sounds they made by their palms, they continued to fight with each other, each counteracting the feats of the other. Then bending his formidable bow adorned with gold, Drona's son began to gaze steadfastly at Bhima who was thus shooting his shafts at him. At that time, Aswatthaman looked like the meridian sun of blazing rays in an autumnal day. So quickly then did he shoot his shafts that people could not see when he took them out of his quiver when he fixed them on the bowstring when he drew the string, and when he let them off. Indeed, when employed in shooting his arrows, his bow, O monarch, seemed to be incessantly drawn to fiery circle. Shafts in a hundred thousands, shot from his bow, seemed to course through the welkin like a flight of locusts. Indeed, those terrible shafts adorned with gold, shot from the bow of Drona's son, coursed incessantly towards Bhima's car. The prowess, O Bharata, that we then beheld of Bhimasena, and his might, energy, and spirit, were exceedingly wonderful, for, regarding that terrible shower of arrows thick as a gathering mass of clouds, failing around him to be nothing more than a downpour of rain at the close of summer. Bhima of terrible prowess, desirous of slaying the son of Drona, in return poured his arrows upon the latter like a cloud in the season of rains. Bhima's large and formidable bow of golden back, incessantly drawn in that battle, looked resplendent like a second bow of Indra. Shafts in hundreds and thousands, issuing from it, shrouded Drona's son, that ornament of battle in that encounter. The showers of shafts, shot by both of them were so dense, O sire, that the very wind, O king, could not find room for coursing through them. Then Drona's son, O king, desirous of slaving Bhima, sped at him many gold-decked arrows of keen points steeped in oil. Showing his superiority to Drona's son Bhimasena cut off each of those arrows into three fragments before they could come at him. The son of Pandu then said, 'Wait Wait.' And once more, the mighty son of Pandu filled with rage, and desirous of slaying the son of Drona, shot at him a terrible shower of fierce arrows. Then Drona's son that warrior acquainted with the highest weapons, quickly destroying that arrowy shower by the illusion of his own weapons, cut off Bhima's bow in that encounter. Filled with rage, he then pierced Bhima himself with innumerable shafts in that battle. Endued with great might, Bhima then, after his bow had been cut off, hurled a dart at Aswatthaman's car, having whirled it previously with great impetuosity. The son of Drona, displaying the lightness of his hand in that encounter, quickly cut off, by means of sharp shafts, that dart as it coursed towards him with the splendour of a blazing brand. Meanwhile, terrible Vrikodara, taking up a very strong bow, and smiling the while, began to pierce the son of Drona with many arrows. Then Drona's son, O monarch, with a straight shaft, pierced the forehead of

Bhima's driver. The latter, deeply pierced by the mighty son of Drona, fell into a swoon, O king, abandoning the reins of the steeds. The driver of the Bhima's car having fallen into a swoon, the steeds, O king, began to fly away with great speed, in the very sight of all the bowmen. Beholding Bhima carried away from the field of battle by those running steeds, the unvanquished Aswatthaman joyfully blew his huge conch. Beholding Bhimasena borne away from the field, all the Panchalas, inspired with fear, abandoning the car of Dhrishtadyumna, fled away on every side. Then Drona's son, shooting his shafts fiercely, pursued those broken troops, causing a great carnage among them. Thus slaughtered in battle by the son of Drona, those Kshatriyas fled away in all directions from fear of that warrior.

"Sanjaya said, 'Beholding that force broken, Kunti's son, Dhananjaya, of immeasurable soul, proceeded against Aswatthaman from desire of slaying him. Those troops then, O king, rallied with effort by Govinda and Arjuna, stayed on the field of battle. Only Vibhatsu, supported by the Somakas and the Matsyas, shot his arrows at the Kauravas and checked their onset. Quickly approaching Aswatthaman, that great bowman having the mark of the lion's tail on his banner, Arjuna addressed him, saying, 'Show me now the might thou hast, the energy, the knowledge, and the manliness, that are in thee, as also thy affection for the Dhartarashtras and thy hatred for us, and the high mettle of which thou art capable. Even Prishata's son, that slayer of Drona, will quell thy pride today. Come now and encounter the Panchala prince, that hero resembling the Yuga fire and like the Destroyer himself with Govinda. Thou hast displayed thy pride in battle, but I shall quell that pride of thine.'

"Dhritarashtra said, 'The preceptor's son, O Sanjaya, is possessed of might and worthy of respect. He beareth great love to Dhananjaya and the high-souled Dhananjaya also loveth him in return. Vibhatsu had never addressed Drona's son before in this way. Why then did the son of Kunti address his friend in such words?

"Sanjaya said, 'Upon the fall of the youthful prince of the Chedis, of Vrihatkshatra of Puru's race, and of Sudarsana, the chief of the Malavas, who was well-accomplished in the science of arms, and upon the defeat of Dhrishtadyumna and Satyaki and Bhima, and feeling great pain and touched to the quick by those words of Yudhishthira, and remembering a his former woes, O lord, Vibhatsu, in consequence of his grief, felt such wrath rise within him the like of which he had never experienced before. It was for this that like a vulgar person, he addressed the preceptor's son who was worthy of every respect, in such unworthy, indecent, bitter, and harsh language. Addressed, from wrath, in such harsh and cruel words by Partha, O king, Drona's son, that foremost of all mighty bowmen, became highly angry with Partha and especially with Krishna. The valiant Aswatthaman, then, staying resolutely on his car, touched water and invoked the Agneya weapon incapable of being resisted by the very gods. Aiming at all his visible and invisible foes, the preceptor's son, that slaver of hostile heroes, inspired with mantras a blazing shaft possessed of the effulgence of a smokeless fire, and let it off on all sides, filled with rage. Dense showers of arrows then issued from it in the welkin. Endued with fiery flames, those arrows encompassed Partha on all sides. Meteors flashed down from the firmament. A thick gloom suddenly shrouded the (Pandava) host. All the points of the compass also were enveloped by that darkness. Rakshasas and Pisachas, crowding together, uttered fierce cries. Inauspicious winds began to blow. The sun himself no longer gave any heat. Ravens fiercely croaked on all sides. Clouds roared in the welkin, showering blood. Birds and beasts and kine, and Munis of high vows and souls under complete control, became exceedingly uneasy. The very elements seemed to be perturbed. The sun seemed to turn. The universe, scorched with heat, seemed to be in a fever. The elephants and other creatures of the land, scorched by the energy of that weapon, ran in fright, breathing heavily and desirous of protection against that terrible force. The very waters heated, the creatures residing in that element, O Bharata, became exceedingly uneasy and seemed to burn. From all the points of the compass, cardinal and subsidiary, from the firmament and the very earth, showers of sharp and fierce arrows fell and issued with the impetuosity of Garuda or the wind. Struck and burnt by those shafts of Aswatthaman that were all endued with the impetuosity of the thunder, the hostile warriors fell down like trees burnt down by a raging fire. Huge elephants, burnt by that weapon, fell down on the earth all around, uttering fierce cries loud as the rumblings of the clouds. Other huge elephants, scorched by that fire, ran hither and thither, and roared aloud in fear, as if in the midst of a forest conflagration. The steeds, O king, and the cars also, burnt by the energy of that weapon, looked, O sire, like the tops of trees burnt in a forest-fire. Thousands of cars fell down on all sides. Indeed, O Bharata, it seemed that the divine lord Agni burnt the (Pandava) host in that battle, like the Samvarta fire consuming everything at the end of the Yuga.

'Beholding the Pandava army thus burning in that dreadful battle, thy soldiers, O king, filled with joy, uttered leonine

shouts. Indeed, the combatants, desirous of victory and filled with joy, speedily blew thousands of trumpets. O Bharata, of diverse kinds. Darkness having enveloped the world during that fierce battle, the entire Pandava army, with Savyasachin, the son of Panda, could not be seen. We had never before, O king, heard of or seen the like of that weapon which Drona's son created in wrath on that occasion. Then Arjuna, O king, invoked into existence the Brahma weapon, capable of baffling every other weapon, as ordained by the Lotus-born (Brahma) himself. Within a moment that darkness was dispelled, cool winds began to blow, and all the points of the compass became clear and bright. We then beheld a wonderful sight, viz., a full Akshauhini (of the Pandava troops) laid low. Burnt by the energy of Aswatthaman's weapon, the forms of the slain could not be distinguished. Then those two heroic and mighty bowmen, viz., Kesava and Arjuna, freed from that darkness, were seen together, like the sun and the moon in the firmament. Indeed, the wielder of Gandiva and Kesava were both unwounded. Equipped with its banners and standards and steeds, with the Anukarsa unjoined; and with all the mighty weapons stored on it remaining uninjured, that car, so terrible to thy warriors, freed from that darkness, shone resplendent on the field. And soon there arose diverse sounds of life mingled with the blare of conchs and the beat of drums, from among the Pandava troops filled with joy. Both hosts thought that Kesava and Arjuna had perished Beholding Kesava and Arjuna, therefore (freed from darkness and the energy of that weapon) and seeing that reappear so quickly, the Pandavas were filled with joy, and the Kauravas with wonder. Unwounded and full of cheerfulness, those two heroes blew their excellent conchs. Indeed, seeing Partha filled with joy, thy soldiers became exceedingly melancholy. Seeing those two high-souled ones (viz., Kesava and Arjuna), freed (from the energy of his weapon) the son of Drona became very cheerless. For a moment he reflected, O sire, on what had happened. And having reflected, O king, he became filled with anxiety and grief. Breathing long and hot sighs, he became exceedingly cheerless. Laying aside his bow, then, the son of Drona speedily alighted from his car, and saying, 'O fie, fie! Every thing is untrue,' he ran away from the fight. On his way he met Vyasa, the abode of Saraswati, the compiler of the Vedas, the habitation of those scriptures, unstained by sin, and of the hue of rain-charged cloud. Beholding him, that perpetuator of Kura's race, standing on his way, the son of Drona with voice choked in grief, and like one exceedingly cheerless, saluted him and said, 'O sire, O sire, is this an illusion, or is it a caprice (on the part of the weapon)? I do not know what it is. Why, indeed, hath my weapon become fruitless? What breach (has there been in the method of invocation)? Or, is it something abnormal, or, is it a victory over Nature (achieved by the two Krishnas) since they are yet alive? It seems that Time is irresistible. Neither Asuras, nor Gandharvas, nor Pisachas, nor Rakshasas, nor Uragas, Yakshas, and birds, nor human beings, can venture to baffle this weapon shot by me. This fiery weapon, however, having slain only one Akshauhini of troops, hath been pacified. This exceedingly fierce weapon shot by me is capable of slaying all creatures. For what reason then could it not slay Kesava and Arjuna, both of whom are endued with the attributes of humanity? Asked by me, O holy one, answer me truly. O great Muni I desire to hear all this in detail '

'Vyasa said, 'O highly significant is this matter that thou enquirest of me from surprise. I will tell thee everything; listen attentively. He that is called Narayana is older than the oldest ones. For accomplishing some purpose, that creator of the universe took his birth as the son of Dharma. On the mountain of Himavat he underwent the severest ascetic austerities. Endued with mighty energy, and resembling fire or the sun (in splendour), he stood there with arms upraised. Possessed of eyes like: lotus-petals, he emaciated himself there for sixty-six thousand years, subsisting all the while upon air alone. Once more undergoing severe austerities of another kind for twice that period, he filled the space between earth and heaven with his energy. When by those austerities, O sire, he became: like Brahma he then beheld the Master, Origin, and Guardian of the Universe, the Lord of all the gods, the Supreme Deity, who is exceedingly difficult of being gazed at, who is minuter than the minutest and larger than, the largest, who is called Rudra [The terrible.], who is the lord of all the superior ones, who is called Hara and Sambhu, who has matted locks on his head, who is the infuser of life into every form, who is the First cause of all immobile: and mobile things, who is irresistible and of frightful aspect, who is of fierce wrath and great Soul, who is the All-destroyer, and of large heart; who beareth the celestial bow and a couple of quivers, who is cased in golden armour, and whose energy is infinite, who holdeth Pinaka, who is; armed with thunderbolt, a blazing trident, battle axe, mace, and a large sword; whose eve-brows are fair whose locks are matted who wieldeth the heavy short club, who hath the moon on his forehead, who is clad in tiger-skin, and who is armed with the bludgeon; who is decked with beautiful angadas, who hath snakes for his sacred thread, and who is surrounded by diverse creatures of the universe and by numerous ghosts and spirits, who is the

One, who is the abode of ascetic austerities, and who is highly adored by persons of venerable age; who is Water, Heaven, Sky, Earth, Sun, Moon, Wind and Fire, and who is the measure of the duration of the universe. Persons of wicked behaviour can never obtain a sight of that unborn one, that slayer of all haters of Brahmanas, that giver of emancipation. [Amritasya yonim, literally, the origin or cause of immortality, i.e., he from whom immortality springs. Hence, as explained by Nilakantha, the phrase means the source of salvation, for those only that are emancipate became immortal as the Supreme Soul itself.] Only Brahmanas of righteous conduct, when cleansed of their sins and freed from the control of grief, behold him with their mind's eye. In consequence of his ascetic austerities, Narayana obtained a sight of that unfading one, that embodiment of righteousness. that adorable one, that Being having the universe for his form. Beholding that supreme Abode of all kinds of splendour, that God with a garland of Akshas round his neck, Vasudeva, with gratified soul, became filled with delight which he sought to express by words, heart, understanding, and body. Then Naravana worshipped that Divine Lord, that First cause of the universe, that giver of boons, that puissant one sporting with the fair-limbed Parvati, that high-souled Being surrounded by large bands of ghosts, spirits, that Unborn one, that Supreme Lord, that Embodiment of the unmanifest, that Essence of all causes, that One of unfading power. Having saluted Rudra, that destroyer of the Asura Andhaka, the lotus eved Narayana, with emotion filling his heart, began to praise the Three-eved one (in these words), 'O adorable one, O first of all the gods, the creator of everything (viz., the Prajapatis) who are the regents of the world, and who having entered the earth, -- thy first work, -- had, O lord, protected it before, have all sprung from thee. Gods, Asuras, Nagas, Rakshasas, Pisachas, human beings, birds, Gandharvas, Yakshas and other creatures: with the entire universe, we know, have all sprung from thee. Everything that is done for propitiating Indra, and Yama, and Varuna, and Kuvera and Pitris and Tvashtri, and Soma, is really offered to thee. Form and light, sound and sky, wind and touch, taste and water, scent and earth*, time, Brahma himself, the Vedas, the Brahmanas and all these mobile objects, have sprung from thee. [* Described here are the five attributes perceivable by the five senses, with the five objects of Nature with which they are directly connected or in which they manifest themselves.] Vapours rising from diverse receptacles of water, becoming rain-drops, which failing upon the earth, are separated from one another. When the time of the Universal dissolution comes those individual drops, separated from one another, once more unite together and make the earth one vast expanse of water. He that is learned, thus observing the origin and the destruction, of all things, understands thy oneness. Two birds (viz., Iswara and Jiva), four Aswatthas with their wordy branches (viz., the Vedas), the seven guardians (viz., the five essences or elements and the heart and the understanding). and the ten others that hold this city (viz., the ten senses that constitute the body), have all been created by thee, but thou art separate from and independent of them. The Past, the Future, and the Present, over each of which none can have any sway, are from thee, as also the seven worlds and this universe. I am thy devoted adorer, -- be graceful unto me. Do not injure me, by causing evil thoughts to penetrate my heart. Thou art the Soul of souls, incapable of being known. He that knows thee as the Universal Seed, attaineth to Brahma. Desiring to pay thee respects, I am praising thee, endeavouring to ascertain thy real nature, O thou that art incapable of being understood by the very gods. Adored by me, grant me the boons I desire but which are difficult of acquisition. Do not hide thyself in thy illusion.'

'The blue-throated God, 'Vvasa continued. inconceivable soul, that wielder of Pinaka, that divine Lord ever praised by the Rishis, then gave boons unto Vasudeva who deserved them all. The great God said, 'O Narayana, through my grace, amongst men, gods, and Gandharvas, thou shalt be of immeasurable might and soul. Neither gods, nor Asuras, nor great Uragas, nor Pisachas, nor Gandharvas, nor men, nor Rakshasas, nor birds, nor Nagas, nor any creatures in the Universe, shall ever be able to bear thy prowess. No one amongst even the celestials shall be able to vanquish thee in battle. Through my grace, none shall ever be able to cause thee pain by the weapon of thunderbolt or with any object that is wet or dry, or with any mobile or immobile thing. Thou shalt be superior to myself if thou ever goest to battle against me.' Thus were these boons acquired by Sauri in days of yore. Even that God now walketh the earth (as Vasudeva), beguiling the universe by his illusion. From Narayana's asceticism was born a great Muni of the name of Nara, equal to Narayana himself. Know that Arjuna is none else than that Nara. Those two Rishis, said to be older than the oldest gods. take their births in every Yuga for serving the purposes of the world. Thyself also, O thou of great heart, hast been born as a portion of Rudra, by virtue of all thy religious acts and as a consequence of high ascetic austerities, endued with great energy and wrath. Thou wert (in a former life) endued with great wisdom and equal to a god. Regarding the universe to

consist only of Mahadeva, thou hadst emaciated thyself by diverse vows from desire of gratifying that God. Assuming the form of a very superior person, that blazes fourth with splendour, thou hast, O giver of honours, worshipped the great god with mantras, with homa, and with offerings. Thus adored by thee in thy former life, the great god became gratified with thee, and granted thee numerous boons, O learned one, that thou hadst cherished in thy heart. Like Kesava's and Ariuna's thy birth acts, and ascetic austerities are also superior. Like them, in thy worship, thou hast, in every Yuga, adored the great God in his Phallic form. Kesava is that devoted worshipper of Rudra who has sprung from Rudra himself. Kesava always worship the Lord Siva, regarding his Phallic emblem to be the origin of the universe. In Kesava is always present that knowledge, in consequence of which he views the identity of Brahman with the: universe and that other knowledge by which the Past, the Present and the Future, the near and the remote, are all seen, as if the whole are before his eyes. The gods, the Siddhas and the great Rishis, adore Kesava for obtaining that highest object in the universe, viz., Mahadeva. Kesava is the creator of everything. The Eternal Krishna should be adored with sacrifices. The Lord Kesava always worshippeth Siva in the Phallic emblem as the origin of all creatures. The God having the bull for his mark cherisheth greater regard for Kesava.

"Sanjaya continued, 'Hearing these words of Vyasa, Drona's son, that mighty car-warrior, bowed unto Rudra and regarded Kesava as worthy of the highest regards. Having his soul under complete control, he became filled with delight, the marks whereof appeared on his body. Bowing unto the great Rishi, Aswatthaman then, casting his eyes on the (Kuru) army, caused it-to be withdrawn (for nightly rest). Indeed, when, after the fall of Drona, the cheerless Kurus retired from the field, the Pandavas also, O monarch, caused their army to be withdrawn. Having fought for five days and caused an immense carnage, that Brahman well-versed in the Vedas, viz., Drona, repaired, O king, to the region of Brahma!'."

SECTION 202

"Dhritarashtra said, Upon the slaughter of the Atiratha, viz., Drona, by Prishata's son, what did my sons and the Pandavas next do?"

"Sanjaya, said, 'After the rout of the Kuru army, upon the slaughter of that Atiratha, viz., Drona, by Prishata's son, Dhananjaya, the son of Kunti beholding a wonderful phenomenon in connexion with his own victory, asked Vyasa, O bull of Bharata's race, who came thither in course of his wanderings, saying, 'O great Rishi, while I was engaged in slaving the foe in battle with showers of bright shafts, I continually beheld before me, proceeding in advance of my car, a person of blazing hue, as if endued with the effulgence of fire. Whithersoever he proceeded with his uplifted lance, all the hostile warriors were seen to break before him. Broken in reality by him, people regarded the foe to have been broken by me. Following in his wake, I only destroyed those, already destroyed by him. O holy one, tell me who was that foremost of persons, armed with lance, resembling the sun himself in energy, that was thus seen by me? He did not touch the earth with his feet, nor did he hurl his lance even once. In consequence of his energy, thousands of lances issued out of that one lance held by him."

Vyasa said, 'Thou hast, O Arjuna, seen Sankara, that First cause from which have sprung the Prajapatis, that puissant Being endued with great energy, he that is the embodiment of heaven, earth and sky, the Divine Lord, the protector of the universe, the great Master, the giver of boons, called also Isana. O, seek the protection of that boon, giving Deity, that lord of the universe. He is called Mahadeva (the Supreme Deity), of Supreme Soul, the one only Lord, with matted locks (on head), the abode of auspiciousness. Of three eyes and mighty arms, he is called Rudra, with his locks tied in the shape of a crown, and his body attired in skins. That boongiving lord of the universe, that Supreme Deity, is also called Hara and Sthanu. He is the foremost of every being in the universe, he is incapable of being vanquished, he is the delighter of the universe and its supreme ruler. The first cause. the light and refuge of the universe, he is ever victorious. The Soul and the creator of the universe, and having the universe for his form, he is possessed of great fame. The Lord of the universe, and its great Ruler, that puissant one, is also the master of all actions. Called also Sambhu, he is self-born, he is the lord of all creatures, and the origin of the Past, the Future, and the Present. He is Yoga and the lord of Yoga; he is called Sarva, and is the Lord of all the worlds. He is superior to everything. The foremost of everything in the universe, and the highest of all, he is called also Parumesthin. The Ordainer of the three worlds, he is the sole refuge of the three worlds. Incapable of being vanquished, he is the protector of the universe and abode (the necessity of) birth decay and death The Soul of knowledge, incapable of being compassed by knowledge, and the highest of all knowledge he is unknowable. Through grace, he giveth unto his worshippers the boons they desire. That Lord hath for his companions celestial beings of diverse forms, some of whom are dwarfs,

some having matted locks, some with bald heads, some with short necks, some with large stomachs, some with huge bodies, some possessed of great strength and some of long ears. All of them, O Partha, have deformed faces and mouths and legs and strange attires. That Supreme Deity, called Mahadeva, is worshipped by followers that are even such. Even that Siva, O son, endued with such energy, proceedeth through kindness, in advance of thee. In that fierce battle, O Partha, making the very hair stand on end, who else, O Arjuna, than the divine Maheswara, that foremost of all bowmen, that Deity of divine form, could even in imagination venture to vanquish that force which was protected by those great smiters and bowmen, viz., Aswatthaman and Karna and Kripa? None can venture to stay before the warrior that hath Maheswara walking before him. There is no being in the three worlds that is equal to him. And the very scent of the enraged Mahadeva, foes in battle tremble and become senseless and fall in large numbers. For this, the gods in heaven adore and bow to him. Those men in this world and those other men of pious conduct, that devoutly worship the boon-giving, divine, and auspicious Rudra, obtain happiness here and attain to the highest state hereafter. O son of Kunti, how down unto him that is peace. unto him, called Rudra of blue throat, exceedingly subtle, and of great effulgence, unto him called Kapardin, him that is terrible, him that of tawny eyes, him that is boon-giving; unto that great ordainer, of red locks and righteous conduct; unto him that always does auspicious acts; unto him that is an object of desire; him that is of tawny eyes; him that is called Sthanu; him that is called Purusha; unto him that is of tawny hair; him that is bold, him that is exceedingly subtle and of great effulgence; unto him that is the giver of light; him that is the embodiment of all sacred waters; him that is the God of gods; and him that is endued with great impetuosity; unto him that is of manifest form: him that is called Sarva: him that is of agreeable attire; unto him that has an excellent head-gear, him that is of handsome face; him that has the mountains for his habitation; him that is peace; him that is the protector; him that has barks of trees for his attire; him whose arms are decked with ornaments of gold, him who is fierce, him that is the lord of all the points of the compass; him that is the lord of the clouds and of all created beings; him that is the lord of all trees and of all kine; him that has his body shrouded with trees; him who is the celestial generalissimo; him who inspires all thought; him who has the sacrificial ladle in his hand; him who is blazing; him who wields the bow; him who is Rama's self, him who has diverse forms; him who is the lord of the universe; him who had the munja grass for his attire; him who has a thousand heads, a thousand eves, a thousand arms, and a thousand legs. O son of Kunti, seek the protection of that boon-giving Lord of the universe, the lord of Uma, that God of three eyes, that destroyer of Daksha's sacrifice; that guardian of all created things, that being who is always cheerful, that protector of all beings, that God of unfading glory; that one with matted locks; that mover of all superior beings that one whose navel is like that of a bull and who hath the bull for his symbol; that one who is proud like the bull, who is the lord of bulls; who is represented by the horns of the bull; and who is the bull of bulls: that one who hath the image of the bull on his banner; who is liberal to all righteous persons; who can be approached by Yoga only; and whose eyes are like those of a bull; who owneth very superior weapons: who hath Vishnu himself for his arrow; who is the embodiment of righteousness; and who is called Maheswara; who is of vast stomach and vast body; who hath a leopard's skin for his seat; who is the lord of the worlds; who is devoted to Brahma and who loveth Brahmanas; who is armed with trident; who is boon-giving; who wieldeth the sword and the shield, and who is highly auspicious, who wieldeth the bow called Pinaka, who is divested of the battle axe [Having given it away to Rama, his disciple.], and who is the protector and lord of the universe. I place myself in the hands of that divine Lord, that grantor of protection, that God attired in deerskins. Salutations, to that Lord of the celestials who hath Vaisravana for his friend. Salutations ever to him of excellent vows: to him who hath excellent bowmen for his companions: to him who himself wieldeth the bow: to that God with whom the bow is a favourite weapon; who is himself the shaft impelled by the bow; who is the bowstring and the bow; and the preceptor teaching the use of the bow. Salutations to the God whose weapons are fierce; and who is the foremost of all the gods. Salutations to him of diverse forms; to him who hath many bowmen around him. Salutations ever to him who is called Sthanu and who has a large number of excellent bowmen for his companions. Salutations to him who destroyed the triple city. Salutations to him who slew (the Asura) Bhaga. Salutations to him who is the lord of trees and of men. Salutations to him who is the lord of the (celestial), Mothers, and of those tribes of spirits known by the name of Ganas Salutations ever to him who is the lord of kine and of sacrifices. Salutations ever to him who is the lord of the waters and the lord of the gods, who is the destroyer of Surya's teeth, who is of three eyes, who is the grantor of boons; who is called Hara, who is blue-throated, and who is of golden locks. I will now tell thee, according to my knowledge

and as I have heard of them, all the divine deeds of Mahadeva of Supreme wisdom. If Mahadeva becomes angry, neither gods. nor Asuras, Gandharvas, nor Rakshasas, even if they hide themselves in deep oceans, can have peace. In the days of yore, Daksha, for performing a sacrifice, had collected the necessary articles. Mahadeva destroyed that sacrifice in wrath. Indeed He became very stern on that occasion. Shooting an arrow from his bow, he uttered terrible roars. The celestials then became filled with anxiety and fright. Indeed, when Mahadeva became angry and the Sacrifice (in its embodied form) fled away, the gods became exceedingly frightened at the twang of Mahadeva's bow and the sound of his palms. The gods and Asuras all fell down and submitted to Mahadeva. All the waters swelled up in agitations and the earth trembled. The mountains split, and all the points of the compass and the Nagas became stupefied. The universe, enveloped in a thick darkness, could no longer be seen. The splendour of all luminaries, with the sun was destroyed. The Rishis, filled with fear, became agitated, and desirous of their own good as also of all creatures, performed propitiatory rites. Surya was then eating the principal oblation. Smilingly Sankara approached him and tore out his teeth. The gods then, humbling themselves to him, fled away, trembling. Once more, Mahadeva aimed at the gods a shower of blazing and keen arrows resembling flames of fire mixed with smoke, or clouds with lightning. Beholding that arrowy shower, all the gods bowing down unto Maheswara, assigned to Rudra a substantial share in sacrifices. In fright, the gods, O prince, sought his protection. His wrath being dispelled, the great God then restored the sacrifice. The gods that had fled away came back. Indeed, they are to this day afraid of Maheswara. Formerly, the valiant Asuras had, in heaven, three cities. Each of those cities was excellent and large. One was made of iron, another of silver, and the third of gold. The golden city belonged to Kamalaksha, the silver city to Tarakaksha, and the third, made of iron, had Vidyunmalin for its lord. With all his weapons, Maghavat (Indra) was unable to make any impression on those cities. Afflicted (by the Asuras), all the gods sought the protection of Rudra. Approaching him, all the gods with Vasava at their head, said, 'These terrible dwellers of the triple city have received boons from Brahma. Filled with pride in consequence of those boons, they are greatly afflicting the universe, O Lord of the gods, none, save thee, is competent to slay them. Therefore, O Mahadeva, slay these enemies of the gods: O Rudra, creatures slain in every sacrifice shall then be thine. Thus addressed by the gods, Mahadeva thus accepted their request, moved by the desire of benefiting them and said 'I will overthrow these Asuras And Hara made the two mountains, viz., Gandhamadana and Vindhya, the two poles of his car. And Sankara made the earth with her oceans and forests his battle car. And the threeeyed deity made that prince of snakes, viz., Sesha, the Aksha, of that car. And that God of gods, the wielder of Pinaka, made the moon and the sun the two wheels of that vehicle. And the triple-eved Lord made Elapatra and Pushpadanta the two pins of the voke. And the valiant Mahadeva made the Malaya mountains the yoke, and the great Takshaka the string for tying the yoke to the poles, and the creatures about him the traces of the steed. And Maheswara made the four Vedas his four steeds. And that lord of the three worlds made the supplementary Vedas the bridle-bits. And Mahadeva made Gavatri and Savitri the reins, the syllable Om the whip, and Brahma the driver. And making the Mandara mountains the bow, Vasuki the bowstring, Vishnu his excellent shaft, Agni the arrow-head, and Vayu the two wings of that shafts, Yama the feathers in its tail, lightning the whetting stone, and Meru the standard, Siva, riding on that excellent car which was composed of all the celestial forces, proceeded for the destruction of the triple city. Indeed, Sthanu, that foremost of smiter, that Destroyer of Asuras, that handsome warrior of immeasurable prowess, adored by the celestials, O Partha, and by Rishis possessing wealth of asceticism, caused an excellent and unrivalled array called after his own name, and stood immovable for a thousand years. When, however, the three cities came together in the firmament, the lord Mahadeva. pierced them with that terrible shaft of his, consisting of three knots. The Danavas were unable to gaze at that shafts inspired with Yuga-fire and composed of Vishnu and Soma. While the triple city commenced to burn, the goddess Parvati repaired thither to behold the sight. She had then on her lap, a child having a bald head with five clumps of hair on it. The goddess asked the deities as to who that child was. Sakra, through illfeeling endeavoured to strike that child with his thunderbolt. The divine lord Mahadeva (for the child was none other), smiling, quickly paralysed the arm of the enraged Sakra. Then god Sakra, with his arm paralysed accompanied by all the celestials, speedily repaired to the lord Brahma of unfading glory. Bowing unto him with their heads, they addressed Brahma with joined hands and said 'Some wonderful creature O Brahma, lying on the lap of Parvati, in the form of a child, was behold by us but not saluted. We have all been vanquished by him. We, therefore, desire to ask thee as to who he may be. Indeed, that boy, without fighting, hath with the greatest ease vanquished us all with Purandara at our head.' Hearing these

words of theirs, Brahma. that foremost of all persons, acquainted with Brahma, reflected for a moment and understood that boy of immeasurable energy to be none else than the divine Sambhu, Addressing then, those foremost of celestials with Sakra at their head, Brahma said, 'That child is the divine Hara the Lord of the entire mobile and immobile universe. There is nothing superior to Maheswara. That Being of immeasurable splendour who was beheld by you all with Uma, that divine lord, had assumed the form of a child for Uma's sake. Let us all go unto him. That divine and illustrious one is the Supreme Lord of the world. Ye gods, ye could not recognise that master of the universe.' Then all the gods with the Grandsire repaired to that child, endued with the effulgence of the morning sun. Beholding Maheswara, and knowing that he was the Supreme Being, the Grandsire Brahma thus adored him: Thou art Sacrifice, O lord, thou art the stay and refuge of the universe. Thou art Bhava, thou art Mahadeva, thou art the abode (of all things), and thou art the highest refuge. This whole universe with its mobile and immobile creatures, is pervaded by thee. O holy one, O lord of the past and the future. O lord of the world, O protector of the universe, let Sakra, afflicted with thy wrath, have thy grace.'

"Vyasa continued, 'Hearing these words of the lotus-born Brahma, Maheswara became gratified. Desirous of extending his grace, he laughed aloud. The celestials then gratified (with praise) both Uma and Rudra. The arm of the thunderwielding Sakra re-got its natural state. That foremost one of all the gods, that destroyer of Daksha's sacrifice, that divine lord having the bull for his sign, became gratified with the gods. He is Rudra he is Siva, he is Agni, he is everything, and he hath knowledge of everything. He is Indra, he is the Wind, he is the twin Aswins, and he is the lighting. He is Bhava, he is Parjanya, he is Mahadeva, he is sinless. He is the Moon, he is Isana, he is Surva, he is Varuna. He is Kala, he is Antaka, he is Mrityu, he is Yama. [All these terms imply Death or the Destroyer.] He is the day, and he is the night. He is the fortnight, he is the month, he is the seasons. He is the morning and evening-twilights, he is the year. He is Dhatri, he is Vidhatri, he is the Soul of the universe, and he is the doer of all acts in the universe. Though himself without body, it is he who is the embodied celestial. Endued with great splendour he is adored and praised by all the gods. He is One, he is Many, he is hundred and thousand. Brahmanas versed in the Vedas say that he hath two forms. These are the terrible and the auspicious. These two forms, again, are multifarious. His auspicious forms are water, light, and the moon. Whatever is highly mysterious in the several branches of the Vedas. in the Upanishads, in the Puranas, and in those sciences that deal with the soul, is that God, viz., Maheswara, Mahadeva is even such. That God is, again, without birth. All the attributes of that God are not capable of being enumerated by me even if, O son of Pandu, I were to recite them continually for a thousand years. Even unto those that are afflicted by all the evil planets, even unto those that are stained with every sin, that great protector, if they seek him, becomes gratified with them and granteth them salvation. He granteth, and taketh away life and health and prosperity and wealth and diverse kinds of objects of desire. The prosperity is his that is seen in Indra and other gods. He is ever engaged in the good and evil of men in this world. In consequence of his supremacy, he can always obtain whatever objects he desires. He is called Maheswara and is the lord of even the supreme ones. In many forms of many kinds he pervadeth the universe. The mouth which that God has is in the ocean. It is well-known that mouth, assuming the form of a mare's head, drinketh the sacrificial libation in the shape of water. This god always dwelleth in crematoriums. Men worship that Supreme lord in that place where none but the courageous can go. Many are the blazing and terrible forms of this God that men speak of and worship in the world. Many also are the names, of truthful import, of this Deity in all the worlds. Those names are founded upon his supremacy, his omnipotence, and his acts. In the Vedas the excellent hymn called Sata Rudriya, hath been sung in honour of that great God called the infinite Rudra. That God is the lord of all wishes that are human and heavenly. He is omnipotent, and he is the supreme master. Indeed, that God pervadeth the vast universe. The Brahmanas and the Munis describe him as the First-born of all creatures. He is the First of all the gods; from his mouth was born Vayu (the wind). And since he always protecteth the creatures (of the universe) and sporteth with them, and since also he is the lord of all creatures, therefore is he called Pasupati. And since his Phallic emblem is always supposed to be in the observance of the vow of Brahmacharya, and since he always gladden the world, therefore he is called Maheswara. The Rishis, the gods, the Gandharvas, and Apsaras, always worship his Phallic emblem which is supposed to stand upright. That worship maketh Maheswara glad. Indeed, Sankara (at such worship) becomes happy, pleased, and highly glad. And since with respect to the past, the future, and the present, that God has many forms, he is, on that account, called Vahurupa (manyformed). Possessed of one eye he blazeth forth in effulgence, or he may be regarded to have many eyes on every side of his

body. And since, he possesseth the worlds, he is for that reason called Sarva. And since his form is like that of smoke. he is for that reason called Dhurjjati. And since those deities, viz., the Viswedevas are in him, he is for that reason called Viswarupa. And since three goddesses adore and have recourse to that Lord of the universe, viz., Firmament, Water and Earth, he is for that reason called Tryamyaka. And since he always increaseth all kinds of wealth and wisheth the good of mankind in all their acts, he is for that reason called Siva. He possesseth a thousand eyes, or ten thousand eyes, and hath them on all sides. And since he protecteth this vast universe, he is for that reason called Mahadeva. And since he is great and ancient and is the source of life and of its continuance, and since his Phallic emblem is everlasting, he is for that reason called Sthanu. And since the solar and the lunar rays of light that appear in the world are spoken of as the hair on the Three-eyed one, he is for that reason called Vyomakesa. And since, afflicting Brahma and Indra and Varuna and Yama and Kuvera, he destroyeth them ultimately, he is for that reason called Hara. And since, he is the Past, the Future, and the Present, and, in fact, everything in the universe, and since he is the origin of the past, the future, and the present, he is for that reason called Bhava. The word Kapi is said to mean supreme, and Vrisha is said to mean righteousness. The illustrious God of gods, therefore, is called Vrishakapi. And since Maheswara by means of his two eyes closed (in meditation), created through sheer force of will a third eve on his forehead, he is for that reason called the Three-eved. Whatever of unsoundness there is in the bodies of living creatures, and whatever of soundness there is in them, represent that God. He is the wind, the vital airs called Prana, Apana (and the others) in the bodies of all creatures, including even those that are diseased. He who adoreth any image of the Phallic emblem of that high-souled God, always obtaineth great prosperity by that act. Downwards fiery, and half the body, that is auspiciousness is the moon. His auspiciousness is the moon. So also half his soul is fire and half the moon. His auspicious from, full of energy, is more blazing than the forms of the gods. Among men, his blazing and terrible form is called fire. With that auspicious form he practiseth Brahmacharya. With that other terrible form he as supreme Lord devoureth everything. And since he burneth, since he is fierce, since he is endued with great provess, and since he devoureth flesh and blood and marrow, he is for this called Rudra. Even such is the deity called Mahadeva, armed with Pinaka, who, O Partha, was seen by thee engaged in slaying thy foes in advance of thy car. After thou hadst vowed to slav the ruler of the Sindhus. O sinless one, Krishna showed thee this God, in thy dream, sitting on the top of that foremost of mountains. This illustrious God proceedeth in advance of thee in battle. It is he who gave thee those weapons with which thou didst slay the Danavas. The hymn approved of the Vedas, and called Sata-Rudriya, in honour of that God of gods, that excellent, famous, life-enhancing, and sacred hymn, has now. O Partha, been explained to thee. This hymn of four divisions, capable of accomplishing every object, is sacred, destructive of all sins, and competent to drive away all stains and to kill all sorrows and all fears. The men that always listen to this succeeds in vanquishing all his foes and is highly respected in the region of Rudra. The person who always attentively reads or listens to the recitation of this excellent and auspicious account, appertaining to battle, of the illustrious Deity, and he worships with devotion that illustrious Lord of the universe, obtaineth all the objects of desire, in consequence of the three-eyed God being gratified with him. Go and fight, O son of Kunti, defeat is not for thee, that hast Janardana. on thy side for thy adviser and protector.

"Sanjaya said, 'Having addressed Arjuna in these words, the son of Parasara, O chief of the Bharatas, went away to the place he had come from, O chastiser of foes.'

SECTION 203

"Sanjaya said, 'Having battled fiercely for five days, O king, the Brahmana (Drona) endued with great strength, fell and repaired to the region of Brahma. The fruits that arise from a study of the Vedas arise from a study of this Parva also. The great achievements of brave Kshatriyas have been described here. He who readeth or listeneth to the recitation of this Parva every day is freed from heinous sins and the most atrocious acts of his life. Brahmanas may always obtain herefrom the fruits of sacrifices. From this, Kshatriyas may obtain victory in fierce battle. The other orders (Vaisyas and Sudras) may obtain desirable sons and grandsons and all objects of desire!"

The end of Drona Parva.

THE MAHABHARATA, BOOK 8 KARNA PARVA SECTION 1

Om! Having bowed down unto Narayana, and unto that most exalted of male beings, Nara, and unto the goddess Sarasvati also, must the word Jaya be uttered.

Vaishampayana said, "After Drona had been slain, O monarch, the royal warriors (of the Kauraya army) headed by Duryodhana, with hearts filled with great anxiety, all repaired to Drona's son. Lamenting the loss of Drona, and deprived of energy in consequence of their cheerlessness, they sat around the son of Sharadvata's daughter, afflicted with grief. Comforted for a little while by considerations founded upon the scriptures, when night came, those rulers of Earth proceeded to their respective tents. Those lords of Earth, however, O thou of Kuru's race, could feel no happiness in their abodes. Thinking of that immense slaughter, they could not also sleep. The Suta's son (Karna), and king Suyodhana and Duhshasana and Shakuni, in special, could not compose themselves to sleep. Those four passed that night together in Durvodhana's tent, reflecting upon the woes they had inflicted upon the high-souled Pandavas. Formerly they had brought Draupadi, plunged into woe on account of the match at dice, into the assembly. Recollecting it they experienced great regret, their hearts being filled with anxiety. Thinking of those sufferings inflicted (upon the Pandavas) in consequence of the gambling match they passed that night in sorrow. O king, as if it were really a hundred years. Then when morning came, observing the dictates of the ordinance, all of them duly went through the customary rites. Having gone through these customary rites, and comforted to some extent, O Bharata, they ordered their troops to be arrayed, and then came out for battle, having made Karna their generalissimo by tying the auspicious thread round his wrists, and having caused many foremost of brahmanas, by presents of vessels of curds, clarified butter, akshatas, coins of gold, kine, jewels and gems, and costly robes, to pray for their victory, and having caused heralds and musicians, and panegyrists to adore them with hymns about victory. The Pandavas also, O king, having gone through their morning rites, issued from their camp, resolved on battle. Then commenced a fierce battle, making the hair to stand on end, between the Kurus and the Pandavas, each desirous of vanquishing the other. During the commandership of Karna, the battle that took place between the Kuru and the Pandava troops was exceedingly fierce and lasted for two days. Then Vrisha (Karna) having made an immense slaughter of his enemies in battle, was at last slain in the sight of the Dhartarashtras, by Arjuna. Then Sanjaya, repairing to Hastinapura told Dhritarashtra all that had happened at Kurujangala.

Janamejaya said, "Having heard of the fall of Bhishma and that other mighty car-warrior, Drona, the old king Dhritarashtra the son of Ambika had been afflicted with great grief. How, O foremost of brahmanas, could he, plunged into grief, support his life having heard of the death of Karna, that well-wisher of Duryodhana? How indeed, could that descendant of Kuru support his life when he, upon whom that monarch had rested the hope of his sons' victory, had fallen? When the king did not lay down his life even after hearing of Karna's death I think that it is very difficult for men to yield up life even under circumstances of great grief! O brahmana, when the king did not yield up his life after hearing of the fall of the venerable son of Shantanu, of Bahlika and Drona and Somadatta and Bhurishrava, as also other friends and his sons and grandsons, I think, O regenerate one, that the act of yielding up one's life is exceedingly difficult! Tell me all these in detail and as they actually happened! I am not satiated with hearing the high achievements of my ancestors!'

SECTION 2

Vaishampayana said, "Upon the fall of Karna, O monarch, the son of Gavalgana, with a cheerless heart, set out that night for Nagapura, on steeds that rivalled the wind in speed. Arrived at Hastinapura, with a heart filled with deep anxiety, he proceeded to Dhritarashtra's abode which no longer teemed with kinsmen and friends. Beholding the king deprived of all energy by grief, joining his hands he worshipped, with a bend of his head, the monarch's feet. Having duly worshipped king Dhritarashtra, he uttered an exclamation of woe and then began, 'I am Sanjaya, O lord of Earth! Art thou not happy? I hope thou art not stupefied, having through thy own faults fallen into such distress? Counsels for thy good had been uttered by Vidura and Ganga's son and Keshava. I hope thou feelest no pain now, remembering thy rejection of those counsels? Counsels for thy good had also been uttered in the assembly by Rama and Narada and Kanwa and others. I hope thou feelest no pain now, remembering their rejection by thee? I hope thou feelest no pain, remembering the slaughter in battle, by the foe, of Bhishma and Drona and others, those friends that were ever engaged in thy good?' Unto the Suta's son who with joined hands was telling him so, the monarch afflicted with grief and drawing a long and hot breath, said these words.

"Dhritarashtra said, 'Hearing, O Sanjaya, of the fall of the heroic son of Ganga, that warrior of all celestial weapons, as also of the fall of that foremost of all bowmen, Drona, my heart feeleth great pain! That hero endued with great energy and born of the Vasus themselves, who slew every day 10,000 car-warriors clad in mail, that high-souled one unto whom Bhrigu's son had given the highest weapons, that warrior who in his childhood had been trained in the science of the bow by Rama, alas, even he hath been slain by Yajnasena's son Shikhandi protected by the Pandavas! At this my heart is greatly pained! That hero through whose grace those mighty car-warriors, the royal sons of Kunti, as also many other lords of Earth, have become maharathas, alas, hearing of the slaughter of that great bowman of sure aim, Drona, by Dhrishtadyumna, my heart is exceedingly pained! Those two had not in the world a person equal to them in (knowledge and use of) the four kinds of weapons! Alas, hearing of the slaughter of these two, Bhishma and Drona, in battle my heart is exceedingly pained! That warrior who had not in the three worlds a person equal to him in knowledge of weapons. alas, hearing of the slaughter of that hero. Drona, what did the people of my side do? After the high-souled son of Pandu, Dhananjaya, exerting himself with prowess, had despatched unto Yama's abode the strong force of the samsaptakas, after the Narayana weapon of the intelligent son of Drona had been baffled, and after the (Kaurava) divisions had begun to fly away, what, indeed, did the people of my side do? I think that, after Drona's death my troops, flying away and sinking in an ocean of grief, resembled shipwrecked mariners struggling on the bosom of the vast deep. What also, O Sanjaya, became the colour of the faces of Duryodhana, and Karna, and Kritavarma the chief of the Bhojas and Shalya, the ruler of the Madras, and of my remaining sons, and of the others, when the Kuru divisions fled away from the field? Tell me all this as it truly happened in battle. O son of Gavalgana, and describe to me the prowess put forth by the Pandavas and the warriors of my side!"

"Sanjaya said, 'O sire, hearing all that has happened unto the Kauravas through thy fault, thou shouldst not feel any anguish! He that is wise never feeleth any pain at what Destiny bringeth! And since Destiny is unconquerable, human purposes may or may not become attainable. Hence, he that is wise never feeleth pain on the acquisition or the reverse of the objects cherished by him.

"Dhritarashtra said, 'I do not feel great pain, O Sanjaya! I regard all this to be the result of Destiny! Tell me all that thou wishest!"

SECTION 3

'Sanjaya said, 'Upon the fall of the great bowman Drona, thy sons, those mighty car-warriors, became pale and deprived of their senses. Armed with weapons, all of them, O monarch, hung down their heads. Afflicted with grief and without looking at one another, they stood perfectly silent. Beholding them with such afflicted countenances, thy troops, O Bharata, themselves perturbed by grief, vacantly gazed upwards. Seeing Drona slain in battle, the weapons of many of them, O king, dyed with blood, dropped from their hands Innumerable weapons, again, O Bharata, still retained in the grasp of the soldiers, seemed in their pendent attitude, to resemble falling meteors in the sky. Then king Durvodhana, O monarch, beholding that army of thine thus standing as if paralysed and lifeless, said, "Relying upon the might of your army I have summoned the Pandavas to battle and caused this passage-at-arms to commence! Upon the fall of Drona, however, the prospect seems to be cheerless. Warriors engaged in battle all die in battle. Engaged in battle, a warrior may have either victory or death. What can be strange then in this (viz., the death of Drona)? Fight ye with faces turned towards every direction. Behold now the high-souled Karna, the son of Vikartana, that great bowman of mighty strength, careering in battle, using his celestial weapons! Through fear of that warrior in battle, that coward, viz., Dhananjava, the son of Kunti, always turns back like a small deer at the sight of a lion! It is he who, by the ordinary methods of human battle, brought the mighty Bhimasena endued with the strength of 10,000 elephants to that plight! It is he who, uttering a loud roar, slew with his invincible dart the brave Ghatotkaca of a 1,000 illusions and well-acquainted with celestial weapons! Behold today the inexhaustible might of arms of that intelligent warrior of sure aim and invincible energy! Let the sons of Pandu behold today the prowess of both Ashvatthama and Karna resembling that of Vishnu and Vasava! All of you are singly able to slay the sons of Pandu with their troops in battle! How much more then are you capable, when united together, of that feat! Endued with great energy and accomplished in weapons, you will today behold one another engaged in the achievement of mighty tasks!"

"Sanjaya continued, 'Having said these words, O sinless one, thy son Duryodhana, with his brothers, made Karna the generalissimo (of the Kuru army). Obtaining the command, the mighty car-warrior Karna, so fierce in battle, uttered loud roars and fought with the foe. He caused, O sire, a great carnage among the Srinjayas, the Pancalas, the Kekayas, and the Videhas. From his bow issued innumerable lines of arrows, one close behind the wings of another, like flights of bees. Having afflicted the Pancalas and the Pandavas endued with great activity, and slain thousands of warriors, he was at last slain by Arjuna!"

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SECTION 4

Vaishampayana said, "Hearing this intelligence, O monarch, Dhritarashtra the son of Ambika, feeling the acme of grief, regarded Suyodhana to be already dead. Exceedingly agitated, the king fell down on the Earth like an elephant deprived of its senses. When that foremost of the monarchs, greatly agitated, fell down on the Earth, loud wails were uttered. O best of the Bharatas, by the ladies (of the royal household). That noise was so loud that it seemed to fill the entire Earth. Immersed in a deep ocean of woe, the Bharata ladies, with hearts exceedingly agitated and scorched by grief, wept aloud. Approaching the king, Gandhari, O bull of Bharata's race, and the other ladies of the household, all fell down on the earth, deprived of their senses. Then Sanjaya, O king, began to comfort those ladies stricken with grief, bathed in tears, and reft of consciousness. Comforted (by Sanjaya), those ladies began to tremble repeatedly like a plantain grove shaken by the wind. Vidura also, sprinkling that descendant of Kuru with water, began to comfort the puissant monarch who had knowledge only for his eye. Slowly restored to consciousness, and understanding that the ladies of the household were there, the king, O monarch, remained perfectly silent for some time like one reft of reason. Having reflected then for some time, and repeatedly drawn long breaths, the king censured his own sons and applauded the Pandavas. Censuring also his own intelligence and that of Shakuni the son of Subala, the king, having reflected for a long time, began to tremble repeatedly. Controlling his mind once more, the king, with sufficient fortitude, questioned his charioteer Sanjaya the son of Gavalgana.

"Dhritarashtra said, 'I have heard, O Sanjaya, all that thou hast said. Hath my son Duryodhana, O Suta, who is ever desirous of victory, already gone to Yama's abode, despairing of success? Tell me truly, O Sanjaya, all this even if thou wilt have to repeat it!"

Vaishampayana continued, "Thus addressed by the king, O Janamejaya, the Suta said unto him, 'The mighty car-warrior Vaikartana, O monarch, hath been slain with his sons and brothers, and other Suta warriors, all of whom were mighty bowmen ready to lay down their lives in battle! Duhshasana also hath been slain by the renowned son of Pandu. Indeed, his blood also hath been, from wrath, drunk by Bhimasena in battle!"

SECTION 5

Vaishampayana said, "Hearing these words, O monarch, Ambika's son Dhritarashtra, with heart agitated by grief, addressed his driver Sanjaya, saying, 'Though the evil policy, O sire, of my son of little foresight, Vikartana's son hath been slain! This intelligence is cutting the very core of my heart! I am desirous of crossing this sea of grief! Remove my doubts, therefore, by telling me who are still alive and who are dead amongst the Kurus and the Pandavas!'

'Sanjaya said, 'Endued with great prowess and invincible in battle, Bhishma the son of Shantanu, O king, having slain large numbers of Srinjayas and Pancalas, hath been slain after ten days. The mighty and invincible bowman Drona of the golden car, having slaughtered the Pancala divisions in battle, hath been slain. Having slaughtered the half of what remained after the carnage by Bhishma and the illustrious Drona, Vikartana's son Karna hath been slain. Endued with great strength, O monarch, prince Vivingsati, having slain hundreds of Anarta warriors in battle, hath been slain. Thy heroic son Vikarna, deprived of steeds and weapons, stood, facing the foe, remembering the duties of Kshatriyas. Remembering the many foul wrongs inflicted upon him by Duryodhana, and bearing in mind his own vow, Bhimasena hath slain him. Possessed of great might, Vinda and Anuvinda, the two princes of Avanti, after achieving the most difficult feats, have gone to Yama's abode. That hero who had under his sway ten kingdoms, having Sindhu for their chief, him who was ever obedient to thee, Jayadratha of mighty energy, O king, Arjuna hath slain after vanquishing eleven akshauhinis of troops with his keen arrows. Endued with great activity and incapable of being easily defeated in battle, the son of Durvodhana, ever obedient to his sire's commands. hath been slain by the son of Subhadra. The brave son of Duhshasana, possessed of mighty arms and fierce in battle, hath been despatched to Yama's abode by Draupadi's son exerting himself with great prowess! The ruler of the Kiratas and other dwellers of the lowlands on the seacoast, the much respected and dear friend of the chief of the celestials himself. the virtuous king Bhagadatta, who was ever devoted to Kshatriya duties, hath been despatched to Yama's abode by Dhananjaya exerting himself great with prowess. The kinsman of the Kauravas, the son of Somadatta, the brave and celebrated Bhurishrava, O king, hath been slain by Satyaki in battle. The Amvashtha king Srutayus, that foremost of Kshatriyas who used to career in battle most fearlessly hath been slain by Arjuna. Thy son Duhshasana, accomplished in arms and invincible in battle, and who was always wrathful, hath, O monarch, been slain by Bhimasena. Sudakshina, O king, who had many thousands of wonderful elephants, hath been slain in battle by Arjuna. The ruler of the Kosolas,

having slain many hundreds of foes, hath himself been despatched to Yama's abode by Subhadra's son exerting himself with prowess. Having fought with many thousands of foes and with the mighty car-warrior Bhimasena himself, thy son Citrasena hath been slain by Bhimasena. The brave younger brother of the ruler of the Madras, that enhancer of the fears of foes, that handsome warrior armed with sword and shield, hath been slain by Subhadra's son. He who was equal to Karna himself in battle. Karna's son Vrishasena. accomplished in arms, of mighty energy and steady prowess, hath, in the very sight of Karna, been despatched to Yama's abode by Dhananjaya who put forth his prowess remembering the slaughter of his own son Abhimanyu and bearing in mind the vow he had made. That lord of Earth, Srutayus, who always displayed a deep-rooted antipathy towards the Pandavas, hath been slain by Partha who reminded him of that antipathy before taking his life. Shalya's son of great prowess, O sire, Rukmaratha, hath, O king, been slain in battle by Sahadeva although the former happened to be the latter's brother, having been the son of the latter's maternal uncle. The old king Bhagiratha, and Vrihatkshatra the ruler of the Kaikevas both endued with great prowess and might and energy, have been slain. Bhagadatta's son, O king who was possessed of great wisdom and great strength, hath been slain by Nakula who always careers in battle with the activity of the hawk. Thy grandsire Bahlika, possessed of great might and prowess, hath, with all his followers, been slain by Bhimasena. The mighty Javatsena the son of Jarasandha, the prince of the Magadhas, O king, hath been slain in battle by the high-souled son of Subhadra. Thy son Durmukha, O king, as also thy other son Dussaha, that mighty car-warrior, both of whom were regarded as heroes, have been slain by Bhimasena with his mace. Durmarshana and Durvisaha and the mighty car-warrior Durjaya, having achieved the most difficult feats, have gone to Yama's abode. The two brothers Kalinga and Vrishaka, who were invincible in battle, having achieved very difficult feats have gone to Yama's abode. Thy counsellor Vrishavarman of the Suta caste, endued with great energy, hath been despatched to Yama's abode by Bhimasena exerting himself with prowess. So also king Paurava who was endued with the might of 10,000 elephants, hath, with all his followers, been slain by Pandu's son Ariuna. The Vasatis, O king, numbering 2,000, effectual smiters of all, as also the Surasenas endued with prowess, have all been slain in battle. The Abhishahas, clad in mail, capable of smiting effectually, and fierce in battle, also the Sivis, those foremost of carwarriors, with the Kalingas, have all been slain. Those other heroes also, (the Narayana Gopas) who live and grew in Gokula, who were exceedingly wrathful in battle, and who never retreated from the field have been slain by Savyasaci. Many thousands of Srenis, as also the samsaptakas, approaching Arjuna, have all repaired to the abode of Yama. Thy two brothers-in-law, viz., the princes Vrishaka and Achala, who were endued with great prowess, have for thy sake been slain by Savyasaci. King Shalva of mighty arms and fierce deeds, who was a great bowman both in name and feats. hath been slain by Bhimasena. Oghavat, O king, and Vrishanta, fighting together in battle and exerting themselves with great vigour for the sake of their ally, have both repaired to Yama's abode. So also that foremost of car-warriors, viz., Kshemadhurti, O monarch, hath been slain in battle by Bhimasena with his mace. So also that great bowman, viz., the mighty king Jalasandha, after causing an immense carnage, hath been slain by Satyaki in battle. That prince of Rakshasas, viz., Alayudha, unto whose vehicle were yoked asses (of monstrous shape) hath been despatched to Yama's abode by Ghatotkaca exerting himself with great prowess. Radha's son of the Suta caste, and those mighty car-warriors who were his brothers, and the Kaikevas, the Malavas, the Madrakas the Dravidas of fierce prowess, the Yaudheyas, the Lalittyas, the Kshudrakas, the Usinaras, the Tundikeras, the Savitriputras, the Easterners, the Northerners, the Westerners, and the Southerners, O sire, have all been slain by Savyasaci. Large bands of foot-soldiers, myriads upon myriads of steeds, large number of car-warriors, and many huge elephants, have been slain. Many heroes also, with standards and weapons, and with armour and attire and ornaments, and endued with perseverance and possessed of high birth and good conduct, have been slain in battle by Partha who is never fatigued with exertion. Others, endued with immeasurable might, and desirous of slaving their foes, (have met with a similar fate). These and many other kings, numbering thousands, with their followers, have, O monarch, been slain in battle. That which thou askest me I am answering now. Even thus did the destruction take place when Arjuna and Karna fought. Even as Mahendra slew Vritra, and Rama slew Ravana; even as Krishna slew Naraka or Mura in battle; even as the mighty Rama of Bhrigu's race slew the heroic Kartavirya, invincible in battle with all his kinsmen and friends after fighting a terrible battle celebrated through the three worlds; even as Skanda slew (the Asura) Mahisha, and Rudra slew (the Asura) Andhaka, even so hath Arjuna, O king, in single combat, slain, with all his kinsmen, that foremost of smiters, viz., Karna, who was invincible in battle and upon whom the

Dhartarashtras had placed their hopes of victory, and who was the great cause of the hostility with the Pandavas! Pandu's son hath now accomplished that which at one time thou couldst not believe him capable of accomplishing, although, O monarch, well-meaning friends failed not to apprise thee of it. That calamity, fraught with great destruction, hath now come! Thou, O king wishing them well, hast heaped those evils on the heads of thy covetous sons! The fruit of those evils is now manifesting itsel!""

SECTION 6

"Dhritarashtra said, 'Thou hast, O son, mentioned the names of those of my side that have been slain in battle by the Pandavas. Tell me now, O Sanjaya, the names of those amongst the Pandavas that have been slain by the people of my side!'

'Sanjaya said, 'The Kuntis possessed of great prowess in battle, endued with great energy and great might, have been slain in fight by Bhishma, with all their kinsmen and advisers. The Narayanas, the Valabhadras, and hundreds of other heroes, all devoted (to the Pandavas) have been slain in battle by the heroic Bhishma. Satvaiit, who was equal to the diadem-decked Arjuna himself in battle as regards energy and might, hath been slain in battle by Drona of sure aim. Many mighty bowmen among the Pancalas, all of whom were skilled in battle, encountering Drona, have repaired to Yama's abode. So the two kings Virata and Drupada, both venerable in years, who exerted themselves with great prowess for their ally, have, with their sons, been slain in battle by Drona. That invincible hero, viz., Abhimanyu, who, though a child in years, was still equal in battle to Arjuna or Keshava or Baladeva, O lord, that, warrior who was highly accomplished in battle, after making an immense slaughter of the foe, was at last encompassed by six foremost of car-warriors and slain by them. Unable to resist Ariuna himself, they thus slew Ariuna's son! Deprived of his car, that hero, viz., the son of Subhadra, still stayed in battle, remembering the duties of a Kshatriya. At last, O king, Duhshasana's son slew him on the field. The slayer of the Patachchatras, viz., the handsome son of Amvashtha, surrounded by a large force, had put forth all his prowess for the sake of his allies. Having made a great slaughter among the foe, he was encountered by Duryodhana's son, the brave Lakshmana, in battle and despatched to Yama's abode. The mighty bowman Vrihanta, accomplished in arms and invincible in battle, hath been despatched to Yama's abode by Duhshasana, exerting himself with great prowess. The two kings Manimat and Dandadhara, both of whom were invincible in battle and had put forth their prowess for their allies, have been slain by Drona. Ansumat the ruler of the Bhojas, that mighty car-warrior at the head of his own forces, hath been despatched to Yama's abode by Drona exerting himself with great prowess. Citrasena, the ruler of the sea-coast, with his son, O Bharata, hath been forcibly despatched by Samudrasena to Yama's abode. Another ruler of a maritime country, viz., Nila, and Vyaghradatta of great energy, have both, O king, been despatched to Yama's abode by Ashvatthama. Citrayudha and Citrayodhin, after making a great slaughter, have both been slain in battle by Vikarna exerting himself with great prowess and displaying diverse manoeuvres of his car. The chief of the Kaikevas, who was equal to Vrikodara himself in battle and surrounded by Kaikeva warriors, has been slain by Kaikeva. the brother by the brother. Janamejaya of the hilly country, endued with great prowess and accomplished in encounters with the mace, hath, O king, been slain by thy son Durmukha. Those two foremost of men, viz., the brothers Rochamana, like two brilliant planets, have together been despatched to heaven by Drona with his shafts. Many other kings, O monarch, endued with great prowess, have fought (for the Pandavas) Having achieved the most difficult feats, all of them have gone to Yama's abode. Purujit and Kuntibhoja, the two maternal uncles of Savyasaci, have been despatched by Drona with shafts to such regions as are attained by death in battle. Abhibhu the Kasis, at the head of many of his followers, hath been obliged by Vasudana's son to lay down his life in battle. Yudhamanyu of immeasurable prowess, and Uttamauja of great energy, after slaying hundreds of heroic warriors, have themselves been slain by our men. The Pancala prince Mitravarman, O Bharata, those two foremost of bowmen, have been despatched to Yama's abode by Drona. Shikhandi's son Kshatradeva, that foremost of warriors, possessed of great bravery, hath, O king, been slain by thy grandson Lakshmana, O sire! The two heroes Sucitra and Citravarman, who were sire and son and endued with great might, and who careered fearlessly in battle, have been slain by Drona. Vardhakshemi, O monarch, who was like the ocean at full tide, having had his weapons exhausted in battle, hath at last obtained undisturbed peace. That foremost of Sutas, viz., Senavindu, having consumed many foes in battle, hath, at last, O king been slain by Bahlika. Dhrishtaketu, O monarch, that foremost of car-warriors among the Cedis, after accomplishing the most difficult feats, hath repaired to the abode of Yama. Similarly, the heroic Satyadhriti, endued with great prowess, having made a great slaughter in battle

for the sake of the Pandavas, has been despatched to Yama's abode. That lord of Earth, viz., Suketu, the son of Shishupala. having slain many foes, hath at last been slain by Drona in battle. Virata's son Sankha, as also Uttara of great strength, having accomplished the most difficult feats, have repaired to Yama's abode. Similarly, Satyadhriti of the Matsyas, and Madiraswa of great energy, and Suryadatta possessed of great prowess, have all been slain by Drona with his shafts. Srenimat also, O monarch, having fought with great prowess and accomplished the most difficult feats, hath repaired to Yama's abode. Similarly, the chief of the Magadhas, that slayer of hostile heroes, endued with great energy and acquainted with the highest weapons, sleepeth on the field of battle, slain by Bhishma. Vasudana also, having made an immense carnage in battle, has been despatched to Yama's abode by Bharadwaja's son exerting himself with great prowess. These and many other mighty car-warriors of the Pandavas have been slain by Drona exerting himself with great energy. I have now told them all that thou hadst asked me.'

SECTION 7

"Dhritarashtra said, 'When all the foremost of my warriors, O Sanjaya have perished, I do not think that the remnant of my army will not perish! When those two herces, those two mighty bowmen, those two foremost of the Kurus, Bhishma and Drona, have been slain, what use can I any longer have with life'I cannot also brook the death of Radha's son, that ornament of battle, the might of whose arms was as great as that of 10,000 elephants! O foremost of speakers, tell me now, O Suta, who are yet alive in my army after the death of all the foremost herces! Thou hast told me the names of those that have fallen. It seems, however, to me that those who are still alive are almost all dead!'

"Sanjaya said, 'That hero O king, to whom Drona, that foremost of brahmanas, imparted many blazing, celestial, and mighty weapons of the four kinds, that mighty car-warrior, possessed of skill and lightness of hands, that hero of firm grasp, strong weapons, and powerful shafts, that high-souled son of Drona, capable of shooting to a great distance, is still on the field, desirous of battling for thy sake. That dweller of the Anarta country, that son of Hridika, that mighty carwarrior, that foremost one among the Satwatas, that chief of the Bhojas, Kritavarma, accomplished in arms, is on the field, desirous of battle. Artayana's son, dauntless in battle, that first of warriors, that foremost of all yet on thy side, he, that abandoned his own sister's sons, the Pandavas, for making his own words true, that hero endued with great activity who promised in the presence of Yudhishthira that he would in battle depress the proud spirit of Karna, that invincible Shalya, who is equal unto Sakra himself in energy, is still on the field, desirous of battling for thy sake. Accompanied by his own force consisting of Ajaneyas, Saindhavas, mountaineers, dwellers of riparian regions, Kambojas, and Vanayus, the king of the Gandharas stayeth on the field, desirous of battling for thy sake. Sharadvata's son called Gautama, O king, endued with mighty arms and capable of fighting with diverse weapons in diverse beautiful ways, taking up a beautiful and large bow capable of bearing great strain, stayeth on the field, desirous of battle. That mighty car-warrior, the son of the ruler of the Kaikeyas, riding on a goodly car equipped with standard and goodly steeds. staveth on the field, O chief of Kuru's race, for battling for thy sake. Thy son also, that foremost of heroes in Kuru's race, Purumitra, O king, riding on his car possessed of the effulgence of fire or the Sun, stayeth on the field, like the Sun himself shining brilliantly in the cloudless firmament. Duryodhana also, endued with great energy, in the midst of an elephant force and accompanied by many foremost of combatants, stayeth on his car adorned with gold, desirous of engaging in battle. In the midst of many kings, that foremost of men, possessed of the splendour of a lotus, looked resplendent in his beautiful armour of gold like a fire with little smoke or the Sun emerged from the clouds. So also thy sons Sushena, armed with sword and shield, and the heroic Satvasena, are staving with Citrasena, their hearts full of joy and themselves desirous of battle. Endued with modesty, the Bharata princes Citrayudha, Srutavarman, and Jaya, Dala, and Satyavrata, and Dussala, all of whom are possessed of great might, stay on the field, desirous of battle. The ruler of the Kaitavyas, that prince proud of his courage, and capable of fearlessly careering in battle and slaving his foes, possessing foot-soldiers and cavalry, and elephants and cars, stayeth on the field, desirous of battling for thy sake. The heroic Srutayu and Srutayudha, and Citrangada and Citravarman, those foremost of men, those proud warriors capable of smiting effectually and possessed of sureness of aim, stay on the field, desirous of battle. The high-souled Satyasandha, the son of Karna stayeth on the field desirous of hattle. Two other sons of Karna, possessing a knowledge of high weapons and endued with great lightness of hands, are both staying, O king, at the head of forces that are large and incapable of being pierced by warriors of little energy, desirous of battling for thy sake. Accompanied by these heroes and by many other

foremost of warriors, O king, that are possessed of immeasurable might, the Kuru king (Duryodhana) is staying like a second Indra in the midst of his elephant division in expectation of victory!'

"Dhritarashtra said, 'Thou hast told me duly all that are alive both amongst us and the foe. From this I plainly see on which side the victory will be. Indeed, it may be inferred from the facts."

Vaishampayana continued, "While saying this, Dhritarashtra the son of Ambika, having learnt that only a small portion of his army was alive, for all his foremost of warriors had died, felt his heart to be exceedingly agitated by grief. The king swooned away. Partially restored to his senses, he addressed Sanjaya, saying, 'Wait for a moment!' And the king said, 'O son, having heard of this dire calamity, my heart is greatly agitated. My senses are being stupefied, and my limbs are about to be paralysed!' Having said these words, Dhritarashtra the son of Ambika, that lord of earth, lost his senses and fell down on the earth."

SECTION 8

Janamejaya said, "Having heard of Karna's fall and the slaughter of his sons, what, O foremost of regenerate ones, did the king say, after he had been a little comforted? Indeed, poignant was the grief that he experienced, arising from the calamity that befell his sons! Tell me, I ask thee, all that the king said on that occasion!"

Vaishampayana said, "Hearing of the slaughter of Karna that was incredible and astounding, that was dreadful and capable of paralysing the senses of all creatures, that looked like the downfall of Meru, or a never-to-be-believed clouding of the intellect of the wise Shukra, or the defeat of Indra of terrible feats at the hands of his foes, or the falling down on the Earth of the resplendent Sun from the firmament, or a scarcely-to-be-comprehended drying up of the ocean, that receptacle of inexhaustible waters, or the annihilation, perfectly astounding, of the earth, the firmament, the points of the compass, and the waters, or the fruitlessness of acts both virtuous and sinful, king Dhritarashtra, having earnestly reflected for some time on it, thought that his army had been annihilated. Thinking that other creatures also, as unslavable as Karna, would meet with a similar fate, king Dhritarashtra the son of Ambika, scorched with grief and sighing like a snake, with limbs almost palsied, long breaths, highly cheerless, and filled with melancholy, began to lament, saying, 'Oh!' and 'Alas!' And the king said, 'O Sanjaya, the heroic son of Adhiratha was endued with the prowess of the lion or the elephant! His neck was as thick as that of a bull. and his eyes, gait, and voice were like the bull's! Of limbs as hard as the thunderbolt, that young man, like a bull never flying away from a bull, never desisted from battle even if his foe happened to be the great Indra himself! At the sound of his bow-string and palms and at the whizz of his arrowy showers men and steeds and cars and elephants fled away from battle. Relying upon that mighty-armed one, that slayer of large bands of foes, that warrior of unfading glory, Duryodhana had provoked hostilities with those mighty car-warriors, the sons of Pandu! How then could Karna, that foremost of carwarriors, that tiger among men, that hero of irresistible onset be forcibly slain by Partha in battle? Relying on the might of his own arms, he always disregarded Keshava of unfading glory, and Dhananjaya, and the Vrishnis, and all other foes! Often did he use to say unto the foolish, avaricious crestfallen, kingdom-coveting, and afflicted Duryodhana even such words as these, "Alone, I shall, in battle, throw down from their foremost of cars, those two invincible warriors united together, the wielder of sarnga and the wielder of gandiva!" He had subjugated many invincible and mighty foes--the Gandharas, the Madrakas, the Matsyas, the Trigartas, the Tanganas, the Khasas, the Pancalas, the Videhas, the Kulindas, the Kasi-kosalas, the Suhmas, the Angas, the Nishadhas, the Pundras, the Kichakas, the Vatsas, the Kalingas, the Taralas, the Asmakas, and the Rishikas. Subjugating all these brave races, by means of his keen and whetted arrows equipped with kanka feathers, that foremost of car-warriors. Radha's son, had caused all of them to pay tribute to us for the aggrandisement of Duryodhana. Alas, how could that warrior acquainted with celestial weapons, that protector of armies, Karna the son of Vikartana, called also Vrisha, of mighty energy, be slain in battle by his foes, the heroic and mighty sons of Pandu? As Indra is the foremost of gods. Karna was the foremost of men. In the three worlds no third person has been heard of by us to be like them. Amongst steeds, Uccaisravas is the foremost; amongst Yakshas, Vaishravana is the foremost; amongst celestials. Indra is the foremost; amongst smiters, Karna was the foremost. Unvanquished by even the most heroic and the mightiest of monarchs, he had, Durvodhana's aggrandisement. subjugated the whole earth. The ruler of Magadha, having by conciliation and honours obtained Karna for a friend, had challenged all the Kshatriyas of the world, except the Kauravas and the Yadavas, to battle. Hearing that Karna hath been slain by Savyasaci in single combat, I am plunged in an ocean of woe like a wrecked vessel in the vast deep! Indeed,

hearing that that foremost of men, that best of car-warriors, hath been slain in single combat, I am sinking in an ocean of grief like a person without a raft in the sea! When, O Sanjaya, I do not die of such grief, I think my heart is impenetrable and made of something harder than the thunderbolt. Hearing of the defeat and humiliation of kinsmen and relatives and allies, who else in the world, O Suta, save my wretched self, would not yield up his life? I desire to have poison or fire or a fall from the summit of a mountain, I am unable, O Sanjaya, to bear this heavy load of grief!"

SECTION 9

"Sanjaya said, 'The world regards thee to be equal to Yayati the son of Nahusha, in beauty, birth, fame, asceticism, and learning! Indeed, in learning, thou art, O king, like a great rishi, highly accomplished and crowned with success! Summon thy fortitude! Do not yield to grie!!"

"Dhritarashtra said, 'I think destiny is supreme, and exertion fruitless since even Karna, who was like a shala tree, hath been slain in battle! Having slaughtered Yudhishthira's army and the large throngs of the Pancala car-warriors, having scorched all the points of the compass by means of his arrowy showers, having stupefied the Parthas in battle like the wielder of the thunderbolt stupefying the asuras, alas, how could that mighty car-warrior, slain by the foe, fall down on the earth like a large tree uprooted by the tempest? Indeed, I do not behold the end of my sorrows like a drowning man unable to see the end of the ocean. My anxieties are increasing. I do not desire to live, hearing of Karna's death and Phalguni's victory! Indeed O Sanjaya, I regard the slaughter of Karna to be highly incredible. Without doubt, this hard heart of mine is made of the essence of adamant, for it does not burst into a 1,000 fragments upon hearing of the fall of Karna! Without doubt, the gods ordained, before (my birth), a very long life for me, since sore distressed on hearing of the death of Karna, I do not die! Fie, O Sanjaya, on this life of one that is destitute of friends. Brought today, O Sanjaya, to this wretched plight, miserably shall I have to live, of foolish understanding that I am, pitied by all! Having formerly been the honoured of the whole world, how shall I, O Suta, live, overridden by foes? From pain to greater pain and calamity, have I come. O Saniava, in consequence of the fall of Bhishma and Drona and the high-souled Karna! I do not see that anyone (of my army) will escape with life when the Suta's son hath been slain in battle! He was the great raft, O Sanjaya, to my sons! That hero, having shot innumerable arrows, hath been slain in battle! What use have I of life, without that bull among men? Without doubt, the son of Adhiratha, afflicted with arrows, fell down from his car, like a mountain-peak riven by the fall of thunder! Without doubt, bathed in blood, he lieth, adorning the Earth, like an elephant slain by an infuriate prince of elephants! He who was the strength of the Dhartarashtras, he who was an object of fear to the sons of Pandu, alas, he viz., Karna, that pride of all bowman, hath been slain by Arjuna! He was a hero, a mighty bowman, the dispeller of the fears of my sons! Alas, that hero, reft of life, lieth (on the earth), like mountain struck down by Indra! The fulfilment of Duryodhana's wishes is even like locomotion to one that is lame, or the gratification of the poor man's desire, or stray drops of water to one that is thirsty! Planned in one way, our schemes end otherwise. Alas, destiny is all powerful, and time incapable of being transgressed! Was my son Duhshasana, O Suta, slain, while flying away from the field, humbled (to the dust), of cheerless soul, and destitute of all manliness? O son, O Sanjaya, I hope he did no dastardly act on that occasion? Did not that hero meet with his death like the other kshatrivas that have fallen? The foolish Durvodhana did not accept Yudhishthira's constant advice, wholesome as medicine, against the propriety of battle. Possessed of great renown, Partha, when begged for drink by Bhishma then lying on his arrowy bed, pierced the surface of the earth! Beholding the jet of water caused by the son of Pandu, the mighty-armed (Bhishma, addressing Duryodhana), said, "O sire, make peace with the Pandavas! Hostilities ceasing, peace will be thine! Let the war between thyself and thy cousins end with me! Enjoy the earth in brotherliness with the sons of Pandu!" Having disregarded those counsels, my child is certainly repenting now. That has now come to pass which Bhishma of great foresight said. As regards myself, O Sanjaya, I am destitute of counsellors and reft of sons! In consequence of gambling, I am fallen into great misery like a bird shorn of its wings! As children engaged in sport, O Saniava, having seized a bird and cut off its wings, merrily release it, but the creature cannot achieve locomotion in consequence of its winglessness; even so have I become, like a bird shorn of its wings! Weak, destitute of every resource, without kinsmen and deprived of relatives and friends, cheerless and overpowered by enemies, to which point of the compass shall I go? He who vanquished all the Kambojas and the Amvashthas with the Kaikeyas, that puissant one, who, having for the accomplishment of his purpose vanquished the Gandharas and the Videhas in battle, subjugated the whole Earth for the sake of Duryodhana's aggrandisement, alas, he hath been vanquished by the heroic and strong Pandavas endued with

mighty arms! Upon the slaughter, in battle, of that mighty bowman, Karna, by the diadem-decked (Ariuna), tell me, O Sanjaya, who were these heroes that stayed (on the field)! I hope he was not alone and abandoned (by friends) when slain in battle by the Pandavas? Thou hast, O sire, told me, before this, how our brave warriors have fallen. With his powerful shafts Shikhandi felled in battle that foremost of all wielders of weapons, viz., Bhishma, who did nothing to repel the attack. Similarly, Sanjaya, Drupada's son Dhrishtadyumna, uplifting his scimitar, slew the mighty bowman Drona who, already pierced with many arrows, had laid aside his weapons in battle and devoted himself to Yoga. These two were both slain at a disadvantage and especially by deceit. Even this is what I have heard about the slaughter of Bhishma and Drona! Indeed. Bhishma and Drona, while contending in fight, were incapable of being slain in battle by the wielder of the thunderbolt himself by fair means. This that I tell thee is the truth! As regards Karna, how, indeed, could Death touch him, that hero equal unto Indra himself, while he was engaged in shooting his manifold celestial weapons? He unto whom in exchange for his earrings, Purandara had given that foe slaving, gold-decked, and celestial dart of the splendour of lightning, -- he who had, lying (within his quiver) amid sandal-dust, that snake-mouthed celestial arrow decked with gold, equipped with goodly wings, and capable of slaying all foes, he who, disregarding those heroic and mighty carwarriors having Bhishma and Drona at their head, had acquired from Jamadagni's son the terrible brahmastra. that mighty-armed one, who, having seen the warriors with Drona at their head afflicted with arrows and turn away from the field, had cut off with his keen shafts the bow of Subhadra's son, he who, having in a trice deprived the invincible Bhimasena endued with the might of 10,000 elephants and the speed of the wind, of his car, had laughed at him, -- he who, having vanquished Sahadeva by means of his straight shafts and made him carless, slew him not from compassion and considerations of virtue, -- he who, with Shakra's dart, slew that prince of rakshasas, Ghatotkaca, who from desire of victory, had invoked a 1,000 kinds of illusions, -- he whose feats in battle, filling Dhananjaya with fear, had made the latter for such a long period avoid a single combat with him,--alas, how could that hero be slain in battle? How could he be slain by foes unless one of these had happened to him viz., the destruction of his car, the snapping of his bow, and the exhaustion of his weapons? Who could vanquish that tiger among men, like a real tiger, endued with great impetuosity, Karna, while shaking his formidable bow and shooting therefrom his terrible shafts and celestial weapons in hattle? Surely, his bow broke, or his car sank in the earth, or his weapons became exhausted, since thou tellest me that he is slain! I do not, indeed, see any other cause for (explaining) his slaughter! That high-souled one who had made the terrible "I will not wash my feet till I slay Phalguni," that vow warrior through whose fear that bull among men, king Yudhishthira the Just, had not, in the wilderness, for thirteen years continuously, obtained a wink of sleep,--that highsouled hero of great prowess relying upon whose valour my son had forcibly dragged the wife of the Pandavas to the assembly, and there in the midst of that conclave, in the very sight of the Pandavas and in the presence of the Kurus, had addressed the princess of Pancala as the wife of slaves, that hero of the Suta caste, who in the midst of the assembly had addressed Krishna, saying, "All thy husbands, O Krishna, that are even like sesamum seeds without kernel, are no more, therefore, seek some other husband, O thou of the fairest complexion!" and in wrath had caused her to listen to other expressions equally harsh and rude, how was that hero slain by the foe? He who had said unto Duryodhana even these words, viz., "If Bhishma who boasteth of his prowess in battle or Drona who is invincible in fight, doth not, from partiality, slay the sons of Kunti, O Duryodhana, even I will slay them all, let the fever of thy heart be dispelled!" who also said, "What will (Arjuna's) gandiva and the two inexhaustible quivers do to that shaft of mine, smeared with cool sandalpaste, when it will course through the welkin?" alas. how could that warrior possessed of shoulders broad as those of the bull be slain by Arjuna? He who, disregarding the fierce touch of the arrows shot from gandiva had addressed Krishna, saying, "Thou hast no husbands now" and glared at the Pandavas, he who, O Sanjaya, relying on the might of his own arms, had entertained no fear, for even a moment, of the Parthas with their sons and Janardana, -- he. I think, could not possibly meet with death at the hands of the very gods with Vasava at their head rushing against him in fury, what then need I say, O sire, of the Pandavas? The person could not be seen competent to stay before the son of Adhiratha, while the latter, putting on his fences, used to touch the bowstring! It was possible for the Earth to be destitute of the splendour of the Sun, of the Moon, or of fire, but the death of that foremost of men, who never retreated from battle, could not be possible. That foolish child of mine, of wicked understanding, who having got Karna, as also his brother Duhshasana, for his ally, had made up his mind for the rejection of Vasudeva's proposals, surely, that wight,

beholding the slaughter of the bull-shouldered Karna and of Duhshasana, is now indulging in lamentations! Seeing Vikartana's son slain in single combat by Savyasaci, and the Pandavas crowned with victory, what indeed, did Duryodhana say? Seeing Durmarshana slain in battle and Vrishasena also, and seeing his host break when slaughtered by mighty car-warriors, beholding also the kings (of his army) turn back their faces, intent on flight, and his car-warriors already fled. I think that son of mine is now indulging in lamentations! Beholding his host dispirited, what, indeed, did the ungovernable, proud, and foolish Duryodhana, with passions not under control, say? Having himself provoked such fierce hostility though dissuaded by all his friends what, indeed, did Duryodhana, who has suffered a great loss in battle of friends and followers, say? Beholding his brother slain in battle by Bhimasena, and upon his blood being drunk, what indeed, did Duryodhana say? My son had, with the ruler of the gandharvas, said, "Karna will slay Arjuna in battle!" When he saw that Karna slain, what indeed, did he say? What, O sire, did Shakuni, the son of Subala, who had formerly been filled with joy after going through the match at dice and cheating the son of Pandu, say when he saw Karna slain? What did that mighty car-warrior among the Satwatas, that great bowman, Kritavarma the son of Hridika, say when he saw Vaikartana slain? Endued with youth, possessed of a handsome form, agreeable to the sight, and celebrated throughout the world, what, O Sanjaya, did Ashvatthama, the intelligent son of Drona, upon whom brahmanas and kshatrivas and vaishvas who are desirous of acquiring the science of arms wait, for protections, say when he saw Karna slain? What did Sharadvata's son Kripa, O sire, of Gotama's race, that foremost of car-warriors, that teacher of the science of arms, say when he saw Karna slain? What did the mighty leader of the Madras warriors, that king of the Madras, the great bowman Shalya of the Sauvira clan, that ornament of assemblies, that foremost of car-warriors (temporarily) engaged in driving the car, say when he saw Karna slain? What also did all the other warriors, difficult of defeat in battle, those lords of earth that came to fight, say, O Sanjaya, when they behold Vaikartana slain? After the fall of the heroic Drona, that tiger among car-warriors that bull among men, who, O Saniava, became the heads of the several division in their order? Tell me, O Sanjaya, how that foremost of carwarriors, Shalya the ruler of the Madras, became engaged in driving the car of Vaikartana! Who were they that guarded the right wheel of the Suta's son while the latter was engaged in fight, and who were they that guarded his left wheel, and who were they that stood at the rear of that hero? Who were those heroes that did not desert Karna, and who were those mean fellows that ran away? How was the mighty car-warrior Karna slain amidst your united selves? How also did those mighty car-warriors, the brave Pandavas, advance against him shooting showers of shafts like the clouds pouring torrents of rain? Tell me also, O Sanjaya, how that mighty shaft, celestial and foremost of its species, and equipped with a head like that of a serpent became futile! I do not, O Sanjava, see the possibility of even a small remnant of my cheerless host being saved when its leaders have been crushed! Hearing of the slaughter of those two heroes, those two mighty bowmen, Bhishma and Drona, who were ever ready to lay down their lives for my sake, what use have I of life? Again and again I am unable to endure that Karna, the might of whose arms equalled that of 10,000 elephants, should be slain by the Pandavas! Tell me, O Sanjaya, all that occurred in the battle between the brave warriors of the Kauravas and their foes, after the death of Drona! Tell me also how the sons of Kunti fought the battle with Karna, and how that slayer of foes received his quietus in the fight!"

SECTION 10

"Sanjaya said, 'After the fall of the mighty bowman Drona on that day, O Bharata, and after the purpose had been baffled of that mighty car-warriors, viz., the son of Drona, and after the vasty army, O monarch, of the Kauravas had fled away, Partha, having arrayed his own troops, stayed on the field with his brothers. Perceiving him staying on the field, thy son, O bull of Bharata's race, seeing his own army running away, rallied them with great courage. Having caused his divisions to take up their stand, thy son, O Bharata, relying on the might of his arms, fought for a long time with his foes the Pandavas, who, having gained their end, were filled with iov and had been struggling for hours together. On the approach there of the evening twilight, he caused the troops to be withdrawn. Having caused the withdrawal of their troops, and having entered their own encampment, the Kauravas held with one another a consultation about their own welfare, seated like the celestials on costly couches overlaid with rich coverlets, and on excellent seats and luxurious beds. Then king Duryodhana, addressing those mighty bowmen in agreeable and highly sweet expression, spoke the following words suited to the occasion.

"Duryodhana said, "Ye foremost of intelligent men, declare all of you, without delay, your opinions! Under these circumstances, ye kings, what is necessary and what is still more necessary?""

"Sanjaya continued, 'When that prince of men had spoken those words, those lions among men, seated on their thrones, made various gestures expressive of their desire of battle. Observing the indications of those who were all desirous of pouring their lives as libations on the battle-fire, and beholding the monarch's face radiant as morning Sun, the preceptor's son endued with intelligence and accomplished in speech, said these words: "Enthusiasm, opportunity, skill and policy,--these are the means declared by the learned, to be capable of accomplishing all ends. They are, however, dependent on destiny. Those foremost of men we had on our side, equal unto the celestials, mighty car-warriors all, possessed of policy, devoted, accomplished, and loval, have been slain. For all that we should not despair of victory. If all these means be properly applied, even destiny may be made propitious. All of us, therefore, O Bharata, shall install Karna, that foremost of men, endued besides with every accomplishment, in the command of the army! Making Karna our commander, we shall crush our foes. This Karna is endued with great might: he is a hero, accomplished in weapons, and incapable of defeat in battle. Irresistible as Yama himself, he is quite competent to vanquish our foes in battle!" Hearing these words from the preceptor's son, O king, at that time, built great hopes on Karna. Cherishing the hope in his heart that after the fall of Bhishma and Drona, Karna would vanquish the Pandavas, and comforted (by it), O Bharata, Duryodhana then, filled with joy at having heard those words of Ashvatthama, steadying his mind and relying on the might of his arms, said unto Radha's son, O monarch, these words that were fraught with affection and regard, and that were true, delightful, and beneficial to himself: "O Karna, I know thy prowess, and the great friendship thou bearest to me! For all that. O mighty-armed one. I shall address the certain words that are for my good! Having heard them, O hero, do that which may appear desirable to thee! Thou art endued with great wisdom, and thou art even my supreme refuge! Those two Atirathas that were my Generals, viz., Bhishma and Drona, have been slain. Be thou my General, thou that art mightier than they! Both of those great bowmen were advanced in years. They were, besides, partial to Dhananjava. Still both those heroes were respected by me, O son of Radha, at thy word! Viewing his relationship of grandsire unto them, the sons of Pandu, O sire, were spared in dreadful battle by Bhishma for ten successive days! Thyself also having laid aside thy weapons, the valiant Bhishma was slain in great battle by Phalguni with Shikhandi before him! After that great bowman had fallen and betaken himself to his bed of arrows. it was at thy word, O tiger among men, that Drona was made our leader! By him also were the sons of Pritha spared, in consequence, as I think, of their relationship unto him of pupils. That old man also has been slain by Dhrishtadyumna more speedily. I do not see, even on reflection, another warrior equal to thee in battle --thee that is whose prowess could not be measured by even those two foremost of warriors that have been slain in the fight! Without doubt, thou alone today art competent to win victory for us! Before, in the middle, and later on, thou hast accordingly acted for our good. Therefore, like a leader, it behoveth thee, in this battle, to bear the burden thyself. Thyself install thy own self in the Generalship. Like the celestial generalissimo, the lord Skanda of unfading prowess, (supporting the celestial army), do thou support this Dhartarashtra host! Like Mahendra slaying the Danavas, destroy thou all the throngs of our foes! Beholding thee staying in battle, the Pandavas, those mighty carwarriors, will, with the Pancalas, fly away from battle, like the Danavas at sight of Vishnu. Do thou, therefore lead this vast force! When thou shalt stand resolved on the field, the Pandavas of wicked hearts, the Pancalas, and the Srinjayas, will all fly away with their friends. As the risen Sun, scorching everything by his energy, destroyeth the thick gloom, even so do thou destroy our foes!"

"Sanjaya continued, 'Strong became that hope, O king, in the heart of thy son, viz., that where Bhishma and Drona had been slain, Karna would vanquish the Pandavas. Cherishing that hope within his heart, he said unto Karna, "O Suta's son, Partha never wishes to fight, standing before thee!" Karna said, "I have, O son of Gandhari, said before in thy presence, even these words, vanquish all the Pandavas with their sons and Janardana!" I shall become thy General. In this there is no doubt. Tranquilise thyself, O monarch I Consider the Pandavas to be already vanquished!""

"Sanjaya continued, 'Thus addressed, O monarch, king Duryodhana then stood up with all the monarchs, like He of a hundred sacrifices with the gods, for honouring Karna with the command of the army, like the celestials for honouring Skanda. Then, O monarch, all the kings headed by Duryodhana, desirous of victory, installed Karna in the command, according to the rites enjoined by the ordinance. With golden and earthen jars filled to the brim with water and sanctified with mantras, with tusks of elephants and horns of rhinoceroses and mighty bulls, with other vessels decked with jewels and gems, with also fragrant herbs and plants, and with other articles collected in abundance. Karna. seated at his ease on a seat made of udumvara wood and overlaid with silken cloth, was invested with the command, according to the rites in the scriptures. Brahmanas, kshatriyas, vaishyas, and respectable shudras, praised that high-souled one after he was bathed on that excellent seat. Thus installed in the command, O king, that slayer of foes, the son of Radha, caused, by presents of Niskas and kine and other wealth, many foremost of brahmanas to utter blessings on him. "Vanquish the Parthas with Govinda and all their followers," even these were the words that the eulogists and the brahmanas said (unto him), O bull among men! (And they also said) "Slay the Parthas and the Pancalas, O son of Radha, for our victory, like risen Sun ever destroying Darkness with his fierce rays! The son of Pandu with Keshava are not able to even look at the shafts shot by thee, like owls unable to gaze at the burning rays of the Sun! The Parthas with the Pancalas are incapable of standing before thee armed with weapons, like the danavas before Indra in battle!" Installed in the command, Radha's son of incomparable splendour looked resplendent in beauty and radiance like a second Sun. Having installed the son of Radha (thus) in the command of the army, thy son, urged on by Death, regarded himself as one who had his purpose accomplished. That chastiser of foes, Karna, also, O king, having obtained the command, ordered the troops to be arrayed, at the rise of the Sun. Surrounded by thy sons, O Bharata, Karna looked resplendent like Skanda surrounded by the celestials, in the battle having Saraka for its evil root.'

SECTION 11

"Dhritarashtra said, 'After having obtained the command of the army, and after he had been addressed by the king himself in those sweet and brotherly words, and after he had ordered the troops to be arrayed at the hour of sunrise, tell me, O Sanjaya, what did Vikartana's son Karna do?"

'Sanjaya said, 'Having learnt Karna's wishes, thy sons, O bull of Bharata's race, ordered the troops to be arrayed with joyful music. While it still wanted a long period for the coming of the dawn, a loud noise of "Array, Array!" O king, suddenly arose among thy troops. And the uproar that arose, became tremendous and touched the very heavens, of foremost of elephants and fenced cars while under process of equipment. of foot-soldiers and steeds, O monarch, while putting on their armour or in course of being harnessed, and of combatants moving with activity and shouting unto one another! Then the Suta's son bearing a gold-backed bow appeared (on the field) in his car possessed of the splendour of the radiant Sun, crowned with many banners, equipped with a white standard, with steeds of the hue of cranes, bearing the device of the elephants' rope, filled with a hundred quivers, furnished with mace and wooden fence, freighted with shataghnis and rows of bells and darts and lances and spears, and supplied with many bows. And the Suta's son appeared on the field, blowing his conch, O king; decorated with a net-work of gold, and shaking his formidable bow adorned with pure gold. Beholding the mighty bowman Karna, that foremost of carwarriors, seated on his car, difficult of approach and resembling the risen Sun that destroys the gloom, none amongst the Kauravas, O tiger among men, recked, O sire, the loss of Bhishma or Drona or other men! Speeding the warriors. O sire, with the blasts of his conch, Karna caused the vast army of the Kauravas to be drawn out. Having arrayed the troops in the makara array, that mighty bowman, that scorcher of foes, viz., Karna, proceeded against the Pandavas from desire of victory. In the tip of the beak of that makara, O king, was stationed Karna himself. In the two eyes were the brave Shakuni and the mighty car-warrior Uluka. In the head was Drona's son and in the neck were all the uterine brothers. In the middle was king Duryodhana supported by a large force. In the left foot, O monarch, was stationed Kritavarma accompanied by the Narayana troops, and those invincible warriors, the gopalas. In the right foot, O king, was Gotama's son of prowess incapable of being baffled, surrounded by those mighty bowmen viz., the Trigartas and by the Southerners. In the left hind-foot was stationed Shalva with a large force raised in the country of Madras. In the right (hind-foot), O monarch, was Sushena of true vows, surrounded by a 1,000 cars and 300 elephants. In the tail were the two royal brothers of mighty energy, viz., Citra and Citrasena surrounded by a large force.

"'When, O great king, that foremost of men, Karna, thus came out, king Yudhishthira the Just, casting his eyes on Arjuna, said these words: "Behold, O Partha, how the Dhartarashtra force, O hero, in this battle, protected by heroes and mighty car-warriors, hath been arrayed by Karna! This vast Dhartarashtra force hath lost its bravest warriors. They that remain, O mighty-armed one, are feeble, equal, as I think, to straw! Only one great bowman, viz., the Suta's son, shineth in it! That foremost of car-warriors is incapable of being vanquished by the three worlds with their mobile and immobile creatures, including the gods, Asuras and Gandharvas, and the Kinnaras and great serpents! If thou slayest him today, O mighty-armed one, the victory will be thine, O Phalguna! The thorn also which for twelve years hath **THE GRAND BIBLE** foremost kind, and their fierce foot-soldiers, gladdened by the

been planted in my heart will then be plucked out! Knowing this, O thou of mighty arms, form thou the array that thou wishest!" Hearing those words of his brother, that Pandava of the white steeds disposed his army in counter array after the form of the half moon. On the left side was stationed Bhimasena, and on the right was stationed the great bowman Dhrishtadyumna. In the middle of the array were the king and Dhananjaya the son of Pandu. Nakula and Sahadeva were at the rear of king Yudhishthira the Just. The two Pancala princes, Yudhamanyu and Uttamauja, became the protectors of (Arjuna's) car wheels. Protected by the diadem-decked Arjuna himself, they did not quit Arjuna for a moment. The remaining kings, possessed of great courage, clad in mail, stood in the array, each in the position assigned to him, according to the measure of his enthusiasm and resolution. O Bharata. Having thus formed their great array, O Bharata, the Pandavas, and the mighty bowmen of thy army set their hearts on battle. Beholding thy army disposed into battle array by the Suta's son in battle Duryodhana with all his brethren regarded the Pandavas to be already slain. Similarly Yudhishthira, O king, beholding the Pandava army disposed in array, regarded the Dhartarashtras with Karna to be already slain. Then conches, and kettle-drums, and tabours, and large drums, and cymbals, and Dindimas, and Jharjharas, were loudly blown and beaten on all sides! Indeed, those loudsounding instruments were blown and beaten, O king, among both the armies. Leonine roars also arose, uttered by brave warriors for victory. And there also arose, O king, the noise of neighing steeds and grunting elephants, and the fierce clatter of car-wheels. None, O Bharata, (in the Kaurava army), at that time, felt the loss of Drona, seeing the great bowman Karna clad in mail and stationed at the head of the array. Both armies, O monarch, teeming with joyous men, stood, eager for battle and (ready) to destroy each other without delay. There, the two heroes, viz., Karna and the son of Pandu, excited with wrath at sight of each other, and both firmly resolved, stood or careered, O king, through their respective divisions. The two armies, as they advanced to meet each other, seemed to dance (in joy). From the wings and the side-wings of both, warriors desirous of battle came forth. Then commenced the battle, O monarch, of men, elephants, steeds, and cars, engaged in destroying one another.

SECTION 12

"Sanjaya said, 'Then those two vast armies, teeming with rejoicing men and steeds and elephants, resembling in splendour the celestial and the Asura hosts, meeting together, began to strike each other. Men, cars, steeds, elephants, and foot-soldiers of fierce prowess, made sturdy strokes destructive of bodies and sin. Lion-like men strewed the Earth with the heads of lion-like men, each resembling the full moon or the sun in splendour and the lotus in fragrance. Combatants cut off the heads of combatants, with crescentshaped and broad-headed shafts and razor-faced arrows and axes, and battle-axes. The arms of men of long and massive arms, cut off by men of long and massive arms, falling upon the Earth, shone, decked with weapons and bracelets. With those writhing arms adorned with red fingers and palms, the Earth looked resplendent as if strewn with fierce five-headed snakes slain by Garuda. From elephants and cars and steeds brave warriors fell down, struck by foes, like the denizens of heaven from their celestial cars on the exhaustion of their merits. Other brave warriors fell down by hundreds, crushed in that battle by brave combatants with heavy maces spiked clubs and short bludgeons. Cars also, in that tumultuous fight, were crushed by cars, and infuriate elephants by infuriate compeers, and horsemen by horsemen. Men destroyed by cars, and cars by elephants, and horsemen by foot-soldiers, and foot-soldiers by horsemen, dropped down on the field, as also cars and steeds and foot-soldiers destroyed by elephants and cars and steeds and elephants by foot-soldiers, and cars and foot-soldiers and elephants by steeds and men and elephants by cars. Great was the carnage made of car-warriors and steeds and elephants and men by men and steeds and elephants and car-warriors, using their hands and feet and weapons and cars. When that host was being thus struck and slain by heroic warriors the Parthas, headed by Vrikodara, advanced against us. They consisted of Dhrishtadyumna and Shikhandi and the five sons of Draupadi and the Prabhadrakas, and Satyaki and Chekitana with the Dravida forces, and the Pandyas, the Cholas, and the Keralas, surrounded by a mighty array, all possessed of broad chests, long arms, tall statures, and large eyes. Decked with ornaments, possessed of red teeth, endued with the prowess of infuriate elephants, attired in robes of diverse colours, smeared with powdered scents, armed with swords and nooses, capable of restraining mighty elephants, companions in death, and never deserting one another, equipped with quivers, bearing bows adorned with long locks, and agreeable in speech were the combatants of the infantry files led by Satyaki, belonging to the Andhra tribe, endued with fierce forms and great energy. Other brave warriors such as the Cedis, the Pancalas, the Kaikayas, the Karushas, the Kosalas, the Kanchis, and the Maghadhas, also rushed forward. Their cars and steeds and elephants, all of the

notes of diverse instruments, seemed to dance and laugh. In the midst of that vast force, came Vrikodara, riding on the neck of an elephant, and surrounded by many foremost of elephant-soldiers, advancing against thy army. That fierce and foremost of elephants, duly equipped, looked resplendent, like the stone-built mansion on the top of the Udaya mountain, crowned with the risen Sun. Its armour of iron, the foremost of its kind, studded with costly gems, was as resplendent as the autumnal firmament bespangled with stars. With a lance in his outstretched arm, his head decked with a beautiful diadem, and possessed of the splendour of the meridian Sun at autumn, Bhima began to burn his foes. Beholding that elephant from a distance, Kshemadhurti, himself on an elephant, challenging, rushed cheerfully towards Bhima who was more cheerful still. An encounter then took place between those two elephants of fierce forms resembling two huge hills topped with trees, each, fighting with the other as it liked. Those two heroes, then, whose elephants thus encountered each other, forcibly struck each other with lances endued with the splendour of solar rays, and uttered loud roars. Separating, they then careered in circles with their elephants, and each taking up a bow began to strike the other. Gladdening the people around with their loud roars and the slaps on their armpits and the whizz of this arrows, they continued to utter leonine shouts. Endued with great strength, both of them, accomplished in weapons, fought, using their elephants with upturned trunks and decked with banners floating on the wind. Then each cutting off the other's bow, they roared at each other, and rained on each other showers of darts and lances like two masses of clouds in the rainy season pouring torrents of rain. Then Kshemadhurti pierced Bhimasena in the centre of the chest with a lance endued with great impetuosity, and then with six others, and uttered a loud shout. With those lances sticking to his body. Bhimasena, whose form then blazed with wrath, looked resplendent like the cloud-covered Sun with his rays issuing through the interstices of that canopy. Then Bhima carefully hurled at his antagonist a lance bright as the rays of the Sun, coursing perfectly straight, and made entirely of iron. The ruler of the Kulutas then, drawing his bow, cut off that lance with ten shafts and then pierced the son of Pandu with sixty shafts. Then Bhima the son of Pandu, taking up a bow whose twang resembled the roar of the clouds, uttered a loud shout and deeply afflicted with his shafts the elephants of his antagonist. Thus afflicted in that battle by Bhimasena with his arrows, that elephant, though sought to be restrained, stayed not on the field like a wind-blown cloud. The fierce prince of elephants owned by Bhima then pursued his (flying) compeer, like a wind-blown mass of clouds pursuing another mass driven by the tempest. Restraining his own elephant valiant Kshemadhurti pierced with his shafts the pursuing elephant of Bhimasena. Then with a well-shot razor-headed arrow that was perfectly straight, Kshemadhurti cut off his antagonist's how and then afflicted that hostile elephant Filled with wrath, Kshemadhurti then, in that battle, pierced Bhima and struck his elephant with many long shafts in every vital part. That huge elephant of Bhima then fell down, O Bharata! Bhima, however, who had jumped down from his elephant and stood on the Earth before the fall of the beast, then crushed the elephant of his antagonist with his mace. And Vrikodara then struck Kshemadhurti also, who, jumped down from his crushed elephant, was advancing against him with uplifted weapon. Kshemadhurti, thus struck, fell down lifeless, with the sword in his arm, by the side of his elephant, like a lion struck down by thunder beside a thunder-riven hill. Beholding the celebrated king of the Kulutas slain, thy troops, O bull of Bharata's race exceedingly distressed, fled away.

SECTION 13

"Sanjaya said, 'Then the mighty and heroic bowman Karna began to smite the Pandava army in that battle, with his straight shafts. Similarly, those great car-warriors, viz., the Pandavas, O king, filled with wrath, began to smite the army of thy son in the very sight of Karna. Karna also, O king, in that battle slew the Pandava army with his cloth-vard shafts bright as the rays of the Sun and polished by the hands of the smith. There, O Bharata, the elephants, struck by Karna with his shafts, uttered loud cries, lost strength, became faint, and wandered on all sides. While the army was being thus destroyed by the Suta's son, Nakula rushed with speed against that mighty car-warrior. And Bhimasena rushed against Drona's son who was engaged in the accomplishment of the most difficult feats. Satyaki checked the Kaikaya princes Vinda and Anuvinda. King Citrasena rushed against the advancing Srutakarman; and Prativindhya against Citra owning a beautiful standard and a beautiful bow. Duryodhana rushed against king Yudhishthira the son of Dharma; while Dhananjaya rushed against the angry throngs of the samsaptakas. In that slaughter of great heroes, Dhrishtadyumna proceeded against Kripa. The invincible Shikhandi closed with Kritavarma. Srutakirti encountered Shalya, and Madri's son, the valiant Sahadeva, O king, encountered thy son Duhshasana. The two Kaikaya princes,

in that battle, shrouded Satyaki with a shower of blazing arrows, and the latter also. O Bharata, shrouded the two Kaikaya brothers. Those two heroic brothers deeply struck Satyaki in the chest like two elephants striking with their tusks a hostile compeer in the forest. Indeed, O king, those two brothers, in that battle, their own vitals pierced with shafts, pierced Satyaki of true deeds with their shafts. Satyaki, however, O great king, covering all the points of the compass with a shower of arrows and smiling the while, checked the two brothers, O Bharata. Checked by those showers of arrows shot by the grandson of Sini, the two brothers speedily shrouded the car of Sini's grandson with their shafts. Cutting off their beautiful bows, Saurin of great fame checked them both with his keen arrows in that battle. Taking up two other beautiful bows, and a number of powerful shafts, the two began to cover Satyaki and career with great activity and skill. Shot by the two brothers, those mighty shafts equipped with the feathers of the Kanka and the peacock and decked with gold, began to fall, illumining all the points of the compass. In that dreadful battle between them, O king, the arrows they shot caused a darkness there. Those mighty car-warriors then cut off each other's bows. Then the invincible Satwata, O king, filled with rage, took up another bow in that battle, and stringing it, cut off Anuvinda's head with a keen razor-headed shaft. Decked with earrings, that large head, O king, fell like the head of Samvara slain in the great battle (of old). And it reached the Earth in no time, filling all the Kaikayas with grief. Beholding that brave warrior slain, his brother, the mighty car-warrior Vinda, stringing another bow began to resist the grandson of Sini from every side. Piercing with sixty arrows equipped with wings of gold and whetted on stone, he uttered a loud shout and said, "Wait, Wait!" Then that mighty car-warrior of the Kaikayas speedily struck Satyaki with many thousands of shafts in his arms and chest. All his limbs wounded with arrows, Satyaki, of prowess incapable of being baffled, looked resplendent in that battle, O king, like a flowering Kinsuka. Pierced by the high-souled Kaikaya in that encounter, Satyaki, with the greatest ease, pierced the Kaikaya (in return) with five and twenty arrows. Then those two foremost of car-warriors, having each cut off the other's handsome bow in that encounter, and having each quickly slain the other's driver and steeds approached each other on foot for a fight with swords. Both endued with massive arms, they looked resplendent on that extensive arena, each having taken up a shield decked with a hundred moons, and each armed with an excellent sword, like Jambha and Sakra, both endued with great might, in the battle between the gods and the Asuras (of old). Both of them, in that great battle, then began to career in circles. And then they speedily encountered each other in battle, each approaching the other near. And each of them made great efforts for the destruction of the other. Then Satwata cut in twain the shield of Kaikeya. The latter also, O king, cut in twain the shield of Satyaki. Having cut off his antagonist's shield covered with centuries of stars. Kaikeva began to career in circles, advancing and receding (at times). Then the grandson of Sini, endued with great activity, cut off by a sidestroke the prince of the Kaikeyas thus careering in that great arena armed with excellent sword. Cased in armour that great bowman, viz., the Kaikeya prince, O king, thus cut off in twain in that great battle, fell down like a hill riven with thunder. Having slain him in battle that foremost of car-warriors that scorcher of foes, viz., the brave grandson of Sini quickly got upon the car of Yudhamanyu. Afterwards riding upon another car duly equipped (with everything), Satyaki began to slay with his shafts the large force of the Kaikeyas. The vast army of the Kaikeyas, thus slaughtered in battle, leaving that foe of theirs fled away on all sides.

SECTION 14

"Sanjaya said, 'Srutakarman then, O king, filled with wrath, struck that lord of Earth, viz., Citrasena, in that battle, with fifty shafts. The ruler of the Abhisars (in return), striking Srutakarman, O king, with nine straight arrows, pierced his driver with five. Srutakarman then, filled with rage, struck Citrasena at the head of his forces, with a keen arrow in a vital part. Deeply pierced, O monarch, with that arrow by that high-souled prince the heroic Citrasena felt great pain and swooned away. During this interval, Srutakarman of great renown covered that lord of Earth, (viz., his insensible antagonist), with ninety arrows. The mighty car-warrior Citrasena then, recovering consciousness, cut off his antagonist's bow with a broad-headed arrow, and pierced his antagonist himself with seven arrows. Taking up another bow that was decked with gold, and capable of striking hard, Srutakarman then, with his waves of arrows, made Citrasena assume a wonderful appearance. Adorned with those arrows, the youthful king, wearing beautiful garlands, looked in that battle like a well-adorned youth in the midst of an assembly. Quickly piercing Srutakarman with an arrow in the centre of the chest, he said unto him, "Wait, Wait!" Srutakarman also, pierced with that arrow in the battle, began to shed blood, like a mountain shedding streams of liquid red chalk. Bathed in blood and dyed therewith, that hero shone in battle like a

flowering Kinsuka. Srutakarman, then, O king, thus assailed by the foe, became filled with rage, and cut in twain the foeresisting bow of Citrasena. The latter's bow having been cut off, Srutakarman then, O king, pierced him with three hundred arrows equipped with goodly wings, covering him completely therewith. With another broad-headed arrow sharp-edged and keen pointed, he cut off the head, decked with head-gear of his high-souled antagonist. That blazing head of Citrasena fell down on the ground, like the moon loosened from the firmament upon the Earth at will. Beholding the king slain, the troops of Citrasena, O sire, rushed impetuously against (his slaver). That great bowman then, filled with rage, rushed, shooting his shafts, against that army, like Yama filled with fury, against all creatures at the time of the universal dissolution. Slaughtered in that battle by thy grandson armed with the bow, they quickly fled on all sides like elephants scorched by a forestconflagration. Beholding them flying away, hopeless of vanquishing the foe, Srutakarman, pursuing them with his keen arrows, looked exceedingly resplendent (on his car). Then Prativindhya, piercing Citra with five arrows, struck his driver with three and his standard with one. Him Citra pierced, striking in the arms and the chest, with nine broad-headed shafts equipped with wings of gold, having keen points, and plumed with Kanka and peacock feathers. Then Prativindhya, O Bharata, cutting off with his shafts the bow of his antagonist deeply struck the latter with five keen arrows. Then Citra, O monarch, sped at thy grandson a terrible and irresistible dart, adorned with golden bells, and resembling a flame of fire. Prativindhya, however, in that battle, cut off, with the greatest ease, into three fragments, that dart as it coursed towards him like a flashing meteor. Cut off into three fragments, with Prativindhya's shafts, that dart fell down, like the thunderbolt inspiring all creatures with fear at the end of the Yuga. Beholding that dart baffled, Citra, taking up a huge mace decked with a net-work of gold, hurled it at Prativindhya. That mace slew the latter's steeds and driver also in that great battle, and crushing, besides, his car, fell with great impetuosity on the Earth. Meanwhile, having alighted from his car, O Bharata, Prativindhya hurled at Citra a dart, well-adorned and equipped with a golden staff. Catching it as it coursed towards him, the high-souled king Citra, O Bharata, hurled the very weapon at Prativindhya. Striking the brave Prativindhya in that battle, that blazing dart, piercing through his right arm, fell down on the Earth, and falling illumined the whole region like a blast of lightning. Then Prativindhya, O king, filled with rage, and desiring to compass the destruction of Citra, sped at him a lance decked with gold. That lance penetrating through his armour and chest, entered the Earth like a mighty snake in its hole. Struck with that lance, the king fell down, stretching out his large and massive arms that resembled a couple of iron clubs. Beholding Citra slain, thy warriors, those ornaments of battle, rushed impetuously at Prativindhya from all sides. Shooting diverse kinds of shafts and Sataghnis decked with rows of bells, they soon covered Prativindhya like masses of clouds covering the Sun. The mighty-armed Prativindhya, consuming with his arrowy showers those assailants of his in that battle, routed thy army like the thunder-wielding Sakra routing the Asura host. Thus slaughtered in battle by the Pandavas, thy troops, O king, suddenly dispersed in all directions like congregated masses of clouds dispersed by the wind. While thy army, slaughtered on all sides, was thus flying away, only Drona's son singly rushed with speed against the mighty Bhimasena. All at once a fierce encounter ensued between them like to what had taken place between Vritra and Vasava in the battle between the gods and the

Asuras (of old)." SECTION 15

"Sanjaya said, 'Endued with the greatest activity, Drona's son, O king, displaying the lightness of his arms, pierced Bhima with an arrow. Aiming at all his vital points--for he had a knowledge of all the vital points of the body--the quickhanded Ashvatthama again struck him with ninety shafts. Pierced all over with keen arrows by the son of Drona, Bhimasena looked resplendent in that battle like the Sun himself with his rays. The son of Pandu then, covering the son of Drona with a 1,000 well-directed shafts, uttered a leonine roar. Baffling with his own shafts the shafts of his foe in that battle, the son of Drona, O king, as if smiling, then struck the Pandava on the forehead with a cloth-yard shaft. The son of Pandu bore that arrow on his forehead even as the proud rhinoceros, O king, in the forest bears its horn. The valiant Bhima, then, in that battle as if smiling all the while, struck the struggling son of Drona on the forehead with three clothyard shafts. With those three arrows sticking on his forehead, that brahmana looked beautiful like a three-peaked mountain washed with water in the season of rains. The son of Drona then afflicted the Pandava with hundreds of arrows, but failed to shake him like the wind failing to shake the mountain. Similarly the son of Pandu, filled with joy, could not in that battle shake the son of Drona with his hundreds of keen shafts like torrents of rain failing to shake a mountain. Shrouding

each other with showers of terrible shafts those two great carwarriors, those two heroes, endued with fierce might, shone resplendent on those two foremost of cars of theirs. Then they looked like two blazing Suns risen for the destruction of the world, and engaged themselves in scorching each other with their rays representing excellent arrows. Endeavouring with great care to counteract each other's feats in the great battle, and actually engaged in matching deed by deed with showers of arrows most fearlessly, those two foremost of men careered in that combat like a couple of tigers. Both invincible and terrible, arrows constituted their fangs and bows their mouths. They became invisible under those clouds of arrows on all sides like the Sun and the Moon in the firmament shrouded by masses of clouds. And then those two chastisers of foes soon became visible and blazed forth like Mars and Mercury freed from cloudy screens. Then at that instant during the progress of that awful battle, Drona's son placing Vrikodara to his right, poured hundreds of fierce arrows upon him like the clouds pouring torrents of rain upon a mountain. Bhima, however, could not brook that indication of his enemy's triumphs. The son of Pandu, O king, from that very station on Ashvatthama's right, began to counteract the latter's feats. Their cars continuing to wheel around in diverse ways and advance and retreat (according to the exigencies of the situation), the battle between those two lions among men became exceedingly furious. Careering in diverse paths, and (executing) circular manoeuvres, they continued to strike each other with arrows shot from their bows drawn to their fullest stretch. And each made the greatest endeavours to compass the destruction of the other. And each of them desired to make the other carless in that battle. Then that car-warrior, viz., the son of Drona, invoked many mighty weapons. The son of Pandu, however, in that battle, with his own weapons, counteracted all those weapons of his foe. Then, O monarch, there took place an awful encounter of weapons, like to the terrible encounter of planets at the time of the universal dissolution. Those shafts, O Bharata, let off by them, coming in collision, illuminated all the points of the compass and thy troops also all around. Covered with flights of arrows, the welkin assumed a terrible sight, like to what happens, O king, at the time of the universal dissolution, when it is covered with falling meteors. From the clash of shafts, O Bharata, fire was generated there with sparks and blazing flames. That fire began to consume both armies. Siddhas, moving there, O monarch, said these words, "O lord, this battle is the foremost of all battles. Any battle (fought before) does not come up to even a sixteenth part of this. A battle like this will never occur again. Both these persons, viz., this brahmana and this kshatriva, are endued with knowledge. Both are possessed of courage, and both are fierce in prowess. Dreadful is the might of Bhima, and wonderful is the skill of the other in weapons. How great is their energy and how wonderful the skill possessed by both! Both of them stand in this battle like two universe-destroying Yamas at the end of the Yuga. They are born like two Rudras or like two Suns. These two tigers among men, both endued with terrible forms, are like two Yamas in this battle." Such were the words of the Siddhas heard there every moment. And among the assembled denizens of heaven there arose a leonine roar. Beholding the amazing and inconceivable feats of the two warriors in that battle, the dense throngs of Siddhas, and Charanas were filled with wonder. And the gods, the Siddhas, and the great Rishis applauded them both saying, "Excellent, O mighty-armed son of Drona. Excellent, O Bhima." Meanwhile those two heroes, in that battle, O king, having done injuries to each other, glared at each other with eyes rolling in rage. With eyes red in rage, their lips also quivered in rage. And they grinded their teeth in wrath and bit their lips. And those two great car-warriors covered each other with showers of arrows, as if they were in that battle two masses of clouds that poured torrents of arrows for rain and that gleamed with weapons constituting their lightning. Having pierced each other's standards and drivers in that great battle, and having also pierced each other's steeds, they continued to strike each other. Then, O monarch, filled with rage, they took up in that dreadful encounter, two arrows, and each desirous of slaving the other shot quickly at his foe. Those two blazing arrows, resistless and endued with the force of thunder, coming, O king, to the two warriors as they stood at the head of their respective divisions, struck them both. Each of the two mighty combatants then deeply struck with those arrows, sank, on the terrace of their respective car. Understanding the son of Drona to be insensible, his driver then bore him away from the battle-field, O king, in the sight of all the troops. Similarly, O king, Bhima's driver bore away from the battlefield on his car, the son of Pandu, that scorcher of foes, who was repeatedly falling into a swoon.""

SECTION 16

"Dhritarashtra said, 'Describe to me the battle of Arjuna with the samsaptakas, and of the other kings with the Pandavas. Narrate to me also, O Sanjaya, the battle of Arjuna with Ashvatthama, and of the other lords of the Earth with Partha.' occurred the battle of the heroic warriors (on our side) with the foe--the battle which was destructive of bodies, sins, and lives. That slayer of foes, viz, Partha, penetrating into the Samsaptaka force that resembled the ocean, agitated it exceedingly, like a tempest agitating the vast deep. Cutting off with broad-headed arrows of keen edges the heads of brave warriors that were decked with faces possessed of the splendour of the full moon and with beautiful eves and eyebrows and teeth, Dhananjaya speedily caused the Earth to be strewn there as if with lotuses, plucked off their stalks. And in that battle Arjuna with his razor-headed shafts, cut off the arms of his foes, that were all well rounded, large and massive, and smeared with sandal-paste and other perfumes, with weapons in grasp, with leathern gloves casing their fingers, and looking like five-headed snakes. And the son of Pandu repeatedly cut off with his broad-headed shafts, steeds, riders, drivers, and flags, and bows and arrows, and arms decked with gems. And Arjuna in that battle, O king, with many thousands of arrows, despatched to Yama's abode, carwarriors and elephants and horses and horsemen. Many foremost of warriors, filled with rage and roaring like bulls mad (like them) with excitement for a cow in season, rushed towards Arjuna, with loud cries. All of them then began to strike Arjuna with their arrows as the latter was employed in slaying them, like infuriate bulls striking one of their species with their horns. The battle that took place between him and them made the hair to stand on end, even like the battle between the Daityas and the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Resisting with his own weapons the weapons of his foes on all sides. Arjuna, piercing them fast with innumerable arrows, took their lives. Like the wind destroying vast masses of clouds, Arjuna, otherwise called Java, that enhancer of the fears of his foes, cutting off into minute fragments large throngs of cars,--cars, that is, whose poles, wheels, and axles had previously been shattered by him, and whose warriors and steeds and drivers had been slain before, and whose weapons and quivers had been displaced, and standards crushed, and traces and reins sundered, and wooden fences and shafts broken already, and filling every body with wonder, achieved feats magnificent to behold and rivalling those of a 1,000 great car-warriors fighting together. Crowds of Siddhas and celestial Rishis and Charanas all applauded him. And celestial kettle-drums sounded, and floral showers fell upon the heads of Keshava and Arjuna. And an incorporeal voice said, "These viz., Keshava and Arjuna, are those two heroes that always possess the beauty of the moon, the splendour of fire, the force of the wind and the radiance of the sun. Stationed on the same car these two heroes are invincible even like Brahman and Isana. These two heroes the foremost of all creatures are Nara and Narayana." Hearing and beholding these wonderful things, O Bharata, Ashvatthama, with great care and resolution, rushed against Krishna and Ariuna in that battle. With his arm that held an arrow in its grasp, the son of Drona hailed the Pandava, shooting shafts equipped with foe-slaving heads, and smilingly told him these words, "If, O hero, thou regardest me a worthy guest arrived (before thee), then give me today, with the whole heart, the hospitality of battle." Thus summoned by the preceptor's son from desire of battle, Arjuna regarded himself highly honoured, and addressing Janardana said, "The samsaptakas should be slain by me, but Drona's son again is summoning me. Tell me, O Madhava, to which of these duties should I first turn? First let the services of hospitality be offered, if thou thinkest that to be proper.' Thus addressed, Krishna bore Partha who had been summoned according to the rules of triumphant challenge to the vicinity of Drona's son, like Vayu bearing Indra to the sacrifice. Saluting Drona's son whose mind was fixed upon one thing, Keshava, said unto him, "O Ashvatthama, be cool, and without losing a moment strike and bear. The time has come for those that are dependent on others to repay their obligation to their masters. The disputes between brahmanas are subtle. The consequences, however, of the disputes of kshatriyas are palpable, being either victory or defeat. For obtaining those excellent rites of hospitality that from folly thou solicitest at the hands of Partha, fight coolly now with the son of Pandu." Thus addressed by Vasudeva, that foremost of regenerate ones, replied saying, "So be it!" pierced Keshava with sixty shafts and Arjuna with three. Arjuna then, filled with rage, cut off Ashvatthama's bow with three shafts. Drona's son took up another bow that was still more formidable. Stringing it within the twinkling of an eye, he pierced Arjuna and Keshava, the latter with three hundred arrows, and the former with a 1,000. And then Drona's son, with good care, stupefying Arjuna in that battle, shot thousands and tens of thousands and millions of arrows. From the quivers, the bow, the bow-string, the fingers, the arms the hands the chest the face the nose the eves the ears the heads, the limbs, the pores of the body, the armour on his person, the car, and the standard, O sire, of that utterer of Brahma, arrows began to issue. Piercing Madhava and the son of Pandu with the thick arrowy shower, Drona's son filled with joy, roared aloud like a vast mass of congregated clouds.

"Sanjaya said, 'Listen, O king, as I speak to thee as to how

THE GRAND BIBLE diadem-decked Arjuna shrouded the son of his preceptor with

shafts endued with the splendour of the newly risen Sun, like

Hearing that roar of his, the son of Pandu said unto Keshava of unfading glory these words "Behold, O Madhava, this wickedness towards me of the preceptor's son. He regardeth us to be slain, having shrouded us with his dense arrowy shower. I will presently, however, by my training and might, baffle his purpose." Cutting off every one of those arrows shot by Ashvatthama into three fragments, that foremost one of Bharata's race destroyed them all like the Sun destroying a thick fog. After this the son of Pandu once more pierced with his fierce shafts, the samsaptakas with their steeds, drivers, cars, elephants, standards and foot-soldiers. Every one of those that stood there as spectators, every one of those that were stationed there on foot or car or steed or elephant, regarded himself as shrouded by the arrows of Arjuna. Shot from Gandiva, those winged arrows of diverse forms slew in that battle elephants and steeds and men whether stationed in his immediate front or at the distance of two miles. The trunks, cut off with broad-headed shafts, of elephants, down whose cheeks and other limbs flowed the juice indicative of excitement, fell down like tall trees in the forest struck down with the axe. A little after down fell elephants, huge as hillocks, with their riders, like mountains crushed by Indra with his thunder. With his shafts cutting into minute portions well-equipped cars that looked like dissolving edifices of vapour in the evening sky and unto which were yoked welltrained steeds of great speed and which were ridden by warriors invincible in battle, the son of Pandu continued to shower his arrows on his enemies. And Dhananjaya continued to slav well-decked horsemen and foot-soldiers of the foe. Indeed, Dhananjaya, resembling the very Sun as he rises at the end of the Yuga, dried up the samsaptaka ocean incapable of being dried up easily, by means of keen arrows constituting his rays. Without losing a moment, the son of Pandu once more pierced Drona's son resembling a huge hill, with shafts of great impetuosity and the splendour of the Sun, like the wielder of the thunderbolt piercing a mountain with the thunder. Desirous of battle, the preceptor's son then, filled with rage, approached Arjuna for piercing him and his steeds and drivers by means of his swiftly coursing shafts. Arjuna, however, quickly cut off the shafts shot at him by Ashvatthama. The son of Pandu then filled with great wrath, proffered unto Ashvatthama, that desirable guest, quivers upon quivers of arrows, like a charitable person offering everything in his house unto a guest. Leaving the samsaptakas then the son of Pandu rushed towards Drona's son like a donor abandoning unworthy guests, for proceeding towards one that is worthy.

SECTION 17

"Sanjaya said, 'Then occurred that battle between Arjuna and Ashvatthama resembling the planets Shukra and Brihaspati in splendour, like the battle between Shukra and Brihaspati in the firmament for entering the same constellation. Afflicting each other with blazing shafts that constituted their rays, those terrifiers of the world stood like two planets both deviating from their orbits. Then Arjuna deeply pierced Ashvatthama with a shaft in the midst of his eyebrows. With that shaft the son of Drona looked resplendent like the Sun with upward rays. The two Krishnas (Nara and Narayana), also deeply afflicted by Ashvatthama with hundreds of arrows, looked like two Suns at the end of the Yuga, resplendent with their own rays. Then when Vasudeva seemed to be stupefied, Arjuna shot a weapon from which issued torrents of shafts on all sides. And he struck the son of Drona with innumerable shafts, each resembling the thunder or fire or the sceptre of Death. Endued with mighty energy, that achiever of fierce feats, (Ashvatthama) then pierced both Keshava and Arjuna with well-shot shafts which were inspired with great impetuosity and struck with which Death himself would feel pain. Checking the shafts of Drona's son, Arjuna covered him with twice as many arrows equipped with goodly wings, and shrouding that foremost of heroes and his steeds and driver and standard, began to strike the samsaptakas. With his well-shot shafts Partha began to cut off the bows and quivers and bowstrings and hands and arms and tightly grasped weapons and umbrellas and standards and steeds and car shafts and robes and floral garlands and ornaments and coats of mail and handsome shields and beautiful heads, in large numbers, of his unretreating foes. Well-equipped cars and steeds and elephants, ridden by heroes fighting with great care, were destroyed by the hundreds of shafts sped by Partha and fell down along with the heroes that rode on them. Cut off with broad-headed and crescent-shaped and razor-faced arrows, human heads, resembling the lotus, the Sun, or the full Moon in beauty and resplendent with diadems and necklaces and crowns, dropped ceaselessly on the earth. Then the Kalinga, the Vanga, and the Nishada heroes, riding on elephants, that resembled in splendour the elephant of the great foe of the daityas, rushed with speed against the queller of the pride of the danavas, the son of Pandu, from desire of slaying him. Partha cut off the vital limbs, the trunks, the riders, the standards, and the banners of those elephants, upon which those beasts fell down like mountain summits riven with thunder. When that elephant force was broken, the

the wind shrouding the risen Sun with masses of congregated clouds. Checking with his own shafts those of Arjuna, Drona's son shrouding both Arjuna and Vasudeva with his arrows, gave a loud roar, like a mass of clouds at the close of summer after shrouding the Sun or the Moon in the firmament. Deeply afflicted with those arrows, Arjuna, aiming his weapons at Ashvatthama and at those followers of his belonging to the army, speedily dispelled that darkness caused by Ashvatthama's arrows, and pierced all of them with shafts equipped with goodly wings. In that battle none could see when Savyasaci took up his shafts, when he aimed them, and when he let them off. All that could be seen was that elephants and steeds and foot-soldiers and car-warriors, struck with his arrows, fell down deprived of life. Then Drona's son without losing a moment, aiming ten foremost of arrows, sped them quickly as if they formed only one arrow. Shot with great force, five of these pierced Arjuna and the other five pierced Vasudeva. Struck with those arrows, those two foremost of men like Kuvera and Indra became bathed in blood. Thus afflicted, all the people there regarded those two heroes as slain by Ashvatthama the warrior who had completely mastered the science of arms. Then the chief of the Dasharhas addressed Arjuna and said, "Why errest thou in thus sparing Ashvatthama? Slay this warrior. If treated with indifference, even this one will be the cause of great woe, like a disease not sought to be put down by treatment." Replying unto Keshava of unfading glory with the words "So be it!" Arjuna of unclouded understanding began with good care to mangle the son of Drona with his shafts. Now the son of Pandu, filled with rage, quickly pierced the massive arms, smeared with sandal-paste, and the chest, the head, and the unrivalled thighs of his antagonist with shafts equipped with heads like goats' ears, and shot with great force from gandiva. Then cutting off the traces of Ashvatthama's steeds, Arjuna began to pierce the steeds themselves, whereat the latter bore Ashvatthama away to a great distance from the field. Thus borne away by these steeds endued with the speed of the wind, the intelligent son of Drona, deeply afflicted with the shafts of Partha, reflecting for some time, wished not to go back and renew the fight with Partha. Knowing that victory is ever with the chief of the Vrishnis and with Dhananjaya, that foremost one of Angirasa's race, endued with great activity, entered the army of Karna, deprived of hope and with shafts and weapons almost exhausted. Indeed, Drona's son, restraining his steeds, and having comforted himself a little, O sire, entered the force of Karna, teeming with cars and steeds and men. After Ashvatthama, that enemy of theirs, had been thus removed from the field by his steeds like a disease removed from the body by incantations and medicines and means, Keshava and Arjuna proceeded towards the samsaptakas, on their car whose rattle resembled the roar of the clouds and whose banner waved on the wind."

SECTION 18

"Sanjaya said, 'Meanwhile towards the northern part of the Pandava army, a loud uproar arose of cars and elephants and steeds and foot-soldiers as those were being massacred by Dandadhara. Turning the course of the car, but without stopping the steeds which were as fleet as Garuda or the wind, Keshava, addressing Arjuna, said, "The chief of the Magadhas, with his (foe-crushing) elephant is unrivalled in prowess. In training and might he is not inferior to Bhagadatta himself. Having slain him first, thou wilt then slay the samsaptakas." At the conclusion of his words, Keshava bore Partha to the presence of Dandadhara. The chief of the Magadhas, peerless in handling the elephant-hook even as the headless planet Ketu (is peerless) among all the planets, was destroying the hostile army like a fierce comet destroying the whole earth. Riding on his foe-slaying and well-equipped elephant which looked like the danava with elephantine face and form, and whose roar resembled that of a congregated mass of clouds, Dandadhara was destroying with his shafts thousands of cars and steeds and elephants and men. The elephants also, treading upon cars with their feet, pressed down into the Earth a large number of men with their steeds and drivers. Many were the elephants, also, which that foremost of elephants, crushed and slew with his two forefeet and trunk. Indeed, the beast moved like the wheel of Death. Slaying men adorned with steel coats of mail, along with their horses and foot-soldiers, the chief of the Magadhas caused these to be pressed down into the earth, like thick reeds pressed down with crackling sounds, by means of that mighty and foremost of elephants belonging to him. Then Arjuna, riding on that foremost of cars, rushed quickly towards that prince of elephants in the midst of that host teeming with thousands of cars and steeds and elephants, and resounding with the beat and blare of innumerable cymbals and drums and conchs and uproarious with the clatter of car-wheels, the twang of bowstrings, and the sound of palms. Even Dandadhara pierced Arjuna with a dozen foremost of shafts and Janardana with sixteen and each of the steeds with three, and then uttered a loud shout and laughed repeatedly. Then Partha, with a number of broad-headed shafts, cut off the bow of his antagonist with its string and arrow fixed thereon, as also his well-decked standard, and then the guides of his beast and the footmen that protected the animal. At this, the lord of Girivraja became filled with rage. Desirous of agitating Janardana with that tusker of his, whose temples had split from excitement, and which resembled a mass of clouds and was endued with the speed of the wind, Dandadhara struck Dhananjava with many lances. The son of Pandu then, with three razor-headed arrows, cut off, almost at the same instant of time, the two arms each looking like the trunk of an elephant, and then the head, resembling the full Moon, of his foe. Then Arjuna struck the elephant of this antagonist with hundreds of arrows. Covered with the gold-decked arrows of Partha, that elephant equipped with golden armour looked as resplendent as a mountain in the night with its herbs and trees blazing in a conflagration. Afflicted with the pain and roaring like a mass of clouds, and exceedingly weakened, the elephant crying and wandering and running with tottering steps, fell down with the guide on its neck, like a mountain summit riven by thunder. Upon the fall of his brother in battle, Danda advanced against Indra's younger brother and Dhananjaya, desirous of slaying them, on his tusker white as snow and adorned with gold and looking like a Himalayan summit. Danda struck Janardana with three whetted lances bright as the rays of the sun, and Arjuna with five, and uttered a loud shout. The son of Pandu then uttering a loud shout cut off the two arms of Danda. Cut off by means of razor-headed shafts, those two arms, smeared with sandalpaste, adorned with angadas, and with lances in grasp, as they fell from the elephant's back at the same instant of time, looked resplendent like a couple of large snakes of great beauty falling down from a mountain summit. Cut off with a crescent-shaped arrow by the diadem-decked (Partha), the head also of Danda fell down on the Earth from the elephant's back, and covered with blood it looked resplendent as it lay like the sun dropped from the Asta mountain towards the western quarter. Then Partha pierced with many excellent arrows bright as the rays of the sun that elephant of his foe, resembling a mass of white clouds whereupon it fell down with a noise like a Himalayan summit riven with thunder. Then other huge elephants capable of winning victory and resembling the two already slain, were cut off by Savyasaci, in that battle, even as the two (belonging to Danda and Dandadhara) had been cut off. At this the vast hostile force broke. Then elephants and cars and steeds and men, in dense throngs, clashed against one another and fell down on the field. Tottering, they violently struck one another and fell down deprived of life. Then his soldiers, encompassing Ariuna like the celestials encompassing Purandara, began to say, "O hero, that foe of whom we had been frightened like creatures at the sight of Death himself, hath by good luck been slain by thee. If thou hadst not protected from that fear those people that were so deeply afflicted by mighty foes, then by this time our foes would have felt that delight which we now feel at their death, O slayer of enemies." Hearing these and other words uttered by friends and allies, Arjuna, with a cheerful heart, worshipped those men, each according to his deserts, and proceeded once more against the samsaptakas."

SECTION 19

"Sanjaya said, 'Wheeling round, like the planet Mercury in the curvature of its orbit, Jishnu (Arjuna) once more slew large number of the samsaptakas. Afflicted with the shafts of Partha, O king, men, steeds, and elephants, O Bharata, wavered and wondered and lost colour and fell down and died. Many foremost of animals tied to yokes and drivers and standards, and bows, and shafts and hands and weapons in grasp, and arms, and heads, of heroic foes fighting with him, the son of Pandu cut off in that battle, with arrows, some of which were broad-headed, some equipped with heads like razors, some crescent-shaped, and some furnished with heads like the calf's tooth. Like bulls fighting with a bull for the sake of a cow in season, brave warriors by hundreds and thousands closed upon Arjuna. The battle that took place between them and him made the hair to stand on end like the encounter between the Daityas and Indra, the wielder of the thunderbolt on the occasion of the conquest of the three worlds. Then the son of Ugrayudha pierced Partha with three shafts resembling three venomous snakes. Partha, however, cut off from his enemy's trunk the latter's head. Then those warriors, filled with rage, covered Arjuna from every side with diverse kinds of weapons like the clouds urged by the Maruts shrouding Himavat at the close of summer. Checking with his own weapons those of his foes on every side, Arjuna slew a large number of his enemies with well-shot shafts. With his arrows Arjuna then cut off the Trivenus, the steeds, the drivers, and the parshni drivers of many cars, and displaced the weapons and quivers of many, and deprived many of their wheels and standards, and broke the cords, the traces and the axles of many, and destroyed the bottoms and yokes of others, and caused all the equipment of many to fall from their places. Those cars, thus smashed and injured by Arjuna in large numbers, looked like the luxurious mansions of the rich

destroyed by fire, wind, and rain. Elephants, their vitals pierced with shafts resembling thunderbolts in impetuosity, fell down like mansions on mountain-tops overthrown by blasts of lightning. Large numbers of steeds with their riders, struck by Arjuna, fell down on the Earth, their tongues and entrails pressed out, themselves deprived of strength and bathed in blood, and presenting an awful sight. Men and steeds and elephants, pierced by Savyasaci (Arjuna) with his shafts, wondered and tottered and fell down and uttered cries of pain and looked pale, O sire. Like Mahendra smiting down the danavas, Partha smote down large numbers of his foes, by means of shafts whetted on stone and resembling the thunder of poison in deadliness. Brave warriors, cased in costly coats of mail and decked with ornaments and armed with diverse kinds of weapons, lay on the field, with their cars and standards, slain by Partha. Vanquished (and deprived of life) persons of righteous deeds, possessed of noble birth and great knowledge, proceeded to heaven in consequence of those glorious deeds of theirs while their bodies only lay on Earth. Then the chief, belonging to thy army, of various realms, filled with wrath and accompanied by their followers, rushed against Ariuna, that foremost of car-warriors. Warriors borne on their cars and steeds and elephants, and foot-soldiers also, all desirous of slaying (Arjuna), rushed towards him, shooting diverse weapons with great speed. Then Arjuna like wind, by means of keen shafts, destroyed that thick shower of weapons dropped by those warriors constituting a mass of congregated clouds. People then beheld Arjuna crossing that raftless ocean constituted by steeds and foot-soldiers and elephants and cars, and having mighty weapons for its waves, on a bridge constituted by his own mighty weapons of offence and defence. Then Vasudeva, addressing Partha, said, "Why, O sinless one, dost thou sport in this way? Grinding these samsaptakas, haste thyself for Karna's slaughter." Saying, "So be it" unto Krishna, Arjuna then, forcibly smiting the remnant of the samsaptakas with his weapons, began to destroy them like Indra destroying the Daityas. At that time, with even the closest attention, men could not mark when Arjuna took out his shafts, when he aimed them and when he let them off quickly. Govinda himself, O Bharata, regarded it wonderful. Like swans diving into a lake the shafts of Arjuna, white and active as swans, penetrated into the hostile force. Then Govinda, beholding the field of battle during the progress of that carnage, said these words to Savyasaci, "Here O Partha, for the sake of Duryodhana alone, occurreth this great and terrible destruction of the Bharatas and other kings of Earth. Behold, O son of Bharata, these bows, with golden backs, of many mighty bowmen, and these girdles and quivers loosened from their bodies. Behold these straight shafts equipped with wings of gold, and these long arrows washed with oil and looking like snakes freed from their sloughs. Behold these beautiful lances decked with gold lying scattered about, and these coats of mail, O Bharata, adorned with gold and fallen off from the bodies of the warriors. Behold these spears embellished with gold, these darts adorned with the same metal, and these huge maces twined round with threads of gold, and cords of hemp. Behold these swords decked with bright gold and these axes adorned with the same, and these battle-axes equipped with gold-decked handles. Behold also these spiked clubs, these short arrows, these Bhusundis, and these Kanapas; these iron Kuntas lying around, and these heavy Mushalas. These victory-longing warriors endued with great activity and armed with diverse weapons, though dead, still seem to be quick with life. Behold those thousands of warriors, their limbs crushed with maces, and heads split with Mushalas or smashed and trod by elephants and steeds and cars. O slaver of foes, the field of battle is strewn with the bodies of men and elephants and steeds, deprived of life, dreadfully mangled with shafts and darts and swords and lances and scimitars and axes and spears and Nakharas and bludgeons, and bathed in streams of blood. Strewn with arms smeared with sandal-paste and decked with Angadas and graced with auspicious indications and cased in leathern fences and adorned with Keyuras, the Earth looks resplendent, O Bharata. Strewn also with hands having fingers cased in fences, decked with ornaments, and lopped off from arms, and with severed thighs looking like the trunks of elephants, of heroes endued with great activity and with heads adorned with earrings and headgears set with gems, (the Earth looks exceedingly beautiful). Behold those beautiful cars, decked with golden bells, broken in diverse ways. Behold those numerous steeds bathed in blood, those bottoms of cars and long quivers, and diverse kinds of standards and banners and those huge conchs, of the combatants, and those yak-tails perfectly white, and those elephants with tongues lolling out and lying on the field like hills, and those beautiful with triumphal banners, and those slain elephant-warriors, and those rich coverlets, each consisting of one piece of blanket, for the backs of those huge beasts, and those beautiful and variegated and torn blankets, and those numerous bells loosened from the bodies of elephants and broken into fragments by those falling creatures, and those hooks with handles set with stones of lapis lazuli fallen upon the Earth, and those ornamental yokes of steeds, and those armours set

with diamonds for their breasts and those rich cloths, adorned with gold and tied to the ends of the standards borne by horsemen, and those variegated coverlets and housings and Ranku skins, set with brilliant gems and inlaid with gold, for the backs of steeds and fallen on the ground, and those large diamonds adorning the head-gears of kings, and those beautiful necklaces of gold, and those umbrellas displaced from their positions, and those vak-tails and fans. Behold the earth strewn with faces adorned with earrings bright as the moon or stars, and embellished with well-cut beards, and each looking like the full moon. The earth, strewn with those faces looking like lilies and lotuses, resembles a lake adorned with a dense assemblage of lilies and lotuses. Behold, the earth possessing the effulgence of the bright moon and diversified as if with myriads of stars, looks like the autumnal firmament bespangled with stellar lights. O Arjuna, these feats that have been achieved by thee in great battle today are, indeed, worthy of thee or of the chief of the celestials himself in heaven." Even thus did Krishna show the field of battle unto Arjuna. And while returning (from the field to their camp), they heard a loud noise in the army of Duryodhana. Indeed the uproar that was heard consisted of the blare of conchs and the beat of cymbals and drums and Patahas and the clatter of car wheels, the neighing of steeds, the grunt of elephants, and the fierce clash of weapons. Penetrating into that force by the aid of his steeds possessing the fleetness of the wind, Krishna became filled with wonder upon beholding the army grinded by Pandya. Like Yama himself slaying creatures whose lives have run out. Pandya, that foremost of warriors skilled in shafts and weapons, was destroying crowds of foes by means of diverse kinds of shafts. Piercing the bodies of the elephants and steeds and men with sharp shafts, that foremost of smiters overthrew and deprived them of life. Cutting off with his own shafts the diverse weapons hurled at him by many foremost of foes, Pandya slew his enemies like Sakra (Indra) destroying the Danavas.

SECTION 20

"Dhritarashtra said, 'Thou didst mention to me before the name of Pandya, that hero of world-wide celebrity, but his feats, O Sanjaya, in battle have never been narrated by thee. Tell me today in detail of the prowess of that great hero, his skill, spirit, and energy, the measure of his might, and his pride.'

"Sanjaya said, 'Bhishma and Drona and Kripa and Drona's son and Karna and Arjuna and Janardana, those thorough masters of the science of weapons, are regarded by thee as the foremost of car-warriors. Know, however, that Pandya regarded himself superior to all these foremost of car-warriors in energy. Indeed he never regarded any one amongst the kings as equal to himself. He never admitted his equality with Karna and Bhishma. Nor did he admit within his heart that he was inferior in any respect to Vasudeva or Arjuna. Even such was Pandya, that foremost of kings, that first of wielder of weapons. Filled with rage like the Destroyer himself. Pandya at the time was slaughtering the army of Karna. That force, swelling with cars and steeds and teeming with foremost of foot-soldiers, struck by Pandya, began to turn round like the potter's wheel. Like the wind dispersing a mass of congregated clouds, Pandya, with his well shot arrows, began to disperse that force, destroying its steeds and drivers and standards and cars and causing its weapons and elephants to fall down. Like the splitter of mountains striking down mountains with his thunder, Pandya overthrew elephants with their riders, having previously cut down the standards and banners and weapons with which they were armed, as also the foot-soldiers that protected those beasts. And he cut down horses, and horsemen with their darts and lances and quivers. Mangling with his shafts the Pulindas, the Khasas, the Bahlikas, the Nishadas, the Andhakas, the Tanganas, the Southerners, and the Bhojas, all of whom, endued with great courage, were unyielding and obstinate in battle, and divesting them of their weapons and coats of mail, Pandya deprived them of their lives. Beholding Pandya destroying with his shafts in battle that host consisting of four kinds of forces, the son of Drona fearlessly proceeded towards that fearless warrior. Fearlessly addressing in sweet words that warrior who then seemed to dance on his car, Drona's son, that foremost of smiters, smiling the while, summoned him and said, "O king, O thou with eyes like the petals of the lotus, thy birth is noble and learning great. Of celebrated might and prowess, thou resemblest Indra himself. Stretching with thy two massive arms the bow held by thee and whose large string is attached to thy grasp, thou lookest beautiful like a mass of congregated clouds as thou pourest over thy foes thick showers of impetuous shafts. I do not see anybody save myself that can be a match for thee in battle. Alone thou crushest numerous cars and elephants and foot-soldiers and steeds, like the fearless lion of terrible might crushing herds of deer in the forest. Making the welkin and the Earth resound with the loud clatter of thy car-wheels thou lookest resplendent, O king, like a crop-destroying autumnal cloud of loud roars. Taking out of thy quiver and shooting thy keen shafts resembling snakes of virulent poison fight with myself only,

like (the asura) Andhaka fighting with the three-eyed deity." Thus addressed, Pandya answered, "So be it." Then Drona's son, telling him "Strike," assailed him with vigour. In return, Malayadhwaja pierced the son of Drona with a barbed arrow. Then Drona's son, that best of preceptors, smiling the while, struck Pandya with some fierce arrows, capable of penetrating into the very vitals and resembling flames of fire. Then Ashvatthama once more sped at his foe some other large arrows equipped with keen points and capable of piercing the very vitals, causing them to course through the welkin with the ten different kinds of motion. Pandya, however, with nine shafts of his cut off all those arrows of his antagonist. With four other shafts he afflicted the four steeds of his foe, at which they speedily expired. Having then, with his sharp shafts, cut off the arrows of Drona's son, Pandya then cut off the stretched bow-string of Ashvatthama, endued with the splendour of the sun. Then Drona's son, that slayer of foes, stringing his unstringed bow, and seeing that his men had meanwhile speedily yoked other excellent steeds unto his car, sped thousands of arrows (at his foe). By this, that regenerate one filled the entire welkin and the ten points of the compass with his arrows. Although knowing that those shafts of the high-souled son of Drona employed in shooting were really inexhaustible, yet Pandya, that bull among men, cut them all into pieces. The antagonist of Ashvatthama, carefully cutting off all those shafts shot by the latter, then slew with his own keen shafts the two protectors of the latter's car wheels in that encounter. Beholding the lightness of hand displayed by his foe. Drona's son, drawing his bow to a circle, began to shoot his arrows like a mass of clouds pouring torrents of rain. During that space of time, O sire, which consisted only of the eighth part of a day, the son of Drona shot as many arrows as were carried on eight carts each drawn by eight bullocks. Almost all those men that then beheld Ashvatthama, who at the time looked like the Destroyer himself filled with rage, or rather the Destroyer of the Destroyer, lost their senses. Like a mass of clouds at the close of summer drenching with torrents of rain, the Earth with her mountains and trees, the preceptor's son poured on that hostile force his arrowy shower. Baffling with the Vayavya weapon that unbearable shower of arrows shot by the Ashvatthama-cloud, the Pandya-wind, filled with joy, uttered loud roars. Then Drona's son cutting off the standard, smeared with sandalpaste and other perfumed unguents and bearing the device of the Malaya mountain on it, of the roaring Pandya, slew the four steeds of the latter. Slaying then his foe's driver with a single shaft, and cutting off with a crescent-shaped arrow the bow also of that warrior whose twang resembled the roar of the clouds. Ashvatthama cut off his enemy's car into minute fragments. Checking with the weapons those of his enemy, and cutting off all the weapons of the latter, Drona's son, although he obtained the opportunity to do his enemy the crowning evil, still slew him not, from desire of battling with him for some time more. Meanwhile Karna rushed against the large elephant force of the Pandavas and began to rout and destroy it. Depriving car-warriors of their cars, he struck elephants and steeds and human warriors, O Bharata, with innumerable straight shafts. That mighty bowman, the son of Drona, although he had made Pandya, that slayer of foes and foremost of car-warriors, carless, yet he did not slay him from desire of fight. At that time a huge riderless elephant with large tusks, well-equipped with all utensils of war, treading with speed, endued with great might, quick to proceed against any enemy, struck with Ashvatthama's shafts, advanced towards the direction of Pandya with great impetuosity, roaring against a hostile compeer. Beholding that prince of elephants, looking like a cloven mountain summit, Pandya, who was well acquainted with the method of fighting from the neck of an elephant, quickly ascended that beast like a lion springing with a loud roar to the top of a mountain summit. Then that lord of the prince of mountains, striking the elephant with the hook, and inspired with rage, and with that cool care for which he was distinguished in hurling weapons with great force, quickly sped a lance, bright as Surya's rays, at the preceptor's son and uttered a loud shout. Repeatedly shouting in joy, "Thou art slain, Thou art slain!" Pandya (with that lance) crushed to pieces the diadem of Drona's son adorned with foremost of jewels and diamonds of the first water and the very best kind of gold and excellent cloth and strings of pearls. That diadem possessed of the splendour of the Sun, the Moon, the planets, or the fire, in consequence of the violence of the stroke, fell down, split into fragments, like a mountain summit riven by Indra's thunder, falling down on the Earth with great noise. At this, Ashvatthama blazed up with exceeding rage like a prince of snakes struck with the foot, and took up four and ten shafts capable of inflicting great pain upon foes and each resembling the Destroyer's rod. With five of those shafts he cut off the four feet and the trunk of his adversary's elephant, and with three the two arms and the head of the king, and with six he slew the six mighty car-warriors, endued with great effulgence, that followed king Pandya. Those long and well-rounded arms of the king, smeared with excellent sandal-paste, and adorned with gold and pearls and gems and diamonds falling

upon the Earth, began to writhe like a couple of snakes slain by Garuda. That head also, graced with a face bright as the full Moon, having a prominent nose and a pair of large eyes, red as copper with rage, adorned with earrings, falling on the ground, looked resplendent like the Moon himself between two bright constellations. The elephant, thus cut off by that skilful warrior into six pieces with those five shafts and the king into four pieces with those three shafts lay divided in all into ten pieces that looked like the sacrificial butter distributed into ten portions intended for the ten deities. Having cut off numerous steeds and men and elephants into pieces and offered them as food into the Rakshasas, king Pandya was thus quieted by Drona's son with his shafts like a blazing fire in a crematorium, extinguished with water after it has received a libation in the shape of a lifeless body. Then like the chief of the celestials joyfully worshipping Vishnu after the subjugation of the Asura Vali, thy son, the king, accompanied by his brothers approaching the preceptor's son worshipped with great respect that warrior who is a complete master of the science of arms, after indeed, he had completed the task he had undertaken

SECTION 21

"Dhritarashtra said, 'When Pandya had been slain and when that foremost of heroes, viz., Karna was employed in routing and destroying the foe, what, O Sanjaya, did Arjuna do in battle? That son of Pandu is a hero, endued with great might, attentive to his duties, and a complete master of the science of arms. The high-souled Sankara himself hath made him invincible among all creatures. My greatest fears proceed from that Dhananjaya, that slayer of foes. Tell me, O Sanjaya, all that Partha achieved there on that occasion.'

"Sanjaya said, 'After Pandya's fall, Krishna quickly said unto Arjuna these beneficial words, "I do not behold the King. The other Pandayas also have retreated. If the Parthas had returned, the vast force of the enemy would have been broken. In fulfilment of purposes entertained by Ashvatthama, Karna is slaying the Srinjayas. A great carnage is being made (by that warrior) of steeds and car-warriors and elephants." Thus the heroic Vasudeva represented everything unto the diademdecked (Arjuna). Hearing of and beholding that great danger of his brother (Yudhishthira). Partha guickly addressed Krishna, saying, "Urge the steeds, O Hrishikesha." Then Hrishikesha proceeded on that irresistible car. The encounter then that once more took place became exceedingly fierce. The Kurus and the Pandavas once more fearlessly closed with each other, that is, the Parthas headed by Bhimasena and ourselves headed by the Suta's son. Then, O best of kings, there once more commenced a battle between Karna and the Pandavas that swelled the population of Yama's kingdom. With bows and arrows and spiked clubs and swords and lances and axes and short clubs and Bhushundis and darts and rapiers and battle-axes and maces and spears and polished Kuntas, and short shafts and hooks, the combatants quickly fell upon one another, desirous of taking one another's life. Filling the welkin, the cardinal points of the compass, the subsidiary ones, the firmament, and the Earth, with the whizz of arrows, the twang of bow-strings, the sound of palms, and the clatter of car-wheels, foes rushed upon foes. Gladdened by that loud noise, heroes, fought with heroes desirous of reaching the end of the hostilities. Loud became the noise caused by the sound of bow-strings and fences and bows, the grunt of elephants, and the shouts of foot-soldiers and falling men. Hearing the terrible whizz of arrows and the diverse shouts of brave warriors, the troops took fright, became pale, and fell down. Large numbers of those foes thus employed in shouting and shooting weapons, the heroic son of Adhiratha crushed with his arrows. With his shafts Karna then despatched to Yama's abode twenty car-warriors among the brave Pancala heroes, with their steeds, drivers, and standards. Then many foremost of warriors of the Pandava army, endued with great energy and quick in the use of weapons, speedily wheeling round, encompassed Karna on all sides. Karna agitated that hostile force with showers of weapons like the leader of an elephantine herd plunging into a lake adorned with lotuses and covered with swans. Penetrating into the midst of his foes. the son of Radha, shaking his best of bows, began to strike off and fell their heads with his sharp shafts. The shield and coats of mail of the warriors, cut off, fell down on the Earth. There was none amongst them that needed the touch of a second arrow of Karna's. Like a driver striking the steeds with the whip. Karna. with his shafts capable of crushing coats of mail and bodies and the life that quickened them, struck the fences (of his foes) perceivable only by their bow-strings. Like a lion grinding herds of deer, Karna speedily grinded all those Pandus and Srinjayas and Pancalas that came within range of his arrows. Then the chief of the Pancalas, and the sons of Draupadi, O sire, and the twins, and Yuyudhana, uniting together, proceeded against Karna. When those Kurus, and Pancalas and Pandus were thus engaged in battle, the other warriors, reckless of their very lives, began to strike at one another. Well-cased in armour and coats of mail and adorned with head-gears, combatants endued with great strength rushed at their foes, with maces and short clubs and spiked

bludgeons looking like uplifted rods of the Destroyer, and jumping, O sire, and challenging one another, uttered loud shouts. They struck one another, and fell down, assailed by one another with blood rising from their limbs and deprived of brains and eyes and weapons. Covered with weapons, some, as they lay there with faces beautiful as pomegranates, having teeth-adorned mouths filled with blood, seemed to be alive Others, in that vast ocean of battle, filled with rage mangled or cut or pierced or overthrew or lopped off or slew one another with battle-axes and short arrows and hooks and spears and lances. Slain by one another they fell down, covered with blood and deprived of life like sandal trees cut down with the axe falling down and shedding as they fall their cool blood-red juice. Cars destroyed by cars, elephants by elephants, men by men, and steeds by steeds, fell down in thousands. Standards, and heads, and umbrellas, and elephants, trunks, and human arms, cut off with razor-faced or broad-headed or crescent-shaped arrows, fell down on the Earth. Large numbers also of men, and elephants, and cars with steed yoked thereto, were crushed in that battle. Many brave warriors, slain by horsemen, fell down, and many tuskers, with their trunks cut off, and banners and standards (on their bodies), fell down like fallen mountains. Assailed by foot-soldiers, many elephants and cars, destroyed or in course of destruction, fell down on all sides. Horsemen, encountering foot-soldiers with activity, were slain by the latter. Similarly crowds of foot-soldiers, slain by horsemen, laid themselves down on the field. The faces and the limbs of those slain in that dreadful battle looked like crushed lotuses and faded floral wreaths. The beautiful forms of elephants and steeds and human beings, O king, then resembled cloths foul with dirt, and became exceedingly repulsive to look at."

SECTION 22

"Sanjaya said, 'Many elephant-warriors riding on their beasts, urged by thy son, proceeded against Dhrishtadyumna, filled with rage and desirous of compassing his destruction. Many foremost of combatants skilled in elephant-fight, belonging to the Easterners, the Southerners, the Angas, the Vangas, the Pundras, the Magadhas, the Tamraliptakas, the Mekalas, the Koshalas, the Madras, the Dasharnas, the Nishadas uniting with the Kalingas, O Bharata, and showering shafts and lances and arrows like pouring clouds, drenched the Pancala force therewith in that battle. Prishata's son covered with his arrows and shafts those (foe-crushing) elephants urged forward by their riders with heels and toes and hooks. Each of those beasts that were huge as hills, the Pancala hero pierced with ten, eight, or six whetted shafts, O Bharata, Beholding the prince of the Pancalas shrouded by those elephants like the Sun by the clouds, the Pandus and the Pancalas proceeded towards him (for his rescue) uttering loud roars and armed with sharp weapons. Pouring their weapons upon those elephants, those warriors began to dance the dance of heroes, aided by the music of their bow-strings and the sound of their palms, and urged by heroes beating the time. Then Nakula and Sahadeva, and the sons of Draupadi, and the Prabhadrakas, and Satyaki, and Shikhandi, and Chekitana endued with great energy,--all those heroes-drenched those elephants from every side with their weapons, like the clouds drenching the hills with their showers. Those furious elephants, urged on by mleccha warriors dragging down with their trunks men and steeds and cars, crushed them with their feet. And some they pierced with the points of their tusks, and some they raised aloft and dashed down on the ground; others taken aloft on the tusks of those huge beasts, fell down inspiring spectators with fear. Then Satyaki, piercing the vitals of the elephant belonging to the king of the Vangas staying before him, with a long shaft endued with great impetuosity, caused it to fall down on the field of battle. Then Satyaki pierced with another long shaft the chest of the rider whom he could not hitherto touch, just as the latter was about to jump from the back of his beast. Thus struck by Satwata, he fell down on the Earth.

"Meanwhile Sahadeva, with three shafts shot with great care, struck the elephant of Pundra, as it advanced against him like a moving mountain, depriving it of its standard and driver and armour and life. Having thus cut off that elephant, Sahadeva proceeded against the chief of the Angas.

"Nakula, however, causing Sahadeva to desist, himself afflicted the ruler of the Angas with three long shafts, each resembling the rod of Yama, and his foe's elephant with a hundred arrows. Then the ruler of the Angas hurled at Nakula eight hundred lances bright as the rays of the Sun. Each of these Nakula cut off into three fragments. The son of Pandu then cut off the head of his antagonist with a crescentshaped arrow. At this that mleccha king, deprived of life, fell down with the animal he rode. Upon the fall of the prince of the Angas who was well-skilled in elephant-lore, the elephantmen of the Angas, filled with rage, proceeded with speed against Nakula, on their elephants decked with banners that waved in the air, possessing excellent mouths, adorned with housings of gold, and looking like blazing mountains, from desire of crushing him to pieces. And many Mekalas and Utkalas, and Kalingas, and Nishadas, and Tamraliptakas, also advanced against Nakula, showering their shafts and lances, desirous of slaying him. Then the Pandus, the Pancalas, and the Somakas, filled with rage, rushed with speed for the rescue of Nakula shrouded by those warriors like the Sun by the clouds. Then occurred a fierce battle between those carwarriors and elephant-men, the former showering their arrows and shafts the latter their lances by thousands. The frontal globes and other limbs and the tusks and adornments of the elephants, exceedingly pierced with shafts, were split and mangled. Then Sahadeva, with four and sixty impetuous arrows, quickly slew eight of those huge elephants which fell down with their riders. And Nakula also, that delighter of his race, bending his excellent bow with great vigour, with many straight shafts, slew many elephants. Then the Pancala prince, and the grandson of Sini (Satvaki) and the sons of Draupadi and the Prabhadrakas, and Shikhandi, drenched those huge elephants with showers of shafts. Then in consequence of those rain-charged clouds constituted by the Pandava warriors, those hills constituted by the elephants of the foe, fell, struck down by torrents of rain formed by their numerous shafts, like real mountains struck down with a thunder-storm. Those leaders of the Pandava car-warriors then, thus slaving those elephants of thine cast their eyes on the hostile army, which, as it fled away at that time resembled a river whose continents had been washed away. Those warriors of Pandu's son, having thus agitated that army of thine, agitated it once more, and then rushed against Karna.'

SECTION 23

'Sanjaya said, 'While Sahadeva, filled with rage, was thus blasting thy host, Duhshasana, O great king, proceeded against him, the brother against the brother. Beholding those two engaged in dreadful combat, all the great car-warriors uttered leonine shouts and waved their garments. Then, O Bharata, the mighty son of Pandu was struck in the chest with three arrows by thy angry son armed with bow. Then Sahadeva, O king, having first pierced thy son with an arrow, pierced him again with seventy arrows, and then his driver with three. Then Duhshasana, O monarch, having cut off Sahadeva's bow in that great battle, pierced Sahadeva himself with three and seventy arrows in the arms and the chest. Then Sahadeva filled with rage, took up a sword, in that dreadful conflict, and whirling, hurled it quickly towards the car of thy son. Cutting off Duhshasana's bow with string and arrow fixed on it, that large sword fell down on the Earth like a snake from the firmament. Then the valiant Sahadeva taking up another bow, shot a deadly shaft at Duhshasana. The Kuru warrior, however, with his keen-edged sword, cut off into two fragments that shaft, bright as the rod of Death, as it coursed towards him. Then whirling that sharp sword, Duhshasana quickly hurled it in that battle as his foe. Meanwhile that valiant warrior took up another bow with a shaft. Sahadeva, however, with the greatest ease, cut off, with his keen shafts, that sword as it coursed towards him, and caused it to fall down in that battle. Then O Bharata, thy son in that dreadful battle, quickly sped four and sixty shafts at the car of Sahadeva. Sahadeva, however, O king, cut off every one of those numerous arrows as they coursed with great impetuosity towards him, with five shafts of his. Checking then those mighty shafts sped by thy son, Sahadeva, in that battle, sped a large number of arrows at his foe. Cutting off each of those shafts with three shafts of his, thy son uttered a loud shout, making the whole Earth resound with it. Then Duhshasana, O king, having pierced Sahadeva in that battle, struck the latter's driver with nine arrows. The valiant Sahadeva then, O monarch, filled with rage, fixed on his bow-string a terrible shaft resembling the Destroyer himself and forcibly drawing the bow, he sped that shaft at thy son. Piercing with great speed through his strong armour and body, that shaft entered the Earth, O king, like a snake penetrating into an ant-hill. Then thy son, that great car-warrior, swooned away, O king. Beholding him deprived of his senses, his driver quickly took away the car, himself forcibly struck all the while with keen arrows. Having vanquished the Kuru warrior thus, the son of Pandu, beholding Duryodhana's division, began to crush it on all sides. Indeed, O king, as a man excited with wrath crushes swarm of ants, even so, O Bharata did that son of Pandu begin to crush the Kaurava host."

SECTION 24

"Sanjaya said, 'While Nakula was employed in destroying and routing the Kaurava divisions in battle with great force, Vikartana's son Karna, filled with rage, checked him, O king. Then Nakula smiling the while, addressed Karna, and said, 'After a long time, through the favour of the gods, I am seen by thee, and thou also, O wretch, dost become the object of my sight. Thou art the root of all these evils, this hostility, this quarrel. It is through thy faults that the Kauravas are being thinned, encountering one another. Slaying thee in battle today, I will regard myself as one that has achieved his object, and the fever of my heart will be dispelled." Thus addressed by Nakula, the Suta's son said unto him the following words befitting a prince and a bowman in particular, "Strike me, O hero. We desire to witness thy

warrior, thou shouldst then boast. O sire, they that are heroes fight in battle to the best of their powers, without indulging in brag. Fight now with me to the best of thy might. I will quell thy pride." Having said these words the Suta's son quickly struck the son of Pandu and pierced him, in that encounter, with three and seventy shafts. Then Nakula, O Bharata, thus pierced by the Suta's son, pierced the latter in return with eighty shafts resembling snakes of virulent poison Then Karna, that great bowman, cutting off his antagonist's bow with a number of arrows winged with gold and whetted on stone, afflicted him with thirty arrows. Those arrows, piercing through his armour drank his blood in that battle, like the Nagas of virulent poison drinking water after having pierced through the Earth. Then Nakula, taking up another formidable bow whose back was decked with gold, pierced Karna with twenty arrows and his driver with three. Then, O monarch, that slayer of hostile heroes, viz., Nakula, filled with rage, cut off Karna's bow with a razor-headed shaft of great keenness. Smiling the while, the heroic son of Pandu then struck the bowless Karna, that foremost of car-warriors, with three hundred arrows. Beholding Karna thus afflicted, O sire, by the son of Pandu, all the carwarriors there, with the gods (in the welkin), were filled with great wonder. Then Vikartana's son Karna taking up another bow, struck Nakula with five arrows in the shoulder-joint. With those arrows sticking to him here, the son of Madri looked resplendent like the Sun with his own rays while shedding his light on the Earth. Then Nakula piercing Karna with seven shafts, once more, O sire, cut off one of the horns of Karna's bow. Then Karna, taking up in that battle a tougher bow, filled the welkin on every side of Nakula with his arrows. The mighty car-warrior, Nakula, however, thus suddenly shrouded with the arrows shot from Karna's bow quickly cut off all those shafts with shafts of his own. Then was seen overspread in the welkin a vast number of arrows like to the spectacle presented by the sky when it is filled with myriads of roving fireflies. Indeed, the sky shrouded with those hundreds of arrows shot (by both the warriors) looked, O monarch, as if it was covered with flights of locusts. Those arrows, decked with gold, issuing repeatedly in continuous lines, looked beautiful like rows of cranes while flying through the welkin. When the sky was thus covered with showers of arrows and the sun himself hid from the view, no creature ranging the air could descend on the Earth. When all sides were thus covered with showers of arrows, those two high-souled warriors looked resplendent like two Suns risen at the end of the Yuga. Slaughtered with the shafts issuing from Karna's bow the Somakas. O monarch. greatly afflicted and feeling much pain, began to breathe their last. Similarly, thy warriors, struck with the shafts of Nakula, dispersed on all sides, O king, like clouds tossed by the wind The two armies thus slaughtered by those two warriors with their mighty celestial shafts, retreated from the range of those arrows and stood as spectators of the encounter. When both the armies were driven off by means of the shafts of Karna and Nakula, those two high-souled warriors began to pierce each other with showers of shafts. Displaying their celestial weapons on the field of battle, they quickly shrouded each other, each desirous of compassing the destruction of the other. The shafts shot by Nakula, dressed with Kanka and peacock feathers, shrouding the Suta's son, seemed to stay in the welkin. Similarly, the shafts sped by the Suta's son in that dreadful battle, shrouding the son of Pandu, seemed to stay in the welkin. Shrouded within arrowy chambers, both the warriors became invisible, like the Sun and the Moon, O king, hidden by the clouds. Then Karna, filled with rage and assuming a terrible aspect in the battle, covered the son of Pandu with showers of arrows from every side. Completely covered. O monarch, by the Suta's son, the son of Pandu felt no pain like the Maker of day when covered by the clouds. The son of Adhiratha then, smiling the while, sped arrowy lines, O sire, in hundreds and thousands, in that battle. With those shafts of the high-souled Karna, an extensive shade seemed to rest on the field of battle. Indeed, with those excellent shafts constantly issuing out (of his bow), a shade was caused there like that formed by the clouds. Then Karna, O monarch, cutting off the bow of the high-souled Nakula, felled the latter's driver from the car-niche with the greatest ease. With four keen shafts, next, he quickly despatched the four steeds of Nakula, O Bharata, to the abode of Yama. With his shafts, he also cut off into minute fragments that excellent car of his antagonist as also his standard and the protectors of his carwheels, and mace, and sword, and shield decked with a hundred moons, and other utensils and equipments of battle. Then Nakula, steedless and carless and armourless, O monarch, quickly alighting from his car, stood, armed with a spiked bludgeon. Even that terrible bludgeon, so uplifted by the son of Pandu, the Suta's son, O king, cut off with many keen arrows capable of bearing a great strain. Beholding his adversary weaponless. Karna began to strike him with many straight shafts, but took care not to afflict him greatly. Thus struck in that battle by that mighty warrior accomplished in weapons, Nakula, O king, fled away precipitately in great affliction. Laughing repeatedly, the son of Radha pursued

firmament when within a circular halo of light, or a white cloud girdled round by Indra's bow. Then Karna, addressing him, said, "The words thou hadst uttered were futile. Canst thou utter them now once more in joy, repeatedly struck as thou art by me? Do not, O son of Pandu, fight again with those amongst the Kurus that are possessed of greater might. O child, fight with them that are thy equals. Do not, O son of Pandu, feel any shame for it. Return home, O son of Madri, or go thither where Krishna and Phalguna are." Having addressed him thus he abandoned him then. Acquainted with morality as the brave Karna was, he did not then slav Nakula who was already within the jaws of death. Recollecting the words of Kunti, O king, Karna let Nakula go. The son of Pandu, thus let off, O king, by that bowman, Suta's son, proceeded towards Yudhishthira's car in great shame. Scorched by the Suta's son, he then ascended his brother's car, and burning with grief he continued to sigh like a snake kept within a jar. Meanwhile Karna, having vanquished Nakula, quickly proceeded against the Pancalas, riding on that car of his which bore many gorgeous pennons and whose steeds were as white as the Moon. There, O monarch, a great uproar arose among the Pandavas when they saw the leader of the Kaurava army proceeding towards the Pancala car-throngs. The Suta's son, O monarch, made a great massacre there at that hour when the Sun had reached the meridian, that puissant warrior careering all the while with the activity of a wheel. We beheld many Pancala car-warriors borne away from the battle on their steedless and driverless cars with broken wheels and broken axles and with standards and pennons also that were broken and torn, O sire. And many elephants were seen to wander there in all directions (with limbs scorched by arrows) like individuals of their species in the wide forest with limbs scorched and burned in a forest conflagration. Others with their frontal globes split open, or bathed in blood, or with trunks lopped off, or with their armour cut down, or their tails lopped off, fell down, struck by the high-souled Karna, like straggling clouds. Other elephants, frightened by the shafts and lances of Radha's son proceeded against Radha's son himself like insects towards a blazing fire. Other huge elephants were seen striking against one another and shedding blood from various limbs like mountains with rillets running down their breasts. Steeds of the foremost breed, divested of breast-plates and their ornaments of silver and brass and gold, destitute of trappings and bridle-bits and yak-tails and saddle-cloths with quivers fallen off from their backs and with their heroic riders, -- ornaments of battle, --slain, were seen wandering here and there on the field. Pierced and cut with lances and scimitars and swords, O Bharata, we beheld many a horseman adorned with armour and head-gear, slain or in course of being slain or trembling with fear, and deprived. O Bharata, of diverse limbs. Cars also, decked with gold, and unto which were yoked steeds of great fleetness, were seen by us dragged with exceeding speed hither and thither, their riders having been slain. Some of these had their axles and poles broken, and some, O Bharata, had their wheels broken; and some were without banners and standards, and some were divested of their shafts. Many car-warriors also were seen there, by us, O monarch, wandering all around, deprived of their cars and scorched with the shafts of the Suta's son. And some destitute of weapons and some with weapons still in their arms were seen lying lifeless on the field in large numbers. And many elephants also were seen by us, wandering in all directions, studded with clusters of stars, adorned with rows of beautiful bells, and decked with variegated banners of diverse hues. Heads and arms and chests and other limbs, cut off with shafts sped from Karna's bow, were beheld by us lying around. A great and fierce calamity overtook the warriors (of the Pandava army) as they fought with whetted arrows, and mangled as they were with the shafts of Karna. The Srinjayas, slaughtered in that battle by the Suta's son, blindly proceeded against the latter's self like insects rushing upon a blazing fire. Indeed, as that mighty car-warrior was engaged in scorching the Pandava divisions. the kshatriyas avoided him, regarding him to be the blazing Yuga fire. Those heroic and mighty car-warriors of the Pancala that survived the slaughter fled away. The brave Karna, however, pursued those broken and retreating warriors from behind, shooting his shafts at them. Endued with great energy, he pursued those combatants divested of armour and destitute of standards. Indeed, the Suta's son, possessed of great might, continued to scorch them with his shafts, like the dispeller of darkness scorching all creatures when he attains to the meridian."

SECTION 25

"Sanjaya said, 'Against Yuyutsu who was employed in routing the vast army of thy son, Uluka proceeded with speed saying "Wait, Wait." Then Yuyutsu, O king, with a winged arrow of keen edge struck Uluka with great force, like (Indra himself striking) a mountain with the thunderbolt. Filled with rage at this, Uluka, in that battle, cut off thy son's bow

with a razor-headed arrow and struck thy son himself with a barbed shaft. Casting off that broken bow. Yuvutsu, with eves red in wrath, took up another formidable bow endued with greater impetus. The prince then, O bull of Bharata's race, pierced Uluka with sixty arrows. Piercing next the driver of Uluka, Yuyutsu struck Uluka once more. Then Uluka, filled with rage pierced Yuyutsu with twenty shafts adorned with gold, and then cut off his standard made of gold. That lofty and gorgeous standard made of gold, O king, thus cut off (by Uluka), fell down in front of Yuyutsu's car. Beholding his standard cut off, Yuyutsu, deprived of his senses by wrath, struck Uluka with five shafts in the centre of the chest. Then Uluka, O sire, in that battle, cut off, with a broad-headed arrow steeped in oil, the head of his antagonist's driver, O best of the Bharatas. Slaving next his four steeds he struck Yuyutsu himself with five arrows. Deeply struck by the strong Uluka, Yuyutsu proceeded to another car. Having vanquished him in battle, O king, Uluka proceeded quickly towards the Pancalas and the Srinjayas and began to slaughter them with sharp shafts. Thy son Srutakarman, O monarch, within half the time taken up by a wink of the eye, fearlessly made Satanika steedless and driverless and carless. The mighty carwarrior Satanika, however, staying on his steedless car, O sire, hurled a mace, filled with rage, at thy son. That mace, reducing thy son's car with its steeds and driver into fragments, fell down upon the Earth with great speed, and pierced it through. Then those two heroes, both enhancers of the glory of the Kurus, deprived of their cars, retreated from the encounter, glaring at each other. Then thy son, overcome with fear, mounted upon the car of Vivingsu, while Satanika quickly got upon the car of Prativindhya. Shakuni, filled with rage, pierced Sutasoma with many keen shafts, but failed to make the latter tremble like a torrent of water failing to produce any impression upon a mountain. Beholding that great enemy of his father, Sutasoma covered Shakuni, O Bharata, with many thousands of arrows. Shakuni, however, that warrior of sure aim and conversant with all methods of warfare, actuated by desire of battle, quickly cut off all those shafts with his own winged arrows. Having checked those shafts with his own keen arrows in battle, Shakuni, filled with rage, struck Sutasoma with three arrows. Thy brother-in-law then. O monarch, with his arrows cut off into minute fragments the steeds, the standard, and the driver of his adversary, at which all the spectators uttered a loud shout. Deprived of his steed and car, and having his standard cut off, O sire, the great bowman (Sutasoma), jumping down from his car, stood on the Earth, having taken up a good bow. And he shot a large number of arrows equipped with golden wings and whetted on stone, and shrouded therewith the car of thy brother-in law in that battle. The son of Subala, however, beholding those showers of arrows that resembled a flight of locusts, coming towards his car, did not tremble. On the other hand, that illustrious warrior crushed all those arrows with arrows of his own. The warriors that were present there, as also the Siddhas in the firmament, were highly pleased at sight of that wonderful and incredible feat of Sutasoma, inasmuch as he contended on foot with Shakuni staying in his car. Then Shakuni, with a number of broad-headed shafts of great impetuosity, keen and perfectly straight, cut off, O king, the bow of Sutasoma as also all his quivers. Bowless, and carless, Sutasoma then, uplifting a scimitar of the hue of the blue lotus and equipped with an ivory handle, uttered a loud shout. That scimitar of the intelligent Sutasoma of the hue of the clear sky, as it was whirled by that hero, was regarded by Shakuni to be as fatal as the rod of Death. Armed with that scimitar he suddenly began to career in circles over the arena, displaying, O monarch, the fourteen different kinds of manoeuvres, endued as he was with skill and might. Indeed, he displayed in that battle all those motions such as wheeling about and whirling on high, and making side-thrusts and jumping forward and leaping on high and running above and rushing forward and rushing upwards. The valiant son of Subala then sped a number of arrows at his foe, but the latter quickly cut them off with that excellent scimitar of his as they coursed towards him. Filled with rage (at this), the son of Subala, O king, once more sped at Sutasoma a number of shafts that resembled snakes of virulent poison. Aided by his skill and might, Sutasoma cut off even these with his scimitar, displaying his great activity, and possessed as he was of prowess equal to that of Garuda himself. With a razor-headed arrow of great sharpness, Shakuni then, O king, cut off that bright scimitar of his adversary as the latter careered in circles before him. Thus cut off, (half of) that large scimitar suddenly fell down on the Earth, while half of it, O Bharata, continued in the grasp of Sutasoma. Seeing his sword cut off, the mighty car-warrior Sutasoma retreated six steps and then hurled that half (of the scimitar) which he had in his grasp at his foe. The fragment decked with gold and gems, cutting off the bow, with string, of the illustrious Shakuni, quickly fell down on the Earth. Then Sutasoma went to the great car of Srutakirti. Subala's son also, taking up another formidable and invincible bow, proceeded towards the Pandava army, slaying large numbers of foes (on the way). Beholding the son of Subala careering fearlessly in battle, a loud uproar, O king,

arose among the Pandavas in that part of the army. People witnessed those large and proud divisions bristling with arms, routed by the illustrious son of Subala. Even as the chief of the celestials crushed the Daitya army, the son of Subala destroyed that army of the Pandavas."

SECTION 26

"Sanjaya said, 'Kripa, O king, resisted Dhrishtadyumna in battle, like a Sarabha in the forest resisting a proud lion. Checked by the mighty son of Gautama, Prishata's son, O Bharata, could not advance even one step. Beholding Gautama's car in front of Dhrishtadyumna's, all creatures were inspired with fright and regarded the latter's destruction to be at hand. Car-warriors and horsemen, becoming very cheerless, said, "Without doubt, this foremost of men, Sharadvata's son of mighty energy and great intelligence and versed in celestial weapon, is filled with rage at the death of Drona. Will Dhrishtadyumna today escape from the hands of Gautama? Will this vast army escape today this great danger? Will not this brahmana slay all of us together? The form that he has assumed today, even like that of the Destroyer himself. shows that he will today act after the manner of Drona himself. The preceptor Gautama, endued with great lightness of hands, is ever victorious in battle. Possessing a knowledge of weapons, he is endued with great energy and filled with rage. Diverse speeches like these, uttered by the warriors of both the armies were, O monarch, heard there as those two heroes encountered each other. Drawing deep breath in rage, Sharadvata's son Kripa, O king, began to afflict the son of Prishata in all his vital limbs while the latter stood inactive. Struck in that battle by the illustrious Gautama, Dhrishtadyumna, greatly stupefied, knew not what to do. His driver then, addressing him said, "It is not all right with thee, O son of Prishata. Never before have I seen such a calamity overtake thee in battle. It is a lucky chance, it seems, that these shafts, capable of penetrating the very vitals, sped by that foremost of brahmanas aiming at thy vital limbs, are not striking thee. I will presently cause the car to turn back, like the current of a river dashed back by the sea. I think that brahmana, by whom thy prowess hath been annihilated, is incapable of being slain by thee." Thus addressed, Dhrishtadyumna, O king, slowly said, "My mind becometh stupefied, O sire, and perspiration covereth my limbs. My body trembles and my hair stands on end. Avoiding that brahmana in battle, proceed slowly to where Arjuna is, O charioteer; arrived at the presence of either Arjuna or Bhimasena, prosperity may be mine. Even this is my certain conviction." Then, O monarch, the charioteer, urging the steeds, proceeded to the spot where the mighty bowman Bhimasena was battling with thy troops. Beholding the car, O sire, of Dhrishtadyumna speedily moving away from that spot, Gautama followed it, shooting hundreds of shafts. And that chastiser of foes also repeatedly blew his conch. Indeed, he routed the son of Prishata like Indra routing the Danava Namuci

'The invincible Shikhandi, the cause of Bhishma's death, was in that battle, resisted by Hridika's son who smiled repeatedly as he fought with the former. Shikhandi, however, encountering the mighty car-warrior of the Hridikas, struck him with five keen and broad-headed shafts at the shoulderjoint. Then the mighty car-warrior Kritavarma filled with rage, pierced his foe with sixty winged arrows. With a single arrow then, he cut off his bow, laughing the while. The mighty son of Drupada, filled with wrath, took up another bow, and addressing the son of Hridika, said, "Wait, Wait.' Then, O monarch, Shikhandi sped at his foe ninety shafts of great impetuosity, all equipped with golden wings. Those shafts, however, all recoiled from Kritavarma's armour. Seeing those shafts recoil and scattered on the surface of the Earth, Shikhandi cut off Kritavarma's bow with a keen razorheaded arrow. Filled with wrath he struck the bowless son of Hridika, who then resembled a hornless bull, in the arms and the chest, with eighty arrows. Filled with rage but torn and mangled with shafts, Kritavarma vomited blood through his limbs like a jar disgorging the water with which it is filled. Bathed in blood, the Bhoja king looked beautiful like a mountain, O king, streaked with streams of liquefied red chalk after a shower. The puissant Kritavarma then, taking up another bow with a string and an arrow fixed thereon, struck Shikhandi in his shoulder-joint. With those shafts sticking to his shoulder-joint, Shikhandi looked resplendent like a lordly tree with its spreading branches and twigs. Having pierced each other, the two combatants were bathed in blood, and resembled a couple of bulls that have gored each other with their horns Carefully exerting themselves to slay each other, those two mighty car-warriors moved in a 1,000 circles with their respective cars on that arena. Then Kritavarma, O king, in that encounter, pierced the son of Prishata with seventy shafts all of which were equipped with wings of gold and whetted on stone. The ruler of the Bhojas then, that foremost of smiters, sped with great activity a terrible and fatal shaft at his foe. Struck therewith, Shikhandi quickly swooned away. Overcome with stupefaction, he supported himself by seizing his flag-staff. The driver then of that foremost of car-warriors speedily bore him away from the fight. Scorched with the shaft of Hridika's son he drew breath upon breath repeatedly. After the defeat of the heroic son of Drupada, O lord, the Pandava army, slaughtered on all sides, fled away from the field."

SECTION 27 "Sanjaya said, 'The white steeded (Arjuna) also, O monarch,

routed thy force even as the winds, approaching a heap of cotton, scatters it on all sides. Against him rushed the Trigartas, the Sivis, the Kauravas, the Salwas, the samsaptakas, and that force which consisted of the Narayanas. And Satyasena and Candradeva, and Mitradeva and Satrunjaya, and Susruta's son, and Citrasena, and Mitravarman, O Bharata, and the king of the Trigartas surrounded by his brothers and by his sons that were all mighty bowmen accomplished in diverse weapons, suddenly advanced, shooting and scattering showers of shafts in that battle, against Arjuna, like a fierce current of water towards the ocean. Those warriors in hundreds of thousands, approaching Arjuna, seemed to melt away like snakes at sight of Garuda. Though slaughtered in battle, they did not still leave the son of Pandu like insects, O monarch, never receding from a blazing fire. Satyasena, in that encounter, pierced that son of Pandu with three arrows, and Mitradeva pierced him with three and sixty, and Candradeva with seven. And Mitravarman pierced him with three and seventy arrows, and Susruta's son with seven. And Satrunjaya pierced him with twenty, and Susharma with nine. Thus pierced in that encounter by many, Arjuna pierced all those kings in return. Indeed, piercing the son of Susruta with seven arrows, he pierced Satyasena with three, Satrunjaya with twenty and Candradeva with eight, Mitradeva with a hundred, Srutasena with three, Mitravarman with nine, and Susharma with eight. Then slaving king Satrunjava with a number of arrows whetted on stone, he smote off from his trunk, the head, decked with headgear, of Susruta's son. Without any delay he then, with a number of other shafts, despatched Candradeva to the abode of Yama. As regards the other mighty carwarriors vigorously contending with him, he checked each of them with five arrows. Then Satyasena filled with rage, hurled a formidable lance in that battle aiming at Krishna and uttered a leonine roar. That ironmouthed lance having a golden shaft, piercing through the left arm of the high-souled Madhava, penetrated into the Earth. Madhava being thus pierced with that lance in great battle the goad and the reins, O king, fell down from his hands. Beholding Vasudeva's limb nierced through Pritha's son Dhananiava mustered all his wrath and addressing Vasudeva said, "O mighty-armed one. bear the car to Satyasena, O puissant one, so that I may, with keen shafts, despatch him to Yama's abode." The illustrious Keshava then, quickly taking up the goad and the reins, caused the steeds to bear the car to the front of Satyasena's vehicle. Beholding the Ruler of the Universe pierced, Pritha's son Dhananjaya, that mighty car-warrior, checking Satyasena with some keen arrows, cut off with a number of broadheaded shafts of great sharpness, the large head of that king decked with earrings, from off his trunk at the head of the army. Having thus cut off Satyasena's head, he then despatched Citravarman with a number of keen shafts, and then the latter's driver, O sire, with a keen calf-toothed arrow. Filled with rage, the mighty Partha then, with hundreds of shafts, felled the samsaptakas in hundreds and thousands. Then, O king, with a razor-headed arrow equipped with wings of silver, that mighty car-warrior cut off the head of the illustrious Mitrasena. Filled with rage he then struck Susharma in the shoulder-joint. Then all the samsaptakas, filled with wrath, encompassed Dhananjaya on all sides and began to afflict him with showers of weapons and make all the points of the compass resound with their shouts. Afflicted by them thus, the mighty car-warrior Jishnu, of immeasurable soul, endued with prowess resembling that of Sakra himself, invoked the Aindra weapon. From that weapon, thousands of shafts, O king, began to issue continually. Then O king, a loud din was heard of falling cars with standards and quivers and vokes, and axles and wheels and traces with chords, of bottoms of cars and wooden fences around them, of arrows and steeds and spears and swords, and maces and spiked clubs and darts and lances and axes, and Sataghnis equipped with wheels and arrows. Thighs and necklaces and Angadas and Keyuras, O sire, and garlands and cuirasses and coats of mail, O Bharata, and umbrellas and fans and heads decked with diadems lay on the battle-field. Heads adorned with earrings and beautiful eyes, and each resembling the full moon, looked, as they lay on the field, like stars in the firmament. Adorned with sandal-paste, beautiful garlands of flowers and excellent robes, many were the bodies of slain warriors that were seen to lie on the ground. The field of battle, terrible as it was, looked like the welkin teeming with vapoury forms. With the slain princes and kshatriyas of great might and fallen elephants and steeds, the Earth became impassable in that battle as if she were strewn with hills. There was no path on the field for the wheels of the illustrious Pandava's car, engaged as he was in continually slaying his foes and striking

field, that stood full in front of other elephants had their bodies exceedingly pierced and torn. Many elephants were deeply wounded with spears and lances and darts in their cheeks and frontal globes and parts between their tusks. Exceedingly afflicted by fierce car-warriors and horsemen stationed on their flanks, many elephants, ripped open, fell down on the Earth. In that dreadful battle many horsemen on their steeds, striking foot-soldiers with their lances, pinned

down elephants and steeds with his broad-headed shafts. It seemed. O sire, that the wheels of his car stopped in fright at the sight of his own self careering in that battle through that bloody mire. His steeds, however, endued with the speed of the mind or the wind, dragged with great efforts and labour those wheels that had refused to move. Thus slaughtered by Pandu's son armed with the bow, that host fled away almost entirely, without leaving even a remnant, O Bharata, contending with the foe. Having vanquished large numbers of the samsaptakas in battle, Pritha's son Jishnu looked resplendent, like a blazing fire without smoke."

SECTION 28 "Sanjaya said, 'King Duryodhana, O monarch, himself fearlessly received Yudhishthira, as the latter was engaged in shooting large numbers of shafts. The royal Yudhishthira the Just, speedily piercing thy son, that mighty car-warrior, as the latter was rushing towards him with impetuosity, addressed him, saying, "Wait, Wait." Duryodhana, however, pierced Yudhishthira, in return, with nine keen arrows, and filled with great wrath, struck Yudhishthira's driver also with a broad-headed shaft. Then king Yudhishthira sped at Duryodhana three and ten arrows equipped with wings of gold and whetted on stone. With four shafts that mighty carwarrior then slew the four steeds of his foe, and with the fifth he cut off from his trunk the head of Duryodhana's driver. With the sixth arrow he felled the (Kuru) king's standard on the Earth, with the seventh his bow, and with the eighth his scimitar. And then with five more shafts king Yudhishthira the Just deeply afflicted the Kuru monarch. Thy son, then, alighting from that steedless car, stood on the Earth in imminent danger. Beholding him in that situation of great peril, Karna and Drona's son and Kripa and others rushed suddenly towards the spot, desirous of rescuing the king. Then the (other) sons of Pandu, surrounding Yudhishthira, all proceeded to the encounter, upon which, O king, a fierce battle was fought. Thousands of trumpets then were blown in that great engagement, and a confused din of myriad voices arose there, O king. There where the Pancalas engaged the Kauravas, in battle, men closed with men, and elephants with foremost of elephants. And car-warriors closed with carwarriors, and horse with horse. And the various couples of battling men and animals, of great prowess and armed with diverse kinds of weapons and possessed of great skill presented a beautiful sight, O king, over the field. All those heroes endued with great impetuosity and desirous of compassing the destruction of one another, fought beautifully and with great activity and skill. Observing the (sanctioned) practices of warriors, they slew one another in battle. None of them fought from behind others. For only a very short time that battle presented a beautiful aspect. Soon it became an encounter of mad men, in which the combatants showed no regard for one another. The car-warrior, approaching the elephant, pierced the latter with keen shafts and despatched it to Yama's presence by means of straight arrows. Elephants, approaching steeds, dragged down many of them in that battle, and tore them (with their tusks) most fiercely in diverse places. Large numbers of horsemen also, encompassing many foremost of steeds, made a loud noise with their palms, and closed with them. And those horsemen slew those steeds as they ran hither and thither, as also many huge elephants as these wandered over the field, from behind and the flanks. Infuriate elephants, O king, routing large numbers of steeds, slew them with their tusks or crushed them with great force. Some elephants, filled with wrath pierced with their tusks horses with horsemen. Others seizing such with great force hurled them to the ground with violence. Many elephants, struck by foot-soldiers availing of the proper opportunities, uttered terrible cries of pain and fled away on all sides. Among the foot-soldiers that fled away in that great battle throwing down their ornaments, there were many that were quickly encompassed on the field. Elephant-warriors, riding on huge elephants, understanding indications of victory, wheeled their beasts and causing them to seize those beautiful ornaments, made the beasts to pierce them with their tusks. Other foot-soldiers endued with great impetuosity and fierce might, surrounding those elephant-warriors thus engaged in those spots began to slay them. Others in that great battle, thrown aloft into the air by elephants with their trunks, were pierced by those trained beasts with the points of their tusks as they fell down. Others, suddenly seized by other elephants, were deprived of life with their tusks. Others, borne away from their own divisions into the midst of others, were, O king, mangled by huge elephants which rolled them repeatedly on the ground. Others, whirled on high like fans, were slain in that battle. Others, hither and thither on the

them down to the Earth or crushed them with great force. Some elephants, approaching mail-clad car-warriors, O sire, raised them aloft from their vehicles and hurled them down with great force upon the Earth in that fierce and awful fight. Some huge elephants slain by means of cloth-yard shafts, fell down on the Earth like mountain summits riven by thunder. Combatants, encountering combatants, began to strike each other with their fists, or seizing each other by the hair, began to drag and throw down and mangle each other. Others, stretching their arms and throwing down their foes on the Earth, placed their feet on their chests and with great activity cut off their heads. Some combatant, O king, struck with his feet some foe that was dead, and some, O king, struck off with his sword, the head of a falling foe, and some thrust his weapon into the body of a living foe. A fierce battle took place there, O Bharata, in which the combatants struck one another with fists or seized one another's hair or wrestled with one another with bare arms. In many instances, combatants, using diverse kinds of weapons, took the lives of combatants engaged with others and, therefore, unperceived by them. During the progress of that general engagement when all the combatants were mangled in battle, hundreds and thousands of headless trunks stood up on the field. Weapons and coats of mail, drenched with gore, looked resplendent, like cloths dyed with gorgeous red. Even thus occurred that fierce battle marked by the awful clash of weapons. Like the mad and roaring current of the Ganga it seemed to fill the whole universe with its uproar. Afflicted with shafts, the warriors failed to distinguish friends from foes. Solicitous of victory, the kings fought on because they fought that fight they should. The warriors slew both friends and foes, with whom they came in contact. The combatants of both the armies were deprived of reason by the heroes of both the armies assailing them with fury. With broken cars, O monarch, the fallen elephants, and steeds lying on the ground. and men laid low, the Earth, miry with gore and flesh, and covered with streams of blood, soon became impassable, Karna slaughtered the Pancalas while Dhananjaya slaughtered the Trigartas. And Bhimasena, O king, slaughtered the Kurus and all the elephant divisions of the latter. Even thus occurred that destruction of troops of both the Kurus and the Pandavas, both parties having been actuated by the desire of winning great fame, at that hour when the Sun had passed the meridian."

SECTION 29

"Dhritarashtra said, 'I have heard from thee, O Sanjaya, of many poignant and unbearable griefs as also of the losses sustained by my sons. From what thou hast said unto me, from the manner in which the battle has been fought, it is my certain conviction, O Suta, that the Kauravas are no more. Duryodhana was made carless in that dreadful battle. How did Dharma's son (then) fight, and how did the royal Duryodhana also fight in return? How also occurred that battle which was fought in the afternoon? Tell me all this in detail, for thou art skilled in narration, O Sanjava.'

"Sanjaya said, 'When the troops of both armies were engaged in battle, according to their respective divisions, thy son Duryodhana, O king, riding on another car and filled with rage like a snake of virulent poison, beholding king Yudhishthira the Just, quickly addressed his own driver, O Bharata, saying, "Proceed, proceed, quickly take me there, O driver, where the royal son of Pandu, clad in mail shineth under yon umbrella held over his head." Thus urged by the king, the driver, in that battle, quickly urged his royal master's goodly car towards the face of Yudhishthira. At this, Yudhishthira also, filled with rage and looking like an infuriate elephant, urged his own driver saying, "Proceed to where Suyodhana is." Then those two heroes and brothers and foremost of car-warriors encountered each other. Both endued with great energy, both filled with wrath, both difficult of defeat in battle, approaching each other, those two great bowmen began to mangle each other with their arrows in that battle. Then king Duryodhana, in that encounter, O sire, with a broad-headed arrow whetted on stone, cut in twain the bow of the virtuous monarch. Filled with rage, Yudhishthira could not brook that insult. Casting aside his broken bow, with eyes red in wrath, Dharma's son took up another bow at the head of his forces, and then cut off Duryodhana's standard and bow. Duryodhana then, taking up another bow, pierced the son of Pandu. Filled with rage. they continued to shoot showers of shafts at each other. Desirous of vanquishing each other, they resembled a pair of angry lions. They struck each other in that battle like a couple of roaring bulls. Those mighty car-warriors continued to career, expecting to find each other's lapses. Then wounded with shafts sped from bows drawn to their fullest stretch the two warriors, O king, looked resplendent like flowering Kinsukas. They then, O king, repeatedly uttered leonine roars Those two rulers of men, in that dreadful battle, also made loud sounds with their palms and caused their bows to twang loudly. And they blew their conchs too with great force. And they afflicted each other very much. Then king Yudhishthira, filled with rage, struck thy son in the chest with three

irresistible shafts endued with force of thunder. Him, however, thy royal son quickly pierced, in return, with five keen shafts winged with gold and whetted on stone. Then king Duryodhana, O Bharata, hurled a dart capable of slaying everybody, exceedingly keen, and resembling a large blazing brand. As it advanced, king Yudhishthira the Just, with sharp shafts, speedily cut it off into three fragments, and then pierced Duryodhana also with five arrows. Equipped with golden staff, and producing a loud whizz, that dart then fell down, and while falling, looked resplendent like a large brand with blazing flames. Beholding the dart baffled, thy son, O monarch, struck Yudhishthira with nine sharp and keenpointed arrows. Pierced deeply by his mighty foe, that scorcher of foes quickly took up an arrow for aiming it at Duryodhana. The mighty Yudhishthira then placed that arrow on his bow-string. Filled with rage and possessed of great valour, the son of Pandu then shot it at his foe. That arrow, striking thy son, that mighty car-warrior, stupefied him and then (passing through his body) entered the Earth. Then Duryodhana, filled with wrath, uplifting a mace of great impetuosity, rushed at king Yudhishthira the Just, for ending the hostilities (that raged between the Kurus and the Pandus). Beholding him armed with that uplifted mace and resembling Yama himself with his bludgeon, king Yudhishthira the Just hurled at thy son a mighty dart blazing with splendour, endued with great impetuosity, and looking like a large blazing brand. Deeply pierced in the chest by that dart as he stood on his car, the Kuru prince, deeply pained, fell down and swooned away. Then Bhima, recollecting his own vow, addressed Yudhishthira, saying, "This one should not be slain by thee, O king." At this Yudhishthira abstained from giving his foe the finishing blow. At that time Kritavarma, quickly advancing, came upon thy royal son then sunk in an ocean of calamity. Bhima then, taking up a mace adorned with gold and flaxen chords, rushed impetuously towards Kritavarma in that battle. Thus occurred the battle between thy troops and the foe on that afternoon, O monarch, every one of the combatants being inspired with the desire of victory.'

SECTION 30

"Sanjaya said, 'Placing Karna at their van, thy warriors, difficult of defeat in fight, returned and fought (with the foe) a battle that resembled that between the gods and the Asuras. Excited by the loud uproar made by elephants and men and cars and steeds and conchs, elephant-men and car-warriors and foot-soldiers and horsemen, in large numbers, filled with wrath advanced against the foe and slew the latter with strokes of diverse kinds of weapons. Elephants and cars, steeds and men, in that dreadful battle were destroyed by brave warriors with sharp battle axes and swords and axes and shafts of diverse kinds and by means also of their animals. Strewn with human heads that were adorned with white teeth and fair faces and beautiful eyes and goodly noses, and graced with beautiful diadems and earrings, and everyone of which resembled the lotus, the Sun, or the Moon, the Earth looked exceedingly resplendent. Elephants and men and steeds, by thousands, were slain with hundreds of spiked clubs and short bludgeons and darts and lances and hooks and Bhusundis and maces. The blood that fell formed a river like currents on the field. In consequence of those car-warriors and men and steeds and elephants slain by the foe, and lying with ghostly features and gaping wounds, the field of battle looked like the domains of the king of the dead at the time of universal dissolution. Then, O god among men, thy troops, and those bulls amongst the Kurus, viz., thy sons resembling the children of the celestials, with a host of warriors of immeasurable might at their van, all proceeded against Satyaki, that bull of Sini's race. Thereupon that host, teeming with many foremost of men and steeds and cars and elephants. producing an uproar loud as that of the vast deep, and resembling the army of the Asuras or that of the celestials, shone with fierce beauty. Then the son of Surya, resembling the chief of the celestials himself in prowess and like unto the younger brother of Indra, struck that foremost one of Sini's race with shafts whose splendour resembled the rays of the Sun. That bull of Sini's race also, in that battle, then quickly shrouded that foremost of men, with his car and steeds and driver, with diverse kinds of shafts terrible as the poison of the snake. Then many Atirathas belonging to thy army, accompanied by elephants and cars and foot-soldiers, quickly approached that bull among car-warriors, viz., Vasusena, when they beheld the latter deeply afflicted with the shafts of that foremost hero of Sini's race. That force, however, vast as the ocean, assailed by foes possessed of great quickness viz., the Pandava warriors headed by the sons of Drupada, fled away from the field. At that time a great carnage occurred of men and cars and steeds and elephants. Then those two foremost of men. viz.. Arjuna and Keshava, having said their daily prayer and duly worshipped the lord Bhava, quickly rushed against thy troops, resolved to slay those foes of theirs. Their foes (i.e., the Kurus) cast their eyes cheerlessly on that car whose rattle resembled the roar of the clouds and whose banners waved beautifully in the air and which had white

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6033 steeds voked unto it and which was coming towards them. Then Arjuna, bending Gandiva and as if dancing on his car, filled the welkin and all the points of the compass, cardinal and subsidiary, with showers of shafts, not leaving the smallest space empty. Like the tempest destroying the clouds, the son of Pandu destroyed with his arrows many cars looking like celestial vehicles, that were well-adorned, and equipped with weapons and standards, along with their drivers. Many elephants also, with the men that guided them, adorned with truimphal banners and weapons, and many horsemen with horses, and many foot-soldiers also, Arjuna despatched with his arrows to Yama's abode. Then Duryodhana singly proceeded against that mighty car-warrior who was angry and irresistible and resembled a veritable Yama, striking him with his straight shafts. Ariuna, cutting off his adversary's bow and driver and steeds and standard with seven shafts, next cut off his umbrella with one arrow. Obtaining then an opportunity, he sped at Duryodhana an excellent shaft, capable of taking the life of the person struck. Drona's son, however, cut off that shaft into seven fragments. Cutting off then the bow of Drona's son and slaying the four steeds of the latter with his arrow, the son of Pandu next cut off the formidable bow of Kripa too. Then cutting off the bow of Hridika's son, he felled the latter's standard and steeds. Then cutting off the bow of Duhshasana, he proceeded against the son of Radha. At this, Karna, leaving Satyaki quickly pierced Ariuna with three arrows and Krishna with twenty, and Partha again repeatedly. Although many were the arrows that he shot while slaving his foes in that battle, like Indra himself inspired with wrath, Karna yet felt no fatigue. Meanwhile Satyaki, coming up, pierced Karna with nine and ninety fierce arrows, and once more with a hundred. Then all the foremost heroes among the Parthas began to afflict Karna. Yudhamanyu and Shikhandi and the sons of Draupadi and the Prabhadrakas, and Uttamauja and Yuvutsu and the twins and Dhrishtadyumna, and the divisions of the Cedis and the Karushas and the Matsyas and Kaikeyas, and the mighty Chekitana, and king Yudhishthira of excellent vows, all these, accompanied by cars and steeds and elephants, and footsoldiers of fierce prowess, encompassed Karna on all sides in that battle, and showered upon him diverse kinds of weapons. addressing him in harsh words and resolved to compass his destruction. Cutting off that shower of weapons with his sharp shafts, Karna dispersed his assailants by the power of his weapons like the wind breaking down the trees that stand on its way. Filled with wrath, Karna was seen to destroy carwarriors, and elephants with their riders, and horses with horse-men and large hands of foot-soldiers. Slaughtered by the energy of Karna's weapons, almost the whole of that force of the Pandavas, deprived of weapons, and with limbs mangled and torn, retired from the field. Then Arjuna, smiling the while, baffled with his own weapons the weapons of Karna and covered the welkin, the Earth, and all the points of the compass with dense shower of arrows. The shafts of Ariuna fell like heavy clubs and spiked bludgeons. And some amongst them fell like Sataghnis and some fell like fierce thunderbolts. Slaughtered therewith, the Kaurava force consisting of infantry and horse and cars and elephants, shutting its eyes, uttered loud wails of woe and wandered senselessly. Many were the steeds and men and elephants that perished on that occasion. Many, again, struck with shafts and deeply afflicted fled away in fear.

Whilst thy warriors were thus engaged in battle from desire of victory, the Sun approaching the Setting Mountain, entered it. In consequence of the darkness, O king, but especially owing to the dust, we could not notice anything favourable or unfavourable. The mighty bowmen (amongst the Kauravas), fearing a night-battle, O Bharata, then retired from the field, accompanied by all their combatants. Upon the retirement of the Kauravas, O king, at the close of the day, the Parthas, cheerful at having obtained the victory, also retired to their own encampment, jeering at their enemies by producing diverse kinds of sounds with their musical instruments, and applauding Acyuta and Arjuna. After those heroes had thus withdrawn the army, all the troops and all the kings uttered benediction upon the Pandavas. The withdrawal having been made, those sinless men, the Pandavas, became very glad, and proceeding to their tents rested there for the night. Then rakshasas and pishacas, and carnivorous beasts, in large numbers came to that awful field of battle resembling the sporting ground of Rudra himself.'

SECTION 31

"Dhritarashtra said, 'It seems that Arjuna slew all of you at his will. Indeed, the Destroyer himself could not escape him in battle, if Arjuna took up arms against Him. Single-handed, Partha ravished Bhadra, and single-handed, he gratified Agni. Single-handed, he subjugated the whole Earth, and made all the kings pay tribute. Single-handed, with his celestial bow he slew the Nivatakavachas. Single-handed, he contended in battle with Mahadeva who stood before him in the guise of a hunter. Single-handed, he protected the Bharatas, and singlehanded, he gratified Bhava. Single-handed, were vanquished by him all the kings of the Earth endued with fierce prowess. The Kurus cannot be blamed. On the other hand, they deserve praise (for having fought with such a warrior). Tell me now what they did. Tell me also, O Suta, what Duryodhana did after that.'

"Sanjaya said, 'Struck and wounded and overthrown from their vehicles and divested of armour and deprived of weapons and their beasts slain, with plaintive voices and burning with grief and vanquished by their foes, the vain Kauravas, entering their tents once more took counsel of one another. They then looked like snakes deprived of fangs and poison trod upon by others. Unto them, Karna, sighing like an angry snake, squeezing his hands, and eyeing thy son, said, "Arjuna is always careful, firm, possessed of skill, and endued with intelligence. Again, when the time comes, Vasudeva awakes him (to what should be done). Today, by that sudden shower of weapons we were deceived by him. Tomorrow, however, O lord of Earth, I will frustrate all his purposes." Thus addressed by Karna, Duryodhana said, "So be it," and then granted permission to those foremost of kings to retire. Bidden by the king, all those rulers proceeded to their respective tents. Having passed the night happily, they cheerfully went out for battle (the next day). They then beheld an invincible array formed by king Yudhishthira the Just, that foremost one of Kuru race, with great care, and according to the sanction of Brihaspati and Usanas. Then that slayer of foes, Duryodhana, called to mind the heroic Karna, that counteractor of foes, that warrior with neck like that of a bull, equal to Purandara himself in battle, the Maruts in might, and Kartavirva in energy. Indeed, the heart of the king turned towards Karna. And the hearts of all the troops also turned to that hero, that Suta's son, that mighty bowman, as one's heart turns to a friend in a situation of great danger.

"Dhritarashtra said, 'What did Duryodhana next do, O Suta, when the hearts of all of you turned towards Vikarna's son Karna? Did my troops cast their eyes on Radha's son like persons afflicted with cold turning their gaze towards the Sun? Upon the recommencement of the battle after the withdrawal of the troops, how, O Sanjaya, did Vikarna's son Karna fight? How also did all the Pandavas fight with the Suta's son? The mighty-armed Karna would, single-handed, slay the Parthas with the Srinjayas. The might of Karna's arms in battle equals that of Sakra or Vishnu. His weapons are fierce, and the prowess also of that high-souled one is fierce. Relying upon Karna, king Duryodhana had set his heart on battle. Beholding Duryodhana deeply afflicted by the son of Pandu, and seeing also the sons of Pandu displaying great prowess, what did that mighty car-warrior, viz., Karna, do? Alas, the foolish Duryodhana, relying on Karna, hopeth to vanquish the Parthas with their sons and Keshava in battle! Alas, it is a matter of great grief that Karna could not, with his strength, overcome the sons of Pandu in fight! Without doubt, Destiny is supreme. Alas, the terrible end of that gambling match hath now come! Alas, these heartrending sorrows, due to Duryodhana's acts, many in number and like unto terrible darts, are now being borne by, me, O Sanjaya! O sire, Subala's son used to be then regarded as a politic person. Karna also is always exceedingly attached to king Duryodhana. Alas, when such is the case, O Sanjaya, why have I then to hear of the frequent defeats and deaths of my sons? There is no one that can resist the Pandavas in battle. They penetrate into my army like a man into the midst of helpless women. Destiny, indeed, is supreme.

'Sanjaya said, 'O king, think now of all those wrongful acts of thine like that match at dice and the others--acts that have passed away from the subjects of thought with man. One should not, however, reflect on bygone acts. One may be ruined by such reflection. That result (which thou hadst expected) is now much removed from the point of fruition, since, although possessed of knowledge, thou didst not reflect on the propriety or impropriety of thy acts then. Many a time wert thou, O king, counselled against warring with the Pandavas. Thou didst not, however, O monarch, accept those counsels, from folly. Diverse sinful acts of a grave nature were perpetrated by thee against the sons of Pandu. For those acts this awful slaughter of kings hath now come. All that, however, is now past. Do not grieve, O bull of Bharata's race O thou of unfading glory, listen now to the details of the awful carnage that has occurred.

"When the night dawned, Karna repaired to king Duryodhana. Approaching the king, the mighty-armed hero said, "I shall, O king, engage in battle today the illustrious son of Pandu. Either I will slav that hero today, or he will slay me. In consequence of the diverse things both myself and Partha had to do, O Bharata, an encounter, O king, could not hitherto take place between myself and Arjuna! Listen now, O monarch, to these words of mine, spoken according to my wisdom. Without slaying Partha in battle I will not come back, O Bharata. Since this army of ours hath been deprived of its foremost warriors and since I will stand in battle Partha will advance against me, especially because I am destitute of the dart Sakra gave me. Therefore, O ruler of men, listen now to what is beneficial. The energy of my celestial weapons is equal to the energy of Arjuna's weapons. In counteracting the feats of powerful foes, in lightness of hands,

in range of the arrows shot, in skill, and in hitting the mark, Savyasaci is never my equal. In physical strength, in courage, in knowledge of (weapons), in prowess, O Bharata, in aiming, Savyasaci is never my equal. My bow, called Vijaya, is the foremost of all weapons (of its kind). Desirous of doing what was agreeable (to Indra), it was made by Vishakarman (the celestial artificer) for Indra. With that bow, O king, Indra had vanquished the Daityas. At its twang the Daityas beheld the ten points to be empty. That bow, respected by all, Sakra gave to Bhrigu's son (Rama). That celestial and foremost of bows Bhrigu's son gave to me. With that bow I will contend in battle with the mighty-armed Arjuna, that foremost of victorious warriors, like Indra fighting with the assembled Daityas. That formidable bow, the gift of Rama, is superior to Gandiva. It was with that bow that the Earth was subjugated thrice seven times (by Bhrigu's son). With that bow given to me by Rama I will contend in battle with the son of Pandu. I will, O Duryodhana, gladden thee today with thy friends, by slaying in battle that hero, viz., Arjuna, that foremost of conquerors. The whole Earth with her mountains and forest and islands, without a heroic warrior (to oppose thy wish), will, O king, become thine today, over which thyself with thy sons and grandsons will reign supreme. Today there is nothing that is incapable of being achieved by me, especially when the object is to do what is agreeable to thee, even as success is incapable of being missed by an ascetic zealously devoted to virtue and having his soul under control. Ariuna will not be able to bear me in battle, even as a tree in contact with fire is incapable of bearing that element. I must, however, declare in what respect I am inferior to Arjuna. The string of his bow is celestial, and the two large quivers of his are inexhaustible. His driver is Govinda. I have none like him. His is that celestial and foremost of bows, called Gandiva, which is irrefragible in battle. I also have that excellent, celestial, and formidable bow called Vijava. In respect of our bows, therefore, O king, I am superior to Ariuna, Listen now to those matters in which the heroic son of Pandu is superior to me. The holder of the reins (of his steeds) is he of Dasharha's race who is adored by all the worlds. His celestial car decked with gold, given unto him by Agni, is impenetrable in every part, and his steeds also, O hero, are endued with the speed of the mind. His celestial standard, bearing the blazing Ape, is exceedingly wonderful. Again, Krishna, who is Creator of the universe, protects that car. Though inferior to Arjuna in respect of these things, I still desire to fight with him. This Shalya, however, the ornament of assemblies, is equal to Saurin. If he becomes my driver, victory will certainly be thine. Let Shalva, therefore, who is incapable of being resisted by foes be the driver of my car. Let a large number of carts bear my long shafts and those that are winged with vulturine feathers. Let a number of foremost cars, O monarch, with excellent steeds yoked unto them, always follow me, O bull of Bharata's race. By these arrangements I will, as regards the qualities mentioned, be superior to Arjuna. Shalva is superior to Krishna, and I am superior to Arjuna. As that slaver of foes, viz., he of Dasharha's race, is acquainted with horselore, even so is that mighty car-warrior, viz., Shalya acquainted with horselore. There is none equal to the chief of the Madras in might of arms. As there is none equal to myself in weapons, so there is none equal to Shalya in knowledge of steeds. So circumstanced, I will become superior to Partha. Against my car, the very gods with Vasava at their head will not dare advance. All these being attended to, when I take my stand on my car, I will become superior to Arjuna in the attributes of warrior and will then, O best of the Kurus, vanquish Phalguna. I desire, O monarch, all this to be done by thee. O scorcher of foes. Let these wishes of mine be accomplished. Let no time be suffered to elapse. If all this be accomplished, the most effectual aid will be rendered to me on every desirable point. Thou wilt then see, O Bharata, what I will achieve in battle. I will by every means vanquish the sons of Pandu in battle when they will approach me. The very gods and Asuras are not able to advance against me in battle. What need be said then of the sons of Pandu that are of human origin?'

"Sanjaya continued, 'Thus addressed by that ornament of battle, viz., Karna, thy son, worshipping the son of Radha, answered him, with a glad heart, saying, "Accomplish that, O Karna, which thou thinkest. Equipped with goodly quivers and steeds, such cars shall follow thee in battle. Let as many cars as thou wishest bear thy long shafts and arrows equipped with vulturine feathers. Ourselves, as also all the kings, O Karna will, follow thee in battle.'"

"Sanjaya continued, 'Having said these words, thy royal son, endued with great prowess, approached the ruler of the Madras and addressed him in the following words.""

SECTION 32

"Sanjaya said, 'Thy son then, O monarch, humbly approaching that mighty car-warrior, viz., the ruler of the Madras, addressed him, from affection, in these words, "O thou of true vows, O thou of great good fortune, O enhancer of the sorrows of foes, O ruler of the Madras, O hero in battle, O thou that inspirest hostile troops with fear, thou hast heard,

O foremost of speakers, how, for the sake of Karna who spoke unto me, I myself am desirous of soliciting thee among all these lions of kings. O thou of incomparable prowess, O king of the Madras, for the destruction of the foe, I solicit thee today, with humility and bow of the head. Therefore, for the destruction of Partha and for my good, it behoveth thee, O foremost of car-warriors, to accept, from love, the office of charioteer. With thee for his driver, the son of Radha will subjugate my foes. There is none else for holding the reins of Karna's steeds, except thee, O thou of great good fortune, thou that art the equal of Vasudeva in battle. Protect Karna then by every means like Brahma protecting Maheswara. Even as he of Vrishni's race protects by every means the son of Pandu in all dangers, do thou, O chief of the Madras, protect the son of Radha today. Bhishma, and Drona, and Kripa, and thyself and the valiant ruler of the Bhojas, and Shakuni the son of Subala, and Drona's son and myself, constituted the chief strength of our army. Even thus, O lord of Earth, we had divided amongst ourselves the hostile army into portion for the share of each. The share that had been allotted to Bhishma is now no more as also that which had been allotted to the high-souled Drona. Going even beyond their allotted shares. those two slew my foes. Those two tigers among men, however, were old, and both of them have been slain deceitfully. Having achieved the most difficult feats, both of them, O sinless one, have departed hence to heaven. Similarly, many other tigers among men, of our army, slain by foes in battle, have ascended to heaven, casting off their lives and having made great exertions to the best of their powers. This my host, therefore, O king, the greater portion of which has been slaughtered, has been reduced to this state by the Parthas who were at first fewer than us. What should be done for the present? Do that now, O lord of Earth, by which the mighty and the highsouled sons of Kunti, of prowess incapable of being baffled, may be prevented from exterminating the remnant of my host. O lord, the Pandavas have in battle slain the bravest warriors of this my force. The mighty-armed Karna alone is devoted to our good, as also thyself, O tiger among men, that art the foremost of car-warriors in the whole world. O Shalya, Karna wishes to contend in battle today with Arjuna. On him, O ruler of the Madras, my hopes of victory are great. There is none else in the world (save thee) that can make so good a holder of the reins for Karna. As Krishna is the foremost of all holders of reins for Partha in battle, even so, O king, be thou the foremost of all holders of reins for Karna's car. Accompanied and protected, O sire, by him in battle, the feats that Partha achieve are all before thee. Formerly, Arjuna had never slain his foes in battle in such a way. Now however, his prowess has become great, united as he is with Krishna. Day after day, O ruler of the Madras, this vast Dhritarashtra force is seen to be routed by Partha because he is united with Krishna. A portion remains of the share allotted to Karna and thyself, O thou of great splendour. Bear that share with Karna, and destroy it unitedly in battle. Even as Surya, uniting with Aruna, destroys the darkness, do thou, uniting with Karna, slay Partha in battle. Let the mighty carwarriors (of the enemy), fly away, beholding in battle those two warriors endued with the effulgence of the morning sun, viz., Karna and Shalya, resembling two Suns risen above the horizon. Even as darkness is destroyed. O sire, at the sight of Surva and Aruna, even so let the Kauntevas (Pandavas) with the Pancalas and the Srinjayas perish beholding thee and Karna. Karna is the foremost of car-warriors, and thou art the foremost of drivers. In the clash of battle, again there is none equal to thee. As he of Vrishni's race protects the son of Pandu under all circumstances, even so let thyself protect Vikarna's son Karna in battle. With thee as his driver, Karna will become invincible, O king, in battle even with the gods having Sakra at their head! What then need be said about the

Pandavas? Do not doubt my words.'" "Sanjaya continued, 'Hearing these words of Duryodhana, Shalya, became filled with rage. Contracting his brow into three lines, and waving his arms repeatedly, and rolling his large eyes red in wrath, that warrior of massive arms proud of his lineage and wealth and knowledge and strength, said these words:

"Shalya said "Thou insultest me, O son of Gandhari, or without doubt suspectest me, since thou solicitest me, without hesitation, saying, 'Act thou as a driver.' Regarding Karna to be superior to ourselves, thou applaudest him thus. I, however, do not regard the son of Radha as my equal in battle. Assign to me a much greater share. O lord of Earth. Destroying that in battle, I will return to the place I come from. Or, if thou wishest, I will, O delighter of the Kurus, contend, singlehanded, with the enemy. While engaged in consuming the foe, behold thou my prowess today. Brooding upon an insult, O thou of Kuru's race, a person like ourselves never engageth in my task. Do not have thy doubts about me. Never shouldst thou humiliate me in battle. Behold these two massive arms of mine, strong as the thunder. Behold also my excellent bow, and these shafts that resemble snakes of virulent poison. Behold my car, unto which are yoked excellent steeds endued with the speed of the wind. Behold also, O son of Gandhari, my mace decked with gold and twined with hempen chords.

Filled with wrath, I can split the very Earth, scatter the mountains, and dry up the oceans, with my own energy, O king. Knowing me, O monarch, to be so capable, of afflicting the foe, why dost thou appoint me to the office of driver in battle for such a low-born person as Adhiratha's son? It behoveth thee not, O king of kings, to set me to such mean tasks! Being so superior, I cannot make up my mind to obey the commands of a sinful person. He that causeth a superior person arrived of his own will and obedient from love, to yield to a sinful wight, certainly incurreth the sin of confusing the superior with the inferior. Brahman created the brahmanas from his mouth, and the kshatriyas from his arms. He created the Vaishyas from his thighs and the Shudras from his feet. In consequence of the intermixture of those four orders. O Bharata, from those four have sprung particular classes, viz., those born of men of superior classes wedding women of classes inferior to themselves, and vice versa. The kshatriyas have been described to be protectors (of the other classes) acquirers of wealth and givers of the same. The brahmanas have been established on the Earth for the sake of favouring its people by assisting at sacrifices, by teaching and acceptance of pure gifts. Agriculture and tending of cattle and gift are the occupations of the Vaishyas according to the scriptures. Shudras have been ordained to be the servants of the brahmanas, the kshatriyas, and the vaishyas. Similarly, the Sutas are the servants of kshatriyas, and not latter the servants of the former. Listen to these my words, O sinless one As regards myself. I am one whose coronal locks have undergone the sacred bath. I am born in a race of royal sages. I am reckoned a great car-warrior. I deserve the worship and the praises that bards and eulogists render and sing. Being all this, O slayer of hostile troops, I cannot go to the extent of acting as the driver of the Suta's son in battle. I will never fight, undergoing an act of humiliation. I ask thy permission, O son of Gandhari, for returning home.

'Sanjaya continued, 'Having said these words that tiger among men and ornament of assemblies, viz., Shalya, filled with rage stood up quickly and endeavoured to get away from that concourse of kings. Thy son, however, from affection and great regard, held the king, and addressed him in these sweet and conciliatory words, that were capable of accomplishing every object, "Without doubt, O Shalva, it is even so as thou hast said. But I have a certain purpose in view. Listen to it, O ruler of men, Karna is not superior to thee, nor do I suspect thee, O king. The royal chief of the Madras will never do that which is false. Those foremost of men that were thy ancestors always told the truth. I think it is for this that thou art called Artavani (the descendant of those that had truth for their refuge). And since, O giver of honours, thou art like a barbed arrow to thy foes, therefore art thou called by the name of Shalya on earth. O thou that makest large present (to brahmanas) at sacrifices, do thou accomplish all that which, O virtuous one, thou hadst previously said thou wouldst accomplish. Neither the son of Radha nor myself am superior to thee in valour that I would select thee as the driver of those foremost of steeds (that are voked unto Karna's car). As, however, O sire, Karna is superior to Dhananjaya in regard to many qualities, even so doth the world regard thee to be superior to Vasudeva. Karna is certainly superior to Partha in the matter of weapons, O bull among men. Thou too art superior to Krishna in knowledge of steeds and might. Without doubt O ruler of the Madras, thy knowledge of horse is double that which the high-souled Vasudeva hath.

"'Shalya said, "Since, O son of Gandhari, thou describest me, O thou of Kuru's race, in the midst of all these troops, to be superior to Devaki's son, I am gratified with thee. I will become the driver of Radha's son of great fame while he will be engaged in battle with the foremost one of Pandu's sons, as thou solicitest me. Let this, however, O hero, be my understanding with Vikartana's son that I will in his presence utter whatever speeches I desire.'"

"Sanjaya continued, 'O king, thy son, with Karna then, O Bharata, answered the prince of the Madras, O best of Bharata's race, saying, "So be it."""

SECTION 33

'Duryodhana said, "Listen, once more, O ruler of the Madras, to what I will say unto thee, about what happened, O lord, in the battle between the gods and the Asuras in days of yore. The great rishi Markandeya narrated it to my sire. I will now recite it without leaving out anything, O best of royal sages. Listen to that account confidingly and without mistrusting it at all. Between the gods and the Asuras, each desirous of vanquishing the other, there happened a great battle, O king, which had Taraka for its evil (root). It hath been heard by us that the Daityas were defeated by the gods. Upon the defeat of the Daityas, the three sons of Taraka, named Tarakaksha. Kamalaksha and Vidyunmalin, O king, practising the austerest penances, lived in the observance of high vows. By those penances they emaciated their bodies, O scorcher of foes. In consequence of their self-restraint, their penances, their vows and contemplation, the boongiving Grandsire became gratified with them and gave them boons. Unitedly they solicited the Grandsire of all the worlds, O king,

Creatures of all times. The divine Lord and Master of all the worlds said unto them, 'There is nothing like immunity from death at the hands of all creatures. Therefore, ye Asuras, abstain from such a prayer. Solicit some other boon that may seem desirable to you.' When all of them, O king, having settled it amongst themselves after long and repeated conferences, bowed to the great Master of all the worlds and said these words, 'O god, O Grandsire, give us this boon. Residing in three cities, we will rove over this Earth, with thy grace ever before us. After a 1,000 years then, we will come together, and our three cities also, O sinless one, will become united into one. That foremost one amongst the gods who will, with one shaft, pierce those three cities united into one, will, O lord, be the cause of our destruction.' Saying unto them, 'Let it be so,' that god ascended to heaven. Those Asuras then, filled with joy at having obtained those boons and having settled it among themselves about the construction of the three cities, selected for the purpose the great Asura Maya, the celestial artificer, knowing no fatigue or decay, and worshipped by all the daityas and danavas. Then Maya, of great intelligence, by the aid of his own ascetic merit, constructed three cities, one of which was of gold, another of silver, and the third of black iron. The golden city was set in heaven, the silver city in the welkin, and the iron city was set on the Earth, all in such a way as to revolve in a circle. O lord of Earth. Each of those cities measured a hundred vojanas in breadth and a hundred in length. And they consisted of houses and mansions and lofty walls and porches. And though teeming with lordly palaces close to each other, yet the streets were wide and spacious. And they were adorned with diverse mansions and gate-ways. Each of those cities, again, O monarch, had a separate king. The beautiful city of gold belonged to the illustrious Tarakaksha: the silver city to Kamalaksha, and the iron one to Vidyunmalin. Those three Daitya kings, soon assailing the three worlds with their energy, continued to dwell and reign, and began to say, 'Who is he called the Creator?' Unto those foremost of Danavas having no heroes equal to them, came from every side millions upon millions, of proud and flesheating Danavas who had before been defeated by the celestials. and who now settled in the three cities, desirous of great prosperity. Unto all of them thus united, Maya became the supplier of every thing they wanted. Relying upon him, all of them resided there, in perfect fearlessness. Whoever amongst those residing in the triple city wished for any object in his heart had his wish fulfilled by Maya aided by the latter's powers of illusion. Tarakaksha had a heroic and mighty son named Hari. He underwent the austerest of penances, upon which the Grandsire became gratified with him. When the god was gratified, Hari solicited a boon of him, saying, 'Let a lake start into existence in our city, such that persons, slain by means of weapons, may, when thrown into it, come out with life, and with redoubled strength.' Obtaining this boon, the heroic Hari, son of Tarakaksha, created a lake, O lord, in his city, that was capable of reviving the dead. In whatever form and whatever guise a Daitya might have been slain, if thrown into that lake, he was restored to life, in the self-same form and guise. Obtaining alive the slain among them, the Daityas began to afflict the three worlds. Crowned with success by means of austere penances, those enhancers of the fears of the gods sustained, O king, no diminution in battle. Stupefied then by covetousness and folly, and deprived of their senses, all of them began to shamelessly exterminate the cities and towns established all over the universe. Filled with pride at the boons they had received, and driving before them, at all times and from all places, the gods with their attendants, they roamed at will over celestial forests and other realms dear to the denizens of heaven and the delightful and sacred asylums of rishis. And the wicked Danavas ceased to show any respect for anybody. While the worlds were thus afflicted, Sakra, surrounded by the Maruts, battled against the three cities by hurling his thunder upon them from every side. When, however, Purandra failed to pierce those cities made impenetrable, O king, by the Creator with his boons, the chief of celestials, filled with fear, and leaving those cities, repaired with those very gods to that chastiser of foes, viz., the Grandsire, for representing unto him the oppressions committed by the Asuras. Representing everything and bowing with their heads unto him, they asked the divine Grandsire the means by which the triple city could be destroyed. The illustrious Deity, hearing the words of Indra, told the gods, 'He that is an offender against you offends against me also. The Asuras are all of wicked souls and always hate the gods. They that give pain to you always offend against me. I am impartial to all creatures. There is no doubt in this. For all that, however, they that are unrighteous should be slain. This is my fixed yow. Those three forts are to be pierced with one shaft. By no other means can their destruction be effected. None else, save Sthanu, is competent to pierce them with one shaft. Ye Adityas, select Sthanu, otherwise called Ishana and Jishnu, who is never fatigued with work, as your warrior. It is he that will destroy those asuras."

making Brahman take their lead, sought the protection of the Deity having the bull for his mark. Those righteous ones accompanied by rishis devoted to the severest penances and uttering the eternal words of the Vedas, sought Bhava with their whole soul. And they praised, O king, in the high words of the Vedas, that dispeller of fears in all situations of fear that Universal Soul, that Supreme Soul, that One by whom All this is pervaded with his Soul. Then the gods who, by special penances, had learnt to still all the functions of his Soul and to withdraw Soul from Matter, -- they who had their soul always under control--beheld him, called Ishana,--that lord of Uma, that mass of energy, that is, who hath no equal in the universe, that source (of everything), that sinless Self. Though that Deity is one they had imagined him to be of various forms. Beholding in that high-souled one those diverse forms that each had individually conceived in own heart, all of them became filled with wonder. Beholding that Unborn one, that Lord of the universe, to be the embodiment of all creatures, the gods and the regenerate Rishis, all touched the Earth with their heads. Saluting them with the word 'Welcome' and raising them from their bent attitudes, the illustrious Sankara addressed them smilingly, saying, 'Tell us the object of your visit.' Commanded by the Three-eyed god, their hearts became easy. They then said these words unto him, 'Our repeated salutations to thee, O Lord. Salutations to thee that art the source of all the gods, to thee that art armed with the bow, to thee that art full of wrath. Salutations to thee that hadst destroyed the sacrifice of that lord of creatures (viz., Daksha) to thee that art adored by all the lords of creatures. Salutations to thee that art always praised, to thee that deservest to be praised, to thee that art Death's self. Salutations to thee that art red, to thee that art fierce, to thee that art blue-throated, to thee that art armed with the trident, to thee that art incapable of being baffled, to thee that hast eves as beautiful as those of the gazelle, to thee that fightest with the foremost of weapons, to thee that deservest all praise, to thee that art pure, to thee that art destruction's self, to thee that art the destroyer; to thee that art irresistible, to thee that art Brahman, to thee that leadest the life of a brahmacari; to thee that art Ishana; to thee that art immeasurable, to thee that art the great controller, to thee that art robed in tatters: to thee that art ever engaged in penances, to thee that art tawny, to thee that art observant of vows, to thee that art robed in animal skins; to thee that art the sire of Kumara, to thee that art three-eyed, to thee that art armed with the foremost of weapons, to thee that destroyest the afflictions of all that seek thy shelter, to thee that destroyest all haters of brahmanas to thee that art the lord of all trees, the lord of all men, the lord of all kine, and ever the lord of sacrifices. Salutations to thee that art always at the head of troops, to thee that art three-eyed, to thee that art endued with fierce energy. We devote ourselves to thee in thought, word and deed. Be gracious unto us.' Gratified with these adorations, the holy one, saluting them with the word 'Welcome' said unto them, 'Let your fears be dispelled. Say, what we are to do for you?

SECTION 34

"Duryodhana said, "After the fears of those throngs of the pitris, the gods, and the Rishis had thus been dispelled by that high-souled Deity, Brahman then offered his adorations, unto Sankara, and said these words for the benefit of the universe. Through thy favour, O Lord of all, the Lordship of all creatures is mine. Occupying that rank, I have given a great boon to the Danavas. It behoveth none else, save thee, O Lord of the Past and the Future, to destroy those wicked wights that show no regard for any one. Thou O god, art the only person competent to slay the foes of these denizens of heaven that have sought thy protection and that solicit thee. O lord of all the gods, show favour to these. Slay the Danavas, O wielder of the trident. O giver of honours, let the universe, through thy grace, obtain happiness. O Lord of all the worlds, thou art the one whose shelter should be sought. We all seek thy shelter '

""Sthanu said, 'All your foes should be slain. But, I shall not however, slay them single-handed. The enemies of the gods are possessed of might. Therefore, all of you, united together, consume those enemies of yours in battle, with half my might. Union is great strength.'

"""The gods said, 'Theirs (Danavas') is twice the energy and might of ourselves, we think, for we have already seen their energy and might.'

""The holy one said, 'Those sinful wights that have offended against ye should be slain. With half of my energy and might, slay all those enemies of yours.'

""The gods said, 'We will not be able, O Maheswara, to bear half of thy energy. With, on the other hand, half of our united might, do thou slay those foes.'

""The holy one said, 'If, indeed, ye have not the ability to bear half of my might, then, endued with half of your united energy, I will slay them.'

"Duryodhana continued, "The celestials then, addressing the god of gods, said 'So be it' O best of kings. Taking half of their energies from all of them, he became superior in might. Indeed, in might that god became superior to all in the universe. From that time Sankara came to be called Mahadeva. And Mahadeva then said, 'Armed with bow and shaft, I will, from my car, slay in battle those foes of yours, ye denizens of heaven. Therefore, ye gods, see now to my car and bow and shaft so that I may, this very day, throw the Asuras down on the Earth.'

'The gods said, 'Gathering all forms that may be found in the three worlds and taking portions of each, we will each. O Lord of the gods, construct a car of great energy for thee. It will be a large car, the handiwork of Viswakarman, designed with intelligence.' Saying this, those tigers among the gods began the construction of that car. And they made Vishnu and Soma and Hutasana the arrow for Sankara's use. Agni became the staff, and Soma became the head, and Vishnu the point, O king, of that foremost of arrows. The goddess Earth, with her large cities and towns, her mountains and forests and islands, that home of diverse creatures, was made the car. The Mandara mountain was made its axle; and the great river Ganga was made its Jangha; and the points of the compass, cardinal and subsidiary became the ornaments of the car. The constellations became its shaft; the Krita age became its voke; and that best of Snakes, viz., Vasuki, became the Kuvara of that car. Himavat and Vindhya mountains became its Apaskara and Adhishthana; and the Udaya and the Asta mountains were made the wheels of that car by those foremost ones among the gods. They made the excellent Ocean, that abode of the Danavas its other axle. The seven Rishis became the protectors of the wheels of that car. Ganga and Sarasyati and Sindhu and the Sky became its Dhura; all the other rivers and all the waters became the chords for binding the several limbs of that car. Day and Night and the other divisions of time such as Kalas and Kasthas, and the Seasons became its Amukarsha. The blazing planets and the stars became its wooden fence; Religion, Profit, and Pleasure, united together. became its Trivenu. The herbs and the creepers, decked with flowers and fruits, became its bells. Making the Sun and the Moon equal, these were made the (other two) wheels of that foremost of cars. Day and Night were made its auspicious wings on the right and left. The ten foremost of snakes having Dhritarashtra for their first, all exceedingly strong, formed the (other) shaft of that car. The Sky was made its (other) yoke, and the clouds called Samvartaka and Valahaka were the leathern strings of the yoke. The two Twilights and Dhritri and Medha and Sthiti and Sannati, and the firmament bespangled with planets and stars, were made the skins for covering that car. Those Regents of the world, viz., the Lords of the gods of the waters of the dead and of treasures were made the steeds of that car. Kalaprishtha, and Nahusha, and Karkotaka, and Dhananjaya and the other snakes became the chords for binding the manes of the steeds. The cardinal and the subsidiary directions became the reins of the steeds of that car. The Vedic sound Vashat became the goad, and Gayatri became the string attached to that goad. The four auspicious days were made the traces of the steeds, and the pitris presiding over them were made the hooks and pins. Action and truth and ascetic penances and profit were made the chords of that car. The Mind became the ground upon which that car stood, and Speech the tracks upon which it was to proceed. Beautiful banners of various hues waved in the air. With lightning and Indra's bow attached to it, that blazing car gave fierce light. That space of time which, on a former occasion, had, in the Sacrifice of the high-souled Ishana, been fixed as a Year, became the bow, and the goddess Savitri became the loud-sounding bow-string. A celestial coat of mail was made, decked with costly gems, and impenetrable and effulgent, sprung from the wheel of Time. That golden mountain, viz., the beautiful Meru, became the flagstaff, and the clouds decked with flashes of lightning became its banners Thus equipped, that car shone brilliantly like a blazing fire in the midst of the priests officiating at a sacrifice. Beholding that car properly equipped, the gods became filled with wonder. Seeing the energies of the entire universe united together in one place, O sire, the gods wondered, and at last represented unto that illustrious Deity that the car was ready. After, O monarch, that best of cars had thus been constructed by the gods, O tiger among men, for grinding their foes, Sankara placed upon it his own celestial weapons. Making the sky its flagstaff, he placed upon it his bovine bull. The Brahmana's rod, the rod of Death, Rudra's rod, and Fever became the protectors of the sides of that car and stood with faces turned towards all sides. Atharvan and Angirasa became the protectors of the car-wheels of that illustrious warrior. The Rigveda, the Samaveda, and the Puranas stood in advance of that car. The histories and the Yajurveda became the protectors of the rear. All sacred Speeches and all the Sciences stood around it, and all hymns, O monarch, and the Vedic sound of Vashat also. And the syllable Om, O king. standing in the van of that car made it exceedingly beautiful Having made the Year adorned with the six seasons his bow, he made his own shadow the irrefragable string of that bow in that battle. The illustrious Rudra is Death's self. The Year became his bow; Kala Ratri the Death-night therefore, which is Rudra's shadow, became the indestructible string of that

bow. Vishnu and Agni and Soma became (as already said) the arrow. The universe is said to consist of Agni and Soma. The universe is similarly said to consist of Vishnu. Vishnu is, again, the Soul of the holy Bhava of immeasurable energy. For this the touch of that bow-string became unbearable to the Asuras. And the lord Sankara cast on that arrow his own irresistible and fierce wrath, the unbearable fire of anger, viz., that which was born of wrath of Bhrigu and Angirasa. Then He called Nila Rohita (Blue and Red or smoke)--that terrible deity robed in skins, -- looking like 10,000 Suns, and shrouded by the fire of superabundant Energy, blazed up with splendour. That discomfiter of even him that is difficult of being discomfited, that victor, that slayer of all haters of Brahma, called also Hara, that rescuer of the righteous and destroyer of the unrighteous, viz., the illustrious Sthanu, accompanied by many beings of terrible might and terrible forms that were endued with the speed of the mind and capable of agitating and crushing all foes, as if with all the fourteen faculties of the soul awake about him, looked exceedingly resplendent. Having his limbs for their refuge, this entire universe of mobile and immobile creatures that were present there, O king, looked beautiful, presenting a highly wonderful appearance. Beholding that car, duly equipped, he cased himself in mail and armed himself with the bow, and took up that celestial shaft born of Soma and Vishnu and Agni. The gods, O king, then commanded that foremost of celestials, viz., Wind, to breathe after that puissant Deity all the fragrance that he carries. Then Mahadeva, terrifying the very gods, and making the very Earth tremble, ascended that car resolutely. Then the great Rishis, the Gandharvas, those throngs of gods and those diverse tribes of Apsaras began to praise that Lord of the gods while he was about to ascend that car. Adored by the regenerate Rishis, and praised by the eulogists and diverse tribes of dancing Apsaras well-versed in the art of dancing, that boon-giving lord, armed with scimitar and arrow and bow, looked very beautiful. Smiling, he then asked the gods, 'Who will become my driver?' The gods answered him, saying, 'He whom thou wilt appoint, will, O Lord of the gods, without doubt, become thy driver!' Unto them the god replied, 'Reflecting yourselves, without delay make him my driver who is superior to me!' Hearing these words uttered by that highsouled Deity, the gods repaired unto the Grandsire and inclining him to grace, said these words, 'We have accomplished everything, O holy one, that thou hadst ordered us to do in the matter of afflicting the foes of celestials. The Deity having the bull for his mark has been gratified with us. A car hath been constructed by us, equipped with many wonderful weapons. We do not however know who is to become the driver of that foremost of cars. Therefore, let some foremost one among the gods be appointed as the driver. O holy one, it behoveth thee to make true those words that thou, O lord, hadst then said to us. Before this, O god, thou hadst even said to us that thou wouldst do us good. It behoveth thee to accomplish that promise. That irresistible and best of cars, that router of our foes, hath been constructed out of the component parts of the celestials. The Deity armed with Pinaka hath been made the warrior who is to stand on it. Striking the Danavas with fear, he is prepared for battle. The four Vedas have become the four foremost of steeds. With her mountains, the Earth has become the car of that high-souled one. The stars have become the adornments of that vehicle. (As already said) Hara is the warrior. We do not, however, see who is to become the driver. A driver should be sought for that car who is superior to all these. Equal to thee in importance is that car, O god, and Hara is the warrior. Armour, and weapons, and bow, these we have got already, O Grandsire. Except thee, we do not behold any person that can make its driver. Thou art endued with every accomplishment. Thou, O lord, art superior to all the gods. Mounting upon that car with speed, hold the reins of those foremost of steeds, for the victory of the celestials and the destruction of their foes.' It has been heard by us that bowing with their heads unto the Grandsire that Lord of the three worlds, the gods sought to gratify him for inducing him to accept the drivership.

'The Grandsire said, 'There is nothing of untruth in all this that ye have said, ye denizens of heaven. I will hold the reins of the steeds for Kapaddin while he will be engaged in fight.' Then that illustrious god, that Creator of the worlds, the Grandsire, was appointed by the gods as the driver of the high-souled Ishana. And when he was about to ascend quickly upon that car worshipped by all, those steeds, endued with the speed of the wind, bowed themselves with their heads to the Earth. Having ascended the car the illustrious Deity, viz., the Grandsire resplendent with his own energy, took the reins and the goad. Then the illustrious god, raising those steeds addressed that foremost one among the gods, viz., Sthanu, saying, 'Ascend.' Then, taking that arrow composed of Vishnu and Soma and Agni, Sthanu ascended the car, causing the foe to tremble by means of his bow. The great Rishis, the Gandharvas, the throngs of gods, and the diverse tribes of Apsaras, then praised that Lord of the gods after he had scended the car. Resplendent with beauty, the boon-giving Lord, armed with scimitar, shaft, and bow, stayed on the car

causing the three worlds to blaze forth with his own energy. The great Deity once more said unto the gods headed by Indra, 'Ye should never grieve, doubting my ability to destroy the Asura. Know that the Asuras have already been slain by means of this arrow'. The gods then answered, saying, 'It is true! The Asuras have already been slain.' Indeed, the gods thinking that the words which the divine Lord had said could not be untrue, became exceedingly gratified. Then that Lord of the gods proceeded surrounded by all the gods, upon that large car, O king, which had nothing to compare with it. And the illustrious Deity was adored, all the while by the attendants that always wait upon him, and by others that subsisted on meat, that were invincible in battle, and that danced in joy on the present occasion, running wildly on all sides and shouting at one another, Rishis also, of great good fortune, possessed of ascetic merit and endued with high qualities, as also the gods, wished for Mahadeva's success. When that boon-giving Lord, that dispeller of the fears of the three worlds, thus proceeded, the entire universe, all the gods, O best of men, became exceedingly gratified. And the Rishis there adored the Lord of the gods with diverse hymns, and enhancing his energy, O king, took up their station there. And millions upon millions of Gandharvas played upon diverse kinds of musical instruments at the hour of his setting out. When the boon-giving Brahman, having ascended the car, set out for the Asuras, the Lord of the Universe, smiling the while, said, 'Excellent, Excellent! Proceed, O god, to the spot where the Daityas are. Urge the steeds wakefully. Behold today the might of arms while I slay the foe in battle.' Thus addressed, Brahman urged those steeds endued with the fleetness of the wind or thought towards that spot where the triple city, O king, stood, protected by the Daityas and the Danavas. With those steeds worshipped by all the worlds, and which coursed with such speed that they seemed to devour the skies, the illustrious god quickly proceeded for the victory of the denizens of heaven. Indeed, when Bhava, riding on the car, set out towards the triple city, his bull uttered tremendous roars, filling all the points of the compass. Hearing that loud and terrible roar of the bull, many of the descendants and followers of Taraka, those enemies of the gods, breathed their last. Others amongst them stood facing the foe for battle. Then Sthanu, O king, armed with trident became deprived of his senses in wrath. All creatures became frightened, and the three worlds began to tremble. Frightful portents appeared when he was on the point of aiming that shaft. In consequence, however, of the pressure caused by the weight of Soma, Agni, and Vishnu that were in that shaft, as also of the pressure caused by the weight of Brahman and Rudra and the latter's bow, that car seemed to sink. Then Naravana, issuing out of the point of that shaft, assumed the form of a bull and raised that large car. During the time the car had sunk and the foe had began to roar, the illustrious Deity, endued with great might began, from rage, to utter loud shouts, standing, O giver of honours, on the head of his bull and the back of his steeds. At that time the illustrious Rudra was employed in eveing the Danava city. While in that posture, O best of men, Rudra cut off the teats of the horses and clove the hoofs of the bull. Blessed be thou, from the date the hoofs of all animals of the bovine species came to be cloven. And from that time, O king, horses, afflicted by the mighty Rudra of wonderful deeds, came to be without teats. Then Sarva, having stringed his bow and aimed that shaft with which he had united the Pasupata weapon, waited thinking of the triple city. And O king, as Rudra thus stood, holding his bow, the three cities during that time became united. When the three cities, losing their separate characters became united, tumultuous became the joy of the high-souled gods. Then all the gods, the Siddhas, and the great Rishis, uttered the word Jaya, adoring Maheshwara. The triple city then appeared immediately before that god of unbearable energy, that Deity of fierce and indescribable form, that warrior who was desirous of slaying the Asuras. The illustrious deity, that Lord of the universe, then drawing that celestial bow, sped that shaft which represented the might of the whole universe, at the triple city. Upon that foremost of shafts, O thou of great good fortune, being shot, loud wails of woe were heard from those cities as they began to fall down towards the Earth. Burning those Asuras, he threw them down into the Western ocean. Thus was the triple city burnt and thus were the Danavas exterminated by Maheswara in wrath, from desire of doing good to the three worlds. The fire born of his own wrath, the three-eyed god quenched, saying, 'Do not reduce the three worlds to ashes.' After this, the gods, the Rishis, and the three worlds became all restored to their natural dispositions, and gratified Sthanu of unrivalled energy with words of high import. Receiving then the permission of the great god, the gods with the Creator at their head went away to the places they came from, their object being accomplished after such effort Thus that illustrious Deity that Creator of the worlds that Lord of both the Gods and the Asuras, viz., Maheswara, did that which was for the good of all the worlds. As the illustrious Brahman, the Creator of the worlds, the Grandsire, the Supreme Deity of unfading glory, acted as the driver of Rudra, so do thou restrain the steeds of the high-souled son of

Radha like Grandsire restraining those of Rudra. There is not the slightest doubt, O tiger among kings, that thou art superior to Krishna, to Karna, and to Phalguna. In battle, Karna is like Rudra, and thou art like Brahman in policy. United, ye two, therefore, are competent to vanquish my foes that are even like the Asuras. Let, O Shalya, that be done speedily today by which this Karna, grinding the Pandava troops, may be able to slay Kunti's son owning white steeds and having Krishna for the driver of his car. Upon thee depend Karna, ourselves, our kingdom, and (our) victory in battle. Hold the reins, therefore, of the excellent steeds (of Karna). There is another story which I will narrate. Listen once more to it. A virtuous brahmana had recited it in the presence of my father. Hearing these delightful words fraught with the reasons and purposes of acts, do, O Shalva, what thou mayst settle, without entertaining any scruples. In the race of the Bhrigus was Jamadagni of severe ascetic penances. He had a son endued with energy and every virtue, who became celebrated by the name of Rama. Practising the austerest penances, of cheerful soul, bound to observances and vows, and keeping his senses under control, he gratified the god Bhava for obtaining weapons. In consequence of his devotion and tranquillity of heart. Mahadeva became gratified with him. Sankara, understanding the desire cherished in his heart, showed himself unto Rama. And Mahadeva said, 'O Rama, I am gratified with thee. Blessed be thou, thy desire is known to me. Make thy soul pure. Thou wilt then have all that thou desirest. I will give thee all weapons when thou wilt become pure. Those weapons, O son, of Bhrigu, burn a person that is incompetent and that is not deserving of them.' Thus addressed by that god of gods, that deity bearing the trident, the son of Jamadagni, bending his head unto that puissant high-souled one, said, 'O god of gods, it behoveth thee to give those weapons unto me that am always devoted to thy service, when, indeed thou wilt regard me fit for holding them.""

'Duryodhana continued. "With penances then, and restraining his senses, and observances of vows, and worship and offerings and with sacrifices and Homa performed with mantras, Rama adored Sarva for many long years. At last Mahadeva, pleased with the high-souled son of Bhrigu's race, described him, in the presence of his divine spouse, as possessed of many virtues: 'This Rama, of firm vows is ever devoted to me.' Gratified with him, the Lord Sankara thus repeatedly proclaimed his virtues in the presence of gods and the Rishis, O slayer of foes. Meanwhile, the Daityas became very mighty. Blinded by pride and folly, they afflicted the denizens of heaven. The gods then, uniting together, and firmly resolved to slay them, strove earnestly for the destruction of those foes. They, however, failed to vanquish them. The gods then, repairing to Maheswara, the Lord of Uma, began to gratify him with devotion, saying, 'Slay our foes.' That god, having promised the destruction of their foes unto the celestials, summoned Rama the descendant of Bhrigu And Sankara addressed Rama, saying, 'O descendant of Bhrigu, slay all the assembled foes of the gods, from desire of doing good unto all the worlds as also for my satisfaction. Thus addressed, Rama replied unto that boon-giving Lord of Three-eyes, saying, 'What strength have I, O chief of the gods destitute as I am of weapons, to slay in battle the assembled Danavas that are accomplished in weapons and invincible in fight? Maheswara said, 'Go thou at my command, Thou shalt slay those foes. Having vanquished all those enemies, thou shalt acquire numerous merits.' Hearing these words and accepting them all, Rama, causing propitiatory rites to be performed for his success, proceeded against the Danavas. Addressing those enemies of the gods that were endued with might and possessed with folly and pride, he said, 'Ye Daityas that are fierce in battle, give me battle. I have been sent by the God of gods to vanquish you.' Thus addressed by the descendant of Bhrigu, the Daityas began to fight. The delighter of the Bhargavas, however, slaying the Daityas in battle, with strokes whose touch resembled that of Indra's thunder, came back to Mahadeva. Jamadagni's son, that foremost of brahmanas returned with many wounds on his person inflicted by the Danavas. Touched, however by Sthanu his wounds were immediately healed. Gratified also with that feat of his, the illustrious god gave diverse kinds of boons unto the high-souled son of Bhrigu. With satisfaction in his heart, the trident-wielding God of gods said, 'The pain thou hast suffered in consequence of the fall of weapons upon thy body evidences the super-human feat that thou hast achieved. O delighter of the Bhrigus. As desired by thee, accept from me these celestial weapons.

"Duryodhana continued, "Having obtained all the celestial weapons and the boons that had been desired by him, Rama bowed unto Siva with his head. Obtaining the leave also of the gods that great ascetic went away. This is the old story that the rishi had recited. The descendant of Bhrigu gave the whole science of weapons unto the high-souled Karna, O tiger among kings with delighted heart. If Karna had any fault, O lord of Earth, the delighter of Bhrigu's race would never have given him his celestial weapons. I do not think that Karna could have been born in the Suta order. I think him to be the son of a god, born in the kshatriya order. I think that he was abandoned (in infancy) in order that the race in which he was born might be ascertained (by his features and feats). By no means, O Shalya, could this Karna have been born in the Suta order. With his (natural) earring and (natural) coat of mail, this mighty car-warrior of long arms, resembling Surya himself, could not be borne by a common woman even as a she-deer can never bear a tiger. His arms are massive, each resembling the trunk of a prince of elephants. Behold his chest that is so broad and capable of resisting every foe. Karna otherwise called Vaikartana, O king, cannot be an ordinary person. Endued with great valour, this disciple of Rama, O king of kings, is a high-souled personage.'"

SECTION 35

"Duryodhana said, "Even thus did that illustrious Deity, that Grandsire of all the worlds, viz., Brahman, act as driver on that occasion and even thus did Rudra become the warrior. The driver of the car, O hero, should be superior to the warrior on it. Therefore, O tiger among men, do thou hold the reins of the steeds in this battle. As on that occasion the Grandsire had been selected with care by all the celestials, indeed, O great king, as one greater than Sankara, so thou that art superior to Karna art now selected by us with care. Like the Grandsire holding the reins of Rudra's steeds, do thou hold, without delay, the reins of Karna's steeds in battle, O thou of great splendour."

"Shalva said, "O foremost of men, many a time have I heard this excellent and celestial history, recited to me, of those two lions among gods. Indeed, I have heard how the Grandsire acted as the driver of Bhava and how the Asuras also, O Bharata, were all destroyed with one shaft. Krishna also had knowledge of all this before, the knowledge, viz., of how the illustrious Grandsire had become the driver on that occasion of yore. Indeed, Krishna knoweth the past and the future with all their details. Knowing this fact, he became the driver, O Bharata, of Partha like the Self-create becoming the driver of Rudra. If the Suta's son, by some means, succeeds in slaying the son of Kunti, Keshava, beholding Partha slain, will fight himself. That bearer of the conch, the discus, and the mace, will then consume thy army. There is no king here that will stay in the ranks in front of that illustrious one of Vrishni's race when he will be excited with wrath.""

"Sanjaya said, 'Unto the ruler of the Madras who was speaking in that strain, that chastiser of foes, viz., thy mightyarmed son of cheerful soul replied, saying, "Do not, O mighty-armed one, think disparagingly of Karna, otherwise called Vaikartana in hattle -- that warrior who is the foremost of all wielders of arms and who is acquainted with the meaning of the whole body of our scriptures. Hearing the terrible and loud twang of his bow and the sound of his palms, the Pandava troops fly away on all sides. Thou hast witnessed it with thy own eyes, O mighty-armed one, how Ghatotkaca, screened by his illusions and displaying hundreds of still slain that night (by Karna). Feeling a great fear all these days Vibhatsu could never stand, fronting Karna. The mighty Bhimasena also, moved hither and thither by the horn of Karna's bow, was, O king, addressed in very harsh words such as 'Fool' and 'Glutton.' The two brave sons of Madri also were defeated by Karna in great battle, though, from some object he had in view, he did not, O sire, slay them then. That foremost one of Vrishni's race, viz., the heroic Satyaki, the chief of the Satwata clan, was vanquished by Karna and made carless. Others, such as all the Srinjayas headed by Dhrishtadyumna, have been repeatedly defeated in battle by Karna the great car-warrior who has achieved all these feats and who excited with wrath, is competent to slav Purandara himself armed with the thunderbolt in fight. Thyself also, O hero, art acquainted with every weapon. Thou art, again, the master of all branches of learning. There is none on Earth who is thy equal in might of arms. Irresistible in prowess, thou art like a dart (Shalya) unto thy enemies. It is for this, O king, that thou O slayer of foes, art called 'Shalya.' Encountering the might of thy arms, all the Satwatas were unable to get the better of it. Is Krishna superior to thee in might of arms. O king? Indeed, as Krishna is to bear the burthen of the Pandava troops upon the slaughter of Partha, even so art thou to bear the burthen of this vast (Kaurava) force if Karna lays down his life. Why should he be able to resist my troops and why shouldst not thou be able to slay the hostile troops, O sire? For thy sake, O sire, I would willingly follow the footsteps of my (slain) brothers and the other heroic kings of the Earth."

"'Shalya said, "O son of Gandhari, when thou, O giver of honours, describest me before thy troops to be superior to the son of Devaki, I am exceedingly gratified with thee. I accept the drivership of the celebrated son of Radha when he will fight with that foremost of the sons of Pandu, as thou desirest. I have, however, O hero, a compact to make with Vaikartana, and that is this: I will utter whatever words I may wish, in this one's presence."

"Sanjaya continued, 'Thy son then, O king, with Karna, O sire, answered the ruler of the Madras, saying, "Let it be so" in the presence of all the kshatriyas. Assured by Shalya's

acceptance of the drivership, Duryodhana, filled with joy, embraced Karna. Eulogised (by bards and panegyrists around), thy son then once more addressed Karna, saying, "Slay all the Parthas in battle, like the great Indra slaying the Danavas." Shalya having accepted the office of holding the reins of his steeds, Karna, with a cheerful heart, once more addressed Duryodhana, saying, "The ruler of the Madras does not say very cheerfully what he says. O king, solicit him once more in sweet words." Thus addressed, the mighty king Duryodhana, possessed of great wisdom and accomplished in everything, once more spoke unto that lord of Earth, viz., Shalya, the ruler of Madras, in a voice deep as that of the clouds and filling the whole region there with the sound of that voice: "O Shalya, Karna thinks that he should fight with Ariuna today. O tiger among men hold the reins of Karna's steeds in battle. Having slain all the other warriors Karna desires to slay Phalguna. I solicit thee, O king, repeatedly, in the matter of holding the reins of his steeds. As Krishna, that foremost of all drivers, is the counsellor of Partha, even so do thou protect the son of Radha today from every danger."

"Sanjaya continued, 'Embracing thy son then, Shalya the ruler of the Madras, joyfully answered that slayer of foes, viz., Duryodhana, saying, "If this is what is thou thinkest, O royal son of Gandhari, O thou of handsome features, I shall, for that, accomplish everything that may be agreeable to thee. O chief of the Bharatas, for whatever acts I may be fit, employing myself therein with my whole heart, I will bear the burthen of those acts of thine. Let Karna, however, and thyself pardon me all those words, agreeable or disagreeable, that I may speak unto Karna from desire of his good."

"'Karna said, "O ruler of the Madras, be thou ever engaged in our good as Brahman in that of Ishana, as Keshava in that of Partha."

"'Shalya said, "These four kinds of conduct--self-rebuke and self-praise, speaking ill of others, and adulation of others, are never practised by those that are respectable. That, however, O learned one, which I shall say, for inspiring thy confidence is fraught with self-adulation. For all that, listen to it duly. O puissant one, like Matali himself, I am fit to act as the driver of even Indra in watchfulness, in managing the steeds, in knowledge of coming danger and of the means of avoiding it, and in competence to avoid it in practice. When thou wilt be engaged in battle with Partha, I will hold the reins of thy steeds. Let thy anxiety be dispelled, O Suta's so."""

SECTION 36

"Duryodhana said, "This one, O Karna, will act as thy driver, this ruler of the Madras, who is superior to Krishna, like Matali the driver of the chief of the celestials. Indeed, as Matali taketh the management of the car unto which the steeds of Indra are attached, even so will Shalya be the driver of the steeds of thy car today. With thyself as warrior on that vehicle and the ruler of the Madras as its driver, that foremost of car will certainly vanquish the Parthas in battle."

"Sanjaya continued, 'When the morning came, O monarch, Duryodhana once more addressed the ruler of the Madras endued with great activity, saying, "O ruler of the Madras, hold the reins in battle of Karna's foremost of steeds. Protected by thee, the son of Radha will vanquish Dhananjaya." Thus addressed, Shalya, answering, "So be it" ascended the car, O Bharata. When Shalya approached that car. Karna with a cheerful heart addressed his driver, saying, "O charioteer, quickly equip the car for me." Having duly equipped that triumphal car, the foremost of its kind, which resembled the vapoury mansions in the sky, Shalya presented it to Karna, saying, "Blessed be thou, victory to thee." Then Karna, that foremost of car-warriors, duly worshipping that car which had in days of old been sanctified by a priest conversant with Brahma, and circumambulating it and carefully adoring the god Surya addressed the ruler of the Madras standing near, saying, "Ascend the vehicle." Thereupon Shalya of mighty energy ascended that large, invincible, and foremost of cars, belonging to Karna like a lion ascending a mountain summit. Beholding Shalya stationed. Karna ascended his excellent car like the Sun riding on a mass of clouds charged with lightning. Mounted on the same car, those two heroes endued with the splendour or the Sun of fire looked resplendent like Surya and Agni sitting together on a cloud in the firmament. Eulogised then (by bards and panegyrists), those two heroes of great effulgence looked like Indra and Agni adored with hymns in a sacrifice by Ritwiks and Sadasyas. Karna stood on that car, the reins of whose steeds were held by Shalya, stretching his formidable bow, like the Sun himself within a halo of circular light. Stationed on that foremost of cars, that tiger among men, Karna, with his shafts constituting his rays, looked beautiful like the Sun on the Mandara mountains. Unto the mightyarmed son of Radha that warrior of immeasurable energy. stationed on his car for battle. Duryodhana said these words "O son of Adhiratha, O hero, do thou achieve that feat difficult of accomplishment which Drona and Bhishma have not achieved in the very sight of all the bowmen. I had always believed that those two mighty car-warriors, viz., Bhishma and Drona, would without doubt slay Arjuna and Bhimasena

in battle. Like a second wielder of the thunderbolt. O son of Radha, do thou in great battle achieve that feat worthy of a hero which was not achieved by those two. Either seize king Yudhishthira the Just or slay Dhananjaya and Bhimasena, O son of Radha, and the twin sons of Madri. Blessed be thou, let victory be thine. Set out for battle, O tiger among men. Reduce to ashes all the troops of Pandu's son." Then thousands of trumpets and tens of thousands of drums. sounded together, produced a noise like that of the clouds in the welkin. Accepting those words (of Duryodhana), the foremost of car-warriors stationed on his car, viz., the son of Radha, addressed Shalya, that warrior accomplished in battle, saying, "Urge the steeds, O mighty-armed one, so that I may slay Dhananjaya and Bhimasena and both the twins and king Yudhishthira. O Shalya, let Dhananjaya behold today the might of my arms, when I will be engaged in shooting shafts winged with Kanka feathers in hundreds and thousands. Today, O Shalya, I will shoot shafts with great energy for the destruction of the Pandavas and the victory of Duryodhana."

""Shalya said, "O Suta's son, why dost thou think so low of the sons of Pandu, all of whom are endued with great might, all of whom are great bowmen, and all of whom are acquainted with every weapon? They are unretreating, of great good fortune, invincible, and of prowess incapable of being baffled. They are capable of inspiring fear in the heart of Indra himself. When, son of Radha thou wilt hear the twang of Gandiva in battle, resembling the peal of the thunder itself, thou wilt not then utter such speeches. When thou wilt behold Dharma's son and the twins causing a canopy, like that of the clouds in the welkin, with their sharp arrows, and the other invincible kings (of the Pandava army), endued with great lightness of hands and shooting (showers of shafts) and weakening their foes, then thou wilt not utter such words.""

"Sanjaya continued, 'Disregarding those words spoken by the ruler of the Madras, Karna addressing him endued with great activity, saying, "Proceed."""

SECTION 37

"Sanjaya said, 'Beholding the mighty Karna take up his station from desire of battle, the Kauravas, filled with delight uttered loud shouts from every side. With the beat of cymbals and the sound of drums, with the whizz of diverse kinds of arrows and the roars of combatants endued with great activity, all thy troops proceeded to battle, making death only the point at which to stop. When Karna set out and the warriors of the Kuru army were filled with joy, the Earth, O king, trembled and made a loud noise. The seven great planets including the Sun seemed to proceed against one another (for combat). Meteoric showers became noticeable and all the quarters seemed ablaze. Thunders fell from a cloudless sky, and fierce winds began to blow. Animals and birds in larger numbers kept thy army to their right, foreboding great calamities. After Karna had set out, his steeds tumbled down on the Earth. A frightful shower of bones fell from the sky. The weapons (of the Kuru warriors) seemed to be ablaze; their standards trembled; and their animals, O monarch, shed copious tears. These and many other terrible and awful portents appeared for the destruction of the Kurus. Stupefied by destiny, none of them regarded those portents at all. Beholding the Suta's son setting out, all the rulers of men (in the Kaurava army) cried victory to him. The Kauravas regarded the Pandavas to have been already vanquished. That slayer of hostile heroes, that foremost of car-warriors, viz., Vaikartana, as he stayed on his car recollecting the death of Bhishma and Drona, blazed up with splendour like the Sun or fire. Reflecting on the mighty feats of Partha, and burning with self-conceit and pride, and blazing with wrath and breathing long and hard, he addressed Shalya and said these words[.] ' 'When stationed on my car and armed with my bow. I would not take fright at Indra himself armed with the thunder and excited with wrath. Beholding those great heroes headed by Bhishma lying on the field of battle, do not feel any anxiety. Seeing even the faultless Bhishma and Drona, equal unto Indra and Vishnu, those crushers of foremost of cars and steeds and elephants, those heroes that were unslavable, slain by the foe, I do not still experience any fear in this battle. Acquainted with mighty weapons, and himself the foremost of brahmanas, why, indeed, did not the preceptor slay in battle all foes, seeing them destroy the mightiest of our kings with their drivers and elephants and cars? Remembering that Drona in great battle. I tell you truly, listen to me, ye Kurus, there is none amongst you, save myself, that is competent to bear the advancing Arjuna, that warrior who resembles Death himself in his fiercest form. In Drona were the skills attendant on practice, and might, and bravery, and the highest of weapons and policy. When even that high-souled one had to succumb to Death, I regard all the others (of our army), strengthless and on the point of death. In this world I do not find anything, even on reflection, to be stable, in consequence of the inevitable connexion of acts. When the preceptor himself is dead, who then will indulge in the certain belief that he will live till even today's sun-rise? When the preceptor was thus slain by the enemy in battle, without doubt weapons,

ordinary and celestial, and might and prowess, and achievements and wise policy, are not able to compass the happiness of man. In energy Drona was equal to fire or the Sun, in prowess he resembled Vishnu or Purandara; in policy he was equal to Brihaspati or Usana; irresistible as he was, weapons could not yet protect him. When (our) women and children are weeping and uttering loud wails, when the valour of the Dhartarashtras has been defeated. I know it, O Shalva, that it is I who am to fight. Proceed therefore, against the army of our enemies. Who else, save myself, will be able to bear those troops amongst whom are stationed the royal son of Pandu firm in truth, and Bhimasena and Arjuna, and Satyaki, and the twins? Therefore, O ruler of the Madras, proceed quickly, in this battle, towards the Pancalas, the Pandavas, and the Srinjayas. Encountering them in battle, either I will slay them, or myself to Yama's presence by the path taken by Drona. Do not think, O Shalya, that I will not go into the very midst of those heroes. These intestine dissensions cannot be tolerated by me. (Without seeking to tolerate them) I will even follow in the wake of Drona. Wise or ignorant, when his period is run out, everybody is equally regarded by the Destroyer: no one can escape. O learned one. for this, I will proceed against the Parthas. I am unable to transgress my destiny. The son of Vichitravirya's son is, O king, always engaged in doing me good. For the accomplishment of his purpose, I will cast away my lifebreaths that are so dear, and this body that is so difficult of being cast away. This foremost of cars covered with tigerskins, with axle producing no sound equipped with a golden seat endued with trivenu made of silver, and unto which are yoked these foremost of steeds, Rama gave unto me. Behold, also, O Shalya, these beautiful bows, these standards, these maces, these shafts of fierce forms, this blazing sword, this mighty weapon, this white conch of fierce and loud blare. Riding upon this car decked with banners, its wheels producing a rattle deep as that of the thunder, having white steeds yoked unto it, and adorned with excellent quivers, I will, putting forth my might, slay in battle that bull among car-warriors, Arjuna. If Death himself, that universal consumer, were to protect with vigilance the son of Pandu in battle, I would still encounter him in fight and either slay him or myself go to Yama's presence following Bhishma. If Yama, Varuna, Kuvera, and Vasava, with all their followers coming hither, unitedly protect the son of Pandu in this great battle, what need of many words, I will still vanquish him with them."

"Sanjaya continued, 'Hearing these words of the bragging Karna who was exceedingly delighted with the prospect of battle, the valiant king of the Madras, deriding him, laughed aloud, and gave him the following reply for checking him.

"Shalya said, "Forbear, forbear, O Karna, from such bragging. Thou art in transports of delight and sayest what thou shouldst never say. Where is Dhananjaya, that foremost of men, and where again, art thou, O lowest of men? Who else, save Arjuna, could take away the younger sister of (Keshava) that foremost of all persons, having forcibly agitated the home of the Yadus that was protected by the younger brother of Indra and that resembled heaven itself that is guarded by the chief of celestials? What man save Arjuna who is endued with prowess that is equal to the prowess of the chief of the celestials, could on the occasion of the dispute caused by the slaughter of an animal, summon Bhava the Lord of Lords, the Creator of the worlds, to battle? For the sake of honouring Agni, Jaya had vanquished asuras and gods and great snakes and men and birds and pishacas and yakshas and rakshasas with his shafts and gave unto that god the food he had desired. Dost thou remember, O Karna, the occasion when, slaughtering those foes in large numbers with his excellent shafts endued with the effulgence of the Sun, Phalguna liberated Dhritarashtra's son himself among the Kurus? Dost thou remember the occasion when, thyself having been the first to fly away, the quarrelsome sons of Dhritarashtra were liberated by the Pandavas after the latter had defeated those rangers of the skies (the gandharvas headed by Citraratha)? On the occasion also of the seizure of (Virata's) kine, the Kauravas, swelling with numbers in respect of both men and animals, and having the preceptor and the preceptor's son and Bhishma amongst them, were vanquished by that foremost of men. Why, O son of Suta, didst thou not vanquish Arjuna then? For thy destruction another excellent battle has now presented itself. If thou dost not fly away from fear of thy enemy, know O Suta's son, that as soon as thou goest to battle thou wilt be slain.'

"Sanjaya continued, 'When the ruler of the Madras was most heartily engaged in addressing these harsh speeches to Karna and uttering these praises of the latter's foe, that scorcher of foes, viz., the commander of the Kuru army, excited with rage, said these words unto the Madra king. "Karna said, "Let it be so, let it be so. Why, however, dost

"'Karna said, "Let it be so, let it be so. Why, however, dost thou indulge in Arjuna's praises? A battle is about to ensue between myself and him. If he vanquishes me in fight, then will these thy praises be regarded as well-uttered."

"Sanjaya continued, 'The ruler of the Madras said, "Let it be so," and gave no reply. When Karna, from desire of fight, addressed Shalya, saying, "Proceed," then that great carwarrior, having white steeds yoked unto his vehicle and owning Shalya as his charioteer, proceeded against his foes, slaying large numbers in battle along his way, like the Sun destroying the darkness. Indeed, on that car covered with tiger-skins and having white steeds yoked unto it, Karna proceeded with a cheerful heart, and beholding the army of the Pandavas, speedily enquired after Dhananiaya."

SECTION 38

"Sanjaya said 'After Karna, gladdening thy army, had set out for battle, he spoke unto every Pandava soldier that he met with, even these words: "Unto him that will today point out the high-souled Dhananjaya of white steeds to me, I will give whatever wealth he desires. If having got it he does not become satisfied. I shall in addition, give him, -- him that is, that will discover Arjuna to me, a cart-load of jewels and gems. If that does not satisfy the person who discovers Arjuna to me, I will give him a century of kine with as many vessels of brass for milking those animals. I will give a hundred foremost of villages unto the person that discovers Arjuna to me. I will also give him that shows Arjuna to me a number of long-tressed damsels of black eyes and a car unto which shall be yoked white mules. If that does not satisfy the person that discovers Arjuna to me, I shall give him another foremost of cars, made of gold, and having six bulls yoked unto it that shall be as large as elephants. I shall also give unto him a hundred damsels decked with ornaments, with collars of gold, fair-complexioned and accomplished in singing and dancing. If that does not satisfy the person that discovers Ariuna to me. I shall give him a 100 elephants, a 100 villages and a 100 cars, and 10,000 steeds of the foremost of breed, fat, docile, endued with many excellent qualities, capable of dragging cars and well-trained. I shall also give to the person that discovers Arjuna to me four hundred kine, each with golden horns and her calf. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., five hundred steeds, adorned with trappings of gold and decked with jewelled ornaments. I shall also give eighteen other steeds of great docility. I shall also give the person that discovers Arjuna to me a bright car made of gold and adorned with diverse ornaments and having foremost of Kamboja steeds voked unto it. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., six hundred elephants, with chains of gold around their necks, and covered with housings of gold, born in the western shores of the ocean, and trained by elephant trainers. If that does not satisfy the person that discovers Arjuna to me, I shall make him a more valuable gift, viz., fourteen Vaishva villages, teeming with people, full of wealth, situated in the proximity of forests and rivers, free from all sorts of danger, well furnished (with other necessaries), and worthy of being enjoyed by kings. To him that will discover Dhananjaya to me, I shall also give a hundred female slaves, with golden collars, belonging to the country of the Magadhas, and of very vouthful age. If that does not satisfy the person that discovers Arjuna to me, I will make him a more valuable gift, that, indeed, which he himself will solicit. Sons, wives and articles of pleasure and enjoyment that I have, these all I shall give him if he desires them. Indeed, unto him who discovers Keshava and Arjuna to me, I shall, after slaving those two, give all the wealth that may be left by them." Having uttered those diverse speeches in that battle. Karna blew his excellent conch, sea-born and producing a sweet blare. Hearing these words of Suta's son that were suitable to his disposition, Duryodhana, O king, with all his followers became filled with joy. At that juncture the beat of cymbals and drums and leonine shouts, and grunts of elephants with the sounds of diverse musical instruments, arose there, O king, among the (Kaurava) troops, O bull among men. The shouts also of warriors filled with joy arose there. When the (Kaurava) troops were thus filled with joy, the ruler of the Madras, laughing in scorn, said these words unto that grinder of foes, viz., the son of Radha, that mighty car-warrior who was about to plunge into that ocean of battle and who was indulging in such vain bragging.'

SECTION 39

"Shalya said, "Do not, O Suta's son, give away to any man a golden car with six bulls of elephantine proportions. Thou wilt obtain a sight of Dhananjaya today. From foolishness thou art giving away wealth as if thou wert the Lord of treasures. Without any trouble, however, O son of Radha, thou wilt behold Dhananjaya today. Thou art for giving away this wealth like a senseless person; but thou seest not the demerits attaching to those gifts that are made to undeserving persons. With that large wealth which thou art desirous of giving away, thou art certainly able to perform many sacrifices. Therefore, O Suta's son, do thou perform those sacrifices As regards thy desire entertained from folly that is surely vain. We have never heard of a couple of lions having been overthrown by a fox. Thou seekest what should never be sought by thee. It seems that thou hast no friends for forbidding thee that art speedily falling into a blazing fire. Thou art unable to discriminate between what thou shouldst

Shalya, I do not act like an insect in respect of a blazing fire. I

have this shaft, O Shalya, of keen mouth, blood-drinking,

do and what thou shouldst not. Without doubt thy period is full. What man desirous of living would utter speeches that are so incoherent and undeserving of being listened to? This thy endeavour is like that of a person desirous of crossing the occan by the aid of only his two arms after having attached to his neck a heavy stone, or of one desirous of leaping down from the summit of a mountain. If thou art desirous of winning what is for thy good, fight with Dhananjaya, well protected from within thy arrayed division, and aided by all thy warriors. I say this to thee for the good of Dhritarashtra's son and not from any ill will to thee. If thou hast any wish for preserving thy life then accept the words spoken by me."

"'Karna said, "Relying on the might of my own arms I seek Arjuna in battle. Thou, however, that art a foe with the face of a friend desirest to frighten me. No person shall deter me from this resolution, not even Indra himself uplifting his thunder; what then need be said of a mortal?'"

'Sanjaya continued, 'At the conclusion of these words of Karna, Shalya, the ruler of the Madras, desirous of provoking Karna exceedingly, said these words in reply, "When keenpointed shafts winged with Kanka feathers, shot by Phalguna of mighty arms and impelled from his bow-string and sped with all his energy will seek thee then wilt thou lament thy encounter with that hero. When Partha, called also Savyasaci, taking up his celestial bow, will scorch the (Kuru) army and afflict thee exceedingly with keen shafts, then, O Suta's son, wilt thou repent (of thy folly). As a child lying on the lap of its mother seeks to seize the Moon, even so dost thou from folly seek to vanquish the resplendent Arjuna stationed on his car. In desiring, O Karna, to fight today with Arjuna of keenedged feats, thou art for rubbing all thy limbs against the keen edges of a trident. This thy challenge of Arjuna, O Suta's son, is like that of a foolish young little deer of activity challenging a huge lion excited with wrath. Do not, O Suta's son, challenge that prince of mighty energy like a fox gratified with meat in the forest challenging the maned monarch of the forest. Do not be destroyed, encountering Arjuna. Thou, O Karna, challengest Dhananjaya, the son of Pritha, even like a hare challenging a mighty elephant with tusks large as plough-shafts, and with the juice issuing out of its mouth and rent cheeks. From folly thou art piercing, with a piece of wood, the black cobra of virulent poison excited to fury within its hole, in desiring to fight with Partha. Endued with little understanding, thou, O Karna, disregarding that lion among men, viz., the son of Pandu, yellest at him, like a jackal that, disregarding a maned lion excited with wrath, yells at him. As a snake, for its own destruction, challenges that foremost of birds, viz., Vinata's son, possessed of beautiful plumage and great activity, even so dost thou, O Karna, challenge Dhananjaya the son of Pandu. Thou desirest to cross without a raft the terrible ocean, the receptacle of all the waters, with its mountain waves and teeming with aquatic animals, when at its height at the rise of the Moon. O Karna, thou challengest Dhananjaya, the son of Pritha, to battle even like a calf challenging a smiting bull of keen horns and neck thick as a drum. Like a frog croaking at a terrible and mighty cloud yielding copious showers of rain, thou croakest at Arjuna who is even like Parjanya among men. As a dog from within the precincts of the house of his master barks at a forest-roaming tiger, even so, O Karna, thou barkest at Dhananjaya, that tiger among men. A jackal, O Karna, residing in the forest in the midst of hares regardeth himself a lion till he actually sees a lion. Even so, O son of Radha, thou regardest thyself a lion, for thou dost not behold that repressor of foes, that tiger among men, viz., Dhananjaya. Thou regardest thyself a lion till thou beholdest the two Krishnas stationed on the same car like Surva and Candramas As long as thou dost not hear the twang of Gandiva in great battle, so long art thou able to do what thou pleasest. Beholding Partha, causing the ten points of the compass to resound with the roar of his car and the twang of his bow, and beholding him roaring like a tiger, thou wilt become a jackal Thou art always a jackal, and Dhananjaya always a lion. O fool, in consequence of thy envy and hatred for heroes, thou always, seemest to be like a jackal. As a mouse and a car are to each other in strength, or a dog and a tiger, a fox and a lion. or a hare and an elephant, as falsehood and truth, as poison and nectar, even so art thou and Partha known to all by your respective deeds."

SECTION 40

"Sanjaya said, 'Thus rebuked by Shalya of immeasurable energy, the son of Radha, feeling the propriety of his rebuker's name in consequence of his wordy darts, and becoming filled with rage, answered him thus:

"'Karna said, "The merits of meritorious men, O Shalya, are known to them that are themselves meritorious but not to them that are destitute of merit. Thou, however, art destitute of every merit. How then canst thou judge of merit and demerit? The mighty weapons of Arjuna, his wrath, his energy, his bow, his shafts and the prowess also of that high-souled hero are, O Shalya, well known to me. So also, O Shalya, thou dost not know, so as well as I myself, the greatness of Krishna, that bull among the lords of Earth. But knowing my own

lying alone within one quiver, equipped with wings, wellsteeped in oil and well-adorned. It lieth amid sandal dust, worshipped by me for long years. Partaking of the nature and form of a snake, it is poisonous and fierce and capable of killing large numbers of men and steeds and elephants of terrible form, and exceedingly awful, it is capable of piercing coats of mail and bones. Inspired with wrath, I may pierce even the mighty mountains of Meru with it. That shaft I will never shoot at any other person save Phalguna or Krishna, the son of Devaki. In this I tell thee the truth. Listen to it. With that shaft, O Shalya, I will, inspired with rage, fight with Vasudeva and Dhananiava. That would be a feat worthy of me. Of all the heroes in the Vrishni race, it is Krishna in whom Prosperity is always established. Among all the sons of Pandu, it is Partha in whom Victory is always established. Those two tigers among men, stationed together on the same car, will advance against my single self for battle. Thou shalt, O Shalva, behold today the nobility of my lineage. Those two cousins, one of whom is the son of the aunt and the other the son of the maternal uncle, those two invincible warriors, thou shalt see, will be slain by me (with one shaft) and will look like two pearls strung together in the same string. Arjuna's gandiva and the ape-bearing banner, and Krishna's discus and the Garuda-bearing banner, inspire with fear only those that are timid. To me, however, O Shalya, they are causes of delight. Thou art a fool, of evil disposition, and unskilled in the ways of great battle. Overcome with terror, thou utterest these ravings. Or, thou art praising them for some reason not known to me. Having slain those two first, I shall then slay thee today with all thy kinsmen. Born in a sinful country thou art wicked-souled and mean, and a wretch amongst kshatriyas. Being a friend, why dost thou, like an enemy, frighten me with these praises of the two Krishnas? Either they two will slay me today or I will slay them two. Knowing as I do my own might, I do not cherish any fear of the two Krishnas. A 1,000 Vasudevas and hundreds of Phalgunas, I shall, singlehanded, slay. Hold thy tongue, O thou that art born in a sinful country. Hear from me, O Shalya, the sayings, already passed into proverbs, that men, young and old, and women, and persons arrived in course of their listless wanderings, generally utter, as if those sayings formed part of their studies, about the wicked Madrakas. brahmanas also duly narrated the same things formerly in the courts of kings. Listening to those sayings attentively, O fool, thou mayst forgive or rejoin. The Madraka is always a hater of friends. He that hateth us is a Madraka. There is no friendship in the Madraka who is mean in speech and is the lowest of mankind. The Madraka is always a person of wicked soul, is always untruthful and crooked. It hath been heard by us that till the moment of death the Madrakas are wicked. (Amongst the Madrakas) the sire, the son, the mother, the mother-in-law, the brother, the grand-son, and other kinsmen, companions, strangers arrived at their homes, slaves male and female, mingle together. The women of the Madrakas mingle, at their own will, with men known and unknown. Of unrighteous conduct, and subsisting upon fried and powdered corn and fish, in their homes, they laugh and cry having drunk spirits and eaten beef. They sing incoherent songs and mingle lustfully with one another, indulging the while in the freest speeches. How then can virtue have a place amongst the Madrakas who are arrogant and notorious for all kinds of evil acts? No one should make friends with a Madraka or provoke hostilities with him. In the Madraka land there is no friendship. The Madraka is always the dirt of humanity. Amongst the Madrakas all acts of friendship are lost as purity amongst the Gandharakas and the libations poured in a sacrifice in which the king is himself the sacrificer and priest. Then again, it is truly seen that wise men treat a person bit by a scorpion and affected by its poison, even with these words: 'As a brahmana that assists at the religious ceremonies of a Shudra suffereth degradation, as one that hateth brahmanas always suffereth degradation, even so a person by making an alliance with the Madrakas becometh fallen. As there is no friendship in the Madraka, so, O scorpion, thy poison is nought.' With these mantras of the Atharvan I have duly performed the rite of exorcism. Knowing this, O learned one, hold thy tongue, or listen to something further that I will say. Those women that, intoxicated by spirits, cast off their robes and dance, those women that are not attached (to particular individuals) in the matter of intercourse and that they do as they please without owning any restrictions, I say, that being as thou art the child of one of those women, how canst thou, O Madraka, be a fit person for declaring the duties of men? Those women that live and answer calls of nature like camels and asses, being as thou art the child of one of those sinful and shameless creatures. how canst thou wish to declare the duties of men? When a Madraka woman is solicited for the gift of a little quantity of vinegar, she scratches her hips and without being desirous of giving it, says these cruel words, 'Let no man ask any vinegar of me that is so dear to me. I would give him my son, I would

shameless and hairy and gluttonous and impure. These and many other things of a like nature, in respect of all their acts, from the crown of their heads to the tip of their toes, are capable of being asserted of them by myself and others. How, indeed, would the Madrakas and the Sindhu-Sauviras know anything of duty, being born, as they are, in a sinful country, being mlecchas in their practices, and being totally regardless of all duties? It hath been heard by us that even this is the highest duty of a kshatriya, viz., that slain in battle, he should lie down on the Earth, applauded by the righteous. That I should lay down (my life) in this clash of arms is my foremost wish, desirous as I am of heaven through Death. I am also the dear friend of the intelligent son of Dhritarashtra. For his sake are my life-breaths and whatever wealth I have! As regards thyself, O thou that art born in a sinful country, it is evident that thou hast been tampered with by the Pandavas, since thou behavest towards us in everything like a foe. Like a righteous man that is incapable of being led astray by atheists, surely I am incapable of being dissuaded from this battle by hundreds of persons like thee. Like a deer, covered with sweat, thou art at liberty to weep or thirst. Observant as I am of the duties of a kshatriya, I am incapable of being frightened by thee. I recall to my mind the end, declared unto me in past times by my preceptor Rama, of those lions among men, those unreturning heroes, that laid down their lives in battle. Prepared for rescuing the Kauravas and slaying our foes, know that I am now determined to imitate the excellent behaviour of Pururavas. I do not, O ruler of the Madrakas, behold the person in the three worlds that can, I think. dissuade me from this purpose. Forbear to speak, knowing all this. Why dost thou rave in such a way from fear? O wretch amongst the Madrakas, I shall not now slay thee and present thy carcase as an offering to carnivorous creatures. From regard for a friend, O Shalya, for the sake of Dhritarashtra's son, and for avoiding blame, for these three reasons, thou still livest. If, O ruler of the Madras, thou speakest such words again, I shall then crush thy head with my mace that is as hard as the thunder. People will today see or hear, O thou that art born in a sinful country, either that the two Krishnas have slain Karna or that Karna has slain the two Krishnas." Having said these words, the son of Radha, O monarch, once more addressed the king of the Madras, fearlessly saying, "Proceed, proceed,"

young Madraka maidens, we hear, are generally very

SECTION 41

"Sanjaya said, 'Hearing, O sire, these words of Radha's son who delighted in battle, Shalya once more addressed Karna, citing an example. "I am born in the race of men who performed great sacrifices, who never retreated from battle, who were kings whose coronal locks underwent the sacred bath. I am also myself devoted to the practice of virtue. Thou, O Vrisha, seemest to be like one that is intoxicated with spirits. For all that, I will, from friendship, seek to cure thy erring and intoxicated self. Listen, O Karna, to this simile of a crow that I am about to narrate. Having heard it, thou mayest do what thou choosest, O thou that art destitute of intelligence and that art a wretch of thy race. I do not, O Karna, remember the slightest fault in me for which, O thou of mighty arms, thou mayst desire to slay my innocent self. I must tell thee what is for thy good and what is for thy ill, acquainted as I am with both, especially as I am the driver of thy car and desirous of the good of king Duryodhana. What land is level and what not, the strength or weakness of the warrior (on my vehicle), the fatigue and faintness, at all times, of the steeds and the warrior (I am driving), a knowledge of the weapons that are available, the cries of animals and birds, what would be heavy for the steeds and what exceedingly heavy for them, the extraction of arrows and the curing of wounds which weapons counteract which, the several methods of battle, and all kinds of omens and indications, I who am so nearly connected with this car, being none else than its driver, should be familiar with. For this, O Karna, I narrate this instance to thee once more. There lived on the other side of the ocean a Vaishya who had abundance of wealth and corn. He performed sacrifices, made liberal gifts, was peaceful. devoted to the duties of his own order, and pure in habits and mind. He had many sons whom he loved, and was kind unto all creatures. He lived fearlessly in the dominions of a king that was guided by virtue. There was a crow that lived on the refuse of the dishes set before those well-behaved young children of the Vaishva. Those Vaishva children always gave the crow meat and curds, and milk, and sugared milk with rice, and honey, and butter. Thus fed with the refuse of their dishes by the young children of that Vaishya, the crow became arrogant and came to disregard all birds that were equal to him or even superior. It chanced that once certain swans of cheerful hearts, of great speed and capable of going everywhere at will and equal unto Garuda himself in range and speed of flight, came to that side of the ocean. The Vaishya boys, beholding those swans, addressed the crow and said, 'O ranger of the skies, thou art superior to all winged creatures.' Deceived by those children of little understanding, that oviparous creature from folly and pride, regarded their

words to be true. Proud of the refuse of the children's dishes upon which he fed, the crow then, alighting in the midst of those swans capable of traversing great distances, desired to enquire as to who amongst them was their leader. The foolish crow at last challenged him amongst those birds of tireless wings whom he regarded their leader, saying, 'Let us compete in flight.' Hearing those words of the raving crow, the swans that had assembled there, those foremost of birds endued with great strength, began to laugh. The swans then, that were capable of going everywhere at will, addressed the crow, saying. 'We are swans, having our abode in the Manasa lake. We traverse the whole Earth, and amongst winged creatures we are always applauded for the length of the distances we traverse. Being, as thou art, only a crow, how canst thou, O fool, challenge a swan endued with might, capable of going everywhere at will, and doing large distances in course of his flight? Tell us, O crow, how thou shalt fly with us.' The boastful crow, in consequence of the foolishness of his species, repeatedly finding fault with the words of that swan, at last gave this answer. The crow said, 'I shall without doubt fly displaying a hundred and one different kinds of motion. Doing every hundred Yojanas in a separate and beautiful kind of motion, I shall display all those motions. Rising up, and swooping down, and whirling around, and coursing straight, proceeding gently, and advancing steadily, and performing the diverse courses up and receding back, and soaring high, and darting forward and soaring upwards with fiercer velocity, and once more proceeding gently and then proceeding with great impetuosity, and once again swooping down and whirling around and advancing steadily, and rising up by the jerks, and soaring straight, and once more falling down and wheeling in a circle and rushing proudly, and diverse other kinds of motion, these all I shall display in the sight of all you. Ye shall then witness my strength. With one of these different kinds of motion I shall presently rise into the sky. Point out duly, ye swans, by which of these motions I shall course through space. Settling the kind of motion amongst yourselves, you will have to course with me. Adopting all those different motion, ye shall have to course with me through supportless space.' The crow having said these words, one of the swans addressed him, 'Listen, O son of Radha, to the words that the swan said. The swan spoke, 'Thou, O crow, wilt doubtless fly the hundred and one different kinds of flight. I shall, however, fly in that one kind of motion that all (other) birds know, for I do not, O crow, know any other. As regards thee, O thou of red eyes, fly thou in any kind of course that thou likest.' At these words, those crows that had been assembled there laughed aloud, saving, 'How will the swan with only one kind of flight get the better of a hundred different kinds of flight?"

Then those two, viz., the swan and the crow, rose into the sky, challenging each other. Capable of going everywhere at will, the swan proceeded in one kind of motion, while the crow coursed in a hundred different kinds. And the swan flew and the crow also flew, causing each other to wonder (at his skill) and each speaking highly of his own achievements. Beholding the diverse kinds of flight at successive instants of time, the crows that were there were filled with great joy and began to caw more loudly. The swans also laughed in mockery, uttering many remarks disagreeable (to the crows). And they began to soar and alight repeatedly, here and there. And they began to come down and rise up from tree-tops and the surface of the earth. And they uttered diverse cries indicative of their victory. The swan, however, with that one kind of slow motion (with which he was familiar) began to traverse the skies. For a moment, therefore, O sire, he seemed to yield to the crow. The crows, at this, disregarding the swans, said these words: 'That swan amongst you which has soared into the sky, is evidently yielding'. Hearing these words, the (soaring) swan flew westwards with great velocity to the ocean, that abode of Makaras. Then fear entered the heart of the crow who became almost senseless at not seeing any island or trees whereon to perch when tired. And the crow thought within his heart as to where he should alight when tired, upon that vast expanse of water. The ocean, being as it is the abode of countless creatures, is irresistible. Dwelt in by hundreds of monsters, it is grander than space. Nothing can exceed it in depth, O Suta's son. Men know, O Karna, that the waters of the ocean are as limitless as space. For the extent of its waters, O Karna, what is a crow to it? The swan, having traversed a great distance in a moment, looked back at the crow, and (though capable) could not leave him behind. Having transgressed the crow, the swan cast his eyes on him and waited, thinking, 'Let the crow come up.' The crow then, exceedingly tired, came up to the swan. Beholding him succumbing, and about to sink, and desirous of rescuing him in remembrance of the practices of good folks, the swan addressed him in these words, 'Thou hadst repeatedly spoken of many kinds of flight while speaking on the subject. Thou wouldst not speak of this (thy present motion) because of its having been a mystery to us? What is the name of this kind of flight, O crow, that thou hast now adopted? Thou touchest the waters with thy wings and beak repeatedly. Which amongst those diverse kinds of flight is this, O crow, that thou art now practising? Come, come, quickly, O crow, for I am waiting for thee.""

"Shalya continued, "Exceedingly afflicted, and touching the water with his wings and beak, O thou of wicked soul, the crow, beheld in that state by the swan, addressed the latter. Indeed, not seeing the limit of that watery expanse and sinking down in fatigue, and exhausted with the effort of his flight the crow said unto the swan, 'We are crows, we wander hither and thither, crying-caw, caw, 'O swan, I seek thy protection, placing my life-breaths at thy hands. Oh, take me to the shores of the ocean with the wings and beak.' The crow, very much fatigued, suddenly fell down. Beholding him fallen upon the waters of the ocean with a melancholy heart, the swan, addressing the crow who was on the point of death, said these words, 'Remember, O crow, what thou hadst said in praise of thyself. The words even were that thou wouldst course through the sky in a hundred and one different kinds of flight. Thou, therefore that wouldst fly a hundred different kinds of flight, thou that art superior to me, alas, why then art thou tired and fallen down on the ocean?' Overcome with weakness, the crow then, casting his eyes upwards at the swan, and seeking to gratify him, replied, saying, 'Proud of the remains of others' dishes upon which I fed, I had, O swan, regarded myself as the equal of Garuda and disregarded all crows and many other birds. I now, however, seek thy protection and place my life-breaths at thy hands. Oh, take me to the shores of some island. If, O swan, I can, O lord, return in safety to my own country, I will never again disregard anybody. Oh rescue me now from this calamity.' Him that said so and was so melancholy and weeping and deprived of senses, him that was sinking in the ocean, uttering cries 'caw, caw, him so drenched by the water and so disgusting to look at and trembling with fear, the swan, without a word, took up with his feet, and slowly caused him to ride on his back. Having caused the crow whose senses had deserted him to ride upon his back, the swan quickly returned to that island whence they had both flown, challenging each other. Placing down that ranger of the sky on dry land and comforting him, the swan, fleet as the mind, proceeded to the region he desired. Thus was that crow, fed on the remains of others' dinners, vanquished by the swan. The crow, then, casting off the pride of might and energy, adopted a life of peace and quiet. Indeed, even, as that crow, fed upon the remains of the dinners of the Vaishya children, disregarded his equals and superiors, so dost thou, O Karna, that art fed by the sons of Dhritarashtra upon the remains of their dishes, disregard all thy equals and superiors. Why didst thou not slay Partha at Virata's city when thou hadst the advantage of being protected by Drona and Drona's son and Kripa and Bhishma and the other Kauravas? There where, like a pack of jackals defeated by a lion, ye all were defeated with great slaughter by the diadem-decked Arjuna, what became of your prowess? Beholding also thy brother slain by Savyasaci, in the very sight of the Kuru heroes, it was thou that didst fly away first. By the skirts also of the dvaitya lake. O Karna, when thou wert assailed by the Gandharvas, it was thou that, deserting all the Kurus, didst first run away. Having vanquished in battle the Gandharvas headed by Citrasena, with great slaughter, it was Partha, O Karna, that liberated Duryodhana with his wife. Rama himself, O Karna, before the kings in the (Kuru) assembly spake of the great prowess of both Partha and Keshava. Thou didst frequently hear the words of Drona and Bhishma, speaking in the presence of all the kings, that the two Krishnas are unslavable. I have told thee a little only regarding those matters in which Dhananjaya is superior to thee like the brahmana who is superior to all created beings. Soon wilt thou see, stationed on that foremost of cars, the son of Vasudeva and the son of Kunti and Pandu. As the crow (in the story), acting with intelligence, had sought the protection of the swan, so do thou seek the protection of him of Vrishni's race, and of Pandu's son Dhananjaya. When thou shalt in battle behold Vasudeva and Dhananjaya, those two endued with great prowess, stationed together on the same car, thou shalt not then, O Karna, utter such speeches. When Partha will, with hundreds of arrows, quell thy pride, then wilt thou behold the difference between thyself and Dhananjaya. Those two best of persons are celebrated among the gods, the Asuras and human beings. Thou that art a firefly, do not, from folly, think disrespectfully of those two resplendent luminaries. Like the Sun and moon, Keshava and Arjuna are celebrated for their resplendence. Thou, however, art like a fire-fly among men. O learned one. O son of a Suta, do not think disrespectfully of Acyuta and Arjuna. Those two high-souled persons are lions among men. Forbear indulging in such boasts.

SECTION 42

"Sanjaya said, 'The high-souled son of Adhiratha, having listened unconvinced to these words of the ruler of the Madras, addressed Shalya, saying, "That which Vasudeva and Arjuna are is well-known to me. The skill of Saurin in the management of cars, and the might and the high weapons of Arjuna, the son of Pandu are well known to me at this hour. Thou however, O Shalya, hast no ocular proof of those matters. I shall fearlessly fight with the two Krishnas, those

of Rama that best of regenerate persons, paineth me greatly today. I dwelt, in the disguise of a brahmana, with Rama in former days, desirous of obtaining celestial weapons from him. On that occasion, O Shalya, the chief of the gods, wishing to benefit Phalguna, caused an obstacle, by approaching my thigh and piercing it, having assumed the dire form of a worm. When my preceptor slept, having laid his head thereon, that worm, approaching my thigh, began to pierce it through. In consequence of the piercing of my thigh, a pool of thick blood flowed from my body. For fear of (disturbing the slumber of) my preceptor I did not move my limb. Awaking, the brahmana, however, beheld what had taken place. Witnessing my patience he addressed me, saying, 'Thou art never a brahmana. Tell me truly who thou art.' I then, O Shalva, truly informed him of myself, saying that I was a Suta. Hearing my words, the great ascetic, his heart filled with rage, cursed me, saying, 'In consequence of the deception, O Suta, by which thou hast obtained this weapon, it will never, at the time of need, when the hour of thy death comes, occur to thy memory. Brahma cannot certainly reside in one that is not a brahmana.' I have forgotten that great weapon in this fierce and terrible battle. He amongst the Bharatas, O Shalya, who is accomplished, who is an effectual smiter, who is universal destroyer, and who is exceedingly terrible, (viz., Arjuna), -that mighty crusher, -- I think, will burn many foremost of kshatriyas. Know, however, O Shalya, that I will slay in battle that fierce bowman, that foremost of warriors, that hero endued with activity, that terrible person whose energy is unbearable, that warrior whose promises are accomplished, that son of Pandu, viz., Dhananjaya. I have that weapon (at least) under my control today with which I will be able to destroy large numbers of foes. I will slay in battle that scorcher of enemies, that mighty warrior accomplished in weapons, that fierce bowman of immeasurable energy, that cruel and terrible hero, that great resister of enemies, viz., Dhananjaya. The immeasurable Ocean, that lord of all waters, rusheth with fierce impetuosity for overwhelming innumerable creatures. The continent, however, holds and checks him. Today, in this world, I will resist in fight the son of Kunti. that foremost of all drawers of the bow-string, while he will be engaged in ceaselessly shooting his countless shafts equipped with goodly wings, destructive of heroes, capable of penetrating into every limb and none of which becomes futile. Like the continent resisting the Ocean, I will today resist that mightiest of the mighty, that great warrior possessing the highest weapons, that hero like unto the Ocean's self of far-reaching arrows, fierce, and having shafts for his waves, while he will be engaged in overwhelming (hostile) kings. Behold today the fierce battle I fight with him that hath no equal, I think, among men wielding the bow, and that would vanquish the very gods united with the Asuras. Exceedingly proud is that son of Pandu. Desirous of battle he will approach me with his mighty and super-human weapons. Baffling his weapons with my own weapons in battle, I shall today overthrow that Partha with my own excellent shafts. Scorching his foes like the Sun endued with fiery rays, and blazing with flame like that dispeller of the darkness, I shall, like a mass of clouds, completely shroud Dhananjaya today with my shafts. Like the clouds extinguishing a blazing fire of great energy and smoke-mixed flames, that seems ready to consume the whole Earth. I shall, with my showers of arrows. extinguish the son of Kunti in battle. With my broad-headed shafts I shall still the son of Kunti, that terrible snake of virulent poison, that is exceedingly difficult of being captured, that is endued with keen fangs, that is even like a blazing fire that flames up in wrath, and that always consumes his foes. Like Himavat bearing the mighty, all-crushing, fierce and smiting god of wind, I shall, without moving, bear the angry and vindictive Dhananjaya. I shall resist in battle Dhananjaya, that foremost of all wielders of bows in the world, that hero in fight, that warrior who is always in the van and who is competent to meet all foes, that car-warrior who is conversant with all car-tracks. Today I shall fight in battle with that person who hath, I think, no equal among men wielding the bow and who conquered the entire Earth. What other man desirous of saving his life, except myself, will fight with that Savyasaci, who vanquished all creatures including the very gods in the country called Khandava? Arjuna is proud; his weapons strike deep; he is endued with great lightness of hands; he is conversant with steeds; he agitates vast hosts; he is regarded an Atiratha. Though such, I shall yet, with my sharp shafts, strike his head from off his trunk today. O Shalya, ever keeping Death or victory in battle before me, I shall today fight with Dhananjaya. There is none else save myself that would on a single car fight with that Pandava who resembles the destroyer himself. I myself will gladly speak of the prowess of Phalguna in the midst of an assembly of kshatrivas Why however, dost thou a fool as thou art and of foolish understanding, speak to me of Phalguna's prowess? Thou art a doer of disagreeable deeds. Thou art cruel and mean and being thyself unforgiving, thou art a detractor of one that is forgiving. I can slay a hundred persons like thee, but I forgive thee in consequence of my forgiving disposition,

two foremost of all wielders of weapons. The curse, however,

owing to the exigency of the times. Thou art of sinful deeds. Like a fool thou hast, for the sake of Pandu's son, rebuked me and told me many disagreeable things. Crooked-hearted as thou art, thou hast said all these words unto me, that am of a sincere heart. Cursed art thou for thou art an injurer of friends, -- of friends, because friendship is seven-paced. Terrible is the hour that is now passing. Duryodhana hath himself come to battle. I am solicitous of seeing his purposes achieved. Thou, however, art acting in such a way that it shows thee to have no friendship (for the Kuru king)! He is a friend who shows affection for another, who gladdens another, who makes himself agreeable to another, who protects another, who honours another, and who rejoices in the joys of another. I tell thee that I have all those attributes, and the king himself knows all this. He, on the other hand, that destroys, chastises, sharpens his weapons, injures, causes us to sigh, makes us cheerless, and wrongs us in diverse ways, is a foe. All these attributes are to be found in thee and thou discoverest all of them in me. For the sake of Duryodhana, for the sake of doing what is agreeable to thee, for the sake of victory, for the sake of myself and for the sake of God himself. I will with vigorous exertion, fight with Partha and Vasudeva. Witness today my feats. Behold today my excellent weapons, my brahmastra and other celestial weapons, as also those that are human. I will today slay that hero of fierce prowess, like an exceedingly infuriate elephant slaying an infuriate compeer. I shall, by my mind alone, hurl today at Partha, for my victory, that weapon of immeasurable energy, called the brahmastra. Arjuna will never be able to escape that weapon, if only the wheels of my car do not sink into the Earth in battle today. Know this, O Shalya, that I would not take fright at Yama himself armed with his rod, or Varuna himself armed with his noose, or Kuvera himself armed with his mace, or Vasava himself armed with the thunderbolt, or at any other foe whatever that may approach for slaying me. Therefore, I have no fear from Partha, nor from Janardana. On the other hand, I shall encounter them both in today's destructive battle. Once on a time, while wandering for the sake of practising weapons on my bow called Vijaya, O king, I had, by shooting many fierce shafts of terrible forms, heedlessly struck the calf of a (brahmana's) homa cow with one of those shafts, and unwillingly killed it white it was wandering in a solitary forest. The brahmana then addressed me, saying, 'Since, becoming insensate, thou hast slain the offspring of my homa cow, the wheel (of thy car) will sink into the Earth while at the time of battle fear will enter thy heart.' From these words of the brahmana I am experiencing great fear. These kings of the Lunar race that are lords of (other people's) weal and woe. offered to give that brahmana a 1,000 kine and 600 bovine bulls. With even such a gift, O Shalya, the brahmana would not be gratified, O ruler of the Madras. I was then for giving him seven hundred elephants of large tusks and many hundred of slaves male and female. That foremost of brahmana would not still be gratified. Collecting next full 14,000 kine, each black in hue and having a white calf I was still unable to obtain the grace of that best of brahmana. A wealthy mansion full of every object of desire, in fact, whatever wealth I had, I wished to give him with due worship, but he refused to accept the gift. Unto me then that had offended and that had begged so importunately for his pardon, the brahmana said, 'That which, O Suta, hath been uttered by me is sure to happen. It cannot be otherwise. A false speech would destroy creatures. and sin also would be mine. Therefore, for the preservation of virtue I do not venture to speak what is false. Do not, again, destroy the means of a brahmana's support. There is none in the world that would be able to falsify my speech. Accept those words. It will be thy atonement (for the sin of having slain a calf).' Though rebuked by thee, still for friendship's sake, I have disclosed to thee all this. I know thee that art rebuking me thus. Be silent now, and hear what I will presently say."

SECTION 43

"Sanjaya said, 'That chastiser of foes, viz., the son of Radha, thus silencing the ruler of the Madras, once more addressed him, O monarch, saying these words, "In answer to that which, O Shalya, thou hast said unto me by way of instance, I tell thee that I am incapable of being frightened by thee in battle with thy words. If all the gods themselves with Vasava would fight with me, I would not still feel any fear, what need be said then of my fears from Pritha and Keshava? I am incapable of being frightened by means of words alone. He, O Shalya, whom thou wouldst be able to frighten in battle is some other person (and not myself)! Thou hast spoken many bitter words to me. Therein lieth the strength of a person that is low. Incapable of speaking of my merits, thou sayst many bitter things, O thou of wicked heart; Karna was never born, O Madraka, for fear in battle. On the other hand, I was born for displaying valour as also for achieving glory for my own self. For the sake of my friendship for thee, for my affection, and for thy being an ally, -- for these three reasons thou still livest, O Shalya. Important is the task that has now to be done for king Dhritarashtra. That task, O Shalya, depends on me. For this, thou livest a moment, Before this, I made a compact

with thee that any disagreeable speeches thou mightest utter would be pardoned by me. That compact should be observed. It is for this that thou livest, O Madraka. Without a 1,000 Salyas I would vanquish my foes. He that injureth a friend is sinful. It is for this that thou livest for the present."

SECTION 44

"Shalya said, "These, O Karna, are ravings that thou utterest regarding the foe. As regards myself without a 1,000 Karnas I am able to vanquish the foe in battle."

"Sanjaya continued, 'Unto the ruler of Madras, of harsh features, who was saying such disagreeable things unto Karna, the latter once more said words that were twice bitter.

"Karna said, "Listen with devoted attention to this, O ruler of the Madras. that was heard by me while it was recited in the presence of Dhritarashtra. In Dhritarashtra's abode the brahmanas used to narrate the accounts of diverse delightful regions and many kings of ancient times. A foremost one among brahmanas, venerable in years while reciting old histories, said these words, blaming the Vahikas and Madrakas, 'One should always avoid the Vahikas, those impure people that are out of the pale of virtue, and that live away from the Himavat and the Ganga and Sarasvati and Yamuna and Kurukshetra and the Sindhu and its five tributary rivers. I remember from the days of my youth that a slaughter-ground for kine and a space for storing intoxicating spirits always distinguish the entrances of the abodes of the (Vahika) kings. On some very secret mission I had to live among the Vahikas. In consequence of such residence the conduct of these people is well known to me. There is a town of the name of Sakala, a river of the name of Apaga, and a clan of the Vahikas known by the name of the Jarttikas. The practices of these people are very censurable. They drink the liquor called Gauda, and eat fried barley with it. They also eat beef with garlic. They also eat cakes of flour mixed with meat, and boiled rice that is bought from others. Of righteous practices they have none. Their women, intoxicated with drink and divested of robes, laugh and dance outside the walls of the houses in cities, without garlands and unguents, singing while drunk obscene songs of diverse kinds that are as musical as the bray of the ass or the bleat of the camel. In intercourse they are absolutely without any restraint, and in all other matters they act as they like. Maddened with drink, they call upon one another, using many endearing epithets. Addressing many drunken exclamations to their husbands and lords, the fallen women among the Vahikas, without observing restrictions even on sacred days, give themselves up to dancing. One of those wicked Vahikas .-- one that is that lived amongst those arrogant women,--who happened to live for some days in Kurujangala, burst out with cheerless heart, saving. "Alas, that (Vahika) maiden of large proportions, dressed in thin blankets, is thinking of me, -- her Vahika lover--that is now passing his days in Kurujangala, at the hour of her going to bed." Crossing the Sutlej and the delightful Iravati, and arriving at my own country, when shall I cast my eves upon those beautiful women with thick frontal bones, with blazing circlets of red arsenic on their foreheads, with streaks of jet black collyrium on their eyes, and their beautiful forms attired in blankets and skins and themselves uttering shrill cries! When shall I be happy, in the company of those intoxicated ladies amid the music of drums and kettle-drums and conchs sweet as the cries of asses and camels and mules! When shall I be amongst those ladies eating cakes of flour and meat and balls of pounded barley mixed with skimmed milk, in the forests, having many pleasant paths of Sami and Pilu and Karira! When shall I, amid my own countrymen, mustering in strength on the high-roads, fall upon passengers, and snatching their robes and attires beat them repeatedly! What man is there that would willingly dwell, even for a moment amongst the Vahikas that are so fallen and wicked, and so depraved in their practises?' Even thus did that brahmana describe the Vahikas of base behaviour, a sixth of whose merits and demerits is thine, O Shalya. Having said this, that pious brahmana began once more to say what I am about to repeat respecting the wicked Vahikas. Listen to what I say, 'In the large and populous town of Sakala, a Rakshasa woman used to sing on every fourteenth day of the dark fortnight, in accompaniment with a drum, "When shall I next sing the songs of the Vahikas in this Sakala town, having gorged myself with beef and drunk the Gauda liquor? When shall I again, decked in ornaments, and with those maidens and ladies of large proportions, gorge upon a large number of sheep and large quantities of pork and beef and the meat of fowls and asses and camels? They who do not eat sheep live in vain!"' Even thus, O Shalya, the young and old, among the inhabitants of Sakala, intoxicated with spirits, sing and cry. How can virtue be met with among such a people? Thou shouldst know this. I must, however, speak again to thee about what another brahmana had said unto us in the Kuru court, 'There where forests of Pilus stand, and those five rivers flow, viz., the Satadru, the Vipasa, the Iravati, the Candrabhaga, and the Vitasa and which have the Sindhu for their sixth, there in those regions removed from the Himavat, are the countries called by the name of the Arattas. Those

thither. The gods, the pitris, and the brahmanas, never accept gifts from those that are fallen, or those that are begotten by Shudras on the girls of other castes, or the Vahikas who never perform sacrifices and are exceedingly irreligious.' That learned brahmana had also said in the Kuru court, 'The Vahikas, without any feelings of revulsion, eat of wooden vessels having deep stomachs and earthen plates and vessels that have been licked by dogs and that are stained with pounded barley and other corn. The Vahikas drink the milk of sheep and camels and asses and eat curds and other preparations from those different kinds of milk. Those degraded people number many bastards among them. There is no food and no milk that they do not take. The Aratta-Vahikas that are steeped in ignorance, should be avoided.' Thou shouldst know this, O Shalya. I must, however, again speak to thee about what another brahmana had said unto me in the Kuru court, 'How can one go to heaven, having drunk milk in the town called Yugandhara, and resided in the place called Acyutasthala, and bathed in the spot called Bhutilaya? There where the five rivers flow just after issuing from the mountains, there among the Aratta-Vahikas, no respectable person should dwell even for two days. There are two Pishacas named Vahi and Hika in the river Vipasa. The Vahikas are the offspring of those two Pishacas. They are not creatures created by the Creator. Being of such low origin, how can they be conversant with the duties ordained in the scriptures? The Karashakas, the Mahishakas, the Kalingas, the Keralas, the Karkotakas, the Virakas, and other peoples of no religion, one should always avoid.' Even thus did a Rakshasa woman of gigantic hips speak unto a brahmana who on a certain occasion went to that country for bathing in a sacred water and passed a single night there. The regions are called by the name of Arattas. The people residing there are called the Vahikas. The lowest of brahmanas also are residing there from very remote times. They are without the Veda and without knowledge, without sacrifice and without the power to assist at other's sacrifices. They are all fallen and many amongst them have been begotten by Shudras upon other peoples' girls. The gods never accept any gifts from them. The Prasthalas, the Madras, the Gandharas, the Arattas, those called Khasas, the Vasatis, the Sindhus and the Sauviras are almost as blamable in their practices."

regions are without virtue and religion. No one should go

SECTION 45

"'Karna continued, "Thou shouldst know all this, O Shalya. I shall however, again speak unto thee. Listen with close attention to what I say. Once on a time a brahmana came to our house as a guest. Observing our practices he became highly gratified and said unto us, 'I dwelt for a long time on a peak of the Himavat quite alone. Since then I have seen diverse countries following diverse religions. Never, however, have I seen all the people of a country act unrighteously. All the races I have met will admit that to be true religion which has been declared by persons conversant with the Vedas. Travelling through various countries following various religions, I at last, O king, came among the Vahikas. There I heard that one at first becomes a brahmana and then he becomes a kshatriya. Indeed, a Vahika would, after that, become a Vaishya, and then a Shudra, and then a barber. Having become a barber, he would then again become a brahmana. Returning to the status of a brahmana, he would again become a slave. One person in a family becomes a brahmana: all the others, falling off from virtue, act as they like. The Gandharas, the Madrakas, and the Vahikas of little understanding are even such. Having travelled through the whole world I heard of these practices, destructive of virtue, of these sinful irregularities amongst the Vahikas.' Thou shouldst know all this. O Shalva, I shall, however, again speak to thee about those ugly words that another said unto me regarding the Vahikas. In former days a chaste woman was abducted by robbers (hailing) from Aratta. Sinfully was she violated by them, upon which she cursed them, saying, 'Since ye have sinfully violated a helpless girl who am not without a husband, therefore, the women of your families shall all become unchaste. Ye lowest of men, never shall ve escape from the consequences of this dreadful sin.' It is for this, O Shalya, that the sisters' sons of the Arattas, and not their own sons, become their heirs. The Kauravas with the Pancalas, the Salwas, the Matsyas, the Naimishas, the Koshalas, the Kasapaundras, the Kalingas, the Magadhas, and the Cedis who are all highly blessed, know what the eternal religion is. The wicked even of these various countries know what religion is. The Vahikas, however, live without righteousness. Beginning with the Matsyas, the residents of the Kuru and the Pancala countries, the Naimishas as well and the other respectable peoples, the pious among all races are conversant with the eternal truths of religion. This cannot be said of the Madrakas and the crooked-hearted race that resides in the country of the five rivers. Knowing all these things, O king, hold thy tongue, O Shalya, like one deprived of utterance, in all matters connected with religion and virtue. Thou art the protector and king of that people, and, therefore, the partaker of sixth part of their merits and demerits. Or perhaps,

thou art the partaker of a sixth part of their demerits only, for thou never protectest them. A king that protects is a sharer in the merits of his subjects. Thou art not a sharer in their merits. In days of yore, when the eternal religion was reverenced in all countries, the Grandsire, observing the practices of the country of the five rivers, cried fie on them. When even in the krita age, Brahman had censured the practices of those fallen people of evil deeds who were begotten by Shudras on others' wives, what would you now say to men in the world? Even thus did the Grandsire condemn the practices of the country of the five waters. When all people were observant of the duties of their respective orders, the Grandsire had to find fault with these men. Thou shouldst know all this, O Shalya. I shall, however, again speak to thee. A Rakshasa of the name of Kalmashapada, while plunging in a tank, said, 'Eleemosynation is a kshatriya's dirt, while the nonobservance of vows is a brahmana's dirt. The Vahikas are the dirt of the Earth, and the Madra women are the dirt of the whole female sex. While sinking in the stream, a king rescued the Rakshasa. Asked by the former, the latter gave this answer I will recite it to you. Listen to me. 'The mlecchas are the dirt of mankind: the oilmen are the dirt of the Mlecchas; eunuchs are the dirt of oilmen; they who avail of the priestly ministrations of Kshatriyas, in their sacrifices, are the dirt of eunuchs. The sin of those again that have the last-named persons for their priests, of also of the Madrakas, shall be thine if thou do not abandon me.' Even this was declared by the Rakshasa to be the formula that should be used for curing a person possessed by a Rakshasa or one killed by the energy of a poison. The words that follow are all very true. The Pancalas observe the duties enjoined in the Vedas; the Kauravas observe truth; the Matsyas and the Surasenas perform sacrifices, the Easterners follow the practices of the Shudras; the Southerners are fallen; the Vahikas are thieves: the Saurashtras are bastards. They that are defiled by ingratitude, theft, drunkenness, adultery with the wives of their preceptors, harshness of speech, slaughter of kine, lustful wanderings during the night out of home, and the wearing of other people's ornaments, -- what sin is there that they do not incur? Fie on the Arattas and the people of the country of the five rivers! Commencing with the Pancalas, the Kauravas, the Naimishas, the Matsyas, -- all these, -- know what religion is, The old men among the Northerners, the Angas, the Magadhas, (without themselves knowing what virtue is) follow the practices of the pious. Many gods, headed by Agni, dwell in the East. The pitris dwell in the South that is presided over by Yama of righteous deeds. The West is protected by the mighty Varuna who overlooks the other gods there. The north is protected by the divine Soma along with the Brahmanas. So Rakshasas and Pishacas protect the Himavat, the best of mountains. The Guhyakas, O great king, protect the mountains of Gandhamadana. Without doubt, Vishnu, otherwise, called Janardana, protects all creatures (For all that the Vahikas have no especial protectors among the gods). The Magadhas are comprehenders of signs; the Koshalas comprehend from what they see; the Kurus and the Pancalas comprehend from a half-uttered speech; the Salwas cannot comprehend till the whole speech is uttered. The Mountaineers, like the Sivis, are very stupid. The Yavanas, O king, are omniscient; the Suras are particularly so. The mlecchas are wedded to the creations of their own fancy. Other peoples cannot understand. The Vahikas resent beneficial counsels; as regards the Madrakas there are none amongst those (mentioned above.) Thou, O Shalya, art so. Thou shouldst not reply to me. The Madrakas are regarded on Earth as the dirt of every nation. So the Madra woman is called the dirt of the whole female sex. They that have for their practices the drinking of spirits, the violation of the beds of their preceptors, the destruction of the embryo by procuring miscarriage, and the robbing of other people's wealth, there is no sin that they have not. Fie on the Arattas and the people of the country of the five rivers. Knowing this, be silent. Do not seek to oppose me. Do not let me slay Keshava and Arjuna, having slain thee first.'

"Shalya said, "The abandonment of the afflicted and the sale of wives and children are, O Karna, prevalent amongst the Angas whose king thou art. Recollecting those faults of thine that Bhishma recited on the occasion of the tale of Rathas and Atirathas, drive away thy wrath. Do not be angry Brahmanas may be found everywhere; Kshatriyas may be found everywhere; so also Vaishyas and Shudras, O Karna, women of chastity and excellent yows may also be found everywhere. Everywhere men take delight in jesting with men and wounding one another. Lustful men also may be found everywhere. Everyone on every occasion can command skill in speaking of the faults of others. No one, however, knows his own faults, or knowing them, feels shame. Everywhere are kings devoted to their respective religions, and employed in chastising the wicked. Everywhere may be found virtuous men It cannot be, O Karna, that all the people of a country are sinful. There are men in many countries that surpass the very gods by their behaviour."

"Sanjaya continued, 'Then king Duryodhana stopped Karna and Shalya (from going on with their wordy warfare), addressing the son of Radha as a friend, and beseeching Shalya with joined hands, Karna, O sire, was quieted by thy son and forbore saying anything more. Shalya also then faced the enemy. Then Radha's son, smiling, once more urged Shalya, saying, "Proceed.""

SECTION 46

"Sanjaya said, 'Beholding then that unrivalled array of the Parthas made by Dhrishtadyumna which was capable of resisting all hostile armies, Karna proceeded, uttering leonine shouts and causing his car to produce a loud rattle. And he made the Earth to tremble with the loud din of musical instruments. And that chastiser of foes, that hero in battle, seemed to tremble in rage. Duly disposing his own troops in counter-array, O bull of Bharata's race, that hero of great energy made a great slaughter of the Pandava forces like Maghavat slaughtering the Asura host. Striking Yudhishthira then with many arrows, he placed the eldest son of Pandu to his right.'

"Diritarashtra said, 'How, O Sanjaya, did the son of Radha dispose his forces in counter array to all the Pandavas headed by Dhristadyumna and protected by Bhimasena, viz., all those great bowmen invincible by the very gods? Who, O Sanjaya, stood in the wings and the further wings of our arm? Dividing themselves properly, how were the warriors stationed? How also did the sons of Pandu dispose their army in counter-array to mine? How also did that great and awful battle commence? Where was Vibhatsu when Karna proceeded against Yudhishthira? Who could succeed in assailing Yudhishthira in the presence of Arjuna? That Arjuna who had vanquished, single-handed in former days, all creatures at Khandava, who else that is desirous of life, save the son of Radha, would fight with him?

"Sanjaya said, 'Hear now of the formation of the arrays. the manner in which Ariuna came and how the battle was fought by both sides surrounding their respective kings. Sharadvata's son Kripa, O king, and the Magadhas endued with great activity, and Kritavarma of Satwata race, took up their position in the right wing. Shakuni, and the mighty carwarrior Uluka, standing on the right of these, and accompanied by many fearless Gandhara horsemen armed with bright lances, and many mountaineers difficult to defeat. numerous as flights of locusts, and grimlooking as Pishacas, protected the (Kaurava) army. 34,000 unreturning cars of the amsaptakas, mad with desire of battle, with thy sons in their midst, and all desirous of slaying Krishna and Arjuna, protected the left side (of the Kaurava army). On their left, the Kambojas the Sakas and the Yayanas with cars and horse and foot, at the command of the Suta's son, stood, challenging Arjuna and the mighty Keshava. In the centre, at the head of that host, stood Karna, clad in armour with beautiful coat of mail and adorned with Angadas and garlands, for protecting that point. Supported by his own angry sons, that foremost of all wielders of weapons, that hero, shone resplendent at the head of the army as he drew his bow repeatedly. The mighty-armed Duhshasana, possessed of the effulgence of the sun or fire with tawny eyes and handsome features, riding on the neck of a huge elephant, surrounded by many troops, and stationed at the rear of the army gradually approached for fight. Behind him came Duryodhana himself, O monarch, protected by his uterine brothers riding on beautiful steeds and cased in beautiful mail. Protected by the united Madrakas and the Kekayas of exceeding energy, the king, O monarch, looked resplendent like Indra of a hundred sacrifices when surrounded by the celestials. Ashvatthama and the other foremost of mighty car-warriors, and many everinfuriate elephants shedding temporal secretions like the very clouds and ridden by brave Mlecchas, followed behind that car-force. Decked with triumphal standards and blazing weapons, those huge creatures, ridden by warriors skilled in fighting from their backs, looked beautiful like hills overgrown with trees. Many thousands of brave and unreturning warriors, armed with axes and swords, became the footguards of those elephants. Gorgeously decked with horsemen and car-warriors and elephants, that foremost of arrays looked exceedingly beautiful like the array of the celestials or of the Asuras. That great array, formed according to the scheme of Brihaspati by its commander, well-versed in ways of battle, seemed to dance (as it advanced) and struck terror into the hearts of foes. Like ever-appearing clouds in the season of rains, foot-soldiers and horsemen and carwarriors and elephants, longing for battle began to issue from the wings and further wings of that array. Then king Yudhishthira, beholding Karna at the head of the (hostile) army, addressed Dhananjaya, that slayer of foes, that one hero in the world, and said these words, "Behold, O Arjuna, the mighty array formed by Karna in battle. The hostile force looks resplendent with its wings and further wings. At sight of this vast hostile force, let such measures be adopted that it may not vanquish us.' Thus addressed by the king, Arjuna replied with joined hands, 'Everything will be done as thou sayest. Nothing will be otherwise. I will, O Bharata, do that by which the destruction of the enemy may be compassed. By

slaying their foremost of warriors, I will achieve their destruction."

"'Yudhishthira said, "With that view, do thou proceed against the son of Radha, and let Bhimasena proceed against Suyodhana, Nakula against Virshasena, Sahadeva against the son of Subala, Satanika against Duhshasana, that bull amongst the Sinis, viz., Satyaki, against the son of Hridika, and Pandya against the son of Drona. I myself will fight with Kripa. Let the sons of Draupadi with Shikhandi amongst them, proceed against the rest of the Dhartarashtras. Let the other warriors of our army encounter our other foes."

"Sanjaya continued, 'Thus addressed by Yudhishthira the Just, Dhananjaya saying, "So be it," ordered his troops (to do the needful) and himself proceeded to the head of the army. That car for which the Leader of the universe, viz., Agni, who derives his effulgence from Brahman, became the steeds, that car which was known amongst the gods as belonging to Brahman because it sprang first from Brahman himself, that car which in days of old had successively borne Brahman and Ishana and Indra and Varuna one after another, riding on that primeval car. Keshava and Ariuna now proceeded to battle. Beholding that advancing car of wonderful aspect, Shalya once more said unto Adhiratha's son, that warrior of great energy in battle, these words "Yonder comes that car having white steeds yoked unto it and owning Krishna for its driver, that vehicle incapable of being resisted by all the troops, like the inevitable fruit of work. There comes the son of Kunti, slaughtering his foes along the way,--he, that is, about whom thou hadst been enquiring. Since tremendous is the uproar that is being heard, deep as the roar of the clouds, it is, without doubt, those high-souled ones, viz., Vasudeva and Dhananjaya. Yonder ascends a cloud of dust that overspreads the welkin like a canopy. The whole Earth, O Karna, seems to tremble, cut deep by the circumference of Ariuna's wheels. These violent winds are blowing on both sides of thy army. These carnivorous creatures are velling aloud and these animals are uttering fearful cries. Behold, O Karna, the terrible and portentous Ketu of vapoury form, making the hair to stand on end, hath appeared, covering the Sun. Behold, diverse kinds of animals, all around in large packs, and many mighty wolves and tigers are looking at the Sun. Behold those terrible Kankas and those vultures. assembled together in thousands, sitting with faces towards one another, in seeming discourse. Those coloured yak-tails attached to thy great car are waving unquietly. Thy standard also is trembling. Behold these thy beautiful steeds, of huge limbs and great speed resembling that of soaring birds, are also quivering. From these portents, it is certain that kings, in hundreds and thousands. O Karna, deprived of life, will lie down on the ground for eternal sleep. The loud uproar of conchs, making the hair to stand on end, is being heard. The sound also of drums and cymbals, O son of Radha, is being heard on all sides, as also the whizz of diverse kinds of arrows, and the din made by cars and steeds and men. Listen also, O Karna, to the loud twang produced by the bow-strings of high-souled warriors. Behold, O Karna, those banners of Arjuna, that are equipped with rows of bells, and decked with golden moons and stars. Made by skilful artists out of cloths embroidered with gold and of diverse hues, they are blazing with resplendence on Arjuna's car as they are shaken by the wind, like flashes of lightning in a mass of clouds. Behold those (other) banners producing sharp sounds as they wave in the air. Those car-warriors of the high-souled Pancalas, with flag-decked standards on their vehicles, are looking resplendent, O Karna, like the very gods on their celestial cars. Behold the heroic son of Kunti, the unvanquished Vibhatsu (Arjuna) with that foremost of apes on his standard, advancing for the destruction of the foe. There, on the top of Partha's standard, is to be seen that terrible ape, that enhancer of the fears of foes, attracting the gaze (of warriors) from every side. The discus, the mace, the bow called Saranga and the conch (called Panchajanya) of the intelligent Krishna, as also his gem Kaustubha, look exceedingly beautiful in him. The wielder of Saranga and the mace, viz., Vasudeva, of great energy, cometh, urging those white steeds endued with the fleetness of the wind. Yonder twangs Gandiva, drawn by Savyasaci. Those whetted shafts, sped by that strong-armed hero, are destroying his enemies. The Earth is strewn with the heads of unretreating kings, with faces beautiful as the moon at full, and decked with large and expansive eyes of coppery hue. There the arms, looking like spiked maces, with weapons in grasp, and smeared with excellent perfumes, of warriors delighting in battle and contending with uplifted weapons, are falling. Steeds with eyes, tongues, and entrails drawn out along with their riders, are falling and fallen and deprived of life lie prostrate on the Earth. Those lifeless elephants huge as mountain summits, torn, mangled, and pierced by Partha, are falling down like veritable hills. Those cars, looking like the changeful forms of vapour in the sky, with their royal riders slain, are falling down like the celestial cars of the denizens of heaven upon the exhaustion of the latter's merits. Behold, the army is exceedingly agitated by the diadem-decked Arjuna, like herds of countless cattle by a maned lion. There the Pandava heroes, advancing for the attack, are slaying kings and large numbers of elephants and steeds and car-warriors and foot-soldiers of thy army engaged in battle. There Partha. shrouded (by friends and foes and weapons and dust) is not to be seen, like the Sun shrouded by clouds. Only the top of his standard may be seen and the twang of his bow-string may be heard. Thou art sure, O Karna, to behold today that hero of white steed with Krishna for his driver, engaged in slaughtering his foes in battle. Thou art sure of beholding him about whom thou hadst been enquiring. Today, O Karna, thou art sure to behold those two tigers among men, both of red eyes, both chastisers of foes, viz., Vasudeva and Arjuna, stationed on the same car. If, O son of Radha, thou succeedest in slaying him that hath Keshava for his driver and Gandiva for his bow, then thou shalt be our king. Challenged by the samsaptakas. Partha now proceedeth against them. That mighty warrior is engaged in making a great slaughter of his foes in battle." Unto the ruler of the Madras who was saying so, Karna, in rage, said, "Behold, Partha is assailed on all sides by the angry samsaptakas. Like the Sun shrouded by the clouds, Partha is no longer visible. Plunged, into that ocean of warriors, O Shalya, Arjuna is sure to perish.

"Shalya said, "Who is there that would slay Varuna with water, or quench fire with fuel? Who is there that would seize the wind, or drink off the ocean? I regard thy act of afflicting Partha to be even such. Arjuna is incapable of being vanquished in battle by the very gods and the Asuras united together and having Indra himself at their head. Or, suffer thyself to be gratified, and be of easy mind, having said those words (about thy capacity to slay Partha) Partha cannot be conquered in battle. Accomplish some other purpose thou mayst have in thy mind. He that would uplift this Earth on his two arms, or burn all creatures in wrath, or hurl the gods from heaven, may vanquish Arjuna in battle. Behold that other heroic son of Kunti, viz., Bhima, who is never fatigued with exertion, blazing with resplendence, mighty-armed, and standing like another Meru. With wrath ever kindled and longing for revenge, Bhima of great energy stands there desirous of victory in battle, and remembering all his injuries. There that foremost of virtuous men, viz., king Yudhishthira the Just, that subjugator of hostile towns, stands difficult of being resisted by foes in battle. There stand those two tigers among men, the twin Ashvinis, the two uterine brothers Nakula and Sahadeva, both invincible in battle. Yonder may be seen the five sons of Krishna, that have the features of Pancala princes. All of them, equal to Arjuna in battle, are standing, desirous of fight. There the sons of Drupada, headed by Dhristadyumna, swelling with pride and energy,--heroes endued with great energy,--have taken up their stand. There, that foremost one among the Satwatas, viz., Satvaki, irresistible like Indra, advanceth against us, from desire of fight, like the destroyer himself in wrath before our eyes." While those two lions among men were thus addressing each other, the two armies mingled fiercely in battle, like the currents of the Ganga and Yamuna.

SECTION 47

"Dritarashtra said, 'When the two armies, duly arrayed, thus mingled with each other for battle, O Sanjaya, how did Partha assail the samsaptakas, and how Karna assail the Pandavas? Tell me the incidents of the battle in detail, for thou art skilled in narration. Listening to the accounts of the prowess of heroes in battle, I am never satiated.'

'Sanjaya said, 'Observing the vast hostile force stationed in that manner, Arjuna arrayed his troops in proper form, in consequence of the evil policy of thy son. The vast Pandava force then, teeming with horsemen and elephants and footsoldiers and cars, and headed by Dhrishtadyumna, looked exceedingly magnificent. With his steeds white as pigeons, the son of Prishata, equal in splendour to the Sun or the Moon, armed with bow, looked resplendent like Death himself in embodied form. The sons of Draupadi, desirous of battle, stood by the side of the son of Prishata. They were clad in excellent coats of mail, and armed with excellent weapons, and all of them were endued with the prowess of tigers. Possessed of effulgent bodies, they followed their maternal uncle like the stars appearing with the Moon. Beholding the samsaptakas standing in array, Arjuna, with wrath excited, rushed against them, drawing his bow Gandiva. The samsaptakas then, desirous of slaying Arjuna, rushed against Partha, firmly resolved on victory, and making death their goal. That brave host of heroes, teeming with men, steeds, infuriate elephants, and cars, began very quickly to afflict Arjuna. Their encounter with Kiritin (Arjuna) became exceedingly furious. That encounter resembled the one that took place between Arjuna and the Nivatakavachas, as we have heard. Partha cut off cars and steeds and standards and elephants and foot-soldiers engaged in fight, with shafts and bows and swords and discs and battle axes, and uplifted arms with weapons in grasp, and the heads also of foes, by thousands upon thousands. The samsaptakas, regarding the car of Partha sunk in that deep vortex of warriors, uttered loud roars. Partha, however, slaying all his foes in front, slew those that stood further off, and then those that were on his right and his back, like Rudra himself in rage slaughtering all

created things endued with life. The encounter that took place when the Pancalas, the Cedis, and the Srinjayas faced thy troops was exceedingly fierce. Kripa and Kritavarma, and Shakuni the son of Subala, those heroes difficult of defeat in battle, accompanied by troops that were all cheerful, themselves filled with rage, and capable of smiting down thick ranks of cars, fought with the Koshalas, the Kasis, the Matsyas, the Karusas, the Kaikayas, and the Surasenas, all of whom were possessed of great courage. That battle fraught with great slaughter and destructive of body, life and sins, became conducive to fame, heaven, and virtue, in respect of the Kshatriya, the Vaishya, and the Shudra heroes that were engaged in it. Meanwhile the Kuru king Duryodhana with his brothers, O bull of Bharata's race, and supported by many Kuru heroes and many mighty Madraka car-warriors, protected Karna while the latter was engaged in battle with the Pandavas, the Pancalas, the Cedis, and Satyaki. Destroying that vast division with his sharp arrows, and crushing many foremost of car-warriors Karna succeeded in afflicting Yudhishthira. Cutting off the armour, the weapons, and the bodies of thousands of foes and slaving his foes by thousands and sending them to heaven and making them earn great fame, Karna caused his friends great joy. Thus, O sire, that battle destructive of men, steeds, and cars, between the Kurus and the Srinjayas, resembled the battle between the gods and the Asuras of old."

SECTION 48

"Dhritarashtra said, 'Tell me, O Sanjaya, how Karna, having caused a great slaughter penetrated into the midst of the Pandava troops, and struck and afflicted king Yudhishthira. Who were those foremost of heroes among the Parthas that resisted Karna? Who were they whom Karna crushed before he could succeed in afflicting Yudhishthira?'

"Sanjaya said, 'Beholding the Parthas headed by Dhrishtadyumna stationed for battle, that crusher of foes, viz., Karna, rushed impetuously against the Pancalas. Like swans rushing towards the sea, the Pancalas, longing for victory, rushed as quickly against that high-souled warrior advancing to the encounter. Then the blare of thousands of conchs, as if piercing the heart by its shrillness, arose from both hosts, and the fierce peal also of thousands of drums. The sound also of diverse musical instruments and the noise made by elephants and steeds and cars, and the leonine shouts of heroes, that arose there, became exceedingly awful. It seemed that the whole Earth with her mountains and trees and oceans, the entire welkin covered with wind-tossed clouds, and the whole firmament with the Sun, the Moon, and the stars, trembled with that sound. All creatures regarded that noise to be even such and became agitated. Those amongst them that were endued with little strength fell dead. Then Karna, excited with great wrath, quickly invoking his weapons, began to smite the Pandava army like Maghavat smiting the army of the Asuras. Penetrating then into the Pandava host and shooting his arrows. Karna slew seven and seventy foremost of warriors among the Prabhadrakas. Then that foremost of carwarriors, with five and twenty sharp shafts equipped with goodly wings, slew five and twenty Pancalas. With many cloth-yard shafts equipped with wings of gold and capable of piercing the bodies of all foes, that hero slew the Cedis by hundreds and thousands. While he was employed in achieving those superhuman feats in battle, large throngs of Pancala cars, O king, quickly surrounded him on all sides. Aiming then, O Bharata, five irresistible shafts, Karna, otherwise called Vaikartana or Vrisha, slew five Pancala warriors. The five Pancalas, O Bharata, that he slew in that battle were Bhanudeva and Citrasena and Senavindu and Tapana and Surasena. While the Pancala heroes were thus being slaughtered with arrows in that great battle, loud cries of 'Oh" and "Alas" arose from among the Pancala host. Then ten car-warriors among the Pancalas, O monarch, surrounded Karna. Them, too, Karna speedily slew with his shafts. The two protectors of Karna's car wheels, viz., his two invincible sons. O sire, that were named Sushena and Satyasena, began to fight, reckless of their very lives. The eldest son of Karna, viz., the mighty car-warrior Vrishasena, himself protected his father's rear. Then Dhrishtadyumna, Satyaki, and the five sons of Draupadi, and Vrikodara, Janamejaya, and Shikhandi, and many foremost warriors among the Prabhadrakas, and many amongst the Cedis, the Kaikayas, and the Pancalas, the twins (Nakula and Sahadeva), and the Matsyas, all clad in mail, rushed fiercely upon Radha's son, skilled in smiting, from desire of slaying him. Pouring upon him diverse kinds of weapons and thick showers of arrows, they began to afflict him like the clouds afflicting the mountain breast in the season of rains. Desirous of rescuing their father, the sons of Karna, all of whom were effectual smiters, and many other heroes, O king, of thy army, resisted those (Pandava) heroes. Sushena, cutting off with a broad-headed arrow the bow of Bhimasena, pierced Bhima himself with seven cloth-yard shafts in the chest, and uttered a loud roar. Then Vrikodara of terrible prowess, taking up another tough bow and stringing it quickly, cut off Sushena's bow. Excited with rage and as if dancing (on his car), he quickly pierced Sushena himself with

ten arrows, and then pierced Karna, within the twinkling of an eye, with seventy sharp shafts. With ten other shafts, Bhima then felled Bhanusena, another son of Karna, with his steeds, driver, weapons, and standard, in the very sight of the latter's friends. The sightly head of that youth, graced with a face as beautiful as the Moon, cut off with a razor-headed arrow, looked like a lotus plucked from its stalk. Having slain Karna's son, Bhima began to afflict thy troops once more. Cutting off the bows then of Kripa and Hridika's son, he began to afflict those two also. Piercing Duhshasana with three arrows made wholly of iron, and Shakuni with six, he deprived both Uluka and his brother Patatri of their cars. Addressing Sushena next in these words, viz., "Thou art slain." Bhima took up an arrow. Karna, however, cut off that arrow and struck Bhima himself with three shafts. Then Bhima took up another straight arrow of great impetuosity and sped it at Sushena. But Vrisha cut that arrow also. Then Karna, desirous of rescuing his son, and wishing to make an end of the cruel Bhimasena, struck the latter with three and seventy fierce arrows. Then Sushena taking up an excellent bow capable of bearing a great strain, pierced Nakula with five arrows in the arms and the chest. Nakula, then piercing his antagonist with twenty strong shafts capable of bearing a great strain, uttered a loud roar and inspired Karna with fright. The mighty car-warrior Sushena, however, O king, piercing Nakula with ten shafts, quickly cut off the latter's bow with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow, and resisted Sushena in that battle with nine shafts. That slaver of hostile heroes, O king, shrouding all the quarters with showers of arrows, slew Sushena's driver, and piercing Sushena himself again with three shafts, and then with three other broad-headed arrows, cut off his bow of great strength into three fragments. Sushena also, deprived of his senses in rage, took up another bow and pierced Nakula with sixty arrows and Sahadeva with seven. The battle raged fiercely, like that of the gods and the Asuras between those heroes striking one another. Satyaki, slaying the driver of Vrishasena with three arrows, cut off the latter's bow with a broad-headed shaft and struck his steeds with seven arrows. Crushing his standard then with another arrow, he struck Vrishasena himself with three arrows in the chest. Thus struck, Vrishasena became senseless on his car, but within the twinkling of an eye, stood up again. Deprived of his driver and steeds and car standard by Yuyudhana (Satyaki), Vrishasena then, armed with sword and shield, rushed against Yuyudhana from desire of slaying him. Satyaki, however, as his antagonist rushed towards him, struck at his sword and shield with ten arrows equipped with heads like a boar's ear. Then Duhshasana, beholding Vrishasena made carless and weaponless, quickly caused him to ascend his own car, and bearing him away from the spot, caused him to ride another vehicle. The mighty car-warrior Vrishasena then, riding on another vehicle, pierced the five sons of Draupadi with seventy and Yuvudhana with five, and Bhimasena with four and sixty, and Sahadeva with five, and Nakula with thirty, and Satanika with seven arrows, and Shikhandi with ten, and king Yudhishthira with a hundred. These and many other foremost of heroes, O king, all inspired with desire of victory that great bowman, viz., the son of Karna, O monarch, continued to afflict with his shafts. Then, in that battle, the invincible Vrishasena continued to protect the rear of Karna. The grandson of Sini, having made Duhshasana driverless and steedless and carless by means of nine times nine arrows made wholly of iron, struck Duhshasana with ten shafts in the forehead. The Kuru prince then, riding on another car that was duly equipped (with all necessary implements), once more began to fight with the Pandavas, from within the division of Karna. Then Dhristadyumna pierced Karna with ten arrows, and the sons of Draupadi pierced him with three and seventy. and Yuyudhana with seven. And Bhimasena pierced him with four and sixty arrows, and Sahadeva with seven. And Nakula pierced him with thirty arrows, and Satanika with seven. And the heroic Shikhandi pierced him with ten and king Yudhishthira with a hundred. These and other foremost of men, O monarch, all inspired with desire of victory, began to grind that great bowman, viz., the Suta's son, in that dreadful battle. That chastiser of foes, viz., the Suta's son of great heroism, performing quick evolutions with his car, pierced every one of those warriors with ten arrows. We then, O king, witnessed the lightness of hand displayed by the high-souled Karna and the power of his weapons. Indeed, what we saw appeared to be highly wonderful. People could not notice when he took up his arrows, when he aimed them, and when he let them off. They only beheld his enemies dying fast in consequence of his wrath. The sky, the firmament, the Earth, and all the quarters seemed to be entirely shrouded with sharp arrows. The firmament looked resplendent as if covered with red clouds. The valiant son of Radha, armed with the how and as if dancing (on his car), pierced each of his assailants with thrice as many arrows as each of them had pierced him with. And once more piercing each of them, and his steeds, driver, car, and standard with ten arrows, he uttered a loud roar. His assailants then gave him a way (through which he passed out). Having crushed those mighty bowmen with

showers of arrows, the son of Radha, that crusher of foes, then penetrated, unresisted, into the midst of the division commanded by the Pandava king. Having destroyed thirty cars of the unreturning Cedis, the son of Radha struck Yudhishthira with many sharp arrows. Then many Pandava warriors, O king, with Shikhandi and Satyaki, desirous of rescuing the king from the son of Radha, surrounded the former. Similarly all the brave and mighty bowmen of thy army resolutely protected the irresistible Karna in that battle. The noise of diverse musical instrument arose then, O king, and the leonine shouts of brave warriors rent the sky. And the Kurus and the Pandavas once more fearlessly encountered each other, the former headed by the Suta's son and the latter by Yudhishthira.'''

SECTION 49

"Sanjaya said, 'Piercing through the Pandava host, Karna, surrounded by thousands of cars and elephants and steeds and foot-soldiers, rushed towards king Yudhishthira the Just. Cutting off with hundreds of fierce shafts the thousands of weapons sped at him by his foes, Vrisha fearlessly pierced through that host. Indeed, the Suta's son cut off the heads, the arms and the thighs of his enemies, who, deprived of life, fell down on the Earth. Others, finding their divisions broken, fled away. The Dravida, the Andhaka, and the Nishada footsoldiers, urged on by Satyaki, once more rushed towards Karna in that battle, from desire of slaying him. Deprived of arms and head-gears, and slain by Karna with his shafts, they fell down simultaneously on the Earth, like a forest of Sala tree cut down (with the axe). Thus hundreds, thousands and ten thousands of combatants, deprived of life and filling the whole welkin with their fame, fell down with their bodies on the Earth. The Pandus and the Pancalas obstructed Karna, otherwise called Vaikartana, who careered wrathfully in battle like the Destroyer himself, even as people seek to obstruct a disease with incantations and drugs. Crushing all those assailants Karna once more rushed towards Yudhishthira, like an irresistible disease unchecked by incantations and drugs and (propitiatory) rites. At last checked by the Pandus, the Pancalas, and the Kekayas, all of whom were desirous of rescuing the king, Karna could not succeed in passing them over, like Death that is unable to vanquish persons conversant with Brahma. Then Yudhishthira, with eyes red in wrath, addressed Karna, that slayer of hostile heroes, who was held in check at a little distance from him, and said these words "O Karna, O Karna, O thou of vain sight, O son of a Suta, listen to my words. Thou always challengest the active Phalguna in battle. Obedient to the counsels of Dhritarashtra's son, thou always seekest to oppose us. Mustering thy great prowess, show thou today all thy might, all thy energy, and all the hatred thou bearest towards the sons of Pandu. Today in dreadful encounter, I will purge thee of thy desire for battle." Having said these words, the son of Pandu, O king, pierced Karna with ten shafts made entirely of iron and equipped with wings of gold. That chastiser of foes, and great bowman, viz., the Suta's son, O Bharata, pierced Yudhishthira, with the greatest care, in return, with ten arrows equipped with heads like the calf's tooth. Thus pierced by the Suta's son in contempt, O sire, the mighty-armed Yudhishthira, blazed up with wrath like a fire upon receiving butter. Bending his formidable bow decked with gold, the son of Pandu placed on his bow-string a whetted arrow capable of piercing the very hills. Drawing the bow to its fullest stretch, the king quickly sped that arrow, fatal as the rod of the Destroyer, from desire of slaying the Suta's son. Sped by the king endued with great might, that arrow whose whizz resembled the noise of the thunder. suddenly pierced Karna, that mighty car-warrior, on his left side. Deeply afflicted by the violence of that stroke, the mighty-armed Karna with weakened limbs, fell into a swoon on his car, his bow dropping from his hand. Beholding Karna in that plight, the vast Dhartarashtra host uttered cries of "Oh" and "Alas," and the faces of all the combatants became colourless. Beholding the prowess of their king, on the other hand, O monarch, amongst the Pandavas, leonine roars and shouts and confused cries of joy arose. The son of Radha, however, of cruel prowess, recovering his senses soon enough, set his heart on the destruction of Yudhishthira. Drawing his formidable bow called Vijaya that was decked with gold, the Suta's son of immeasurable soul began to resist the son of Pandu with his sharp shafts. With a couple of razor-headed arrows he slew in that encounter Candradeva and Dandadhara, the two Pancala princes, that protected the two car wheels of the high-souled Yudhishthira. Each of those heroes, standing by the side of Yudhishthira's car, looked resplendent like the constellation Punarvasu by the side of the moon. Yudhishthira, however, once more pierced Karna with thirty arrows And he struck Sushena and Satvasena each with three arrows. And he pierced everyone of the protectors of Karna with three straight arrows. The son of Adhiratha then, laughing and shaking his bow inflicted a cutting wound on the king's body with a broad-headed arrow, and again pierced him with sixty arrows and then uttered a loud shout. Then many foremost heroes amongst the Pandavas, desirous

began to grind him with their arrows. Satyaki and Chekitana and Yuyutsu and Shikhandi and the sons of Draupadi and the Prabhadrakas, and the twins (Nakula and Sahadeva) and Bhimasena and Shishupala and the Karushas, Matsyas, the Suras, the Kaikayas, the Kasis and the Kosalas, all these brave heroes, endued with great activity, assailed Vasusena. The Pancala prince Janamejaya then pierced Karna with many arrows. The Pandava heroes, armed with diverse kinds of arrows and diverse weapons and accompanied by cars and elephants and steeds, rushing towards Karna, encompassed him on all sides, from desire of slaying him. Thus assailed on all sides by the foremost of Pandava warriors, Karna invoked into existence the brahmastra and filled all the points of the compass with arrows. The heroic Karna then, like unto a blazing fire having shafts for its scorching flame, careered in battle, burning that forest of Pandavas troops. The highsouled Karna. that great bowman, aiming some mighty weapons, and laughing the while, cut off the bow of that foremost of men, Yudhishthira. Then aiming ninety straight arrows within the twinkling of an eye, Karna cut off, with those sharp shafts, the armour of his antagonist. That armour, decked with gold and set with gems, looked beautiful, as it fell down, like a wind-tossed cloud penetrated by the rays of the Sun. Indeed, that armour, adorned with costly brilliants, fallen off from the body of that foremost of men, looked beautiful like the firmament in the night, bespangled with stars. His armour cut off with those arrows, the son of Pritha. covered with blood, wrathfully hurled at the son of Adhiratha a dart made wholly of iron. Karna, however, cut (into pieces) that blazing dart, as it coursed through the welkin, with seven shafts. That dart, thus cut off with those shafts of great bowman, fell down on the Earth. Then Yudhishthira, striking Karna with four lances in his two arms and forehead and chest, repeatedly uttered loud shouts. Thereupon blood spouted forth from the wounds of Karna, and the latter, filled with rage and breathing like a snake, cut off his antagonist's standard and pierced the Pandava himself with three broadheaded arrows. And he also cut off the couple of quivers (that his foe had) and the car (he rode) into minute fragments. Thereupon the king, riding on another car unto which were voked those steeds, white as ivory and having black hair on their tails, that used to bear him (to battle), turned his face and began to fly. Thus did Yudhishthira began to retreat. His Parshni driver had been slain. He became exceedingly cheerless and unable to stay before Karna. The son of Radha then, pursuing Yudhishthira, the son of Pandu, cleansed himself by touching him in the shoulder with his own fair hand (the palm of which was) graced with the auspicious signs of the thunderbolt, the umbrella, the hook, the fish, the tortoise, and the conchshell, and desired to seize him by force. He then remembered the words of Kunti. Then Shalya addressed him, and said, "Do not, O Karna, seize this best of kings. As soon as thou seizest him, he will reduce both thee and me to ashes." Then Karna, O king, laughing in mockery, addressed the son of Pandu and thus spoke unto him disparagingly. "How, indeed, born though thou art in a noble race, and observant though thou art of Kshatriya duties, wouldst thou leave the battle in fear, desiring to save thy life? I think that thou art not well-acquainted with the duties of Kshatriyas. Endued with Brahma-force, thou art indeed devoted to the study of the Vedas and the performance of sacrificial rites. Do not, O son of Kunti, fight again, and do not again approach brave warriors. Do not use harsh language towards heroes and do not come to great battles. Thou mayst use such words, O sire, towards others, but thou shouldst never address persons like us in that way. By using such words towards persons like us, thou wouldst in battle meet with this and other kinds of behaviour. Go back to thy quarters, O son of Kunti, or thither where those two, viz., Keshava and Arjuna, are. Indeed, O king, Karna will never slay one like thee." Having said these words unto the son of Pritha, the mighty Karna, setting Yudhishthira free, began to slaughter the Pandava host like the wielder of the thunderbolt slaughtering the Asura host. That ruler of men, (viz., Yudhishthira,) then, O king, quickly fled away. Beholding the king flying away, the Cedis, the Pandavas, the Pancalas, and the mighty car-warrior Satyaki, all followed that monarch of unfading glory. And the sons of Draupadi, and the Suras, and the twin sons of Madri by Pandu, also followed the king. Beholding the division of Yudhishthira retreating, the heroic Karna became highly glad with all the Kurus and began to pursue the retreating force. The din of battle-drums and conchs and cymbals and bows, and leonine shouts, arose from among the Dhartarashtra troops. Meanwhile Yudhishthira, O thou of Kuru's race, quickly riding on the car of Srutakirti, began to behold the prowess of Karna. Then king Yudhishthira, the just, seeing his troops fast slaughtered, became filled with rage, and addressing his warriors, commanded them, saying, "Slay these enemies. Why are ye inactive?" Then the mighty car-warriors of the Pandavas, headed by Bhimasena, thus commanded by the king, all rushed against thy sons. The shouts then, O Bharata, of the warriors (of both hosts), and the noise made by cars and

elephants and steeds and foot-soldiers, and the clash of weapons, became tremendous. "Exert," "Strike," "Face the foe," were the words that the combatants addressed to one another as they began to slay one another in that dreadful battle. And in consequence of the showers of shafts shot by them a shadow as that of the clouds seemed to spread over the field. And in consequence of those rulers of men, covered with arrows, striking one another, they became divested of banners and standards and umbrellas and steeds and drivers and weapons in that battle. Indeed, those lords of Earth, deprived of life and limbs, fell down on the Earth. Looking like the mountain-summits in consequence of their uneven backs, huge elephants with their riders, deprived of life, fell down like mountains riven by thunder. Thousands of steeds, with their armour, equipments, and adornments all torn and broken and displaced, fell down, along with their heroic riders, deprived of life. Car-warriors with weapons loosened from their grasp, and deprived by (hostile) car-warriors of cars and life, and large bands of foot-soldiers, slain by hostile heroes in that dreadful clash, fell down in thousands. The Earth became covered with the heads of heroic combatants intoxicated with battle, heads that were adorned with large and expansive eves of coppery hue and faces as beautiful as the lotus or the moon. And people heard noises as loud in the sky as on the surface of the Earth, in consequence of the sound of music and song proceeding from large bands of Apsaras on their celestial cars, with which those bands of heavenly choristers continually greeted the newly-arrived heroes slain in hundreds and thousands by brave enemies on Earth, and with which, placing them on celestial cars, they repaired on those vehicles (towards the region of Indra). Witnessing with their own eyes those wonderful sights, and actuated by the desire of going to heaven, heroes with cheerful hearts speedily slew one another. Car-warriors fought beautifully with car-warriors in that battle, and foot-soldiers with foot-soldiers, and elephants with elephants, and steeds with steeds. Indeed, when that battle, destructive of elephants and steeds and men, raged in this way, the field became covered with the dust raised by the troops. Then enemies slew enemies and friends slew friends. The combatants dragged one another by their locks, bit one another with their teeth, tore one another with their nails, and struck one another with clenched fists, and fought one another with bare arms in that fierce battle destructive of both life and sins. Indeed, as that battle, fraught with carnage of elephants and steeds and men, raged on so fiercely, a river of blood ran from the bodies of (slain) human beings and steeds and elephants. And that current carried away a large number of dead bodies of elephants and steeds and men. Indeed, in that vast host teeming with men, steeds, and elephants, that river formed by the blood of men and steeds and elephants and horsemen and elephant-men, became miry with flesh and exceedingly terrible. And on that current, inspiring the timid with terror, floated the bodies of men and steeds and elephants. Impelled by the desire of victory, some combatants forded it and some remained on the other side And some plunged into its depths, and some sank in it and some rose above its surface as they swam through it. Smeared all over with blood, their armour and weapons and robes -- all became bloody. Some bathed in it and some drank the liquid and some became strengthless, O bull of Bharata's race. Cars and steeds, and men and elephants and weapons and ornaments, and robes and armour, and combatants that were slain or about to be slain, and the Earth, the welkin, the firmament, and all the points of the compass, became red. With the odour, the touch, the taste, and the exceedingly red sight of that blood and its rushing sound, almost all the combatants, O Bharata, became very cheerless. The Pandava heroes then, headed by Bhimasena and Satyaki, once more rushed impetuously against that army already beaten. Beholding the impetuosity of that rush of the Pandava heroes to be irresistible, the vast force of thy sons, O king, turned its back on the field. Indeed, that host of thine, teeming with cars and steeds and elephants and men no longer in compact array, with armour and coats of mail displaced and weapons and bows loosened from their grasp, fled away in all directions, whilst being agitated by the enemy, even like a herd of elephants in the forest afflicted by lions.'"

SECTION 50

"Sanjaya said, 'Beholding the Pandava heroes rushing impetuously towards thy host, Duryodhana, O monarch, endeavoured to check the warriors of his army on all sides, O bull of Bharata race. Although, however, thy son cried at the top of his voice, his flying troops, O king, still refused to stop. Then one of the wings of the army and its further wing, and Shakuni, the son of Subala, and the Kauravas well-armed turned against Bhimasena in that battle. Karna also, beholding the Dhartarashtra force with all its kings flying away, addressed the ruler of the Madras, saying, "Proceed towards the car of Bhima." Thus addressed by Karna, the ruler of the Madras began to urge those foremost of steeds, of the hue of swans, towards the spot where Vrikodara was. Thus urged by Shalya, that ornament of battle, those steeds approaching the car of Bhimasena, mingled in battle.

Meanwhile, Bhima, beholding Karna approach, became filled with rage, and set his heart on the destruction of Karna, O bull of Bharata's race. Addressing the heroic Satyaki and Dhrishtadyumna, the son of Prishata, he said, "Go you to protect king Yudhishthira of virtuous soul. With difficulty he escaped from a situation of great peril before my very eyes. In my sight have the armour and robes of the king been cut off and torn. for Duryodhana's gratification, by Radha's son of wicked soul. I shall today reach the end of that woe. O son of Prishata. Today, either I shall slay Karna in battle, or he will slay me in dreadful battle. I tell thee truly. Today I make over the king to you as sarred pledge. With cheerful hearts every ye today for protecting the king." Having said these words, the mighty-armed Bhima proceeded towards Adhiratha's son, making all the points of the compass resound with a loud leonine shout. Beholding Bhima, that delighter in battle, advancing quickly, the puissant king of the Madras addressed the Suta's son in the following words:

"Shalya said, "Behold, O Karna, the mighty-armed son of Pandu, who is filled with rage. Without doubt, he is desirous of vomiting upon thee that wrath which he has cherished for many years. Never before did I see him assume such a form, not even when Abhimanyu was slain and the Rakshasa Ghatotkaca. Filled with wrath, the form he hath now assumed, endued with the splendour of the all-destroying fire at the end of the Yuga, is such that it seems he is capable of resisting the three worlds united together."

"Sanjaya continued, 'While the ruler of the Madras was saying these words unto the son of Radha, Vrikodara, excited with rage, came upon Karna. Beholding Bhima, that delighter in battle, approaching him in that way, the son of Radha laughingly said unto Shalya these words, "The words that thou, O ruler of the Madras, hast today spoken to me regarding Bhima, O lord, are without doubt all true. This Vrikodara is brave and is a hero full of wrath. He is reckless in protecting his body, and in strength of limbs he is superior to all. While leading a life of concealment in the city of Virata, relying then on the might of his bare arms, for doing what was agreeable to Draupadi, he secretly slew Kichaka with all his relatives. Even he stands today at the head of battle clad in mail and insensate with wrath. He is ready to engage in battle with the Destroyer armed with uplifted mace. This desire, however, hath been cherished through all my days, viz., that either I shall slay Arjuna or Arjuna will slay me. That desire of mine may be fulfilled today in consequence of my encounter with Bhima. If I slay Bhima or make him carless, Partha may come against me. That will be well for me. Settle that without delay which thou thinkest to be suitable to the hour. Hearing these words of Radha's son of immeasurable energy Shalya replied, saying, "O thou of mighty arms, proceed against Bhimasena of great might. Having checked Bhimasena, thou mayst then obtain Phalguna. That which is thy purpose, that desire which for many long years thou hast cherished in thy heart, will be accomplished, O Karna. I tell the truth.' Thus addressed, Karna once more said unto Shalya, "Either I shall slay Arjuna in battle, or he will slay me. Setting thy heart on battle proceed to the spot where Vrikodara is."

"Sanjaya continued, 'Then, O king, Shalya speedily proceeded on that car to the spot where that great bowman, viz., Bhima, was engaged in routing thy army. There rose then the blare of trumpets and the peal of drums, O monarch, when Bhima and Karna met. The mighty Bhimasena, filled with rage, began to scatter thy troops difficult of defeat, with his sharp and polished shafts, to all sides. That collision in battle, O monarch, between Karna and the son of Pandu became. O king, fierce and awful, and the noise that arose was tremendous. Beholding Bhima coming towards him, Karna, otherwise called Vaikartana or Vrisha, filled with rage, struck him with shafts in the centre of the chest. And once more, Karna of immeasurable soul, covered him with a shower of arrows. Thus pierced by the Suta's son, Bhima covered the former with winged arrows. And he once more pierced Karna with nine straight and keen shafts. Then Karna with a number of arrows, cut in twain Bhima's bow at the handle. And after cutting off his bow, he pierced him once again in the centre of the chest with a shaft of great keenness and capable of penetrating every kind of armour. Then Vrikodara, taking up another bow, O king, and knowing full well what the vital parts of the body are, pierced the Suta's son with many keen arrows. Then Karna pierced him with five and twenty arrows, like a hunter striking a proud and infuriate elephant in the forest with a number of blazing brands. His limbs mangled with those shafts, his eyes red with rage and the desire of revenge, the son of Pandu, insensate with wrath, and impelled by the desire of slaving the Suta's son, fixed on his bow an excellent shaft of great impetuosity, capable of bearing a great strain, and competent to pierce the very mountains. Forcibly drawing the bow-string to his very ear, the son of the Wind-god, that great bowman, filled with wrath and desirous of making an end of Karna, sped that shaft. Thus sped by the mighty Bhima, that shaft, making a as that of the thunder, pierced through noise loud thunderbolt Karna in that battle, like the thunderbolt itself

piercing through a mountain. Struck by Bhimasena, O perpetuator of Kuru's race, the Suta's son, that commander (of thy forces), sat down senseless on the terrace of his car. The ruler of the Madras then, beholding the Suta's son deprived of his senses, bore that ornament of battle away on his car, from that fight. Then after Karna's defeat, Bhimasena began to rout the vast Dhartarashtra host like Indra routing the danavas.'"

SECTION 51

"Dhritarashtra said, 'Exceedingly difficult of accomplishment was that feat, O Sanjaya, which was achieved by Bhima who caused the mighty-armed Karna himself to measure his length on the terrace of his car. There is only one person, Karna, who will slay the Pandavas along with the Srinjayas--even this is what Duryodhana, O Suta, used very often to say unto me. Beholding, however, that son of Radha now defeated by Bhima in battle, what did my son Duryodhana next do?"

"Sanjaya said, 'Beholding Radha's son of the Suta caste turned back from the fight in that great battle, thy son, O monarch, addressed his uterine brothers, saving, "Go ve quickly, blessed be ye, and protect the son of Radha who is plunged into that fathomless ocean of calamity represented by the fear of Bhimasena." Thus commanded by the king, those princes, excited with wrath and desirous of slaying Bhimasena, rushed towards him like insects towards a blazing fire. They were Srutaryan and Durddhara and Kratha and Vivitsu and Vikata and Soma, and Nishangin and Kavashin and Pasin and Nanda and Upanandaka, and Duspradharsha and Suvahu and Vatavega and Suvarchasas, and Dhanurgraha and Durmada and Jalasandha and Sala and Saha. Surrounded by a large carforce, those princes, endued with great energy and might, approached Bhimasena and encompassed him on all sides. They sped at him from every side showers of arrows of diverse kinds. Thus afflicted by them, Bhima of great strength, O king, quickly slew fifty foremost car-warriors with five hundred others, amongst those sons of thine that advanced against him. Filled with rage, Bhimasena then, O king, with a broad-headed arrow, struck off the head of Vivitsu adorned with earrings and head-gear, and graced with a face resembling the full moon. Thus cut off, that prince fell down on the Earth. Beholding that heroic brother of theirs slain, the (other) brothers there, O lord, rushed in that battle, from every side, upon Bhima of terrible prowess. With two other broad-headed arrows then, Bhima of terrible prowess took the lives of two other sons of thine in that dreadful battle. Those two, Vikata and Saha, looking like a couple of celestial youths, O king, thereupon fell down on the Earth like a couple of trees uprooted by the tempest. Then Bhima, without losing a moment, despatched Kratha to the abode of Yama, with a long arrow of keen point. Deprived of life, that prince fell down on the Earth. Loud cries of woe then, O ruler of men, arose there when those heroic sons of thine, all great bowmen, were being thus slaughtered. When those troops were once more agitated, the mighty Bhima, O monarch, then despatched Nanda and Upananda in that battle to Yama's abode. Thereupon thy sons, exceedingly agitated and inspired with fear, fled away, seeing that Bhimasena in that battle behaved like the Destroyer himself at the end of the Yuga. Beholding those sons of thine slain, the Suta's son with a cheerless heart once more urged his steeds of the hue of swans to that place where the son of Pandu was. Those steeds, O king, urged on by the ruler of Madras, approached with great speed the car of Bhimasena and mingled in battle. The collision, O monarch, that once more took place between Karna and the son of Pandu in battle, became, O king, exceedingly fierce and awful and fraught with a loud din. Beholding, O king, those two mighty car-warriors close with each other, I became very curious to observe the course of the battle. Then Bhima, boasting of his prowess in battle, covered Karna in that encounter, O king, with showers of winged shafts in the very sight of thy sons. Then Karna, that warrior acquainted with the highest of weapons, filled with wrath, pierced Bhima with nine broad-headed and straight arrows made entirely of iron. Thereupon the mighty-armed Bhima of terrible prowess, thus struck by Karna, pierced his assailant in return with seven shafts sped from his bow-string drawn to his ear. Then Karna, O monarch, sighing like a snake of virulent poison, shrouded the son of Pandu with a thick shower of arrows. The mighty Bhima also, shrouding that mighty carwarrior with dense arrowy downpours in the very sight of the Kauravas, uttered a loud shout. Then Karna, filled with rage, grasped his strong bow and pierced Bhima with ten arrows whetted on stone and equipped with kanka feathers. With another broad-headed arrow of great sharpness, he also cut off Bhima's bow. Then the mighty-armed Bhima of great strength, taking up a terrible parigha, twined round with hempen cords and decked with gold and resembling a second bludgeon of Death himself, and desiring to slay Karna outright, hurled it at him with a loud roar. Karna, however, with a number of arrows resembling snakes of virulent poison, cut off into many fragments that spiked mace as it coursed towards him with the tremendous peal of thunder. Then

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Bhima, that grinder of hostile troops, grasping his bow with greater strength, covered Karna with keen shafts. The battle that took place between Karna and the son of Pandu in that meeting became awful for a moment, like that of a couple of huge lions desirous of slaying each other. Then Karna, O king, drawing the bow with great force and stretching the string to his very ear, pierced Bhimasena with three arrows. Deeply pierced by Karna, that great bowman and foremost of all persons endued with might then took up a terrible shaft capable of piercing through the body of his antagonist. That shaft, cutting through Karna's armour and piercing through his body, passed out and entered the Earth like a snake into ant-hill. In consequence of the violence of that stroke, Karna felt great pain and became exceedingly agitated. Indeed, he trembled on his car like a mountain during an earthquake. Then Karna, O king, filled with rage and the desire to retaliate, struck Bhima with five and twenty shafts, and then with many more. With one arrow he then cut off Bhimasena's standard, and with another broad-headed arrow he despatched Bhima's driver to the presence of Yama. Next quickly cutting off the bow of Pandu's son with another winged arrow, Karna deprived Bhima of terrible feats of his car. Deprived of his car, O chief of Bharata's race, the mightyarmed Bhima, who resembled the Wind-god (in prowess) took up a mace and jumped down from his excellent vehicle. Indeed, jumping down from his car with great fury, Bhima began to slay thy troops, O king, like the wind destroying the clouds of autumn. Suddenly the son of Pandu, that scorcher of foes, filled with wrath, routed seven hundred elephants. O king, endued with tusks as large as plough-shafts, and all skilled in smiting hostile troops. Possessed of great strength and a knowledge of what the vital parts of an elephant are, he struck them on their temples and frontal globes and eyes and the parts above their gums. Thereupon those animals, inspired with fear, ran away. But urged again by their drivers they surrounded Bhimasena once more, like the clouds covering the Sun. Like Indra felling mountains with thunder, Bhima with his mace prostrated those seven hundred elephants with their riders and weapons and standards. That chastiser of foes, the son of Kunti, next pressed down two and fifty elephants of great strength belonging to the son of Subala, Scorching thy army, the son of Pandu then destroyed a century of foremost cars and several hundreds of footsoldiers in that battle. Scorched by the Sun as also by the high-souled Bhima, thy army began to shrink like a piece of leather spread over a fire. Those troops of thine, O bull of Bharata's race, filled with anxiety through fear of Bhimasena, avoided Bhima in that hattle and fled away in all directions. Then five hundred car-warriors, cased in excellent mail, rushed towards Bhima with loud shouts, shooting thick showers of arrows on all sides. Like Vishnu destroying the Asuras, Bhima destroyed with his mace all those brave warriors with their drivers and cars and banners and standards and weapons. Then 3,000 horsemen, despatched by Shakuni respected by all brave men and armed with darts and swords and lances, rushed towards Bhima. That slaver of foes, advancing impetuously towards them, and coursing in diverse tracks, slew them with his mace. Loud sounds arose from among them while they were being assailed by Bhima, like those that arise from among herd of elephants struck with large pieces of rocks. Having slain those 3,000 excellent horses of Subala's son in that way, he rode upon another car. and filled with rage proceeded against the son of Radha. Meanwhile, Karna also, O king, covered Dharma's son (Yudhishthira) that chastiser of foes, with thick showers of arrows, and felled his driver. Then that mighty car-warrior beholding Yudhishthira fly away in that battle, pursued him, shooting many straight-coursing shafts equipped with Kanka feathers. The son of the Wind-god, filled with wrath, and covering the entire welkin with his shafts, shrouded Karna with thick showers of arrows as the latter pursued the king from behind. The son of Radha then, that crusher of foes, turning back from the pursuit, quickly covered Bhima himself with sharp arrows from every side. Then Satyaki, of immeasurable soul, O Bharata, placing himself on the side of Bhima's car, began to afflict Karna who was in front of Bhima. Though exceedingly afflicted by Satyaki, Karna still approached Bhima. Approaching each other those two bulls among all wielders of bows, those two heroes endued with great energy, looked exceedingly resplendent as they sped their beautiful arrows at each other. Spread by them, O monarch, in the welkin, those flights of arrows, blazing as the backs of cranes, looked exceedingly fierce and terrible. In consequence of those thousands of arrows, O king, neither the rays of the Sun nor the points of the compass, cardinal and subsidiary, could any longer be noticed either by ourselves or by the enemy. Indeed, the blazing effulgence of the Sun shining at mid-day was dispelled by those dense showers of arrows shot by Karna and the son of Pandu Beholding the son of Subala, and Kritavarma, and Drona's son, and Adhiratha's son, and Kripa, engaged with the Pandavas, the Kauravas rallied and came back to the fight. Tremendous became the din, O monarch, that was made by that host as it rushed impetuously against their foes, resembling that

terrible noise that is made by many oceans swollen with rains. Furiously engaged in battle, the two hosts became filled with great joy as the warriors beheld and seized one another in that dreadful melee. The battle that commenced at that hour when the Sun had reached the meridian was such that its like had never been heard or seen by us. One vast host rushed against another, like a vast reservoir of water rushing towards the ocean. The din that arose from the two hosts as they roared at each other, was loud and deep as that which may be heard when several oceans mingle with one another. Indeed, the two furious hosts, approaching each other, mingled into one mass like two furious rivers that run into each other.

'The battle then commenced, awful and terrible, between the Kurus and the Pandavas, both of whom were inspired with the desire of winning great fame. A perfect Babel of voices of the shouting warriors was incessantly heard there, O royal Bharata, as they addressed one another by name. He who had anything, by his father's or mother's side or in respect of his acts or conduct, that could furnish matter for ridicule, was in that battle made to hear it by his antagonist. Beholding those brave warriors loudly rebuking one another in that battle, I thought, O king, that their periods of life had been run out. Beholding the bodies of those angry heroes of immeasurable energy a great fear entered my heart, respecting the dire consequences that would ensue. Then the Pandavas, O king, and the Kauravas also, mighty car-warriors all, striking one another, began to mangle one another with their keen shafts.'

SECTION 52

"Sanjaya said, 'Those Kshatriyas, O monarch, harbouring feelings of animosity against one another and longing to take one another's life, began to slay one another in that battle. Throngs of cars, and large bodies of horses, and teeming divisions of infantry and elephants in large numbers mingled with one another, O king, for battle. We beheld the falling of maces and spiked bludgeons and Kunapas and lances and short arrows and rockets hurled at one another in that dreadful engagement. Arrowy showers terrible to look at coursed like flights of locusts. Elephants approaching elephants routed one another. Horsemen encountering horsemen in that battle, and car-warriors encountering carwarriors, and foot-soldiers encountering foot-soldiers, and foot-soldiers meeting with horsemen, and foot-soldiers meeting with cars and elephants, and cars meeting with elephants and horsemen, and elephants of great speed meeting with the three other kinds of forces, began, O king, to crush and grind one another. In consequence of those brave combatants striking one another and shouting at the top of their voices, the field of battle became awful, resembling the slaughter-ground of creatures (of Rudra himself). The Earth, O Bharata, covered with blood, looked beautiful like a vast plain in the season of rains covered with the red coccinella. Indeed, the Earth assumed the aspect of a youthful maiden of great beauty, attired in white robes dyed with deep red. Variegated with flesh and blood, the field of battle looked as if decked all over with gold. Large numbers of heads severed from trunks and arms and thighs and earrings and other ornaments displaced from the bodies of warriors, O Bharata, and collars and cuirasses and bodies of brave bowmen, and coats of mail, and banners, lay scattered on the ground. Elephants coming against elephants tore one another with their tusks, O king. Struck with the tusks of hostile compeers, elephants looked exceedingly beautiful. Bathed in blood, those huge creatures looked resplendent like moving hills decked with metals, down whose breasts ran streams of liquid chalk. Lances hurled by horsemen, or those held horizontally by hostile combatants, were seized by many of those beasts, while many amongst them twisted and broke those weapons. Many huge elephants, whose armour had been cut off with shafts, looked, O king, like mountains divested of clouds at the advent of winter. Many foremost of elephants pierced with arrows winged with gold, looked beautiful like mountains, O sire, whose summits are lighted with blazing brands. Some of those creatures, huge as hills, struck by hostile compeers, fell down in that battle, like winged mountains (when clipped of their wings). Others, afflicted with arrows and much pained by their wounds, fell down touching the Earth, in that dreadful battle, at their frontal globes or the parts between their tusks. Others roared aloud like lions. And many, uttering terrible sounds, ran hither and thither, and many, O king, uttered cries of pain. Steeds also, in golden trappings, struck with arrows, fell down, or became weak, or ran in all directions. Others, struck with arrows and lances or dragged down, fell on the Earth and writhed in agony, making diverse kinds of motion. Men also, struck down, fell on the Earth, uttering diverse cries of pain, O sire; others, beholding their relatives and sires and grandsires, and others seeing retreating foes shouted to one another their well-known names and the names of their races. The arms of many combatants, decked with ornaments of gold, cut off, O king, by foes, writhed on the ground, making diverse kinds of motions. Thousands of such arms fell down and sprang up, and many seemed to dart forward like five-headed snakes. Those arms, looking like the

tapering bodies of snakes, and smeared with sandal paste, O king, looked beautiful, when drenched with blood, like little standards of gold. When the battle, becoming general, raged so furiously on all sides, the warriors fought with and slew one another without distinct perceptions of those they fought with or struck. A dusty cloud overspread the field of battle, and the weapons used fell in thick showers. The scene being thus darkened, the combatants could no longer distinguish friends from foes. Indeed, that fierce and awful battle proceeded thus. And soon there began to flow many mighty rivers of the bloody currents. And they abounded with the heads of combatants that formed their rocks. And the hair of the warriors constituted their floating weeds and moss. Bones formed the fishes with which they teemed, and bows and arrows and maces formed the rafts by which to cross them. Flesh and blood forming their mire, those terrible and awful rivers, with currents swelled by blood, were thus formed there, enhancing the fears of the timid and the joy of the brave. Those awful rivers led to the abode of Yama. Many plunged into those streams inspiring Kshatriyas with fear, and perished. And in consequence of various carnivorous creatures, O tiger among men, roaring and yelling on all sides, the field of battle became terrible like the domains of the king of the dead. And innumerable headless trunks rose up on all sides. And terrible creatures, gorging on flesh and drinking fat, and blood, O Bharata, began to dance around. And crows and vultures and cranes, gratified with fat and marrow and other animals relishing flesh, were seen to move about in glee. They, however, O king, that were heroes, casting off all fear which is so difficult of being cast off, and observing the vow of warriors, fearlessly did their duty. Indeed, on that field where countless arrows and darts coursed through the air, and which was crowded with carnivorous creatures of diverse kinds, brave warriors careered fearlessly, displaying their prowess. Addressing one another, O Bharata, they declared their names and families. And many amongst them, declaring the names of their sires and families, O lord, began to crush one another, O king, with darts and lances and battle-axes. During the progress of that fierce and awful battle, the Kaurava army became strengthless and unable to bear up any longer like a foundered vessel on the bosom of the ocean.

SECTION 53

"Sanjaya said, 'During the progress of that battle in which so many Kshatriyas sank down, the loud twang of Gandiva, O sire, was heard above the din on that spot, O king, where the son of Pandu was engaged in slaughtering the samsaptakas, the Kosalas, and the Narayana forces. Filled with rage and longing for victory, the samsaptakas, in that battle, began to pour showers of arrows on Arjuna's head. The puissant Partha, however, quickly checking those arrowy showers, O king, plunged into that battle, and began to slay many foremost of car-warriors. Plunging into the midst of that division of cars with the aid of his whetted shafts equipped with Kanka feathers, Partha came upon Susharma of excellent weapons. That foremost of car-warriors poured on Arjuna thick showers of arrows. Meanwhile the samsaptakas also covered Partha with their shafts. Then Susharma, piercing Partha with ten shafts, struck Janardana with three in the right arm. With a broad-headed arrow then, O sire, he pierced the standard of Arjuna. Thereupon that foremost of apes, of huge dimensions, the handiwork of the celestial artificer himself, began to utter loud sounds and roared very fiercely, affrighting thy troops. Hearing the roars of the ape, thy army became inspired with fear. Indeed, under the influence of a great fear, that army became perfectly inactive. That army then, as it stood inactive. O king, looked beautiful like the Citraratha forest with its flowery burthen of diverse kinds. Then those warriors, recovering their senses, O chief of the Kurus, began to drench Arjuna with their arrowy downpours like the clouds drenching the mountains. Then all of them encompassed the great car of the Pandava. Assailing him, they uttered loud roars although all the while they were being struck and slaughtered with sharp shafts. Assailing his steeds, his car-wheels, his car-shaft, and every other limb of his vehicle, with great force, O sire, they uttered many leonine roars. Some among them seized the massive arms of Keshava, and some among them, O king, seized Partha himself with great joy as he stood on his car. Then Keshava, shaking his arms on the field of battle, threw down all those that had seized them, like a wicked elephant shaking down all the riders from his back. Then Partha, encompassed by those great car-warriors, and beholding his car assailed and Keshava attacked in that manner became filled with rage, and overthrew a large number of car-warriors and foot-soldiers. And he covered all the combatants that were close to him with many arrows, that were fit for close encounters. Addressing Keshava then, he said, "Behold, O Krishna, O thou of mighty arms, these countless samsaptakas engaged in accomplishing a fearful task although slaughtered in thousands. O bull amongst the Yadus, there is none on Earth, save myself, that would be able to bear such a close attack on his car." Having said these words, Vibhatsu blew his conch. Then Krishna also blew his conch filling the welkin with its blare. Hearing that

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blare the army of the samsaptakas began to waver, O king, and became inspired with great fright. Then that slaver of hostile heroes, viz., the son of Pandu, paralysed the legs of the samsaptakas by repeatedly invoking, O monarch, the weapon called Naga. Thus tied with those foot-tying bands by the high-souled son of Pandu, all of them stood motionless, O king, as if they had been petrified. The son of Pandu then began to slay those motionless warriors like Indra in days of yore slaying the Daityas in the battle with Taraka. Thus slaughtered in that battle, they set the car free, and commenced to throw down all their weapons. Their legs being paralysed, they could not, O king, move a step. Then Partha slew them with his straight arrows. Indeed, all these warriors in that battle, aiming at whom Partha had invoked that foottying weapon, had their lower limbs encircled with snakes. Then the mighty car-warrior Susharma, O monarch, beholding his army thus paralysed, quickly invoked the weapon called Sauparna. Thereupon numerous birds began to come down and devour those snakes. The latter again, at the sight of rangers of the sky, began, O king, to fly away. Freed from that foot-tying weapon, the Samsaptaka force, O monarch, looked like the Sun himself giving light unto all creatures, when freed from clouds. Thus liberated, those warriors once more shot their arrows, O sire, and hurled their weapons at Arjuna's car. And all of them pierced Partha with numerous weapons. Cutting off with his own arrowy downpour that shower of mighty weapons Vasava's son, that slayer of hostile heroes, began to slaughter those warriors. Then Susharma, O king, with a straight arrow, pierced Arjuna in the chest, and then he pierced him with three other shafts. Deeply pierced therewith, and feeling great pain, Arjuna sat down on the terrace of his car. Then all the troops loudly cried out, saying, "Partha is slain." At this the blare of conchs, and the peal of drums, and the sound of diverse musical instruments, and loud leonine shouts. arose there. Recovering his senses. Partha of immeasurable soul, owning white steeds and having Krishna for his driver, speedily invoked the Aindra weapon. Then thousands of arrows, O sire, issuing from that weapon, were seen on all sides to slay kings and elephants. And steeds and warriors, in hundreds and thousands, were also seen to be slaughtered in that battle. with these weapons. Then while the troops were thus being slaughtered, a great fear entered the hearts of all the samsaptakas and Gopalas, O Bharata. There was no man amongst them that could fight with Arjuna. There in the very sight of all the heroes, Arjuna began to destroy thy troops. Beholding that slaughter, all of them remained perfectly inactive, without putting forth their prowess. Then the son of Pandu having slain full 10,000 combatants in that battle, looked resplendent, O monarch, like a blazing fire without smoke. And then he slew full 14,000 warriors, and 3,000 warriors, and 3,000 elephants. Then the samsaptakas once more encompassed Dhananjaya, making death or victory their goal. The battle then that took place there between thy warriors and that mighty hero, viz., the diadem-decked son of Pandu became awful.

SECTION 54

"Sanjaya said, 'Then Kritavarma, and Kripa, and the son of Drona and the Suta's son, O sire, and Uluka, and Subala's son (Shakuni), and the king himself, with his uterine brothers, beholding the (Kuru) army afflicted with the fear of Pandu's son, unable to stand together, like a vessel wrecked on the ocean, endeavoured to rescue it with great speed. For a short space of time, O Bharata, the battle that once more took place became exceedingly fierce, enhancing as it did the fears of timid and the joy of the brave. The dense showers of arrows shot in battle by Kripa, thick, as flights of locusts, covered the Sriniavas. Then Shikhandi, filled with rage, speedily proceeded against the grandson of Gautama (Kripa) and poured upon that bull amongst Brahmanas his arrowy downpours from all sides. Acquainted with the highest weapons Kripa then checked that arrowy downpour, and wrathfully pierced Shikhandi with ten arrows in that battle. Then Shikhandi filled with rage, deeply pierced Kripa, in that encounter, with seven straight arrows equipped with Kanka feathers. The twice-born Kripa then, that great car-warrior, deeply pierced with those keen arrows, deprived Shikhandi of his steeds, driver and car. Jumping down from his steedless vehicle, the mighty car-warrior (Shikhandi) rushed impetuously at the Brahmana, having taken up a sword and a shield. As the Pancala prince advanced, Kripa quickly covered him with many straight arrows in that encounter, which seemed exceedingly wonderful. Indeed, exceedingly wonderful was the sight that we then beheld, even like the flying of rocks, for Shikhandi, O king, (thus assailed) remained perfectly inactive in that battle. Beholding Shikhandi covered (with arrows) by Kripa, O best of the kings, the mighty car-warrior Dhrishtadyumna speedily proceeded against Kripa. The great car-warrior Kritavarma, however, rushing impetuously received Dhrishtadyumna as the latter proceeded against the son of Sharadvata (Kripa). Then Drona's son checked Yudhishthira as the latter, with his son and troops, was rushing towards the car of Sharadvata's son. Thy son THE GRAND BIBLE

Duryodhana, shooting a shower of arrows, received and checked Nakula and Sahadeva, those two great car-warriors endued with celerity. Karna too, otherwise called Vaikartana, O Bharata, in that battle, resisted Bhimasena, and the Karushas, the Kaikayas, and the Srinjayas. Meanwhile Sharadvata's son, in that battle, O sire, with great activity, sped many arrows at Shikhandi, as if for the purpose of burning him outright. The Pancala prince, however, whirling his sword repeatedly, cut off all those arrows, decked with gold, that had been sped at him by Kripa from all sides. The grandson of Gautama (Kripa) then quickly cut off with his arrows the shield of Prishata's son, that was decked with hundred moons. At this feat of his, the troops made a loud uproar. Deprived of his shield, O monarch, and placed under Kripa's power Shikhandi still rushed, sword in hand, (towards Kripa), like a sick man towards the jaws of Death. Then Suketu, the son of Citraketu, O king, quickly proceeded towards the mighty Shikhandi plunged into such distress and assailed in that manner by Kripa with his arrows. Indeed, the young prince of immeasurable soul rushed towards the car of Sharadvata's son and poured upon that Brahmana, in that battle, innumerable shafts of great keenness. Beholding that Brahmana observant of vows thus engaged in battle (with another), Shikhandi, O best of kings, retreated hastily from that spot. Meanwhile Suketu, O king, piercing the son of Gautama with nine arrows, once more pierced him with seventy and again with three. Then the prince, O sire, cut off Kripa's bow with arrow fixed thereon, and with another shaft struck hard the latter's driver in a vital limb. The grandson of Gautama then, filled with rage, took up a new and very strong bow and struck Suketu with thirty arrows in all his vital limbs. All his limbs exceedingly weakened, the prince trembled on his excellent car like a tree trembling exceedingly during an earthquake. With a razor-headed arrow then, Kripa struck off from the prince's trunk, while the latter was still trembling, his head decked with a pair of blazing earrings and head-protector. That head thereupon fell down on the Earth like a piece of meat from the claws of a hawk, and then his trunk also fell down, O thou of great glory. Upon the fall of Suketu, O monarch, his troops became frightened, and avoiding Kripa, fled away on all sides.

"Encompassing the mighty Dhrishtadyumna, Kritavarma cheerfully addressed him saying, "Wait, Wait!" The encounter then that took place between the Vrishni and the Pancala warriors in that battle became exceedingly fierce, like that between two hawks, O king, for a piece of meat. Filled with rage, Dhrishtadyumna, in that battle, struck the son of Hridika (Kritavarma. the ruler of Bhoja) with nine arrows in the chest, and succeeded in afflicting him greatly. Then Kritavarma, thus deeply struck by Prishata's son in that encounter, covered his assailant, his steeds, and his car with his shafts. Thus shrouded, O king, along with his car, Dhrishtadyumna became invisible, like the Sun shrouded by rain-charged clouds. Baffling all those shafts decked with gold, Dhrishtadyumna, O king, looked resplendent in that battle in his wounds. The commander of the Pandava forces, viz., the son of Prishata, then, filled with rage, approached Kritavarma and poured upon him a fierce shower of arrows. The son of Hridika, however, in that battle, with many thousands of his own arrows, destroyed that fierce arrowy shower coursing towards him with great impetuosity. Beholding his irresistible shower of arrows checked in that battle by Kritavarma, the son of Prishata, approaching his antagonist, began to resist him. And soon he despatched Kritavarma's driver to Yama's abode with a broad-headed arrow of great sharpness. Deprived of life, the driver fell down from the car. The mighty Dhrishtadyumna, having vanquished his mighty antagonist, began then to resist the Kauravas with shafts, without losing a moment. Then thy warriors, O king, rushed towards Dhrishtadyumna, uttering loud leonine roars. At this a battle once more took place between them."

SECTION 55

"Saniava said, 'Meanwhile the son of Drona (Ashvatthama). beholding Yudhishthira protected by the grandson of Sini (Satyaki) and by the heroic sons of Draupadi, cheerfully advanced against the king, scattering many fierce arrows equipped with wings of gold and whetted on stone, and displaying diverse manoeuvres of his car and the great skill he had acquired and his exceeding lightness of hands. He filled the entire welkin with shafts inspired with the force of celestial weapons. Conversant with all weapons, Drona's son encompassed Yudhishthira in that battle. The welkin being covered with the shafts of Drona's son, nothing could be seen The vast space in front of Ashvatthama became one expanse of arrows. The welkin then, thus covered with that dense shower of arrows decked with gold, looked beautiful, O chief of the Bharatas, as if a canopy embroidered with gold had been spread there. Indeed, the firmament, O king, having been covered with that bright shower of arrows, a shadow, as that of the clouds, appeared there on the occasion. Wonderful was the sight that we then beheld when the sky had thus become one expanse of arrows, for not one creature ranging the sky

could course through his element. Then Satyaki, though struggling resolutely, and Pandu's son king Yudhishthira the Just, as also all the other warriors, could not display their prowess. Beholding the great lightness of hands displayed by the son of Drona, the mighty car-warriors (of the Pandava army) were filled with wonder. All the kings became incapable of even looking at Ashvatthama, O monarch, who then resembled the scorching Sun himself in the sky. While the Pandava troops were thus being slaughtered, those mighty car-warriors, viz., the sons of Draupadi, and Satyaki, and king Yudhishthira the Just, and the Pancala warriors, all uniting together, cast off their fears of death and rushed against the son of Drona. Then Satyaki, piercing the son of Drona with seventy arrows, once more pierced him with seven long shafts decked with gold. And Yudhishthira pierced him with three and seventy arrows, and Prativindya with seven, and Srutakarman pierced him with three arrows and Srutakirti with five. And Sutasoma pierced him with nine arrows, and Satanika with seven. And many other heroes pierced him with many arrows from every side. Filled then with rage and breathing, O king, like a snake of virulent poison, Drona's son pierced Satyaki in return with five and twenty arrows whetted on stone. And he pierced Srutakirti with nine arrows and Sutasoma with five, and with eight arrows he pierced Srutakarman, and Prativindya with three. And he pierced Satanika with nine arrows, and Dharma's son (Yudhishthira) with five. And each of the other warriors he pierced with a couple of shafts. With some keen arrows he then cut off the bow of Srutakirti. The latter then, that great car-warrior, taking up another bow, pierced Drona's son, first with three arrows and then with many others equipped with sharp points. Then, O monarch, the son of Drona covered the Pandava troops, O sire, with thick showers of arrows, O bull of Bharata's race. Of immeasurable soul, the son of Drona, next smiling the while, cut off the bow of king Yudhishthira the Just, and then pierced him with three arrows. The son of Dharma then, O king, taking up another formidable bow, pierced Drona's son with seventy arrows in the arms and the chest. Then Satyaki, filled with rage in that battle, cut off the bow of Drona's son, that great smiter, with a sharp crescent-shaped arrow and uttered a loud roar. His bow cut off, that foremost of mighty men viz., the son of Drona, quickly felled Satyaki's driver from his car with a dart. The valiant son of Drona then, taking up another bow, covered the grandson of Sini, O Bharata, with a shower of arrows. His driver having been slain, Satyaki's steeds were seen to run hither and thither, O Bharata, in that battle. Then the Pandava warriors headed by Yudhishthira, shooting sharp shafts, all rushed with impetuosity towards Drona's son. that foremost of all wielders of weapons. That scorcher of foes, however, viz., the son of Drona, beholding those warriors wrathfully advancing against him received them all in that dreadful battle. Then like a fire in the forest consuming heaps of dry grass and straw, that mighty car-warrior, viz., Drona's son, having showers of arrows for his flames, consumed the Pandava troops in that battle, who resembled a heap of dry grass and straw. That army of Pandu's son, thus scorched by the son of Drona, became exceedingly agitated, O chief of the Bharatas, like the mouth of a river by a whale. People then, O monarch, beholding the prowess of Drona's son, regarded all the Pandavas as already slain by him. Then Yudhishthira, that great car-warrior and disciple of Drona, filled with rage and the desire to retaliate, addressed Drona's son, saying tiger among men, thou hast no affection, thou hast no gratitude, since thou desirest to slay me today. The duties of a Brahmana are asceticism and gift and study. The bow should be bent by the Kshatriya only. It seems, therefore, that thou art a Brahmana in name only. In thy very sight, however. O thou of mighty arms. I will vanquish the Kauravas in battle. Do what thou canst in battle. I tell thee that thou art a wretch amongst Brahmanas." Thus addressed, the son of Drona. smiling, and reflecting upon what was proper and true, gave no reply. Without saying anything, he covered the son of Pandu in that battle with a shower of arrows like the destroyer himself in wrath while engaged in annihilating creatures. Thus covered by Drona's son. O sire, the son of Pritha quickly went away from that spot, leaving that large division of his. After Yudhishthira, the son of Dharma, had gone away, the high-souled son of Drona also, O king, left that spot. Then Yudhishthira, O king, avoiding the son of Drona in that great battle proceeded against thy army, resolved to achieve the cruel task of slaughter.

SECTION 56

"Sanjaya said, 'Meanwhile Vikartana himself, resisting Bhimasena supported by the Pancalas and the Cedis and the Kaikayas, covered him with many arrows. In the very sight of Bhimasena, Karna, slew in that battle many mighty carwarriors among the Cedis, the Karushas, and the Srinjayas. Then Bhimasena, avoiding Karna, that best of car-warriors, proceeded against the Kaurava troops like a blazing fire towards a heap of dry grass. The Suta's son also in that battle, began to slay the mighty bownen amongst the Pancalas, the Kaikayas, and the Srinjayas, in thousands. Indeed, the three

mighty car-warriors viz., Partha and Vrikodara and Karna, began to exterminate the samsaptakas, the Kauravas, and the Pancalas, respectively. In consequence of thy evil policy, O king, all these Kshatriyas, scorched with excellent shafts by those three great warriors, began to be exterminated in that battle. Then Duryodhana, O chief of the Bharatas, filled with rage, pierced Nakula and his four steeds with nine arrows. Of immeasurable soul, thy son next, O ruler of men, cut off the golden standard of Sahadeva with a razor-faced shaft. Filled with wrath, Nakula then, O king, struck thy son with three and seventy arrows in that battle, and Sahadeva struck him with five. Each of those foremost warriors of Bharata's race and foremost of all bowmen, was struck by Duryodhana in rage with five arrows. With a couple of broad-headed arrows, then, he cut off the bows of both those warriors; and then he suddenly pierced each of the twins with three and seventy arrows. Taking up then two other beautiful and foremost of bows each of which resembled the bow of Indra himself, those two heroes looked beautiful like a pair of celestial youths in that battle. Then those two brothers, both endued with great activity in battle, poured upon their cousin, O king, ceaseless showers of terrible shafts like two masses of clouds, pouring rain upon a mountain breast. Thereupon thy son, that great car-warrior, O king filled with rage, resisted those two great bowmen, viz., the twin sons of Pandu, with showers of winged arrows. The bow of Duryodhana in that battle, O Bharata, seemed to be continuously drawn into a circle, and shafts seemed to issue from it ceaselessly on all sides. Covered with Durvodhana's shafts the two sons of Pandu ceased to shine brightly, like the Sun and the Moon in the firmament, divested of splendour, when shrouded by masses of clouds. Indeed, those arrows, O king, equipped with wings of gold and whetted on stone, covered all the points of the compass like the rays of the Sun, when the welkin was thus shrouded and all that was seen was one uniform expanse of the Destroyer himself, at the end of the Yuga. Beholding on the other hand, the prowess of thy son, the great car-warriors all regarded the twin sons of Madri to be in the presence of Death. The commander then, O king, of the Pandava army, viz., the mighty car-warrior Parshata (Son of Prishata) proceeded to that spot where Duryodhana was. Transgressing those two great car-warriors, viz., the two brave sons of Madri, Dhrishtadyumna began to resist thy son with his shafts. Of immeasurable soul, that bull among men, viz., thy son, filled with the desire to retaliate, and smiling the while, pierced the prince of Pancala with five and twenty arrows. Of immeasurable soul and filled with the desire to retaliate, thy son once more pierced the prince of Pancala with sixty shafts and once again with five, and uttered a loud roar. Then the king, with a sharp razor-faced arrow, cut off, in that battle, O sire, the bow with arrow fixed thereon and the leathern fence of his antagonist. Casting aside that broken bow, the prince of Pancala, that crusher of foes, quickly took up another bow that was new and capable of bearing a great strain. Blazing with impetuosity, and with eyes red as blood from rage, the great bowman Dhrishtadyumna, with many wounds on his person looked resplendent on his car. Desirous of slaying Duryodhana, O chief of the Bharatas, the Pancala hero sped five and ten cloth-yard shafts that resembled hissing snakes. Those shafts, whetted on stone and equipped with the feathers of Kankas and peacocks, cutting through the armour decked with gold of the king passed through his body and entered the Earth in consequence of the force with which they had been shot. Deeply pierced, O monarch, thy son looked exceedingly beautiful like a gigantic Kinsuka in the season of spring with its flowery weight. His armour pierced with those shafts, and all his limbs rendered exceedingly infirm with wounds, he became filled with rage and cut off Dhrishtadyumna's bow, with a broad-headed arrow. Having cut off his assailant's bow the king then, O monarch, with great speed, struck him with ten shafts on the forehead between the two eyebrows. Those shafts, polished by the hands of the smith, adorned Dhrishtadyumna's face like a number of bees, desirous of honey, adorning a full-blown lotus. Throwing aside that broken bow, the high-souled Dhrishtadyumna quickly took up another, and with it, sixteen broad-headed arrows. With five he slew the four steeds and the driver of Duryodhana, and he cut off with another his bow decked with gold. With the remaining ten shafts, the son of Prishata cut off the car with the upashkara, the umbrella, the dart, the sword, the mace, and the standard of thy son. Indeed, all the kings beheld the beautiful standard of the Kuru king, decked with golden Angadas and bearing the device of an elephant worked in jewels, cut off by the prince of the Pancalas. Then the uterine brothers of Duryodhana, O bull of Bharata's race, rescued the carless Duryodhana who had all his weapons, besides, cut off in that battle. In the very sight of Dhrishtadyumna, Durdhara, O monarch, causing that ruler of men to ride upon his car quickly bore him away from the battle.

"'Meanwhile the mighty Karna, having vanquished Satyaki and desirous of rescuing the (Kuru) king, proceeded straight against the face of Drona's slayer, that warrior of fierce shafts. The grandson of Sini, however, quickly pursued him from behind, striking him with his arrows, like an elephant **THE GRAND BIBLE** Indeed that melancholy host stood motionless in that dreadful

pursuing a rival and striking him at the hinder limbs with his tusks. Then, O Bharata, fierce became the battle that raged between the high-souled warriors of the two armies, in the space that intervened between Karna and the son of Prishata. Not a single combatant of either the Pandavas nor ourselves turned his face from the battle. Then Karna proceeded against the Pancalas with great speed. At that hour when the Sun had ascended the meridian, great slaughter, O best of men, of elephants and steeds and men, took place on both sides. The Pancalas, O king, inspired with the desire of victory, all rushed with speed against Karna like birds towards a tree. The son of Adhiratha, of great energy, filled with rage, began from their front to strike those Pancalas, with the keen points of his shafts, singling out their leaders, viz., Vyaghraketu and Susharma and Citra and Ugravudha and Java and Sukla and Rochamana and the invincible Singhasena. Those heroes, speedily advancing with their cars, encompassed that foremost of men, and poured their shafts upon that angry warrior, viz. Karna, that ornament of battle. That foremost of men endued with great valour, viz., the son of Radha, afflicted those eight heroes engaged in battle with eight keen shafts. The Suta's son possessed of great prowess, O king, then slew many thousands of other warriors skilled in fight. Filled with rage, the son of Radha then slew Jishnu, and Jishnukarman, and Devapi, O king, in that battle, and Citra, and Citrayudha, and Hari, and Singhaketu and Rochamana and the great car-warrior Salabha, and many car-warriors among the Cedis bathed the form of Adhiratha's son in blood, while he himself was engaged in taking the lives of those heroes. There, O Bharata, elephants, assailed with arrows by Karna, fled away on all sides in fear and caused a great agitation on the field of battle. Others assailed with the shafts of Karna, uttered diverse cries, and fell down like mountains riven with thunder. With the fallen bodies of elephants and steeds and men and with fallen cars, the Earth became strewn along the track of Karna's car. Indeed, neither Bhishma, nor Drona, nor any other warrior of thy army had ever achieved such feats as were then achieved by Karna in that battle. Amongst elephants, amongst steeds, amongst cars and amongst men, the Suta's son caused a very great carnage, O tiger among men. As a lion is seen to career fearlessly among a herd of deer, even so Karna careered fearlessly among the Pancalas. As a lion routeth a herd of terrified deer to all points of the compass, even so Karna routed those throngs of Pancala cars to all sides. As a herd of deer that have approached the jaws of a lion can never escape with life, even so those great car-warriors that approached Karna could not escape with their lives. As people are certainly burnt if they come in contact with a blazing fire. even so the Srinjayas, O Bharata, were burnt by the Karnafire when they came in contact with it. Many warriors among the Cedis and the Pancalas, O Bharata, that were regarded as heroes, were slain by the single-handed Karna in that battle who fought with them, proclaiming his name, in every instance. Beholding the prowess of Karna, O king, I thought that a single Pancala even would not, in that battle, escape from the son of Adhiratha. Indeed, the Suta's son in that battle repeatedly routed the Pancalas.

"Beholding Karna thus slaughtering the Pancalas in that dreadful battle, King Yudhishthira the Just rushed in wrath towards him; Dhrishtadyumna and the sons of Draupadi also. O sire, and hundreds of warriors, encompassed that slayer of foes viz., the son of Radha, And Shikhandi, and Sahadeva, and Nakula, and Nakula's son, and Janamejaya, and the grandson of Sini, and innumerable Prabhadrakas, all endued with immeasurable energy, advancing with Dhrishtadyumna in their van, looked magnificent as they struck Karna with shafts and diverse weapons. Like Garuda falling upon a large number of snakes, the son of Adhiratha, singlehanded, fell upon all those Cedis and Pancalas and Pandavas in that encounter. The battle that took place between them and Karna, O monarch, became exceedingly fierce like that which had occurred in days of old between the gods and the Danavas. Like the Sun dispelling the surrounding darkness, Karna fearlessly and alone encountered all those great bowmen united together and pouring upon him repeated showers of arrows. While the son of Radha was thus engaged with the Pandavas, Bhimasena, filled with rage, began to slaughter the Kurus with shafts, every one of which resembled the lord of Yama. That great bowman, fighting single-handed with the Bahlikas, and the Kaikayas, the Matsyas, the Vasatas, the Madras, and Saindhavas, looked exceedingly resplendent. There, elephants, assailed in their vital limbs by Bhima with his cloth-yard shafts fell down, with their riders slain, making the Earth tremble with the violence of their fall. Steeds also, with their riders slain, and foot-soldiers deprived of life, lay down, pierced with arrows and vomiting blood in large quantities. Car-warriors in thousands fell down, their weapons loosened from their hands. Inspired with the fear of Bhima, they lay deprived of life, their bodies mangled with sounds. The Earth became strewn with car-warriors and horsemen and elephant-men and drivers and foot-soldiers and steeds and elephants all mangled with the shafts of Bhimasena. The army of Duryodhana, O king, cheerless and mangled and afflicted with the fear of Bhimasena, stood as if stupefied.

battle like the Ocean, O king, during a calm in autumn. Stupefied, that host stood even like the Ocean in calm. However endued with wrath and energy and might, the army of thy son then, divested of its pride, lost all its splendour. Indeed, the host, whilst thus being slaughtered became drenched with gore and seemed to bathe in blood. The combatants. O chief of the Bharatas, drenched with blood, were seen to approach and slaughter one another. The Suta's son, filled with rage, routed the Pandava division, while Bhimasena in rage routed the Kurus. And both of them, while thus employed, looked exceedingly resplendent. During the progress of that fierce battle filling the spectators with wonder, Arjuna, that foremost of various persons, having slain a large number of samsaptakas in the midst of their array. addressed Vasudeva, saying, "This struggling force of samsaptakas, O Janardana, is broken. Those great carwarriors amongst the samsaptakas are flying away with their followers, unable to bear my shafts, like deer unable to bear the roar of the lion. The vast force of the Srinjayas also seems to break in this great battle. There that banner of the intelligent Karna, bearing the device of the elephant's rope, O Krishna, is seen in the midst of Yudhishthira's division, where he is careering with activity. The other great car-warriors (of our army) are incapable of vanquishing Karna. Thou knowest that Karna is possessed of great energy as regards prowess in battle. Proceed thither where Karna is routing our force. Avoiding (other warriors) in battle, proceed against the Suta's son, that mighty car-warrior. This is what I wish, O Krishna. Do, however, that which thou likest." Hearing these words of his, Govinda smiled, and addressing Arjuna, said, "Slay the Kauravas, O son of Pandu, without delay." Then those steeds, white as swans, urged by Govinda, and bearing Krishna and the son of Pandu penetrated thy vast force. Indeed, thy host broke on all sides as those white steeds in trappings of gold, urged by Keshava, penetrated into its midst. That ape-bannered car, the clatter of whose wheels resembled the deep roar of the clouds and whose flags waved in the air, penetrated into the host like a celestial car passing through the welkin. Keshava and Arjuna, filled with rage, and with eyes red as blood, as they penetrated, piercing through thy vast host, looked exceedingly resplendent in their splendour. Both delighting in battle, as those two heroes, challenged by the Kurus, came to the field, they looked like the twin Ashvinis invoked with proper rites in a sacrifice by the officiating priests. Filled with rage, the impetuosity of those two tigers among men increased like that of two elephants in a large forest, enraged at the claps of hunters. Having penetrated into the midst of that car-force and those bodies of horse, Phalguna careered within those divisions like the Destroyer himself, armed with the fatal noose. Beholding him put forth such prowess within his army, thy son, O Bharata, once more urged the samsaptakas against him. Thereupon, with a 1,000 cars, and 300 elephants, and 14,000 horses and 200 00 of foot-soldiers armed with the bow endued with great courage, of sureness of aim and conversant with all the ways of battle, the leaders of the samsaptakas rushed (from every side) towards the son of Kunti (in the great battle) covering the Pandava, O monarch, with showers of arrows from all sides. Thus covered with shafts in that battle, Partha, that grinder of hostile forces, exhibited himself in a fierce form like the Destroyer himself, armed with the noose. While engaged in slaughtering the samsaptakas, Partha became a worthy object of sight to all. Then the welkin became filled with shafts decked with gold and possessed of the effulgence of lightning that were ceaselessly short by the diadem-decked Arjuna. Indeed, everything completely shrouded with mighty shafts sped from Arjuna's arms and falling ceaselessly all around, looked resplendent. O lord, as if covered with snakes. The son of Pandu, of immeasurable soul, shot on all sides his straight shafts equipped with wings of gold and furnished with keen points. In consequence of the sound of Partha's palms, people thought that the Earth, or the vault of the welkin, or all the points of the compass, or the several oceans, or the mountains seemed to split. Having slain 10,000 kshatriyas, Kunti's son, that mighty car-warrior, then quickly proceeded to the further wing of the samsaptakas. Repairing to that further wing which was protected by the Kambojas, Partha began to grind it forcibly with his arrows like Vasava grinding the Danavas. With broad-headed arrows he began to quickly cut off the arms, with weapons in grasp, and also the heads of foes longing to slay him. Deprived of diverse limbs, and of weapons, they began to fall down on the Earth, like trees of many boughs broken by a hurricane. While he was engaged in thus slaughtering elephants and steeds and car-warriors and foot-soldiers, the younger brother of Sudakshina (the chief of the Kambojas) began to pour showers of arrows on him. With a couple of crescent-shaped arrows. Arjuna cut off the two arms, looking like spiked maces, of his striking assailant, and then his head graced with a face as beautiful as the full moon, with a razor-headed arrow. Deprived of life, he fell down from his vehicle, his body bathed in blood, like the thunderriven summit of a mountain of red arsenic. Indeed, people saw

the tall and exceedingly handsome younger brother of Sudakshina, the chief of the Kambojas, of eyes resembling lotus petals, slain and fall down like a column of gold or like a summit of the golden Sumeru. Then commenced a battle there once more that was fierce and exceedingly wonderful. The condition of the struggling combatants varied repeatedly. Each slain with a single arrow, and combatants of the Kamboja, the Yavana, and the Saka races, fell down bathed in blood, upon which the whole field of battle became one expanse of red, O monarch. In consequence of car-warriors deprived of steeds and drivers, and steeds deprived of riders, and elephants deprived of riders, and riders deprived of elephants, battling with one another, O king, a great carnage took place. When the wing and the further wing of the samsaptakas had thus been exterminated by Savvasaci, the son of Drona quickly proceeded against Arjuna, that foremost of victorious warriors. Indeed, Drona's son rushed, shaking his formidable bow, and taking with him many terrible arrows like the Sun himself appearing with his own rays. With mouth wide open from rage and with the desire to retaliate, and with red eyes, the mighty Ashvatthama looked formidable like death himself, armed with his mace and filled with wrath as at the end of the Yuga. He then shot showers of fierce shafts. With those shafts sped by him, he began to rout the Pandava army. As soon as he beheld him of Dasharha's race (Keshava) on the car, O king, he once more sped at him, and repeated showers of fierce shafts. With those falling shafts, O monarch, sped by Drona's son, both Krishna and Dhananjaya were completely shrouded on the car. Then the valiant Ashvatthama, with hundreds of keen arrows, stupefied both Madhava and the son of Pandu in that battle. Beholding those two protectors of all mobile and immobile creatures thus covered with arrows, the universe of mobile and immobile beings uttered cries of "Oh!" and "Alas!" Crowds of Siddhas and Charanas began to repair to that spot from every side, mentally uttering this prayer, viz., "Let good be to all the worlds." Never before, O king, did I see prowess like that of Drona's son in that battle while he was engaged in shrouding the two Krishnas with shafts. The sound of Ashvatthama's bow, inspiring foes with terror, was repeatedly heard by us in that battle, O king, to resemble that of a roaring lion. While careering in that battle and striking right and left the string of his bow looked beautiful like flashes of lightning in the midst of a mass of clouds. Though endued with great firmness and lightness of hand the son of Pandu, for all that, beholding the son of Drona then, became greatly stupefied. Indeed, Arjuna then regarded his own prowess to be destroyed by his high-souled assailant. The form of Ashvatthama became such in that battle that men could with difficulty gaze at it. During the progress of that dreadful battle between Drona's son and the Pandava, during that time when the mighty son of Drona, O monarch, thus prevailed over his antagonist and the son of Kunti lost his energy, Krishna became filled with rage. Inspired with wrath he drew deep breaths, O king, and seemed to burn with his eyes both Ashvatthama and Phalguna as he looked at them repeatedly. Filled with rage, Krishna addressed Partha in an affectionate tone, saying, "This, O Partha, that I behold in battle regarding thee, is exceedingly strange, since Drona's son, O Partha, surpasseth thee today! Hast thou not now the energy and the might of thy arms thou hadst before? Hast thou not that Gandiva still in thy hands, and dost thou not stay on thy car now? Are not thy two arms sound? Hath thy fist suffered any hurt? Why is it then that I see the son of Drona prevail over thee in battle? Do not, O Partha, spare thy assailant, regarding him as the son of thy preceptor, O bull of Bharata's race. This is not the time for sparing him." Thus addressed by Krishna, Partha speedily took up four and ten broad-headed arrows at a time, when speed was of the highest moment, and with them he cut off Ashvatthama's bow and standard and umbrella and banners and car and dart and mace. With a few calf-toothed arrows he then deeply struck the son of Drona in the latter's shoulder. Thereupon overcome with a deep swoon, Ashvatthama sat down, supporting himself on his flagstaff. The latter's driver then, O monarch, desirous of protecting him from Dhananjaya, bore him away insensible and thus deeply afflicted by the foe. Meanwhile that scorcher of foes, viz., Vijaya, slaughtered thy troops by hundreds and thousands, in the very sight of that hero, viz., thy son, O sire. Thus, O king, in consequence of thy evil counsels, a cruel and awful destruction and carnage commenced as thy warriors were engaged with the enemy. Within a short time Vibhatsu routed the samsaptakas: Vrikodara, the Kurus, and Vasusena, the Pancalas. During the progress of the battle destructive of great heroes, there rose many headless trunks all around. Meanwhile Yudhishthira, O chief of the Bharatas, in great pain owing to his wounds, retreating about two miles from the battle, rested himself for some time.

SECTION 57

"Sanjaya said, 'Then Duryodhana, O chief of Bharatas, repairing to Karna, said unto him as also unto the ruler of the Madras and the other lords of Earth present there, these words, "Without seeking hath this occasion arrived, when the

gates of heaven have become wide open. Happy are those Kshatriyas, O Karna, that obtain such a battle. Brave heroes fighting in battle with brave Kshatriyas equal to them in might and prowess, obtain great good, O son of Radha. The occasion that hath come is even such. Either let these brave Kshatriyas, slaying the Pandavas in battle, obtain the broad Earth, or let them, slain in battle by the foe, win the blessed region reserved for heroes." Hearing these words of Duryodhana, those bulls among Kshatriyas cheerfully uttered loud shouts and beat and blew their musical instruments. When Duryodhana's force became thus filled with joy, the son of Drona, gladdening all thy warriors further said, "In the very sight of all the troops, and before the eyes of you all, my father after he had laid aside his weapons, was slain by Dhrishtadyumna. By that wrath which such an act might kindle, and for the sake also of my friend, ye kings, I swear truly before you all. Listen then to that oath of mine. Without slaying Dhrishtadyumna I shall not doff my armour. If this vow of mine be not fulfilled, let me not go to heaven. Be it Arjuna, be it Bhimasena, or be it anybody else, whoever will come against me I will crush him or all of them. There is no doubt in this." After Ashvatthama had uttered these words, the entire Bharata army, united together, rushed against the Pandavas, and the latter also rushed against the former. The collision of brave leaders of car-divisions, O Bharata, became exceedingly awful. A destruction of life then set in at the van of the Kurus and the Srinjayas, that resembled what takes place at the last great universal dissolution. Upon the commencement of that passage-at-arms, various (superior) beings, with the gods, came there accompanied by the Apsaras, for beholding those foremost of men. Filled with joy, the Apsaras began to cover those foremost of men devoted to the duties of their order, with celestial garlands, with diverse kinds of celestial perfumes, and with diverse species of gems Soft winds bore those excellent odours to the nostrils of all the foremost of warriors. Having smelt those perfumes in consequence of the action of the wind, the warriors once more engaged in battle, and striking one another began to fall down on the Earth. Strewn with celestial flowers, with beautiful shafts equipped with wings of gold, and with many foremost of warriors, the Earth looked beautiful like the firmament bespangled with myriads of stars. Then in consequence of cheers coming from the welkin and the noise of instruments, the furious passage-at-arms musical

distinguished by twang of bows and clatter of car-wheels and

shouts of warriors became exceedingly fierce."

SECTION 58

"Sanjaya said, 'Thus raged that great battle between those lords of Earth when Arjuna and Karna and Bhimasena, the son of Pandu became angry. Having vanquished the son of Drona, and other great car-warriors, Arjuna, O king, addressing Vasudeva, said, "Behold, O Krishna of mighty arms, the Pandava army is flying away. Behold, Karna is slaving our great car-warriors in this battle. I do not. O thou of Dasaratha's race, see king Yudhishthira the Just. Nor is the standard of Dharma's son, foremost of warriors, visible. The third part of the day still remaineth, Janardana. No one amongst the Dhartarashtras cometh against me for fight. For doing, therefore, what is agreeable to me, proceed to the spot where Yudhishthira is. Beholding Dharma's son safe and sound with his younger brothers in battle, I will again fight with the foe, O thou of Vrishni's race." At these words of Vibhatsu, Hari (Krishna) quickly proceeded on that car to that spot where king Yudhishthira, along with the mighty Srinjaya car-warriors of great strength, were fighting with the foe, making death their goal. During the progress of that great carnage, Govinda, beholding the field of battle, addressed Savyasaci, saying, "Behold, O Partha, how great and awful is this carnage, O Bharata, of Kshatriyas on Earth for the sake of Duryodhana. Behold, O Bharata, the goldbacked bows of slain warriors, as also their costly quivers displaced from their shoulders. Behold those straight shafts equipped with wings of gold, and those clothyard arrows washed with oil and looking like snakes freed from their sloughs, Behold, O Bharata, those scimitars, decked with gold and having ivory handles, and those displaced shields embossed with gold. Behold those lances decked with gold, those darts having golden ornaments, and those huge maces twined round with gold. Behold those swords adorned with gold, those axes with golden ornaments, and the heads of those battle-axes fallen off from their golden handles. Behold those iron Kuntas, those short clubs exceedingly heavy, those beautiful rockets, those huge bludgeons with spiked heads, those discs displaced from the arms of their wielders, and those spears (that have been used) in this dreadful battle. Endued (while living) with great activity, warriors that came to battle, having taken up diverse weapons, are lying, though deprived of life as if still alive Behold thousands of warriors lying on the field, with limbs crushed by means of maces, or heads broken by means of heavy clubs, or torn and mangled by elephants and steeds and cars. The field of battle is covered with shafts and darts and swords and axes and scimitars and spiked maces and lances and iron Kuntas and battle-axes, and

the bodies of men and steeds and elephants, hacked with many wounds and covered with streams of blood and deprived of life, O slayer of foes. The Earth looks beautiful, O Bharata, with arms smeared with sandal, decked with Angadas of gold and with Keyuras, and having their ends cased in leathern fences. With hands cased in leathern fences, with displaced ornaments, with severed thighs looking like elephants' trunks of many active warriors, with fallen heads, decked with costly gems and earrings, of heroes having large expansive eves, the Earth looks exceedingly beautiful. With headless trunks smeared all over with blood with severed limbs and heads and hips, the Earth looks, O best of the Bharatas, like an altar strewn with extinguished fires. Behold those beautiful cars with rows of golden bells, broken in diverse ways, and those slain steeds lying scattered on the field, with arrows vet sticking to their bodies. Behold those bottoms of cars, those quivers, those banners, those diverse kinds of standards, those gigantic conchs of car-warriors, white in hue and scattered all over the field. Behold those elephants, huge as hills, lying on the Earth, with tongues lolling out, and those other elephants and steeds, deprived of life and decked with triumphal banners. Behold those housings of elephants, and those skins and blankets, and those other beautiful and variegated and torn blankets. Behold those rows of bells torn and broken in diverse ways in consequence of falling elephants of gigantic size, and those beautiful goads set with stones of lapis lazuli, and those hooks falling upon the ground. Behold those whips, adorned with gold, and variegated with gems, still in the grasp of (slain) horsemen, and those blankets and skins of the Ranku deer falling on the ground but which had served for seats on horse back. Behold those gems for adorning the diadems of kings, and those beautiful necklaces of gold, and those displaced umbrellas and yak-tails for fanning. Behold the Earth, miry with blood, strewn with the faces of heroes. decked with beautiful earrings and well-cut beards and possessed of the splendour of the moon and stars. Behold those wounded warriors in whom life is not yet extinct and who, lying all around, are uttering wails of woe. Their relatives, O prince, casting aside their weapons are tending them, weeping incessantly. Having covered many warriors with arrows and deprived them of life, behold those combatants, endued with activity longing for victory, and swelling with rage, are once more proceeding for battle against their antagonists. Others are running hither and thither on the field. Being begged for water by fallen heroes, others related to them have gone in quest of drink. Many, O Arjuna, are breathing their last meanwhile. Returning their brave relatives, seeing them become senseless are throwing down the water they brought and are running wildly, shouting at one another. Behold, many have died after having slaked their thirst, and many, O Bharata, are dying while drinking. Others, though affectionate towards relatives, are still seen to rush towards foes in great battle deserting their dear relatives. Others, again, O best of men, biting their nether lins, and with faces rendered terrible in consequence of the contraction of their brows, are surveying the field all around." While saying these words unto Arjuna, Vasudeva proceeded towards Yudhishthira. Arjuna also, beholding the king in that great battle, repeatedly urged Govinda, saying, "Proceed, Proceed." Having shown the field of battle to Partha, Madhava, while proceeding quickly, slowly said unto Partha once more, "Behold those kings rushing towards king Yudhishthira. Behold Karna, who resembles a blazing fire, on the arena of the battle. Yonder the mighty-bowman Bhima is proceeding to battle. They that are the foremost among the Pancalas, the Srinjayas, and the Pandavas--they, that is, that have Dhrishtadvumna for their head, are following Bhima. The vast army of the enemy is again broken by the rushing Parthas. Behold, O Arjuna, Karna is trying to rally the flying Kauravas. Resembling the Destroyer himself in impetuosity and Indra himself in prowess, yonder proceedeth Drona's son, O thou of Kuru's race, that hero who is the foremost of all wielders of weapons. The mighty carwarrior Dhrishtadyumna is rushing against that hero. The Srinjayas are following the lead of Dhristadyumna. Behold, the Srinjayas are falling. Thus did the invincible Vasudeva describe everything unto the diadem-decked Arjuna. Then, O king, commenced a terrible and awful battle. Loud leonine shouts arose as the two hosts encountered each other, O monarch, making death their goal. Even thus, O king, in consequence of thy evil counsels, did that destruction set in on Earth, O lord of Earth, of both thy warriors and those of the enemy,

SECTION 59

"Sanjaya said, 'Then the Kurus and the Srinjayas once more fearlessly encountered each other in battle, the Parthas being headed by Yudhishthira, and ourselves headed by the Suta's son. Then commenced a terrible battle, making the hair to stand on end, between Karna and the Pandavas, that increased the population of Yama's kingdom. After that furious battle, producing rivers of blood, had commenced, and when a remnant only of the brave samsaptakas, O Bharata, were left unslaughtered, Dhrishtadyumna, O monarch, with all the kings (on the Pandava side) and those mighty car-

only. Like the mountain receiving a vast body of water, Karna, unaided by anyone, received in that battle all those advancing warriors filled with joy and longing for victory. Those mighty car-warriors encountering Karna, were beat off and broken like a mass of water, and beat back on all sides when it encounters a mountain. The battle, however, that took place between them and Karna made the hair stand on end. Then Dhrishtadyumna assailed the son of Radha with a straight shaft in that battle, and addressing him said, "Wait, Wait." The mighty car-warrior Karna, filled with rage, shook his foremost of bows called Vijaya, and cutting off the bow of Dhrishtadyumna, as also his arrows resembling snakes of virulent poison assailed Dhrishtadyumna himself with nine arrows. Those arrows, O sinless one, piercing through the gold-decked armour of the high-souled son of Prishata, became bathed in blood and looked beautiful like so many cochineal. The mighty car-warrior Dhrishtadyumna, casting aside that broken bow, took up another bow and a number of shafts resembling snakes of virulent poison. With those straight shafts numbering seventy, he pierced Karna. Similarly, O king, Karna, in that battle, covered Prishata's son, that scorcher of foes, with many shafts resembling snakes of virulent poison. The slayer of Drona, that great bowman, retaliated by piercing Karna with many keen shafts. Filled with rage, Karna then, O monarch, sped at his antagonist a gold-decked shaft that resembled a second rod of death. That terrible shaft. O monarch, as it coursed impetuously towards Prishata's son, the grandson of Sini, O king, cut off into seven fragments, displaying great lightness of hand. Beholding his shaft baffled by the arrows of Satyaki, O king, Karna resisted Satyaki with showers of arrows from every side. And he pierced Satyaki in that encounter with seven clothyard shafts. The grandson of Sini, however, pierced him in return with many arrows decked with gold. The battle then that took place, O king, between those two warriors was such as to fill both spectators and listeners with fear. Though awful, soon it became beautiful and deserving objects of sight. Beholding the feats, in that encounter, of Karna and the grandson of Sini, the hair of all the creatures there present seemed to stand on end. Meanwhile the mighty son of Drona rushed against Prishata's son, that chastiser of foes and queller of the prowess of all enemies. Filled with rage, Drona's son, that subjugator of hostile towns, addressing Dhrishtadyumna, said, Wait. wait, O slayer of a Brahmana, thou shalt not escape me today with life." Having said these words, that mighty car-warrior of great lightness of hand striving resolutely, deeply pierced the brave son of Prishata who also strove to the utmost of his prowess, with many keen and terrible shafts endued with great impetuosity. As Drona (while alive), beholding the son of Prishata, O sire, had become cheerless and regarded him as his death, even so the son of Prishata, that slayer of hostile heroes, beholding Drona's son in that battle, now regarded him as his death. Soon, however, remembering that he was unslayable in battle by means of weapons, he rushed with great speed against Drona's son, like the Destroyer running against the Destroyer at the time of the universal dissolution. Drona's heroic son, however, O monarch, beholding Dhrishtadyumna stationed before him, drew deep breaths, in wrath, and rushed towards him. Both of them were filled with great rage at the sight of each other. Endued with great activity, the valiant son of Drona then, O monarch, said these words unto Dhrishtadyumna staying not far from him, "O wretch amongst the Pancalas, I shall today despatch thee to Yama. The sin thou hast committed before by slaying Drona will fill thee today with regret, to thy great evil, if thou stayest in battle without being protected by Partha, or if thou dost not fly away, O fool, I tell thee truly." Thus addressed, the valiant Dhrishtadyumna replied, saying, "That same sword of mine which answered thy sire, resolutely engaged in battle, will today answer this speech of thine. If Drona could be slain by me, O thou that art a Brahmana in name only, why should I not then, putting forth my prowess, slay thee also in battle today?" Having said these words, the wrathful commander of the Pandava forces, viz., the son of Prishata, pierced Drona's son with a keen arrow. Then Drona's son filled with great rage, shrouded every side of Dhrishtadyumna, O king, in that battle, with straight arrows. Shrouded with thousands of arrows, neither the welkin, nor the points of the compass, nor the combatants all around, could, O monarch, be any longer seen. Similarly, the son of Prishata, O king, shrouded Drona's son, that ornament of battle, with arrows, in the very sight of Karna. The son of Radha, too, O monarch, singly resisted the Pancalas and the Pandavas and the (five) sons of Draupadi and Yudhamanyu and the mighty car-warrior Satyaki, in consequence of which feat he became the cynosure of all eyes. Then Dhrishtadyumna in that battle cut off the very tough and formidable bow of Drona's son, as also all his arrows resembling snakes of virulent poison. Drona's son, however, with his arrows, destroyed within the twinkling of an eye the bow, the dart, the mace, the standard, the steeds, the driver, and the car of Prishata's son. Bowless and carless and steedless and driverless, the son of Prishata then took up a huge scimitar and a blazing shield decked with a hundred moons.

warriors--the Pandavas themselves, all rushed against Karna

Endued with great lightness of hand, and possessed of mighty weapons, that mighty car-warrior, viz., the heroic son of Drona, O king, quickly cut off, in that battle, with many broad-headed arrows, those weapons also of Dhrishtadyumna before the latter could come down from his car. All this seemed exceedingly wonderful. The mighty car-warrior Ashvatthama, however, though struggling vigorously, could not. O chief of the Bharatas, slav the carless and steedless and bowless Dhrishtadyumna, although pierced and exceedingly mangled with many arrows. When, therefore, O king, the son of Drona found that he could not slay his enemy with arrows, he laid aside his bow and quickly proceeded towards the son of Prishata. The impetuosity of that high-souled one, as he rushed towards his foe, resembled that of Garuda swooping down for seizing a large snake. Meanwhile Madhava, addressing Arjuna, said, "Behold, O Partha, how the son of Drona is rushing with great speed towards the car of Prishata's son. Without doubt, he will slay the prince. O mighty-armed one, O crusher of foes, rescue the son of Prishata, who is now within the jaws of Drona's son as if within the jaws of Death himself." Having said these words, the valiant Vasudeva urged the steeds towards that spot where Drona's son was. Those steeds, of the splendour of the moon, urged by Keshava, proceeded towards the car of Drona's son, devouring the very skies. Beholding those two of great energy, viz., Krishna and Dhananjaya, coming towards him, the mighty Ashvatthama made great efforts for slaying Dhrishtadyumna soon. Seeing Dhrishtadyumna dragged, O ruler of men by his enemy, the mighty Partha sped many arrows at the son of Drona. Those arrows, decked with gold and sped from Gandiva, approached the son of Drona and pierced him deeply like snakes penetrating into an ant-hill. Thus pierced with those terrible arrows, the valiant son of Drona, O king, abandoned the Pancala prince of immeasurable energy. Indeed, the hero, thus afflicted with Dhananjaya's shafts, mounted on his car, and taking up his own excellent bow, began to pierce Partha with many shafts. Meanwhile, the heroic Sahadeva, O ruler of men, bore away on his car the son of Prishata, that scorcher of foes. Arjuna then, O king, pierced Drona's son with many arrows. Filled with rage. Drona's son struck Ariuna in the arms and the chest. Thus provoked. Partha, in that battle, sped at Drona's son, a long shaft that resembled a second rod of Death, or rather, Death himself. That arrow of great splendour fell upon the shoulder of the Brahmana hero. Exceedingly agitated, O monarch, in that battle, by the violence of the stroke, he sat down on the terrace of his car and swooned away Then Karna O monarch shook his bow Vijava and filled with rage, repeatedly eyed Arjuna in that battle, desiring a single combat with him. Meanwhile the driver of Drona's son, beholding the latter senseless, quickly bore him away on his car from the field of battle. Beholding Prishata's son rescued and Drona's son afflicted, the Pancalas, O king, expectant of victory, began to utter loud shouts. Thousands of sweet instruments began to be sounded. Seeing such wonderful feats in battle, the combatants uttered leonine roars. Having achieved that feat, Partha addressed Vasudeva, saying "Proceed, O Krishna, towards the samsaptakas, for this is greatly desired by me." Hearing those words of Pandu's son, he of Dasharha's race proceeded on that car graced with many banners and whose speed resembled that of the wind or the mind.'"

SECTION 60

"Sanjaya said, 'Meanwhile Krishna, pointing out king Yudhishthira the Just, unto Kunti's son Partha, addressed him in these words: "Yonder, O son of Pandu, your brother (Yudhishthira) is being pursued by many mighty and great bowmen amongst the Dhartarashtras, all inspired with the desire of slaughtering him. The mighty Pancalas, difficult of defeat in battle, are proceeding after the high-souled Yudhishthira from desire of rescuing him. Yonder, Duryodhana, O Partha, the king of the whole world, clad in mail and accompanied by a large car force, is pursuing the Pandava king. Impelled by the desire of slaughtering his rival, the mighty Duryodhana, O tiger among men, is pursuing him, accompanied by his brothers, the touch of whose weapons is as fatal as that of poisonous snakes and who are all conversant with every mode of warfare. Those Dhartarashtra elephants and horses and car-warriors and foot-soldiers are advancing to seize Yudhishthira like poor men after a precious gem. Behold, checked by Satyaki and Bhima, they have again been stupefied, like the Daityas, that desired to take away the Amrita, made motionless by Sakra and Agni. The mighty carwarriors (of the Kuru army), however, in consequence of the vastness of their numbers, are again proceeding towards Yudhishthira like a vast quantity of water in the season of rains rushing towards the ocean. Those mighty bowmen are uttering leonine roars, blowing their conchs, and shaking their bows. I regard Kunti's son Yudhishthira, thus brought under the influence of Duryodhana, to be already within the jaws of Death or already poured as a libation on the sacrificial fire. The army of Dhritarashtra's son, O Pandava, is arrayed and equipped duly. Sakra himself, coming within the range of its arrows, can scarcely escape. Who will in battle bear the impetuosity of the heroic Duryodhana who shoots showers of arrows with the greatest celerity and who, when angry, resembles the Destroyer himself? The force of the heroic Duryodhana's shafts, or Drona's son's or Kripa's or Karna's would break down the very mountains. That scorcher of foes, viz., king Yudhishthira, was once compelled by Karna to turn his back upon the field. The son of Radha is endued with great might and great lightness of hand. Possessed of great skill, he is accomplished in battle. He is competent to afflict the eldest son of Pandu in fight, specially when he is united with the mighty and brave son of Dhritarashtra. Of rigid vows, when the son of Pritha (Yudhishthira) had been engaged in battle with all those warriors, other great car-warriors had struck him and contributed to his defeat. The king. O best of the Bharatas, is exceedingly emaciated in consequence of his fasts. He is endued with Brahma-force, but the puissant one is not endued with much of Kshatriya-might. Assailed, however, by Karna, the royal son of Pandu, Yudhishthira, that scorcher of foes, hath been placed in a situation of great peril. I think, O Partha, that king Yudhishthira has fallen. Indeed, since that chastiser of foes, the wrathful Bhimasena, coolly heareth the leonine roars of the frequently shouting Dhartarashtra's longing for victory and blowing their conchs, I think, O bull among men, that Pandu's son Yudhishthira is dead. Yonder Karna urges forward the mighty car-warriors of the Dhartarashtras towards the son of Pritha with the weapons called Sthunakarna. Indrasiaha and Pasupata, and with clubs and other weapons. The king, O Bharata, must be deeply afflicted and exceedingly weakened, because the Pancalas and the Pandavas, those foremost of all wielders of weapons, are seen to proceed with great speed towards him at a time when speed is of the highest moment like strong men rushing to the rescue of a person sinking in a bottomless sea. The king's standard is no longer visible. It has probably been struck down by Karna with his shafts. In the very sight of the twins, Partha, and of Satyaki and Shikhandi, and Dhrishtadyumna and Bhima and Satanika, O lord, as also of all the Pancalas and the Cedis, O Bharata, yonder Karna is destroying the Pandava division with his arrows, like an elephant destroying an assemblage of lotuses. There, those car-warriors of thy army. O son of Pandu, are flying away. See, see, O Partha, how those great warriors are retreating. Those elephants, O Bharata, assailed by Karna in battle, are flying away in all directions, uttering cries of pain. There those crowds of car-warriors, routed in battle, O Partha, by Karna, that crusher of foes, are flying away in all directions. Behold O Partha that foremost of standards of the Suta's son, on his car, bearing the device of the elephant's rope, is seen to move all over the field. There, the son of Radha is now rushing against Bhimasena, scattering hundreds of shafts as he proceeds and slaughtering thy army therewith. There, those mighty car-warriors of the Pancalas are being routed (by Karna) even as the Daityas had been routed by Sakra in dreadful battle. There, Karna, having vanquished the Pancalas, the Pandus, and the Srinjayas, is casting his eves on all sides, I think, for seeking thee. Behold, O Partha, Karna, as he beautifully draws his foremost of bows, looketh exceedingly beautiful even as Sakra in the midst of the celestials, after vanquishing his foes. There the Kauravas, beholding the prowess of Karna, are roaring and inspiring the Pandus and the Sriniavas with fear on every side. There, Karna himself, terrifying the Pandus with his whole soul, in dreadful battle, is addressing all the troops, O giver of honours, saying, 'Blessed be ye, advance, ye Kauravas and rush with such speed that no Srinjaya may, in this battle escape with life. United together, do this all of you. As regards ourselves, we will follow behind you.' Saving these words, he is advancing behind (his troops), scattering his shafts. Behold Karna, adorned with his white umbrella in this battle and looking like the Udaya hills adorned by the moon. With his beautiful umbrella of a hundred ribs, resembling the moon in full, held over his head, O Bharata, in this battle, Karna, O prince, is casting his glances after thee. Without doubt, he will, in this battle, come hither, with great speed. Behold him. O mighty-armed one, as he shaketh his formidable bow and shooteth, in this dreadful battle, his shafts resembling snakes of virulent poison. There, the son of Radha turneth towards this direction, beholding thy banner bearing the ape, and desiring, O Partha, an encounter with thee, O scorcher of foes. Indeed, he cometh for his own destruction, even like an insect into the mouth of a lamp, Wrathful and brave, he is ever engaged in the good of Dhritarashtra's son. Of wicked understanding, he is always unable to put up with thee. Beholding Karna alone and unsupported, Dhritarashtra's son, O Bharata, turneth towards him with great resolution, accompanied by his carforce, for protecting him. Let that wicked-souled one, along with all those allies of his, be slain by thee, putting forth thy vigour, from desire of winning fame, kingdom and happiness. Both of you are endued with great strength. Both of you are possessed of great celebrity. When encountering each other in battle, O Partha, like a celestial and a Danava in the great battle between the gods and the Asuras, let all the Kauravas

Duryodhana in wrath will not be able to do anything. Remembering thyself to be of purified soul, O bull of Bharata's race, and remembering also that the son of Radha harboureth a great animosity for the virtuous Yudhishthira, achieve that, O son of Kunti, which should now be achieved. Righteously setting thy heart on battle, advance against that leader of car-warriors. There, five hundred foremost of carwarriors, O thou best of car-warriors, that are endued with great might and fierce energy, and 5,000 elephants, and twice as many horses, and innumerable foot-soldiers, all united together, O son of Kunti, and protecting one another, O hero, are advancing against thee. Show thyself, of thy own will, unto that great bowman, viz., the Suta's son, Advance, O bull of Bharata's race, towards him with great speed. There, Karna, filled with great wrath is rushing against the Pancalas. see his standard approaching towards the car of Dhrishtadyumna. I think he will exterminate the Pancalas. I will tell thee, O bull of Bharata's race, some good news, O Partha. King Yudhishthira the Just is living. There, the mighty-armed Bhima, having returned, is stationed at the head of the army, supported by the Srinjayas and by Satyaki, O Bharata. There, the Kauravas are being slaughtered with keen shafts by Bhimasena, O son of Kunti, and the highsouled Pancalas. The troops of Dhritarashtra's son, with their faces turned from the field, and with blood streaming down from their wounds, are speedily flying away from battle, struck by Bhima with his shafts. Bathed in blood, the Bharata army, O chief of Bharata's race, presents an exceedingly cheerless aspect like that of the Earth when divested of crops. Behold, O son of Kunti, Bhimasena, that foremost of combatants, filled with rage like a snake of virulent poison, and engaged in routing the (Kaurava) host. Yellow and red and black and white banners, adorned with stars and moons and suns as also many umbrellas, O Arjuna, lie scattered about. Made of gold or silver or brass and other metals, standards are lying about, and elephants and steeds also, scattered all over the field. There, those car-warriors are falling from their cars, deprived of life by the unreturning Pancalas with shafts of diverse kinds. There the Pancalas of great speed, O Dhananjaya, are rushing against the riderless Dhartarashtra elephants and steeds and cars. Reckless of their very lives, O chastiser of foes, those warriors, difficult of defeat in battle aided by the might of Bhimasena are crushing, O tiger among men, the hostile force. There, the Pancalas are uttering loud roars and blowing their conchs as they are rushing against their foes and crushing them with their shafts in battle. Behold their great energy and power. Through sheer valour, the Pancalas are slaughtering the Dhartarashtras like angry lions slaying elephants. Unarmed they are snatching the weapons of their armed foes and with those weapons thus snatched, they are slaying their foes that are effectual smiters, and uttering loud roars. The heads and arms of their foes are being struck off and felled on the field. The Pancala cars and elephants and horses are all worthy of the highest praise. Like swans of great speed leaving the Manasa lake and rushing into the Ganga, the Pancalas are rushing against the Kauravas, and every part of the vast Dhartarashtra force is assailed by them. Like bulls resisting bulls, the heroic Kripa and Karna and other leaders are putting forth all their valour for resisting the Pancalas. The Pancala heroes headed by Dhrishtadyumna are slaying thousands of their foes, viz., the great car-warriors of the Dhartarashtra army already sinking in the ocean of Bhima's weapons. Beholding the Pancalas overwhelmed by their foes, the fearless son of the Wind-god, assailing the hostile force, is shooting his shafts and uttering loud roars. The greater portion of the vast Dhartarashtra army has become exceedingly frightened. Behold those elephants, pierced by Bhima with his cloth-yard shafts, are falling down like mountain summits riven by the thunderbolt of Indra. There, those huge elephants, deeply pierced with the straight shafts of Bhimasena are flying away, crushing their own ranks. Dost thou not recognise the unbearable leonine shouts, O Arjuna, of the terribly-roaring Bhimasena inspired with desire of victory in battle? There, the prince of the Nishadas, filled with rage, is coming against the son of Pandu, on his foremost of elephants, from desire of slaying him with his lances, even like Destroyer himself armed with his bludgeon. Struck by Bhima with ten keen cloth-yard shafts endued with the splendour of the fire or the Sun, the two arms of the roaring prince, with lances in grasp, are lopped off. Staying the prince, Bhima proceedeth against other elephants looking like masses of blue clouds and ridden by riders guiding them with skill. Behold those riders striking Vrikodara with darts and lances in profusion. Slaying with his keen shafts those elephants, seven at a time, their triumphal standards also, O Partha, are cut down by thy elder brother. As regards those other elephants, each of them is being slain with ten shafts by him. The shouts of the Dhartarashtras are no longer heard, now that Bhima, O bull of Bharata's race, who is equal to Purandara himself, is engaged in battle. Full three

akshauhinis of Durvodhana's soldiers had been assembled

behold thy prowess. Beholding thee filled with great rage and

Karna also excited to fury, O bull of Bharata's race,

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6050 together (in front of Bhima). They have all been checked by that lion among men, Bhimasena, in wrath.'"

"Sanjaya continued, 'Behold that feat, difficult of accomplishment, achieved by Bhimasena. Arjuna, with his keen shafts, destroyed the remnant of his foes. The mighty samsaptakas, O lord, slaughtered in battle and routed (by Arjuna), fled away in all directions, overcome with fear. Many amongst them (that fell) became the guests of Shakra and attained to great happiness. As regards Partha, that tiger among men, he continued, with his straight shafts, to slaughter the Dhartarashtra host consisting of four kinds of forces."

SECTION 61

"Dhritarashtra said, 'When Bhima and Pandu's son Yudhishthira were engaged in battle, when my troops were being slaughtered by the Pandus and the Srinjayas, when, indeed, my vast army being broken and routed repeatedly became cheerless, tell me, O Sanjaya, what the Kauravas did."

"Sanjaya said, 'Beholding the mighty-armed Bhima, the Suta's son of great valour, with eyes red in wrath, O king, rushed towards him. Seeing thy army fly away from Bhimasena, the mighty Karna, O king, rallied it with great efforts. The mighty-armed Karna, having rallied thy son's host, proceeded against the Pandavas, those heroes difficult of defeat in battle. The great car-warriors of the Pandavas also, shaking their bows and shooting their shafts, proceeded against the son of Radha. Bhimasena, and the grandson of Sini, and Shikhandi and Janameiava, and Dhrishtadyumna of great strength, and all the Prabhadrakas, and those tigers among men, the Pancalas, filled with rage and inspired with desire of victory, rushed in that battle from every side against thy army. Similarly, the great car-warriors of thy army, O king, quickly proceeded against the Pandava host, desirous of slaughtering it. Teeming with cars and elephants and horses, and abounding with foot-soldiers and standards, the two armies then, O tiger among men, assumed a wonderful aspect. Shikhandi proceeded against Karna, and Dhrishtadyumna proceeded against thy son Duhshasana, accompanied by a large force. Nakula proceeded against Vrishasena, while Yudhishthira against Citrasena, Sahadeva, O king, in that battle, proceeded against Uluka, Satvaki proceeded against Shakuni, and the sons of Draupadi against the other Kauravas. The mighty car-warrior Ashvatthama proceeded, with great care, against Arjuna. Sharadvata's son Kripa proceeded against the mighty bowman Yudhamanyu, while Kritavarma of great strength proceeded against Uttamauja. The mighty-armed Bhimasena, O sire, alone and unsupported. resisted all the Kurus and thy sons at the head of their division The slayer of Bhishma, Shikhandi, then, O monarch, with his winged arrows, resisted Karna, careering fearlessly in that battle. Held in check, Karna then, his lips trembling in rage, assailed Shikhandi with three arrows in the midst of his eyebrows. With those three arrows sticking on his forehead, Shikhandi looked highly beautiful like a silver mountain with three elevated crests. Deeply pierced by the Suta's son in that encounter, the mighty bowman Shikhandi pierced Karna, in return, with ninety keen shafts. The mighty car-warrior Karna then, slaying Shikhandi's steeds and next his driver with three arrows, cut off his standard with a razor-faced arrow. That mighty car-warrior then, that scorcher of foes, filled with rage, jumped down from his steedless car and hurled a dart at Karna. Cutting off that dart with three shafts in that encounter, Karna then, O Bharata, pierced Shikhandi with nine keen arrows. Avoiding then the shafts sped from Karna's bow, that best of men, Shikhandi, exceedingly mangled, retreated speedily from that spot. Then Karna, O monarch, began to scatter the troops of the Pandavas, like a mighty wind scattering a heap of cotton. Meanwhile Dhrishtadyumna, O monarch, afflicted by thy son, pierced Duhshasana, in return, with three arrows in the centre of the chest. Then Duhshasana, O sire, pierced his assailant's left arm with a broad-headed shaft, sharp and straight and equipped with wings of gold. Thus pierced, Dhrishtadyumna, filled with wrath and the desire to retaliate, sped a terrible shaft, O Bharata, at Duhshasana, Thy son, however, O king, with three shafts of his, cut off that impetuous arrow sped by Dhrishtadyumna as it coursed towards him. Approaching Dhrishtadyumna then, he struck him in the arms and the chest with seventeen other broad-headed shafts adorned with gold. Thereat Prishata's son, filled with rage, cut off Duhshasana's bow. O sire, with a sharp razor-headed arrow, at which all the troops there uttered a loud shout. Taking up then another bow, thy son, as if smiling, held Dhrishtadyumna in check with showers of arrows from every side. Beholding the prowess of that high-souled son of thine, the combatants, as also the siddhas and the apsaras, became all filled with wonder. We then saw the mighty Dhrishtadyumna thus assailed by Duhshasana to resemble a huge elephant, held in check by a lion. Then many Pancala car-warriors and elephants and horses, O elder brother of Pandu, desirous of rescuing the commander (of the Pandava army) encompassed thy son. The battle that commenced, O scorcher of foes, between thy warriors and the enemy, presented as frightful a sight as that

which may be seen at the destruction of all creatures at the end of the Yuga.

"'Vrishasena, staying by the side of his father, having pierced Nakula with five arrows made wholly of iron, pierced him once again with three other arrows. The heroic Nakula then, as if smiling, deeply pierced Vrishasena in the chest with a cloth-yard shaft of great keenness. Thus pierced by his mighty foe, that scorcher of foes, viz., Vrishasena, pierced his assailant with twenty arrows and was himself pierced by him with five. Then those two bulls among men shrouded each other with thousands of arrows, at which the divisions that supported them broke. Beholding the troops of Dhritarashtra's son flying away, the Suta's son, following them, O king, began to forcibly stop them. After Karna had gone away, Nakula proceeded against the Kauravas. Karna's son also, avoiding Nakula, proceeded quickly, O sire, to where his father, the son of Radha, was for protecting his carwheel.

"The angry Uluka was held in check by Sahadeva. Having slain his four steeds, the valiant Sahadeva then despatched his foe's driver to the abode of Yama Uluka then that delighter of his father, jumping down from his car. O king, quickly proceeded and entered the division of the Trigartas. Satyaki, having pierced Shakuni with twenty keen arrows, easily cut off the standard of Subala's son with a broad-headed arrow. The valiant son of Subala, filled with rage, O king, in that encounter, pierced Satyaki's armour and then cut off his golden standard. Then Satvaki pierced him in return with many keen arrows, and struck his driver. O monarch, with three arrows. With great speed then, he despatched with other shafts the steeds of Shakuni to Yama's abode. Speedily alighting then, O bull among men, from his car, Shakuni, that mighty car-warrior, quickly ascended the car of Uluka. The latter then bore away with great speed his father from Sini's grandson, that warrior skilled in battle. Then Satvaki. O king. rushed in that battle against thy army with great impetuosity. at which that army broke. Shrouded with the arrows of Sini's grandson, thy army, O monarch, fled away on all sides with great speed, and fell down deprived of life.

'Thy son resisted Bhimasena in that battle, in a trice Bhima made that ruler of men steedless and driverless and carless and standardless, at which the (Pandava) troops became highly glad. Then thy son, O king, went away from Bhimasena's presence. The whole Kuru army, at this, rushed against Bhimasena. Tremendous became the din made by those combatants inspired with the desire of slaying Bhimasena. Yudhamanyu, piercing Kripa, quickly cut off his bow. Then Kripa, that foremost of all wielders of weapons, taking up another bow, felled Yudhamanyu's standard and driver and umbrella on the Earth. At this, the mighty car-warrior Yudhamanyu retreated on his car, driving it himself. Uttamauja covered the terrible son of Hridika, endued with terrible prowess, with a thick shower of arrows like a cloud pouring torrents of rain on a mountain. The battle between them, O scorcher of foes, became so awful that its like. O monarch, I had never seen before. Then Kritavarma, O king, in that encounter, suddenly pierced Uttamauja in the chest, at which the latter sat down on the terrace of his car. His driver then bore away that foremost of car-warriors. Then the whole Kuru army rushed at Bhimasena. Duhshasana and Subala's son, encompassing the son of Pandu with a large elephant force, began to strike him with small arrows. Then Bhima, causing the wrathful Duryodhana to turn his back on the field by means of hundreds of arrows, quickly rushed towards that elephant force. Beholding that elephant-force advance impetuously against him, Vrikodara became filled with great rage and invoked his celestial weapons. And he began to strike elephants with elephants like Indra striking the Asuras. While engaged in slaughtering those elephants, Vrikodara, in that battle, covered the welkin with his shafts like myriads of insects covering a fire. Like the wind scattering masses of clouds, Bhima quickly scattered and destroyed crowds of elephants united together in thousands. Covered all over with networks of gold, as also with many gems, the elephants looked exceedingly beautiful in that battle like clouds charged with lightning. Slaughtered by Bhima, those elephants, O king, began to fly away. Some amongst them, with their hearts pierced, fell down on the Earth. With those fallen and failing elephants adorned with gold, the Earth looked beautiful there, as if strewn with broken mountains. With the fallen elephant-warriors of blazing resplendence and adorned with gems, the Earth looked beautiful as if strewn with planets of exhausted merit. Then elephants, with their temples, frontal globes, and trunks deeply pierced, fled in hundreds in that battle, afflicted with the shafts of Bhimasena. Some amongst them, huge as hills, afflicted with fear and vomiting blood, ran away, their limbs mangled with arrows, and looked on that account, like mountains with liquid metals running down their sides. People then beheld the two arms of Bhima, resembling two mighty snakes, smeared with sandalpaste and other pounded unguents, continually employed in drawing the bow. Hearing the sound of his bow-string and palms that resembled the peal of thunder, those elephants, ejecting urine and excreta, ran away in fear. The feats of the

single-handed Bhima of great intelligence, on that occasion, shone like those of Rudra, himself, while engaged in destroying all creatures.'''

SECTION 62

"Sanjaya said, 'The handsome Arjuna then, on that foremost car of his, unto which were yoked white steeds, and which was urged by Narayana himself, appeared on the scene. Like the tempest agitating the ocean, Vijaya, O foremost of kings, in that battle, agitated that host of thine teeming with horsemen. When the white-steeded Arjuna was otherwise engaged, thy son Duryodhana, filled with rage and surrounded by half his troops, approached suddenly, and encompassed the advancing Yudhishthira inspired with the desire of revenge. The Kuru king then pierced the son of Pandu with three and seventy razor-headed arrows. At this, Yudhishthira, the son of Kunti, became inflamed with ire, and quickly struck thy son with thirty broad-headed arrows. The Kaurava troops then rushed impetuously for seizing Yudhishthira. Understanding the wicked intentions of the enemy, the great car-warriors of the Pandava army, uniting together, rushed towards Yudhishthira, the son of Kunti, for rescuing him. Indeed, Nakula and Sahadeva and Dhrishtadyumna, the son of Prishata, surrounded by a full Akshauhini of troops, thus proceeded towards Yudhishthira. Bhimasena also, in that battle, crushing the great carwarriors of thy army, proceeded towards the king surrounded by foes. Karna, otherwise called Vaikartana, O king, shooting dense showers of arrows, checked, single-handed, all those mighty bowmen thus advancing (to the rescue). Though they shot dense showers of arrows and hurled innumerable lances, fighting with determination, yet they were unable even to look at the son of Radha. Indeed, the son of Radha, that master of all weapons offensive and defensive, by shooting dense showers of shafts checked all those great bowmen. The high-souled Sahadeva, however, quickly approaching (the spot where Duryodhana was), and invoking without loss of time a (celestial) weapon, pierced Duryodhana with twenty arrows. Thus pierced by Sahadeva, the Kuru king, covered with blood, looked beautiful, like a huge elephant of split temples. Beholding thy son deeply pierced with many arrows of great energy, that foremost of car-warriors, viz., the son of Radha, filled with rage, rushed to that spot. Seeing Duryodhana reduced to that plight, Karna, invoking his weapons quickly, began to slaughter the troops of Yudhishthira and Prishata's son. Thus slaughtered by the high-souled Karna, Yudhishthira's troops, O king, afflicted with the arrows of the Suta's son, soon fled away. Showers of shafts fell together. Indeed, those sped subsequently from the bow of the Suta's son touched with their heads the wings of those sped before. In consequence of those falling showers, of shafts, O monarch, colliding with one another, a conflagration seemed to blaze forth in the welkin. Soon Karna shrouded the ten points of the compass, O king, with arrows capable of piercing the bodies of foes, as if with advancing flights of locusts. Displaying the highest weapons, Karna began to wave with great force his two arms smeared with red sandal-paste and adorned with jewels and gold. Then stupefying all sides, O king, with his shafts, Karna deeply afflicted Yudhishthira the Just. Filled with rage at this, Dharma's son Yudhishthira struck Karna with fifty keen shafts. In consequence then of the darkness caused by those showers of arrows, the battle became awful to look at. Loud cries of woe arose from among thy troops, O monarch, whilst they were being slaughtered by Dharma's son, O sire, with diverse kinds of keen shafts equipped with Kanka feathers and whetted on stone, with numerous broad-headed arrows, and with diverse kinds of darts and swords and clubs. Thither where Pandu's son of virtuous soul cast his eyes with the desire of producing evil, thither thy army broke, O bull of Bharata's race. Inflamed with great rage, Karna also, of immeasurable soul, inspired with the desire of retaliating, his face flushed in anger, rushed in that battle against Pandu's son, king Yudhishthira the Just, shooting cloth-yard shafts and crescent-shaped arrows and those equipped with heads like the calf's tooth. Yudhishthira also pierced him with many whetted arrows equipped with wings of gold. As if smiling the while, Karna pierced the royal son of Pandu in the chest with three broad-headed arrows, whetted on stone, and equipped with Kanka feathers. Deeply afflicted therewith, king Yudhishthira the Just, sitting down on the terrace of his car, ordered his driver to retreat. Thereupon all the Dhartarashtras, with their king, set up a loud shout, saying, "Seize! Seize!" and all of them then pursued the (Pandava) king. Then seventeen hundred Kekaya troops, skilled in smiting, united with a body of the Pancala troops, O king, checked the Dhartarashtras. During the progress of that fierce and terrible battle. Durvodhana and Bhima, those two warriors endued with great might, encountered each other."

SECTION 63

"Sanjaya said, 'Meanwhile Karna also began, with his arrowy showers, to afflict the mighty car-warriors of the Kaikayas, viz., those great bowmen that stood before him.

SECTION 64 Indeed, the son of Radha despatched to Yama's abode full five hundred of those warriors that were employed in checking "Saniava said, 'Meanwhile Drona's son, surrounded by a him in that battle. Beholding the son of Radha to be irresistible in that battle, those warriors, afflicted with the arrows of their assailant, repaired to the presence of Bhimasena. Breaking that car-force into many parts by means of his arrows, Karna, singly and riding on that same car of his, pursued Yudhishthira, who then, exceedingly mangled with arrows and almost insensible, was proceeding slowly for reaching the Pandava encampment with Nakula and Sahadeva on his two sides. Having approached the king, the Suta's son, from desire of doing good to Duryodhana, pierced the son of

Pandu with three formidable arrows. In return, the king pierced Radha's son in the centre of the chest and then his driver with three shafts. Then those two scorchers of foes, viz., the twin sons of Madri, those two protectors of Yudhishthira's car-wheels, rushed towards Karna so that the latter might not succeed in slaying the king. Then Nakula and Sahadeva, both shooting showers of shafts with great care, covered the son of Radha therewith. The valiant son of the Suta, however, in return, pierced those two high-souled chastisers of foes with two broad-headed arrows of great sharpness. The son of Radha then slew Yudhishthira's excellent steeds, white as ivory and fleet as the mind, and having black hair in their tails. Then, smiling the while, the Suta's son, that great bowman, with another broadheaded shaft, felled the head-gear of Kunti's son. Similarly, the valiant Karna, having slain the steeds of Nakula, cut off the car shafts and bow of that intelligent son of Madri. Those two steedless and carless sons of Pandu, -- those two brothers, -thereupon ascended the car of Sahadeva. Beholding those two brothers made carless, that slayer of hostile heroes, viz., their maternal uncle, the ruler of the Madras, moved by compassion, addressed the son of Radha and said, "Thou art to fight today with Pritha's son Phalguna. Why dost thou then, with rage inflamed to such a pitch, battle with Dharma's royal son? Thou art suffering thy weapons to be exhausted. Thy own armour is being weakened. With thy shafts reduced, and without quivers, with thy driver and steeds fatigued, and thyself mangled by foes with weapons, when thou wilt approach Partha, O son of Radha, thou wilt be an object of derision and mirth." Though thus addressed by the ruler of the Madras, Karna still, filled with rage, continued to assail Yudhishthira in battle. And he continued to pierce the two sons of Madri by Pandu with many keen arrows. Smiling the while, by means of his shafts he made Yudhishthira turn his face from the battle. Then Shalya, laughing, once more said unto Karna as the latter, excited with great wrath and resolved upon Yudhishthira's destruction stood on his car. these words, "Him for whose sake Dhritarashtra's son always honours thee, slay that Partha, O son of Radha. What wouldst thou gain by slaying Yudhishthira? The two Krishnas are blowing their conchs, whose loud blare is being heard. The twang also of Arjuna's bow is being heard, like the roar of the clouds in the season of rains. There, Arjuna, striking down the foremost of our car-warriors with his arrowy down-pours, is devouring all our troops. Behold him, O Karna, in this battle. The two that are protecting his rear are Yudhamanyu and Uttamauja. The brave Satyaki is protecting his left wheel, and Dhrishtadyumna is protecting his right wheel. There, Bhimasena is fighting with the royal son of Dhritarashtra. Act in such way, O son of Radha, that Bhima may not be able to slay the king today in the sight of us all,--that the king may, indeed, escape him. Behold, Duryodhana is brought under the power of Bhimasena, that ornament of battle. Approaching if thou canst rescue him, it will, indeed, be a very wonderful feat. Going thither, rescue the king, for a great peril has overtaken him. What wilt thou gain by slaying the sons of Madri or king Yudhishthira?" Hearing these words of Shalya, O lord of Earth, and beholding Duryodhana overpowered by Bhima in that dreadful battle, the valiant son of Radha, thus urged by the words of Shalya and exceedingly desirous of rescuing the king, left Aiatasatru and the twin sons of Madri by Pandu, and rushed for rescuing thy son. He was borne by his steeds that were fleet as birds and that were urged by the ruler of the Madras. After Karna had gone away, Kunti's son Yudhishthira retreated, borne, O sire, by the fleet steeds of Sahadeva. With his twin brothers accompanying him, that ruler of men, quickly repairing in shame to the (Pandava) camp, his body exceedingly mangled with shafts, alighted from the car and hastily sat down on an excellent bed. The, arrows then being extracted from his body, the royal son of Pandu, his heart exceedingly afflicted with sorrow's dart, addressed his two brothers, viz., those two mighty carwarriors, the sons of Madri, saying, "Repair quickly to the division of Bhimasena. Roaring like a cloud, Vrikodara is engaged in battle." Riding another car, Nakula, that bull among car-warriors, and Sahadeva of great energy, -- those two brothers, those two crushers of foes,--both endued with great might, then proceeded towards Bhima, borne by steeds of the utmost fleetness. Indeed, the brothers having together repaired to Bhimasena's division, took up their places there.'

large car-force, O king, suddenly proceeded to that spot where Partha was. Like the continent withstanding the surging ocean, the heroic Partha having Saurin (Krishna) for his help-mate withstood the impetuously rushing Ashvatthama. Then, O monarch, the valiant son of Drona, filled with rage, covered both Arjuna and Vasudeva with his shafts. Beholding the two Krishnas shrouded with arrows, the great car-warriors (of the Pandava army), as also the Kurus that witnessed it, wondered exceedingly. Then Arjuna, as if smiling, invoked into existence a celestial weapon. The brahmana Ashvatthama, however, O Bharata, baffled that weapon in that battle. Indeed, all those weapons that Arjuna sped from desire of slaving the son of Drona were baffled by the latter, that great bowman, in that encounter. During the progress of that awful encounter of weapons, O king, we beheld the son of Drona to resemble the Destroyer himself, with gaping mouth. Having covered all the points of the compass, cardinal and subsidiary, with straight arrows, he pierced Vasudeva with three arrows in the right arm. Then Arjuna, slaving all the steeds of his high-souled assailant, caused the Earth in that battle to be covered with a river of blood that was exceedingly awful that led towards the other world, and that had diverse kinds of creatures floating on it. All the spectators beheld a large number of car-warriors along with their cars, belonging to the division of Ashvatthama, slain and destroyed by means of the arrows sped from Partha's bow. Ashvatthama also, slaving his enemies, caused a terrible river of blood to flow there that led to Yama's domains. During the progress of that fierce and awful battle between Drona's son and Partha, the combatants fought without showing any regard for one another, and rushed hither and thither. In consequence of cars having their steeds and drivers slain, and steeds having their riders slain, and elephants having their riders and guides slain, an awful carnage, O king, was made by Partha in that battle! Carwarriors, deprived of life with shafts sped from Partha's bow, fell down. Steeds freed from their trappings ran hither and thither. Beholding those feats of Partha, that ornament of battle, that valiant son of Drona quickly approached the former, that foremost of victorious men, shook his formidable bow decked with gold, and then pierced him from every side with many sharp arrows. Once more bending the bow, O king, the son of Drona cruelly struck Arjuna, aiming at the chest, with a winged arrow. Deeply pierced by Drona's son, O Bharata, in that encounter, the wielder of gandiva, that hero of great intelligence forcibly covered the son of Drona with showers of arrows, and then cut off his bow. His bow cut off Drona's son then, taking up a spiked mace whose touch resembled that of thunder's, hurled it, in that encounter, at the diadem-decked Arjuna. The son of Pandu, however, O king, as if smiling the while, suddenly cut off that spiked mace decked with gold, as it advanced towards him. Thus cut off with Partha's shafts, it fell down on the Earth, like a mountain, O king, broken into pieces, struck with the thunderbolt. Filled with rage at this, Drona's son, that great car-warrior, began to cover Vibhatsu, aided by the energy of the aindra weapon. Beholding that shower of arrows spread over the welkin through the aindra weapon, Partha, endued with great activity, O king, taking up his bow gandiva, and fixing on his bowstring a mighty weapon created by Indra, destroyed that aindra-shower of arrows. Having baffled that arrowy shower caused by the aindra weapon, Partha soon covered the car of Drona's son (with his own arrows). The son of Drona, however, overwhelmed with Partha's shafts, penetrated through that shower of arrows shot by the son of Pandu, and approaching the latter, invoked a mighty weapon and suddenly pierced Krishna with hundred shafts and Ariuna with three hundred small arrows. Then Ariuna pierced the son of his preceptor with a hundred arrows in all his vital limbs. And then he poured many arrows on the steeds and driver and the bowstring of Drona's son in the very sight of thy warriors. Having pierced Drona's son in every vital part, Pandu's son, that slaver of hostile heroes, then felled his adversary's driver from the car-niche with a broad-headed arrow. Drona's son, however, himself, taking up the reins, covered Krishna with many arrows. The activity of prowess that we then beheld in Drona's son was exceedingly wonderful, since he guided his steeds while he fought with Phalguni. That feat of his in battle, O king, was applauded by all the warriors. Then Vibhatsu, otherwise called Jaya, smiling the while, quickly cut off the traces of Ashvatthama's steeds in that battle, with a razor-faced arrow. Already afflicted by the energy of Arjuna's shafts, the steeds of Drona's son thereupon ran away. Then a loud noise arose from thy troops, O Bharata! Meanwhile the Pandavas, having obtained the victory, and desiring to improve it, rushed against thy troops, shooting from all sides sharp arrows at them. The vast Dhartarashtra host, then, O king, was repeatedly broken by the heroic Pandavas inspired with desire of victory, in the very sight, O monarch, of thy sons, conversant with all modes of warfare, and of, Shakuni the son of Subala, and of Karna, O king! Though sought to be stopped, O king, by thy sons, that great army, afflicted on all

sides, staved not on the field. Indeed, a confusion set in among the vast terrified host of thy son in consequence of many warriors flying away on all sides. The Suta's son loudly cried out, saying "Stay, Stay!" but thy army, slaughtered by many high-souled warriors, did not stay on the field. Loud shouts were uttered then, O monarch, by the Pandavas, inspired with this desire of victory, on beholding the Dhartarashtra host flying away on all sides. Then Duryodhana addressing Karna from affection, "Behold, O Karna, how our army, exceedingly afflicted by the Pandavas, though thou art here, is flying away from battle! Knowing this, O thou of mighty arms, do that which is suited to the hour, O chastiser of foes! Thousands of (our) warriors, routed by the Pandavas, are O hero, calling after thee only, O best of men!" Hearing these grave words of Durvodhana, the son of Radha, as if smiling, said these words unto the ruler of the Madras, "Behold the prowess of my arms and the energy of my weapons, O ruler of men! Today I will slay all the Pancalas and the Pandavas in battle! Cause the steeds to proceed with my car, O tiger among men! Without doubt, everything will be as I have said!" Having said these words, the Suta's son of great valour, that hero, taking up his ancient and foremost of bows called Vijaya, stringed it and rubbed the string repeatedly. Bidding the troops stay on the field after having assured them upon his truth and by an oath, the mighty Karna of immeasurable soul fixed on his bowstring the weapon known by the name of Bhargava. From that weapon flowed, O king, millions and millions of keen arrows in that great battle. Entirely shrouded with those blazing and terrible arrows winged with feathers of Kankas and peacocks, the Pandava army could not see anything. Loud wails of woe arose from among the Pancalas, O king, afflicted, in that battle, with the mighty Bhargava weapon. In consequence then of elephants, O king, and steeds, by thousands, and cars, O monarch, and men, falling on all sides, deprived of life, the Earth began to tremble. The vast force of the Pandavas became agitated from one extremity to another. Meanwhile Karna, that scorcher of foes, that foremost of warriors, that tiger among men, while consuming his foes, looked resplendent like a smokeless fire. Thus slaughtered by Karna, the Pancalas and the Cedis began to lose their senses all over the field like elephants during the conflagration in a forest. Those foremost of men. O tiger among men, uttered loud roars like those of the tiger. Loud became the wails of woe, like those of living creatures at the universal dissolution that were uttered by those crying combatants struck with panic and running wildly on all sides, O king, of the field of battle and trembling with fear. Beholding them thus slaughtered, O sire, by the Suta's son, all creatures, even beasts and birds, were filled with fear. The Srinjayas then, thus slaughtered in battle by the Suta's son, repeatedly called upon Arjuna and Vasudeva like the spirits of the dead within Yama's dominions calling upon Yama to rescue them. Hearing those wails of the troops slaughtered with Karna's shafts, and beholding the terrible bhargava weapon invoked into existence Kunti's son Dhananjava said unto Vasudeva these words, "Behold, O Krishna of mighty arms, the prowess of the bhargava weapon! It cannot, by any means, be baffled! Behold the Suta's son also, O Krishna, filled with rage in this great battle and resembling the Destroyer himself, in prowess and employed in achieving such a fierce feat! Urging his steeds incessantly, he is repeatedly casting angry glances upon me! I will never be able to fly away from Karna in battle! The person that is living, may, in battle, meet with either victory or defeat. To the man, however, that is dead, O Hrishikesha, even death is victory. How can defeat be his that is dead?' Thus addressed by Partha, Krishna replied unto that foremost of intelligent men and chastiser of foes, these words that were suitable to the occasion, "The royal son of Kunti hath been deeply wounded and mangled by Karna. Having seen him first and comforted him, thou wilt then, O Partha, slay Karna? Then Keshava proceeded, desirous of beholding Yudhishthira, thinking that Karna meanwhile, O monarch, would be overwhelmed with fatigue! Then Dhananjaya, himself desirous of beholding the king afflicted with arrows, quickly proceeded on that car, avoiding the battle, at Keshava's command. While the son of Kunti was thus proceeding from desire of seeing king Yudhishthira the Just, he cast his eyes on every part of the army but failed to find his eldest brother anywhere on the field. The son of Kunti proceeded, O Bharata, having fought with the son of his preceptor Drona, and having vanquished that hero incapable of being resisted by the wielder of the thunderbolt himself."

SECTION 65

"Sanjaya said, 'Having vanquished the son of Drona and achieved a mighty and heroic feat that is exceedingly difficult of accomplishment, Dhananjaya, irresistible by foes, and with bow outstretched in his hands, cast his eves among his own troops. The brave Savyasaci, gladdening those warriors of his that were still battling at the head of their divisions and applauding those among them that were celebrated for their former achievements, caused the carwarriors of his own army to continue to stand in their posts. Not seeing his brother Yudhishthira of Ajamida's race, the diadem-decked Arjuna,

adorned, besides, with a necklace of gold, speedily approached Bhima and enquired of him the whereabouts of the king, saying, "Tell me, where is the king?" Thus asked, Bhima said, "King Yudhishthira the Just, hath gone away from this place, his limbs scorched with Karna's shafts. It is doubtful whether he still liveth!" Hearing those words, Arjuna said, "For this reason go thou quickly from the spot for bringing intelligence of the king, that best of all the descendants of Kuru! Without doubt, deeply pierced by Karna with shafts, the king hath gone to the camp! In that fierce passage at arms, though deeply pierced by Drona with keen shafts, the king endued with great activity, had still stayed in battle, expectant of victory, until Drona was slain! That foremost one among the Pandavas, possessed of great magnanimity, was greatly imperilled by Karna in today's battle! For ascertaining his condition, quickly go hence, O Bhima! I will stay here, checking all our foes!" Thus addressed, Bhima said, "O thou of great glory, go thyself for ascertaining the condition of the king, that bull amongst the Bharatas! If, O Arjuna, I go there, many foremost of heroes will then say that I am frightened in battle!" Then Arjuna said unto Bhimasena, "The samsaptakas are before my division! Without slaying those assembled foes first, it is impossible for me to stir from this place!' Then Bhimasena said unto Arjuna, 'Relying upon my own might, O foremost one among the Kurus, I will fight with all the samsaptakas in battle! Therefore, O Dhananjaya, do thou go thyself!"

"Sanjaya continued, 'Hearing in the midst of foes, those words of his brother Bhimasena that were difficult of accomplishment, Arjuna, desiring to see the king, addressed the Vrishni hero, saying, "Urge the steeds, O Hrishikesha, leaving this sea of troops! I desire, O Keshava to see king Ajatasatru!"

"Sanjava continued, 'Just as he was on the point of urging the steeds, Keshava, that foremost one of the Dasharhas, addressed Bhima, saying, "This feat is not at all wonderful for thee, O Bhima! I am about to go (hence). Slay these assembled foes of Partha!" Then Hrishikesha proceeded with very great speed to the spot where king Yudhishthira was, O king, borne by those steeds that resembled Garuda, having stationed Bhima, that chastiser of foes, at the head of the army and having commanded him. O monarch, to fight (with the samsaptakas). Then those two foremost of men, (Krishna and Arjuna), proceeding on their car, approached the king who was lying alone on his bed. Both of them, alighting from that car, worshipped the feet of king Yudhishthira the Just. Beholding that bull of tigers among men safe and sound, the two Krishnas became filled with joy, like the twin Ashvinis on seeing Vasava. The king then congratulated them both like Vivasvat congratulating the twin Ashvinis, or like Brihaspati congratulating Sankara and Vishnu after the slaughter of the mighty asura Jambha. King Yudhishthira the Just, thinking that Karna had been slain, became filled with joy, and that scorcher of foes thereupon addressed them in these words in a voice choked with delight."

SECTION 66

'Yudhishthira said, "Welcome, O thou that hast Devaki for thy mother, and welcome to thee, O Dhananjaya! The sight of both of you, O Acyuta and Arjuna, is exceedingly agreeable! I see that without being wounded yourselves, you two, his foes, have slain the mighty car-warrior Karna! He was in battle like unto a snake of virulent poison. He was accomplished in all weapons. The leader of all the Dhartarashtras, he was their armour and protector! While fighting he was always protected by Vrishasena and by Sushena, both of whom are great bowmen! Of great energy, he had received lessons from Rama in weapons! He was invincible in battle! The foremost one in all the world, as a car-warrior he was celebrated throughout all the worlds. He was the saviour of the Dhartarashtras, and the proceeder in their van! A slayer of hostile troops, he was the crusher of large bands of foes. Ever engaged in Duryodhana's good, he was always prepared to inflict woe on us! He was invincible in battle by the very gods with Vasava at their head. In energy and might he was equal unto the god of fire and the god of wind. In gravity he was unfathomable as the Nether world. The enhancer of the joys of friends, he was like the Destroyer himself unto foes! Having slain Karna (who was even so) in dreadful battle, by good luck it is that you two have come, like a couple of celestials after vanquishing an Asura! Today, O Acyuta and Arjuna, a great battle was fought between myself exerting with might and that hero resembling the Destroyer himself, while seeking to exterminate all creatures! My standard was cut down, and my two Parshni drivers also were slain by him. I was also made steedless and carless by him in the very sight of Yuyudhana, of Dhrishtadyumna, of the twins (Nakula and Sahadeva), of the heroic Shikhandi, as also in the very sight of the sons of Draunadi and all the Pancalas! Having vanquished those innumerable foes, Karna of mighty energy then vanquished me, O thou of mighty arms, although I exerted myself resolutely in battle! Pursuing me then and without doubt, vanquishing all my protectors, that foremost of warriors addressed me in diverse harsh speeches. That I am

For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day! Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird Vaddhrinasa I fled from Karna, knowing that the time for my own destruction had come. The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle! Awake or asleep, O son of Kunti, I always beheld Karna (with my mind's eye). Wherever was, the universe appeared to me to be full of Karna! Inspired with the fear of Karna, wherever I used to go, O Dhananjaya, thither I beheld Karna standing before my eyes! Vanquished in battle, with my steeds and car, by that hero who never retreated from battle, alive I was let off by him! What use have I of life or of kingdom either, since Karna, that ornament of battle, today cried fie on me? That which I had never before met with at the hands of Bhishma or Kripa or Drona in battle, that I met with today at the hands of the Suta's son, that mighty car-warrior! It is for this, O son of Kunti, that I ask thee today about thy welfare! Tell me in detail how thou hast slain Karna today! In battle Karna was equal unto Sakra himself. In prowess he was equal unto Yama. In weapons he was equal unto Rama. How then hath he been slain? He was regarded as a mighty car-warrior, conversant with all modes of warfare. He was the foremost of all bowmen, and the one man amongst all men! O prince, the son of Radha was always worshipped by Dhritarashtra and his son, for thy sake! How then hath he been slain by thee? In all engagements, Dhritarashtra's son, O Arjuna, used to regard Karna as thy death, O bull among men! How then, O tiger among men, hath that Karna been slain by thee in battle? Tell me, O son of Kunti, how that Karna hath been slain by thee! How, while he was engaged in battle, didst thou, O tiger among men, strike off his head in the very sight of all his friends like a tiger tearing off the head of a ruru deer? That Suta's son who in battle searched all the points of the compass for finding thee, that Karna who had promised to give a car with six bulls of elephantine proportions unto him that would point thee out, I ask: doth that Karna of wicked soul lie today on the bare ground, slain with thy keen arrows equipped with kanka feathers? Having slain the Suta's son in battle, thou hast accomplished a deed highly agreeable to me! Encountering him in battle, hast thou really slain that Suta's son, who, filled with arrogance and pride and bragging of his heroism, used to search everywhere on the field of battle for thee? Hast thou, O sire, really slain in battle that sinful wretch who used to always challenge thee and who was desirous for thy sake of giving unto others a magnificent car, made of gold along with a number of elephants and bulls and steeds? Hast thou really slain today that sinful wight who was exceedingly dear to Suyodhana, and who, intoxicated with pride of heroism, used always to brag in the assembly of the Kurus? Encountered in battle, doth that wretch lie today on the field, his limbs exceedingly mangled with sky-ranging shafts sped by thee from thy bow and all steeped in blood? Have the two arms of Dhritarashtra's son been (at last) broken? Have those words been unfulfilled, uttered from folly by him who, filled with pride, used to always boast in the midst of the kings for gladdening Duryodhana, saying, 'I will slay Phalguna'? O son of Indra, hath that Karna of little understanding been slain by thee today, that Suta's son who made the yow that he would not wash his feet as long as Partha lived? That Karna of wicked understanding who in the assembly; before the Kuru chiefs, had addressed Krishna, saying, 'Why, O Krishna, dost thou not abandon the Pandavas that are divested of might, exceedingly weak, and fallen?' That Karna who had vowed for thy sake, saying that he would not return from battle without having slain Krishna and Partha. I ask, doth that Karna of sinful understanding lie today on the field, his body pierced with shafts? Thou knowest the nature of the battle that took place when the Srinjayas and the Kauravas encountered each other, the battle in which I was brought to that distressful plight. Encountering that Karna, hast thou slain him today? O Savyasaci, hast thou today, with blazing shafts sped from gandiva, cut off from the trunk of that Karna of wicked understanding his resplendent head decked with earrings? Pierced with Karna's shafts today, I had, O hero, thought of thee (that thou wouldst slay him)! Hast thou then, by the slaughter of Karna, made that thought of mine true? In consequence of the protection granted him by Karna, Suyodhana, filled with pride, always recked us little. Displaying thy prowess, hast then today destroyed that refuge of Suyodhana? That Suta's son of wicked soul, that Karna of great wrath, who had formerly, in the presence of the Kauravas and in the midst of the assembly called us sesame seeds without kernel, encountering that Karna in battle, hast thou slain him today? That Suta's son of wicked soul who had, laughing the while, commanded Duhshasana to forcibly drag Yajnasena's daughter won in gambling by Subala's son, hath he been slain today by thee? That Karna of little understanding who, having been counted as only half a carwarrior during the tale of rathas and atirathas, had upbraided that foremost of all wielders of weapons on Earth.

still alive, O Dhananjaya, is due to the prowess of Bhimasena. What more need I say? I am unable to bear that humiliation! For thirteen years, O Dhananjaya, through fear of Karna, I did not obtain any sleep by night or any comfort by day! Filled with hatred of Karna, I burn, O Dhananjaya! Like the bird Vaddhrinasa I fled from Karna, knowing that the time for my own destruction had come. The whole of my time had passed in the thought as to how I would accomplish the destruction of Karna in battle! Awake or asleep. O son of

SECTION 67

"Sanjaya said, 'Hearing these words of the righteous king who had been filled with anger, that high-souled atiratha, Jishnu of infinite energy, replied unto the invincible Yudhishthira of great might, saying, "While battling with the samsaptakas today, Drona's son who always proceedeth at the head of the Kuru troops, O king, suddenly came before me, shooting shafts that resembled snakes of virulent poison. Beholding my car, of rattle deep as the roar of clouds, all the troops began to encompass it. Slaying full five hundred of those, I then, O foremost of kings, proceeded against Drona's son. Approaching me, O king, that hero with great resolution rushed against me like a prince of elephants against a lion, and desired to rescue, O monarch, the Kaurava car-warriors that were being slaughtered by me. Then, in that battle, O Bharata, the preceptor's son, that foremost of heroes among the Kurus, incapable of being made to tremble, began to afflict me and Janardana with whetted shafts resembling poison or fire. While engaged in battle with me, eight carts, each drawn by eight bullocks, carried his hundreds of arrows. He shot them all at me, but like a wind destroying the clouds I destroyed with my shafts that arrowy shower of his. He then shot at me, with skill and force and resolution, thousands of other arrows, all sped from his bow-string stretched to his very ear, even like a black cloud in the season of rains pouring in torrents the water with which it is charged. So quickly did Drona's son career in that battle that we could not discern from which side, the left or the right, he shot his arrows, nor could we notice when he took up his arrows and when he let them off. Indeed, the bow of Drona's son was seen by us to be incessantly drawn to a circle. At last, the son of Drona pierced me with five whetted arrows and Vasudeva also with five whetted arrows. Within the twinkling of an eye, however, I afflicted him with the force of thunderbolts. Exceedingly afflicted with those shafts sped by me, he soon assumed the form of a porcupine. All his limbs became bathed in blood. Beholding his troops, those foremost of warriors all covered with blood and overwhelmed by me, he then entered the cardivision of the Suta's son. Seeing the troops overwhelmed by me in battle, and struck with fear, and beholding the elephants and steeds flying away, that grinder (of hostile hosts), viz., Karna approached me quickly with fifty great carwarriors. Slaying them all and avoiding Karna, I have quickly come hither for seeing thee. All the Pancalas are afflicted with fear at sight of Karna like kine at the scent of a lion. The Prabhadrakas also, O king, having approached Karna, are like persons that have entered the wide open jaws of Death. Karna has already despatched to Yama's abode full seventeen hundred of those distressed car-warriors. Indeed, O king, the Suta's son did not become cheerless till he had a sight of us. Thou hadst first been engaged with Ashvatthama and exceedingly mangled by him. I heard that after that thou wert seen by Karna. O thou of inconceivable feats, I thought that thou must have, O king, been enjoying rest (in the camp), having come away from the cruel Karna. I have seen, O son of Pandu, the great and wonderful (Bhargava) weapon of Karna displayed in the van of battle. There is now no other warrior among the Srinjayas that is able to resist the mighty carwarrior Karna. Let Sini's grandson Satyaki and Dhrishtadyumna, O king, be the protectors of my car-wheels. Let the heroic princes Yudhamanyu and Uttamauja protect my rear. O thou of great glory, encountering that heroic and invincible car-warrior, viz., the Suta's son, staying in the hostile army, like Sakra encountering Vritra, O foremost of kings, I will, O Bharata, fight with the Suta's son if he can be found in this battle today. Come and behold me and the Suta's son contending with each other in battle for victory. There, the Prabhadrakas are rushing towards the face of a mighty bull. There, O Bharata, 6,000 princes are sacrificing themselves in battle today, for the sake of heaven. If, putting forth my strength, I do not, O king, slay Karna today with all his relatives while engaged in battle with him, then that end will be mine, O lion among kings, which is his that does not accomplish a vow taken by him. I beg of thee, bless me, saying victory will be mine in battle. Yonder, Dhartarashtras are about to devour Bhima. I will, O lion among kings, slay the Suta's son and his troops and all our foes!

SECTION 68

"Sanjaya said, 'Hearing that Karna of mighty energy was still alive, Pritha's son Yudhishthira of immeasurable energy, exceedingly angry with Phalguna and burning with the shafts of Karna, said these words unto Dhananjaya, "O sire, thy army is fled and hath been beaten in a way that is scarcely honourable! Inspired with fear and deserting Bhima, thou hast come hither since thou hast been unable to slay Karna. Thou hast, by entering her womb, rendered the conception of Kunti abortive. Thou hast acted improperly by deserting Bhima, because thou wert unable to slay the Suta's son. Thou hadst. O Partha, said unto me in the Dwaita woods that thou wouldst, on a single car, slay Karna. Why, then, through fear of Karna hast come hither, avoiding Karna and deserting Bhima? If in the Dwaita woods thou hadst said unto me, 'O king, I shall not be able to fight with Karna,' we would then, O Partha, have made other arrangements suitable to the circumstances. Having promised me the slaughter of Karna, thou hast not, O hero, kept that promise. Bringing us into the midst of foes, why hast thou broken us into pieces by throwing us down on a hard soil? Expecting diverse good things and benefits from thee, O Arjuna, we have always uttered blessings on thee. All those expectations, however, O prince, have proved vain like those of persons expectant of fruit getting instead of a tree burthened only with flowers! Like a fish-hook hid within a piece of meat, or poison overlaid with food, thou didst, for disappointing us at last, point out destruction in the shape of kingdom unto ourselves covetous of kingdom! For these thirteen years, O Dhananjaya, we have, from hope, lived relying on thee, like seeds sown on earth in expectation of the showers sent by the gods in season! Even these were the words that a voice in the skies had said unto Pritha on the seventh day after thy birth, O thou of foolish understanding! 'This son of thine that is born will have the prowess of Vasava himself! He will vanquish all his heroic foes! Endued with superior energy, he will at Khandava vanquish all the celestials united together and diverse other creatures. This one will subjugate the Madras, the Kalingas, and the Kaikeyas. This one will, in the midst of many kings, slay the Kurus. There will be no bowman superior to him, and no creature will ever be able to vanguish him. With his senses under control, and having obtained mastery over all branches of knowledge, this one, by merely desiring it, will bring all creatures under subjection to himself. This high-souled son that is born of thee, O Kunti, will in beauty be the rival of Soma, in speed of the god of wind, in patience of Meru, in forgiveness of Earth, in splendour of Surya, in prosperity of the Lord of treasures, in courage of Sakra, and in might of Vishnu. He will be the slayer of all foes like Vishnu, the son of Aditi. Endued with immeasurable energy, he will be celebrated for the destruction he will deal to foes and the success he will win for friends. He will, besides, be the founder of a race!' Even thus in the skies on the summit of the Satasringa mountains, in the hearing of many ascetics, that voice spoke. All that, however, hath not come to pass. Alas, it shows that the gods even may speak untruths! Hearing also the words of praise always uttered about thee by many foremost of Rishis, I never expected that Suyodhana would win success and prosperity or that thou thyself wouldst be afflicted with the fear of Karna! Thou ridest upon an excellent car constructed by the celestial artificer himself, with axles that do not creak, and with standard that bears the ape. Thou bearest a sword attached to thy belt of gold and silk. This thy bow Gandiva is full six cubits long. Thou hast Keshava for thy driver. Why, then, through fear of Karna hast thou come away from battle. O Partha? If, O thou of wicked soul, thou hadst given this bow to Keshava and become his driver, then Keshava could have (by this time) slain the fierce Karna like the lord of the Maruts (Sakra) slaying with his thunder the Asura Vritra. If thou art unable to resist the fierce son of Radha today, as he is careering in battle, give this thy Gandiva today to some other king, that may be thy superior in (the use and knowledge of) weapons. If that be done, the world will not then behold us bereft of sons and wives. deprived of happiness in consequence of the loss of kingdom. and sunk, O son of Pandu, in an unfathomable hell of great misery. It would have been better for thee if thou hadst never been born in the womb of Kunti, or having taken thy birth there, if thou hadst come out on the fifth month an abortion. than to have, O prince, thus come away from battle, O thou of wicked soul! Fie on thy Gandiya, fie on the might of thy arms. fie on thy inexhaustible arrows! Fie on thy banner with the gigantic ape on it, and fie on thy car given thee by the god of

SECTION 69

"Sanjaya said, 'Thus addressed by Yudhishthira, Kunti's son owning white steeds, filled with rage, drew his sword for slaying that bull of Bharata's race. Beholding his wrath, Keshaya, conversant with the workings of the (human) heart said, "Why, O Partha, dost thou draw thy sword? I do not, O Dhananjaya, behold anyone here with whom thou hast to fight! The Dhartarashtras have now been assailed by the intelligent Bhimasena. Thou comest from battle, O son of Kunti, for seeing the king. The king has been seen by thee. Indeed, Yudhishthira is well. Having seen that tiger among kings who is endued with prowess equal to that of a tiger, why this folly at a time when thou shouldst rejoice? I do not see here, O son of Kunti, the person whom thou mayst slay. Why

then dost thou desire to strike? What is this delusion of thy mind? Why dost thou, with such speed, take up that formidable sword? I ask thee this, O son, of Kunti! What is this that thou art about, inasmuch as, O thou of inconceivable prowess, thou graspest that sword in anger?" Thus addressed by Krishna, Arjuna, casting his eyes on Yudhishthira, and breathing like an angry snake, said unto Govinda, "I would cut off the head of that man who would tell me 'Give thy Gandiva to another person." Even this is my secret vow. Those words have been spoken by this king, O thou of immeasurable prowess, in thy presence, O Govinda! I dare not forgive them. I will for that slay this king who himself fears the slightest falling from virtue. Slaying this best of men, I will keep my vow. It is for this that I have drawn the sword, O delighter of the Yadus. Even I, slaving Yudhishthira, will pay off my debt to truth. By that I will dispel my grief and fever, O Janardana. I ask thee, what do you think suitable to the circumstances that have arisen? Thou, O sire, knowest the entire past and future of this universe. I will do what thou wilt tell me."

"Sanjaya continued, 'Govinda then said, "Fie, fie," unto Partha and once more continued to say, "I now know, O Partha, that thou hast not waited upon the old, since, O tiger among men, thou hast yielded to wrath at a time when thou shouldst not have done so. No one that is acquainted with the distinctions of morality would act in the way, O Dhananjaya, in which thou, O son of Pandu, that art unacquainted with them, art acting today! He, O Partha, is the worst of men who committeth acts that should not be done and doeth acts that are apparently proper but condemned by the scriptures. Thou knowest not the decisions of those learned men who, waited upon by pupils, declare their opinions, following the dictates of morality. The man that is not acquainted with those rulings becomes confounded and stupefied, O Partha, even as thou hast been stupefied, in discriminating between what should be done and what should not. What should be done and what should not cannot be ascertained easily. Everything can be ascertained by the aid of the scriptures. Thou, however, art not acquainted with the scriptures. Since (believing thyself) conversant with morality, thou art desirous of observing morality (in this way, it seems) thou art actuated by ignorance. Thou believest thyself to be conversant with virtue, but thou dost not know, O Partha, that the slaughter of living creatures is a sin. Abstention from injury to animals is, I think, the highest virtue. One may even speak an untruth, but one should never kill. How then, O foremost of men, couldst thou wish, like an ordinary person, to slay thy eldest brother, the King, who is conversant with morality? The slaughter of a person not engaged in battle, or of a foe, O Bharata who has turned his face from battle or who flies away or seeks protection or joins his hands or yields himself up or is careless, is never applauded by the righteous. All these attributes are in thy superior. This vow, O Partha, was adopted by thee before from foolishness. In consequence of that yow thou art now. from folly, desirous of perpetrating a sinful act. Why, O Partha, dost thou rush towards thy reverend superior for slaying him, without having resolved the exceedingly subtle course of morality that is, again, difficult of being understood? I will now tell thee, O son of Pandu, this mystery connected with morality, this mystery that was declared by Bhishma, by the righteous Yudhishthira, by Vidura otherwise called Kshatri, and by Kunti, of great celebrity. I will tell thee that mystery in all its details. Listen to it, O Dhananjaya! One who speaks truth is righteous. There is nothing higher than truth. Behold, however, truth as practised is exceedingly difficult to be understood as regards its essential attributes. Truth may be unutterable, and even falsehood may be utterable where falsehood would become truth and truth would become falsehood. In a situation of peril to life and in marriage, falsehood becomes utterable. In a situation involving the loss of one's entire property, falsehood becomes utterable. On an occasion of marriage, or of enjoying a woman, or when life is in danger, or when one's entire property is about to be taken away, or for the sake of a Brahmana, falsehood may be uttered. These five kinds of falsehood have been declared to be sinless. On these occasions falsehood would become truth and truth would become falsehood. He is a fool that practises truth without knowing the difference between truth and falsehood. One is said to be conversant with morality when one is able to distinguish between truth and falsehood. What wonder then in this that a man of wisdom, by perpetrating even a cruel act, may obtain great merit like Valaka by the slaughter of the blind beast? What wonder, again, in this that a foolish and ignorant person, from even the desire of winning merit, earns great sin like Kausika (living) among the rivers?

"'Arjuna said, "Tell me, O holy one, this story that I may understand it, viz., this illustration about Valaka and about Kausika (living) among rivers."

"Vasudeva said, "There was a certain hunter of animals, O Bharata, of the name of Valaka. He used, for the livelihood of his son and wives and not from will, to slay animals. Devoted to the duties of his own order and always speaking the truth and never harbouring malice, he used also to support his parents and others that depended upon him. One day, searching for animals even with perseverance and care, he found none. At last he saw a beast of prev whose sense of smell supplied the defect of his eyes, employed in drinking water. Although he had never seen such an animal before, still he slew it immediately. After the slaughter of that blind beast, a floral shower fell from the skies (upon the head of the hunter). A celestial car also, exceedingly delightful and resounding with the songs of Apsaras and the music of their instruments, came from heaven for taking away that hunter of animals. That beast of prey, having undergone ascetic austerities, had obtained a boon and had become the cause of the destruction of all creatures. For this reason he was made blind by the Selfborn. Having slain that animal which had resolved to slay all creatures, Valaka went to heaven. Morality is even so difficult of being understood. There was an ascetic of the name of Kausika without much knowledge of the scriptures. He lived in a spot much removed from a village, at a point where many rivers met. He made a vow, saying, 'I must always speak the truth.' He then became celebrated, O Dhananjaya, as a speaker of truth. At that time certain persons, from fear of robbers, entered that wood (where Kausika dwelt). Thither even, the robbers, filled with rage, searched for them carefully, Approaching Kausika then, that speaker of truth, they asked him saying, 'O holy one, by which path have a multitude of men gone a little while before? Asked in the name of Truth, answer us. If thou hast seen them, tell us this'. Thus adjured, Kausika told them the truth, saying, 'Those men have entered this wood crowded with many trees and creepers and plants'. Even thus, O Partha, did Kausika give them the information. Then those cruel men, it is heard, finding out the persons they sought, slew them all. In consequence of that great sin consisting in the words spoken, Kausika, ignorant of the subtilities of morality, fell into a grievous hell, even as a foolish man, of little knowledge, and unacquainted with the distinctions of morality, falleth into painful hell by not having asked persons of age for the solution of his doubts. There must be some indications for distinguishing virtue from sin. Sometimes that high and unattainable knowledge may be had by the exercise of reason. Many persons say, on the one hand, that the scriptures indicate morality. I do not contradict this. The scriptures, however, do not provide for every case. For the growth of creatures have precepts of morality been declared. That which is connected with inoffensiveness is religion. Dharma protects and preserves the people. So it is the conclusion of the Pandits that what maintains is Dharma. O Partha, I have narrated to you the signs and indications of Dharma. Hearing this, you decide whether Yudhishthira is to be slaughtered by you or not." Ariuna said, "Krishna, your words are fraught with great intelligence and impregnated with wisdom. Thou art to us like our parents and our refuge. Nothing is unknown to thee in the three worlds, so thou art conversant with the canons of morality. O Keshava of the Vrishni clan, thou knowest my vow that whoever among men would tell me, 'Partha, give thy Gandiva to some one braver than you.' I shall at once put an end to his life. Bhima has also made a promise that whoever would call him 'tularak', would be slaughtered by him there and then. Now the King has repeatedly used those very words to me in thy presence, O hero, viz., 'Give thy bow.' If I slay him, O Keshava, I will not be able to live in this world for even a moment. Having intended again the slaughter of the king through folly and the loss of my mental faculties, I have been polluted by sin. It behoveth thee today, O foremost of all righteous persons, to give me such counsel that my vow, known throughout the world, may become true while at the same time both myself and the eldest son of Pandu may live." 'Vasudeva said, "The king was fatigued, and under the

influence of grief, He had been mangled in battle by Karna with numerous arrows. After that, O hero, he was repeatedly struck by the Suta's son (with his shafts), while he was retreating from battle. It was for this that, labouring under a load of sorrow, he spoke those improper words unto thee in wrath. He provoked thee by those words so that thou mightest slay Karna in battle. The son of Pandu knows that the wretched Karna is incapable of being borne by any one else in the world (save thee). It was for this. O Partha, that the king in great wrath said those harsh words to thy face. The stake in the game of today's battle has been made to lie in the ever alert and always unbearable Karna. That Karna being slain, the Kauravas would necessarily be vanquished. Even this is what the royal son of Dharma had thought. For this the son of Dharma does not deserve death. Thy yow also, O Arjuna, should be kept. Listen now to my counsels that will be agreeable to thee, to counsels in consequence of which Yudhishthira without being actually deprived of life may yet be dead. As long as one that is deserving of respect continues to receive respect, one is said to live in the world of men. When, however, such a person meets with disrespect, he is spoken of as one that is dead though alive. This king hath always been respected by thee and by Bhima and the twins, as also by all heroes and all persons in the world that are venerable for years. In some trifle then show him disrespect. Therefore, O Partha, address this Yudhishthira as 'thou' when his usual form of address is 'your honour.' A superior, O

Bharata, by being addressed as 'thou,' is killed though not deprived of life. Bear thyself thus, O son of Kunti, towards king Yudhishthira, the just. Adopt this censurable behaviour, O perpetuator of Kuru's race! This best audition of all auditions, hath been declared by both Atharvan and Angiras. Men desiring good should always act in this way without scruples of any kind. Without being deprived of life a superior is yet said to be killed if that venerable one is addressed as 'thou,' Conversant with duty as thou art, address king Yudhishthira the Just, in the manner I have indicated. This death, O son of Pandu, at thy hands, king Yudhishthira will never regard as an offence committed by thee. Having addressed him in this way, thou mayst then worship his feet and speak words of respect unto this son of Pritha and soothe his wounded honour. Thy brother is wise. The royal son of Pandu, therefore, will never be angry with thee. Freed from falsehood as also from fratricide, thou wilt then, O Partha, cheerfully slay the Suta's son Karna!""

SECTION 70

"Sanjaya said, 'Thus addressed by Janardana, Pritha's son Arjuna, applauding those counsels of his friend, then vehemently addressed king Yudhishthira the Just, in language that was harsh and the like of which he had never used before.

"'Arjuna said, "Do thou not, O king, address these upbraidings to me, thou that art passing thy time full two miles away from battle. Bhima, however, who is battling with the foremost heroes of the world may upbraid me. Having afflicted his foes at the proper time in battle, and slain many brave lords of earth and many foremost of car-warriors and huge elephants and many heroic horsemen and countless brave combatants, he hath, in addition, slain a 1,000 elephants and 10,000 Kamboja mountaineers, and is uttering loud roars in battle like a lion after slaying innumerable smaller animals. That hero achieveth the most difficult feats, the like of which thou canst never achieve. Jumping down from his car, mace in hand, he hath destroyed a large number of steeds and cars and elephants in battle. With also his foremost of swords he hath destroyed many horsemen and cars and steeds and elephants. With the broken limbs of cars, and with his bow also, he consumeth his foes. Endued with the prowess of Indra, with his feet and also his bare arms he slaveth numerous foes. Possessed of great might and resembling Kuvera and Yama, he destroyeth the hostile army, putting forth his strength. That Bhimasena hath the right to upbraid me, but not thou that art always protected by friends. Agitating the foremost of car-warriors and elephants and steeds and foot-soldiers, Bhima, single-handed, is now in the midst of the Dhartarashtras. That chastiser of foes hath the right to upbraid me. The chastiser of foes who is slaying the Kalingas, the Vangas, the Angas, the Nishadas, and the Magadhas, and large numbers of hostile elephants that are ever infuriated and that look like masses of blue clouds, is competent to upbraid me. Riding on a suitable car, shaking his bow at the proper time, and with shafts in his (other) hand, that hero poureth showers of arrows in great battle like the clouds pouring torrents of rain. Eight hundred elephants, I have seen, with their frontal globes split open and the ends of their tusks cut off, have today been slain by Bhima with shafts in battle. That slayer of foes is competent to tell me harsh words. The learned say that the strength of the foremost of Brahmanas lies in speech, and that the Kshatriya's strength is in his arms. Thou, O Bharata, art strong in words and very unfeeling. Thou thinkest me to be like thyself. I always strive to do thee good with my soul, life, sons and wives. Since, not withstanding all this, thou still piercest me with such wordy darts, it is evident that we cannot expect any happiness from thee. Lying on Draupadi's bed thou insultest me, though for thy sake I slay the mightiest of car-warriors. Thou art without any anxiety. O Bharata, and thou art cruel. I have never obtained any happiness from thee. It was for thy good, O chief of men, that Bhishma, firmly devoted to truth, himself told thee the means of his death in battle, and was slain by the heroic and highsouled Shikhandi, the son of Drupada, protected by me. I do not derive any pleasure from the thought of thy restoration to sovereignty, since thou art addicted to the evil practice of gambling. Having thyself committed a wicked act to which they only are addicted that are low, thou desirest now to vanquish thy foes through our aid. Thou hadst heard of the numerous faults and the great sinfulness of dice that Sahadeva spoke about. Yet dice, which are worshipped by the wicked, thou couldst not abandon. It was for this that all of us have fallen into hell. We have never derived any happiness from thee since thou wert engaged in gambling with dice. Having, O son of Pandu, thyself caused all this calamity, thou art, again, addressing these harsh words to me. Slain by us, hostile troops are lying on the field, with mangled bodies and uttering loud wails. It was thou that didst that cruel act in consequence of which the Kaurayas have become offenders and are being destroyed. Nations from the North, the West, the East, and the South, are being struck, wounded and slain, after the performance of incomparable feats in battle by great warriors of both sides. It was thou that hadst gambled. It was for thee that we lost our kingdom. Our calamity arose from

thee, O king! Striking us, again, with the cruel goad of thy speeches, O king, do not provoke our wrath.'"

"Sanjaya said, 'Having addressed these harsh and exceedingly bitter words unto his eldest brother and thereby committed a venial sin, the intelligent Savyasaci of calm wisdom, who is ever actuated by the fear of defection from virtue, became very cheerless. The son of the chief of the celestials became filled with remorse and breathing heavily, drew his sword. Seeing this, Krishna asked him, "What is this? Why dost thou again unsheathe thy sword blue as the sky? Tell me what thy answer is, for then I shall give thee counsel for the gratification of thy object." Thus addressed by that foremost of men, Arjuna, in great sorrow answered Keshava, saying, "I shall, putting forth my strength, slay my own self by whom this wicked act hath been done." Hearing those words of Partha, Keshava, that foremost of all righteous persons said this unto Dhananjaya, "Having said these words unto the king, why hast thou become so cheerless? O slaver of foes, thou desirest now to destroy thy own self. This, however, Kiritin, is not approved by the righteous. If, O hero among men, thou hadst today, from fear of sin, slain this thy eldest brother of virtuous soul, what would then have been thy condition and what wouldst thou not then have done? Morality is subtle, O Bharata, and unknowable, especially by those that are ignorant. Listen to me as I preach to thee. By destroying thy own self, thou wouldst sink into a more terrible hell than if thou hadst slain thy brother. Declare now, in words, thy own merit. Thou shalt then, O Partha, have slain thy own self." Applauding these words and saying, "Let it be so, O Krishna," Dhananjaya, the son of Sakra, lowering his bow, said unto Yudhishthira, that foremost of virtuous persons, "Listen, O king, there is no other bowman, O ruler of men, like unto myself, except the deity that bears Pinaka; I am regarded by even that illustrious deity. In a moment I can destroy this universe of mobile and immobile creatures. It was I, O king, that vanquished all the points of the compass with all the kings ruling there, and brought all to thy subjection. The Rajasuya (performed by thee), brought to completion by gift of Dakshina, and the celestial palace owned by thee, were both due to my prowess. In my hands are (marks of) sharp shafts and a stringed bow with arrow fixed thereon. On both my soles are the signs of cars with standards. No one can vanquish a person like me in battle. Nations from the North, the West, the East and the South, have been struck down, slain, exterminated and destroyed. A small remnant only of the samsaptakas is alive. I alone have slain half of the entire (hostile) army. Slaughtered by me, the Bharata host that resembled. O king, the very host of the celestials, is lying dead on the field. I slav those with (high) weapons that are conversant with high weapons. For this reason I do not reduce the three worlds to ashes. Riding upon my terrible and victorious car, Krishna and myself will soon proceed for slaying the Suta's son. Let this king become cheerful now. I will surely slay Karna in battle, with my arrows. Either the Suta dame will today be made childless by me, or Kunti will be made childless by Karna. Truly do I say it that I will not put off my armour before I have slain Karna with my arrows in battle.'

"Sanjaya said, 'Having said these words unto that foremost of virtuous persons, viz., Yudhishthira, Partha threw down his weapons and cast aside his bow and quickly thrust his sword back into its sheath. Hanging down his head in shame, the diadem-decked Arjuna, with joined hands, addressed Yudhishthira, and said, "Be cheerful, O king, forgiving me. What I have said, you will understand a little while after. I bow to thee." Thus seeking to cheer that royal hero capable of bearing all foes. Ariuna, that foremost of men, standing there, once more said, "This task will not be delayed. It will be accomplished soon. Karna cometh towards me. I shall proceed against him. I shall, with my whole soul, proceed for rescuing Bhima from the battle and for slaying the Suta's son. I tell thee that I hold my life for thy good. Know this for the truth, O king." Having said so, the diadem-decked Arjuna of blazing splendour touched the king's feet and rose for proceeding to the field. Hearing, however, those harsh words of his brother Phalguna, Pandu's son, king Yudhishthira, the just, rising up from that bed (on which he had been sitting), said these words unto Partha, with his heart filled with sorrow, "O Partha, I have acted wickedly. For that, ye have been overwhelmed with terrible calamity. Do thou strike off, therefore, this my head today. I am the worst of men, and the exterminator of my race. I am a wretch. I am addicted to wicked courses. I am of foolish understanding. I am idle and a coward. I am an insulter of the old. I am cruel. What wouldst thou gain by always being obedient to a cruel person like me? A wretch that I am, I shall this very day retire into the woods. Live you happily without me. The high-souled Bhimasena is fit to be king. A eunuch that I am, what shall I do with sovereignty? I am incapable of bearing these harsh speeches of thee excited with wrath. Let Bhima become king. Having been insulted thus, O hero, what use have I with life." Having said these words, the king, leaving that bed, suddenly stood up and desired to go to the woods. Then Vasudeva, bowing down, said unto him, "O king, the celebrated vow of the wielder of Gandiva who is ever

devoted to truth about his Gandiva, is known to thee. That man in the world who would tell him. 'Give thy Gandiya to another', would be slain by him. Even those very words were addressed to him by you. Therefore, for keeping that earnest vow, Partha, acting also at my instance, inflicted you this insult, O lord of Earth. Insult to superiors is said to be their death. For this reason, O thou of mighty arms, it behoveth thee to forgive me that beseech and bow to thee this transgression, O king, of both myself and Arjuna, committed for maintaining the truth. Both of us, O great king, throw ourselves on thy mercy. The Earth shall today drink the blood of the wretched son of Radha. I swear truly to thee. Know the Suta's son as slain today. He, whose slaughter thou desirest, hath today lost his life." Hearing those words of Krishna, king Yudhishthira the Just, in a great fury, raised the prostrate Hrishikesha and joining his hands, said in haste, "It is even so as thou hast said. I have been guilty of a transgression, I have now been awakened by thee, O Govinda. I am saved by thee, O Madhava. By thee, O Acyuta, we have today been rescued from a great calamity. Both of us stupefied by folly, viz., myself and Arjuna, have been rescued from an ocean of distress, having obtained thee as our lord. Indeed, having obtained the raft of thy intelligence today, we have, with our relatives and allies, passed over an ocean of sorrow and grief. Having obtained thee, O Acyuta, we are not masterless."

SECTION 71

"Sanjaya said, 'Having heard these joyful words of king Yudhishthira, Govinda of virtuous soul, that delighter of the Yadus, then addressed Partha. The latter, however, having at the instance of Krishna addressed those words unto Yudhishthira, became exceedingly cheerless for having committed a trivial sin. Then Vasudeva, smiling, said unto the son of Pandu, "What would have been thy condition, O Partha, if, observant of virtue thou hadst slain the son of Dharma with thy sharp sword? Having only addressed the king as thou, such cheerlessness hath possessed thy heart. If thou hadst slain the king, O Partha, what wouldst thou have done after that? Morality is so inscrutable, especially by persons of foolish understanding. Without doubt great grief would have been thine in consequence of thy fear of sin. Thou wouldst have sunk also in terrible hell in consequence of the slaughter of thy brother. Gratify now this king of virtuous behaviour, this foremost of all practisers of virtue, this chief of Kuru's race. Even this is my wish. Gratifying the king with devotion, and after Yudhishthira will have been made happy, we two will proceed against the car of the Suta's son for fighting him. Slaving Karna today with thy keen shafts in battle, do thou, O giver of honours, give great happiness to Dharma's son. Even this, O mighty-armed one, is what I think to be suitable to this hour. Having done this, thy purpose will be achieved." Then Arjuna, O monarch, in shame, touched king Yudhishthira's feet with his head. And he repeatedly said unto that chief of the Bharatas, "Be pleased with me, Forgive, O king, all that I have said from desire of observing virtue and from fear of sins."

"Sanjaya said, 'Beholding Dhananjaya, that slayer of foes, lying weeping at his feet, O bull of Bharata's race, king Yudhishthira the Just raised his brother. And king Yudhishthira, that lord of the earth, then embraced his brother affectionately and wept aloud. The two brothers, of great splendour, having wept for a long while, at last became freed from grief, O monarch, and as cheerful as before. Then embracing him once more with affection and smelling his head, the son of Pandu, exceedingly gratified, applauded his brother Jaya and said, "O thou of mighty arms, in the very sight of all the troops, my armour, standard, bow, dart, steeds, and arrows, were cut off in battle. O great bowman, by Karna with his shafts, although I exerted myself with care. Thinking of and seeing his feats in battle, O Phalguna, I lose my energies in grief. Life itself is no longer dear to me. If thou dost not slay that hero in battle today, I will cast away my life breaths. What use have I with life?" Thus addressed, Vijaya, replied, O bull of Bharata's race, saying, "I swear by Truth, O king, and by thy grace, by Bhima, O best of men, and by the twins, O lord of the earth, that today I shall slay Karna, in battle, or, being myself slain by him fall down on the earth. Swearing truly, I touch my weapons." Having said these words unto the king, he addressed Madhava, saying, "Without doubt, O Krishna, I will slay Karna in battle today. Aided by thy intelligence, blessed be thou, the slaughter of that wicked-souled one is certain." Thus addressed, Keshava, O best of kings, said unto Partha, "Thou art competent, O best of the Bharatas, to slay the mighty Karna. Even this hath ever been my thought, O mighty car-warrior, as to how, O best of men thou, wouldst slay Karna in battle." Endued with great intelligence, Madhava once more addressed the son of Dharma, saying, "O Yudhishthira, it behoveth thee to comfort Vibhatsu, and command him to slaughter Karna of wicked soul. Having heard that thou hadst been afflicted with shafts of Karna, myself and this one came hither, O son of Pandu, for ascertaining thy plight. By good luck, O king, thou wert not slain. By good luck thou wert not seized.

Comfort thy Vibhatsu, and bless him, O sinless one, with thy wishes for his victory."

"Yudhishthira said, "Come, Come, O Partha, O Vibhatsu, and embrace me, O son of Pandu. Thou hast told me beneficial words that deserved to be said, and I have forgiven thee. I command thee, O Dhananjaya, go and slay Karna. Do not, O Partha, be angry for the harsh words I said unto thee."

"Sanjaya continued, Then Dhananjaya, O king, bowed unto Yudhishthira by bending his head, and seized with his two hands, O sire, the feet of his eldest brother. Raising him and embracing him closely, the king smelt his head and once more said these words unto him, "O Dhananjaya, O thou of mighty arms, I have been greatly honoured by thee. Do thou ever win greatness and victory."" "'Arjuna said, "Approaching Radha's son today that is

"'Arjuna said, "Approaching Radha's son today that is proud of his might, I shall slay that man of sinful deeds with my shafts in battle, along with all his kinsmen and followers. He who, having bent the bow strongly, afflicted thee with his shafts, I say, that Karna, will obtain today the bitter fruit of that act of his. Having slain Karna, O lord of the earth, I shall today come back from the dreadful battle to pay thee my respects by walking behind thee. I tell thee this truly. Without having slain Karna I shall not come back today from the great battle. Truly do I swear this by touching thy feet, O lord of the universe."

"Sanjaya continued, 'Unto the diadem-decked (Arjuna) who was speaking in that way, Yudhishthira, with a cheerful heart, said these words of grave import, "Do thou obtain imperishable fame, and such a period of life as accordeth with thy own desire, and victory, and energy, and the destruction of thy foes. Let the gods grant thee prosperity. Obtain thou all these to the measure desired by me. Go quickly to battle, and slay Karna, even as Purandara slew Vritra for his own aggrandisement.""

SECTION 72

'Sanjaya said, 'Having with a cheerful heart gratified king Yudhishthira the Just, Partha, prepared to slay the Suta's son, addressed Govinda, saying, "Let my car be once more addressed Govinda, saying, equipped and let my foremost of steeds be yoked thereto. Let all kinds of weapon be placed upon that great vehicle. The steeds have rolled on the ground. They have been trained by persons skilled in horse lore. Along with the other equipment of the car, let them be quickly brought and decked in their trappings. Proceed quickly, O Govinda, for the slaughter of the Suta's son." Thus addressed, O monarch, by the highsouled Phalguna, Krishna commanded Daruka, saying, "Do all that Ariuna, that chief of Bharata's race and that foremost of all wielders of the bow, hath said." Thus ordered by Krishna, Daruka, O best of kings, yoked those steeds unto that car covered with tiger-skins and ever capable of scorching all foes. He then represented unto the high-souled son of Pandu the fact of having equipped his vehicle. Beholding the car equipped by the high-souled Daruka, Phalguna, obtaining Yudhishthira's leave and causing the Brahmanas to perform propitiatory rites and utter benedictions on him, ascended that excellent vehicle. King Yudhishthira the Just, of great wisdom, also blessed him. After this, Phalguna proceeded towards Karna's car. Beholding that great bowman thus proceeding, all creatures, O Bharata, regarded Karna as already slain by the highsouled Pandava. All the points of the compass, O king, became serene. King-fishers and parrots and herons, O king, wheeled around the son of Pandu. A large number of beautiful and auspicious birds, O king, called Pung, causing Arjuna (by their timely appearance) to put forth greater speed in battle, cheerfully uttered their cries around him. Terrible Kankas and vultures, and cranes and hawks and ravens, O king, tempted by the prospect of food, proceeded in advance of his car, and indicated auspicious omens foreboding the destruction of the hostile host and the slaughter of Karna. And while Partha proceeded, a copious perspiration covered his body. His anxiety also became very great as to how he would achieve his vow. The slaver of Madhu then, beholding Partha filled with anxiety as he proceeded, addressed the wielder of Gandiva and said these words.

Vasudeva said, "O wielder of Gandiva, save thee there exists no other man that could vanquish those whom thou hast vanquished with this bow of thine. We have seen many heroes, who, endued with prowess like that Sakra, have attained to the highest regions, encountering thy heroic self in battle! Who else, O puissant one, that is not equal to thee, would be safe and sound after encountering Drona and Bhishma and Bhagadatta, O sire, and Vinda and Anuvinda of Avanti and Sudakshina, the chief of the Kambojas and Srutayudha of mighty energy and Acyutayudha as well? Thou hast celestial weapons, and lightness of hand and might, and thou art never stupefied in battle! Thou hast also that humility which is due to knowledge! Thou canst strike with effect! Thou hast sureness of aim, and presence of mind as regards the selection of means, O Arjuna! Thou art competent to destroy all mobile and immobile creatures including the very gods with the Gandharvas! On earth, O Partha, there is no human warrior who is equal to thee in battle. Amongst all

Kshatriyas, invincible in battle, that wield the bow, amongst the very gods, I have not seen or heard of even one that is equal to thee. The Creator of all beings, viz., Brahma himself created the great bow Gandiva with which thou fightest, O Partha! For this reason there is no one that is equal to thee. I must, however, O son of Pandu, say that which is beneficial to thee. Do not. O mighty-armed one, disregard Karna, that ornament of battle! Karna is possessed of might. He is proud and accomplished in weapons. He is a maharatha. He is accomplished (in the ways of battle) and conversant with all modes of warfare. He is also well-acquainted with all that suits place and time. What need is there of saying much? Hear in brief, O son of Pandu! I regard the mighty car-warrior Karna as thy equal, or perhaps, thy superior! With the greatest care and resolution shouldst thou slav him in great battle. In energy he is equal to Agni. As regards speed, he is equal to the impetuosity of the wind. In wrath, he resembles the Destroyer himself. Endued with might, he resembles a lion in the formation of his body. He is eight ratnis in stature. His arms are large. His chest is broad. He is invincible. He is sensitive. He is a hero. He is, again, the foremost of heroes. He is exceedingly handsome. Possessed of every accomplishment of a warrior, he is a dispeller of the fears of friends. Engaged in the good of Dhritarashtra's son, he always hates the sons of Pandu. No one, not even the gods with Vasava at their head, can slay the son of Radha, save thee, as I think. Slay, therefore, the Suta's son today. No one possessed of flesh and blood, not even the gods fighting with great care, not all the warriors (of the three worlds) fighting together can vanquish that carwarrior. Towards the Pandavas he is always of wicked soul and sinful behaviour, and cruel, and of wicked intelligence. In his quarrel with the sons of Pandu, he is actuated by no consideration affecting his own interests. Slaying that Karna, therefore, fulfill thy purpose today. Despatch today unto Yama's presence that Suta's son, that foremost of car-warriors. whose death is near. Indeed, slaving that Suta's son, that first of car-warriors, show the love for Yudhishthira the Just. I know thy prowess truly, O Partha, which is incapable of being resisted by the gods and Asuras. The Suta's son of wicked soul, from exceeding pride, always disregards the sons of Pandu. O Dhananiava, slav that man today for whose sake the wretched Durvodhana regardeth himself a hero, that root of all (those) sinful persons, that son of a Suta. Slay, O Dhananjaya, that tiger among men, that active and proud Karna, who hath a sword for his tongue, a bow for his mouth, and arrows for his teeth. I know thee well as regards the energy and the might that are in thee. Slay the brave Karna in battle, like a lion slaying an elephant. Slay in battle today, O Partha, that Karna, otherwise called Vaikartana, in consequence of whose energy Dhritarashtra's son disregards thine."

SECTION 73

"Sanjaya said, 'Once more Keshava of immeasurable soul said these words unto Arjuna, who, O Bharata, was advancing (to battle), firmly resolved upon slaying Karna, 'Today is the seventeenth day, O Bharata, of this terrible massacre of men and elephants and steeds. At the outset vast was the host that belonged to you. Encountering the foe in battle, that host has been very much reduced in numbers, O king! The Kauravas also, O Partha, were numerous at first, teeming with elephants and steeds. Encountering thee, however, as their foe, they have been nearly exterminated in the van of battle! These lords of Earth and these Srinjayas, united together, and these Pandava troops also, obtaining thy invincible self as their leader, are maintaining their ground on the field. Protected by thee, O slayer of foes, the Pancalas, the Matsyas, the Karushas, and the Cedis, have caused a great destruction of thy foes. Who is there that can vanquish the assembled Kauravas in battle? On the other hand, who is there that can vanquish the mighty car-warriors of the Pandavas protected by thee? Thou, however, art competent to vanquish in battle the three worlds consisting of the gods, the asuras, and human beings, united together. What need I say then of the Kaurava host? Save thee, O tiger among men, who else is there, even if he resemble Vasava himself in prowess, that could vanquish king Bhagadatta? So also, O sinless one, all the lords of earth. united together, are incapable, O Partha, of even gazing at this vast force that is protected by thee. So also, O Partha, it is owing to their having been always protected by thee that Dhrishtadyumna and Shikhandi succeeded in slaying Drona and Bhishma. Who, indeed, O Partha, could vanquish in battle those two mighty car-warriors of the Bharatas, Bhishma and Drona, both of whom were endued with prowess equal to that of Sakra himself? Save thee, O tiger among men, what other man in this world is able to vanquish those fierce lords of akshauhinis, those unreturning and invincible heroes, all accomplished in weapons and united together, Shantanu's son Bhishma, and Drona, and Vaikartana, and Kripa, and Drona's son, and king Duryodhana himself? Innumerable divisions of soldiers have been destroyed (by thee), their steeds and cars and elephants having been mangled (with thy shafts). Numberless Kshatriyas also, wrathful and fierce, hailing from diverse provinces, have been destroyed by thee. Teeming with horses and elephants, large bodies of combatants of diverse

Vasatis, O Bharata, and the Easterners, the Vatadhanas, and the Bhojas that are very sensitive of their honour. approaching thee and Bhima, O Bharata, have met with destruction. Of terrible deeds and exceedingly fierce, the Tusharas, the Yavanas, the Khasas, the Darvabhisaras, the Daradas, the Sakas, the Kamathas, the Ramathas, the Tanganas the Andhrakas, the Pulindas, the Kiratas of fierce prowess, the Mlecchas, the Mountaineers, and the races hailing from the sea-side, all endued with great wrath and great might, delighting in battle and armed with maces, these all--united with the Kurus and fighting wrathfully for Duryodhana's sake were incapable of being vanquished in battle by anybody else save thee, O scorcher of foes! What man, unprotected by thee, could advance, beholding the mighty and swelling host of the Dhartarashtras arrayed in order of battle? Protected by thee, O puissant one, the Pandavas, filled with wrath, and penetrating into its midst, have destroyed that host shrouded with dust and resembling a swollen sea. Seven days have elapsed since the mighty Jayatsena, the ruler of the Magadhas, was slain in battle by Abhimanyu. After that, 10,000 elephants, of fierce feats, that used to follow that king, were slain by Bhimasena with his mace. After that, other elephants, and car-warriors, by hundreds, have been destroyed by Bhima in that exercise of his might. Even thus, O Partha, during the progress of this awful battle, the Kauravas, with their steeds and carwarriors and elephants, encountering Bhimasena and thee, O son of Pandu, have from hence repaired to the region of Death. The van of the Kaurava army, O Partha, having been struck down by the Pandavas, Bhishma shot showers of fierce shafts, O sire! Conversant with the highest weapons, he shrouded the Cedis, the Pancalas, the Karushas, the Matsyas, and the Kaikayas with the shafts, and deprived them of life! The welkin became filled with goldwinged and straight coursing shafts, capable of piercing the bodies of all foes, that issued out of his bow. He slew thousands of car-warriors, shooting showers of shafts at a time. In all, he slew a 100,000 men and elephants of great might. Abandoning the diverse motions, each of a new kind, in which they careered, those wicked kings and elephants, while perishing, destroyed many steeds and cars and elephants. Indeed, numberless were the shafts that Bhishma shot in battle. Slaughtering the Pandava host for ten days together, Bhishma made the terraces of numberless cars empty and deprived innumerable elephants and steeds of life. Having assumed the form of Rudra or of Upendra in battle, he afflicted the Pandava divisions and caused a great carnage amongst them. Desirous of rescuing the wicked Suvodhana who was sinking in a raftless sea, he slaughtered many lords of Earth among the Cedis, the Pancalas, and the Kaikayas, and caused a great massacre of the Pandava army teeming with cars and steeds and elephants. Innumerable foot-soldiers among the Srinjayas, all well-armed, and other lords of earth, were incapable of even looking at that hero when he careered in battle like the Sun himself of scorching splendour. At last the Pandavas, with all their resources, made a mighty effort, and rushed against that warrior who, inspired with the desire of victory, used to career in battle even in this way. Without availing himself of any aid, he routed, however, the Pandavas and the Srinjayas in battle, and came to be regarded as the one foremost hero in the world. Encountering him, Shikhandi, protected by thee, slew that tiger among men with his straight shafts. Having obtained thee that art a tiger among men (as his foe), that grandsire is now stretched on a bed of arrows, like Vritra when he obtained Vasava for his foe. The fierce Drona also slaughtered the hostile army for five days together. Having made an impenetrable array and caused many mighty car-warriors to be slain, that great car-warrior had protected Javadratha (for some time). Fierce as the Destroyer himself. he caused a great carnage in the nocturnal battle. Endued with great valour, the heroic son of Bharadwaja consumed innumerable combatants with his arrows. At last, encountering Dhrishtadyumna, he attained to the highest end. If, on that day, thou hadst not checked in battle all the (Dhartarashtra) car-warriors headed by the Suta's son, Drona then would never have been slain. Thou heldst in check the whole Dhartarashtra force. It was for this, O Dhananjaya, that Drona could be slain by the son of Prishata. What other Kshatriya, save thee, could in battle achieve such feats for compassing the slaughter of Jayadratha. Checking the vast (Kaurava) army and slaying many brave kings, thou killedest king Jayadratha, aided by the might and energy of thy weapons. All the kings regarded the slaughter of the ruler of the Sindhus to have been exceedingly wonderful. I, however, do not regard it so; thou didst it and thou art a great carwarrior. If this vast assemblage of Kshatriyas, obtaining thee as a foe, suffer extermination in course of even a whole day, I should, I think, still regard these Kshatriyas to be truly mighty When Bhishma and Drona have been slain the terrible Dhartarashtra host, O Partha, may be regarded to have lost all its heroes. Indeed, with all its foremost warriors slain, with its steeds, cars, and elephants destroyed, the Bharata army looketh today like the firmament, reft of the Sun, the Moon, and stars. Yonder host of fierce prowess, O

Kshatriya clans, such as the Govasas, the Dasamiyas, the

Partha, hath been shorn of its splendours today like the Asura (Duryodhana), that king of kings, as his slaves.' Even these host in days of yore shorn of its splendours by Sakra's prowess. were the foul words that that wretch, viz., the sinful Karna of exceedingly wicked heart, spoke on that occasion, in thy

The remnant of that grand master now consists of only five great car-warriors, viz., Ashvatthama, Kritavarma, Karna, Shalya, and Kripa. Slaying those five great car-warriors today, O tiger among men, be thou a hero that hath killed all his foes, and bestow thou the Earth with all her islands and cities on king Yudhishthira. Let Pritha's son Yudhishthira of immeasurable energy and prosperity, obtain today the whole earth with the welkin above it, the waters on it, and the nether regions below it. Slaying this host like Vishnu in days of yore slaying the Daityas and the Danavas, bestow the Earth on the king like Hari bestowing (the three worlds) on Sakra. Let the Pancalas rejoice today, their foes being slain, like the celestials rejoicing after the slaughter of the Danavas by Vishnu. If in consequence of thy regard for that foremost of men, viz., thy preceptor Drona, thou cherishest compassion for Ashvatthama, if, again, thou hast any kindness for Kripa for the sake of respect that is due to a preceptor, if, approaching Kritavarma, thou dost not despatch him today to Yama's abode in consequence of the honour that is due to one's kinsmen by the mother's side, if, O lotus-eved one, approaching thy mother's brother, viz., Shalya, the ruler of the Madras, thou dost not from compassion slay him, I ask thee, do thou, with keen shafts, O foremost of men slay Karna today with speed, that vile wretch of sinful heart who cherisheth the fiercest hate for the son of Pandu. This is thy noblest duty. There is nothing in it that would be improper. We approve of it, and here is no fault in the act. The wickedsouled Karna is the root, O thou of unfading glory, of that attempt, O sinless one, made in the night for burning thy mother with all her children, and of that conduct which Suyodhana adopted towards you in consequence of that match at dice. Suyodhana always hopeth for deliverance through Karna. Filled with rage, he endeavours to afflict me also (in consequence of that support). It is the firm belief of Dhritarashtra's royal son, O giver of honours, that Karna, without doubt, will slay all the Prithas in battle. Though fully acquainted with thy might, still, O son of Kunti, Dhritarashtra's son hath selected war with you in consequence of his reliance on Karna. Karna also always says. 'I will vanguish the assembled Parthas and that mighty car-warrior. viz., Vasudeva of Dasharha's race'. Buoying up the wicked souled son of Dhritarashtra, the wicked Karna always roareth in the (Kuru) assembly. Slay him today, O Bharata. In all the acts of injury, of which Dhritarashtra's son hath been guilty towards you, the wicked-souled Karna of sinful understanding hath been the leader. I saw the heroic son of Subhadra of eves like those of a bull, slain by six mighty carwarriors of cruel heart belonging to the Dhritarashtra army. Grinding those bulls among men, viz., Drona, Drona's son, Kripa and other heroes, he deprived elephants of their riders and mighty car-warriors of their cars. The bull-necked Abhimanyu, that spreader of the fame of both the Kurus and the Vrishnis, deprived steeds also of their riders and footsoldiers of weapons and life. Routing the (Kaurava) divisions and afflicting many mighty car-warriors, he despatched innumerable men and steeds and elephants to Yama's abode. I swear by Truth to thee, O friend, that my limbs are burning at the thought that while the son of Subhadra was thus advancing, consuming the hostile army with his shafts, even on that occasion the wicked-souled Karna was engaged in acts of hostility to that hero, O lord! Unable, O Partha, to stay in that battle before Abhimanyu's face, mangled with the shafts of Subhadra's son, deprived of consciousness, and bathed in blood, Karna drew deep breaths, inflamed with rage. At last, afflicted with arrows, he was obliged to turn his back upon the field. Eagerly desirous of flying away and becoming hopeless of life, he staved for some time in battle, perfectly stupefied and exhausted with the wounds he had received. At last hearing those cruel words of Drona in battle--words that were suited to the hour--Karna cut off Abhimanyu's bow. Made bowless by him in that battle, five great car-warriors then, well-versed in the ways of foul warfare, slew that hero with showers of shafts. Upon the slaughter of that hero, grief entered the heart of everyone. Only, the wicked-souled Karna and Suyodhana laughed in joy. (Thou rememberest also) the harsh and bitter words that Karna cruelly said unto Krishna in the (Kuru) assembly, in the presence of the Pandavas and Kurus, 'The Pandavas, O Krishna, are dead! They have sunk into eternal hell! O thou of large hips, choose other lords now, O thou of sweet speeches! Enter now the abode of Dhritarashtra as a serving woman, for, O thou of curving eyelashes, thy husbands are no more! The Pandavas will not, O Krishna, be of any service to thee today! Thou art the wife of men that are slaves, O princess of Pancala, and thou art thyself, O beautiful lady, a slave! Today only Duryodhana is regarded as the one king on earth; all other kings of the world are worshipping the agency by which his administration is kept up. Behold now, O amiable one, how all the sons of Pandu have equally fallen! Overwhelmed by the energy of Dhritarashtra's son, they are now silently eyeing one another. It is evident that they are all sesame seeds without kernel, and have sunk into hell. They will have to serve the Kaurava

hearing, O Bharata! Let gold-decked shafts whetted on stone and capable of taking the life of him at whom they are sped, shot by thee, quench (the fire of) those words and all the other wrongs that that wicked-souled wight did unto thee. Let thy shafts quench all those wrongs and the life also of that wicked wight. Feeling the touch of terrible arrows sped from Gandiva, let the wicked-souled Karna recollect today the words of Bhishma and Drona! Let foe-killing cloth-yard shafts, equipped with the effulgence of lightning, shot by thee, pierce his vital limbs and drink his blood! Let fierce and mighty shafts, of great impetuosity, sped by thy arms, penetrate the vitals of Karna today and despatch him to Yama's abode. Let all the kings of the earth, cheerless and filled with grief and uttering wails of woe, behold Karna fall down from his car today, afflicted with thy arrows. Let his kinsmen, with cheerless faces, behold Karna today, fallen down and stretched at his length on the earth, dipped in gore and with his weapons loosened from his grasp! Let the lofty standard of Adhiratha's son, bearing the device of the elephant's rope, fall fluttering on the earth, cut off by thee with a broad-headed arrow. Let Shalya fly away in terror, abandoning the gold-decked car (he drives) upon seeing it deprived of its warrior and steeds and cut off into fragments with hundreds of shafts by thee. Let thy enemy Suyodhana today, beholding Adhiratha's son slain by thee, despair of both his life and kingdom. Yonder, O Partha, Karna, equal unto Indra in energy, or, perhaps, Sankara himself, is slaughtering thy troops with his shafts. There the Pancalas, though slaughtered by Karna with his whetted shafts, are yet, O chief of Bharata's race, rushing (to battle), for serving the cause of the Pandavas. Know, O Partha, that is prevailing over the Pancalas, and the (five) sons of Draupadi, and Dhrishtadyumna and Shikhandi, and the sons of Dhrishtadyumna, and Satanika, the son of Nakula, and Nakula himself, and Sahadeva, and Durmukha, and Janamejaya, and Sudharman, and Satyaki! The loud uproar made by those allies of thine, viz., the Pancalas, O scorcher of foes, as they are being struck by Karna in dreadful battle, is heard. The Pancalas have not at all been inspired with fear. nor do they turn away their faces from the battle. Those mighty bowmen are utterly reckless of death in great battle. Encountering even that Bhishma who, single-handed, had encompassed the Pandava army with a cloud of shafts, the Pancalas did not turn away their faces from him. Then again, O chastiser of foes, they always strove with alacrity to vanquish forcibly in battle their great foe, viz., the invincible Drona, that preceptor of all wielders of the bow, that blazing fire of weapons, that hero who always burnt his foes in battle. They have never turned their faces from battle, afraid of Adhiratha's son. The heroic Karna, however, with his shafts, is taking the lives of the Pancala warriors endued with great activity as they are advancing against him, like a blazing fire taking the lives of myriads of insects. The son of Radha, in this battle, is destroying in hundreds the Pancalas that are advancing against him, -- those heroes, that are resolved to lay down their lives for the sake of their allies! It behoveth thee, O Bharata, to become a raft and rescue those brave warriors, those great bowmen, that are sinking in the raftless ocean represented by Karna. The awful form of that weapon which was obtained by Karna from that foremost of sages, viz., Rama of Bhrigu's race, hath been displayed. Scorching all the troops, that weapon of exceedingly fierce and awful form is blazing with its own energy, surrounding our vast army. Those arrows, sped from Karna's bow, are coursing in battle thick as swarm of bees, and scorching thy troops. Encountering Karna's weapon in battle, that is irresistible by persons not having their souls under control, there the Pancalas, O Bharata, are flying away in all directions! Yonder, Bhima, of unappeasable wrath, surrounded on all sides by the Srinjayas, is fighting with Karna, O Partha, afflicted by the latter with keen shafts! If neglected, Karna will, O Bharata, exterminate the Pandavas, the Srinjavas, and the Pancalas. like a neglected disease whose germ has entered the body. Save thee I do not see another in Yudhishthira's army that would come home safe and sound, having encountered the son of Radha in battle. Slaying that Karna today with thy keen shafts, O bull among men, act according to thy vow, O Partha, and win great fame. I tell thee truly, thou only art able to vanquish in battle the Kaurava host with Karna amongst them, and no one else, O foremost of warriors! Achieving this great feat, viz., slaying the mighty car-warrior Karna, attain thy object, O Partha, and crowned with success, be happy, O best of men!"

SECTION 74

"Sanjaya said, 'Hearing these words of Keshava, O Bharata, Vibhatsu soon cast off his anxiety and became cheerful. Rubbing then the string of gandiva and stretching it, he held his bow for the destruction of Karna, and addressed Keshava, saying, 'With thee for my protector, O Govinda, and when thou that art acquainted with the past and the future art

gratified with me today, victory is sure to be mine. Aided by thee, O Krishna, I can, in great battle, destroy the three worlds assembled together, what need be said of Karna then? I see the Pancala host is flying away, O Janardana. I see also Karna careering fearlessly in battle. I see too the bhargava weapon careering in all directions, having been invoked by Karna, O thou of Vrishni's race, like the puissant thunder invoked by Shakra. This is that battle in which Karna will be slain by me and of which all creatures will speak as long as the earth will last. Today, O Krishna, unbarbed arrows, impelled by my arms and sped from the gandiva, mangling Karna, will take him to Yama. Today king Dhritarashtra will curse that intelligence of his in consequence of which he had installed Duryodhana, who was undeserving of sovereignty, on the throne. Today, O mighty-armed one. Dhritarashtra will be divested of sovereignty, happiness, prosperity, kingdom, city, and sons. I tell thee truly, O Krishna, that today, Karna being slain, Duryodhana will become hopeless of both life and kingdom. Today, beholding Karna cut in pieces by me with my arrows, like Vritra in days of yore by Indra in the battle between the gods and the asuras, let king Duryodhana call to mind the words thou hast spoken for bringing about peace. Today let the son of Subala, O Krishna, know that my shafts are dice, my gandiva the box for throwing them, and my car, the chequered cloth. O Govinda, slaying Karna with keen shafts I will dispel the long sleeplessness of Kunti's son. Today the royal son of Kunti, upon the slaughter of the Suta's son by me, shall be gratified and be of cheerful heart and obtain happiness for ever. Today, O Keshava, I will shoot an irresistible and unrivalled arrow that will deprive Karna of life. Even this, O Krishna, was the vow of that wicked-souled one about my slaughter, viz., 'I will not wash my feet till I slay Phalguna.' Falsifying this vow of that wretch, O slayer of Madhu, I will, with straight shafts, throw down his body today from his car. Today the earth will drink the blood of that Suta's son who in battle condemns all other men on earth! With Dhritarashtra's approbation, the Suta's son Karna, boasting of his own merits, had said, 'Thou hast no husband now, O Krishna!' My keen shafts will falsify that speech of his. Like angry snakes of virulent poison, they will drink his lifeblood. Cloth-vard shafts, of the effulgence of the lightning. shot by myself possessed of mighty arms, sped from Gandiya, will send Karna on his last journey. Today the son of Radha will repent for those cruel words that he said unto the princess of Pancala in the midst of the assembly, in disparagement of the Pandavas! They that were on that occasion sesame seeds without kernel, will today become seeds with kernel after the fall of the Suta's son Karna of wicked soul, otherwise called Vaikartana! 'I will save ve from the sons of Pandu!'--even these were the words that Karna, bragging of his own merits, said unto the sons of Dhritarashtra! My keen shafts will falsify that speech of his! Today, in the very sight of all the bowmen, I will slay that Karna who said, 'I will slay all the Pancalas with their sons.' Today, O slayer of Madhu, I will slay that Karna, that son of Radha, relying on whose prowess the proud son of Dhritarashtra, of wicked understanding, always disregarded us. Today, O Krishna, after Karna's fall, the Dhartarashtras with their king, struck with panic, will fly away in all directions, like deer afraid of the lion. Today let king Duryodhana repent upon the slaughter of Karna, with his sons and relatives, by me in battle. Today, beholding Karna slain, let the wrathful son of Dhritarashtra, O Krishna, know me to be the foremost of all bowmen in battle. Today, I will make king Dhritarashtra, with his sons and grandsons and counsellors and servants, shelterless. Today, cranes and other carnivorous birds will, O Keshava, sport over the limbs of Karna cut off into pieces with my shafts. Today, O slaver of Madhu, I will cut off in battle the head of Radha's son Karna. in the very sight of all the bowmen. Today, O slaver of Madhu, I will cut off in battle the limbs of Radha's son of wicked soul with keen vipathas and razor-faced arrows. Today, the heroic king Yudhishthira will cast off a great pain and a great sorrow cherished long in his heart. Today, O Keshava, slaying the son of Radha, with all his kinsmen, I will gladden king Yudhishthira, the son of Dharma. Today, I will slay the cheerless followers of Karna in battle, with shafts resembling the blazing fire or the poison of the snake. Today, with my straight shafts equipped with vulturine feathers, I will, O Govinda, cause the earth to be strewn with (the bodies of) kings cased in golden armour. Today, O slayer of Madhu, I will, with keen shafts, crush the bodies and cut off the heads of all the foes of Abhimanyu, Today, I will bestow the earth, divested of Dhartarashtras on my brother, or, perhaps, thou, O Keshava, wilt walk over the earth divested of Arjuna! Today, O Krishna, I will free myself from the debt I owe to all bowmen, to my own wrath, to the Kurus, to my shafts, and to gandiva. Today, I will be freed from the grief that I have cherished for thirteen years, O Krishna, by slaying Karna in battle like Maghavat slaying Samvara. Today, after I have slain Karna in battle, let the mighty car-warriors of the Somakas, who are desirous of accomplishing the task of their allies, regard their task as accomplished. I do not know what will be the measure, O Madhava, of the joy of Sini's grandson today after I shall have slain Karna and won the victory.

Today, I will slay Karna in battle as also his son, that mighty car-warrior, and give joy to Bhima and the twins and Satvaki. Today, slaving Karna in dreadful battle, I will pay off my debt, O Madhava, to the Pancalas with Dhrishtadyumna and Shikhandi! Today let all behold the wrathful Dhananjaya fight with the Kauravas in battle and slay the Suta's son. Once more there is none equal to me in the world. In prowess also, who is there that resembles me? What other man is there that is equal to me in forgiveness? In wrath also, there is no one that is equal to me. Armed with the bow and aided by the prowess of my arms, I can vanquish the Asuras and the gods and all creatures united together. Know that my prowess is higher than the highest. Alone assailing all the Kurus and the Bahlikas with the fire of my shafts issuing from Gandiva, I will, putting forth my might, burn them with their followers like a fire in the midst of a heap of dry grass at the close of winter. My palms bear these marks of arrows and this excellent and outstretched bow with arrow fixed on the string. On each of the soles of my feet occur the mark of a car and a standard. When a person like me goeth forth to battle, he cannot be vanquished by any one." Having said these words unto Acvuta, that foremost of all heroes, that slaver of foes, with blood red eyes, proceeded quickly to battle, for rescuing Bhima and cutting off the head from Karna's trunk."

SECTION 75

"Dhritarashtra said, 'In that awful and fathomless encounter of the Pandavas and the Srinjayas with the warriors of my army, when Dhananjaya, O sire, proceeded for battle, how, indeed, did the fight occur?"

'Sanjaya said, 'The innumerable divisions of the Pandava army, decked with lofty standards and swelling (with pride and energy) and united together in battle, began to roar aloud, drums and other instruments constituting their mouth, like masses of clouds at the close of summer uttering deep roars. The battle that ensued resembled a baneful shower out of season, cruel and destructive of living creatures. Huge elephants were its clouds; weapons were the water they were to pour; the peal of musical instruments, the rattle of carwheels, and the noise of palms, constituted their roar; diverse weapons decked with gold formed their flashes of lightning; and arrows and swords and cloth-vard shafts and mighty weapons constituted their torrents of rain. Marked by impetuous onsets blood flowed in streams in that encounter. Rendered awful by incessant strokes of the sword, it was fraught with a great carnage of Kshatriyas. Many carwarriors, united together, encompassed one car-warrior and desnatched him to Yama's presence. Or one foremost of carwarriors despatched a single adversary, or one despatched many adversaries united together. Again, some one carwarrior despatched to Yama's abode some one adversary along with his driver and steeds. Some one rider, with a single elephant, despatched many car-warriors and horsemen. Similarly, Partha, with clouds of shafts, despatched large number of cars with drivers and steeds, of elephants and horses with their riders, and of foot-soldiers, belonging to the enemy. Kripa and Shikhandi encountered each other in that battle, while Satyaki proceeded against Duryodhana. And Srutasravas was engaged with Drona's son, and Yudhamanyu with Citrasena. The great Srinjaya car-warrior Uttamauja was engaged with Karna's son Sushena, while Sahadeva rushed against Shakuni, the king of the Gandharas, like a hungry lion against a mighty bull. The youthful Satanika, the son of Nakula, rushed against the youthful Vrishasena, the son of Karna, shooting showers of shafts. The heroic son of Karna struck that son of the princess of Pancala with many arrows. Conversant with all modes of warfare. Madri's son Nakula, that bull among car-warriors, assailed Kritavarma. The king of the Pancalas, Dhrishtadyumna, the son of Yajnasena, attacked Karna, the commander of the Kaurava army, with all his forces. Duhshasana, O Bharata, with the swelling host of the samsaptakas forming a portion of the Bharata army, fiercely attacked in that battle Bhima, that foremost of warriors of irresistible impetuosity. The heroic Uttamauja, putting forth his strength struck the son of Karna and cut off his head which fell down on the earth, filling the earth and the welkin with a loud noise. Beholding the head of Sushena lying on the ground, Karna became filled with grief. Soon, however, in rage he cut off the steeds, the car, and the standard, of his son's slayer with many keen shafts. Meanwhile Uttamauja, piercing with his keen shafts and cutting off with his bright sword the steeds of Kripa and those warriors also that protected Kripa's sides, quickly ascended the car of Shikhandi. Beholding Kripa deprived of his car, Shikhandi who was on his vehicle, wished not to strike him with his shafts. The son of Drona then, covering with his own the car of Kripa, rescued the latter like a bull sunk in a mire. Meanwhile Bhima, the son of the Wind-god clad in golden mail began to scorch with his keen arrows the troops of thy sons like the mid-day sun scorching everything in the summer season."

SECTION 76

"Sanjaya said, 'During the progress of the fierce engagement, Bhima, while fighting along, being encompassed by innumerable foes, addressed his driver, saying, "Bear me into the midst of the Dhartarashtra host. Proceed, O charioteer, with speed, borne by these steeds. I will despatch all these Dhartarashtras to the presence of Yama." Thus urged by Bhimasena, the charioteer proceeded, quickly and with great impetuosity, against thy son's host to that spot whence Bhima desired to slaughter it. Then a large number of Kaurava troops, with elephants and cars and horse and foot, advanced against him from all sides. They then, from every side, began to strike that foremost of vehicles belonging to Bhima, with numerous arrows. The high-souled Bhima, however, with his own shafts of golden wings, cut off all those advancing arrows of his enemies. Thus cut off into two or three fragments with Bhima's arrows, those shafts, equipped with golden wings, of his enemies, fell down on the earth Then, O king, amongst those foremost of Kshatriyas, struck with Bhima's shafts, the elephants and cars and horse and foot, set up a loud wail. O monarch, that resembled the din made by mountains when riven with thunder. Thus struck by Bhima, those foremost of Kshatriyas, their limbs pierced with Bhima's powerful shafts, rushed against Bhima in that battle from every side, like new-fledged birds towards a tree. When thy troops thus rushed against him, Bhima of furious impetuosity displayed all his vim like Destroyer himself armed with a mace when he burns and exterminates all creatures at the end of the Yuga. Thy soldiers were unable to resist in that battle that fierce forcible energy of Bhima endued with fierce impetuosity, like that of the Destroyer himself of wide open mouth when he rusheth at the end of the Yuga for exterminating all creatures. Then, O Bharata, like masses of clouds scattered by the tempest the Bharata host, thus mangled and burnt in that battle by the high-souled Bhima, broke and fled in fear in all directions. Then the mighty Bhimasena of great intelligence once more cheerfully said unto his charioteer, "Ascertain, O Suta, whether those assembled cars and standards that are advancing towards me, are ours or the enemy's. Absorbed in battle, I am unable to distinguish them. Let me not shroud our own troops with my shafts. O Visoka, beholding hostile warriors and cars and the tops of their standards on all sides. I am greatly afflicted. The king is in pain. The diadem-decked Arjuna also has not yet come. These things, O Suta, fill my heart with sorrow. Even this is my grief, O charioteer, that king Yudhishthira the Just should have gone away, leaving me in the midst of the enemy. I do not know whether he, as also Vibhatsu is alive or dead. This adds to my sorrow I shall however, though filled with great grief, destroy those hostile troops of great might. Thus slaughtering in the midst of battle my assembled foes, I shall rejoice with thee today. Examining all the quivers containing my arrows, tell me, O Suta, ascertaining the matter well, what quantity of arrows is still left on my car, that is, how much of what sort.

"Thus commanded, Visoka said, "Of arrows, O hero, thou hast yet 60,000, while thy razor-headed shafts number 10,000, and broad-headed ones number as much. Of cloth-yard shafts thou hast still 2,000, O hero, and of Pradaras thou hast still, O Partha, 3,000! Indeed, of the weapons, O son of Pandu, the portion that still remains is not capable of being borne, if placed on carts, by six bullocks. Shoot and hurl them, O learned one, for of maces and swords and other weapons used with the arms alone, thou hast thousands upon thousands, as also lances and scimitars and darts and spears! Never fear that thy weapons will be exhausted."

"Bhima said, "Behold, O Suta, today this awful battle in which everything will be shrouded with my impetuous arrows sped fiercely from my bow and, mangling all my foes, and in consequence of which the very sun will disappear from the field, making the latter resemble the domains of Death! Today, even this will be known to all the Kshatriyas including the very children, O Suta, that Bhimasena hath succumbed in battle or that, alone, he hath subjugated all the Kurus! Today, let all the Kauravas fall in battle or let all the world applaud me, beginning with the feats of my earliest years. Alone, I will overthrow them all, or let all of them strike Bhimasena down. Let the gods that aid in the achievement of the best acts bless me. Let that slayer of foes Arjuna come here now like Sakra, duly invoked, quickly coming to a sacrifice. Behold, the Bharata host is breaking! Why do those kings fly away? It is evident that Savyasaci, that foremost of men, is quickly shrouding that host with his shafts. Behold, those standards, O Visoka, and elephants and steeds and bands of foot-soldiers are flying away. Behold, these cars, assailed with shafts and darts, with those warriors riding on them, are being scattered, O Suta! Yonder, the Kaurava host, assailed with the shafts, equipped with wings of gold and feathers of peacocks, of Dhananjaya, and resembling thunderbolts in force, though slaughtered extensively, is repeatedly filling its gaps. There, cars and steeds and elephants are flying away, crushing down bands of foot-soldiers. Indeed, all the Kauravas, having lost their sense, are flying away, like elephants filled with panic at a forest conflagration, and uttering cries of woe. These huge

'Visoka said, "How is it, O Bhima, that thou dost not hear the loud twang of the yawning Gandiva stretched by Partha in wrath? Are these two ears of thine gone? All thy wishes, O son of Pandu, have been fulfilled! Yonder the Ape (on Arjuna's banner) is seen in the midst of the elephant force (of the enemy). Behold, the string of Gandiva is flashing repeatedly like lightning amid blue clouds. Yonder the Ape on Dhananjaya's standard-top is everywhere seen to terrify hostile divisions in this dreadful battle. Even I, looking at it, am struck with fear. There the beautiful diadem of Arjuna is shining brilliantly. There, the precious jewel on the diadem, endued with the splendour of the sun, looketh exceedingly resplendent. There, beside him, behold his conch Devadatta of loud blare and the hue of a white cloud. There, by the side of Janardana, reins in hand, as he penetrates into the hostile army, behold his discus of solar effulgence, its nave hard as thunder, and its edge sharp as a razor. Behold, O hero, that discus of Keshava, that enhancer of his fame, which is always worshipped by the Yadus. There, the trunks, resembling lofty trees perfectly straight, of huge elephants, cut off by Kiritin, are falling upon the earth. There those huge creatures also, with their riders, pierced and split with shafts, are falling down, like hills riven with thunder. There, behold, O son of Kunti, the Panchajanya of Krishna, exceedingly beautiful and of the hue of the moon, as also the blazing Kaustubha on his breast and his triumphal garland. Without doubt, that first and foremost of all car-warriors. Partha, is advancing, routing the hostile army as he comes, borne by his foremost of steeds, of the hue of white clouds, and urged by Krishna. Behold those cars and steeds and bands of foot-soldiers, mangled by thy younger brother with the energy of the chief of the celestials. Behold, they are falling down like a forest uprooted by the tempest caused by Garuda's wings. Behold, four hundred car-warriors, with their steeds and drivers, and seven hundred elephants and innumerable foot-soldiers and horsemen slain in this battle by Kiritin with his mighty shafts. Slaughtering the Kurus, the mighty Arjuna is coming towards thy side even like the constellation Citra. All thy wishes are fulfilled. Thy foes are being exterminated. Let thy might, as also the period of thy life, ever increase.

"Bhima said, "Since, O Visoka, thou tellest me of Arjuna's arrival, I will give thee four and ten populous villages and a hundred female slaves and twenty cars, being pleased with thee, O Sutta, for this agreeable intelligence imparted by thee!""

SECTION 77

'Sanjaya said, 'Hearing the roars of cars and the leonine shouts (of the warriors) in battle, Arjuna addressed Govinda, saying, "Urge the steeds to greater speed." Hearing these words of Arjuna, Govinda said unto him, "I am proceeding with great speed to the spot where Bhima is stationed." Then many lions among men (belonging to the Kaurava army), excited with wrath and accompanied by a large force of cars and horse and elephants and foot-soldiers and making the earth resound with the whizz of their arrows, the rattle of their car wheels, and the tread of their horses' hoofs, advanced against Jaya (Arjuna) as the latter proceeded for victory, borne by his steeds white as snow or conchs and decked in trappings of gold and pearls and gems like the chief of the celestials in great wrath proceeding, armed with the thunder, against (the asura) Jambha for slaying him. Between them and Partha, O sire, occurred a great battle destructive of body, life, and sin, like the battle between the asuras and the god Vishnu, that foremost of victors for the sake of the three worlds. Alone, Partha, decked with diadem and garlands, cut off the mighty weapons sped by them, as also their heads and arms in diverse ways, with his razor-faced and crescent-shaped and broadheaded arrows of great keenness. Umbrellas, and yak-tails for fanning, and standards, and steeds, and cars, and bands of foot-soldiers, and elephants, fell down on the earth, mutilated in diverse ways, like a forest broken down by a tempest. Huge elephants, decked in caparisons of gold and equipped with triumphal standards and warriors (on their backs), looked resplendent, as they were pierced with shafts of golden wings, like mountains ablaze with light. Piercing elephants and steeds and cars with excellent shafts resembling Vasava's thunder, Dhananjaya proceeded quickly for the slaughter of Karna, even as Indra in days of yore for riving (the asura) Vala. Then that tiger among men, that mighty-armed chastiser of foes, penetrated into thy host like a makara into the ocean. Beholding the son of Pandu, thy warriors, O king, accompanied by cars and foot-soldiers and a large number of elephants and steeds, rushed against him. Tremendous was the din made by them as they advanced against Partha, resembling that made by the waters of the ocean lashed into fury by the tempest. Those mighty car-warriors, resembling tigers (in prowess) all rushed in that battle against that tiger among men, abandoning all fear of death. Arjuna, however, routed the troops of those leaders of the Kurus as they advanced, shooting at him showers of weapons, like a tempest driving off masses of congregated clouds. Those great

against Arjuna with a large number of cars and began to pierce him with keen shafts. Then Arjuna, with his shafts, despatched to Yama's abode several thousands of cars and elephants and steeds. While those great car-warriors in that battle were thus struck with shafts sped from Arjuna's bow, they were filled with fear and seemed to disappear one after another from their cars. In all, Arjuna, with his sharp arrows, slew four hundred of those heroic car-warriors exerting themselves vigorously in battle. Thus struck in that battle with sharp shafts of diverse kinds, they fled away on all sides, avoiding Arjuna. Tremendous was the uproar made at the van of the army by those warriors as they broke and fled, like that made by the surging sea when it breaks upon a rock. Having routed with his arrows that army struck with fright. Pritha's son Arjuna then proceeded, O sire, against the division of the Suta's son. Loud was the noise with which Arjuna faced his foes, like that made by Garuda in days of yore when swooping down for snakes. Hearing that sound, the mighty Bhimasena, desirous as he had been of obtaining a sight of Partha, became filled with joy. As soon as the valiant Bhimasena heard of Partha's arrival, he began, O monarch, to grind thy troops, reckless of his very life. Possessed of prowess equal to that of the wind, the valiant Bhima, the son of the Wind-god, began to career in that battle like the wind itself. Afflicted by him, O monarch, thy army, O king, began to reel like a wrecked vessel on the bosom of the sea. Displaying his lightness of hands. Bhima began to cut and mangle that host with his fierce arrows and despatch large numbers to the abode of Yama. Beholding on that occasion the superhuman might of Bhima, O Bharata, like that of the Destroyer at the end of the Yuga, thy warriors became filled with fright. Seeing his mightiest soldiers thus afflicted by Bhimasena, O Bharata, king Duryodhana addressed all his troops and great bowmen. O bull of Bharata's race, commanding them to slay Bhima in that battle, since upon Bhima's fall he would regard the Pandava troops already exterminated. Accepting that command of thy son, all the kings shrouded Bhima with showers of shafts from every side. Innumerable elephants, O king, and men inspired with desire of victory, and cars, and horse, O monarch, encompassed Vrikodara, Thus encompassed by those brave warriors on all sides, O king, that hero, that chief of Bharata's race, looked resplendent like the Moon surrounded by the stars. Indeed, as the Moon at full within his corona looks beautiful, even so that best of men, exceedingly handsome, looked beautiful in that battle. All those kings, with cruel intent and eyes red in wrath, inflicted upon Vrikodara their arrowy downpours, moved by the desire of slaving him. Piercing that mighty host with straight shafts, Bhima came out of the press like a fish coming out of a net, having slain 10,000 unretreating elephants, 200,200 men, O Bharata, and 5,000 horses, and a hundred car-warriors. Having slaughtered these, Bhima caused a river of blood to flow there. Blood constituted its water, and cars its eddies; and elephants were the alligators with which it teemed. Men were its fishes, and steeds its sharks, and the hair of animals formed its woods and moss. Arms lopped off from trunks formed its foremost of snakes. Innumerable jewels and gems were carried along by the current. Thighs constituted its gravels, and marrow its mire. And it was covered with heads forming its rocks. And bows and arrows constituted the rafts by which men sought to cross that terrible river, and maces and spiked bludgeons formed its snakes. And umbrellas and standards formed its swans, and head-gears its foam. Necklaces constituted its lotuses, and the earthy dust that arose formed its waves. Those endued with noble qualities could cross it with ease, while those that were timid and affrighted found it exceedingly difficult to cross. Warriors constituting its crocodiles and alligators, it ran towards the region of Yama. Very soon, indeed, did that tiger among men cause that river to flow. Even as the terrible Vaitarani is difficult of being crossed by persons of unrefined souls, that bloody river, terrible and enhancing the fears of the timid, was difficult to cross. Thither where that best of car-warriors the son of Pandu, penetrated, thither he felled hostile warriors in hundreds and thousands. Seeing those feats achieved in battle by Bhimasena, Duryodhana, O monarch, addressing Shakuni, said, "Vanquish, O uncle, the mighty Bhimasena in battle. Upon his defeat the mighty host of the Pandavas may be regarded as defeated." Thus addressed, O monarch, the valiant son of Subala, competent to wage dreadful battle, proceeded, surrounded by his brothers. Approaching in that battle Bhima of terrible prowess, the heroic Shakuni checked him like the continent resisting the ocean. Though resisted with keen shafts, Bhima, disregarding them all, proceeded against the sons of Subala. Then Shakuni, O monarch, sped a number of cloth-yard shafts equipped with wings of gold and whetted on stone, at the left side of Bhima's chest. Piercing through the armour of the high-souled son of Pandu, those fierce shafts, O monarch, equipped with feathers of Kankas and peacocks, sunk deep into his body. Deeply pierced in that battle, Bhima, O Bharata, suddenly shot at Subala's son a shaft decked with gold. The mighty Shakuni however, that scorcher of foes, O king, endued with great

with a broad-headed arrow the bow of Subala's son with the greatest ease. The valiant son of Subala then, casting aside that broken bow, quickly took up another and six and ten broad-headed arrows. With two of those straight and broadheaded arrows. O monarch, he struck Bhima himself, with one he cut off Bhima's standard, and with two, his umbrella, With the remaining four, the son of Subala pierced the four steeds of his antagonist. Filled with rage at this, the valiant Bhima, O monarch, hurled in that battle a dart made of iron, with its staff adorned with gold. That dart, restless as the tongue of a snake, hurled from Bhima's arms, speedily fell upon the car of the high-souled son of Subala. The latter then, filled with wrath, O monarch, took up that same gold-decked dart and hurled it back at Bhimasena. Piercing through the left arm of the high-souled son of Pandu, it fell down on the earth like lightning flashed down from the sky. At this, the Dhartarashtras, O monarch, set up a loud roar all around. Bhima however could not bear that leonine roar of his foes endued with great activity. The mighty son of Pandu then, quickly taking up another stringed bow, in a moment, O monarch, covered with shafts the soldiers of Subala's son in that battle, who were fighting reckless of their very lives. Having slain his four steeds, and then his driver, O king, Bhima of great prowess next cut off his antagonist's standard with a broad-headed arrow without losing a moment. Abandoning with speed that steedless car, Shakuni, that foremost of men, stood on the ground, with his bow ready drawn in his hands, his eyes red like blood in rage, and himself breathing heavily. He then, O king, struck Bhima from every side with innumerable arrows. The valiant Bhima, baffling those shafts, cut off Shakuni's bow in rage and pierced Shakuni himself, with many keen arrows. Deeply pierced by his powerful antagonist, that scorcher of foes, O king, fell down on the earth almost lifeless. Then thy son, O monarch, seeing him stupefied, bore him away from battle on his car in the very sight of Bhimasena. When that tiger among men, Shakuni was thus taken up on Duryodhana's car, the Dhartarashtra troops, turning their faces from battle, fled away on all sides inspired with fear on that occasion of great terror due to Bhimasena. Upon the defeat of Subala's son, O king, by that great bowman, Bhimasena, thy son Duryodhana, filled with great fright, retreated, borne away by his fleet steeds, from regard for his maternal uncle's life. Beholding the king himself turn away from the battle, the troops, O Bharata, fled away from the encounters in which each of them had been engaged. Seeing all the Dhartarashtra troops turn away from battle and fly in all directions, Bhima rushing impetuously, fell upon them, shooting many hundreds of shafts. Slaughtered by Bhima, the retreating Dhartarashtras, O king, approaching the spot where Karna was, once more stood for battle, surrounding him. Endued with great might and great energy, Karna then became their refuge. Finding Karna, O bull of Bharata's race, thy troops became comforted and stood cheerfully, relying upon one another, like shipwrecked mariners, O tiger of men, in their distressful plight, when at last they reach an island. They then, once more, making death itself their goal, proceeded against their foes for battle.

SECTION 78

'Dhritarashtra said, 'When our troops were broken in battle by Bhimasena, what, O Sanjaya, did Duryodhana and Subala's son say? Or, what did Karna, that foremost of victors, or the warriors of my army in that battle, or Kripa, or Kritavarma, or Drona's son Duhshasana, say? Exceedingly wonderful, I think, is the prowess of Pandu's son, since, single-handed, he fought in battle with all the warriors of my army. Did the son of Radha act towards the (hostile) troops according to his vow? That slayer of foes, Karna, O Sanjaya, is the prosperity, the armour, the fame, and the very hope of life, of the Kurus. Beholding the army broken by Kunti's son of immeasurable energy, what did Karna, the son of Adhiratha and Radha, do in that battle? What also did my sons, difficult of defeat in battle, do, or the other kings and mighty car-warriors of our army? Tell me all this, O Sanjaya, for thou art skilled in narration!"

"Sanjaya said, 'In that afternoon, O monarch, the Suta's son of great valour began to smite all the Somakas in the very sight of Bhimasena. Bhima also of great strength began to destroy the Dhartarashtra troops. Then Karna, addressing (his driver) Shalya, said unto him, "Bear me to the Pancalas." Indeed, beholding his army in course of being routed by Bhimasena of great intelligence, Karna once more addressed his driver, saying, 'Bear me to the Pancalas only.' Thus urged, Shalya, the ruler of the Madras, endued with great might, urged those white steeds that were fleet as thought, towards the Cedis, the Pancalas and the Karushas. Penetrating then into that mighty host, Shalya, that grinder of hostile troops, cheerfully conducted those steeds into every spot that Karna, that foremost of warriors, desired to go to. Beholding that car cased in tiger skins and looking like a cloud, the Pandus and the Pancalas, O monarch, became terrified. The rattle

then of that car, like unto the peal of thunder or the sound of a mountain splitting into fragments, became audible in that dreadful battle. With hundreds upon hundreds of keen arrows sped from the bow-string drawn to his ear, Karna then smote hundreds and thousands of warriors belonging to the Pandava army. While the unvanquished Karna was employed in achieving those feats, many mighty bowmen and great carwarriors among the Pandavas encompassed him on all sides. Indeed, Shikhandi, and Bhima, and Dhrishtadyumna, the son of Prishata, and Nakula, and Sahadeva, and the (five) sons of Draupadi, and Satyaki, surrounded the son of Radha, pouring showers of arrows upon him, from desire of despatching him to the other world. The heroic Satyaki, that best of men, struck Karna in that engagement with twenty keen shafts in the shoulder-joint. Shikhandi struck him with five and twenty shafts, and Dhrishtadyumna struck him with seven, and the sons of Draupadi with four and sixty, and Sahadeva with seven, and Nakula with a hundred, in that battle. The mighty Bhimasena, in that encounter, filled with rage, struck the son of Radha in the shoulder-joint with ninety straight shafts. The son of Adhiratha, then, of great might laughing in scorn, and drawing his excellent bow let off many keen shafts, afflicting his foes. The son of Radha pierced each of them in return with five arrows. Cutting off the bow of Satyaki, as also his standard, O bull of Bharata's race, Karna pierced Satyaki himself with nine shafts in the centre of the chest. Filled with wrath, he then pierced Bhimasena with thirty shafts. With a broad-headed arrow. O sire, he next cut off the standard of Sahadeva, and with three other arrows. that chastiser of foes afflicted Sahadeva's driver. Within the twinkling of an eye he then deprived the (five) sons of Draupadi of their cars, O bull of Bharata's race, which seemed exceedingly wonderful. Indeed, with his straight shafts casting those heroes to turn back from the fight, the heroic Karna began to slay the Pancalas and many mighty car-warriors among the Cedis. Thus struck in that battle. O monarch, the Cedis and the Matsyas, rushing against Karna alone, poured upon him showers of shafts. The Suta's son, however, that mighty car-warrior, began to smite them with his keen shafts. I beheld this exceedingly wonderful feat. O Bharata, viz., that the Suta's son of great prowess, alone and unsupported in that battle, fought with all those bowmen who contended with him to the utmost of their prowess, and checked all those Pandava warriors, O monarch, with his shafts. With the lightness of hand, O Bharata, of the high-souled Karna on that occasion, all the gods as also the Siddhas and the Charanas were gratified. All the great bowmen among the Dhartarashtras also, O best of men, applauded Karna, that foremost of great car-warriors, that first of all bowmen. Then Karna, O monarch, burnt the hostile army like a mighty and blazing conflagration consuming a heap of dry grass in the summer season. Thus slaughtered by Karna, the Pandava troops, struck with fear, fled in all directions, at the very sight of Karna. Loud wails arose there among the Pancalas in that great battle, while they were thus struck with the keen shafts sped from Karna's bow. Struck with fear at the noise, the vast host of the Pandavas, those enemies of Karna, regarded him as the one warrior in that battle. Then that crusher of foes, viz., the son of Radha, once more achieved an exceedingly wonderful feat, inasmuch as all the Pandavas, united together, were unable to even gaze at him. Like a swelling mass of water breaking when it comes in contact with a mountain, the Pandava army broke when it came in contact with Karna. Indeed, O king, the mighty-armed Karna in that battle, burning the vast host of the Pandavas, stood there like a blazing fire without smoke. With great activity that hero, with his shafts, cut off the arms and the heads of his brave foes. O king, and their ears decked with earrings. Swords with hilts of ivory, and standards, and darts, and steeds, and elephants, and cars of diverse kind, O king, and banners, and axles, and yokes, and wheels of many kinds, were cut off in various ways by Karna, observant of a warrior's vow. There, O Bharata, with elephants and steeds slain by Karna, the earth became impassable and miry with flesh and blood. The uneven and even spots also of the field, in consequence of slain horse and foot and broken cars and dead elephants, could no longer be distinguished. The combatants could not distinguish friends from foes in that thick darkness caused by shafts when Karna's (celestial) weapon was displayed. The mighty car-warriors of the Pandavas, O monarch, were completely shrouded with shafts, decked with gold, that were sped from Karna's bow. Those mighty car-warriors of the Pandavas, O king, in that battle, though struggling vigorously, were repeatedly broken by the son of Radha, even as a herd of deer in the forest is routed by an angry lion. Routing the foremost of Pancala carwarriors and (other) foes, Karna of great fame, in that battle, slew the Pandava warriors like a wolf slaying smaller animals. Beholding the Pandava army turn away from battle, the Dhartarashtra bowmen of great might rushed against the retreating host uttering terrible shouts. Then Duryodhana, O monarch, filled with great delight, caused diverse musical instruments to be beaten and blown in all parts of the army. The great bowmen amongst the Pancalas, those foremost of men, though broken, returned heroically to the fight, making

death their goal. The son of Radha, however, that bull among men and scorcher of foes. O monarch, in that battle, broke those returned heroes in diverse ways. There, O Bharata twenty car-warriors among the Pancalas and more than a hundred Cedi warriors were slain by Karna with his shafts. Making the terraces of cars and the backs of steeds empty, O Bharata, and slaying the combatants that fought from the necks of elephants, and routing the foot-soldiers, that scorcher of foes, the Suta's son of great bravery, became incapable of being gazed at like the mid-day sun and looked resplendent like the Destroyer himself at the end of the Yuga. Thus, O monarch, that slayer of foes, that mighty bowmen, Karna, having slain foot, horse, car-warriors, and elephants, stood there on his car. Indeed, like the Destroyer himself of great might standing after slaving all creatures, the mighty car-warrior Karna stood alone, having slain the Somakas. The prowess that we then beheld of the Pancalas seemed to be exceedingly wonderful, for, though thus struck by Karna, they refused to fly away from that hero at the head of battle. At that time, the king (Duryodhana), and Duhshasana, and Kripa, the son of Sharadvata, and Ashvatthama, and Kritavarma, and Shakuni also of great might, slaughtered the Pandava warriors in hundreds and thousands. The two sons also of Karna, O monarch, those two brothers of prowess incapable of being baffled, filled with rage, slaughtered the Pandava army in several parts of the field. The battle at that place was dreadful and cruel and the carnage that occurred was very great. Similarly the Pandava heroes, Dhrishtadyumna and Shikhandi and the (five) sons of Draupadi, filled with rage, slaughtered thy host. Even thus a great destruction took place among the Pandavas everywhere on the field, and even thus thy army also suffered great loss at the hands of the mighty Bhima."

SECTION 79

'Sanjaya said, 'Meanwhile Arjuna, O monarch, having slain the four kinds of forces (of the enemy), and having obtained a sight of the angry son of the Suta in that dreadful battle, caused a river of blood to flow there that was tawny with flesh and marrow and bones. Human heads constituted its rocks and stones. Elephants and steeds formed its banks. Full of the bones of heroic combatants, it resounded with the cries of ravens and vultures. Umbrellas were its swans or rafts. And that river ran, bearing away heroes like trees along its current. (Even) necklaces constituted its assemblage of lotuses, and head-gears formed its excellent foam. Bows and shafts constituted its fishes; and the crowns of crushed men floated on its surface. Shields and armour were its eddies, and cars were the rafts with which it teemed. And it could be easily forded by persons desirous of victory, while to those that were cowards it was unfordable. Having caused that river to flow, Vibhatsu, that slayer of hostile heroes and bull among men, addressing Vasudeva said, "Yonder, O Krishna, the standard of the Suta's son is visible. There, Bhimasena and others are fighting with that great car-warrior. There, the Pancalas, afraid of Karna, are flying away, O Janardana. Yonder, king Duryodhana, with the white umbrella over his head, along with Karna, looketh exceedingly resplendent as he is engaged in routing the Pancalas. There Kripa, and Kritavarma, and Drona's son, that mighty car-warrior, are protecting king Duryodhana, themselves protected by the Suta's son. There, O Krishna. Shalva, well conversant with holding the reins, looketh exceedingly resplendent as, seated on the terrace of Karna's car, he guideth that vehicle. Bear me to that mighty car-warrior, for even such is the wish cherished by me. Without slaying Karna in this battle I will never return Otherwise, the son of Radha, O Janardana, will, in my sight, exterminate the mighty car-warriors of the Parthas and the Srinjayas." Thus addressed, Keshava quickly proceeded on his car, towards the mighty bowman Karna, for causing a single combat to take place between Karna and Savyasaci. Indeed, the mighty-armed Hari, at the command of Pandu's son, proceeded on his car, assuring (by that very act) all the Pandava troops. The rattle then of Arjuna's vehicle rose loud in that battle, resembling, O sire, the tremendous peal of Vasu's thunder. Beholding Arjuna of white steeds and having Krishna for his driver thus advance, and seeing the standard of that high-souled one, the king of the Madras, addressing Karna, said, "There cometh that car-warrior having white steeds yoked unto his vehicle and having Krishna for his driver, slaving his foes in battle. There cometh he about whom thou wert enquiring, holding his bow Gandiva. If thou canst slay him today, great good may then be done to us. He cometh, O Karna, desirous of an encounter with thee, slaying, as he cometh, our chief warriors. Do thou proceed against that hero of Bharata's race. Avoiding all our warriors, Dhananjaya advanceth with great speed, for, as I think, an encounter with thee, judging by his form swelling with rage and energy. Blazing with wrath, Partha will not stop from desire of battle with anybody else save thee, especially when Vrikodara is being so much afflicted (by thee). Learning that king Yudhishthira the Just hath been exceedingly mangled and made carless by thee, and seeing (the plight of) Shikhandi, and Satyaki, and Dhrishtadyumna, the son of Prishata, and

the (five) sons of Draupadi, and Yudhamanyu, and Uttamauja, and the brothers. Nakula and Sahadeva, that scorcher of foes, Partha, advanceth impetuously on a single car against thee. Without doubt, he is advancing with speed against us, avoiding other combatants. Do thou, O Karna, proceed against him, for there is no other bowman (among us that can do so). I do not behold any arrangements made for his protection, either on his flanks or at his rear. He advanceth alone against thee. Look after thy success now. Thou alone art able to encounter the two Krishnas in battle. Proceed, therefore, against Dhananjaya. Thou art the equal of Bhishma, of Drona, of Drona's son, of Kripa. Do thou resist in this great battle the advancing Savyasaci. Indeed, O Karna, slay this Dhananjaya that resembles a snake frequently darting out its tongue, or a roaring bull, or a tiger in the forest. There, those kings, those mighty car-warriors of the Dhritarashtra's army, through fear of Arjuna, are quickly flying away, regardless of one another. Save thee, O Suta's son, there is no other man, O hero, that can, in battle, dispel the fears of those retreating combatants. All those Kurus, O tiger among men, obtaining thee as their refuge in this battle, stand depending on thee and desirous of thy protection. Mustering thy great prowess, O mighty-armed one, proceed against Vrishni's race, who is always gratified by the diadem-decked (Arjuna)."

"Karna said, "Thou seemest now to be in thy usual frame of mind and thou art now agreeable to me. Do not, O mightyarmed one, entertain any fear of Dhananjaya. Behold the might of my arms today, and behold my skill. Single-handed, I will today destroy the mighty host of the Pandavas, as also those two lions among men, the two Krishnas! I say this truly unto thee. I will never return from the field today without slaying two heroes. Or, slain by those two, I shall today sleep on the field of battle. Victory is uncertain in battle. Slaying or slain, I shall today achieve my purpose."

"Shalya said, "All great car-warriors, O Karna, say that this foremost of car-warriors, (Arjuna), even when alone, is invincible. When again, he is protected by Krishna, who will venture to vanquish him?"

"Karna said, "As far as I have heard, such a superior carwarrior has never been born on earth! Behold my prowess, since I will contend in battle with even that Partha who is such. This prince of Kuru's line, this foremost of car-warriors. careers in battle, borne by his steeds white in hue. Perhaps he will despatch me to Yama's abode today. Know, however, that with Karna's death, these all will be exterminated. The two arms of this prince are never covered with sweat. They never tremble. They are massive and covered with cicatrices. Firm in the use of weapons, he is possessed of great skill and endued with great lightness of hands. Indeed, there is no warrior equal to the son of Pandu. He taketh a large number of arrows and shooteth them as if they were one. Quickly fixing them on the bow-string, he propelleth them to the distance of two miles. They always fall on the foe. What warriors is there on earth that is equal to him? That Atiratha, endued with great activity, with Krishna as his ally, gratified the god Agni at Khandava. There, on that occasion, the highsouled Krishna obtained his discus, and Savyasaci, the son of Pandu, obtained his bow Gandiva. There that mighty-armed one, endued with might that knows no decay, also obtained his terrible car unto which are yoked those white steeds, as also his two great celestial and inexhaustible quivers, and many celestial weapons, from the God of Fire. In the region of Indra he obtained his conch Devadatta and slew innumerable Daityas, and all the Kalakeyas. Who is there on earth that is superior to him? Possessed of greatness of soul, he gratified Mahadeva himself in fair fight, and obtained from him the terrible and mighty weapon Pasupata that is capable of destroying the three worlds. The several Regents of the world, united together gave him their weapons of immeasurable energy, with which that lion among men quickly destroyed in battle those united Asuras, the Kalakhanjas. So also, in Virata's city, moving on a single car he vanquished all of us, and snatched from us that wealth of kine, and took from all the foremost of car-warriors (portions of) their garments. Challenging that foremost of Kshatriyas, that hero having him of Vrishni's race for his ally, that warrior who is endued with such energy and such attributes, I regard myself, O Shalya, to be the foremost of persons in all the world in point of courage. He is, again, protected by that Keshava of great energy, who is Narayana himself and who is without a rival, that high-souled Vasudeva, that ever-victorious Vishnu armed with conch, discus, and mace, whose attributes all the world united together, cannot (in narrating) exhaust in 10,000 years. Beholding the two Krishnas together on the same car, fear entereth my heart together with courage. Partha is the foremost of all bowmen, while Narayana is unrivalled in encounters with the discus. Even such are Vasudeva, and the son of Pandu. Indeed, the mountains of Himavat may move from the spot where they stand but not the two Krishnas. Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Shalya, save myself, would proceed against Phalguna and Vasudeva that are even such? The desire cherished by me today, viz.,

Vasudeva, and the son of Pandu. Indeed, the mountains of Himavat may move from the spot where they stand but not the two Krishnas. Both of them are heroes, possessed of great skill, firm in the use of weapons, and mighty car-warriors. Both of them have adamantine frames. Who else, O Shalya, save myself, would proceed against Phalguna and Vasudeva that are even such? The desire cherished by me today, viz., Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6060

will be fulfilled without delay. Soon will that wonderful and matchless and beautiful battle take place. Either I will overthrow those two in battle today, or the two Krishnas will today overthrow me." Saying these words unto Shalya, Karna, that slayer of foes, began to utter loud roars in that battle, like those of the clouds. Approaching then thy son, that foremost one among the Kurus, and saluted respectfully by him, Karna said unto that prince as also unto those two mighty-armed warriors, Kripa and the Bhoja chief Kritavarma, and the ruler of the Gandharvas with his son, and the preceptors and his own younger brothers, and all the foot-soldiers and horsemen and elephant-riders, these words, "Rush towards Acyuta and Arjuna and close up their path all around, and cause them to be tired with exertion, so that, ve lords of the earth, I may easily slay those two after ye all will have mangled them deeply." Saying, "So be it!" those foremost of heroes, desirous of slaying Arjuna, speedily proceeded against him. Those mighty car-warriors then, obeying the behest of Karna, began to strike Dhananjaya with innumerable arrows in that battle. Like the great ocean containing a vast quantity of water receiving all rivers with their tributaries Arjuna received all those warriors in battle. His foes could not notice when he fixed his excellent arrows on the bow-string and when he let them off. All that could be seen was that men and steeds and elephants, pierced with the arrows sped by Dhananjaya, continually fell down, deprived of life. Like men with diseased eves that are unable to gaze at the sun, the Kaurayas on that occasion could not gaze at Java who seemed to be possessed of the energy of the all-destroying Sun that rises at the end of the Yuga, having arrows for his rays, and Gandiva for his beautiful circular disc. Smiling the while. Partha with his own showers of arrows cut off the excellent arrows sped at him by those mighty car-warriors. In return, he struck them with innumerable arrows, drawing his bow Gandiva to a complete circle. As the sun of fierce rays between the months of Jyaishtha and Ashadha easily drieth up the waters (of the earth), even so Arjuna, baffling the arrows of his foes, consumed thy troops, O king of kings! Then Kripa, and the chief of the Bhojas, and thy son himself shooting showers of shafts, rushed towards him. Drona's son also, that mighty car-warrior, rushed towards him, shooting his shafts. Indeed, all of them rained their arrows on him, like the clouds pouring torrents of rain on a mountain. The son of Pandu, however, with great activity and speed, cut off with his own shafts those excellent arrows sped at him with great care in that dreadful battle by those accomplished warriors desirous of slaving him, and pierced the chest of each of his adversaries with three shafts. Having arrows for his fierce rays, the Arjuna sun, with gandiva drawn to its fullest stretch constituting his corona, looked resplendent, as he scorched his foes, like the Sun himself between the months of Jyeshtha and Ashadha, within his bright corona. Then Drona's son pierced Dhananjaya with ten foremost of shafts, and Keshava with three. and the four steeds of Dhananjaya with four, and showered many shafts on the Ape on Arjuna's banner. For all that, Dhananjaya cut off the full drawn bow in his adversary's hand with three shafts, the head of his driver with a razorfaced arrow, and his four steeds with his four other shafts and his standard with three other arrows and felled him from his car. The son of Drona then, filled with wrath, took up another costly bow, bright as the body of Takshaka, and decked with gems and diamonds and gold, and resembling a mighty snake caught from the foot of a mountain. Stringing that bow as he stood on the earth, and bringing out one after another shafts and weapons, Drona's son, that warrior who excelled in many accomplishments, began to afflict those two unvanguished and foremost of men and pierce them from a near point with many shafts. Then those mighty car-warriors. Kripa and Bhoja and thy son, standing at the van of battle, fell upon and shrouded that bull among the Pandavas, shooting showers of shafts, like clouds shrouding the dispeller of darkness. Possessed of prowess equal to that of the thousand-armed (Kartavirya), Partha then showered his shafts on Kripa's bow with arrow fixed on it, his steeds, his standard, and his driver, like the wielder of the thunder in days of yore showering his shafts on (the asura) Vali. His weapons destroyed by Partha's shafts, and his standard also having been crushed in that great battle, Kripa was afflicted with as many thousands of arrows by Arjuna as Ganga's son Bhishma before them (on the day of his fall) by the same diademdecked warrior. The valiant Partha then, with his shafts, cut off the standard and the bow of thy roaring son. Destroying next the handsome steeds of Kritavarma, he cut off the latter's standard as well. He then began to destroy with great speed the elephants of the hostile force, as also its cars with their steeds and drivers and bows and standards. Thereupon that vast host of thine broke into a hundred parts like an embankment washed off by the waters. Then Keshava, quickly urging Arjuna's car, placed all his afflicted foes on his right side. Then other warriors, desirous of an encounter, with their well-equipped cars bearing lofty standards, followed Dhananjaya who was proceeding with great speed like Indra proceeding for the slaughter of Vritra. Then those

that of a battle with the son of Pandu. O ruler of the Madras.

mighty car-warriors, Shikhandi and Satyaki and the twins, proceeding in the direction of Dhananjaya, checked those foes and, piercing them with keen arrows, uttered terrible roars. Then the Kuru heroes and the Srinjayas, encountering one another with rage, slew one another with straight shafts of great energy, like the Asuras and the celestials in days of yore in great battle. Elephant-warriors and horsemen and carwarriors.--all chastisers of foes.--inspired with desire of victory or impatient of proceeding to heaven, fell fast on the field. Uttering loud shouts, they pierced one another vigorously with well-shot arrows. In consequence of those high-souled warriors of great courage shooting their arrows at one another in that dreadful battle and by that means causing a darkness there, the points of the compass, cardinal and subsidiary became enveloped in gloom and the very effulgence of the sun became totally shrouded."

SECTION 80

"Sanjaya said, 'Then, O king, Dhananjaya, desirous of rescuing Kunti's son Bhima who, assailed by many, foremost of warriors of the Kuru army, seemed to sink (under that attack), avoided, O Bharata, the troops of the Suta's son and began, with his shafts, to despatch those hostile heroes (that were opposed to Bhima) to the regions of death. Successive showers of Arjuna's shafts were seen overspread on the sky, while others were seen to slay thy army. Filling the welkin with his shafts that resembled dense flights of feathery creatures, Dhananjaya, O monarch, at that time, became the very Destroyer unto the Kurus. With his broad-headed arrows, and those equipped with heads flat and sharp as razors, and cloth-yard shafts of bright polish, Partha mangled the bodies of his foes and cut off their heads. The field of battle became strewn with falling warriors, some with bodies cut and mangled, some divested of armour and some deprived of heads. Like the great Vaitarani (separating the regions of life from those of the dead), the field of battle, O king, became uneven and impassable and unsightly and terrible, in consequence of steeds and cars and elephants, which struck with Dhananjaya's shafts, were mangled and crushed and cut off in diverse ways. The earth was also covered with broken shafts and wheels and axles, and with cars that were steedless or that had their steeds and others that were driverless or that had their drivers. Then four hundred well-trained and ever-furious elephants, excited with wrath, and ridden by warriors cased in mail of golden hue and adorned with ornaments of gold, and urged by fierce guides with pressure of heels and toes, fell down, struck by the diadem-decked Ariuna with his shafts like loosened summits peopled with living creatures, of gigantic mountains. Indeed, the earth became covered with (other) huge elephants struck down by Dhananjaya with his arrows. Like the sun piercing through masses of clouds, Arjuna's car passed through dense bodies of elephants with juicy secretions flowing down their bodies and looking like masses of clouds. Phalguna caused his track to be heaped up with slain elephants and steeds, and with cars broken in diverse ways, and with lifeless heroes deprived of weapons and engines and of armour, as also with arms of diverse kinds loosened from hands that held them. The twang of Gandiva became tremendously loud, like the peal of thunder in the welkin. The (Dhartarashtra) army then, smitten with the shafts of Dhananjaya, broke, like a large vessel on the bosom of the ocean violently lashed by the tempest. Diverse kinds of fatal shafts, sped from Gandiva, and resembling burning brands and meteors and thunderbolts, burnt thy army. That mighty host, thus afflicted with Dhananjaya's shafts, looked beautiful like a blazing forest of bamboos on a mountain in the night. Crushed and burnt and thrown into confusion, and mangled and massacred by the diadem-decked Arjuna with his arrows, that host of thine then fled away on all sides. Indeed, the Kauravas, burnt by Savyasaci, dispersed on all sides, like animals in the great forest frightened at a forest conflagration. The Kuru host then (that had assailed Bhimasena) abandoning that mightyarmed hero, turned their faces from battle, filled with anxiety. After the Kurus had been routed, the unvanguished Vibhatsu, approaching Bhimasena, stayed there for a moment. Having met Bhima and held a consultation with him, Phalguna informed his brother that the arrows had been extracted from Yudhishthira's body and that the latter was perfectly well.

"With Bhimasena's leave, Dhananjaya then proceeded (once more against his foes), causing the earth and the welkin, O Bharata, to resound with the rattle of his car. He was then surrounded by ten heroic and foremost of warriors, viz., thy sons, all of whom were Duhshasana's juniors in age. Afflicting Arjuna with their shafts like hunters afflicting an elephant with burning brands, those heroes, with outstretched bow, seemed to dance, O Bharata, (on their cars). The slayer of Madhu then, guiding his, car placed all of them to his right. Indeed, he expected that Arjuna would very soon send all of them to Yama's presence. Beholding Arjuna's car proceeding in a different direction, those heroes rushed towards him. Soon, however, Partha, with a number of cloth-yard shafts and cressent-shaped arrows, cut off their standards and steeds and bows and arrows, causing them to fall down on the earth. Then with some broad-headed arrows he cut off and felled their heads decked with lips bit and eyes blood-red in rage. Those faces looked beautiful like an assemblage of lotuses. Having slain those ten Kauravas cased in golden mail, with ten broad-headed shafts endued with great, impetuosity and equipped with wings of gold that slayer of foes, Arjuna continued to proceed."

SECTION 81 "Sanjaya said, 'Meanwhile ninety Kaurava car-warriors

rushed for battle against the ape-bannered Arjuna who was advancing, borne by his steeds of exceeding fleetness. Those tigers among men, having sworn a terrible oath about the other world, encompassed that tiger among men, Arjuna. Krishna, however, (without minding those warriors), urged the white steeds of Arjuna, endued with great speed and adorned with ornaments of gold and covered with networks of pearls, towards Karna's car. Those ninety Samsaptaka cars pursued Dhananjaya, that slayer of foes, pouring upon him showers of shafts, as he proceeded towards Karna's car. Then Ariuna, with his keen shafts, cut off those ninety assailants endued with great activity, along with their drivers and bows and standards. Slain by the diadem-decked Arjuna with diverse kinds of shafts, they fell down like Siddhas falling down, with their cars, from heaven upon the exhaustion of their merits. After this, many Kauravas, with cars and elephants and steeds, fearlessly advanced against that foremost one of Kuru's race, that chief of the Bharatas, Phalguna. That large force of thy sons, teeming with struggling men and steeds, and swelling with foremost of elephants, then encompassed Dhananjaya, checking his further progress. The mighty Kaurava bowmen shrouded that descendant of Kuru's race with darts and swords and lances and spears and maces and scimitars and arrows. Like the Sun destroying the darkness with his rays, the son of Pandu destroyed with his own shafts that shower of weapons overspread in the welkin. Then a force of Mlecchas riding thirteen hundred ever-infuriated elephants, at the command of thy son, assailed Partha in the flank. With barbed arrows and Nalikas and cloth-yard shafts and lances and spears and darts and Kampanas and short arrows, they afflicted Partha on his car. That matchless shower of weapons, some of which were hurled by the elephants with their tusks, Phalguna cut off with his broad-headed shafts and crescent-shaped arrows of great keenness. With excellent arrows of diverse kinds, he struck all those elephants and their standards and banners and riders, like Indra striking mountains with thunderbolts. Afflicted with gold-winged shafts, those huge elephants decked with necklaces of gold fell down deprived of life, like mountains ablaze with volcanic fires. Amid that roaring and shouting and wailing army of men and elephants and steeds, the twang of Gandiva, O monarch, rose high. Elephants, O king, struck (with shafts), fled away on all sides. Steeds also, their riders slain wandered in all directions. Cars, O monarch, looking like the changeful forms of vapour in the sky, deprived of riders and steeds, were seen in thousands. Horsemen, O monarch, wandering hither and thither, were seen to fall down deprived of life by the shafts of Partha. At that time the might of Arjuna's arms was seen. (So great was that might) that alone, in that battle, he vanquished horsemen and elephants and car-warriors (that had been assailing him from every side). Then Bhimasena, beholding the diadem-decked Phalguna encompassed, O bull of Bharata's race, by a large (Kaurava) host consisting of three kinds of forces, abandoned the small unslaughtered remnant of the Kaurava car-warriors with whom he had been engaged, and rushed impetuously, O king, to the spot where Dhananjaya's car was. Meanwhile the Kaurava force that still remained after heavy slaughter. exceedingly weakened, fled away, Bhima (as already said) beholding Arjuna, proceeded towards his brother. The unfatigued Bhima, armed with a mace, destroyed, in that battle, the portion that still remained after the greater part had been slaughtered by Arjuna, of the Kaurava host possessed of great might. Fierce as the death-night, subsisting upon men and elephants and steeds as its food, and capable of crushing walls and mansions and gates of cities, that exceedingly terrible mace of Bhima incessantly descended on men and elephants and steeds around him. That mace, O sire, slew numberless steeds and riders. With that mace the son of Pandu crushed men and steeds cased in steel armour. Struck therewith, they fell down with great noise. Biting the earth with their teeth, and bathed in blood, these, with the crowns of their heads and bows and lower limbs crushed, laid themselves down on the field, supplying all carnivorous creatures with food. Satiated with blood and flesh and marrow, and eating bones as well, that mace (of Bhimasena) became, like the death-night, difficult of being gazed at. Having slain 10,000 horses and numerous foot-soldiers. Bhima ran hither and thither in rage armed with his mace Then, O Bharata, thy troops, beholding Bhima mace in hand, thought that Yama himself, armed with his fatal bludgeon, was in their midst. The son of Pandu then, excited with rage, and resembling an infuriated elephant, penetrated into the elephant division (of the Kauravas), like a Makara entering

the ocean. Having, with his formidable mace, penetrated into that elephant division, the enraged Bhima, within a very short time, despatched it to Yama's abode. We then beheld those infuriated elephants with spiked plates on their bodies falling on every side, with their riders and standards, like winged mountains. Having destroyed that elephant division, the mighty Bhimasena, once more riding on his car, followed Arjuna at his rear. That great host, thus slaughtered, filled with cheerlessness and about to fly away, stood almost inactive, O monarch, assailed on all sides with weapons. Beholding that host looking humble and standing inactive and almost motionless, Arjuna covered it with life-scorching shafts. Men and steeds and elephants, pierced in that battle with showers of shafts by the wielder of Gandiva, looked beautiful like Kadamva flowers with their filaments. Thus struck with Arjuna's shafts that quickly slew men and steeds and cars and elephants, loud wails, O king, arose from the Kuru army. With cries of "Oh" and "Alas," and exceedingly frightened, and huddling close to one another, thy army began to turn round with great speed. The battle, however, continued between the Kurus and the Pandavas of great might. There was not a single car-warrior or horseman or elephant-warrior or steed or elephant that was unwounded. Their coats of mail pierced with shafts and themselves bathed in blood, the troops looked blazing like a forest of flowering Asokas. Beholding Savyasaci putting forth his valour on that occasion, the Kauravas became hopeless of Karna's life. Regarding the touch of Arjuna's shafts to be unbearable, the Kaurayas, vanquished by the wielder of Gandiya, fled from the field. Deserting Karna in that battle as they were being thus struck with Arjuna's shafts, they fled away in fear on all sides, loudly calling upon the Suta's son (to rescue them). Partha, however, pursued them, shooting hundreds of shafts and gladdening the Pandava warriors headed by Bhimasena. Thy sons then, O monarch, proceeded towards the car of Karna, Sinking, as they seemed to be, in a fathomless ocean, Karna then became an island unto them. The Kauravas, O monarch, like snakes without poison, took Karna's shelter, moved by the fear of the wielder of Gandiva. Indeed, even as creatures, O sire, endued with actions, from fear of death, take the shelter of virtue, thy sons, O ruler of men, from fear of the high-souled son of Pandu, took shelter with the mighty bowman Karna. Then, Karna, uninspired with fear, addressed those distressed warriors afflicted with arrows and bathed in blood, saying, 'Do not fear! Come to me!" Beholding thy army vigorously broken by Partha, Karna, stretching his bow, stood desirous of slaughtering the foe. Seeing that the Kurus had left the field, Karna, that foremost of all wielders of weapons, reflecting a little, set his heart upon the slaughter of Partha and began to draw deep breaths. Bending his formidable bow, Adhiratha's son Vrisha once more rushed against the Pancalas, in the very sight of Savyasaci. Soon, however, many lords of the earth, with eyes red as blood, poured their arrowy downpours on him like clouds pouring rain upon a mountain. Then thousands of arrows, O foremost of living creatures, shot by Karna, O sire, deprived many Pancalas of their lives. Loud sounds of wailing were uttered by the Pancalas, O thou of great intelligence, while they were being thus smitten by the Suta's son, that rescuer of friends, for the sake of his friends."

SECTION 82

'Sanjaya said, 'After the Kurus, O king, had been put to flight by the mighty car-warrior Arjuna of white steeds, the Suta's son Karna began to destroy the sons of the Pancalas with his mighty shafts, like the tempest destroying congregated masses of clouds. Felling Janameiava's driver with broad-faced shafts called Anjalikas, he next slew the steeds of that Pancala warrior. With a number of broadheaded arrows he then pierced both Satanika and Sutasoma and then cut off the bows of both those heroes. Next he pierced Dhrishtadyumna with six arrows, and then, without the loss of a moment, he slew in that encounter the steeds of that prince. Having slain next the steeds of Satvaki, the Suta's son then slew Visoka, the son of the ruler of the Kaikayas. Upon the slaughter of the Kaikaya prince, the commander of the Kaikaya division, Ugrakarman, rushed with speed and striking Prasena, the son of Karna, with many shafts of fierce impetuosity caused him to tremble. Then Karna, with three crescent-shaped arrows, cut off the arms and the head of his son's assailant, whereupon the latter, deprived of life, fell down upon the ground from his car. like a Sala tree with its branches lopped off with an axe. Then Prasena, with many keen arrows of straight course, covered the steedless grandson of Sini, and seemed to dance upon his car. Soon, however, the son of Karna, struck by the grandson of Sini, fell down. Upon the slaughter of his son, Karna, with heart filled with rage, addressed that bull among the Sinis from desire of slaving him. saying, "Thou art slain, O grandson of Sini!' and sped at him an arrow capable of slaying all foes. Then Shikhandi cut off that arrow with three shafts of his, and struck Karna himself with three other shafts. The fierce son of the Suta then, cutting off with a couple of razor-faced arrows the bow and the standard of Shikhandi, struck and pierced Shikhandi

himself with six shafts, and then cut off the head of Dhrishtadyumna's son. The high-souled son of Adhiratha then pierced Sutasoma with a very keen shaft. During the progress of that fierce battle, and after Dhrishtadyumna's son had been slain, Krishna, O lion among kings, addressed Partha, saying, "The Pancalas are being exterminated. Go, O Partha, and slay Karna." Thus addressed the mighty-armed Ariuna. that foremost of men, smiled and then proceeded on his car towards the car of Adhiratha's son desirous, on that occasion of terror, of rescuing the Pancalas slaughtered by Karna, that leader of car-warriors. Stretching his Gandiva of loud twang and fiercely striking his palms with her bowstring, he suddenly created a darkness by means of his arrows and destroyed large numbers of men and steeds and cars and standards. The echoes (of that twang) travelled through the welkin. The birds, (no longer finding room in their own element), took shelter in the caverns of mountains. With his full-drawn bow, Arjuna looked resplendent. Indeed, as the diadem-decked Partha, at that terrible moment, fell upon the foe, Bhimasena, that foremost of heroes, proceeded on his car behind that son of Pandu, protecting his rear. Those two princes then, on their cars, proceeded with great speed towards Karna, encountering their foes along the way. During that interval, the Suta's son fought fiercely, grinding the Somakas. He slew a large number of car-warriors and steeds and elephants, and covered the ten points of the compass with his shafts. Then Uttamauja and Janamejaya. and the enraged Yudhamanyu and Shikhandi, uniting with Prishata's son (Dhrishtadyumna) and uttering loud roars. pierced Karna with many shafts. Those five foremost of Pancala car-warriors rushed against Karna otherwise called Vaikartana, but they could not shake him off his car like the objects of the senses failing to shake off the person of purified soul from abstinence. Quickly cutting off their bows, standards, steeds, drivers and banners, with his shafts, Karna struck each of them with five arrows and then uttered a loud roar like a lion, People then became exceedingly cheerless, thinking that the very earth, with her mountains and trees, might split at the twang of Karna's bow while that hero, with shafts in hand touching the bow-string, was employed in shooting at his assailants and slaying his foes. Shooting his shafts with that large and extended bow of his that resembled the bow of Sakra himself, the son of Adhiratha looked resplendent like the sun, with his multitude of blazing rays, within his corona. The Suta's son then pierced Shikhandi with a dozen keen shafts, and Uttamauja with half a dozen, and Yudhamanyu with three, and then each of the other two, viz., Somaka (Janamejaya) and Prishata's son (Dhrishtadyumna) with three shafts. Vanquished in dreadful battle by the Suta's son, O sire, those five mighty car-warriors then stood inactive, gladdening their foes, even as the objects of the senses are vanquished by a person of purified soul. The five sons of Draupadi then, with other well-equipped cars, rescued those maternal uncles of theirs that were sinking in the Karna ocean, like persons rescuing from the depths of the ocean shipwrecked merchants in the sea by means of other vessels. Then that bull among the Sinis, cutting off with his own keen shafts the innumerable arrows sped by Karna, and piercing Karna himself with many keen arrows made entirely of iron, pierced thy eldest son with eight shafts. Then Kripa, and the Bhoja chief (Kritavarma), and thy son, and Karna himself, assailed Satvaki in return with keen shafts. That foremost one, however, of Yadu's race fought with those four warriors like the chief of the Daityas fighting with the Regents of the (four) quarters. With his twanging bow stretched to its fullest limits, and from which shafts flowed incessantly, Satyaki became exceedingly irresistible like the meridian Sun in the autumnal sky. Those scorchers of foes then, viz., the mighty carwarriors among the Pancalas, once more riding on their cars and clad in mail and united together, protected that foremost one among the Sinis, like the Maruts protecting Sakra while engaged in afflicting his foes in battle. The battle fraught with the slaughter of men and steeds and elephants that then ensued between thy foes and the warriors of thy army, became so fierce that it resembled the encounter in days of old between the gods and the Asuras. Car-warriors and elephants and steeds and foot-soldiers, covered with showers of diverse weapons, began to move from one point to another. Struck by one another, they reeled or uttered wails of woe in affliction or fell down deprived of life. When such was the state of affairs, thy son Duhshasana, the younger brother of the king, fearlessly advanced against Bhima, shooting showers of shafts. Vrikodara also rushed impetuously against him, like a lion springing towards a large Ruru deer. The encounter then that took place between those two heroes incensed with each other and who engaged in battle's sport making life itself the stake. became exceedingly fierce, resembled that between Samvara and Sakra in days of old. They struck each other deeply with shafts possessed of great energy and capable of piercing each other's body, like two mighty elephants excited with lust and with juicy secretions incessantly trickling down their bodies, fighting with each other in the vicinity of a she-elephant in her season. Vrikodara, with great speed, cut off, with a couple of razor-headed arrows, the bow and the standard of thy son.

With another winged arrow he pierced his antagonist's forehead and then (with a fourth) cut off from his trunk the head of the latter's driver. Prince Duhshasana, taking up another bow, pierced Vrikodara with a dozen shafts. Himself holding the reins of his steeds, he once more poured over Bhima a shower of straight arrows. Then Duhshasana sped a shaft bright as the rays of the sun, decked with gold, diamonds, and other precious gems, capable of piercing the body of his assailant, and irresistible as the stroke of Indra's thunder. His body pierced therewith, Vrikodara fell, with languid limbs and like one deprived of life and with outstretched arms, upon his own excellent car. Recovering his senses, however, he began to roar like a lion.'''

SECTION 83

'Sanjaya said, 'Fighting fiercely, prince Duhshasana achieved the most difficult feats in that encounter. With a single shaft he cut off Bhima's bow, and then with six shafts he pierced his foe's driver. Having achieved those feats, the prince, endued with great activity, pierced Bhima himself with nine shafts. Indeed the high-souled warrior, without losing a moment, then pierced Bhimasena with many shafts of great energy. Filled with rage at this, Bhimasena, endued with great activity, sped at thy son a fierce dart. Beholding that terrible dart impetuously coursing towards him like a blazing brand, thy high-souled son cut it off with ten shafts shot from his bow drawn to its fullest stretch. Seeing that difficult feat achieved by him, all the warriors, filled with joy, applauded him highly. Thy son then once more pierced Bhima deeply with another shaft. Blazing with wrath at sight of Duhshasana, Bhima then addressed him, saying, "Pierced I have been, O hero, quickly and deeply, by thee. Bear now, however, once more, the stroke of my mace." Having said this, the enraged Bhima took up that terrible mace of his for Duhshasana's slaughter. Once more addressing him, he said. 'O thou of wicked soul, I shall today drink thy blood on the field of battle." Thus addressed, thy son sped at Bhima with great force a fierce dart resembling Death itself. Bhima also, his form filled with wrath, whirled his terrible mace and hurled it at his antagonist. That mace, precipitately breaking Duhshasana's dart, struck thy son on his head. Indeed, perspiring like an elephant with juicy secretions trickling down his body, Bhima, in that dreadful battle, hurled his mace at the prince. With that weapon, Bhimasena forcibly threw Duhshasana down from his car at a distance measured by the length of ten bows. Struck with the impetuous mace, Duhshasana, thrown down on the ground, began to tremble. All his steeds also. O king, were slain, and his car too was reduced to atoms by that falling weapon. As regards Duhshasana himself, his armour and ornaments and attire and garlands were all displaced, and he began to writhe, afflicted with agony. Endued with great activity, Bhimasena then recollected, in the midst of that terrible battle and standing as he did amid many foremost warriors of the Kuru army, all the acts of hostility (done towards the Pandavas) by thy sons. The mighty-armed Bhima of inconceivable feats, O king, beholding Duhshasana (in that plight), and recollecting the seizure of Draupadi's tresses and her disrobing while she was ill,--indeed, the innocent Bhima, reflecting also upon the diverse other wrongs inflicted on that princess while her husbands sat with faces turned away from the scene, blazed up in wrath like fire fed with libations of clarified butter. Addressing Karna and Suyodhana and Kripa and Drona's son and Kritavarma, he said, "Today I shall slay the wretched Duhshasana. Let all the warriors protect him (if they can)." Having said this, Bhima of exceeding strength and great activity suddenly rushed, from desire of slaying Duhshasana. Like a lion of fierce impetuosity rushing towards a mighty elephant, Vrikodara, that foremost of heroes, rushed towards Duhshasana in that battle and attacked him in the very sight of Suyodhana and Karna. Jumping down from his car, he alighted on the ground, and fixed his eyes steadfastly on his fallen foe. Drawing then his whetted sword of keen edge, and trembling with rage, he placed his foot upon the throat of Duhshasana, and ripping open the breast of his enemy stretched on the ground, quaffed his warm life-blood. Then throwing him down and cutting off, O king, with that sword the head of thy son, Bhima of great intelligence, desirous of accomplishing his vow, again quaffed his enemy's blood little by little, as if for enjoying its taste. Then looking at him with wrathful eyes, he said these words, "I regard the taste of this blood of my enemy to be superior to that of my mother's milk. or honey, or clarified butter, or good wine that is prepared from honey, or excellent water, or milk, or curds, or skimmed milk, or all other kinds of drinks there are on earth that are sweet as ambrosia or nectar." Once more, Bhima of fierce deeds, his heart filled with wrath, beholding Duhshasana dead, laughed softly and said, "What more can I do to thee? Death has rescued thee from my hands." They, O king, that saw Bhimasena, while he filled with joy at having quaffed the blood of his foe, was uttering those words and stalking on the field of battle, fell down in fear. They that did not fall down at the sight, saw their weapons drop from their hands. Many, from fear, cried out feebly and looked at Bhima with half-shut

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6062 eves. Indeed, all those that stood around Bhima and beheld him drink the blood of Duhshasana, fled away, overwhelmed with fear, and saying unto one another, This one is no human being!" When Bhima had assumed that form, people, beholding him quaff his enemy's blood, fled away with Citrasena, saying unto one another, 'This Bhima must be a rakshasa!" Then the (Pancala) prince Yudhamanyu, at the head of his troops, fearlessly pursued the retreating Citrasena and pierced him with seven keen shafts, quickly sped one after another. At this, like a trampled snake of great energy repeatedly darting out its tongue and desirous of vomiting its poison, Citrasena turned back and pierced the Pancala prince with three shafts and his driver with six. The brave Yudhamanyu then struck off his enemy's head with a shaft equipped with goodly wings and an exceedingly keen point and sped with great care from his bow drawn to its fullest stretch. Upon the fall of his brother Citrasena, Karna, filled with wrath and displaying his prowess, put the Pandava host to flight, at which Nakula rushed against that warrior of immeasurable energy. Bhima, having slain there (at the very sight of Karna) the vindictive Duhshasana, took up a little quantity of his blood, and, endued with stentorian lungs, he said these words in the hearing of all those foremost of heroes of the world, "O wretch amongst men, here I drink thy lifeblood from thy throat. Filled with joy, abuse us once more, saying 'beast, beast' (as thou didst before)." And he continued, 'They that danced at us then, saying, 'beast, beast,' even we will dance at them now, repeating their own words. Our sleep at the palace at Pramanakoti, the administration of deadly poison to our food, the bites of black cobras, the setting fire to the house of lac, the robbing of our kingdom by gambling, our exile in the woods, the cruel seizure of Draupadi's beautiful tresses, the strokes of shafts and weapons in battle, our miseries at home, the other kinds of sufferings we endured at Virata's abode, all these woes borne by us through the counsels of Shakuni and Duryodhana and Radha's son, proceeded from thee as their cause. Through the wickedness of Dhritarashtra and his son, we have endured all these woes. Happiness has never been ours." Having said these words, O king, the victorious Vrikodara, once more spoke these words unto Keshava and Ariuna. Indeed, bathed in blood, with blood flowing from his wounds, with face exceedingly red. filled with great wrath, Bhimasena endued with great activity, said these words, "Ye heroes, that which I had vowed in respect of Duhshasana in battle, I have accomplished today. I will soon accomplish my other vow by slaying that second beast, viz., Duryodhana, in this sacrifice of battle. Striking the head of that wicked-souled one with my foot in the presence of the Kauravas, I shall obtain peace." Having said these words, Bhima, filled with great joy, drenched with blood, uttered loud shouts, even as the mighty and highsouled Indra of a 1,000 eyes had roared after slaying (the Asura) Vritra."

SECTION 84

"Sanjaya said, 'After the slaughter of Duhshasana, O king, ten of thy sons, heroes that never retreated from battle, all of whom were great car-warriors, endued with mighty energy, and filled with the poison of wrath, shrouded Bhima with their shafts. Nishangin, and Kavachin, and Pasin and Dundadhara and Dhanurgraha, and Alolupa, and Saha, and Shanda, and Vatavega and Suvarchasas, these ten, afflicted at the slaughter of their brother, united together and checked the mighty-armed Bhimasena with their shafts. Resisted on all sides with their shafts by those great car-warriors, Bhima, with eyes red as fire with fury, looked resplendent like the Destroyer himself in rage. Partha, however, with ten broadheaded shafts of great impetuosity, equipped with golden wings, despatched to Yama's abode those ten Bharata princes decked with golden bracelets. Upon the fall of those ten heroes, thy army fled away in the very sight of the Suta's son, overwhelmed with the fear of the Pandavas. Then, O king, great fear entered the heart of Karna at sight of Bhima's prowess which resembled that of the Destroyer himself unto living creatures. Then Shalya, that ornament of assemblies, understanding the state of Karna's mind from a survey of his features, addressed that chastiser of foes in words suited to the hour, "Do not be grieved, O son of Radha! This deed does not become thee. Afflicted with the fear of Bhimasena, these kings are all flying away. Exceedingly pained by the calamity that has befallen his brother Duhshasana in consequence of his blood having been quaffed by the high-souled Bhima, Duryodhana is stupefied! Kripa and others, and those of the king's brothers that are still alive, with afflicted hearts, their rage quelled by sorrow, are tending Duryodhana, sitting around him. Those heroes, the Pandavas of sure aim, headed by Dhananjaya, are advancing against thee for battle. For these reasons, O tiger among men, mustering all thy prowess and keeping the duties of a Kshatriya before thy eyes, proceed against Dhananjaya. The entire burthen (of this battle) has been placed upon thee by the son of Dhritarashtra. O thou of mighty arms, bear that burthen to the best of thy power and might. In victory there will be great fame. In defeat, heaven is certain. There, O son of Radha, thy son, Vrishasena, filled

with wrath at sight of the stupefaction that has overwhelmed thee, is rushing towards the Pandavas." Hearing these words of Shalya of immeasurable energy, Karna, reflecting, concluded unalterably that fighting had become unavoidable. Then Vrishasena, filled with wrath, and riding upon his own car, rushed towards that son of Pandu, viz., Vrikodara, who, armed with his mace, resembled the Destroyer himself with his fatal rod and was employed in slaughtering thy troops. That foremost of heroes. Nakula, filled with wrath, rushed at that enemy of theirs, Karna's son, striking him with arrows, like the victorious Maghavat with joyous heart rushing against (the Asura) Jambha. Then the brave Nakula, with a razorheaded shaft, cut off his enemy's standard decked with gems. With a broad-headed arrow, he next cut off the bow also of Karna's son, with a golden belt attached to it. Possessed of mighty weapons, Karna's son then, desirous of showing his regard for Duhshasana, quickly took up another bow, and pierced Nakula, the son of Pandu with many mighty celestial weapons. The high-souled Nakula, then, filled with rage, pierced his antagonist with shafts that resembled large blazing brands. At this Karna's son also, accomplished in weapons, showered celestial weapon upon Nakula. From rage engendered by the strokes of his enemy's weapon, as also from his own resplendence and the energy of his weapons, the son of Karna blazed up like a fire with libations of clarified butter. Indeed, O king, Karna's son then slew with his excellent weapons the beautiful steeds of the delicate Nakula, that were of the Vanayu breed, white in hue, and decked with trappings of gold. Alighting then from his steedless vehicle, and taking up a bright shield decked with golden moons, and armed also with a sword that was blue as the sky, Nakula, frequently jumping up, careered there like a bird. Performing diverse beautiful evolutions in the air, the son of Pandu cut off many foremost of men and steeds and elephants. Cut off with that sword, they fell down on the earth like animals cut off in a horse-sacrifice by the person appointed to that duty, 2,000 well-trained heroes, delighting in battle, hailing from diverse realms, well-paid, of sure aim, and their limbs smeared with excellent sandal-paste, were quickly cut off by the singlehanded Nakula inspired with desire of victory. Then Karna's son, suddenly advancing with great speed against the rushing Nakula in that battle pierced him from every side with many keen arrows from desire of slaying him. Thus struck with shafts (by Vrishasena), Nakula struck his brave antagonist in return. Pierced by the son of Pandu, Vrishasena became filled with wrath. Protected, however, in that dreadful battle, by his brother Bhima, the high-souled Nakula achieved such terrible feats on that occasion Filled with rage the son of Karna then pierced with eighteen shafts the heroic Nakula who seemed to sport in that battle, while employed, unaided, in destroying the foremost of men and steeds and elephants. Deeply pierced by Vrishasena in that battle, O king, Pandu's son Nakula, that foremost of men, endued with great activity, became filled with rage and rushed in that encounter against the son of Karna from desire of slaving him. Then Vrishasena poured showers of keen shafts upon Nakula of great energy as the latter precipitately advanced against him in that battle like a hawk with outstretched wings from desire of meat. Baffling, however, his antagonist's showers of shafts, Nakula careered in diverse beautiful motions. Then Karna's son, O king, in that dreadful battle, cut off, with his mighty shafts, the shield, decked with a 1,000 stars, of Nakula, while he was careering with great activity in those beautiful motions. Without losing a moment, that resister of foes, (Vrishasena), with half a dozen sharp razor-headed shafts, then cut off that naked sword of Nakula, polished and keen-edged, made of steel, capable of bearing a great strain and of destroying the bodies of all foes, and terrible and fierce as the poison of the snake, while he was whirling it rapidly. After this, Vrishasena deeply pierced his antagonist in the centre of his chest with some well-tempered and keen shafts. Having achieved those feats in battle that were applauded by all noble persons and that could not be achieved by other men, the high-souled Nakula of great activity, afflicted with those shafts, proceeded to the car, O king, of Bhimasena. The steedless son of Madri, thus afflicted by Karna's son, sprang upon Bhima's car like a lion springing upon a mountain summit, in the sight of Dhananjaya. The high-souled and heroic Vrishasena then, filled with wrath, poured his arrowy showers upon those two mighty car-warriors for piercing those two sons of Pandu. After the destruction of that car belonging to the son of Pandu (Nakula), and after his sword also had been speedily cut off with (Vrishasena's) shafts; many other foremost of Kuru heroes, uniting together, approached the Pandava brothers, and began to strike them with showers of shafts. Then those two sons of Pandu, Bhima and Arjuna, filled with wrath, and resembling two fires fed with libations of clarified butter, poured terrible showers of arrows upon Vrishasena and the other assembled warriors around him. The son of the Wind-god then, addressing Phalguna, said, "Behold, Nakula here is being afflicted. The son of Karna is resisting us. Proceed, therefore, against Karna's son." Hearing these words, the diadem-decked (Arjuna) approached the car of his brother Vrikodara. Beholding that hero arrived near, Nakula

addressed him, saying, "Do thou speedily slay this one." Thus addressed in that battle by his brother, Nakula, standing before him, the diadem-decked Arjuna, that formidable hero, precipitately caused his ape-bannered vehicle, guided by Keshava himself, to be driven towards Vrishasena."

SECTION 85

"Sanjaya said, 'Learning that Nakula had been deprived of his car, afflicted with arrows and mangled with the weapons of Karna's son, and that he had his shafts, bow, and sword cut off, these eleven formidable resisters of all foes, the five heroic sons of Drupada, the grandson of Sini forming the sixth, and the five sons of Draupadi quickly proceeded on their loudsounding cars drawn by bounding steeds, with banners waving in the air, and guided by accomplished drivers. Those well-armed warriors began to destroy thy elephants and cars and men and steeds with shafts that resembled formidable snakes. Then Hridika's son and Kripa and Drona's son and Duryodhana and Shakuni's son and Vrika and Kratha and Devavridha, those foremost of Kaurava car-warriors, speedily proceeded against them, armed with their bows and mounted upon their cars of rattle deep as the roar of elephants or the clouds. These Kaurava warriors, assailing those foremost of men and first of car-warriors, those eleven heroes (of the Pandava army), O king, with the mightiest of shafts, checked their progress. At this, the Kulindas, riding upon their elephants of impetuous speed that looked like mountain summits and that were of the hue of newly-risen clouds. advanced against those Kaurava heroes. Well-equipped, and covered with gold, those infuriated elephants, born in Himalayan regions and ridden by accomplished warriors longing for battle, looked resplendent like clouds in the welkin, charged with lightning. The prince of the Kulindas then vigorously assailed Kripa and his driver and steeds, with ten shafts made wholly of iron. Struck (in return) with the shafts of Sharadvata's son, the prince fell down with his elephant on the ground. The younger brother of that prince then, assailing Kripa's car with a number of lances made wholly of iron and all bright as the rays of the sun, uttered loud roars. The ruler of the Gandharvas, however, cut off the head of that warrior while still uttering those roars. Upon the fall of those Kulindas, those mighty car-warriors of thy army, filled with joy, blew their sea-born conchs, and, armed with bows, rushed against their enemies. The battle then that once more took place between the Kurus on the one side and the Pandavas and the Srinjayas on the other, with arrows and scimitars and darts and swords and maces and battle-axes, became fierce and awful and exceedingly destructive of men and steeds and elephants. Car-warriors and steeds and elephants and foot-soldiers, striking one another, fell down on the ground, making the field of battle look like the welkin when congregated masses of clouds charged with lightning and producing incessant peals of thunder are assailed by fierce winds from all sides. Then the chief of the Bhojas struck the huge elephants, the car-warriors, the innumerable foot-soldiers, and the horse under Satanika. Struck with Kritavarma's shafts, these soon fell down on the ground. About this time, struck with Ashvatthama's shafts, three huge elephants equipped with all kinds of weapons, ridden by accomplished warriors, and adorned with lofty standards, fell down lifeless on the ground like gigantic cliffs riven by thunder. Then the third brother of the Kulinda chief assailed thy son Duryodhana with some excellent shafts in the centre of the chest. Thy son, however, pierced him as also his elephant with many whetted shafts. That prince of elephants then, with the prince on his back, fell down, with streams of blood issuing from every part of his body, like a mountain of red chalk in the season of rains, with red streams running down its breast, tumbling down when riven by the thunder of Sachi's lord. The Kulinda prince, however, having saved himself in time, rode another elephant. Urged by the prince, that animal assailed Kratha with his driver and steeds and car. Pierced, however, with Kratha's shafts, that elephant, with its rider, fell down like a thunder-riven hill. The ruler of the Krathas, that invincible car-warrior, however, struck with shafts by the prince born on the mountains from the back of another elephant, fell down with his steeds, driver, bow, and standard, like a mighty tree uprooted by the tempest. Then Vrika deeply pierced with a dozen shafts that prince having his abode on the Himavat as he stood on his elephant. The huge beast quickly crushed with his four legs (the Kaurava warrior) Vrika with his steeds and car. That prince of elephants then, with its rider, deeply pierced by the son of Vabhru, advanced impetuously against the latter. Vabhru's son, however, that prince of the Magadhas, afflicted with arrows by Sahadeva's son, fell down. The prince of the Kulindas then, with that elephant of his which was capable of slaying the foremost of warriors with its tusks and body rushed impetuously towards Shakuni for slaying him. The mountaineer succeeded in afflicting Shakuni greatly. Soon, however, the chief of the Gandharas cut off his head. About this time huge elephants and steeds and car-warriors and large bands of foot, struck by Satanika, fell down on the earth, paralysed and crushed like snakes beaten by the tempest

caused by Garuda's wings. Then a Kulinda warrior (on the Kaurava side), smiling the while, pierced Satanika, the son of Nakula, with many whetted arrows. Nakula's son, however, with a razor-headed arrow, cut off from his antagonist's trunk his head resembling a lotus. Then Karna's son pierced Satanika with three arrows, made wholly of iron and Arjuna also with as many. And he pierced Bhima with three arrows and Nakula with seven and Janardana with a dozen. Beholding that feat of Vrishasena, that achiever of superhuman feats, the Kauravas became filled with joy and applauded him greatly. They, however, that were conversant with Dhananjaya's prowess, regarded Vrishasena as a libation already poured on the fire. The diadem-decked Arjuna then, that slayer of hostile heroes, seeing Madri's son Nakula, that foremost of men, deprived of his steeds in the midst of all, and beholding Janardana mangled with arrows, rushed in that battle against Vrishasena who was then staying in front of the Suta's son (Karna). Like Namuci rushing against Indra, Karna's son, that great car-warrior, also rushed, in that battle, against that fierce and foremost of men, Arjuna, that warrior possessing thousands of arrows, as the latter advanced towards him. Unsupported by any one, the highsouled son of Karna, quickly piercing Partha with a shaft in that battle, uttered a loud shout, like Namuci in days of old after having pierced Indra. Once more Vrishasena pierced Partha in the left arm-pit with many formidable shafts. Piercing Krishna next with nine arrows, he struck Partha again with ten shafts. The white-steeded Arjuna, having before been pierced by Vrishasena with those formidable arrows, became slightly enraged and set his heart on the slaughter of Karna's son. The high-souled and diadem-decked Arjuna then, his brow furrowed from wrath with three lines, quickly sped from the van of battle a number of shafts for the destruction of Vrishasena in that encounter. With eves red in wrath, that hero capable of slaying Yama himself if the latter fought with him, then laughed terribly and said unto Karna and all the other Kaurava heroes headed by Duryodhana and Drona's son, these words, "Today, O Karna, in thy very sight in this battle, I will despatch the fierce Vrishasena unto Yama's abode with my keen arrows! People say that all of you, united together, slew my son, endued with great activity, in my absence, and while he was alone and unsupported on his car. I, however, will slay thy son in the very sight of you all. Let all the Kaurava car-warriors protect him. I will slay the fierce Vrishasena. After that, I will slay thee, O fool, even I, Arjuna, in the midst of battle! Today I will, in battle, slay thee that art the root of this quarrel and that hast become so proud in consequence of Duryodhana's patronage. Putting forth my strength. I will certainly slav thee in this battle, and Bhimasena will slay this Duryodhana, this wretch among men, through whose evil policy this quarrel born of dice hath arisen." Having said these words, Arjuna rubbed the string of his bow and took aim at Vrishasena in that battle, and sped, O king, a number of shafts for the slaughter of Karna's son. The diadem-decked Ariuna then, fearlessly and with great force, pierced Vrishasena with ten shafts in all his vital limbs. With four fierce razor-headed arrows he cut off Vrishasena's bow and two arms and head. Struck with Partha's shafts, the son of Karna, deprived of arms and head, fell down on the earth from his car, like a gigantic shala adorned with flowers falling down from a mountain summit. Beholding his son, thus struck with arrows, fall down from his vehicle, the Suta's son Karna, endued with great activity and scorched with grief on account of the death of his son, quickly proceeded on his car, inspired with wrath, against the car of the diadem-decked Partha.

"Indeed, beholding his son slain in his sight by the whitesteeded Arjuna in battle, the high-souled Karna, filled with great wrath, rushed against Krishna and Arjuna."

SECTION 86

"Sanjaya said, 'Beholding the gigantic and roaring Karna, incapable of being resisted by the very gods, advancing like the surging sea, that bull amongst men, viz., he of Dasharha's race, addressed Arjuna, saying, "That car-warrior having white steeds and owning Shalya for his driver cometh hither with whom thou art to contend in battle. Therefore, O Dhananjaya, summon all thy coolness. Behold then, O son of Pandu, the well-equipped car of Karna. White steeds are yoked unto it and Radha's son himself is the warrior that stands upon it. Teeming with banners and decked with rows of bells, it looks like a celestial car borne along the welkin by steeds white in hue. Behold also the standard of the highsouled Karna, bearing the device of the elephant's rope, and looking like the bow of Indra himself that divides the firmament by a clear line. Behold Karna as he advanceth from desire of doing what is agreeable to Dhritarashtra's son, shooting showers of shafts like the clouds pouring torrents of rain There the royal chief of the Madras stationed on the fore-part of the car, guideth the steeds of Radha's son of immeasurable energy. Hear the peal of their drums and the fierce blare of their conchs. Hear, O son of Pandu, the diverse leonine roars coming from every side. Hear the terrible twang, silencing all other loud sounds, of the bow (Vijaya) stretched

by Karna of immeasurable energy. There the mighty carwarriors among the Pancalas, with their followers, are breaking like a herd of deer in the great forest at the sight of an angry lion. It behoveth thee, O son of Kunti, to slay the Suta's son with every care. No other person save thee can venture to bear the shafts of Karna. It is well known to me that thou art competent to vanquish in battle the three worlds with all their mobile and immobile creatures including the very gods and the Gandharvas. What need be said about battling with that puissant one, when people are incapable of even gazing at him, viz., the fierce and terrible Isana, that great god, the three-eyed Sarva, otherwise called Kapardin? Thou, however, hadst, by battle, gratified that god of gods himself, that Siva who is the source of bliss unto all creatures, that deity called Sthanu. The other deities also have all given thee boons. Through the grace, O Partha, of that god of gods, that deity armed with a trident, slay Karna, O mighty-armed one, like Indra slaying the Asura Namuci. Let prosperity be ever with thee, O Partha, and do thou obtain victory in battle."

"Ariuna said, "My victory, O Krishna, is, certain, There is no doubt in this, since thou, O slaver of Madhu, that art the master of all the worlds, art pleased with me. Urge the steeds, O Hrishikesha, and my car, O great car-warrior! Today Phalguna will not return from battle without slaying Karna. Behold Karna slain today and cut in pieces with my shafts. Or, O Govinda, thou wilt today behold me slain with (Karna's) arrows. That terrible battle, capable of stupefying the three words, is at hand. As long as the earth will last, people will speak of it." Saying these words unto Krishna who is never tired with exertion, Partha quickly proceeded on his car against Karna like an elephant against a rival elephant. Once more Partha of great energy said unto Krishna, that chastiser of foes, these words, "Urge the steeds, O Hrishikesha, for time passeth." Thus addressed by the high-souled son of Pandu, Keshava wished him victory and urged steeds as fleet as thought. Then that car of Pandu's son, possessed of great speed, soon reached the front of Karna's car.

SECTION 87

"Sanjaya said, 'Beholding Vrishasena slain, Karna, filled with grief and rage, shed tears from his eyes for the death of his son. Endued with great energy, with eyes red as copper from rage, Karna proceeded in the face of his foe, having summoned Dhananjaya to battle. Then those two cars, both possessed of solar effulgence and covered with tiger-skins, when they came together, looked like two suns close to each other. Both having white steeds and both crushers of foes, those two great bowmen, those two warriors possessed of solar effulgence, looked resplendent like the sun and the moon in the firmament. Beholding those two warriors that resembled Indra and Virochana's son (Vali) carefully preparing for battle for the conquest of the three worlds, all creatures were filled with wonder. Seeing those two warriors rushing towards each other with the clatter of car-wheels the twang of bows, the sound of palms, the whizz of arrows, and leonine shouts, and seeing also their standards, viz., that of Karna bearing the elephant's rope and that of Partha bearing the ape, approach each other, all the lords of the earth became filled with wonder. Seeing those two car-warriors engaged with each other, O Bharata, all the kings uttered leonine shouts and cheered them repeatedly with applause. Beholding that single combat between Partha and Karna, thousands of combatants there slapped their armpits and waved their garments on the air. The Kauravas beat their musical instruments and blew their numerous conchs for gladdening Karna. Similarly, all the Pandavas, for gladdening Dhananjaya, caused every point of the compass to resound with the blasts of their trumpets and conchs. With those leonine shouts and slaps on armpits and other loud cries and roars of brave warriors, tremendous became the noise there on the occasion of that encounter between Karna and Arjuna. People beheld those two tigers among men, those two foremost of car-warriors, stationed on their cars, each armed with his formidable bow, each equipped with arrows and darts, and each owning a lofty standard. Both were clad in mail, both had scimitars tied to their belts, both had white steeds, and both were adorned with excellent conchs. One had Krishna for driver on his car, and the other had Shalya. Both of them were great car-warriors and both looked alike. Both possessed of leonine necks and long arms, the eyes of both were red, and both were adorned with garlands of gold. Both were armed with bows that seemed to flash like lightning, and both were adorned with wealth of weapons. Both had yaktails for being fanned therewith, and both were decked with white umbrellas held over them. Both had excellent quivers and both looked exceedingly handsome. The limbs of both were smeared with red sandal-paste and both looked like infuriated bulls. Both were broad-necked like the lion both were broad-chested, and both endued with great strength. Challenging each other, O king, each desired to slay the other. And they rushed against each other like two mighty bulls in a cow-pen. They were like a couple of infuriated elephants or of angry mountains or of infant snakes of virulent poison or of

Vritra, they looked like the sun and the moon in splendour. Filled with wrath, they resembled two mighty planets risen for the destruction of the world at the end of the Yuga. Both of them born of celestial fathers, and both resembling gods in beauty, they were of godlike energy. Indeed, they looked like the sun and the moon come of their own accord on the field of battle. Both of them endued with great might, both filled with pride in battle, they were armed with diverse weapons. Beholding those two tigers among men, those two heroes endued with the impetuosity of tigers, thy troops, O monarch, were filled with great joy. Seeing those two tigers amongst men, viz., Karna and Dhananjaya, engaged in battle, a doubt entered the hearts of all as to which of them would be victorious. Both armed with superior weapons, and both well-practised in battle, both made the welkin resound with the slaps on their armpits. Both possessed of great celebrity in consequence of prowess and might, they resembled the Asura Samvara and the chief of the celestials in respect of their skill in battle. Both equal to Kartavirya or Dasaratha's son in battle, both resembled Vishnu himself in energy or Bhava himself in fight. Both had white steeds, O king, and both were borne on foremost of cars. Both of them, again, had foremost of drivers in that great battle. Beholding, O monarch, those two great car-warriors looking resplendent on their cars, the bands of Siddhas and Charanas that came there became filled with wonder. The Dhartarashtras then, O bull of Bharata's race. with their troops, encompassed the high-souled Karna, that ornament of battle, without losing any time. Similarly the Pandavas headed by Dhrishtadyumna, filled with joy, encompassed that high-souled Partha who was unrivalled in battle. Karna became the stake, O monarch, of thy army in that battle, while Partha became the stake of the Pandavas. The soldiers of both sides were as members of that assembly and became the spectators of that game. Indeed, as regards the parties engaged in that game of battle, either victory or defeat was certain. Those two then, Karna and Arjuna, for victory or the reverse, began the match between ourselves and the Pandavas both standing on the field of battle. Skilled in fight, the two heroes, O monarch, in that encounter, became highly enraged with each other and wished to slav each other. Desiring to take each other's life, like Indra and Vritra, O lord, they faced each other like two mighty comets of terrible form. Then in the sky, differences and disputes, accompanied with revilings, arose among the creatures there, O bull of Bharata's race, on the subject of Karna and Arjuna. All the inhabitants of the world, O sire, were heard to differ amongst themselves. The gods, the Danavas, the Gandharvas, the Pishacas, the Snakes, the Rakshasas, adopted opposite sides in that encounter between Karna and Arjuna. The welkin, O monarch, with all the stars, became anxious on Karna's account, while the wide earth became so on Partha's account, like the mother for her son. The rivers, the seas, the mountains, O best of men, the trees, the deciduous plants and herbs. took the side of the diadem-decked Arjuna. The Asuras, Yatudhanas, the Guhyakas, O scorcher of foes, and ravens and other rangers of the sky, sided with Karna. All the gems and precious jewels, the four Vedas with the histories as the fifth, the Upavedas, the Upanishads, with all their mysteries, and the compilations, and Vasuki, and Citrasena, and Takshaka, and Upatakshaka, and all the mountains, and all the offspring of Kadru with their children, all the great snakes endued with poison, and the Nagas, took the side of Arjuna. Airavata and his children, the offspring of Surabhi, the offspring of Vaisali, and the Bhogins sided with Arjuna. The smaller snakes all sided with Karna. Wolves and wild stags and all kinds of auspicious animals and birds were, O king, for victory to Partha. The Vasus, the Maruts, the Sadhyas, the Rudras, the Vishvedevas and the Ashvinis, and Agni and Indra and Soma and Pavana, and the ten points of the compass, became the partisans of Dhananjaya, while all the Adityas sided with Karna. The vaishyas, the shudras, the Sutas, and those castes that were of a mixed origin, all, O king, adopted the side of Radha's son. The celestials, however, with the pitris, and with all that were numbered with them as also with their followers. and Yama and Vaishravana and Varuna were on the side of Arjuna. The brahmanas, the kshatriyas, the sacrifices, and those gifts called dakshinas, were for Arjuna. The pretas, and pishacas, many carnivorous animals and birds, the rakshasas with all the monsters of the sea, the dogs, and the jackals were for Karna. The diverse tribes of celestial and regenerate and royal rishis were for the son of Pandu. The gandharvas headed by Tumvuru, O king, were on the side of Arjuna. With the offspring of Pradha and Mauni, the several classes of gandharvas and apsaras, and many wise sages, having for their vehicles wolves and stags and elephants and steeds and cars and foot, and clouds and the wind, came there for witnessing the encounter between Karna and Arjuna. The gods, the danavas, the gandharvas, the nagas, the vakshas, the birds, the great rishis versed in the Vedas, the pitris that subsist upon the gifts called svadha, and asceticism and the sciences, and the (celestial) herbs with diverse virtues, came, O monarch, and took up their stations in the welkin, making a great noise. Brahman, with the regenerate rishis and the

Lords of creatures, and Bhava himself on his car, came to that part of the welkin. Beholding those two high-souled ones, Karna and Dhananjaya, about to encounter each other, Shakra himself said, "Let Arjuna vanquish Karna." Surva, however, said, "Let Karna vanquish Arjuna. Indeed, let my son Karna, slaying Arjuna, gain the victory in this battle. Let my son, slaying Karna, win victory." Even thus did Surya and Vasava, those two foremost of personages, who were there and had adopted opposite sides, dispute with each other. Beholding those two high-souled ones, Karna and Dhananjaya, about to engage themselves in battle, the gods and the asuras adopted opposite sides. The three worlds with the celestial rishis and all the gods and all other creatures, trembled at the sight. The gods were on the side of Partha, while the asuras were on that of Karna. Thus all creatures were interested in that encounter, siding with this or that leader of car-warriors, the Kuru or the Pandava hero. Beholding the Self-born Lord of Creation (viz., Brahman), the gods urged him, saying, "Let, O god, the success of these two lions among men be equal. Let not the vast universe be destroyed in consequence of this encounter between Karna and Arjuna. O Selfborn one, say but the word, let the success of these two be equal." Hearing these words, Maghavat, bowing down unto the Grandsire, represented this unto that god of gods, that foremost one of all intelligent beings, saying, 'Formerly it was said by thy holy self that the two Krishnas are always sure to win victory. Let it be (now) as thou then saidest. Be gratified with me, O holy one!" At this, Brahman and Isana replied unto the chief of the celestials, saving, 'The victory of the high-souled Vijaya is certain, of that Savyasaci who gratified the eater of sacrificial libations in the forest of Khandava and who, coming to heaven, rendered assistance to thee, O Sakra! Karna is on the side of the Danavas. It is proper, therefore, that he should meet with defeat. By this. without doubt, the purposes of the gods will be achieved. One's own business, O chief of the celestials, should always be important. The high-souled Phalguna, again, is devoted to truth and to morality. He must always be victorious, without doubt. He by whom the high-souled and holy god having the bull on his standard was gratified, why should not he, O thou of a hundred eyes, be victorious, -- he, that is, who hath for the driver of his car that Lord of the universe. Vishnu himself? Possessed of great energy of mind and great strength, Partha is a hero, accomplished in arms and endued with ascetic merit. Possessed also of great energy of body, he beareth the entire science of weapons. Indeed, Partha hath every accomplishment. He ought to be victorious, since that would accomplish the purposes of the gods. In consequence of his greatness, Partha transgresses destiny itself, whether favourable or unfavourable, and when he does so, a great destruction of creatures takes place. When the two Krishnas are excited with wrath, they show regard for nothing. These two bulls among beings are the Creators of all real and unreal things. These two are Nara and Naravana, the two ancient and best of Rishis. There is none to rule over them. They are rulers over all, perfectly fearless, they are scorchers of all foes. In heaven or among human beings, there is none equal to either of them. The three worlds with the celestial Rishis and the Charanas are behind these two. All the gods and all creatures walk behind them. The entire universe exists in consequence of the power of these two. Let Karna, that bull among men, obtain these foremost of regions of bliss here. Let him obtain identity with the Vasus or the Maruts. Let him, with Drona and Bhishma, be worshipped in heaven, for Vikartana's son is brave and is a hero. Let the victory, however, belong to the two Krishnas." After those two foremost ones among the gods (Brahman and Isana), said so, the deity of a 1,000 eyes, worshipping those words of Brahman and Isana and saluting all creatures himself said, Ye have heard what has been said by the two gods for the benefit of the universe. It will be even so and not otherwise. Stay ye then, with cheerful hearts." Hearing these words of Indra, all creatures, O sire, became filled with wonder and applauded, O king, that deity. The celestials then showered diverse kinds of fragrant flowers and blew their trumpets. Indeed, the gods, the Danavas and the Gandharvas all waited there for witnessing that matchless single combat between those two lions among men. The two cars, O king, upon which Karna and Arjuna were stationed, had white steeds yoked unto them both. And both had excellent standards, and both produced a loud rattle. Many foremost of heroes, approaching the brave Vasudeva and Arjuna as also Shalva and Karna, began each to blow his conch. The battle then commenced (between the two warriors), overwhelming all timid persons with fear. Fiercely they challenged each other like Sakra and Samvara. The standards of the two heroes, perfectly bright, looked exceedingly beautiful on their cars, like the planets Rahu and Ketu risen in the firmament at the time of the universal dissolution. The elephant's rope on Karna's banner, looking like a snake of virulent poison and made of jewels and gems and exceedingly strong and resembling the bow of Indra, looked resplendent (as it waved in the air). That foremost of apes, again, belonging to Partha,

with jaws wide open and terrible, and difficult of being gazed

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6064 at, like the sun himself, inspired fear by his formidable teeth. The impetuous Ape on the standard of the wielder of Gandiya becoming desirous of battle, rushed from his station and fell upon Karna's standard. Endued with great impetuosity, the Ape, darting forward, struck the elephant's rope with his nails and teeth, like Garuda falling upon a snake. Decked with rows of little bells, hard as iron, and resembling the fatal noose (in the hands of Yama or Varuna), the elephant's rope, filled with wrath, closed with the Ape. Thus in that fierce single combat between those two heroes, which was the result of what had been settled at the time of the match at dice, their standards first battled with each other. Meanwhile the steeds of the one neighed at the steeds of the other. The lotus-eyed Keshava pierced Shalya with his keen glances. The latter also cast similar glances at the former. Vasudeva, however, vanquished Shalya with those glances of his, while Dhananjaya, the son of Kunti, vanquished Karna with his glances. Then the Suta's son, smilingly addressing Shalya, said, "If Partha by any means slays me in battle today, tell me truly, O friend, what thou wilt do after that." Shalya answered, saying, "If thou art slain, I myself will slay both Krishna and Dhananjaya." Once more the ruler of the Madras said, "If, O Karna, the white steeded Arjuna slays thee in battle today, I myself, on a single car, will slay both Madhava and Phalguna."

"Sanjaya continued, 'Arjuna also asked Govinda a similar question. Krishna, however, smiling, said unto Partha these words of grave import, "The Sun himself may fall down from his place, the Earth herself may split into a 1,000 fragments: fire itself may become cold. Still Karna will not be able to slay thee, O Dhananjaya! If, however, any such occurrence takes place, know then that the destruction of the universe will be at hand. As regards myself, I will, using my bare arms, slay both Karna and Shalya in battle." Hearing these words of Krishna, the ape-bannered Arjuna, smiling, replied unto Krishna who was never fatigued with exertion, saying, 'Shalya and Karna, united together, are not a match for myself alone, O Janardana! Thou shalt today, O Krishna, behold Karna with his standard and banners with Shalya and his car and steeds, with his umbrella and armour and darts and shafts and bow, cut in pieces with my shafts in battle. Thou shalt today behold him with his car and steeds and darts and armour and weapons, reduced to dust like a tree in the forest crushed by a tusker. Today the widowhood of the wives of Radha's son is at hand. Verily, they must have in their (last night's) dreams seen signs of approaching evil, O Mahadeva! Verily, thou shalt today see the wives of Karna become widows. I cannot restrain my wrath at what was done before now by this fool of little foresight when he beheld Krishna dragged to the assembly and when laughing at us he abused us repeatedly in vile words. Today, O Govinda, thou shalt behold Karna crushed by me like a tree with its load of flowers crushed by an infuriated elephant. Today, O slayer of Madhu, thou shalt, after Karna's fall, hear those sweet words, 'By good luck. O thou of Vrishni's race, victory hath been thine!' Thou shalt today comfort the mother of Abhimanyu with a lighter heart for having paid thy debt to the foe. Today thou shalt, filled with joy, comfort thy paternal aunt Kunti. Today thou shalt, O Madhava, comfort Krishna of tearful face and king Yudhishthira the Just with words sweet as nectar.

SECTION 88

'Sanjaya said, 'Meanwhile the welkin, filled with gods and Nagas and Asuras and Siddhas and Yakshas and with large bands of Gandharvas and Rakshasas, and Asuras and regenerate Rishis and royal sages and birds of excellent feathers, assumed a wonderful aspect. All human beings assembled there beheld those beings of wonderful aspect staying in the sky, and the sky itself resounded with the voice of musical instruments and song and adulatory hymns and laughter and dance, and diverse other kinds of charming sounds. Then both the Kaurava and the Pandava warriors, filled with joy, and causing the earth and the ten points of the compass to resound with the voice of musical instruments, the blare of conchs, and leonine roars and the din of battle, began to slaughter their foes. Teeming with men and steeds and elephants and cars and weapons, unbearable to combatants in consequence of the falling of maces and swords and darts and rapiers, abounding in heroes, and crowded with lifeless bodies the field of battle, crimsoned with gore, looked exceedingly resplendent. Indeed, the battle between the Kurus and the Pandavas then resembled that in days of yore between the gods and the Asuras. After that fierce and awful battle had commenced between Dhananjaya and Adhiratha's son, each of those two heroes, clad in excellent mail, shrouded the ten points of the compass and the host opposed to him with keen and straight arrows. A darkness having been caused there with the arrows shot on that occasion, neither thy warriors nor the enemy could any longer see anything. From fear all the warriors there sought the protection of either Karna or Arjuna like rays of light spread out in the welkin converging towards either the sun or the moon. The two heroes then, each baffling the other's weapons with his own, like the east and the west winds encountering each other, looked exceedingly

the darkness caused by the clouds and covering the welkin. Each having encouraged his troops, saving, "Do not fly Each having encouraged his troops, saying, away!" the enemy and thy warriors stood their ground, encircling those two mighty car-warriors like the gods and the asuras standing around Vasava and Samvara. The two armies then greeted those two best of men with the sounds of drums and other instruments and with leonine roars, at which those two bulls among men looked beautiful like the sun and the moon greeted by roaring clouds gathered around. Each armed with a formidable bow drawn to a complete circle and looking like a (solar or lunar) corona, those two heroes of great splendour, shooting, in that battle thousands of arrows that constituted their rays, resembled two unbearable suns risen at the end of the yuga for burning the entire universe with its mobile and immobile creatures. Both invincible, both capable of exterminating foes, each desirous of slaying the other; and each displaying his skill upon the other, those two warriors, Karna and the son of Pandu, closed fearlessly with each other in that dreadful battle, like Indra and the asura Jambha. Invoking the mightiest of weapons then, those two formidable bowmen began, with their terrible shafts, to slav innumerable men and steeds and elephants as also to strike each other, O king! Afflicted once more by those two foremost of men, the troops of both the Kurus and the Pandavas, consisting of elephants and foot-soldiers and horsemen and car-warriors, fled away on all sides like other animals in the forest when assailed by the lion. Then Duryodhana, and the chief of the Bhoias, and Subala's son, and Kripa, and the son of Sharadvata's daughter, these five great car-warriors, assailed Dhananjaya and Keshava with shafts capable of producing great pain. Dhananjaya, however, with his shafts, cut off at the same time the bows, the quivers, the steeds, the elephants, and the cars with their drivers, of those warriors. and mangling every one of them with excellent shafts, pierced the Suta's son with a dozen arrows. Then a hundred cars, a hundred elephants, and a number of Saka and Tukhara and Yavana horsemen, accompanied by some of the foremost combatants among the Kambojas, quickly rushed against Arjuna from desire of slaying him. Speedily cutting off with the shafts and razor-headed arrows in his hands the excellent weapons of his foes, as also their heads, and steeds, and elephants, and cars, Dhananjaya felled his contending enemies on the field. Then in the welkin blasts of celestial trumpets were blown by the excellent gods. These were mingled with the praises of Arjuna. Blown by gentle breezes, excellent floral showers, fragrant and auspicious, fell (upon Arjuna's head). Beholding that incident, which was witnessed by gods and men, all creatures. O king, were filled with wonder.' Only thy son and the Suta's son who were both of the same opinion, felt neither pain nor wonder. Then Drona's son, catching hold of Duryodhana's hand, and adopting a soothing tone, addressed thy son, saying, "Be gratified, O Duryodhana! Make peace with the Pandavas. There is no need for guarrel. Fie on war! The preceptor, conversant with the mightiest of weapons and like unto Brahma itself, hath been slain. Other bulls among men, headed by Bhishma, have also been slain. As regards myself, I am unslayable, as also my maternal uncle. Rule the kingdom for ever, (sharing it) with the sons of Pandu. Dissuaded by me, Dhananjaya will abstain. Janardana also doth not desire hostilities. Yudhishthira is always engaged in the good of all creatures. Vrikodara is obedient to him. So also are the twins. Peace being made between thee and the Parthas, all creatures will be benefited, through, as it would seem, thy desire. Let the kings that are still alive go back to their homes. Let the troops abstain from hostilities. If thou dost not listen to my words, O king, struck by foes in battle, thou wilt have to burn with grief. Thou hast beheld, as well as the universe, what has been achieved by the single-handed Arjuna decked with diadem and garlands. The slayer of Vala himself could not achieve its like, nor the Destroyer, nor Prachetas, nor the illustrious king of the Yakshas. Dhananjaya, as regards his merits, is even much greater than that. He will never transgress whatever I say unto him. He will always follow thee. Be thou gratified, O king, for the benefit of the universe. Thou always honourest me greatly. I, too, bear a great friendship for thee. It is for this that I say so unto thee. I shall dissuade Karna also, provided thou art inclined to peace. Discerning persons say that there are four kinds of friends, viz., those that are naturally so, those that are made so by conciliation, those that become so through wealth, and lastly those brought under subjection by the exercise of power. All these elements are owned by thee with regard to the sons of Pandu. The Pandavas, O hero, are naturally thy friends. Obtain them again as friends for certain by conciliation. If upon thyself being gratified, they agree to become friends, do thou, O king of kings, act in that way. These beneficial words having been said unto him by his friends, Durvodhana reflected for some time. Drawing deep breaths, he then, with a cheerless heart, said, "It is as thou, O friend, hast said. Listen, however, to the words that I would say unto thee. The wicked-hearted Vrikodara, having slain Duhshasana like a tiger, spoke words that still dwell in my heart. Thou also heardest the same. How then can there be

asura) Vritra

elephant rushing against another.

The Somakas then loudly shouted to Partha, saying, "Be quick, O Arjuna, go and pierce Karna. Cut off his head without delay, and (with it) the desire of Dhritarashtra's son for kingdom." Similarly many warriors of ours that were there, said unto Karna, "Proceed, proceed, O Karna, and slay Arjuna with keen shafts. Let the sons of Pritha once more go to the woods forever."

Then Karna first pierced Partha in that encounter, with ten mighty shafts. Arjuna pierced him in return with ten keenpointed shafts, shot with great vigour, in the centre of the chest. Indeed, the suta's son and Ariuna then mangled each other with many shafts equipped with goodly wings. Desirous of obtaining advantage of each other's lapses in that dreadful encounter, with cheerful hearts they rushed against each other fiercely.

Rubbing his two arms and the string also of gandiva, that fierce bowman. Arjuna, then sped showers of cloth-yard shafts, and nalikas and arrows equipped with heads like boar's ears and razors, and anjalikas, and crescent-shaped arrows. Those arrows of Partha, O king, spread over the welkin, penetrated into Karna's car like flights of birds, with heads bent down, penetrating in the evening into a tree for roosting there in the night. All those arrows, however, O king, that Arjuna, that victor over all foes, with furrowed brow and angry glances, sped at Karna, all those successive showers of shafts shot by the son of Pandu, were cut off by the suta's son with his own arrows.

The son of Indra then sped at Karna a fiery weapon capable of slaying all foes. Covering the earth and the welkin and the ten points of the compass and the very course of the sun with its effulgence, it caused his own body also to blaze up with light. The robes of all the warriors took fire, at which they fled away. Loud sounds also arose there, like what is heard when a forest of bamboos in a wilderness is on fire. Beholding that fiery weapon acting on all sides, the suta's son Karna of great valour shot in that encounter the varunastra for

peace? Arjuna again will not be able to bear Karna in battle, like a tempest whose force is weakened when encountering the mighty mountains of Meru. Nor will the sons of Pritha have the least confidence in me, thinking of the many acts of forceful hostility (done by me towards them). Nor, O preceptor's son of unfading glory, doth it behove thee to say unto Karna now 'Abstain from battle!' Phalguna is exceedingly tired today. Karna will soon slay him". Having with humility said these words repeatedly unto the preceptor's son, thy son commanded his own troops, saying, "Armed with arrows, rush against and slay these foes. Why stand ye inactive?""

SECTION 89

Saniava said, "Then when the blare of conchs and the peal of drums became very loud, those two foremost of men, both owning white steeds, the suta's son Vikartana and Arjuna, encountered each other in consequence, O king, of thy son's evil policy. Those two heroes endued with great impetuosity, Dhananjaya and Adhiratha's son, closed with each other like two infuriated Himalavan elephants, both of full-grown tusks, fighting with each other for the sake of a she-elephant in her season. Like a mass of clouds encountering another mass, or a mountain encountering a mountain, those two warriors, both pouring showers of arrows, encountered each other, their bows loudly twanging the while, and the wheels of their cars producing a deafening clatter, and their bow-strings and palms emitting loud sounds. Like two mountains, both endued with tall cliffs and abounding in trees and creepers and herbs and both teeming with the diverse other denizens that are natural to them, moving towards each other for an encounter, those two mighty warriors encountered each other, each striking the other with mighty weapons.

The combat between the two heroes became furious like that between the chief of the celestials and Virocana's son in days of yore. Incapable of being endured by others and marked by a river whose distasteful water consisted of blood, the limbs of those two heroes, as also their drivers and animals, became exceedingly mangled. Like two large lakes, both teeming with lotuses of diverse kinds and fish and tortoises. and echoing with the voices of diverse kinds of fowl, and softly stirred by the wind, approaching each other, those two cars graced with standards approached each other. Both endued with prowess equal to that of the great Indra, both resembling the great Indra himself, those two mighty carwarriors struck each other with shafts that resembled the great Indra's thunder, like the great Indra himself and (the

Both the armies consisting of cars and elephants and steeds and foot-soldiers, all equipped with beautiful armour and ornaments and robes and weapons, and those also that were in the welkin, were inspired with fear upon beholding that encounter of wonderful aspect between Arjuna and Karna. Others among the spectators, filled with joy and uttering leonine shouts, raised their arms, waving their fingers or the pieces of cloth they held, when Arjuna rushed against the son of Adhiratha, from desire of slaughter, like one infuriated

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quenching it. That conflagration then, in consequence of Karna's weapon, became quenched.

A large mass of clouds quickly caused all the points of the compass to be enveloped with darkness. Those clouds whose extremities presented the aspect of mountains, surrounding every side, flooded the earth with water. That fierce conflagration, though it was such, was still quenched by those clouds in a trice. The entire welkin and all the directions, cardinal and subsidiary, were shrouded by clouds. Thus shrouded by clouds, all the points of the compass became dark and nothing could be seen.

Then Arjuna dispelled those clouds caused by Karna, by means of the vayavyastra. After this, Dhananjaya, incapable of being over-mastered by foes inspired gandiva, its string, and his shafts, with mantras, and invoked into existence another weapon that was the favourite of the chief of the celestials and that resembled the thunder in energy and prowess. Then razor-headed arrows, and anjalikas, and crescent-shaped shafts, and nalikas, and cloth-yard shafts and those equipped with heads like the boar's ear, all keen and sharp, issued from gandiva in thousands, endued with the force and impetuosity of the thunder. Possessed of great might and great energy, those impetuous and keen shafts equipped with vulturine feathers piercing all the limbs, the steeds, the bow, the yoke, the wheels, and the standard of Karna, quickly penetrated into them like snakes frightened by Garuda penetrating into the earth. Pierced all over with arrows and bathed in blood, (the high-souled) Karna then, with eyes rolling in wrath, bending his bow of enduring string and producing a twang as loud as the roar of the sea, invoked into existence the Bhargava weapon. Cutting off Partha's showers of shafts proceeding from the mouth of that weapon of Indra (which Arjuna had shot), Karna, having thus baffled his antagonist's weapon with his own, destroyed cars and elephants and foot-soldiers (of the Pandava army). Unable to endure the feats of Arjuna in that fierce battle, the mighty car-warrior Karna did this, through the energy of the Bhargava weapon. Filled with wrath and possessed of great activity, the Suta's son, that foremost of men, laughing at the two Krishnas, pierced the foremost of Pancala warriors with well shot arrows in that battle. Then the Pancalas and the Somakas, O king, thus afflicted by Karna with showers of shafts in that encounter, became filled with wrath and uniting together pierced the Suta's son with keen arrows from every side. Quickly cutting off those arrows with his own, the Suta's son, vigorously agitating them in that battle, afflicted with many shafts the cars, the elephants, and the steeds of the Pancalas. Their bodies pierced with those shafts of Karna. they fell down, deprived of life, on the earth, making loud sounds, like mighty elephants slain by an angry lion of terrible strength. Having slain those foremost of warriors, those heroes endued with great strength, those leaders of the Pancala forces who had always challenged him (to battle), Karna, O king, as he shot his arrows, looked beautiful, like a mass of clouds pouring torrents of rain. Then thy warriors, thinking that Karna had won the victory, clapped loudly and uttered leonine roars. O chief of the Kurus, all of them then regarded the two Krishnas as brought by Karna under his power, seeing that valour, incapable of being borne by foes, of the mighty car-warrior Karna. Beholding that weapon of Dhananjaya frustrated by Karna in the midst of battle, the angry son of the Wind-god, with eyes blazing with wrath, began to squeeze his hands. Indeed, the wrathful Bhima, his anger being provoked, drew deep breaths and addressing Arjuna of true aim, said, "How, O Jishnu, could this wretch fallen off from virtue, this Suta's son, putting forth his might in battle, slay so many foremost of Pancala warriors, in thy sight? Before now thou couldst not be conquered by the very gods or the Kalakeyas. Thou receivedst the touch of the arms of Sthanu himself. How, then, O diadem-decked Arjuna, could the Suta's son pierce thee first with ten long shafts such as are used by car-warriors? That the Suta's son should today have succeeded in baffling the arrows shot by thee seems to me to be very amazing. Recollect the woes of Krishna, and those disagreeable, keen, and cutting words that this wicked-souled and fearless son of a Suta used towards us, viz., 'Sesame seeds without kernel!' Recollecting all this, O Savyasaci, quickly slay the wretched Karna in battle today. Why, O diademdecked Arjuna, dost thou show such indifference (towards this act)? This is not the time for showing thy indifference to Karna's slaughter. That patience with which thou didst vanquish all creatures and feed Agni at Khandava, with that patience, slay thou the Suta's son. I also will crush him with my mace." Then Vasudeva, beholding Partha's shafts baffled by Karna, said unto the former, "What is this, O diadem decked Arjuna, that Karna should succeed in crushing thy weapons today with this? Why dost, thou, O hero, lose thy wits? Markest thou not that the Kauravas, (standing behind Karna), are even now shouting in joy? Indeed, all of them know that thy weapons are being baffled by Karna with his. That patience with which, Yuga after Yuga, thou hadst slain persons having the quality of darkness for their weapons, as also terrible Kshatriyas, and Asuras born of pride, in many a battle--with that patience do thou slay Karna today. Putting

this Sudarsana, of edge keen as a razor, that I give unto thee, like Sakra striking off the head of his foe Namuci, with the thunderbolt. That patience with which thou didst gratified the illustrious deity Mahadeva in the guise of a hunter, summoning that patience once again, O hero, slay the Suta's son with all his followers. After that, bestow upon king Yudhishthira the earth with her belt of seas, her towns and villages, and wealth, and from off whose surface all foes will have been removed. By that act, O Partha, do thou also win unrivalled fame." Thus addressed (by Krishna), the highsouled Partha of exceeding might set his heart upon the slaughter of the Suta's son. Indeed, urged by Bhima and Janardana, and recollecting (his woes), and taking an internal survey of himself, and calling to mind the object for which he had come to this world, he addressed Keshava, saying, "I will now invoke into existence a mighty and fierce weapon for the good of the world and the destruction of the Suta's son. Let me have thy permission, as also Brahman's and Bhava's, and of all those that are conversant with Brahma." Having said these words unto the holy Keshava, Savyasaci of immeasurable soul bowed unto Brahman and invoked into existence that excellent irresistible weapon called brahmastra which could be applied by the mind alone. Baffling that weapon, however, Karna looked beautiful as he continued, like a cloud pouring torrents of rain, to shoot his shafts. Beholding that weapon of the diadem-decked Arjuna baffled in the midst of battle by Karna, the wrathful and mighty Bhima, blazing up with rage, addressed Arjuna of sure aim and said, "People say that thou art a master of the high brahmastra, that mighty means (for achieving the destruction of foes). Do thou then, O Savyasaci, use another weapon of the same kind." Thus addressed by his brother. Savvasaci used a second weapon of the kind. With that, Partha of abundant energy shrouded all the points of the compass, cardinal and subsidiary, with arrows sped from gandiva that resembled fierce snakes and were like the blazing rays of the sun. Created by that bull of Bharata's race, those arrows of golden wings, in hundreds upon hundreds, endued with the effulgence of the yuga fire or the sun, in a moment shrouded the car of Karna. Thence also issued long darts and battle-axes and discs and cloth-yard shafts in hundreds, all of awful forms, at which hostile warriors all around began to be deprived of life. The head of some hostile warrior, severed from his trunk, fell down on the field of battle. Another, beholding his fallen comrade, fell down dead on the earth, through fear. The (right) arm of a third, large and massive as the trunk of an elephant, cut off (by Partha), fell down with the sword in grasp. The left arm of a fourth, cut off with a razor-headed arrow, fell down with the shield in it. Even thus, Partha, decked with diadem and garlands, wounded and slew all the foremost warriors of Duryodhana's army with his terrible and death-dealing shafts. Vaikartana also, in the midst of that battle, shot thousands of arrows. These, with a loud whizz, fell upon the son of Pandu like torrents of rain poured from the clouds. Then piercing Bhimasena and Janardana and the diadem-decked Arjuna of superhuman feats, each with three arrows Karna of terrible might uttered a loud awful roar. Struck with Karna's shafts, the diadem-decked Arjuna, beholding Bhima and Janardana, became unable to endure (the feats of his antagonist). Once more, therefore, Partha shot eight and ten arrows. Piercing the beautiful standard of Karna with one of those arrows, he pierced Shalva with four and Karna himself with three. With ten other wellshot shafts he then struck the Kaurava warrior Sabhapati, clad in golden mail. Thereupon that prince, deprived of head and arms and steeds and driver and bow and standard, fell down, wounded and dead, from his foremost of cars, like a Sala tree cut down with an axe. Once more piercing Karna with three, eight, twelve, four, and ten arrows, Partha slew 400 elephants equipped with many weapons, and 8000 carwarriors, and 1,000 steeds with riders, and 8,000 brave footsoldiers. And soon Partha made Karna with his driver and car and steeds and standard invisible with straightly coursing shafts. Then the Kauravas, thus slaughtered by Dhananjava. loudly addressed Adhitratha's son, saying, "Shoot thy arrows and slay the son of Pandu. Already, he has begun to exterminate the Kurus with his shafts!" Thus urged, Karna, with his best endeavours, incessantly shot many arrows. Capable of cutting the very vitals, those blood-drinking shafts, well sped by Karna, slew large numbers of the Pandavas and the Pancalas. Thus those two foremost of all bowmen, those two warriors of great strength that were capable of bearing all foes, those two heroes acquainted with weapons, struck the warriors opposed to them, as also each other, with mighty weapons. Then Yudhishthira, clad in golden mail, his arrows having been extracted and himself made sound with mantras and drugs by foremost of surgeons well-disposed towards him, quickly came to that spot for witnessing (the encounter between Arjuna and Karna). Beholding king Yudhishthira the Just arrived there like the resplendent full Moon freed from the jaws of Rahu and risen in the firmament, all creatures became filled with delight. Beholding those two foremost of warriors, those two first of heroes and slayers of foes, viz., Karna and Partha, engaged in fight, the spectators,

both celestial and terrestrial, restraining the animals they rode or that were voked unto their vehicles, stood motionless. As the two heroes, O king, struck each other with many foremost of arrows, O king, the sounds caused by the bows, bow-strings, and palms, of both Dhananjaya and Adhiratha's son, became tremendous and their well-sped arrows also caused a deafening whizz. Then the bow-string of the son of Pandu, stretched with force, broke with a loud noise. During the interval thus offered, the Suta's son pierced Partha with a hundred small arrows, keen and steeped in oil, winged with the feathers of birds, and resembling snakes freed from their sloughs. He then quickly pierced Vasudeva with sixty shafts, and then Phalguna again with eight. Surya's son then pierced Bhima with thousands upon thousands of mighty arrows. Having pierced Krishna and Partha's standard, Karna felled many amongst the Somakas that followed Partha. These, however, in return shrouded Karna with showers of straight shafts like masses of clouds shrouding the sun in the welkin. Accomplished in the use of weapons, the Suta's son, stupefying those advancing warriors with his shafts and baffling all the weapons shot by them, destroyed their cars and steeds and elephants. And the Suta's son, O king, also afflicted with his arrows many foremost of warriors among them. Their bodies pierced with Karna's shafts, they fell down on the ground, deprived of life and making a loud noise as they fell. Indeed, those mighty combatants, afflicted by Karna of terrible strength, perished like a pack of dogs afflicted by an angry lion. And once more many foremost of combatants among the Pancalas and many such (among the Kauravas) fell down after this, slain by Karna and Dhananjaya. Deprived of life by the mighty Karna with well-aimed arrows shot with great force, many fell down, purging the contents of their stomachs. Then thy troops, regarding the victory to be already theirs, clapped furiously and uttered loud leonine roars. Indeed, in that dreadful encounter, all of them regarded the two Krishnas to have been brought by Karna under his power. Then quickly bending his bow-string and baffling all those shafts of Adhiratha's son, Partha, filled with rage in consequence of his limbs having been mangled with Karna's arrows, assailed the Kauravas. Rubbing his bow-string, he clapped his palms and suddenly caused a darkness there with the showers of shafts he shot. The diadem-decked Ariuna pierced Karna and Shalva and all the Kurus with those arrows. The welkin having been darkened by means of that mighty weapon, the very birds were unable to range in their element, a delicious wind then blew, bearing fragrant odours. Laughing the while, Partha forcibly struck Shalya's armour with ten arrows. Piercing Karna next with a dozen shafts he struck him once more with seven. Deeply struck with those winged arrows of fierce energy shot with great force from Partha's bow, Karna, with mangled limbs and body bathed in blood, looked resplendent like Rudra at the universal destruction, sporting in the midst of crematorium at noon or eve, his body dyed with blood. The son of Adhiratha then pierced Dhananjaya who resembled the chief of the celestials himself (in energy and might) with three arrows, and he caused five other blazing arrows resembling five snakes to penetrate the body of Krishna. Shot with great force, those arrows, decked with gold, pierced through the armour of that foremost of beings and passing out of his body fell upon the earth. Endued with great energy, they entered the earth with great force and having bathed (in the waters of the Bhogavati in the nether region) coursed back towards Karna. Those shafts were five mighty snakes that had adopted the side of Takshaka's son (Aswasena whose mother Partha had slain at Khandava). With ten broad-headed arrows shot with great force, Arjuna cut off each of those five snakes into three fragments whereupon they fell down on the earth. Beholding Krishna's limbs thus mangled with those snakes transformed into arrows sped from Karna's arms. Ariuna, decked with diadem and garlands, blazed up with wrath like a fire engaged in burning a heap of dry grass. He then pierced Karna in all his vital limbs with many blazing and fatal shafts shot from the bow-string stretched to the very ear. (Deeply pierced), Karna trembled in pain. With the greatest difficulty he stood, summoning all his patience. Dhananjaya having been filled with wrath, all the points of the compass, cardinal and subsidiary, the very splendour of the Sun, and Karna's car, O king, all became invisible with the showers shot by him. The welkin seemed as if it were shrouded by a thick forest. Then that slayer of foes, that bull of Kuru's race, that foremost of heroes, viz., Savyasaci, O king, soon slew in that battle 2,000 foremost of Kuru warriors, with their cars and steeds and drivers, forming the protectors of Karna's car-wheels and wings and his van-guard and rear-guard and who constituted the very pick of Duryodhana's car-force, and who, urged by Duryodhana, had been fighting with great energy. Then thy sons and the Kauravas that were still alive fled away, deserting Karna, and abandoning their dying and wounded, and their wailing sons and sires. Beholding himself abandoned by the terrified Kurus and seeing the space around him empty, Karna felt no agitation, O Bharata, but, on the other hand, rushed at Arjuna, with a cheerful heart."

SECTION 90

"Sanjaya said, 'Flying away in consequence of the falling of Arjuna's arrows, the broken divisions of the Kauravas, staying at a distance, continued to gaze at Arjuna's weapon swelling with energy and careering around with the effulgence of lightning. Then Karna, with showers of terrible shafts, baffled that weapon of Arjuna while it was still careering in the welkin and which Arjuna had shot with great vigour in that fierce encounter for the destruction of his foe. Indeed, that weapon (of Partha) which, swelling with energy, had been consuming the Kurus, the Suta's son now crushed with his shafts winged with gold. Bending then his own loudsounding bow of irrefragable string, Karna shot showers of shafts. The Suta's son destroyed that burning weapon of Arjuna with his own foe-killing weapon of great power which he had obtained from Rama, and which resembled (in efficacy) an Atharvan rite. And he pierced Partha also with numerous keen shafts. The encounter then, O king, that took place between Arjuna and the son of Adhiratha, became a very dreadful one. They continued to strike each other with arrows like two fierce elephants striking each other with their tusks. All the points of the compass then became shrouded with weapons and the very sun became invisible. Indeed, Karna and Partha, with their arrowy downpours, made the welkin one vast expanse of arrows without any space between. All the Kauravas and the Somakas then beheld a wide-spread arrowy net. In that dense darkness caused by arrows, they were unable to see anything else. Those two foremost of men. both accomplished in weapons, as they incessantly aimed and shot innumerable arrows, O king, displayed diverse kinds of beautiful manoeuvres. While they were thus contending with each other in battle, sometimes the Suta's son prevailed over his rival and sometimes the diadem-decked Partha prevailed over his, in prowess and weapons and lightness of hands. Beholding that terrible and awful passage-at-arms between those two heroes each of whom was desirous of availing himself of the other's lapses, all the other warriors on the field of battle became filled with wonder. The beings in the welkin, O king, applauded Karna and Arjuna. Indeed, many of them at a time, filled with joy, cheerfully shouted, sometimes saying, "Excellent, O Karna!" and sometimes saying, "Excellent, O Arjuna!" During the progress of that fierce encounter, while the earth was being pressed deep with the weight of cars and the tread of steeds and elephants, the snake Aswasena, who was hostile to Arjuna, was passing his time in the nether region. Freed from the conflagration at Khandava, O king, he had, from anger, penetrated through the earth (for going to the subterranean region). That brave snake, recollecting the death of his mother and the enmity he on that account harboured against Arjuna, now rose from the lower region. Endued with the power of ascending the skies, he soared up with great speed upon beholding that fight between Karna and Arjuna. Thinking that that was the time for gratifying his animosity towards, as he thought, the wicked-souled Partha. he quickly entered into Karna's quiver. O king, in the form of an arrow. At that time a net of arrows was seen, shedding its bright arrows around. Karna and Partha made the welkin one dense mass of arrows by means of their arrowy downpours. Beholding that wide-spread expanse of arrows, all the Kauravas and the Somakas became filled with fear. In that thick and awful darkness caused by arrows they were unable to see anything else. Then those two tigers among men, those two foremost of all bowmen in the world, those two heroes, fatigued with their exertions in battle, looked at each other. Both of them were then fanned with excellent and waving fans made of young (palm) leaves and sprinkled with fragrant sandal-water by many Apsaras staying in the welkin. And Sakra and Surya, using their hands, gently brushed the faces of those two heroes. When at last Karna found that he could not prevail over Partha and was exceedingly scorched with the shafts of the former, that hero, his limbs very much mangled, set his heart upon that shaft of his which lay singly within a quiver. The Suta's son then fixed on his bow-string that foekilling, exceedingly keen, snake-mouthed, blazing, and fierce shaft, which had been polished according to rule, and which he had long kept for the sake of Partha's destruction. Stretching his bow-string to his ear, Karna fixed that shaft of fierce energy and blazing splendour, that ever-worshipped weapon which lay within a golden quiver amid sandal dust, and aimed it at Partha. Indeed, he aimed that blazing arrow, born in Airavata's race, for cutting off Phalguna's head in battle. All the points of the compass and the welkin became ablaze and terrible meteors, and thunderbolts fell. When that snake of the form of an arrow was fixed on the bow-string, the Regents of the world, including Sakra, set up loud wails. The Suta's son did not know that the snake Aswasena had entered his arrow by the aid of his Yoga powers. Beholding Vaikartana aim that arrow, the high-souled ruler of the Madras, addressing Karna, said, "This arrow, O Karna, will not succeed in striking off Arjuna's head. Searching carefully, fix another arrow that may succeed in striking off thy enemy's head." Endued with great activity, the Suta's son, with eyes burning in wrath, then said unto the ruler of the Madras, Shalva, Karna never aimeth an arrow twice. Persons like us

never become crooked warriors." Having said these words, Karna, with great care, let off that shaft which he had worshipped for many long years. Bent upon winning the victory, O king, he quickly said unto his rival, "Thou art slain, O Phalguna!" Sped from Karna's arms, that shaft of awful whizz, resembling fire or the sun in splendour, as it left the bow-string, blazed up in the welkin and seemed to divide it by a line such as is visible on the crown of a woman dividing her tresses. Beholding that shaft blazing in the welkin, the slaver of Kamsa, Madhava, with great speed and the greatest ease, pressed down with his feet that excellent car, causing it to sink about a cubit deep. At this, the steeds, white as the rays of the moon and decked in trappings of gold, bending their knees, laid themselves down on the ground. Indeed, seeing that snake (in the form of an arrow) aimed by Karna, Madhava, that foremost of all persons endued with might, put forth his strength and thus pressed down with his feet that car into the earth, whereat the steeds, (as already said) bending down their knees, laid themselves down upon the earth when the car itself had sank into it. Then loud sounds arose in the welkin in applause of Vasudeva. Many celestial voices were heard, and celestial flowers were showered upon Krishna, and leonine shouts also were uttered. When the car had thus been pressed down into the earth through the exertions of the slayer of Madhu, the excellent ornament of Arjuna's head, celebrated throughout the earth, the welkin, heaven, and the waters, the Suta's son swept off from the crown of his rival, with that arrow, in consequence of the very nature of that snaky weapon and the great care and wrath with which it had been shot. That diadem, endued with the splendour of the sun or the moon or fire or a planet, and adorned with gold and pearls and gems and diamonds, had with great care been made by the puissant Self-born himself for Purandara. Costly as its appearance indicated, it was inspiring terror in the hearts of foes, contributing to the happiness of him that wore it, and shedding a fragrance, that ornament had been given by the chief of the celestials himself with a cheerful heart unto Partha while the latter had proceeded to slaughter the foes of the gods. That diadem was incapable of being crushed by Rudra and the Lord of waters and Kuvera with Pinaka and noose and thunderbolt and the very foremost of shafts. It could not be endured by even the foremost ones among the gods. Vrisha, however, now broke it forcibly with his snake-inspired shaft. Endued with great activity, that wicked-natured snake of fierce form and false vows, falling upon that diadem-decked with gold and gems, swept it away from Arjuna's head. That snake, O king, forcibly tore it away from Partha's head, quickly reducing into fragments that well-made ornament set over with many a gem and blazing with beauty, like the thunderbolt riving a mountain summit decked with lofty and beautiful trees graced with flowers. Crushed by that excellent weapon, possessed of splendour, and blazing with the fire of (the snake's) poison, that beautiful and much-liked diadem of Partha fell down on the earth like the blazing disc of the Sun from the Asta hills. Indeed, that snake forcibly swept away from Arjuna's head that diadem adorned with many gems, like the thunder of Indra felling a beautiful mountain summit adorned with lofty trees bearing budding leaves and flowers. And the earth, welkin, heaven, and the waters, when agitated by a tempest, roar aloud, O Bharata, even such was the roar that arose in all the worlds at that time. Hearing that tremendous noise, people, notwithstanding their efforts to be calm, became extremely agitated and reeled as they stood. Reft of diadem, the dark complexioned and youthful Partha looked beautiful like a blue mountain of lofty summit. Binding then his locks with a white cloth, Arjuna stood perfectly unmoved. With that white gear on his head, he looked like the Udaya hill illumined with the rays of the sun. Thus that she-snake (whom Ariuna had killed at Khandava) of excellent mouth, through her son in the form of an arrow, sped by Surya's son, beholding Arjuna of exceeding energy and might standing with his head at a level with the reins of the steeds, took away his diadem only, that well-made ornament (formerly) owned by Aditi's son and endued with the effulgence of Surva himself. But Ariuna also (as will appear in the sequel) did not return from that battle without causing the snake to succumb to the power of Yama. Sped from Karna's arms, that costly shaft resembling fire or the sun in effulgence, viz., that mighty snake who from before had become the deadly foe of Arjuna, thus crushing the latter's diadem, went away. Having burnt the gold-decked diadem of Ariuna displayed on his head, he desired to come to Ariuna once more with great speed. Asked, however, by Karna (who saw him but knew him not), he said these words, "Thou hadst sped me, O Karna, without having seen me. It was for this that I could not strike off Arjuna's head. Do thou quickly shoot me once again, after seeing me well. I shall then slay hy foe and mine too." Thus addressed in that battle by him, the Suta's son said, "Who are you possessed of such fierce form?" The snake answered, saying, "Know me as one that has been wronged by Partha. My enmity towards him is due to his having slain my mother. If the wielder of the thunderbolt himself were to protect Partha, the latter would still have to go to the domains of the king of the pitris. Do not disregard

me. Do my bidding. I will slay thy foe. Shoot me without delay." Hearing those words. Karna said. "Karna, O snake. never desires to have victory in battle today by relying on another's might. Even if I have to slay a hundred Arjunas, I will not, O snake, still shoot the same shaft twice." Once more addressing him in the midst of battle, that best of men, viz., Surya's son, Karna, said, "Aided by the nature of my other snaky weapons, and by resolute effort and wrath, I shall slay Partha. Be thou happy and go elsewhere." Thus addressed, in battle, by Karna, that prince of snakes, unable from rage to bear those words, himself proceeded, O king, for the slaughter of Partha, having assumed the form of an arrow. Of fierce form, the desire he ardently cherished was the destruction of his enemy. Then Krishna, addressing Partha in that encounter, said into him. "Slav that great snake inimical to thee." Thus addressed by the slayer of Madhu, the wielder of Gandiva, that bowman who was always fierce unto foes, enquired of him, saying, "Who is that snake that advanceth of his own accord against me, as if, indeed he advanceth right against the mouth of Garuda?" Krishna replied, "Whilst thou, armed with bow, wert engaged at Khandava in gratifying the god Agni, this snake was then in the sky, his body ensconced within his mother's. Thinking that it was only a single snake that was so staying in the sky, thou killedest the mother. Remembering that act of hostility done by thee, he cometh towards thee today for thy destruction. O resister of foes, behold him coming like a blazing meteor, falling from the firmament!"

"Sanjaya continued, 'Then Jishnu, turning his face in rage, cut off, with six keen shafts, that snake in the welkin as the latter was coursing in a slanting direction. His body thus cut off, he fell down on the earth. After that snake had been cut off by Arjuna, the lord Keshava himself, O king, of massive arms, that foremost of beings, raised up with his arms that car from the earth. At that time, Karna, glancing obliquely at Dhananiava, pierced that foremost of persons, viz., Krishna, with ten shafts whetted on stone and equipped with peacock feathers. Then Dhananjaya, piercing Karna with a dozen well-shot and keen arrows equipped with heads like the boar's ear, sped a cloth-yard shaft endued with the energy of a snake of virulent poison and shot from his bow-string stretched to his ear. That foremost of shafts, well shot by Ariuna, penetrated through Karna's armour, and as if suspending his life breaths, drank his blood and entered the earth, its wings also having been drenched with gore. Endued with great activity, Vrisha, enraged at the stroke of the shaft, like a snake beaten with stick, shot many mighty shafts, like snakes of virulent poison vomiting venom. And he pierced Janardana with a dozen shafts and Ariuna with nine and ninety. And once more piercing the son of Pandu with a terrible shaft, Karna laughed and uttered a loud roar. The son of Pandu, however, could not endure his enemy's joy. Acquainted with all the vital parts of the human body, Partha, possessed of prowess like that of Indra, pierced those vital limbs with hundreds of arrows even as Indra had struck Vala with great energy. Then Arjuna sped ninety arrows, each resembling the rod of Death at Karna. Deeply pierced with those shafts, Karna trembled like a mountain riven with thunder. The head-gear of Karna, adorned with costly gems and precious diamonds and pure gold, as also his earrings, cut off by Dhananjaya with his winged arrows, fell down on the earth. The costly and bright armour also of the Suta's son that had been forged with great care by many foremost of artists working for a long time, the son of Pandu cut off within a moment in many fragments. After thus divesting him of his armour, Partha then, in rage, pierced Karna with four whetted shafts of great energy. Struck forcibly by his foe, Karna suffered great pain like a diseased person afflicted by bile, phlegm, wind, and fever. Once more Arjuna, with great speed, mangled Karna, piercing his very vitals, with numerous excellent shafts, of great keenness, and sped from his circling bow with much force and speed and care. Deeply struck by Partha with those diverse arrows of keen points and fierce energy, Karna (covered with blood) looked resplendent like a mountain of red chalk with streams of red water running adown its breast. Once more Ariuna pierced Karna in the centre of the chest with many straight-coursing and strong shafts made entirely of iron and equipped with wings of gold and each resembling the fiery rod of the Destroyer, like the son of Agni piercing the Krauncha mountains. Then the Suta's son, casting aside his bow that resembled the very how of Sakra. as also his quiver, felt great pain, and stood inactive, stupefied, and reeling, his grasp loosened and himself in great anguish. The virtuous Arjuna, observant of the duty of manliness, wished not to slay his enemy while fallen into such distress. The younger brother of Indra then, with great excitement, addressed him, saying, "Why, O son of Pandu, dost thou become so forgetful? They that are truly wise never spare their foes however weak even for a moment. He that is learned earneth both merit and fame by slaying foes fallen into distress. Lose no time in precipitately crushing Karna who is always inimical to thee and who is the first of heroes. The Suta's son, when able, will once more advance against thee as before. Slay him, therefore, like Indra slaying the

worshipping Janardana, Arjuna, that foremost of all persons in Kuru's race once more quickly pierced Karna with many excellent arrows like the ruler of heaven, piercing the Asura, Samvara. The diadem-decked Partha, O Bharata, covered Karna and his car and steeds with many calf-toothed arrows, and putting forth all his vigour he shrouded all the points of the compass with shafts equipped with wings of gold. Pierced with those arrows equipped with heads like the calf's tooth. Adhiratha's son of broad chest looked resplendent like an Asoka or Palasa or Salmali decked with its flowery load or a mountain overgrown with a forest of sandal trees. Indeed, with those numerous arrows sticking to his body, Karna, O monarch, in that battle, looked resplendent like the prince of mountains with its top and glens overgrown with trees or decked with flowering Karnikaras. Karna also shooting repeated showers of arrows, looked, with those arrows constituting his rays, like the sun coursing towards the Asta hills, with disc bright with crimson rays. Shafts, however, of keen points, sped from Arjuna's arms, encountering in the welkin the blazing arrows, resembling mighty snakes, sped from the arms of Adhiratha's son, destroyed them all, Recovering his coolness, and shooting many shafts that resembled angry snakes, Karna then pierced Partha with ten shafts and Krishna with half a dozen, each of which looked like an angry snake. Then Dhananjaya desired to shoot a mighty and terrible arrow, made wholly of iron, resembling the poison of snake or fire in energy, and whose whizz resembling the peal of Indra's thunder, and which was inspired with the force of a high (celestial) weapon. At that time, when the hour of Karna's death had come, Kala, approaching invisibly, and alluding to the Brahmana's curse, and desirous of informing Karna that his death was near, told him, "The Earth is devouring thy whee!!" Indeed, O foremost of men, when the hour of Karna's death came, the high brahmastra that the illustrious Bhargava had imparted unto him, escaped from his memory. And the earth also began to devour the left wheel of his car. Then in consequence of the curse of that foremost of Brahmanas, Karna's car began to reel, having sunk deep into the earth and having been transfixed at that spot like a sacred tree with its load of flowers standing upon an elevated platform. When his car began to reel from the curse of the Brahmana, and when the high weapon he had obtained from Rama no longer shone in him through inward light, and when his terrible snakemouthed shaft also had been cut off by Partha, Karna became filled with melancholy. Unable to endure all those calamities, he waved his arms and began to rail at righteousness saying, "They that are conversant with righteousness always say that righteousness protects those that are righteous. As regards ourselves, we always endeavour, to the best of our ability and knowledge to practise righteousness. That righteousness, however, is destroying us now instead of protecting us that are devoted to it. I, therefore, think that righteousness does not always protect its worshippers." While saying these words, he became exceedingly agitated by the strokes of Arjuna's arrows. His steeds and his driver also were displaced from their usual position. His very vitals having been struck, he became indifferent as to what he did, and repeatedly railed at righteousness in that battle. He then pierced Krishna in the arm with three terrible arrows, and Partha, too, with seven. Then Arjuna sped seven and ten terrible arrows, perfectly straight and of fierce impetuosity, resembling fire in splendour and like unto Indra's thunder in force. Endued with awful impetuosity, those arrows pierced Karna and passing out of his body fell upon the surface of the earth. Trembling at the shock, Karna then displayed his activity to the utmost of his power. Steadying himself by a powerful effort he invoked the brahmastra. Beholding the brahmastra, Arjuna invoked the Aindra weapon with proper mantras. Inspiring gandiva, its string, and his shafts also, with mantras, that scorcher of foes poured showers like Purandara pouring rain in torrents. Those arrows endued with great energy and power, issuing out of Partha's car, were seen to be displayed in the vicinity of Karna's vehicle. The mighty car-warrior Karna baffled all those shafts displayed in his front. Seeing that weapon thus destroyed, the Vrishni hero, addressing Arjuna, said, "Shoot high weapons, O Partha! The son of Radha baffles thy shafts." With proper mantras, Arjuna then fixed the brahmastra on his string, and shrouding all the points of the compass with arrows, Partha struck Karna (with many) arrows. Then Karna, with a number of whetted shafts endued with great energy, cut off the string of Arjuna's bow. Similarly he cut off the second string, and then the third, and then the fourth, and then the fifth. The sixth also was cut off by Vrisha, and then the seventh, then the eighth, then the ninth, then the tenth, and then at last the eleventh. Capable of shooting hundreds upon hundreds of arrows, Karna knew not that Partha had a hundred strings to his bow. Tving another string to his bow and shooting many arrows, the son of Pandu covered Karna with shafts that resembled snakes of blazing mouths. So quickly did Arjuna replace each broken string that Karna could not mark when it was broken and when replaced. The feat seemed to him to be exceedingly

those of Savyasaci. Displaying also his own prowess, he seemed to get the better of Dhananjaya at that time. Then Krishna, beholding Arjuna afflicted with the weapons of Karna, said these words unto Partha: "Approaching Karna, strike him with superior weapons." Then Dhananjaya, filled with rage, inspiring with mantras another celestial weapons that looked like fire and that resembled the poison of the snake and that was as hard as the essence of adamant, and uniting the Raudra weapon with it, became desirous of shooting it at his foe. At that time, O king, the earth swallowed up one of wheels of Karna's car. Quickly alighting then from his vehicle, he seized his sunken wheel with his two arms and endeavoured to lift it up with a great effort. Drawn up with force by Karna, the earth, which had swallowed up his wheel, rose up to a height of four fingers' breadth, with her seven islands and her hills and waters and forests. Seeing his wheel swallowed, the son of Radha shed tears from wrath, and beholding Arjuna, filled with rage he said these words, "O Partha, O Partha, wait for a moment, that is, till I lift this sunken wheel. Beholding, O Partha, the left wheel of my car swallowed through accident by the earth, abandon (instead of cherishing) this purpose (of striking and slaying me) that is capable of being harboured by only a coward. Brave warriors that are observant of the practices of the righteous, never shoot their weapons at persons with dishevelled hair, or at those that have turned their faces from battle, or at a Brahmana, or at him who joins his palms, or at him who vields himself up or beggeth for quarter or at one who has put up his weapon, or at one whose arrows are exhausted, or at one whose armour is displaced, or at one whose weapon has fallen off or been broken! Thou art the bravest of men in the world. Thou art also of righteous behaviour, O son of Pandu! Thou art well-acquainted with the rules of battle. For these reasons, excuse me for a moment, that is, till I extricate my wheel, O Dhananjaya, from the earth. Thyself staying on thy car and myself standing weak and languid on the earth, it behoveth thee not to slay me now. Neither Vasudeva, nor thou, O son of Pandu, inspirest me with the slightest fear. Thou art born in the Kshatriya order. Thou art the perpetuator of a high race. Recollecting the teachings of righteousness, excuse me for a moment. O son of Pandu!

SECTION 91

"Sanjaya said, 'Then Vasudeva, stationed on the car, addressed Karna, saying, "By good luck it is, O son of Radha, that thou rememberest virtue! It is generally seen that they that are mean, when they sink into distress, rail at Providence but never at their own misdeeds. Thyself and Suvodhana and Duhshasana and Shakuni, the son of Subala, had caused Draupadi, clad in a single piece of raiment, to be brought into the midst of the assembly. On that occasion, O Karna, this virtue of thine did not manifest itself. When at the assembly Shakuni, an adept in dice, vanquished Kunti's son Yudhishthira who was unacquainted with it, whither had this virtue of thine gone? When the Kuru king (Duryodhana), acting under thy counsels, treated Bhimasena in that way with the aid of snakes and poisoned food, whither had this virtue of thine then gone? When the period of exile into the woods was over as also the thirteenth year, thou didst not make over to the Pandavas their kingdom. Whither had this virtue of thine then gone? Thou didst set fire to the house of lac at Varanavata for burning to death the sleeping Pandavas. Whither then, O son of Radha, had this virtue of thine gone? Thou laughedest at Krishna while she stood in the midst of the assembly, scantily dressed because in her season and obedient to Duhshasana's will, whither, then, O Karna, had this virtue of thine gone? When from the apartment reserved for the females innocent Krishna was dragged, thou didst not interfere. Whither, O son of Radha, had this virtue of thine gone? Thyself addressing the princess Draupadi, that lady whose tread is as dignified as that of the elephant, in these words, viz., 'The Pandavas, O Krishna, are lost. They have sunk into eternal hell. Do thou choose another husband!' thou lookedest on the scene with delight. Whither then, O Karna, had this virtue of thine gone? Covetous of kingdom and relying on the ruler of the Gandharvas, thou summonedest the Pandavas (to a match of dice). Whither then had this virtue of thine gone? When many mighty car-warriors, encompassing the boy Abhimanyu in battle, slew him, whither had this virtue of thine then gone? If this virtue that thou now invokest was nowhere on those occasions, what is the use then of parching thy palate now, by uttering that word? Thou art now for the practice of virtue, O Suta, but thou shalt not escape with life. Like Nala who was defeated by Pushkara with the aid of dice but who regained his kingdom by prowess, the Pandavas, who are free from cupidity, will recover their kingdom by the prowess of their arms, aided with all their friends. Having slain in battle their powerful foes, they, with the Somakas, will recover their kingdom. The Dhartarashtras will meet with destruction at the hands of those lions among men (viz., the sons of Pandu), that are always protected by virtue!'

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"Sanjaya continued, 'Thus addressed, O Bharata, by Vasudeva, Karna hung down his head in shame and gave no answer. With lips quivering in rage, he raised his bow, O Bharata, and, being endued with great energy and prowess, he continued to fight with Partha. Then Vasudeva, addressing Phalguna, that bull among men, said, "O thou of great might, piercing Karna with a celestial weapon, throw him down. Thus addressed by the holy one, Arjuna became filled with rage. Indeed, remembering the incidents alluded to by Krishna, Dhananjaya blazed up with fury. Then, O king, blazing flames of fire seemed to emanate from all the pores of the angry Partha's body. The sight seemed to be exceedingly wonderful. Beholding it, Karna, invoking the brahmastra, showered his shafts upon Dhananjaya, and once more made an effort to extricate his car. Partha also, by the aid of the brahmastra, poured arrowy downpours upon Karna. Baffling with his own weapon the weapon of his foe, the son of Pandu continued to strike him. The son of Kunti then, aiming at Karna sped another favourite weapon of his that was inspired with the energy of Agni. Sped by Arjuna, that weapon blazed up with its own energy. Karna, however, quenched that conflagration with the Varuna weapon. The Suta's son also, by the clouds he created, caused all the points of the compass to be shrouded with a darkness such as may be seen on a rainy day. The son of Pandu, endued with great energy, fearlessly dispelled those clouds by means of the Vayavya weapon in the very sight of Karna. The Suta's son then, for slaying the son of Pandu, took up a terrible arrow blazing like fire. When that adored shaft was fixed on the bow-string, the earth, O king, trembled with her mountains and waters and forests. Violent winds began to blow, bearing hard pebbles. All the points of the compass became enveloped with dust. Wails of grief, O Bharata, arose among the gods in the welkin. Beholding that shaft aimed by the Suta's son, O sire, the Pandavas, with cheerless hearts, gave themselves up to great sorrow. That shaft of keen point and endued with the effulgence of Sakra's thunder, sped from Karna's arms, fell upon Dhananjaya's chest and penetrated it like a mighty snake penetrating an ant-hill. That grinder of foes, viz., the high-souled Vibhatsu, thus deeply pierced in that encounter, began to reel. His grasp became loosened, at which his bow Gandiva dropped from his hand. He trembled like the prince of mountains in an earthquake. Availing himself of that opportunity, the mighty car-warrior Vrisha, desirous of extricating his car-wheel that had been swallowed up by the earth, jumped down from his vehicle. Seizing the wheel with his two arms he endeavoured to drag it up, but though possessed of great strength, he failed in his efforts as destiny would have it Meanwhile the diademdecked and high-souled Ariuna, recovering his senses, took up a shaft, fatal as the rod of Death, and called anjalika. Then Vasudeva, addressing Partha, said, "Cut off with thy arrow the head of this enemy of thine, viz., Vrisha, before he succeeds in getting upon his car." Applauding those words of the lord Vasudeva, and while the wheel of his enemy was still sunk, the mighty car-warrior Ariuna took up a razor-headed arrow of blazing effulgence and struck the standard (of Karna) bearing the elephant's rope and bright as the spotless sun. That standard bearing the device of the costly elephant's rope, was adorned with gold and pearls and gems and diamonds, and forged with care by foremost of artists excelling in knowledge, and possessed of great beauty, and variegated with pure gold. That standard always used to fill thy troops with high courage and the enemy with fear. Its form commanded applause. Celebrated over the whole world, it resembled the sun in splendour. Indeed, its effulgence was like that of fire or the sun or the moon. The diadem-decked Ariuna, with that razor-headed shaft, exceedingly sharp, equipped with wings of gold, possessed of the splendour of fire when fed with libations of clarified butter, and blazing with beauty, cut off that standard of Adhiratha's son, that great car-warrior. With that standard, as it fell, the fame, pride, hope of victory, and everything dear, as also the hearts of the Kurus, fell, and loud wails of "Oh!" and "Alas!" arose (from the Kuru army). Beholding that standard cut off and thrown down by that hero of Kuru's race possessed of great lightness of hand, thy troops, O Bharata, were no longer hopeful of Karna's victory. Hastening then for Karna's destruction, Partha took out from his quiver an excellent Anjalika weapon that resembled the thunder of Indra or the rod of fire and that was possessed of the effulgence of the thousand-rayed Sun. Capable of penetrating the very vitals, besmeared with blood and flesh, resembling fire or the sun, made of costly materials, destructive of men, steeds, and elephants, of straight course and fierce impetuosity, it measured three cubits and six feet. Endued with the force of the thousand-eyed Indra's thunder, irresistible as Rakshasas in the night, resembling Pinaka or Narayana's discus, it was exceedingly terrible and destructive of all living creatures. Partha cheerfully took up that great weapon, in the shape of an arrow, which could not be resisted by the very gods, that high-souled being which was always adored by the son of Pandu, and which was capable of vanquishing the very gods and the Asuras. Beholding that shaft grasped by Partha in that battle, the entire universe shook with its mobile and

immobile creatures. Indeed, seeing that weapon raised (for being sped) in that dreadful battle, the Rishis loudly cried out. "Peace be to the universe!" The wielder of Gandiva then fixed on his bow that unrivalled arrow, uniting it with a high and mighty weapon. Drawing his bow Gandiva, he quickly said, "Let this shaft of mine be like a mighty weapon capable of quickly destroying the body and heart of my enemy, if I have ever practised ascetic austerities, gratified my superiors, and listened to the counsels of well-wishers. Let this shaft, worshipped by me and possessed of great sharpness, slay my enemy Karna by that Truth." Having said these words Dhananjaya let off that terrible shaft for the destruction of Karna, that arrow fierce and efficacious as a rite prescribed in the Atharvan of Angiras, blazing with effulgence, and incapable of being endured by Death himself in battle. And the diadem-decked Partha, desirous of slaying Karna, with great cheerfulness, said, "Let this shaft conduce to my victory. Shot by me, let this arrow possessed of the splendour of fire or the sun take Karna to the presence of Yama." Saying these words, Arjuna, decked with diadem and garlands, cherishing feelings of hostility towards Karna and desirous of slaving him, cheerfully struck his foe with that foremost of shafts which was possessed of the splendour of the sun or the moon and capable of bestowing victory. Thus sped by that mighty warrior, that shaft endued with the energy of the sun caused all the points of the compass to blaze up with light. With that weapon Arjuna struck off his enemy's head like Indra striking off the head of Vritra with his thunder. Indeed, O king, with that excellent Anjalika weapon inspired with mantras into a mighty weapon, the son of Indra cut off the head of Vaikartana in the afternoon. Thus cut off with that Anjalika, the trunk of Karna fell down on the earth. The head also of that commander of the (Kaurava) army, endued with splendour equal to that of the risen sun and resembling the meridian sun of autumn, fell down on the earth like the sun of bloody disc dropped down from the Asta hills. Indeed, that head abandoned with great unwillingness the body, exceedingly beautiful and always nursed in luxury, of Karna of noble deeds, like an owner abandoning with great unwillingness his commodious mansion filled with great wealth. Cut off with Arjuna's arrow, and deprived of life, the tall trunk of Karna endued with great splendour, with blood issuing from every wound, fell down like the thunder-riven summit of a mountain of red chalk with crimson streams running down its sides after a shower. Then from that body of the fallen Karna a light passing through the welkin penetrated the sun. This wonderful sight, O king, was beheld by the human warriors after the fall of Karna. Then the Pandavas, beholding Karna slain by Phalguna, loudly blew their conchs. Similarly, Krishna and Dhananjaya also, filled with delight, and losing no time, blew their conchs. The Somakas beholding Karna slain and lying on the field, were filled with joy and uttered loud shouts with the other troops (of the Pandava army). In great delight they blew their trumpets and waved their arms and garments. All the warriors, O king, approaching Partha, began to applaud him joyfully. Others, possessed of might, danced, embracing each other, and uttering loud shouts, said, "By good luck, Karna hath been stretched on the earth and mangled with arrows." Indeed, the severed head of Karna looked beautiful like a mountain summit loosened by a tempest, or a quenched fire after the sacrifice is over, or the image of the sun after it has reached the Asta hills. The Karna-sun, with arrows for its rays, after having scorched the hostile army, was at last caused to be set by the mighty Arjuna-time. As the Sun, while proceeding towards the Asta hills, retires taking away with him all his rays, even so that shaft (of Arjuna) passed out, taking with it Karna's life breaths. The death hour of the Suta's son, O sire, was the afternoon of that day. Cut off with the Anjalika weapon in that battle, the head of Karna fell down along with his body. Indeed, that arrow of Arjuna, in the very sight of the Kaurava troops, quickly took away the head and the body of Karna. Beholding the heroic Karna thrown down stretched on the earth, pierced with arrows and bathed in blood, the king of the Madras, went away on that car deprived of its standard. After the fall of Karna, the Kauravas, deeply pierced with shafts in that battle, and afflicted with fear, fled away from the field, frequently casting their eyes on that lofty standard of Arjuna that blazed with splendour. The beautiful head, graced with a face that resembled a lotus of a 1,000 petals, of Karna whose feats were like those of the thousand-eved Indra, fell down on the earth like the thousand-rayed sun as he looks at the close of day."

SECTION 92

"Sanjaya said, 'Beholding the troops crushed with arrows in that encounter between Karna and Arjuna, Shalya proceeded, filled with wrath, on that car divested of equipment. Beholding his army deprived of the Suta's son and its cars and steeds and elephants destroyed, Duryodhana, with eyes bathed in tears, repeatedly sighed the very picture of woe. Desirous of beholding the heroic Karna, pierced with arrows and bathed in blood, and stretched on the earth like the sun dropped from the skies at will, the warriors came there and stood surrounding the fallen hero. Amongst those belonging to the enemy and thy army that thus stood there, some showed signs of joy, some of fear, some of sorrow, some of wonder, and some gave themselves up to great grief, according to their respective natures. Others amongst the Kauravas, hearing that Karna of mighty energy had been slain by Dhananjaya, his armour, ornaments, robes, and weapons having all been displaced, fled in fear like a herd of kine afflicted with exceeding fear at losing its bull. Bhima then, uttering loud roars and causing the welkin to tremble with those awful and tremendous shouts, began to slap his armpits, jump, and dance, frightening the Dhartarashtras by those movements. The Somakas and the Srinjayas also loudly blew their conchs. All the Kshatriyas embraced one another in joy, upon beholding the Suta's son slain at that juncture. Having fought a dreadful battle, Karna was slain by Arjuna like an elephant by a lion. That bull among men, Arjuna, thus accomplished his vow. Indeed even thus, Partha reached the end of his hostility (towards Karna). The ruler of the Madras, with stupefied heart, quickly proceeding, O king, to the side of Durvodhana, on that car divested of standard said in sorrow these words, "The elephants, the steeds, and the foremost of car-warriors of thy army have been slain. In consequence of those mighty warriors, and steeds, and elephants huge as hills, having been slain after coming into contact with one another, thy host looks like the domains of Yama. Never before, O Bharata, has a battle been fought like that between Karna and Arjuna today. Karna had powerfully assailed the two Krishnas today and all others who are thy foes. Destiny, however, has certainly flowed, controlled by Partha. It is for this that Destiny is protecting the Pandavas and weakening us. Many are the heroes who, resolved to accomplish thy objects have been forcibly slain by the enemy. Brave kings, who in energy, courage, and might, were equal to Kuvera or Yama or Vasava or the Lord of the waters, who were possessed of every merit, who were almost unslayable, and who were desirous of achieving thy object, have in battle been slain by the Pandavas. Do not, O Bharata, grieve for this. This is Destiny. Comfort thyself. Success cannot be always attained." Hearing these words of the ruler of the Madras and reflecting on his own evil doings. Durvodhana, with a cheerless heart, became almost deprived of his senses and sighed repeatedly the very picture of woe."

SECTION 93

"Dhritarashtra said, 'What was the aspect of the Kuru and the Srinjaya host on that awful day while it was crushed with arrows and scorched (with weapons) in that encounter between Karna and Arjuna and while it was flying away from the field?'

Sanjaya said, 'Hear, O king, with attention how that awful and great carnage of human beings and elephants and steeds occurred in battle. When, after Karna's fall Partha uttered leonine shouts, a great fright entered the hearts of thy sons. Upon the fall of Karna no warrior of thy army set his heart on rallying the troops or putting forth his prowess. Their refuge having been destroyed by Arjuna, they were then like raftless merchants, whose vessels have wrecked on the fathomless ocean, desirous of crossing the uncrossable main. After the slaughter of the Suta's son, O king, the Kauravas, terrified and mangled with shafts, masterless and desirous of protection, became like a herd of elephants afflicted by lions. Vanquished by Savyasaci on that afternoon, they fled away like bulls with broken horns or snakes with broken fangs. Their foremost of heroes slain, their troops thrown into confusion, themselves mangled with keen arrows, thy sons, after the fall of Karna, O king, fled away in fear. Divested of weapons and armour, no longer able to ascertain which point of the compass was which, and deprived of their senses, they crushed one another in course of their flight and looked at one another, afflicted with fear. "It is me that Vibhatsu is pursuing with speed!" "It is me that Vrikodara is pursuing with speed!"--thought every one among the Kauravas who became pale with fear and fell down as they fled. Some on horses, some on cars, some on elephants, and some on foot, mighty car-warriors, endued with great speed, fled away in fear. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were trodden down by bodies of horsemen, as these fled in fear. After the fall of the Suta's son, thy warriors became like people without protectors in a forest teeming with beasts of prev and robbers. They were then like elephants without riders and men without arms. Afflicted with fear, they looked upon the world as if it were full of Partha. Beholding them fly away afflicted with the fear of Bhimasena, indeed, and seeing his troops thus leave the field in thousands, Duryodhana, uttering cries of "Oh!" and "Alas!" addressed his driver, saying, "Partha will never be able to transgress me standing how in hand. Urge my steeds slowly behind all the troops Without doubt, if I fight standing in the rear of the army, the son of Kunti will never be able to transgress me even as the vast deep is unable to transgress its continents. Slaying Arjuna and Govinda and the proud Vrikodara and the rest of my foes, I will free myself from the debt I owe to Karna.'

a hero and honourable man, the charioteer slowly urged his steeds adorned with trappings of gold. Then 25,000 warriors on foot, belonging to thy army, without cars and cavalry and elephants among them, prepared for battle. Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassed them with four kinds of forces and began to strike them with their shafts. In return, those warriors fought with Bhima and Prishata's son. Some amongst them challenged the two heroes by name. Then Bhimasena became filled with rage. Alighting from his car, mace in hand, he fought with those warriors arrived for battle. Observant of the rules of fair fight, Vrikodara, the son of Kunti, came down from his car, and relying upon the might of his arms, began to fight on foot with those foes of his that were on foot. Taking up his massive mace adorned with gold, he began to slaughter them all, like the Destroyer armed with his bludgeon. The Kaurava warriors on foot, filled with rage and becoming reckless of their lives, rushed against Bhima in that battle like insects upon a blazing fire. Those infuriated combatants, difficult of being defeated in battle, approaching Bhimasena, perished in a trice like living creatures upon seeing the Destroyer. The mighty Bhima, armed with a mace, careered like a hawk and destroyed all those 25,000 combatants. Having slain that division of heroic warriors, Bhima, of prowess incapable of being baffled and of great might, once more stood, with Dhrishtadvumna before him. Possessed of great energy, Dhananjaya proceeded against the (remnant of the) car-force (of the Kauravas). The two sons of Madri, and Satyaki, filled with joy, rushed with speed against Shakuni and slaughtered the troops of Subala's son. Having slain with keen shafts his cavalry and elephants in that encounter, they rushed impetuously against Shakuni himself, upon which a great battle took place. Meanwhile Dhananjaya, O lord, proceeding against thy car-force, twanged his bow Gandiva celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver, and seeing that Arjuna was the warrior standing on it, thy troops fled away in fear. 25,000 soldiers on foot, deprived of cars and mangled with shafts, had perished (at the hands of Bhima and Dhrishtadyumna). Having slain them, that tiger among men, that great car-warrior among the Pancalas, viz., the high-souled Dhrishtadyumna the son of the Pancala king, soon showed himself, with Bhimasena before him. That slayer of foes and mighty bowman appeared exceedingly handsome. Beholding Dhrishtadyumna's car which had steeds white as pigeons yoked unto it and whose lofty standard was made of the trunk of a Kovidara, the Kauravas fled away in great fear. The twins (Nakula and Sahadeva) of great fame, and Satvaki, having pursued with great speed the king of the Gandharvas who was possessed of lightness of hands in the use of weapons, re-appeared (amid the Pandava ranks). Chekitana and Shikhandi and the (five) sons of Draupadi, O sire, having slaughtered thy vast army, blew their conchs. All those heroes, although they saw thy troops flying away with faces turned from the field, still pursued them, like bulls pursuing angry bulls after vanquishing them. Pandu's son Savyasaci of great might, O king, beholding a remnant of thy army still standing for battle, became filled with wrath. Possessed of great energy, Dhananjaya, rushed against that car-force, drawing his bow Gandiva celebrated over the three worlds. Suddenly he shrouded them with showers of arrows. The dust that was raised darkened the scene and nothing could any longer be distinguished. When the earth was thus shrouded with dust and when darkness covered everything, thy troops, O king, fled on all sides from fear. When the Kuru army was thus broken, the Kuru king, O monarch, viz., thy son, rushed against all his foes advancing against him. Then Duryodhana challenged all the Pandavas to battle. O chief of Bharata's race, like the Asura Vali in days of yore challenging the gods. At this, all the Pandava heroes, uniting together, rushed against the advancing Duryodhana, shooting and hurling at him diverse weapons and upbraiding him repeatedly. Duryodhana, however, filled with rage, fearlessly slaughtered those enemies of his in hundreds and thousands, with keen shafts. The prowess that we then beheld of thy son was exceedingly wonderful, for alone and unsupported, he fought with all the Pandavas united together. Duryodhana then beheld his own troops who, mangled with arrows, had set their hearts on flight, gone not far from the field. Rallying them then, O monarch, thy son who was resolved to maintain his honour, gladdening those warriors of his, said these words unto them: "I do not see that spot in the earth or on the mountains, whither if ye fly, the Pandavas will not slay you! What use then in flying away? Small is the force that the Pandavas now have. The two Krishnas also are exceedingly mangled. If all of us stay for battle, victory will certainly be ours. If we fly in disunion, the sinful Pandavas, pursuing us, will certainly slav all of us For this it is better that we should die in battle. Death in battle is fraught with happiness. Fight, observant of the Kshatriya's duty. He that is dead knows no misery. On the other hand, such a one enjoys eternal bliss hereafter. Listen, ye Kshatriyas, ay, all of you, that are assembled here! When the destroyer Yama spareth neither the

Hearing these words of the Kuru king that were so worthy of

hero nor the coward, who is there so foolish of understanding, although observant of a Kshatriya's vow like us, that would not fight. Would ye place yourselves under the power of the angry foe Bhimasena? It behoveth you not to abandon the duty observed by your sires and grandsires. There is no greater sin for a Kshatriya than flight from battle. There is no more blessed path for heaven, ye Kauravas, than the duty of battle. Slain in battle, ye warriors, enjoy heaven without delay."

"Sanjaya continued, 'While even these words were being uttered by thy son, the (Kaurava) warriors, exceedingly mangled, fled away on all sides, regardless of that speech.'"

SECTION 94

"Sanjaya said, 'The ruler of the Madras then, beholding thy son employed in rallying the troops, with fear depicted on his countenance and with heart stupefied with grief, said these words unto Duryodhana.

"Shalya said, "Behold this awful field of battle, O hero, covered with heaps of slain men and steeds and elephants. Some tracts are covered with fallen elephants huge as mountains, exceedingly mangled, their vital limbs pierced with shafts, lying helplessly, deprived of life, their armour displaced and the weapons, the shields and the swords with which they were equipped lying scattered about. These fallen animals resemble huge mountains riven with thunder, with their rocks and lofty trees and herbs loosened from them and lying all around. The bells and iron hooks and lances and standards with which those huge creatures had been equipped are lying on the ground. Adorned with housings of gold, their bodies are now bathed in blood. Some tracts, again, are covered with fallen steeds, mangled with shafts, breathing hard in pain and vomitting blood. Some of them are sending forth soft wails of pain, some are biting the earth with rolling eyes and some are uttering piteous neighs. Portions of the field are covered with horsemen and elephant-warriors fallen off from their animals, and with bands of car-warriors forcibly thrown down from their cars. Some of them are already dead and some are at the point of death. Covered also with the corpses of men and steeds and elephants as also with crushed cars and other huge elephants with their trunks and limbs cut off, the earth has become awful to look at like the great Vaitarani (skirting the domains of Yama). Indeed, the earth looketh even such, being strewn with other elephants, stretched on the ground with trembling bodies and broken tusks, vomiting blood, uttering soft cries in pain, deprived of the warriors on their backs, divested of the armour that covered their limbs and reft of the foot-soldiers that protected their flank and rear, and with their guivers and banners and standards displaced, their bodies adorned with housings of gold struck deep with the weapons of the foe. The earth looked like the cloud-covered welkin in consequence of being strewn with the fallen bodies of elephant-warriors and horse-men and carwarriors, all of great fame, and of footsoldiers slain by foes fighting face to face, and divested of armour and ornaments and attire and weapons. Covered with thousands of fallen combatants mangled with arrows, fully exposed to view, and deprived of consciousness, with some amongst them whose breaths were returning slowly, the earth seemed as if covered with many extinguished fires. With those foremost of heroes among both the Kurus and the Srinjayas, pierced with arrows and deprived of life by Partha and Karna. the earth seemed as if strewn with blazing planets fallen from the firmament, or like the nocturnal firmament itself bespangled with blazing planets of serene light. The shafts sped from the arms of Karna and Arjuna, piercing through the bodies of elephants and steeds and men and quickly stilling their lives, entered the earth like mighty snakes entering their holes with heads bent downwards. The earth has become impassable with heaps of slain men and steeds and elephants, and with cars broken with the shafts of Dhananjaya and Adhiratha's son and with the numberless shafts themselves shot by them. Strewn with well-equipped cars crushed by means of mighty shafts along with the warriors and the weapons and the standards upon them, cars, that is, with their traces broken, their joints separated, their axles and vokes and Trivenus reduced to fragments, their wheels loosened, their Upaskaras destroyed, their Anukarsanas cut in pieces, the fastenings of their quivers cut off, and their niches (for the accommodation of drivers) broken, strewn with those vehicles adorned with gems and gold, the earth looks like the firmament overspread with autumnal clouds. In consequence of well-equipped royal cars deprived of riders and dragged by fleet steeds, as also of men and elephants and cars and horses that fled very quickly, the army has been broken in diverse ways. Spiked maces with golden bells, battle-axes, sharp lances, heavy clubs, mallets, bright unsheathed swords, and maces covered with cloth of gold, have fallen on the field. Bows decked with ornaments of gold, and shafts equipped with beautiful wings of pure gold, and bright unsheathed rapiers of excellent temper, and lances, and scimitars bright as gold, and umbrellas, and fans, and conchs, and arms decked with excellent flowers and gold, and caparisons of elephants, and standards, and car fences and diadems, and necklaces, and

brilliant crowns, and yak-tails lying about, O king, and garlands luminous with corals and pearls, and chaplets for the head, and bracelets for both the wrist and the upper arms, and collars for the neck with strings of gold, and diverse kinds of costly diamonds and gems and pearls, and bodies brought up in a great luxury, and heads beautiful as the moon, are lying scattered about. Abandoning their bodies and enjoyments and robes and diverse kinds of agreeable pleasures, and acquiring great merit for the devotion they showed to the virtuous of their order, they have speedily gone in a blaze of flame to regions of bliss. Turn back, O Duryodhana! Let the troops retire! O king, O giver of honours, proceed towards thy camp! There, the Sun is hanging low in the welkin, O lord! Remember, O ruler of men, that thou art the cause of all this!"

"Having said these words unto Durvodhana, Shalva, with heart filled with grief, stopped. Duryodhana, however, at that time, deeply afflicted and deprived of his senses, and with eyes bathed in tears, wept for the Suta's son, saying, "Karna! Oh Karna!" Then all the kings headed by Drona's son, repeatedly comforting Duryodhana, proceeded towards the camp, frequently looking back at the lofty standard of Arjuna that seemed to be ablaze with his fame. At that terrible hour when everything around looked so resplendent, the Kauravas, all of whom had resolved to repair to the other world, their features incapable of recognition owing to the blood that covered them, beholding the earth, that was drenched with the blood flowing from the bodies of men and steeds and elephants. looking like a courtesan attired in crimson robes and floral garlands and ornaments of gold, were unable, O king, to stand there! Filled with grief at the slaughter of Karna, they indulged in loud lamentations, saying, "Alas, Karna! Alas Karna!" Beholding the Sun assume a crimson hue, all of them speedily proceeded towards their camp. As regards Karna, though slain and pierced with gold-winged shafts whetted on stone and equipped with feathers and dyed in blood and sped from gandiva, yet that hero, lying on the ground, looked resplendent like the Sun himself of bright rays. It seemed that illustrious Surya, ever kind to his worshippers, having touched with his rays the gore-drenched body of Karna, proceeded, with aspect crimson in grief, to the other ocean from desire of a bath. Thinking so, the throngs of celestials and rishis (that had come there for witnessing the battle) left the scene for proceeding to their respective abodes. The large crowd of other beings also, entertaining the same thought, went away, repairing as they chose to heaven or the earth. The foremost of Kuru heroes also, having beheld that wonderful battle between Dhananjaya and Adhiratha's son, which had inspired all living creatures with dread, proceeded (to their nightly quarters), filled with wonder and applauding (the encounter). Though his armour had been cut off with arrows, and though he had been slain in course of that dreadful fight, still that beauty of features which the son of Radha possessed did not abandon him when dead. Indeed, everyone beheld the body of the hero to resemble heated gold. It seemed to be endued with life and possessed of the effulgence of fire or the sun. All the warriors, O king, were inspired with fright at sight of the Suta's son lying dead on the field, like other animals at sight of the lion. Indeed, though dead, that tiger among men seemed ready to utter his commands. Nothing, in that illustrious dead, seemed changed. Clad in beautiful attire, and possessed of a neck that was very beautiful, the Suta's son owned a face which resembled the full moon in splendour. Adorned with diverse ornaments and decked with Angadas made of bright gold, Vaikartana, though slain, lay stretched like a gigantic tree adorned with branches and twigs. Indeed, that tiger among men lay like a heap of pure gold, or like a blazing fire extinguished with the water of Partha's shafts. Even as a blazing conflagration is extinguished when it comes in contact with water, the Karna-conflagration was extinguished by the Partha-cloud in the battle. Having shot showers of arrows and scorched the ten points of the compass, that tiger among men, viz., Karna, along with his sons, was quieted by Partha's energy. He left the world, taking away with him that blazing glory of his own which he had earned on earth by fair fight. Having scorched the Pandavas and the Pancalas with the energy of his weapons, having poured showers of arrows and burnt the hostile divisions, having, indeed, heated the universe like the thousand-rayed Surya of great beauty, Karna, otherwise called Vaikartana, left the world, with his sons and followers. Thus fell that hero who was a Kalpa tree unto those swarms of birds represented by suitors. Solicited by suitors he always said. "I give" but never the words "I have not!" The righteous always regarded him as a righteous person. Even such was Vrisha who fell in single combat. All the wealth of that high-souled person had been dedicated to the Brahmanas. There was nothing, not even his life, that he could not give away unto the Brahmanas. He was ever the favourite of ladies, exceedingly liberal, and a mighty car-warrior. Burnt by the weapons of Partha, he attained to the highest end. He, relying upon whom thy son had provoked hostilities, thus went to heaven, taking away with him the hope of victory, the happiness, and the armour of the Kauravas. When Karna fell, the rivers stood still. The Sun set with a pale hue. The planet Mercury, the son of Soma,

through the firmament in a slanting direction. The firmament seemed to be rent in twain; the earth uttered loud roars; violent and awful winds began to blow. All the points of the horizon, covered with smoke, seemed to be ablaze. The great oceans were agitated and uttered awful sounds. The mountains with their forests began to tremble, and all creatures. O sire, felt pain. The planet Jupiter, afflicting the constellation Rohini assumed the hue of the moon or the sun. Upon the fall of Karna, the subsidiary points also of the compass became ablaze. The sky became enveloped in darkness. The earth trembled. Meteors of blazing splendour fell. Rakshasas and other wanderers of the night became filled with joy. When Arjuna, with that razor-faced shaft, struck off Karna's head adorned with a face beautiful as the moon, then, O king, loud cries of "Oh!" and "Alas!" were heard of creatures in heaven, in the welkin, and on the earth. Having in battle slain his foe Karna who was worshipped by the gods, the gandharvas, and human beings, Pritha's son Arjuna looked resplendent in his energy like the deity of a 1,000 eyes after the slaughter of Vritra. Then riding on that car of theirs whose rattle resembled the roar of the clouds and whose splendour was like that of the meridian sun of the autumnal sky, which was adorned with banners and equipped with a standard incessantly producing an awful noise, whose effulgence resembled that of the snow or the Moon or the conch or the crystal, and whose steeds were like those of Indra himself, those two foremost of men, viz., the son of Pandu and the crusher of Keshi, whose energy resembled that of the great Indra, and who were adorned with gold and pearls and gems and diamonds and corals, and who were like fire or the sun in splendour, fearlessly careered over the field of battle with great speed, like Vishnu and Vasava mounted on the same chariot. Forcibly divesting the enemy of his splendour by means of the twang of gandiva and the slaps of their palms, and slaving the Kurus with showers of shafts, the Apebannered Arjuna, the Garuda-bannered Krishna, both of whom were possessed of immeasurable prowess, those two foremost of men, filled with joy, took up with their hands their loud-sounding conchs adorned with gold and white as snow, and placing them against their lips, blew simultaneously with those beautiful mouths of theirs, piercing the hearts of their foes with the sound. The blare of pancajanya and that of devadatta filled the earth, the sky, and heaven.

assuming the hue of fire or the Sun, appeared to course

At the sound of the heroic Madhava's conch as also at that of Arjuna's, all the Kauravas, O best of kings, became filled with fright. Those foremost of men, causing the forests, the mountains, the rivers and the points of the compass to resound with the blare of their conchs, and filling the army of thy son with fright, gladdened Yudhishthira therewith. As soon as the Kauravas heard the blare of those conchs that were thus being blown, all of them left the field with great speed, deserting the ruler of the Madras and the chief of the Bharatas, O Bharata, viz., Durvodhana, Then diverse creatures, uniting together, congratulated Dhananjaya, that hero shining resplendent on the field of battle, as also Janardana, those two foremost of men who then looked like a couple of risen suns. Pierced with Karna's arrows, those two chastisers of foes, Acyuta and Arjuna, looked resplendent like the bright and many-rayed moon and the sun risen after dispelling a gloom. Casting off those arrows, those two mighty warriors, both endued with unrivalled prowess, surrounded by well-wishers and friends, happily entered their own encampment, like the lords Vasava and Vishnu duly invoked by sacrificial priests. Upon the slaughter of Karna in that dreadful battle, the gods, gandharvas, human beings, caranas, great rishis, yakshas, and great nagas, worshipped Krishna and Arjuna with great respect and wished them victory (in all things). Having received all their friends then, each according to his age, and applauded by those friends in return for their incomparable feats, the two heroes rejoiced with their friends, like the chief of the celestials and Vishnu after the overthrow of Vali.

SECTION 95

'Sanjaya said, 'Upon the fall of Karna otherwise called Vaikartana, the Kauravas, afflicted with fear, fled away on all sides, casting their eyes on empty space. Indeed, hearing that the heroic Karna had been slain by the foe, all thy troops, stupefied with fear, broke and fled in all directions. Then, O king, the leaders, filled with anxiety, desirous of withdrawing their troops, O Bharata, whose flight had been endeavoured to be checked by thy son. Understanding their wishes, thy son, O bull of Bharata's race, acting according to the advice of Shalya, withdrew the army. Then Kritavarma, O Bharata, surrounded by thy unslaughtered remnant of thy Narayana troops of thy army, quickly proceeded towards the encampment. Surrounded by a 1,000 gandharvas, Shakuni, beholding the son of Adhiratha slain, proceeded quickly towards the encampment. Sharadvata's son, Kripa, O king, surrounded by the large elephant force that resembled a mass of clouds, proceeded quickly towards the encampment. The heroic Ashvatthama, repeatedly drawing deep breaths at the sight of the victory of the Pandavas, proceeded quickly towards the encampment. Surrounded by the unslaughtered remnant of the samsaptakas which was still a large force, Susharma also, O king, proceeded, casting his eyes on those terrified soldiers. King Duryodhana, deeply afflicted and deprived of everything, proceeded, his heart filled with grief, and a prey to many cheerless thoughts. Shalva, that foremost of car-warriors, proceeded towards the camp, on that car deprived of standard, casting his eves on all sides. The other mighty car-warriors of the Bharata army, still numerous, fled quickly, afflicted with fear, filled with shame, and almost deprived of their senses. Indeed seeing Karna overthrown, all the Kauravas fled away quickly, afflicted and anxious with fear, trembling, and with voices choked with tears. The mighty car-warriors of thy army fled away in fear, O chief of Kuru's race, some applauding Arjuna, some applauding Karna. Amongst those thousands of warriors of thy army in that great battle, there was not a single person who had still any wish for fight. Upon the fall of Karna, O monarch, the Kauravas became hopeless of life, kingdom, wives, and wealth. Guiding them with care, O lord, thy son, filled with grief and sorrow, set his heart upon resting them for the night. Those great car-warriors also, O monarch, accepting his orders with bent heads, retired from the field with cheerless hearts and pale faces.'

SECTION 96

"Sanjaya said, 'After Karna had thus been slain and the Kaurava troops had fled away, he of Dasharha's race, embracing Partha from joy, said unto him these words: "Vritra was slain by thee. Men will talk (in the same breath) of the slaughter of Vritra and Karna in awful battle. Vritra was slain in battle by the deity of great energy with his thunder. Karna hath been slain by thee with bow and sharp arrows. Go, O son of Kunti, and represent, O Bharata, unto king Yudhishthira the Just, this prowess of thine that is capable of procuring thee great fame and that hath become well-known in the world. Having represented unto king Yudhishthira the Just, this slaughter of Karna in battle for compassing which thou hadst been endeavouring for a long course of years, thou wilt be freed from the debt thou owest to the king. During the progress of the battle between thyself and Karna, the son of Dharma once came for beholding the field. Having, however, been deeply and exceedingly pierced (with arrows), he could not stay in battle. The king, that bull among men, then went back to his tent." Partha answered Keshava, that bull of Yadu's race, saying, "So be it!' The latter then cheerfully caused the car of that foremost of carwarriors to turn back. Having said these words unto Arjuna. Krishna addressed the soldiers, saying, "Blessed be ye, stand all of you carefully, facing the foe!" Unto Dhrishtadyumna and Yudhamanyu and the twin sons of Madri and Vrikodara and Yuyudhana, Govinda said, "Ye kings, until we come back having informed the king of Karna's slaughter by Arjuna, stand ye here with care." Having received the permission of these heroes, he then set out for the quarters of the king. With Partha in his company, Govinda beheld Yudhishthira, that tiger among kings, lying on an excellent bed of gold. Both of them then, with great joy, touched the feet of the king. Beholding their joy and the extraordinary wounds on their bodies, Yudhishthira regarded the son of Radha to be dead and rose quickly from his bed. That chastiser of foes, the mighty-armed monarch, having risen from his bed, repeatedly embraced Vasudeva and Arjuna with affection. That descendant of Kuru's race then asked Vasudeva (the particulars of Karna's death). Then the sweet-speeched Vasudeva that descendant of the Yadu race, spoke to him of Karna's death exactly as it had happened. Smiling then, Krishna, otherwise called Acyuta, joined his palms and addressed king Yudhishthira whose foes had been killed saying, "By good luck, the wielder of Gandiva, and Vrikodara, the son of Pandu, and thyself, and the two sons of Madri, are all safe, having been freed from this battle that has been so destructive of heroes and that made the very hair of the body to stand on end. Do thou those acts, O son of Pandu. which should next be done. The Suta's son Karna, possessed of great might and otherwise called Vaikartana, hath been slain. By good luck, victory hath become thine, O king of kings. By good luck, thou growest, O son of Pandu! The Earth drinketh today the blood of that Suta's son, that wretch among men, who had laughed at the dice-won Krishna. That foe of thine. O bull of Kuru's race, lieth today on the bare ground, pierced all over with arrows. Behold that tiger among men, pierced and mangled with shafts. O thou of mighty arms, rule now, with care, this earth that is divested of all thy foes, and enjoy with us, all kinds of enjoyable articles!""

"Sanjaya continued, 'Having heard these words of the highsouled Keshava, Yudhishthira, with great joy, worshipped in return that hero of Dasharha's race. "Good luck, Good luck!" were the words, O monarch, that he said. And he added, "It is not wonderful, O mighty-armed one, in thee, O son of Devaki, that Partha, having obtained thee for his charioteer, should achieve feats that are even super-human." Then that chief of Kuru's race, that righteous son of Pritha, taking hold of

Keshava's right arm adorned with Angadas, and addressing both Keshava and Arjuna, said, "Narada told me that ye two are the gods Nara and Narayana, those ancient and best of Rishis, that are ever employed in the preservation of righteousness. Gifted with great intelligence, the master Krishna Dvaipayana, the highly blessed Vyasa, also hath repeatedly told me this celestial history. Through thy influence, O Krishna, this Dhananjaya the son of Pandu, facing his foes, hath vanquished them, without ever turning back from any of them. Victory, and not defeat, we are certain to have, since thou hast accepted the drivership of Partha in battle." Having said these words, king Yudhishthira the Just, that tiger among men, mounting his car, adorned with gold and having steeds of ivory white and black tails and fleet as thought harnessed unto it, and surrounded by many Pandava troops, set out, conversing pleasantly with Krishna and Arjuna along the way, for beholding the field of battle on which thousands of incidents had taken place. Conversing with those two heroes, viz., Madhava and Phalguna, the king beheld Karna, that bull among men, lying on the field of battle. Indeed, king Yudhishthira beheld Karna pierced all over with arrows like a Kadamva flower with straight filaments all around its body. Yudhishthira beheld Karna illuminated by thousands of golden lamps filled with perfumed oil. Having beheld Karna with his son slain and mangled with shafts sped from Gandiva, king Yudhishthira repeatedly looked at him before he could believe his eves. He then applauded those tigers among men, Madhava and Phalguna, saying, "O Govinda, today I have become king of the earth, with my brothers, in consequence of thyself of great wisdom having become my protector and lord. Hearing of the slaughter of that tiger among men, the proud son of Radha, the wicked-souled son of Dhritarashtra will be filled with despair, as regards both life and kingdom. Through thy grace, O bull among men, we have acquired our objects. By good luck, victory hath been thine, O Govinda! By good luck, the enemy hath been slain. By good luck, the wielder of Gandiva, the son of Pandu, hath been crowned with victory. Thirteen years we have passed in wakefulness and great sorrow. O thou of mighty arms, through thy grace, we will sleep happily this night." In this way, O ruler of men, king Yudhishthira the Just, praised Janardana greatly as also Arjuna, O monarch!

'Sanjaya continued, 'Beholding Karna with his son slain with Partha's shafts, that perpetuator of Kuru's race, Yudhishthira, regarded himself as reborn. The kings (in the Pandava army), great car-warriors--all filled with joy, approached Kunti's son Yudhishthira and gladdened him greatly. Nakula, and Sahadeya, and Vrikodara the son of Pandu, and Satvaki. O king, that foremost of car-warriors among the Vrishnis, and Dhrishtadyumna, and Shikhandi, and others among the Pandus, the Pancalas, and the Srinjayas, worshipped the son of Kunti at the slaughter of the Suta's son. Extolling king Yudhishthira, the son of Pandu, those delighters in battle, those effectual smiters, those heroes possessed of sureness of aim and longing for victory, also praised those scorchers of foes, viz., the two Krishnas, with speeches fraught with panegyrics. Then those great carwarriors, filled with delight, proceeded towards their own camp. Thus occurred that great carnage, making the hair stand on end, in consequence, O king, of thy evil policy! Why dost thou grieve for it now?"

Vaishampayana continued, "Hearing those evil tidings, the Kuru king Dhritarashtra suddenly fell down on the ground from his excellent seat. Similarly, the royal lady Gandhari of great foresight fell down. She indulged in diverse lamentations, for the slaughter of Karna in battle. Then Vidura and Sanjaya both raised the fallen monarch and began to console him. Similarly the Kuru ladies raised Gandhari. Thinking destiny and necessity to be all powerful, that roval ascetic, under that great grief, seemed to lose his senses. His heart filled with anxiety and sorrow, the king, however, did not again swoon away. Comforted by them, he remained silent, indulging in melancholy musing. He that reads of this great battle, which is like unto a sacrifice, between the highsouled Dhananiava and Adhiratha's son, so also he that hears the account of this battle read, both obtain. O Bharata, the fruit of a great sacrifice duly performed. The learned say that the holy and the eternal Vishnu is Sacrifice, and each of those other gods, viz., Agni, Wind, Soma, and Surya, is so. Therefore, he that will, without malice, hear or recite this Parvan, will be happy and capable of attaining to every region of bliss. Filled with devotion, men always read this sacred and first of Samhitas. They that do, rejoice, obtaining wealth, and grain, and fame. A man must, therefore, ever hear it without malice. He that does so will obtain all kinds of happiness. With that foremost of persons, Vishnu, and the illustrious Self-born, and Bhava also, become pleased. A Brahmana, by reading it, would obtain the fruit of having studied the Vedas: a Kshatriya obtains strength and victory in battle; Vaishyas would obtain immense wealth, and Shudras would obtain health and freedom from disease. Then again the illustrious Vishnu is eternal. And since it is that god who hath been glorified in this Parvan, it is for this that the man reading or hearing it becometh happy and acquireth all the

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6071 objects of his heart. These words of the great Rishi (Vyasa) can never the untrue! The merit that may be attained by listening to the recitation of the Karna Parvan is equal to his who giveth away unceasingly for a whole year good cows with calves."

The end of Karna Parva

THE MAHABHARATA, BOOK 9

SHALYA PARVA SECTION 1

Om! Having bowed down unto Narayana and Nara, the most exalted of male beings, and the goddess Sarasvati, must the word Java be uttered.

Janamejaya said, "After Karna had thus been slain in battle by Savyasaci, what did the small (unslaughtered) remnant of the Kauravas do, O regenerate one? Beholding the army of the Pandavas swelling with might and energy, what behaviour did the Kuru prince Suyodhana adopt towards the Pandavas, thinking it suitable to the hour? I desire to hear all this. Tell me, O foremost of regenerate ones, I am never satiated with listening to the grand feats of my ancestors."

Vaishampayana said, "After the fall of Karna, O king, Dhritarashtra's son Suyodhana was plunged deep into an ocean of grief and saw despair on every side. Indulging in incessant lamentations, saying, 'Alas, oh Karna! Alas, oh Karna!' he proceeded with great difficulty to his camp, accompanied by the unslaughtered remnant of the kings on his side. Thinking of the slaughter of the Suta's son, he could not obtain peace of mind, though comforted by those kings with excellent reasons inculcated by the scriptures. Regarding destiny and necessity to be all-powerful, the Kuru king firmly resolved on battle. Having duly made Shalya the generalissimo of his forces, that bull among kings, O monarch, proceeded for battle, accompanied by that unslaughtered remnant of his forces. Then, O chief of Bharata's race, a terrible battle took place between the troops of the Kurus and those of the Pandavas, resembling that between the gods and the Asuras. Then Shalya, O monarch, having made a great carnage in battle at last lost a large number of his troops and was slain by Yudhishthira at midday. Then king Duryodhana, having lost all his friends and kinsmen, fled away from the field of battle and penetrated into the depths of a terrible lake from fear of his enemies. On the afternoon of that day, Bhimasena, causing the lake to be encompassed by many mighty car-warriors, summoned Duryodhana and having obliged him to come out, slew him speedily, putting forth his strength After Duryodhana's slaughter the three carwarriors (of the Kuru side) that were still unslain (Ashvatthama and Kripa and Kritavarma), filled with rage, O monarch, slaughtered the Pancala troops in the night. On the next morning Sanjaya, having set out from the camp, entered the city (the Kuru capital), cheerless and filled with grief and sorrow. Having entered the city, the Suta Sanjaya, raising his arms in grief, and with limbs trembling, entered the palace of the king. Filled with grief, O tiger among men, he wept aloud, saying, 'Alas, O king! Alas, all of us are ruined by the slaughter of that high-souled monarch. Alas, Time is allpowerful, and crooked in his course, since all our allies, endued with might equal to that of Shakra himself, have been slain by the Pandavas.' Seeing Sanjaya come back to the city, O king, in that distressful plight, all the people, O best of kings, filled with great anxiety, wept loudly, saying, 'Alas, O king! The whole city, O tiger among men, including the very children, hearing of Duryodhana's death, sent forth notes of lamentation from every side. We then beheld all the men and women running about, deeply afflicted with grief, their senses gone, and resembling people that are demented.' The Suta Sanjaya then, deeply agitated, entered the abode of the king and beheld that foremost of monarchs, that lord of men, having wisdom for his eyes. Beholding the sinless monarch, that chief of Bharata's race, seated, surrounded by his daughters-in-law and Gandhari and Vidura and by other friends and kinsmen that were always his well-wishers, and engaged in thinking on that very subject -- the death of Karna--the Suta Sanjava, with heart filled with grief. O Janamejava, weepingly and in a voice choked with tears, said unto him, 'I am Sanjaya, O tiger among men. I bow to thee, O bull of Bharata's race. The ruler of the Madras, Shalya, hath been slain. Similarly, Subala's son Shakuni, and Uluka, O tiger among men, that valiant son of the gamester (Shakuni), have been slain. All the Samsaptakas, the Kambojas together with the Sakas, the Mlecchas, the Mountaineers, and the Yavanas, have also been slain. The Easterners have been slain, O monarch, and all the Southerners. The Northerners have all been slain, as also the Westerners, O ruler of men. All the kings and all the princes have been slain, O monarch. King Durvodhana also has been slain by the son of Pandu after the manner he had vowed With his thighs broken O monarch he lieth now on the dust, covered with blood. Dhrishtadyumna also hath been slain, O king, as also the vanquished Shikhandi. Uttamauja and Yudhamanyu, O king, and the Prabhadrakas, and those tiger among men, the Pancalas, and the Cedis, have been destroyed. The sons have all been slain as also the (five)

sons of Draupadi, O Bharata. The heroic and mighty son of Karna, Vrishasena, hath been slain. All the men that had been assembled have been slain. All the elephants have been destroyed. All the car-warriors, O tiger among men, and all the steeds, have fallen in battle. Very few are alive on thy side, O lord. In consequence of the Pandavas and the Kauravas having encountered each other, the world, stupefied by Time, now consists of only women. On the side of the Pandavas seven are alive, they are the five Pandava brothers, and Vasudeva, and Satyaki and amongst the Dhartarashtras three are so, Kripa, Kritavarma, and Drona's son, that foremost of victors. These three car-warriors, O monarch, are all that survive, O best of kings, of all the akshauhinis mustered on thy side, O ruler of men. These are the survivors, O monarch, the rest have perished. Making Durvodhana and his hostility (towards the Pandavas) the cause, the world, it seems, hath been destroyed, O bull of Bharata's race, by Time."

Vaishampayana continued, "Hearing these cruel words, Dhritarashtra, that ruler of men, fell down, O monarch, on the earth, deprived of his senses. As soon as the king fell down, Vidura also, of great fame, O monarch, afflicted with sorrow on account of the king's distress, fell down on the earth. Gandhari also, O best of kings, and all the Kuru ladies, suddenly fell down on the ground, hearing those cruel words. That entire conclave of royal persons remained lying on the ground, deprived of their senses and raving deliriously, like figures painted on a large piece of canvas. Then king Dhritarashtra, that lord of earth, afflicted with the calamity represented by the death of his sons, slowly and with difficulty regained his life-breaths. Having recovered his senses, the king, with trembling limbs and sorrowful heart, turned his face on every side, and said these words unto Kshattri (Vidura). 'O learned Kshattri, O thou of great wisdom, thou, O bull of Bharata's race, art now my refuge. I am lordless and destitute of all my sons.' Having said this, he once more fell down, deprived of his senses. Beholding him fallen, all his kinsmen that were present there sprinkled cold water over him and fanned him with fans. Comforted after a long while, that lord of earth, afflicted with sorrow on account of the death of his sons, remained silent, sighing heavily, O monarch, like a snake put into a jar. Sanjaya also wept aloud, beholding the king so afflicted. All the ladies too, with Gandhari of great celebrity, did the same. After a long while, O best of men, Dhritarashtra, having repeatedly swooned, addressed Vidura, saying, 'Let all the ladies retire, as also Gandhari of great fame, and all these friends. My mind hath become greatly unsettled.' Thus addressed, Vidura, repeatedly trembling, slowly dismissed the ladies. O bull of Bharata's race. All those ladies retired. O chief of the Bharatas, as also all those friends. beholding the king deeply afflicted. Then Sanjaya cheerlessly looked at the king, O scorcher of foes, who, having recovered his senses, was weeping in great affliction. With joined hands, Vidura then, in sweet words, comforted that ruler of men who was sighing incessantly.

SECTION 2

Vaishampayana said, "After the ladies had been dismissed, Dhritarashtra, the son of Ambika, plunged into grief greater than that which had afflicted him before, began, O monarch, to indulge in lamentations, exhaling breaths that resembled smoke, and repeatedly waving his arms, and reflecting a little, O monarch, he said these words. "Dhritarashtra said, 'Alas, O Suta, the intelligence is

fraught with great grief that I hear from thee, that the Pandavas are all safe and have suffered no loss in battle. Without doubt, my hard heart is made of the essence of thunder, since it breaketh not upon hearing of the fall of my sons. Thinking of their ages, O Sanjaya, and of their sports in childhood, and learning today that all of them have perished, my heart seems to break into pieces. Although in consequence of my blindness I never saw their forms, still I cherished a great love for them in consequence of the affection one feels for his children. Hearing that they had passed out of childhood and entered the period of youth and then of early manhood, I became exceedingly glad, O sinless one. Hearing today that have been slain and divested of prosperity and energy, I fail to obtain peace of mind, being overwhelmed with grief on account of the distress that has overtaken them. Come, come, O king of kings (Duryodhana) to me that am without a protector now! Deprived of thee, O mighty-armed one, what will be my plight? Why, O sire, abandoning all the assembled kings dost thou lie on the bare ground, deprived of life, like an ordinary and wretched king? Having been, O monarch, the refuge of kinsmen and friends, where dost thou go now, O hero, abandoning me that am blind and old? Where now, O king, is that compassion of thine, that love, and that respectfulness? Invincible as thou wert in battle, how, alas, hast thou been slain by the Parthas? Who will now after I will have waked from sleep at the proper hour, repeatedly address me in such endearing and respectful words as, "O father, O father," "O great king," "O Lord of the world" and affectionately clasping my neck with moistened eyes, will seek my orders, saying, "Command me, O thou of Kuru's race. Address me, O son, in that sweet language once more. O dear

is as much ours as it is of Pritha's son. Bhagadatta and Kripa and Shalya and the two princes of Avanti and Jayadratha and Bhurishrava and Sala and Somadatta and Bahlika and Ashvatthama and the chief of the Bhojas and the mighty prince of Magadha and Vrihadvala and the ruler of the Kasi and Shakuni the son of Subala and many thousands of Mlecchas and Sakas and Yayanas, and Sudakshina the ruler of the Kambojas and the king of the Trigartas and the grandsire Bhishma and Bharadwaja's son and Gotama's son (Kripa) and Srutayush and Ayutayush and Satayush of great energy, and Jalasandha and Rishyasringa's son and the Rakshasa Alayudha, and the mighty-armed Alambusa and the great carwarrior Subala--these and numerous other kings, O best of monarchs, have taken up arms for my sake, prepared to cast away their very lives in great battle, stationed on the field amidst these, and surrounded by my brothers, I will fight against all the Parthas and the Pancalas and the Cedis, O tiger among kings, and the sons of Draupadi and Satyaki and Kunti-Bhoja and the rakshasa Ghatotkaca. Even one amongst these, O king, excited with rage, is able to resist in battle the Pandavas rushing towards him. What need I say then of all these heroes, every one of whom has wrong to avenge on the Pandavas, when united together? All these, O monarch, will fight with the followers of the Pandavas and will slay them in battle. Karna alone, with myself, will slay the Pandavas. All the heroic kings will then live under my sway. He, who is their leader, the mighty Vasudeva, will not, he has told me, put on mail for them, O king." Even in this way, O Suta, did Duryodhana often use to speak to me. Hearing what he said, I believed that the Pandavas would be slain in battle. When, however, my sons stationed in the midst of those heroes and exerting themselves vigorously in battle have all been slain, what can it be but destiny? When that lord of the world, the valiant Bhishma, having encountered Shikhandi, met with his death like a lion meeting with his at the hands of a jackal. what can it be but destiny? When the Brahmana Drona, that master of all weapons offensive and defensive, has been slain by the Pandavas in battle, what can it be but destiny? When Bhurishrava has been slain in battle, as also Somadatta and king Bahlika, what can it be but destiny? When Bhagadatta, skilled in fight from the backs of elephants, has been slain. and when Jayadratha hath been slain, what can it be but destiny? When Sudakshina has been slain, and Jalasandha of Puru's race, as also Srutayush, and Ayutayush, what can it be but destiny? When the mighty Pandya, that foremost of all wielders of weapons, has been slain in battle by the Pandavas, what can it be but destiny? When Vrihadvala has been slain and the mighty king of the Magadhas, and the valiant Ugrayudha, that type of all bowmen; when the two princes of Avanti (Vinda and Anuvinda) have been slain, and the ruler also of the Trigartas, as also numerous Samsaptakas, what can it be but destiny? When king Alambusa, and the Rakshasas Alayudha, and Rishyasringa's son, have been slain, what can it he but destiny? When the Naravanas have been slain, as also the Gopalas, those troops that were invincible in battle, and many thousands of Mlecchas, what can it be but destiny? When Shakuni, the son of Subala, and the mighty Uluka, called the gamester's son, that hero at the head of his forces, have been slain, what can it be but destiny? When innumerable high-souled heroes, accomplished in all kinds of weapons offensive and defensive and endued with prowess equal to that of Shakra himself, have been slain, O Suta, when Kshatriyas hailing from diverse realms, O Sanjaya, have all been slain in battle, what can it be but destiny? Endued with great might, my sons and grandsons have been slain, as also my friends and brethren, what can it be but destiny? Without doubt, man takes his birth, subject to destiny. That man who is possessed of good fortune meets with good. I am bereft of good fortune, and, therefore, am deprived of my children, O Sanjaya. Old as I am, how shall I now submit to the sway of enemies? I do not think anything other than exile into the woods to be good for me, O lord. Deprived of relatives and kinsmen as I am, I will go into the woods. Nothing other than an exile into the woods can be better for me who am fallen into this plight and who am shorn of my wings, O Sanjaya. When Duryodhana had been slain, when Shalya has been slain, when Duhshasana and Vivingsati and the mighty Vikarna have been slain, how shall I be able to bear the roars of that Bhimasena who hath alone slain a hundred sons of mine in battle? He will frequently speak of the slaughter of Duryodhana in my hearing. Burning with grief and sorrow, I shall not be able to bear his cruel words."

Vaishampayana continued, "Even thus that king, burning with grief and deprived of relatives and kinsmen, repeatedly swooned, overwhelmed with sorrow on account of the death of his sons. Having wept for a long while, Dhritarashtra, the son of Ambika, breathed heavy and hot sighs at the thought of his defeat. Overwhelmed with sorrow, and burning with grief, that bull of Bharata's race once more enquired of his charioteer Sanjaya, the son of Gavalgana, the details of what had happened.

"Dhritarashtra said, 'After Bhishma and Drona had been slain, and the Suta's son also overthrown, whom did my

warriors make their generalissimo? The Pandavas are slaving without any delay everyone whom my warriors are making their generalissimo in battle. Bhishma was slain at the van of battle by the diadem-decked Arjuna in the very sight of all of you. Even thus was Drona slain in the sight of all of you. Even thus was the Suta's son, that valiant Karna, slain by Arjuna in the sight of all the kings. Long before, the high-souled Vidura had told me that through the fault of Duryodhana the population of the Earth would be exterminated. There are some fools that do not see things even though they cast their eyes on them. Those words of Vidura have been even so unto my foolish self. What Vidura of righteous soul, conversant with attributes of everything, then said, hath turned out exactly, for the words he uttered were nothing but the truth. Afflicted by fate. I did not then act according to those words. The fruits of that evil course have now manifested themselves. Describe them to me, O son of Gavalgana, once more! Who became the head of our army after Karna's fall? Who was that car-warrior who proceeded against Arjuna and Vasudeva? Who were they that protected the right wheel of the ruler of the Madras in battle? Who protected the left wheel of that hero when he went to battle? Who also guarded his rear? How, when all of you were together, could the mighty king of the Madras, as also my son, be slain, O Sanjaya, by the Pandavas? Tell me the details of the great destruction of the Bharatas. Tell me how my son Duryodhana fell in battle. Tell me how all the Pancalas with their followers, and Dhrishtadvumna and Shikhandi and the five sons of Draupadi, fell, Tell me how the (five) Pandavas and the two Satwatas (Krishna and Satyaki), and Kripa and Kritavarma and Drona's son, have escaped with life. I desire to hear everything about the manner in which the battle occurred and the kind of battle it was. Thou art skilled, O Sanjaya, in narration. Tell me everything.

SECTION 3

"Sanjaya said, 'Hear, O king, with attention, how that great carnage of the Kurus and the Pandavas occurred when they encountered each other. After the Suta's son had been slain by the illustrious son of Pandu, and after thy troops had been repeatedly rallied and had repeatedly fled away, and after a terrible carnage had taken place. O foremost of men, of human beings in battle subsequent to Karna's death, Partha began to utter leonine roars. At that time a great fear entered the hearts of thy sons. Indeed, after Karna's death, there was no warrior in thy army who could set his heart upon rallying the troops or displaying his prowess. They then looked like ship-wrecked merchants on the fathomless ocean without a raft to save themselves. When their protector was slain by the diadem-decked Arjuna, they were like persons on the wide sea desirous of reaching some shore of safety. Indeed, O king, after the slaughter of the Suta's son, thy troops, struck with panic and mangled with arrows, were like unprotected men desirous of a protector or like a herd of deer afflicted by a lion. Vanquished by Savyasaci, they retired in the evening like bulls with broken horns or snakes shorn of their fangs. Their foremost of heroes slain, themselves thrown into confusion and mangled with keen arrows, thy sons, O king, upon the slaughter of the Suta's son, fled away in fear. Deprived of weapons and coats of mail, all of them lost their senses and knew not in which direction to fly. Casting their eyes on all sides in fear, many of them began to slaughter one another. Many fell down or became pale, thinking, "It is me whom Vibhatsu is pursuing!" "It is me whom Vrikodara is pursuing!" Some riding on fleet steeds, some on fleet cars, and some on fleet elephants, many great car-warriors fled away from fear, abandoning the foot-soldiers. Cars were broken by elephants, horsemen were crushed by great car-warriors, and bands of foot-soldiers were smashed and slain by bodies of horses as these fled away from the field. After the fall of the Suta's son, thy troops became like stragglers from a caravan in a forest abounding with robbers and beasts of prey. Some elephants whose riders had been slain, and others whose trunks had been cut off, afflicted with fear, beheld the whole world to be full of Partha. Beholding his troops flying away afflicted with the fear of Bhimasena Duryodhana then, with cries of "Oh!" and "Alas!" addressed his driver, saying, "If I take up my post at the rear of the army, armed with my bow, Partha then will never be able to transgress me. Urge the steeds, therefore, with speed. When I will put forth my valour in battle, Dhananjaya the son of Kunti will not venture to transgress me like the ocean never venturing to transgress its continents. Today, slaying Arjuna with Govinda, and the proud Vrikodara, and the rest of my foes, I will free myself from the debt I owe to Karna." Hearing these words of the Kuru king, so becoming a hero and an honourable man, his driver slowly urged those steeds adorned with trappings of gold. At that time many brave warriors deprived of elephants and steeds and cars, and 25,000 foot-soldiers, O sire, proceeded slowly (for battle). Then Bhimasena, filled with wrath, and Dhrishtadyumna the son of Prishata, encompassing those troops with the assistance of four kinds of forces, destroyed them with shafts. All of them fought vigorously with Bhima and Prishata's son. Many amongst

them challenged the two Pandava heroes, mentioning their names. Surrounded by them in battle, Bhima became enraged with them. Ouickly descending from his car, he began to fight. armed with his mace. Relying on the might of his own arms, Vrikodara the son of Kunti, who was on his car, observant of the rules of fair fight, did not fight with those foes who were on the ground. Armed then with that heavy mace of his that was made entirely of iron and adorned with gold and equipped with a sling, and that resembled the Destroyer himself as he becomes at the end of Yuga, Bhima slew them all like Yama slaughtering creatures with his club. Those footsoldiers, excited with great rage, having lost their friends and kinsmen, were prepared to throw away their lives, and rushed in that battle towards Bhima like insects towards a blazing fire. Indeed, those warriors, filled with rage and invincible in battle, approaching Bhimasena, suddenly perished like living creatures at the glance of the Destroyer. Armed with sword and mace, Bhima careered like a hawk and slaughtered those 25,000 warriors of thine. Having slain that brave division, the mighty Bhima, of prowess incapable of being baffled, once more stood, with Dhrishtadyumna before him. Meanwhile, Dhananjaya of great energy proceeded towards the cardivision (of the Kurus). The twin sons of Madri and the mighty car-warrior Satyaki, all endued with great strength, cheerfully rushed against Shakuni with great speed from desire of slaying him. Having slain with keen shafts the numerous cavalry of Shakuni, those Pandava heroes quickly rushed against Shakuni himself, whereupon a fierce battle was fought there. Then Dhananjaya, O king, penetrated into the midst of the car-division of the Kauravas, stretching his bow Gandiva celebrated over the three worlds. Beholding that car having white steeds yoked unto it and owning Krishna for its driver coming towards them, with Arjuna as the warrior on it, thy troops fled away in fear. Deprived of cars and steeds and pierced with shafts from every side, 25,000 foot-soldiers proceeded towards Partha and surrounded him. Then that mighty car-warrior amongst the Pancalas (Dhrishtadyumna) with Bhimasena at his head, speedily slew that brave division and stood triumphant. The son of the Pancala king, the celebrated Dhrishtadyumna, was a mighty bowman possessed of great beauty and a crusher of large bands of foes. At sight of Dhrishtadyumna unto whose car were voked steeds white as pigeons and whose standard was made of a lofty Kovidara, the troops fled away in fear. The celebrated sons of Madri, with Satyaki among them, engaged in the pursuit of the Gandhara king who was quick in the use of weapons, speedily appeared to our view. Chekitana and the (five) sons of Draupadi, O sire, having slain a large number of thy troops, blew their conchs Beholding all the troops flying away with their faces from the field, those (Pandava) heroes pursued and smote them like bulls pursuing vanquished bulls. Then the mighty Savyasaci, the son of Pandu, beholding a remnant of thy army still keeping their ground, became filled with rage, O king. Suddenly, O monarch, he shrouded that remnant of thy forces with arrows. The dust, however, that was then raised enveloped the scene, in consequence of which we could not see anything. Darkness also spread over the scene, and the field of battle was covered with arrows. Thy troops, O monarch, then fled away in fear on all sides. When his army was thus broken, the Kuru king, O monarch, rushed against both friends and foes. Then Duryodhana challenged all the Pandavas to battle, O chief of Bharata's race, like the Asura Vali in days of vore challenging all the celestials. The Pandavas then, uniting together and filled with rage, upbraiding him repeatedly and shooting diverse weapons, rushed against the roaring Duryodhana. The latter, however, fearlessly smote his foes with shafts. The prowess that we then saw of thy son was exceedingly wonderful, since all the Pandavas together were unable to transgress him. At this time Durvodhana beheld, staying at a little distance from him, his troops, exceedingly mangled with shafts, and prepared to fly away. Rallying them then, O monarch, thy son, resolved on battle and desirous of gladdening them, addressed those warriors, saying, "I do not see that spot on plain or mountain whither, if you fly, the Pandavas will not slay you. What is the use then in flight? The Pandava army hath now been reduced to a small remnant. The two Krishnas have been exceedingly mangled. If all of us make a stand here, we are certain to have victory. If, however, you fly away, breaking your array, the Pandavas, pursuing your sinful selves, will slay all of you. Death in battle, therefore, is for our good. Death in the field of battle while engaged in fight according to Kshatriva practices is pleasant. Such death produces no kind of grief. By encountering such a death, a person enjoys eternal happiness in the other world. Let all the Kshatriyas assembled here listen to me. It were better that they should even submit to the power of the angry Bhimasena than that they should abandon the duties practised by them from the days of their ancestors. There is no act more sinful for a Kshatriva than flight from battle. You Kauravas, there is not a better path to heaven than the duty of battle. The warrior acquires in a day regions of bliss (in the other world) that take many long years for others to acquire." Fulfilling those words of the king, the great Kshatriya car-warriors once more rushed against the Pandavas, unable to endure

their defeat and firmly resolved to put forth their prowess. Then commenced a battle once more, that was exceedingly fierce, between thy troops and the enemy, and that resembled the one between the gods and the Asuras. Thy son Duryodhana then, O monarch, with all his troops, rushed against the Pandavas headed by Yudhishthira.'''

SECTION 4

"Sanjaya said, 'Beholding the fallen boxes of cars, as also the cars of high-souled warriors, and the elephants and footsoldiers, O sire, slain in battle, seeing the field of battle assume an aspect as awful as that of the sporting ground of Rudra, observing the inglorious end obtained by hundreds and thousands of kings, witnessing also the prowess of Partha after the retreat of thy son with grief-stricken heart and when thy troops, filled with anxiety and fallen into great distress, O Bharata, were deliberating as to what they should next do, hearing also the loud wails of the Kaurava warriors that were being crushed, and marking the displayed and disordered tokens of great kings, the Kuru leader Kripa of great energy, possessed of years and good conduct and filled with compassion, and endued with eloquence, approached king Duryodhana, and angrily said these words unto him, "O Duryodhana, listen, O Bharata, to these words that I will say unto thee. Having heard them, O monarch, do thou act according to them, O sinless one, if it pleases thee. There is no path. O monarch, that is better than the duty of battle. Having recourse to that path, Kshatrivas, O bull of the Kshatriva order, engage in battle. He who lives in the observance of Kshatriya practices fights with son, sire, brother, sister's son, and maternal uncle, and relatives, and kinsmen. If he is slaughtered in battle, there is great merit in it. Similarly, there is great sin in it if he flies from the field. It is for this that the life of a person desirous of living by the adoption of Kshatriva duties is exceedingly terrible. Unto thee, as regards this, I will say a few beneficial words. After the fall of Bhishma and Drona and the mighty car-warrior Karna, after the slaughter of Jayadratha and thy brothers, O sinless one, and thy son Lakshmana, what is there now for us to do? They upon whom we had rested all burdens of sovereignty we had been enjoying, have all gone to regions of blessedness attainable by persons conversant with Brahma, casting off their bodies. As regards ourselves, deprived of those great car-warriors possessed of numerous accomplishments, we shall have to pass our time in grief, having caused numerous kings to perish. When all those heroes were alive, even then Vibhatsu could not be vanguished. Having Krishna, for his eyes, that mighty-armed hero is incapable of being defeated by the very gods. The vast (Kaurava) host, approaching his Ape-bearing standard that is lofty as an Indra's pole (set up in the season of spring) and that is effulgent as Indra's bow, hath always trembled in fear. At the leonine roars of Bhimasena and the blare of Panchajanya and the twang of Gandiva, our heart will die away within us. Moving like flashes of lightning, and blinding our eyes, Arjuna's Gandiva is seen to resemble a circle of fire. Decked with pure gold, that formidable bow as it is shaken, looks lightning's flash moving about on every side. Steeds white in hue and possessed of great speed and endued with the splendour of the Moon or the Kasa grass, and that run devouring the skies, are yoked unto his car. Urged on by Krishna, like the masses of clouds driven by the wind, and their limbs decked with gold, they bear Arjuna to battle. That foremost of all persons conversant with arms, Arjuna, burned that great force of thine like a swelling conflagration consuming dry grass in the forest in the season of winter. Possessed of the splendour of Indra himself, while penetrating into our ranks, we have seen Dhananjaya to look like an elephant with four tusks. While agitating thy army and inspiring the kings with fear, we have seen Dhananjaya to resemble an elephant agitating a lake overgrown with lotuses. While terrifying all the warriors with the twang of his bow, we have again seen the son of Pandu to resemble a lion inspiring smaller animals with dread. Those two foremost of bowmen in all the worlds, those two bulls among all persons armed with the bow, the two Krishnas, clad in mail, are looking exceedingly beautiful. Today is the seventeenth day of this awful battle, O Bharata, of those that are being slaughtered in the midst of this fight. The diverse divisions of thy army are broken and dispersed like autumnal clouds dispersed by the wind. Savyasaci, O monarch, caused thy army to tremble and reel like a tempest-tossed boat exposed on the bosom of the ocean. Where was the Suta's son, where was Drona with all his followers, where was I, where wert thou, where was Hridika's son, where thy brother Duhshasana accompanied by his brothers (when Jayadratha was slain)? Upon beholding Jayadratha and finding him within the range of his arrows, Arjuna, putting forth his process upon all thy kinsmen and brothers and allies and maternal uncles and placing his feet upon their heads, slew king Jayadratha in the very sight of all. What then is there for us to do now? Who is there among thy troops now that would vanquish the son of Pandu? That high-souled warrior possesses diverse kinds of celestial weapons. The twang, again, of Gandiva robbeth us of

our energies. This army of thine that is now without a leader is like a night without the Moon, or like a river that is dried up with all the trees on its banks broken by elephants. The mighty-armed Arjuna of white steeds will, at his pleasure, career amid this thy masterless host, like a blazing conflagration amid a heap of grass. The impetuosity of those two, Satyaki and Bhimasena, would split all the mountains or dry up all the oceans. The words that Bhima spoke in the midst of the assembly have all been nearly accomplished by him, O monarch. That which remains unaccomplished will again be accomplished by him. While Karna was battling before it, the army of the Pandavas, difficult to be defeated, was vigorously protected by the wielder of Gandiva. You have done many foul wrongs, without any cause, unto the righteous Pandavas. The fruits of those acts have now come. For the sake of thy own objects thou hadst, with great care, mustered together a large force. That vast force, as also thyself, O bull of Bharata's race, have fallen into great danger. Preserve thy own self now, for self is the refuge of everything. If the refuge is broken, O sire, everything inhering thereto is scattered on every side. He that is being weakened should seek peace by conciliation. He that is growing should make war. This is the policy taught by Brihaspati. We are now inferior to the sons of Pandu as regards the strength of our army. Therefore, O lord, I think, peace with the Pandavas is for our good. He that does not know what is for his good, or (knowing) disregards what is for his good, is soon divested of his kingdom and never obtains any good. If, by bowing unto king Yudhishthira sovereignty may still remain to us, even that would be for our good, and not, O king, to sustain through folly defeat (at the hands of the Pandavas). Yudhishthira is compassionate. At the request of Vichitravirya's son and of Govinda, he will allow you to continue as king. Whatever Hrishikesa will say unto the victorious king Yudhishthira and Arjuna and Bhimasena, all of them will, without doubt, obey. Krishna will not, I think, be able to transgress the words of Dhritarashtra of Kuru's race, nor will the son of Pandu be able to transgress those of Krishna. A cessation of hostilities with the sons of Pritha is what I consider to be for thy good. I do not say this unto thee from any mean motives nor for protecting my life. I say, O king, that which I regard to be beneficial. Thou wilt recollect these words when thou wilt be on the point of death (if thou neglectest them now)." Advanced in years, Kripa the son of Saradwat said these words weepingly. Breathing long and hot breaths, he then gave way to sorrow and almost lost his senses

SECTION 5

'Sanjaya said, 'Thus addressed by the celebrated grandson of Gotama, the king (Duryodhana), breathing long and hot breaths, remained silent, O monarch. Having reflected for a little while, the high-souled son of Dhritarashtra, that scorcher of foes, then said these words unto Saradwat's son Kripa, "Whatever a friend should say, thou hast said unto me. Thou hast also, whilst battling, done everything for me, without caring for thy very life. The world has seen thee penetrate into the midst of the Pandava divisions and fight with the mighty car-warriors of the Pandavas endued with great energy. That which should be said by a friend hast been said by thee. Thy words, however, do not please me, like medicine that ill pleases the person that is on the point of death. These beneficial and excellent words, fraught with reason, that thou, O mighty-armed one, hast said do not seem acceptable to me, O foremost of Brahmanas. Deprived by us of his kingdom (on a former occasion), why will the son of Pandu repose his trust on us? That mighty king was once defeated by us at dice. Why will he again believe my words? So also, Krishna, ever engaged in the good of the Parthas, when he came to us as an envoy, was deceived by us. That act of ours was exceedingly ill-judged. Why then, O regenerate one, will Hrishikesa trust my words? The princess Krishna, while standing in the midst of the assembly, wept piteously. Krishna will never forget that act of ours, nor that act, the deprivation of Yudhishthira by us of his kingdom. Formerly, it was heard by us that the two Krishnas have the same heart between them and are firmly united with each other. Today, O lord, we have seen it with our eyes. Having heard of the slaughter of his sister's son, Keshava passeth his nights in sorrow. We have offended him highly. Why will he forgive us then? Arjuna also, in consequence of Abhimanyu's death, hath become very miserable. Even if solicited, why will he strike for my good? The second son of Pandu, the mighty Bhimasena, is exceedingly fierce. He has made a terrible vow. He will break but not bend. The heroic twins, breathing animosity against us, when clad in mail and armed with their swords, resemble a pair of Yamas. Dhrishtadyumna and Shikhandi have drawn their swords against me. Why will those two, O best of Brahmanas, strive for my good? While clad in a single raiment and in her season, the princess Krishna was treated cruelly by Duhshasana in the midst of the assembly and before the eyes of all. Those scorchers of foes, the Pandavas, who still remember the naked Draupadi plunged into distress, can never be dissuaded from battle.

""Then again, Krishna, the daughter of Drupada, is in sorrow, undergoing the austerest of penances for my destruction and the success of the objects cherished by her husbands, and sleepeth every day on the bare ground, intending to do so till the end of the hostilities is attained. Abandoning honour and pride, the uterine sister of Vasudeva (Subhadra) is always serving Draupadi as veritable waiting woman. Everything, therefore, hath flamed up. That fire can never be quenched. Peace with them hath become impossible in consequence of the slaughter of Abhimanyu. Having also enjoyed the sovereignty of this earth bounded by the ocean, how shall I be able to enjoy, under favour of the Pandavas, a kingdom in peace? Having shone like the Sun upon the heads of all the kings, how shall I walk behind Yudhishthira like a slave? Having enjoyed all enjoyable articles and shown great compassion, how shall I lead a miserable life now, with miserable men as my companions? I do not hate those mild and beneficial words that thou hast spoken. I, however, do not think that this is the time for peace. To fight righteously is, O scorcher of foes, what I regard to be good policy. This is not the time for acting like a eunuch. On the other hand, that is time for the battle. I have performed many sacrifices. I have given away Dakshinas to Brahmanas, I have obtained the attainment of all my wishes. I have listened to Vedic recitations. I have walked upon the heads of my foes. My servants have all been wellcherished by me. I have relieved people in distress. I dare not, O foremost of regenerate ones address such humble words to the Pandayas. I have conquered foreign kingdoms. I have properly governed my own kingdom I have enjoyed diverse kinds of enjoyable articles. Religion and profit and pleasure I have pursued. I have paid off my debt to the Pitris and to Kshatriya duty. Certainly, there is no happiness here. What becomes of kingdom, and what of good name? Fame is all that one should acquire here. That fame can be obtained by battle, and by no other means. The death that a Kshatriya meets with at home is censurable. Death on one's bed at home is highly sinful. The man who casts away his body in the woods or in battle after having performed sacrifices, obtains great glory. He is no man who dies miserably weeping in pain, afflicted by disease and decay, in the midst of crying kinsmen. Abandoning diverse objects of enjoyment, I shall now, by righteous battle, proceed to the regions of Shakra, obtaining the companionship of those that have attained to the highest end. Without doubt, the habitation of heroes of righteous behaviour, who never retreat from battle, who are gifted with intelligence and devoted to truth, who are performers of sacrifices, and who have been sanctified in the sacrifice of weapons is in heaven. The diverse tribes of Apsaras, without doubt, joyfully gaze at such heroes when engaged in battle. Without doubt, the Pitris behold them worshipped in the assembly of the gods and rejoicing in heaven, in the company of Apsaras. We will now ascend the path that is trod by the celestials and by heroes unreturning from battle, that path which has been taken by our venerable grandsire, by the preceptor endued with great intelligence, by Jayadratha, by Karna, and by Duhshasana. Many brave kings. who had exerted themselves vigorously for my sake in this battle, have been slain. Mangled with arrows and their limbs bathed in blood, they lie now on the bare Earth. Possessed of great courage and conversant with excellent weapons, those kings, who had, again, performed sacrifices as ordained in the scriptures, having cast off their life breaths in the discharge of their duties, have now become the denizens of Indra's abode. They have paved the way (to that blessed region). That road will once more be difficult in consequence of the crowds of heroes that will hurry along it for reaching that blessed goal. Remembering with gratitude the feats of those heroes that have died for me, I desire to pay off the debt I owe them, instead of fixing my heart upon kingdom. If, having caused my friends and brothers and grandsires to be slain, I save my own life, the world will without doubt, censure me. What kind of sovereignty will that be which I will enjoy, destitute of kinsmen and friends and well-wishers, and bowing down unto the son of Pandu? I, who have lorded it over the universe in that way, will now acquire heaven by fair fight. It will not be otherwise." Thus addressed by Duryodhana, all the otherwise." Kshatriyas there applauded that speech and cheered the king, saying, "Excellent, Excellent." Without at all grieving for defeat, and firmly resolved upon displaying their their prowess, all of them, being determined to fight, became filled with enthusiasm. Having groomed their animals, the Kauravas, delighting at the prospect of battle, took up their quarters (for the night) at a spot a little less than two Yojanas distant from the field. Having reached the Sarasvati of red waters on the sacred and beautiful table-land at the foot of Himavat, they bathed in that water and quenched their thirst with it. Their spirits raised by thy son, they continued to wait (on their resting ground). Once more rallying their own selves as well as one another, all those Kshatriyas, O king, urged by fate, waited (in their encampment).'

SECTION 6

"Sanjaya said, 'On that table land at the foot of Himavat, those warriors, O monarch, delighting at the prospect of

battle and assembled together, passed the night. Indeed, Shalva and Chitrasena and the mighty car-warrior Shakuni and Ashvatthama and Kripa and Kritavarma of the Satwata race, and Sushena and Arishtasena and Dhritasena of great energy and Jayatsena and all these kings passed the night there. After the heroic Karna had been slain in battle, thy sons, inspired with fright by the Pandavas desirous of victory, failed to obtain peace anywhere else than on the mountains of Himavat. All of them then, O king, who were resolved on battle, duly worshipped the king and said unto him, in the presence of Shalya, these words, "It behoveth thee to fight with the enemy, after having made some one the generalissimo of thy army, protected by whom in battle we will vanquish our foes." Then Duryodhana, without alighting from his car (proceeded towards) that foremost of car-warriors, that hero conversant with all the rules of battle (Ashvatthama), who resembled the Destroyer himself in battle. Possessed of beautiful limbs, of head well covered, of a neck adorned with three lines like those in a conch shell, of sweet speech, of eyes resembling the petals of a full blown lotus, and of a face like that of the dignity of Meru, resembling the bull of Mahadeva as regards neck, eyes, tread, and voice, endued with arms that were large, massive, and well-joined, having a chest that was broad and well-formed, equal unto Garuda or the wind in speed and might, gifted with a splendour like that of the rays of the Sun, rivalling Usanas himself in intelligence and the Moon in beauty and form and charms of face, with a body that seemed to be made of a number of golden lotuses, with well-made joints, of well-formed thighs and waist and hips, of beautiful fingers, and beautiful nails, he seemed to have been made by the Creator with care after collecting one after another all the beautiful and good attributes of creation. Possessed of every auspicious mark, and clever in every act, he was an ocean of learning. Ever vanquishing his foes with great speed, he was incapable of being forcibly vanquished by foes. He knew, in all its details, the science of weapons consisting of four padas and ten angas. He knew also the four Vedas with all their branches, and the Akhyanas as the fifth. Possessed of great ascetic merit, Drona, himself not born of woman, having worshipped the Three-eyed deity with great attention and austere vows, begat him upon a wife not born of woman. Approaching that personage of unrivalled feats, that one who is unrivalled in beauty on Earth, that one who has mastered all branches of learning, that ocean of accomplishments, that faultless Ashvatthama, thy son told him these words, "Thou, O preceptor's son, art today our highest refuge. Tell us, therefore, who is to be the generalissimo of my forces now, placing whom at our head, all of us, united together, may vanquish the Pandavas?

"(Thus addressed), the son of Drona answered, "Let Shalya become the leader of our army. In descent, in prowess, in energy, in fame, in beauty of person, and in every other accomplishment, he is superior. Mindful of the services rendered to him, he has taken up our side, having abandoned the sons of his own sister. Owning a large force of his own, that mighty-armed one is like a second (Kartikeva, the) celestial generalissimo. Making that king the commander of our forces, O best of monarchs, we will be able to gain victory, like the gods, after making the unvanquished Skanda their commander." After Drona's son had said these words, all the kings stood, surrounding Shalya, and cried victory to him. Having made up their minds for battle, they felt great joy. Then Duryodhana, alighting from his car, joined his hands and addressing Shalya, that rival of Drona and Bhishma in battle, who was on his car, said these words, "O thou that art devoted to friends, that time has now come for thy friends when intelligent men examine persons in the guise of friends as to whether they are true friends or otherwise. Brave as thou art, be thou our generalissimo at the van of our army. When thou wilt proceed to battle, the Pandavas, with their friends, will become cheerless, and the Pancalas will be depressed."

"'Shalya answered, "I will, O king of the Kurus, accomplish that which thou askest me to accomplish. Everything I have-my life breath, my kingdom, my wealth--is at thy service."

"Duryodhana said, "I solicit thee with offer of the leadership of my army, O maternal uncle. O foremost of warriors, protect us incomparably, even as Skanda protected the gods in battle. O foremost of kings, thyself cause thy own self to be installed in the command as Pavaka's son Kartikeya in the command of (the forces of) the celestials. O hero, slay our foes in battle like Indra slaying the Danavas.""

SECTION 7

"Sanjaya said, 'Hearing these words of the (Kuru) king, the valiant monarch (Shalya), O king, said these words unto Duryodhana in reply, "O mighty-armed Duryodhana, listen to me, O foremost of eloquent men. Thou regardest the two Krishnas, when on their car, to be the foremost of carwarriors. They are not, however, together equal to me in might of arms. What need I say of the Pandavas? When angry, I can fight, at the van of battle, with the whole world consisting of gods, Asuras, and men, risen up in arms. I will wanquish the assembled Parthas and the Somakas in battle. Without doubt, I will become the leader of thy troops. I will

form such an array that our enemies will not be able to overmaster it. I say this to thee, O Duryodhana. There is no doubt in this." Thus addressed (by Shalya), king Duryodhana cheerfully poured sanctified water, without losing any time, O best of the Bharatas, on the ruler of the Madras, in the midst of his troops, according to the rites ordained in the scriptures, O monarch. After Shalya had been invested with the command, loud leonine roars arose among thy troops and diverse musical instruments also, O Bharata, were beat and blown. The Kaurava warriors became very cheerful, as also the mighty car-warriors among the Madrakas. And all of them praised the royal Shalya, that ornament of battle, saying, Victory to thee, O king. Long life to thee! Slay all the assembled foes! Having obtained the might of thy arms, let the Dhartarashtras endued with great strength, rule the wide Earth without a foe. Thou art capable of vanquishing in battle the three worlds consisting of the gods, the Asuras, what need be said of the Somakas and the Srinjayas that are mortal?" Thus praised, the mighty king of the Madrakas obtained great joy that is unattainable by persons of unrefined souls

"Shalya said, "Today, O king, I will either slay all the Pancalas with the Pandavas in battle, or, slain by them, proceed to heaven. Let the world behold me today careering (on the field of battle) fearlessly. Today let all the sons of Pandu, and Vasudeva, and Satyaki, and the sons of Draupadi, and Dhrishtadyumna, and Shikhandi, and all the Prabhadrakas, behold my prowess and the great might of my bow, and my quickness, and the energy of my weapons, and the strength of my arms, in battle. Let the Parthas, and all the Siddhas, with the Charanas behold today the strength that is in my arms and the wealth of weapons I possess. Beholding my prowess today, let the mighty car-warriors of the Pandavas, desirous of counteracting it, adopt diverse courses of action. Today I will rout the troops of the Pandavas on all sides. Surpassing Drona and Bhishma and the Suta's son, O lord, in battle, I will career on the field, O Kauravas, for doing what is agreeable to thee.""

Sanjaya continued, 'After Shalya had been invested with the command, O giver of honours, no one among thy troops, O bull of Bharata's race, any longer felt any grief on account of Karna. Indeed, the troops became cheerful and glad. They regarded the Parthas as already slain and brought under the power of the ruler of the Madras. Having obtained great joy, thy troops, O bull of Bharata's race, slept that night happily and became very cheerful. Hearing those shouts of thy army, king Yudhishthira, addressing him of Vrishni's race, said these words, in the hearing of all the Kshatriyas, "The ruler of the Madras, Shalya, that great bowman who is highly regarded by all the warriors hath, O Madhava, been made the leader of his forces by Dhritarashtra's son. Knowing this that has happened, do, O Madhava, that which is beneficial. Thou art our leader and protector. Do that which should next be done." Then Vasudeva, O monarch, said unto that king, "I know Artavani, O Bharata, truly, Endued with prowess and great energy, he is highly illustrious. He is accomplished, conversant with all the modes of warfare, and possessed of great lightness of hand. I think that the ruler of the Madras is in battle equal to Bhishma or Drona or Karna, or perhaps, superior to them. I do not, O ruler of men, even upon reflection, find the warrior who may be a match for Shalya while engaged in fight. In battle, he is superior in might to Shikhandi and Arjuna and Bhima and Satyaki and Dhrishtadyumna, O Bharata. The king of the Madras, O monarch, endued with the prowess of a lion or an elephant, will career fearlessly in battle like the Destroyer himself in wrath amongst creatures at the time of the universal destruction. I do not behold a match for him in battle save thee, O tiger among men, that art possessed of prowess equal to that of a tiger. Save thee there is no other person in either heaven or the whole of this world, who, O son of Kuru's race, would be able to slay the ruler of the Madras while excited with wrath in battle. Day after day engaged in fight, he agitates thy troops. For this, slay Shalya in battle, like Maghavat slaying Samvara. Treated with honour by Dhritarashtra's son, that hero is invincible in battle. Upon the fall of the ruler of the Madras in battle, thou art certain to have victory. Upon his slaughter, the vast Dhartarashtra host will be slain. Hearing, O monarch, these words of mine now, proceed, O Partha, against that mighty car-warrior, the ruler of the Madras. Slay that warrior, O thou of mighty arms, like Vasava slaving the Asura Namuchi. There is no need of showing any compassion here, thinking that this one is thy maternal uncle. Keeping the duties of a Kshatriya before thee, slay the ruler of the Madras. Having crossed the fathomless oceans represented by Bhishma and Drona and Karna, do not sink, with thy followers, in the print of a cow's hoof represented by Shalva. Display in battle the whole of thy ascetic power and thy Kshatriya energy. Slay that carwarrior." Having said these words, Keshava, that slayer of hostile heroes, proceeded to his tent in the evening, worshipped by the Pandavas. After Keshava had gone, king Yudhishthira the Just, dismissing all his brothers and the Somakas, happily slept that night, like an elephant from

whose body the darts have been plucked out. All those great bowmen of the Pancalas and Pandavas, delighted in consequence of the fall of Karna, slept that night happily. Its fever dispelled, the army of the Pandavas, abounding with great bowmen and mighty car-warriors having reached the shore as it were, became very happy that night, in consequence of the victory, O sire, it had won by the slaughter of Karna."

SECTION 8

"Sanjaya said, 'After that night had passed away, king Duryodhana then, addressing all thy soldiers, said, "Arm, you mighty car-warriors!" Hearing the command of the king, the warriors began to put on their armour. Some began to yoke their steeds to their cars quickly, others ran hither and thither. The elephants began to be equipped. The foot-soldiers began to arm. Others, numbering thousands, began to spread carpets on the terraces of cars. The noise of musical instruments, O monarch, arose there, for enhancing the martial enthusiasm of the soldiers. Then all the troops, placed in their proper posts, were seen, O Bharata, to stand, clad in mail and resolved to make death their goal. Having made the ruler of the Madras their leader, the great car-warriors of the Kauravas, distributing their troops, stood in divisions. Then all thy warriors, with Kripa and Kritavarma and Drona's son and Shalya and Subala's son and the other kings that were yet alive, met thy son, and arrived at this understanding, that none of them would individually and alone fight with the Pandavas. And they said, "He amongst us that will fight. alone and unsupported, with the Pandavas, or he that will abandon a comrade engaged in fight, will be stained with the five grave sins and all the minor sins." And they said, "All of us, united together, will fight with the foe." Those great carwarriors, having made such an understanding with one another placed the ruler of the Madras at their head and quickly proceeded against their foes. Similarly, all the Pandavas, having arrayed their troops in great battle, proceeded against the Kauravas, O king, for fighting with them on every side. Soon, O chief of the Bharatas, that host, whose noise resembled that of the agitated ocean, and which seemed to be wonderful in consequence of its cars and elephants, presented the aspect of the vast deep swelling with its surges.

"Dhritarashtra said, 'I have heard of the fall of Drona, of Bhishma and of the son of Radha. Tell me now of the fall of Shalya and of my son. How, indeed, O Sanjaya, was Shalya slain by king Yudhishthira the Just? And how was my son Duryodhana slain by Bhimasena of great might?

Duryodhana slain by Bhimasena of great might?' "Sanjaya said, 'Hear, O king, with patience, of the destruction of human bodies and the loss of elephants and steeds, as I describe (to thee) the battle. The hope became strong, O king, in the breasts of thy sons that, after Drona and Bhishma and the Suta's son had been overthrown, Shalya, O sire, would slay all the Parthas in battle. Cherishing that hope in his heart, and drawing comfort from it, O Bharata, thy son Duryodhana, relying in battle upon that mighty carwarrior, the ruler of the Madras, regarded himself as possessed of a protector. When after Karna's fall the Parthas had uttered leonine roars, a great fear, O king, had possessed the hearts of the Dhartarashtras. Assuring him duly, the valiant king of the Madras, having formed, O monarch, a grand array whose arrangements were auspicious in every respect, proceeded against the Parthas in battle. And the valiant king of the Madras proceeded, shaking his beautiful and exceedingly strong bow capable of imparting a great velocity to the shafts sped from it. And that mighty carwarrior was mounted upon the foremost of vehicles, having horses of the Sindhu breed yoked unto it. Riding upon his car, his driver made the vehicle look resplendent. Protected by that car, that hero, that brave crusher of foes (Shalva), stood, O monarch, dispelling the fears of thy sons. The king of the Madras, clad in mail, proceeded at the head of the array, accompanied by the brave Madrakas and the invincible sons of Karna. On the left was Kritavarma, surrounded by the Trigartas. On the right was Gautama (Kripa) with the Sakas and the Yavanas. In the rear was Ashvatthama surrounded by the Kambojas. In the centre was Durvodhana, protected by the foremost of the Kuru warriors. Surrounded by a large force of cavalry and other troops, Subala's son Shakuni, as also the mighty car-warrior Uluka, proceeded with the others. The mighty bowmen amongst the Pandavas, those chastisers of foes, dividing themselves, O monarch, into three bodies, rushed against thy troops. Dhrishtadyumna and Shikhandi and the mighty car-warrior Satyaki proceeded with great speed against the army of Shalya. Then king Yudhishthira, accompanied by his troops, rushed against Shalya alone, from desire of slaughtering him, O bull of Bharata's race. Arjuna, that slayer of large bands of foes, rushed with great speed against that great bowman Kritavarma and the Samsaptakas. Bhimasena and the great car-warriors among the Somakas rushed, O monarch, against Kripa, desirous of slaughtering their foes in battle. The two sons of Madri, accompanied by their troops, proceeded against Shakuni and the great carwarrior Uluka at the head of their forces. Similarly, thousands upon thousands of warriors of thy army, armed

with diverse weapons and filled with rage, proceeded against the Pandavas in that battle.'

"Dhritarashtra said, 'After the fall of the mighty bowmen Bhishma and Drona and the great car-warrior Karna, and after both the Kurus and the Pandavas had been reduced in numbers, and when, indeed, the Parthas, possessed of great prowess, became once more angry in battle, what, O Sanjaya, was the strength of each of the armies?"

"Sanjava said, 'Hear, O king, how we and the enemy both stood for battle on that occasion and what was then the strength of the two armies. 11,000 cars, O bull of Bharata's race, 10,700 elephants, and full 200,000 horses, and three millions of foot, composed the strength of thy army. 6,000 cars, 6,000 elephants, 10,000 horses, and one million of foot, O Bharata, were all that composed the remnant of the Pandava force in the battle. These, O bull of Bharata's race, encountered each other for battle. Having distributed their forces in this way, O monarch, ourselves, excited with wrath and inspired with desire of victory, proceeded against the Pandavas, having placed ourselves under the command of the ruler of the Madras. Similar, the brave Pandavas, those tigers among men, desirous of victory, and the Pancalas possessed of great fame, came to battle. Even thus, O monarch, all those tigers among men, desirous of slaughtering their foes, encountered one another at dawn of day, O lord. Then commenced a fierce and terrible battle between thy troops and the enemy, the combatants being all engaged in striking and slaughtering one another."

SECTION 9

"Sanjaya said, 'Then commenced the battle between the Kurus and the Srinjayas, O monarch, that was as fierce and awful as the battle between the gods and the Asuras. Men and crowds of cars and elephants, and elephant-warriors and horsemen by thousands, and steeds, all possessed of great prowess, encountered one another. The loud noise of rushing elephants of fearful forms was then heard there resembling the roars of the clouds in the welkin, in the season of rains. Some car-warriors, struck by elephants, were deprived of their cars. Routed by those infuriate animals other brave combatants ran on the field. Well-trained car-warriors. O Bharata, with their shafts, despatched large bodies of cavalry and the footmen that urged and protected the elephants, to the other world. Well-trained horsemen, O king, surrounding great carwarriors, careered on the field, striking and slaving the latter with spears and darts and swords. Some combatants armed with bows, encompassing great car-warriors, despatched them to Yama's abode, the many unitedly battling against individual ones. Other great car-warriors, encompassing elephants and foremost warriors of their own class, slew some mighty one amongst that fought on the field, careering all around. Similarly, O king, elephants, encompassing individual car-warriors excited with wrath and scattering showers of shafts, despatched them to the other world, Elephant-warrior rushing against elephant-warrior and carwarrior against car-warrior in that battle slew each other with darts and lances and cloth-yard shafts, O Bharata. Cars and elephants and horses, crushing foot-soldiers in the midst of battle, were seen to make confusion worse confounded. Adorned with yak-tails, steeds rushed on all sides, looking like the swans found on the plains at the foot of Himavat. They rushed with such speed that they seemed ready to devour the very Earth. The field, O monarch, indented with the hoofs of those steeds, looked beautiful like a beautiful woman bearing the marks of (her lover's) nails on her person. With the noise made by the tread of heroes, the wheels of cars, the shouts of foot-soldiers, the grunts of elephants, the peal of drums and other musical instruments, and the blare of conchs, the Earth began to resound as if with deafening peals of thunder. In consequence of twanging bows and flashing sabres and the glaring armour of the combatants, all became so there, that nothing could be distinctly marked. confused Invulnerable arms, lopped off from human bodies, and looking like the tusks of elephants, jumped up and writhed and moved furiously about. The sound made, O monarch, by heads falling on the field of battle, resembled that made by the falling fruits of palmyra trees. Strewn with those fallen heads that were crimson with blood, the Earth looked resplendent as if adorned with gold-coloured lotuses in their season. Indeed, with those lifeless heads with upturned eyes, that were exceedingly mangled (with shafts and other weapons), the field of battle, O king, looked resplendent as if strewn with full blown lotuses. With the fallen arms of the combatants, smeared with sandal and adorned with costly Keyuras, the earth looked bright as if strewn with the gorgeous poles set up in Indra's honour. The field of battle became covered with the thighs of kings, cut off in that battle and looking like the tapering trunks of elephants. Teeming with hundreds of headless trunk and strewn with umbrellas and vak-tails that vast army looked beautiful like a flowering forest. Then, on the field of battle, O monarch, warriors careered fearlessly, their limbs bathed in blood and therefore looking like flowering Kinsukas. Elephants also, afflicted with arrows and lances, fell down here and there like broken clouds dropped

from the skies. Elephant divisions, O monarch, slaughtered by high-souled warriors, dispersed in all directions like windtossed clouds. Those elephants, looking like clouds, fell down on the Earth, like mountains riven with thunder, O lord, on the occasion of the dissolution of the world at the end of the Yuga. Heaps upon heaps, looking like mountains, were seen, lying on the ground, of fallen steeds with their riders. A river appeared on the field of battle, flowing towards the other world. Blood formed its waters and cars its eddies. Standards formed its trees, and bones its pebbles. The arms (of combatants) were its alligators, bows its current, elephants its large rocks, and steeds its smaller ones. Fat and marrow formed its mire, umbrellas its swans, and maces its rafts. Abounding with armour and head-gears, banners constituted its beautiful trees. Teeming with wheels that formed its swarms of Chakravakas, it was covered with Trivenus and Dandas. Inspiring the brave with delight and enhancing the fears of the timid, that fierce river set in, whose shores abounded with Kurus and Srinjayas. Those brave warriors, with arms resembling spiked bludgeons, by the aid of their vehicles and animals serving the purposes of rafts and boats, crossed that awful river which ran towards the region of the dead. During the progress of that battle, O monarch, in which no consideration was shown by anybody for anyone, and which, fraught with awful destruction of the four kinds of forces, therefore, resembled the battle between the gods and the Asuras in days of old, some among the combatants, O scorcher of foes, loudly called upon their kinsmen and friends. Some, called upon by crying kinsmen, returned, afflicted with fear. During the progress of that fierce and awful battle, Arjuna and Bhimasena stupefied their foes. That vast host of thine, O ruler of men, thus slaughtered, swooned away on the field, like a woman under the influence of liquor. Having stupefied that army, Bhimasena and Dhananjaya blew their conchs and uttered leonine roars. As soon as they heard that loud peal, Dhrishtadyumna and Shikhandi, placing king Yudhishthira at their head, rushed against the ruler of the Madras. Exceedingly wonderful and terrible, O monarch, was the manner in which those heroes, unitedly and as separate bodies, then fought with Shalya. The two sons of Madri, endued with great activity, accomplished in weapons, and invincible in battle, proceeded with great speed against thy host, inspired with desire of victory. Then thy army, O bull of Bharata's race, mangled in diverse ways with shafts by the Pandavas eager for victory, began to fly away from the field. That host, thus struck and broken by firm bowmen, O monarch, fled away on all sides in the very sight of thy sons. Loud cries of "Oh!" and "Alas!" O Bharata, arose from among thy warriors, while some illustrious Kshatriyas among the routed combatants, desirous of victory, cried out saying, "Stop, stop!" For all that, those troops of thine, broken by the Pandavas, fled away, deserting on the field their dear sons and brothers and maternal, uncles and sister's sons and relatives by marriage and other kinsmen. Urging their steeds and elephants to greater speed, thousands of warriors fled away, O bull of Bharata's race, bent only upon their own safety."

SECTION 10

"Sanjaya said, 'Beholding the army broken, the valiant king of the Madras, addressed his driver, saying, "Quickly urge these steeds endued with the fleetness of thought. Yonder stays king Yudhishthira, the son of Pandu, looking resplendent with the umbrella held over his head. Take me thither with speed, O driver, and witness my might. The Parthas are unable to stand before me in battle." Thus addressed, the driver of the Madra king proceeded to that spot where stood king Yudhishthira the Just of true aim. Shalva fell suddenly upon the mighty host of the Pandavas. Alone, he checked it like the continent checking the surging sea. Indeed, the large force of the Pandavas, coming against Shalya, O sire, stood still in that battle, like the rushing sea upon encountering a mountain. Beholding the ruler of the Madras standing for battle on the field, the Kauravas returned, making death their goal. After they had returned, O king, and separately taken up their positions in well-formed array, an awful battle set in, in which blood flowed freely like water.

"The invincible Nakula encountered Chitrasena. These two heroes, both of whom were excellent bowmen, approaching, drenched each other with showers of arrows in that battle, like two pouring clouds risen in the welkin on the south and the north. I could not mark any difference between the son of Pandu and his antagonist. Both of them were accomplished in weapons, both endued with might, and both conversant with the practices of car-warriors. Each bent upon slaying the other, they carefully looked for each other's lapses. Then Chitrasena, O monarch, with a broad-headed shaft, welltempered and sharp, cut off Nakula's bow at the handle. Fearlessly then the son of Karna struck the bowless Nakula at the forehead with three shafts equipped with wings of gold and whetted on stone. With a few other keen arrows he then despatched Nakula's steeds to Yama's abode. Next, he felled both the standard and the driver of his antagonist, each with three arrows. With those three arrows sped from the arms of

his foe sticking to his fore-head, Nakula, O king, looked beautiful like a mountain with three crests. Deprived of his bow and his cars, the brave Nakula, taking up a sword, jumped down from his vehicle like a lion from a mountainsummit. As, however, he rushed on foot, his antagonist poured a shower of arrows upon him. Possessed of active prowess, Nakula received that arrowy shower on his shield. Getting at the car then of Chitrasena, the mighty-armed hero, the son of Pandu, conversant with all modes of warfare and incapable of being tired with exertion, ascended it in the very sight of all the troops. The son of Pandu then cut off from Chitrasena's trunk his diadem-decked head adorned with earrings, and graced with a beautiful nose and a pair of large eyes At this, Chitrasena, endued with the splendour of the sun, fell down on the terrace of his car. Beholding Chitrasena slain, all the great car-warriors there uttered loud cries of praise and many leonine roars. Meanwhile, the two sons of Karna, Sushena and Satyasena, both of whom were great carwarriors, beholding their brother slain, shot showers of keen shafts. Those foremost of car-warriors rushed with speed against the son of Pandu like a couple of tigers. O king, in the deep forest rushing against an elephant from desire of slaving him. Both of them poured their keen shafts upon the mighty car-warrior Nakula. Indeed, as they poured those shafts, they resembled two masses of clouds pouring rain in torrents Though pierced with arrows all over, the valiant and heroic son of Pandu cheerfully took up another bow after ascending on another car, and stood in battle like the Destroyer himself in rage. Then those two brothers, O monarch, with their straight shafts, cut off Nakula's car into fragments. Then Nakula, laughing, smote the four steeds of Satyasena with four whetted and keen shafts in that encounter. Aiming a long shaft equipped with wings of gold, the son of Pandu then cut off, O monarch, the bow of Satyasena. At this, the latter, mounting on another car and taking up another bow, as also his brother Sushena, rushed against the son of Pandu. The valiant son of Madri fearlessly pierced each of them, O monarch, with couple of shafts at the van of battle. Then the mighty car-warrior Sushena, filled with wrath, cut off in that battle, laughing the while, the formidable bow of Pandu's son with a razor-headed arrow. Then Nakula, insensate with rage, took up another bow and pierced Sushena with five arrows and struck his standard with one. Without losing a moment, he then cut off the bow and the leathern fence of Satyasena also, O sire, at which all the troops there uttered a loud shout. Satyasena, taking up another foe-slaying bow that was capable of bearing a great strain, shrouded the son of Pandu with arrows from every side. Baffling those arrows. Nakula, that slayer of hostile heroes, pierced each of his antagonists with a couple of shafts. Each of the latter separately pierced the son of Pandu in return with many straight-coursing shaft. Next they pierced Nakula's driver also with many keen shafts. The valiant Satyasena then, endued with great lightness of hand, cut off without his brother's help the shafts of Nakula's car and his bow with a couple of arrows. The Atiratha Nakula, however, staying on his car, took up a dart equipped with a golden handle and a very keen point, and steeped in oil and exceedingly bright. It resembled, O lord, a she-snake of virulent poison, frequently darting out her tongue. Raising that weapon he hurled it at Satyasena in that encounter. That dart, O king, pierced the heart of Satyasena in that battle and reduced it into a hundred fragments. Deprived of his senses and life, he fell down upon the Earth from his car. Beholding his brother slain, Sushena, insensate with rage, suddenly made Nakula carless in that battle. Without losing a moment, he poured his arrows over the son of Pandu fighting on foot. Seeing Nakula carless, the mighty car-warrior Sutasoma, the son of Draupadi, rushed to that spot for rescuing his sire in battle. Mounting then upon the car of Sutasoma, Nakula. that hero of Bharata's race, looked beautiful like a lion upon a mountain. Then taking up another bow, he fought with Sushena. Those two great car-warriors, approaching each other, and shooting showers of arrows, endeavoured to encompass each other's destruction. Then Sushena, filled with rage, struck the son of Pandu with three shafts and Sutasoma with twenty in the arms and the chest. At this, the impetuous Nakula, O monarch, that slayer of hostile heroes, covered all the points of the compass with arrows. Then taking up a sharp shaft endued with great energy and equipped with a semicircular head, Nakula sped it with great force at Karna's son in that battle. With that arrow, O best of kings, the son of Pandu cut off from Sushena's trunk the latter's head in the very sight of all the troops. That feat seemed exceedingly wonderful. Thus slain by the illustrious Nakula, Karna's son fell down like a lofty tree on the bank of a river thrown down by the current of the stream. Beholding the slaughter of Karna's sons and the prowess of Nakula, thy army, O bull of Bharata's race, fled away in fear. Their commander, however, the brave and valiant ruler of the Madras that chastiser of foes, then protected, O monarch, those troops in that battle. Rallying his host, O king, Shalya stood fearlessly in battle, uttering loud leonine roars and causing his bow to twang fiercely. Then thy troops, O king, protected in battle by that firm bowman, cheerfully proceeded against the foe once more

from every side. Those high-souled warriors, surrounding that great bowman, the ruler of the Madras, stood, O king, desirous of battling on every side. Then Satyaki, and Bhimasena, and those two Pandavas, the twin sons of Madri, placing that chastiser of foes and abode of modesty, Yudhishthira, at their head, and surrounding him on all sides in that battle, uttered leonine roars. And those heroes also caused a loud whizz with the arrows they shot and frequently indulged in diverse kinds of shouts. Smilingly, all thy warriors, filled with rage, speedily encompassed the ruler of the Madras and stood from desire of battle. Then commenced a battle, inspiring the timid with fear, between thy soldiers and the enemy, both of whom made death their goal. That battle between fearless combatants, enhancing the population of Yama's kingdom, resembled, O monarch, that between the gods and the Asuras in days of yore. Then the ape-bannered son of Pandu, O king, having slaughtered the Samsaptakas in battle, rushed against that portion of the Kaurava army. Smiling, all the Pandavas, headed by Dhrishtadyumna, rushed against the same division, shooting showers of keen arrows. Overwhelmed by the Pandavas, the Kaurava host became stupefied. Indeed, those divisions then could not discern the cardinal point from the subsidiary points of the compass. Covered with keen arrows sped by the Pandavas, the Kaurava army, deprived of its foremost warriors, wavered and broke on all sides. Indeed, O Kaurava, that host of thine began to be slaughtered by the mighty car-warriors of the Pandayas, Similarly, the Pandaya host, O king, began to be slaughtered in hundreds and thousands in that battle by thy sons on every side with their arrows. While the two armies, exceedingly excited, were thus slaughtering each other, they became much agitated like two streams in the season of rains. During the progress of that dreadful battle, O monarch, a great fear entered the hearts of thy warriors as also those of the Pandavas.

SECTION 11

Sanjaya said, "When the troops, slaughtered by one another, were thus agitated, when many of the warriors fled away and the elephants began to utter loud cries, when the foot-soldiers in that dreadful battle began to shout and wail aloud, when the steeds, O king, ran in diverse directions, when the carnage became awful, when a terrible destruction set in of all embodied creatures, when weapons of various kinds fell or clashed with one another, when cars and elephants began to be mangled together, when heroes felt great delight and cowards felt their fears enhanced, when combatants encountered one another from desire of slaughter, on that awful occasion of the destruction of life, during the progress of that dreadful sport, that is, of that awful battle that enhanced the population of Yama's kingdom, the Pandavas slaughtered thy troops with keen shafts, and, after the same manner, thy troops slew those of the Pandavas.

During that battle inspiring the timid with terror, indeed, during the progress of the battle as it was fought on that morning about the hour of sunrise, the Pandava herces of good aim, protected by the high-souled Yudhishthira, fought with thy forces, making death itself their goal. The Kuru army, O thou of the race of Kuru, encountering the proud Pandavas endued with great strength, skilled in smiting, and possessed of sureness of aim, became weakened and agitated like a herd of she-deer friehtened at a forest conflaeration.

Beholding that army weakened and helpless like a cow sunk in mire, Shalya, desirous of rescuing it, proceeded against the Pandava army. Filled with rage, the ruler of the Madras, taking up an excellent bow, rushed for battle against the Pandava foes. The Pandavas also, O monarch, in that encounter, inspired with desire of victory, proceeded against the ruler of the Madras and pierced him with keen shafts. Then the ruler of the Madras, possessed of great strength, afflicted that host with showers of keen arrows in the very sight of king Yudhishthira the Just.

At that time diverse portents appeared to the view. The Earth herself, with her mountains, trembled, making a loud noise. Meteors, with keen points bright as those of lances equipped with handles, piercing the air, fell upon the Earth from the firmament. Deer and buffaloes and birds, O monarch, in large numbers, placed thy army to their right, O king. The planets Venus and Mars, in conjunction with Mercury, appeared at the rear of the Pandavas and to the front of all the (Kaurava) lords of Earth. Blazing flames seemed to issue from the points of weapons, dazzling the eyes (of the warriors). Crows and owls in large numbers perched upon the heads of the combatants and on the tops of their standards. Then a fierce battle took place between the Kaurava and the Pandava combatants, assembled together in large bodies. Then, O king, the Kauravas, mustering all their divisions, rushed against the Pandava army. Of soul incapable of being depressed. Shalva then poured dense showers of arrows on Yudhishthira the son of Kunti like the thousand-eyed Indra pouring rain in torrents. Possessed of great strength, he pierced Bhimasena, and the five sons of Draupadi and Dhristadyumna, the two sons of Madri by Pandu, and the grandson of Sini, and Shikhandi also, each with ten arrows equipped with wings of

gold and whetted on stone. Indeed, he began to pour his arrows like Maghavat (Indra) pouring rain at the close of the summer season. Then the Prabhadrakas, O king, and the Somakas, were seen felled or falling by thousands, in consequence of Shalya's arrows. Multitudinous as swarms of bees or flights of locusts, the shafts of Shalya were seen to fall like thunderbolts from the clouds. Elephants and steeds and foot-soldiers and car-warriors, afflicted with Shalva's arrows. fell down or wandered or uttered loud wails. Infuriate with rage and prowess, the ruler of the Madras shrouded his foes in that battle like Destroyer at the end of the Yuga. The mighty ruler of the Madras began to roar aloud like the clouds. The Pandava army, thus slaughtered by Shalya, ran towards Yudhishthira, the son of Kunti (for protection). Possessed of great lightness of hand. Shalva, having in that battle crushed them with whetted arrows, began to afflict Yudhishthira with a dense shower of shafts. Beholding Shalya impetuously rushing towards him with horsemen and foot-soldiers, king Yudhishthira, filled with wrath, checked him with keen shafts, even as an infuriate elephant is checked with iron-hooks. Then Shalva sped a terrible arrow at Yudhishthira that resembled a snake of virulent poison. Piercing through the high-souled son of Kunti, that arrow quickly fell down upon the Earth. Then Vrikodara, filled with wrath, pierced Shalya with seven arrows, and Sahadeva pierced him with five, and Nakula with ten. The (five) sons of Draupadi poured upon that foe-slaying hero, the impetuous Artayani (Shalya), showers of arrows like a mass of clouds pouring rain upon a mountain. Beholding Shalva struck by the Parthas on every side, both Kritavarma and Kripa rushed in wrath towards that spot. Uluka also of mighty energy, and Shakuni the son of Subala, and the mighty car-warrior Ashvatthama with smiles on his lips, and all thy sons protected Shalya by every means in that battle. Piercing Bhimasena with three arrows, Kritavarma, shooting a dense shower of shafts, checked that warrior who then seemed to be the embodiment of wrath. Excited with rage, Kripa struck Dhrishtadyumna with many arrows. Shakuni proceeded against the sons of Draupadi, and Ashvatthama against the twins. That foremost of warriors, Duryodhana, possessed of fierce energy, proceeded, in that battle, against Keshava and Arjuna, and endued with might, he struck them both with many arrows. Thus hundreds of combats. O monarch, that were fierce and beautiful, took place between thy men and the enemy, on diverse parts of the field. The chief of the Bhojas then slew the brown steeds of Bhimasena's car in that encounter. The steedless son of Pandu, alighting from his car, began to fight with his mace, like the Destroyer himself with his uplifted bludgeon. The ruler of the Madras then slew the steeds of Sahadeva before his eves. Then Sahadeva slew Shalya's son with his sword. The preceptor Gautama (Kripa) once more fearlessly fought with Dhrishtadyumna, both exerting themselves with great care. The preceptor's son Ashvatthama, without much wrath and as if smiling in that battle, pierced each of the five heroic sons of Draupadi with ten arrows. Once more the steeds of Bhimasena were slain in that battle. The steedless son of Pandu, quickly alighting from his car, took up his mace like the Destroyer taking his bludgeon. Excited with wrath, that mighty hero crushed the steeds and the car of Kritavarma. Jumping down from his vehicle, Kritavarma then fled away. Shalya also, excited with rage, O king, slaughtered many Somakas and Pandavas, and once more afflicted Yudhishthira with many keen shafts. Then the valiant Bhima, biting his nether lip, and infuriate with rage, took up his mace in that battle, and aimed it at Shalya for the latter's destruction. Resembling the very bludgeon of Yama, impending (upon the head of the foe) like kala-ratri (Death Night), exceedingly destructive of the lives of elephants and steeds and human beings, twined round with cloth of gold, looking like a blazing meteor, equipped with a sling, fierce as a she-snake, hard as thunder, and made wholly of iron, smeared with sandal-paste and other unguents like a desirable lady, smutted with marrow and fat and blood, resembling the very tongue of Yama, producing shrill sounds in consequence of the bells attached to it, like unto the thunder of Indra, resembling in shape a snake of virulent poison just freed from its slough, drenched with the juicy secretions of elephants, inspiring hostile troops with terror and friendly troops with joy, celebrated in the world of men, and capable of riving mountain summits, that mace, with which the mighty son of Kunti had in Kailasa challenged the enraged Lord of Alaka, the friend of Maheshvara, that weapon with which Bhima, though resisted by many, had in wrath slain a large number of proud Guhyakas endued with powers of illusion on the breasts of Gandhamadana for the sake of procuring Mandara flowers for doing what was agreeable to Draupadi, uplifting that mace which was rich with diamonds and jewels and gems and possessed of eight sides and celebrated as Indra's thunder, the mighty-armed son of Pandu now rushed against Shalya. With that mace of awful sound, Bhima, skilled in battle, crushed the four steeds of Shalya that were possessed of great fleetness. Then the heroic Shalva, excited with wrath in that battle, hurled a lance at the broad chest of Bhima and uttered a loud shout. That lance, piercing through the armour of Pandu's son, presented into

his body. Vrikodara, however, fearlessly plucking out the weapon, pierced therewith the driver of Shalya in the chest. His vitals pierced, the driver, vomiting blood, fell down with agitated heart. At this, the ruler of the Madras came down from his car and cheerlessly gazed at Bhima. Beholding his own feat thus counteracted, Shalya became filled with wonder. Of tranquil soul, the ruler of the Madras took up his mace and began to cast his glances upon his foe. Beholding that terrible feat of his in battle, the Parthas, with cheerful hearts, worshipped Bhima who was incapable of being tired with exertion.''

SECTION 12

"Sanjaya said, 'Seeing his driver fallen, Shalya, O king, quickly took up his mace made wholly of iron and stood immovable as a bull. Bhima, however, armed with his mighty mace, rushed impetuously towards Shalya who then looked like the blazing Yuga-fire, or the Destroyer armed with the noose, or the Kailasa mountain with its formidable crest, or Vasava with his thunder, or Mahadeva with his trident, or an infuriate elephant in the forest. At that time the blare of thousands of conchs and trumpets and loud leonine roars arose there, enhancing the delight of heroes. The combatants of both armies, looking at those two foremost of warriors from every side, applauded them both, saying, "Excellent, Excellent! Save the ruler of the Madras, or Rama, that delighter of the Yadus, there is none else that can venture to endure the impetuosity of Bhima in battle. Similarly, save Bhima, there is no other warrior that can venture to endure the force of the mace of the illustrious king of the Madras in battle." Those two combatants then, Vrikodara and the ruler of the Madras, roaring like bulls, careered in circles, frequently jumping up in the air. In that encounter between those two lions among men, no difference could be noticed between them either in respect of their careering in circles or of their wielding the mace. The mace of Shalya, wrapped round with a resplendent cloth of gold that looked like a sheet of fire, inspired the spectators with dread. Similarly, the mace of the high-souled Bhima, as the latter careered in circles, looked like lightning in the midst of the clouds. Struck by the ruler of the Madras with his mace, the mace of Bhima, O king, produced sparks of fire in the welkin which thereupon seemed to be ablaze. Similarly, struck by Bhima with his mace, the mace of Shalya produced a shower of blazing coals which seemed exceedingly wonderful. Like two gigantic elephants striking each other with their tusks, or two huge bulls striking each other with their horns, those two heroes began to strike each other with their foremost of maces like a couple of combatants striking each other with iron bound clubs. Their limbs being struck with each other's mace, they soon became bathed in blood and looked handsomer consequence like two flowering Kinsukas. Struck by the ruler of the Madras on both his left and right, the mighty-armed Bhimasena stood immovable like a mountain. Similarly, though struck repeatedly with the force of Bhima's mace. Shalva, O king, moved not, like a mountain assailed by an elephant with his tusks. The noise made by the blows of the maces of those two lions among men was heard on all sides like successive peals of thunder. Having ceased for a moment, those two warriors of great energy once more began, with uplifted maces, to career in closer circles. Once more the clash took place between those two warriors of superhuman feats. each having advanced towards the other by eight steps, and each assailing the other with his uplifted iron club. Then, wishing to get at each other, they once more careered in circles. Both accomplished (in the use of the mace) they began to display their superiority of skill. Uplifting their terrible weapons, they then again struck each other like mountains striking each other with their crests at the time of an earthquake. Exceedingly crushed with each other's mace in consequence of each other's strength, both those heroes fell down at the same time like a couple of poles set up for Indra's worship. The brave combatants then of both armies, at that sight, uttered cries of "Oh!" and "Alas!" Struck with great force in their vital limbs, both of them had become exceedingly agitated. Then the mighty Kripa, taking up Shalya, that bull among the Madras, on his own car, quickly bore him away from the field of battle. Within, however, the twinkling of an eye, Bhimasena, rising up, and still reeling as if drunk, challenged, with uplifted mace, the ruler of the Madras. Then the heroic warriors of thy army, armed with diverse weapons, fought with the Pandavas, causing diverse musical instruments to be blown and beat. With uplifted arms and weapons and making a loud noise, O monarch, thy warriors headed by Duryodhana rushed against the Pandavas. Beholding the Kaurava host, the sons of Pandu, with leonine roars, rushed against those warriors headed by Duryodhana. Then thy son, O bull of Bharata's race, singling out Chekitana amongst those rushing heroes, pierced him deeply with a lance in the chest. Thus assailed by thy son, Chekitana fell down on the terrace of his car, covered with blood, and overcome with a deep swoon. Beholding Chekitana slain, the great carwarriors among the Pandavas incessantly poured their arrowy showers (upon the Kauravas). Indeed, the Pandavas, inspired

with desire of victory, O monarch, careered beautifully on all sides amongst thy divisions. Kripa, and Kritavarma, and the mighty son of Subala, placing the ruler of the Madras before them, fought with king Yudhishthira the Just. Duryodhana, O monarch, fought with Dhrishtadyumna, the slayer of Bharadwaja's son, that hero endued with abundant energy and prowess. 3,000 cars, O king, despatched by thy son and headed by Drona's son, battled with Vijava (Arjuna). All those combatants. O king, had firmly resolved to win victory and had cast off fear with life itself. Indeed, O king, thy warriors penetrated into the midst of the Pandava army like swans into a large lake. A fierce battle then took place between the Kurus and the Pandavas, the combatants being actuated with the desire of slaughtering one another and deriving great pleasure from giving and receiving blows. During the progress, O king, of that battle which was destructive of great heroes, an earthly dust, terrible to behold, was raised by the wind. From only the names we heard (of the Pandava warriors) that were uttered in course of that battle and from those (of the Kuru warriors) that were uttered by the Pandavas, we knew the combatants that fought with one another fearlessly. That dust, however, O tiger among men. was soon dispelled by the blood that was shed, and all the points of the compass became once more clear when that dusty darkness was driven away. Indeed, during the progress of that terrible and awful battle, no one among either thy warriors or those of the foe, turned his back. Desirous of attaining to the regions of Brahman and longing for victory by fair fight, the combatants displayed their prowess, inspired with the hope of heaven. For paying off the debt they owed to their masters on account of the sustenance granted by the latter, or firmly resolved to accomplish the objects of their friends and allies, the warriors, with hearts fixed on heaven, fought with one another on that occasion. Shooting and hurling weapons of diverse kinds, great car-warriors roared at or smote one another. "Slay, pierce, seize, strike, cut off!" These were the words that were heard in that battle, uttered by the warriors and those of the foe. Then Shalya, O monarch, desirous of slaying him, pierced king Yudhishthira the Just, that mighty car-warrior with many sharp arrows. Conversant with what are the vital limbs of the body, the son of Pritha, however, O monarch, with the greatest ease, struck the ruler of the Madras with four and ten cloth-yard shafts, aiming at the latter's vital limbs. Resisting the son of Pandu with his shafts, Shalya of great fame, filled with rage and desirous of slaying his adversary, pierced him in that battle with innumerable arrows equipped with Kanka feathers. Once more, O monarch, he struck Yudhishthira with a straight shaft in the very sight of all the troops. King Yudhishthira the Just, possessed of great fame and filled with rage, pierced the ruler of the Madras with many keen arrows equipped with feathers of Kankas and peacocks. The mighty car-warrior then pierced Candrasena with seventy arrows and Shalya's driver with nine, and Drumasena with four and sixty. When the two protectors of his car-wheels were (thus) slain by the high-souled son of Pandu, Shalya, O king, slew five and twenty warriors among the Cedis. And he pierced Satyaki with five and twenty keen arrows, and Bhimasena with seven, and the two sons of Madri with a hundred, in that battle. While Shalya was thus careering in that battle, that best of kings, the son of Pritha, sped at him many shafts that resembled snakes of virulent poison. With a broad-headed arrow, Yudhishthira the son of Kunti then cut off from his car the standard top of his adversary as the latter stood in his front. We saw the standard of Shalya, which was thus cut off by the son of Pandu in that great battle, fall down like a riven mountain summit. Seeing his standard fallen and observing the son of Pandu standing before him, the ruler of the Madras became filled with rage and shot showers of shafts. That bull amongst Kshatriyas, Shalya of immeasurable soul, poured over the Kshatriyas in that battle dense showers of arrows like the deity of the clouds pouring torrents of rain. Piercing Satyaki and Bhimasena and the twin sons of Madri by Pandu, each with five arrows, he afflicted Yudhishthira greatly. We then, O monarch, beheld a net of arrows spread before the chest of Pandu's son like a mass of risen clouds. The mighty car-warrior Shalva, in that battle, filled with rage, shrouded Yudhishthira with straight shafts. At this, king Yudhishthira afflicted with those showers of shafts, felt himself deprived of his prowess, even as the Asura Jambha had become before the slayer of Vritra."

SECTION 13

"Sanjaya said, 'When king Yudhishthira the Just was thus afflicted by the ruler of Madras, Satyaki and Bhimasena and the two sons of Madri by Pandu, encompassing Shalya with their cars, began to afflict him in that battle. Beholding the unsupported Shalya thus afflicted by those great car-warriors (and seeing him successfully repel those attacks), loud sounds of applause were heard, and the Siddhas (who witnessed the encounter) became filled with delight. The ascetics, assembled together (for witnessing the battle), declared it to be wonderful. Then Bhimasena in that encounter, having pierced Shalya who had become (as his name implied) an irresistible dart in prowess, with one arrow, next pierced him with seven. Shalva with a hundred arrows and uttered a loud leonine roar. Nakula pierced him with five arrows, and Sahadeva with seven; the latter then once more pierced him with as many. The heroic ruler of the Madras, struggling carefully in that battle, thus afflicted by those mighty car-warriors, drew a formidable bow capable of bearing a great strain and of imparting great force to the shafts sped from it, and pierced Satvaki, O sire, with five and twenty shafts and Bhima with three and seventy and Nakula with seven. Then cutting off with a broad-headed arrow the bow, with shaft fixed on the string of Sahadeva, he pierced Sahadeva himself, in that battle, with three and seventy shafts. Sahadeva then, stringing another bow, pierced his maternal uncle of great splendour with five shafts that resembled snakes of virulent poison or blazing fire. Filled with great rage, he then struck his adversary's driver with a straight shaft in that battle and then Shalya himself once more with three. Then Bhimasena pierced the ruler of the Madras with seventy arrows, and Satyaki pierced him with nine, and king Yudhishthira with sixty. Thus pierced, O monarch, by those mighty car-warriors, blood began to flow from Shalva's body, like crimson streams, running down the breast of a mountain of red chalk. Shalya, however, quickly pierced in return each of those great bowmen with five arrows, O king, which feat seemed exceedingly wonderful. With another broad-headed arrow, that mighty car-warrior then, O sire, cut off the stringed bow of Dharma's son in that encounter. Taking up another bow, that great car-warrior, the son of Dharma, covered Shalya, his steeds, and driver, and standard, and car, with many arrows. Thus shrouded in that battle by the son of Dharma with his shafts, Shalya struck the former with ten keen arrows. Then Satyaki, filled with rage upon beholding the son of Dharma thus afflicted with shafts, checked the heroic ruler of the Madras with clouds of arrows. At this, Shalva cut off with a razor-faced arrow the formidable bow of Satyaki, and pierced each of the other Pandava warriors with three arrows. Filled with rage, O monarch, Satyaki of unbaffled prowess then hurled at Shalya a lance equipped with a golden staff and decked with many jewels and gems. Bhimasena sped at him a cloth-yard shaft that looked like a blazing snake; Nakula hurled at him a dart. Sahadeva an excellent mace, and the son of Dharma a Sataghni impelled by the desire of despatching him. The ruler of the Madras, however, quickly baffled in that battle all those weapons, hurled from the arms of those five warriors at him, as these coursed towards his car. With a number of broad-headed arrows Shalva cut off the lance hurled by Satyaki Possessed of valour and great lightness of hand, he cut off into two fragments the gold-decked shaft sped at him by Bhima. He then resisted with clouds of shafts the terrible dart, equipped with a golden handle, that Nakula had sped at him and the mace also that Sahadeva had thrown. With a couple of other arrows, O Bharata, he cut off the Sataghni sped at him by the king, in the very sight of the sons of Pandu, and uttered a loud leonine roar. The grandson of Sini, however, could not endure the defeat of his weapon in that battle. Insensate with rage, Satyaki took up another bow and pierced the ruler of the Madras with two shafts and his driver with three. At this, Shalya, O monarch, excited with rage, deeply pierced all of them with ten arrows, like persons piercing mighty elephants with sharp-pointed lances. Thus checked in that battle by the ruler of the Madras, O Bharata, those slayers of foes became unable to stay in front of Shalya. King Duryodhana, beholding the prowess of Shalya, regarded the Pandavas, the Pancalas, and the Srinjayas as already slain. Then, O king, the mighty-armed Bhimasena, possessed of great prowess and mentally resolved to cast off his life-breaths. encountered the ruler of the Madras. Nakula and Sahadeva and Satyaki of great might, encompassing Shalya, shot their arrows at him from every side. Though encompassed by those four great bowmen and mighty car-warriors among the Pandavas, the valiant ruler of the Madras still fought with them. Then, O king, the royal son of Dharma, in that dreadful battle, quickly cut off with a razor-headed arrow one of the protectors of Shalya's car-wheels. When that brave and mighty car-warrior, that protector of Shalya's car-wheel, was thus slain, Shalya of great strength covered the Pandava troops with showers of arrows. Beholding his troops shrouded with arrows, O monarch, in that battle, king Yudhishthira the Just began to reflect in this strain, "Verily, how shall those grave words of Madhava become true? I hope, the rider of the Madras, excited with rage, will not annihilate my army in battle.' Then the Pandavas, O elder brother of Pandu (Dhritarashtra), with cars and elephants and steeds, approached the ruler of the Madras and began to afflict him from every side. Like the wind dispersing mighty masses of clouds, the king of the Madras, in that battle, dispersed that risen shower of arrows and diverse other kinds of weapons in profusion. We then beheld the downpour of gold-winged arrows shot by Shalya coursing through the welkin like a flight of locusts. Indeed, those arrows shot by the ruler of the Madras from the van of battle were seen to fall like swarms of birds. With the gold-decked shafts that issued from the bow of the Madra king, the welkin, O monarch, became so filled that

Satyaki, desirous of rescuing the son of Dharma, pierced

there was not an inch of empty space. When a thick gloom appeared, caused by the arrows shot by the mighty ruler of the Madras owing to his extreme lightness of hands in that dreadful battle, and when they beheld the vast host of the Pandavas thus agitated by that hero, the gods and the Gandharvas became filled with great wonder. Afflicting with vigour all the Pandava warriors with his shafts from every side, O sire, Shalya shrouded king Yudhishthira the Just and roared repeatedly like a lion. The mighty car-warriors of the Pandavas, thus shrouded by Shalya in that battle, became unable to proceed against that great hero for fighting with him. Those, however, amongst the Pandavas, that had Bhimasena at their head and that were led by king Yudhishthira the Just, did not fly away from that ornament of battle. the brave Shalya.'''

SECTION 14

'Sanjaya said, 'Meanwhile Arjuna, in that battle, pierced with many arrows by the son of Drona as also by the latter's followers, the heroic and mighty car-warriors among the Trigartas, pierced Drona's son in return with three shafts, and each of the other warriors with two. Once again, the mightyarmed Dhananjaya covered his enemies with showers of shafts. Though struck with keen arrows and though they looked like porcupines in consequence of those arrows sticking to their limbs, still thy troops, O bull of Bharata's race, fled not from Partha in that battle. With Drona's son at their head, they encompassed that mighty car-warrior and fought with him, shooting showers of shafts. The gold-decked arrows. O king, shot by them, speedily filled the terrace of Arjuna's car. Beholding those two great bowmen, those two foremost of all warriors, the two Krishnas, covered with arrows, those invincible (Kaurava) combatants became filled with delight. Indeed, at that time, the Kuvara, the wheels, the shaft, the traces, the voke, and the Anukarsha, O lord, of Ariuna's car, became entirely enveloped with arrows. The like of what thy warriors then did unto Partha had never before, O king, been either seen or heard. That car looked resplendent with those keen arrows of beautiful wings like a celestial vehicle blazing with hundreds of torches dropped on the Earth. Then Arjuna, O monarch, covered that hostile division with showers of straight shafts like a cloud pouring torrents of rain on a mountain. Struck in that battle with arrows inscribed with Partha's name, those warriors, beholding that state of things, regarded the field of battle to be full of Parthas. Then the Partha-fire, having for its wonderful flames and the loud twang of Gandiva for the wind that fanned it, began to consume the fuel constituted by thy troops. Then, O Bharata, heaps of fallen wheels and vokes, of quivers, of banners and standards, with the vehicles themselves that bore them, of shafts and Anukarshas and Trivenus, of axles and traces and goads, of heads of warriors decked with earrings and headgears, of arms, O monarch, and thighs in thousands of umbrellas along with fans, and of diadems and crowns, were seen along the tracks of Partha's car. Indeed, along the track of the angry Partha's car, O monarch, the ground, miry with blood, became impassable, O chief of the Bharatas, like the sporting ground of Rudra. The scene inspired the timid with fear and the brave with delight. Having destroyed 2,000 cars with their fences, that scorcher of foes, Partha, looked like a smokeless fire with blazing flames. Indeed, even as the illustrious Agni when he blazes forth (at the end of the Yuga) for destroying the mobile and the immobile universe, even so looked, O king, the mighty car-warrior Partha. Beholding the prowess of Pandu's son in that battle, the son of Drona, on his car equipped with many banners, endeavoured to check him. Those two tigers among men, both having white steeds yoked unto their vehicles and both regarded as the foremost of car-warriors, quickly encountered each other. each desirous of slaving the other. The arrowy showers shot by both became exceedingly terrible and were as dense, O bull of Bharata's race, as the torrents of rain poured by two masses of clouds at the close of summer. Each challenging the other, those two warriors mangled each other with straight shafts in that battle, like a couple of bulls tearing each other with their horns. The battle between them, O king, was fought equally for a long while. The clash of weapons became terrific. The son of Drona then, O Bharata, pierced Arjuna with a dozen gold-winged arrows of great energy and Vasudeva with ten. Having shown for a short while some regard for the preceptor's son in that great battle, Vibhatsu then, smiling the while, stretched his bow Gandiva with force. Soon, however, the mighty car-warrior Savyasaci (Arjuna) made his adversary steedless and driverless and carless, and without putting forth much strength pierced him with three arrows. Staying on that steedless car, Drona's son, smiling the while, hurled at the son of Pandu a heavy mallet that looked like a dreadful mace with iron-spikes. Beholding that weapon. which was decked with cloth of gold, coursing towards him, the heroic Partha, that slayer of foes, cut it off into seven fragments. Seeing his mallet cut off, Drona's son of great wrath took up a terrible mace equipped with iron spikes and looking like a mountain summit. Accomplished in battle, the son of Drona hurled it then at Partha. Beholding that spiked

mace coursing towards him like the Destroyer himself in rage, Pandu's son Ariuna quickly cut it off with five excellent shafts. Cut off with Partha's shafts in that great battle, that weapon fell down on the Earth, riving the hearts, as it were, O Bharata, of the (hostile) kings. The son of Pandu then pierced Drona's son with three other shafts. Though deeply pierced by the mighty Partha, Drona's son, however, of great might, relying upon his own manliness, showed no sign of fear or agitation. That great car-warrior, the son of Drona, then, O king, shrouded Suratha (the Pancala) with showers of shafts before the eyes of all the Kshatriyas. At this, Suratha, that great car-warrior among the Pancalas, in that battle, riding upon his car whose rattle was as deep as the roar of the clouds rushed against the son of Drona. Drawing his foremost of bows, firm and capable of bearing a great strain, the Pancala hero covered Ashvatthama with arrows that resembled flames of fire or snakes of virulent poison. Seeing the great carwarrior Suratha rushing towards him in wrath, the son of Drona became filled with rage like a snake struck with a stick. Furrowing his brow into three lines, and licking the corners of his mouth with his tongue, he looked at Suratha in rage and then rubbed his bow-string and sped a keen cloth-yard shaft that resembled the fatal rod of Death. Endued with great speed, that shaft pierced the heart of Suratha and passing out entered the Earth, riving her through, like the thunderbolt of Shakra hurled from the sky. Struck with that shaft. Suratha fell down on the Earth like a mountain summit riven with thunder. After the fall of that hero, the valiant son of Drona, that foremost of car-warriors speedily mounted upon the vehicle of his slain foe. Then, O monarch, that warrior, invincible in battle, the son of Drona, well-equipped with armour and weapons, and supported by the Samsaptakas, fought with Ariuna. That battle, at the hour of noon, between one and the many, enhancing the population of Yama's domains, became exceedingly fierce. Wonderful was the sight that we then beheld, for, noticing the prowess of all those combatants, Arjuna, alone and unsupported, fought with his foes at the same time. The encounter was exceedingly fierce that thus took place between Arjuna and his enemies, resembling that between Indra, in days of yore, and the vast host of the Asuras."

SECTION 15

"Sanjaya said, 'Duryodhana, O king, and Dhrishtadyumna, the son of Prishata, fought a fierce battle, using arrows and darts in profusion. Both of them, O monarch, shot showers of arrows like showers of rain poured by the clouds in the rainy season. The (Kuru) king, having pierced with five arrows the slayer of Drona, Prishata's son of fierce shafts, once more pierced him with seven arrows. Endued with great might and steady prowess, Dhrishtadyumna, in that battle, afflicted Duryodhana with seventy arrows. Beholding the king thus afflicted, O bull of Bharata's race, his uterine brothers, accompanied by a large force, encompassed the son of Prishata. Surrounded by those Atirathas on every side, the Pancala hero, O king, careered in that battle, displaying his quickness in the use of weapons. Shikhandi, supported by the Prabhadrakas, fought with two Kuru bowmen, Kritavarma and the great car-warrior Kripa. Then also, O monarch, that battle became fierce and awful since the warriors were all resolved to lay down their lives and since all of them fought. making life the stake. Shalya, shooting showers of shafts on all sides, afflicted the Pandavas with Satyaki and Vrikodara amongst them. With patience and great strength, O monarch, the king of the Madras at the same time fought with the twins (Nakula and Sahadeva), each of whom resembled the Destroyer himself in prowess. The great car-warriors among the Pandavas who were mangled in that great battle with the shafts of Shalya, failed to find a protector. Then the heroic Nakula, the son of Madri, seeing king Yudhishthira the Just greatly afflicted, rushed with speed against his maternal uncle. Shrouding Shalya in that battle (with many arrows), Nakula, that slayer of hostile heroes, smiling the while, pierced him in the centre of the chest with ten arrows, made entirely of iron, polished by the hands of the smith, equipped with wings of gold, whetted on stone, and propelled from his bow with great force. Afflicted by his illustrious nephew, Shalya afflicted his nephew in return with many straight arrows. Then king Yudhishthira, and Bhimasena, and Satyaki, and Sahadeva, the son of Madri, all rushed against the ruler of the Madras. The vanquisher of foes, the generalissimo of the Kuru army, received in that battle all those heroes that rushed towards him quickly, filling the cardinal and the subsidiary points of the compass with the rattle of their cars and causing the Earth to tremble therewith. Piercing Yudhishthira with three arrows and Bhima with seven, Shalya pierced Satyaki with a hundred arrows in that battle and Sahadeva with three. Then the ruler of the Madras, O sire, cut off, with a razorheaded arrow the bow with arrow fixed on it of the highsouled Nakula. Struck with Shalya's shafts, that bow broke into pieces. Taking up another bow, Madri's son, that great car-warrior quickly covered the ruler of the Madras with winged arrows. Then Yudhishthira and Sahadeva, O sire, each pierced the ruler of the Madras with ten arrows in the chest.

Bhimasena and Satyaki, rushing at the ruler of the Madras, both struck him with arrows winged with Kanka feathers, the former with sixty, and the latter with nine. Filled with rage at this, the ruler of the Madras pierced Satyaki with nine arrows and once again with seventy straight shafts. Then, O sire, he cut off at the handle the bow, with arrow fixed on it, of Satvaki and then despatched the four steeds of the latter to Yama's abode. Having made Satyaki carless, that mighty carwarrior, the ruler of the Madras, struck him with a hundred arrows from every side. He next pierced two angry sons of Madri, and Bhimasena the son of Pandu, and Yudhishthira, O thou of Kuru's race, with ten arrows each. The prowess that we then beheld of the ruler of the Madras was exceedingly wonderful, since the Parthas, even unitedly, could not approach him in that battle. Riding then upon another car, the mighty Satyaki, of prowess incapable of being baffled, beholding the Pandavas afflicted and succumbing to the ruler of the Madras, rushed with speed against him. That ornament of assemblies, Shalya, on his car, rushed against the car of Satyaki, like one infuriate elephant against another. The collision that then took place between Satvaki and the heroic ruler of the Madras, became fierce and wonderful to behold. even like that which had taken place in days of yore between the Asura Samvara and the chief of the celestials. Beholding the ruler of the Madras staying before him in that battle, Satyaki pierced him with ten arrows and said, "Wait, Wait!" Deeply pierced by that high-souled warrior, the ruler of the Madras pierced Satyaki in return with sharp shafts equipped with beautiful feathers. Those great bowmen then, the Parthas, beholding the king of the Madras assailed by Satyaki, quickly rushed towards him from desire of slaying that maternal uncle of theirs. The encounter then that took place between those struggling heroes, marked by a great flow of blood, became exceedingly awful, like that which takes place between a number of roaring lions. The struggle, O monarch, that took between them resembled that which takes place between a number of roaring lions fighting with each other for meat. With the dense showers of shafts shot by them, the Earth became entirely enveloped, and the welkin also suddenly became one mass of arrows. All around the field a darkness was caused by those arrows. Indeed, with the shafts shot by those illustrious warriors, a shadow as that of the clouds was caused there. Then, O king, with those blazing shafts sped by the warriors, that were equipped with wings of gold and that looked like snakes just freed from their sloughs, the points of the compass seemed to be ablaze. That slayer of foes, Shalva, then achieved the most wonderful feat, since that hero alone and unsupported contended with many heroes in that battle. The Earth became shrouded with the fierce shafts. equipped with feathers of Kankas and peacocks, that fell, sped from the arms of the ruler of the Madras. Then, O king, we beheld the car of Shalya careering in that dreadful battle like the car of Shakra in days of yore on the occasion of the destruction of the Asuras

SECTION 16

'Sanjaya said, 'Then, O lord, thy troops, with Shalya at their head, once more rushed against the Parthas in that battle with great impetuosity. Although afflicted, still these troops of thine, who were fierce in battle, rushing against the Parthas, very soon agitated them in consequence of their superior numbers. Struck by the Kurus, the Pandava troops, in the very sight of the two Krishnas, stayed not on the field, though sought to be checked by Bhimasena. Filled with rage at this, Dhananjaya covered Kripa and his followers, as also Kritavarma, with showers of shafts. Sahadeva checked Shakuni with all his forces. Nakula cast his glances on the ruler of the Madras from one of his flanks. The (five) sons of Draupadi checked numerous kings (of the Kuru army). The Pancala prince Shikhandi resisted the son of Drona. Armed with his mace, Bhimasena held the king in check, and Kunti's son Yudhishthira resisted Shalya at the head of his forces. The battle then commenced once more between those pairs as they stood, among thy warriors and those of the enemy, none of whom had ever retreated from fight. We then beheld the highly wonderful feat that Shalva achieved, since, alone, he fought with the whole Pandava army. Shalya then, as he stayed in the vicinity of Yudhishthira in that battle, looked like the planet Saturn in the vicinity of the Moon. Afflicting the king with shafts that resembled snakes of virulent poison, Shalya rushed against Bhima, covering him with showers of arrows. Beholding that lightness of hand and that mastery over weapons displayed by Shalya the troops of both the armies applauded him highly. Afflicted by Shalya the Pandavas, exceedingly mangled, fled away, leaving the battle, and disregarding the cries of Yudhishthira commanding them to stop. While his troops were thus being slaughtered by the ruler of the Madras, Pandu's son, king Yudhishthira the Just, became filled with rage. Relying upon his prowess, that mighty car-warrior began to afflict the ruler of the Madras, resolved to either win the battle or meet with death. Summoning all his brothers and also Krishna of Madhu's race, he said unto them, "Bhishma, and Drona, and Karna, and the other kings, that put forth their prowess for the sake of the

Kauravas, have all perished in battle. You all have exerted your valour according to your courage and in respect of the shares allotted to you. Only one share--mine--that is constituted by the mighty car-warrior Shalya, remains. I desire to vanquish that ruler of the Madras today in battle. Whatever wishes I have regarding the accomplishment of that task I will now tell you. These two heroes, the two sons of Madravati, will become the protectors of my wheels. They are counted as heroes incapable of being vanquished by Vasava himself. Keeping the duties of a Kshatriya before them, these two that are deserving of every honour and are firm in their vows, will fight with their maternal uncle. Either Shalya will slay me in battle or I will slay him. Blessed be ye. Listen to these true words, you foremost of heroes in the world. Observant of Kshatriva duties. I will fight with my maternal uncle, you lords of Earth, firmly resolved to either obtain victory or be slain. Let them that furnish cars quickly supply my vehicle, according to the rules of science, with weapons and all kinds of implements in a larger measure than Shalya's. The grandson of Sini will protect my right wheel, and Dhrishtadyumna my left. Let Pritha's son Dhananjaya guard my rear today. And let Bhima, that foremost of all wielders of weapons, fight in my front. I shall thus be superior to Shalya in the great battle that will occur." Thus addressed by the king, all his well-wishers did as they were requested. Then the Pandava troops once more became filled with joy, especially the Pancalas, the Somakas and the Matsvas, Having made that yow, the king proceeded against the ruler of the Madras. The Pancalas then blew and beat innumerable conchs and drums and uttered leonine roars. Endued with great activity and filled with rage, they rushed, with loud shouts of joy, against the ruler of the Madras, that bull among the Kurus. And they caused the Earth to resound with the noise of the elephants' bells, and the loud blare of conchs and trumpets. Then thy son and the valiant ruler of the Madras, like the Udaya and the Asta hills, received those assailants. Boasting of his prowess in battle, Shalya poured a shower of arrows on that chastiser of foes, king Yudhishthira the Just, like Maghavat pouring rain. The high-souled king of the Kurus also having taken up his beautiful bow displayed those diverse kinds of lessons that Drona had taught him. And he poured successive showers of arrows beautifully, quickly, and with great skill. As he careered in battle, none could mark any lapses in him. Shalya and Yudhishthira, both endued with great prowess in battle, mangled each other, like a couple of tigers fighting for a piece of meat. Bhima was engaged with thy son, that delighter in battle. The Pancala prince (Dhrishtadyumna) Satyaki and the two sons of Madri by Pandu, received Shakuni and the other Kuru heroes around. In consequence of thy evil policy, O king, there again occurred in that spot an awful battle between thy warriors and those of the foe, all of whom were inspired with the desire of victory. Duryodhana then, with a straight shaft, aiming at the golddecked standard of Bhima, cut off in that battle. The beautiful standard of Bhimasena, adorned with many bells, fell down, O giver of honours. Once more the king, with a sharp razorfaced arrow, cut off the beautiful bow of Bhima that looked like the trunk of an elephant. Endued with great energy, the bowless Bhima then, putting forth his prowess pierced the chest of thy son with a dart. At this, thy son sat down on the terrace of his car. When Duryodhana swooned away, Vrikodara once more, with razor-faced shaft, cut off the head of his driver from his trunk. The steeds of Duryodhana's car, deprived of their driver, ran wildly on all sides, O Bharata, dragging the car after them, at which loud wails arose (in the Kuru army). Then the mighty car-warrior Ashvatthama, and Kripa and Kritavarma, followed that car, desirous of rescuing thy son. The (Kaurava) troops (at sight of this) became exceedingly agitated. The followers of Durvodhana became terrified. At that time, the wielder of Gandiva, drawing his bow, began to slay them with his arrows. Then Yudhishthira, excited with rage, rushed against the ruler of the Madras, himself urging his steeds white as ivory and fleet as thought. We then saw something that was wonderful in Yudhishthira, the son of Kunti, for though very mild and soft, he then became exceedingly fierce. With eyes opened wide and body trembling in rage, the son of Kunti cut off hostile warriors in hundreds and thousands by means of his sharp shafts. Those amongst the soldiers against whom the eldest Pandava proceeded, were overthrown by him, O king, like mountain summits riven with thunder. Felling cars with steeds and drivers and standards and throwing down car-warriors in large numbers, Yudhishthira, without any assistance, began to sport there like a mighty wind destroying masses of clouds. Filled with rage, he destroyed steeds with riders and steeds without riders and foot-soldiers by thousands in that battle, like Rudra destroying living creatures (at the time of the universal dissolution). Having made the field empty by shooting his shafts on all sides, Yudhishthira rushed against the ruler of the Madras and said, "Wait, Wait!" Beholding the feats then of that hero of terrible deeds, all thy warriors became inspired with fear. Shalya, however, proceeded against him. Both of them filled with rage, blew their conchs. Returning and challenging each other, each then encountered

arrows. Similarly, the son of Kunti covered the ruler of the Madras with showers of arrows. Then those two heroes, the ruler of the Madras and Yudhishthira, mangled in that battle with each other's arrows and bathed in blood, looked like a Salmali and a Kinsuka tree decked with flowers. Both possessed of splendour and both invincible in battle, those two illustrious warriors uttered loud roars. Beholding them both, the soldiers could not conclude which of them would be victorious. Whether the son of Pritha would enjoy the Earth, having slain Shalya, or whether Shalya having slain the son of Pandu would bestow the Earth on Duryodhana, could not be ascertained, O Bharata, by the warriors present there. King Yudhishthira, in course of that battle, placed his foes to his right. Then Shalva shot a hundred foremost of arrows at Yudhishthira. With another arrow of great sharpness, he cut off the latter's bow. Taking up another bow, Yudhishthira pierced Shalya with three hundred shafts and cut off the latter's bow with a razor-faced arrow. The son of Pandu then slew the four steeds of his antagonist with some straight arrows. With two other very sharp shafts, he then cut off the two Parshni drivers of Shalva. Then with another blazing, well-tempered and sharp shaft, he cut off the standard of Shalya staying in his front. Then, O chastiser of foes, the army of Duryodhana broke. The son of Drona, at this time, speedily proceeded towards the ruler of the Madras who had been reduced to that plight, and quickly taking him up on his own car, fled away quickly. After the two had proceeded for a moment, they heard Yudhishthira roar aloud. Stopping, the ruler of the Madras then ascended another car that had been equipped duly. That best of cars had a rattle deep as the roar of the clouds. Well furnished with weapons and instruments and all kinds of utensils, that vehicle made the hair of foes stand on end.'

SECTION 17

Sanjaya said, 'Taking up another bow that was very strong and much tougher, the ruler of the Madras pierced Yudhishthira and roared like a lion. Then that bull amongst Kshatriyas, of immeasurable soul, poured upon all the Kshatrivas showers of arrows, even like the deity of the clouds pouring rain in torrents. Piercing Satvaki with ten arrows and Bhima with three and Sahadeva with as many, he afflicted Yudhishthira greatly. And he afflicted all the other great bowmen with their steeds and cars and elephants with many shafts like hunters afflicting elephants with blazing brands. Indeed, that foremost of car-warriors destroyed elephants and elephant-riders horses and horsemen and cars and carwarriors. And he cut off the arms of combatants with weapons in grasp and the standards of vehicles, and caused the Earth to be strewn with (slain) warriors like the sacrificial altar with blades of Kusa grass. Then the Pandus, the Pancalas, and the Somakas, filled with rage, encompassed that hero who was thus slaughtering their troops like all-destroying Death. Bhimasena, and the grandson of Sini, and those two foremost of men, the two sons of Madri, encompassed that warrior while he was fighting with the (Pandava) king of terrible might. And all of them challenged him to battle. Then those heroes, O king, having obtained the ruler of the Madras, that foremost of warriors, in battle, checked that first of men in that encounter and began to strike him with winged arrows of fierce energy. Protected by Bhimasena, and by the two sons of Madri, and by him of Madhu's race, the royal son of Dharma struck the ruler of the Madras in the centre of the chest with winged arrows of fierce energy. Then the car-warriors and other combatants of thy army, clad in mail and equipped with weapons, beholding the ruler of the Madras exceedingly afflicted with arrows in that battle, surrounded him on all sides, at the command of Durvodhana. The ruler of the Madras at this time quickly pierced Yudhishthira with seven arrows in that battle. The high-souled son of Pritha, O king, in return, pierced his foe with nine arrows in that dreadful encounter. Those two great car-warriors, the ruler of the Madras and Yudhishthira, began to cover each other with arrows. washed in oil and shot from their bowstrings stretched to their ears. Those two best of kings, both endued with great strength, both incapable of being defeated by foes, and both foremost of car-warriors, watchful of each other's lapses, quickly and deeply pierced each other with each other's shafts. The loud noise of their bows, bowstrings, and palms resembled that of Indra's thunder as those high-souled warriors, the brave ruler of the Madras and the heroic Pandava, showered upon each other their numberless arrows. They careered on the field of battle like two young tigers in the deep forest fighting for a piece of meat. Swelling with pride of prowess, they mangled each other like a couple of infuriate elephants equipped with powerful tusks. Then the illustrious ruler of the Madras, endued with fierce impetuosity, putting forth his vigour, pierced the heroic Yudhishthira of terrible might in the chest with shaft possessed of the splendour of fire or the sun. Deeply pierced, O king, that bull of Kuru's race, the illustrious Yudhishthira, then struck the ruler of the Madras with a well-shot shaft and became filled with joy. Recovering his senses within a trice, that foremost of

kings (Shalya), possessed of prowess equal to that of him of a 1,000 eyes, with eyes red in wrath, quickly struck the son of Pritha with a hundred arrows. At this, the illustrious son of Dharma filled with rage, quickly pierced Shalya's chest and then, without losing a moment, struck his golden mail with six shafts. Filled with joy, the ruler of the Madras then, drawing his bow and having shot many arrows, at last cut off, with a pair of razor-faced shafts, the bow of his royal foe, that bull of Kuru's race. The illustrious Yudhishthira then, taking a new and more formidable bow in that battle, pierced Shalya with many arrows of keen points from every side like Indra piercing the Asura Namuchi. The illustrious Shalya then, cutting off the golden coats of mail of both Bhima and king Yudhishthira with nine arrows, pierced the arms of both of them. With another razor-faced arrow endued with the splendour of fire or the sun, he then cut off the bow of Yudhishthira. At this time Kripa, with six arrows, slew the king's driver who thereupon fell down in front of the car. The ruler of the Madras then slew with four shafts the four steeds of Yudhishthira. Having slain the steeds of the king, the highsouled Shalya then began to slay the troops of the royal son of Dharma. When the (Pandava) king had been brought to that plight, the illustrious Bhimasena, quickly cutting off the bow of the Madra king with an arrow of great impetuosity, deeply pierced the king himself with a couple of arrows. With another arrow he severed the head of Shalya's driver from his trunk, the middle of which was encased in mail. Exceedingly excited with rage, Bhimasena next slew, without a moment's delay, the four steeds also of his foe. That foremost of all bowmen, Bhima, then covered with a hundred arrows that hero (Shalya), who, endued with great impetuosity, was careering alone in that battle. Sahadeva, the son of Madri, also did the same. Beholding Shalya stupefied with those arrows, Bhima cut off his armour with other shafts. His armour having been cut off by Bhimasena, the high-souled ruler of the Madras, taking up a sword and a shield decked with a 1,000 stars, jumped down from his car and rushed towards the son of Kunti. Cutting off the shaft of Nakula's car, Shalya of terrible strength rushed towards Yudhishthira. Beholding Shalya rushing impetuously towards the king, even like the Destroyer himself rushing in rage, Dhristadyumna and Shikhandi and the (five) sons of Draupadi and the grandson of Sini suddenly advanced towards him. Then the illustrious Bhima cut off with ten arrows the unrivalled shield of the advancing hero. With another broad-headed arrow he cut off the sword also of that warrior at the hilt. Filled with joy at this, he roared aloud in the midst of the troops. Beholding that feat of Bhima all the foremost car-warriors among the Pandavas became filled with joy. Laughing aloud, they uttered fierce roars and blew their conchs white as the moon. At that terrible noise the army protected by thy heroes became cheerless, covered with sweat, bathed in blood, exceedingly melancholy and almost lifeless. The ruler of the Madras assailed by those foremost of Pandava warriors headed by Bhimasena, proceeded (regardless of them) towards Yudhishthira, like a lion proceeding for seizing a deer. King Yudhishthira the Just, steedless and driverless, looked like a blazing fire in consequence of the wrath with which he was then excited. Beholding the ruler of the Madras before him, he rushed towards that foe with great impetuosity. Recollecting the words of Govinda, he quickly set his heart on the destruction of Shalya. Indeed, king Yudhishthira the Just, staying on his steedless and driverless car, desired to take up a dart. Beholding that feat of Shalya and reflecting upon the fact that the hero who had been allotted to him as his share still remained unslain, the son of Pandu firmly set his heart upon accomplishing that which Indra's younger brother had counselled him to achieve. King Yudhishthira the Just, took up a dart whose handle was adorned with gold and gems and whose effulgence was as bright as that of gold. Rolling his eyes that were wide open, he cast his glances on the ruler of the Madras, his heart filled with rage. Thus looked at, O god among men, by that king of cleansed soul and sins all washed away, the ruler of the Madras was not reduced to ashes. This appeared to us to be exceedingly wonderful, O monarch. The illustrious chief of the Kurus then hurled with great force at the king of the Madras that blazing dart of beautiful and fierce handle and effulgent with gems and corals. All the Kauravas beheld that blazing dart emitting sparks of fire as it coursed through the welkin after having been hurled with great force, even like a large meteor falling from the skies at the end of the Yuga. King Yudhishthira the Just, in that battle, carefully hurled that dart which resembled kala-ratri (the Death Night) armed with the fatal noose or the fostermother of fearful aspect of Yama himself, and which like the Brahmana's curse, was incapable of being baffled. Carefully the sons of Pandu had always worshipped that weapon with perfumes and garlands and foremost of seats and the best kinds of viands and drinks. That weapon seemed to blaze like Samvartaka-fire and was as fierce as a rite performed according to the Atharvan of Agnirasa. Created by Tvashtri (the celestial artificer) for the use of Ishana, it was a consumer of the life-breaths and the bodies of all foes. It was capable of destroying by its force the Earth and the welkin and all the

receptacles of water and creatures of every kind. Adorned with bells and banners and gems and diamonds and decked with stones of lapis lazuli and equipped with a golden handle, Tvashtri himself had forged it with great care after having observed many vows. Unerringly fatal, it was destructive of all haters of Brahma. Having carefully inspired it with many fierce mantras, and endued it with terrible velocity by the exercise of great might and great care, king Yudhishthira hurled it along the best of tracks for the destruction of the ruler of the Madras. Saying in a loud voice the words, "Thou art slain, O wretch!" the king hurled it, even as Rudra had, in days of yore, shot his shaft for the destruction of the asura Andhaka, stretching forth his strong (right) arm graced with a beautiful hand, and apparently dancing in wrath.

Shalva, however, roared aloud and endeavoured to catch that excellent dart of irresistible energy hurled by Yudhishthira with all his might, even as a fire leaps forth for catching a jet of clarified butter poured over it. Piercing through his very vitals and his fair and broad chest, that dart entered the Earth as easily as it would enter any water without the slightest resistance and bearing away (with it) the world-wide fame of the king (of the Madras). Covered with the blood that issued from his nostrils and eyes and ears and mouth, and that which flowed from his wound, he then looked like the Krauncha mountain of gigantic size when it was pierced by Skanda. His armour having been cut off by that descendant of Kuru's race, the illustrious Shalya, strong as Indra's elephant, stretching his arms, fell down on the Earth, like a mountain summit riven by thunder. Stretching his arms, the ruler of the Madras fell down on the Earth, with face directed towards king Yudhishthira the Just, like a tall banner erected to the honour of Indra falling down on the ground. Like a dear wife advancing to receive her dear lord about to fall on her breast, the Earth then seemed, from affection, to rise a little for receiving that bull among men as he fell down with mangled limbs bathed in blood. The puissant Shalya, having long enjoyed the Earth like a dear wife, now seemed to sleep on the Earth's breast, embracing her with all his limbs. Slain by Dharma's son of righteous soul in fair fight, Shalva seemed to assume the aspect of a goodly fire lying extinguished on the sacrificial platform. Though deprived of weapons and standard, and though his heart had been pierced, beauty did not yet seem to abandon the lifeless ruler of the Madras. Then Yudhishthira, taking up his bow whose splendour resembled that of Indra's bow, began to destroy his foes in that battle like the prince of birds destroying snakes. With the greatest speed he began to cut off the bodies of his enemies with his keen shafts. With the showers of shafts that the son of Pritha then shot, thy troops became entirely shrouded. Overcome with fear and with eyes shut, they began to strike one another (so stupefied were they then). With blood issuing from their bodies, they became deprived of their weapons of attack and defence and divested of their life-breaths. Upon the fall of Shalya, the youthful vounger brother of the king of the Madras, who was equal to his (deceased) brother in every accomplishment, and who was regarded as a mighty car-warrior, proceeded against Yudhishthira. Invincible in battle desirous of paying the last dues of his brother, that foremost of men quickly pierced the Pandava with very many shafts. With great speed king Yudhishthira the Just pierced him with six arrows. With a couple of razor-faced arrows, he then cut off the bow and the standard of his antagonist. Then with a blazing and keen arrow of great force and broad head, he struck off the head of his foe staying before him. I saw that head adorned with earrings fall down from the car like a denizen of heaven falling down on the exhaustion of his merits. Beholding his headless trunk. bathed all over with blood, fallen down from the car, the Kaurava troops broke. Indeed, upon the slaughter of the younger brother of the Madras clad in beautiful armour, the Kurus, uttering cries of "Oh!" and "Alas!" fled away with speed. Beholding Shalya's younger brother slain, thy troops, hopeless of their lives, were inspired with the fear of the Pandavas and fled, covered with dust. The grandson of Sini then, Satyaki, O bull of Bharata's race, shooting his shafts. proceeded against the frightened Kauravas while the latter were flying away. Then Hridika's son, O king, quickly and fearlessly received that invincible warrior, that irresistible and mighty bowman, as he advanced (against the beaten army). Those two illustrious and invincible heroes of Vrishni's race, Hridika's son and Satyaki, encountered each other like two furious lions. Both resembling the sun in effulgence, they covered each other with arrows of blazing splendour that resembled the rays of the sun. The arrows of those two lions of Vrishni's race, shot forcibly from their bows, we saw, looked like swiftly coursing insects in the welkin. Piercing Satyaki with ten arrows and his steeds with three, the son of Hridika cut off his bow with a straight shaft. Laying aside his best of bows which was thus cut off that bull of Sini's race quickly took up another that was tougher than the first. Having taken up that foremost of bows, that first of bowmen pierced the son of Hridika with ten arrows in the centre of the chest. Then cutting off his car and the shaft also of that car with many well-shot arrows, Satyaki quickly slew the steeds of his

antagonist as also his two Parshni drivers. The valiant Kripa then, the son of Saradwat, O lord, beholding Hridika's son made carless, quickly bore him away, taking him up on his car. Jpon the slaughter of the king of the Madras and upon Kritavarma having been made carless, the entire army of Duryodhana once more turned its face from the battle. At this time the army was shrouded with a dusty cloud. We could not see anything. The greater portion, however, of thy army fell. They who remained alive had turned away their faces from battle. Soon it was seen that that cloud of earthy dust which had arisen became allayed, O bull among men, in consequence of the diverse streams of blood that drenched it on every side. Then Duryodhana, seeing from a near point his army broken, alone resisted all the Parthas advancing furiously. Beholding the Pandavas on their cars as also Dhrishtadvumna the son of Prishata and the invincible chief of the Anartas (Satyaki), the Kuru king covered all of them with sharp arrows. The enemy (at that time) approached him not, like mortal creatures fearing to approach the Destroyer standing before them. Meanwhile the son of Hridika, riding upon another car, advanced to that spot. The mighty car-warrior Yudhishthira then quickly slew the four steeds of Kritavarma with four shafts, and pierced the son of Gotama with six broad-headed arrows of great force. Then Ashvatthama, taking up on his car the son of Hridika who had been made steedless and carless by the (Pandava) king, bore him away from Yudhishthira's presence. The son of Saradwat pierced Yudhishthira in return with eight arrows and his steeds also with eight keen shafts. Thus, O monarch, the embers of that battle began to glow here and there, in consequence, O king, of the evil policy of thyself and thy son, O Bharata. After the slaughter of that foremost of bowmen on the field of battle by that bull of Kuru's race, the Parthas, beholding Shalya slain, united together, and filled with great joy, blew their conchs. And all of them applauded Yudhishthira in that battle, even as the celestials in days of vore, had applauded Indra after the slaughter of Vritra. And they beat and blew diverse kinds of musical instruments, making the Earth resound on every side with that noise."

SECTION 18

"Sanjaya said, 'After the slaughter of Shalya, O king, the followers of the Madra king, numbering seventeen hundred heroic car-warriors, proceeded for battle with great energy. Duryodhana riding upon an elephant gigantic as a hill, with an umbrella held over his head, and fanned the while with yak-tails, forbade the Madraka warriors, saying, "Do not proceed, Do not proceed!" Though repeatedly forbidden by Durvodhana, those heroes, desirous of slaving Yudhishthira, penetrated into the Pandava host. Those brave combatants, O monarch, loyal to Duryodhana, twanging their bows loudly, fought with the Pandavas. Meanwhile, hearing that Shalya had been slain and that Yudhishthira was afflicted by the mighty car-warriors of the Madrakas devoted to the welfare of the Madraka king, the great car-warrior Partha came there. stretching his bow Gandiva, and filling the Earth with the rattle of his car. Then Arjuna, and Bhima, and the two sons of Madri by Pandu, and that tiger among men, Satyaki, and the (five) sons of Draupadi, and Dhrishtadyumna, and Shikhandi, and the Pancalas and the Somakas, desirous of rescuing Yudhishthira, surrounded him on all sides. Having taken their places around the king, the Pandavas, those bulls among men, began to agitate the hostile force like Makaras agitating the ocean. Indeed, they caused thy army to tremble like a mighty tempest shaking the trees. Like the great river Ganges agitated by a hostile wind, the Pandava host, O king, once more became exceedingly agitated. Causing that mighty host to tremble, the illustrious and mighty car-warriors (the Madrakas), all shouted loudly, saying, "Where is that king Yudhishthira? Why are not his brave brothers, the Pandavas, to be seen here? What has become of the Pancalas of great energy as also of the mighty car-warrior Shikhandi? Where are Dhrishtadyumna and the grandson of Sini and those great car-warriors, the (five) sons of Draupadi?" At this, those mighty warriors, the sons of Draupadi, began to slaughter the followers of the Madra king who were uttering those words and battling vigorously. In that battle, some amongst thy troops were seen slain by means of their lofty standards. Beholding, however, the heroic Pandavas, the brave warriors of thy army, O Bharata, though forbidden by thy son, still rushed against them. Duryodhana, speaking softly, sought to prevent those warriors from fighting with the foe. No great car-warrior, however, amongst them obeyed his behest. Then Shakuni, the son of the Gandhara king, possessed of eloquence, O monarch, said unto Duryodhana these words, "How is this that we are standing here, while the Madraka host is being slaughtered before our eyes? When thou, O Bharata, art here, this does not look well! The understanding made was that all of us should fight unitedly! Why then, O king, dost thou tolerate our foes when they are thus slaving our troops?

"'Duryodhana said, "Though forbidden by me before, they did not obey my behest. Unitedly have these men penetrated in the Pandava host!"

"Shakuni said, "Brave warriors, when excited with rage in battle, do not obey the command of their leaders. It does not behove thee to be angry with those men. This is not the time to stand indifferently. We shall, therefore, all of us, united together with our cars and horses and elephants, proceed, for rescuing those great bowmen, the followers of the Madra king! With great care, O king, we shall protect one another." Thinking after the manner of Shakuni, all the Kauravas then proceeded to that place where the Madras were. Durvodhana also, thus addressed (by his maternal uncle) proceeded, encompassed by a large force, against the foe, uttering leonine shouts and causing the Earth to resound with that noise. "Slay, pierce, seize, strike, cut off!" These were the loud sounds that were heard then, O Bharata, among those troops. Meanwhile the Pandavas, beholding in that battle the followers of the Madra king assailing them unitedly, proceeded against them, arraying themselves in the form called Madhyama. Fighting hand to hand, O monarch, for a short while those heroic warriors, the followers of the Madra king, were seen to perish. Then, whilst we were proceeding, the Pandavas, united together and endued with great activity, completed the slaughter of the Madrakas, and, filled with delight, uttered joyous shouts. Then headless forms were seen to arise all around. Large meteors seemed to fall down from the sun's disc. The Earth became covered with cars and broken yokes and axles and slain car-warriors and lifeless steeds. Steeds fleet as the wind, still attached to yokes of cars (but without drivers to guide them) were seen to drag car-warriors, O monarch, hither and thither on the field of battle. Some horses were seen to drag cars with broken wheels, while some ran on all sides, bearing after them portions of broken cars. Here and there also were seen steeds that were hampered in their motions by their traces. Car-warriors, while falling down from their cars, were seen to drop down like denizens of heaven on the exhaustion of their merits. When the brave followers of the Madra king were slain, the mighty carwarriors of the Parthas, those great smiters, beholding a body of horse advancing towards them, rushed towards it with speed from desire of victory. Causing their arrows to whiz loudly and making diverse other kinds of noise mingled with the blare of their conchs, those effectual smiters possessed of sureness of aim, shaking their bows, uttered leonine roars. Beholding then that large force of the Madra king exterminated and seeing also their heroic king slain in battle, the entire army of Duryodhana once more turned away from the field. Struck, O monarch, by those firm bowmen, the Pandavas, the Kuru army fled away on all sides, inspired with fear

SECTION 19

"Sanjaya said, 'Upon the fall of that great king and mighty car-warrior, that invincible hero (Shalya) in battle, thy troops as also thy sons almost all turned away from the fight. Indeed, upon the slaughter of that hero by the illustrious Yudhishthira, thy troops were like ship-wrecked merchants on the vast deep without a raft to cross it. After the fall of the Madra king, O monarch, thy troops, struck with fear and mangled with arrows, were like masterless men desirous of a protector or a herd of deer afflicted by a lion. Like bulls deprived of their horns or elephants whose tusks have been broken, thy troops, defeated by Ajatasatru, fled away at midday. After the fall of Shalya, O king, none amongst thy troops set his heart on either rallying the army or displaying his prowess. That fear, O king, and that grief, which had been ours upon the fall of Bhishma, of Drona, and of the Suta's son, O Bharata, now became ours once more, O monarch. Despairing of success upon the fall of the mighty car-warrior Shalya, the Kuru army, with its heroes slain and exceedingly confused, began to be cut down with keen shafts. Upon the slaughter of the Madra king, O monarch, thy warriors all fled away in fear. Some on horse-back, some on elephants, some on cars, great car-warriors with great speed, and foot-soldiers also fled away in fear. 2,000 elephants, looking like hills, and accomplished in smiting fled away, after Shalya's fall, urged on with hooks and toes. Indeed, O chief of the Bharatas. thy soldiers fled on all sides. Afflicted with arrows, they were seen to run, breathing hard. Beholding them defeated and broken and flying away in dejection, the Pancalas and the Pandavas, inspired with desire of victory, pursued then hotly. The whiz of arrows and other noises, the loud leonine roars, and the blare of conchs of heroic warriors, became tremendous. Beholding the Kaurava host agitated with fear and flying away, the Pancalas and the Pandavas addressed one another, saying, "Today king Yudhishthira, firm in truth, hath vanquished his enemies. Today Duryodhana hath been divested of his splendour and kingly prosperity. Today, hearing of his sons' death, let Dhritarashtra, that king of men, stupefied and prostrate on the Earth, feel the most poignant anguish Let him know today that the son of Kunti is possessed of great might among all bowmen. Today that sinful and wicked-hearted king will censure his own self. Let him recollect today the time and beneficial words of Vidura. Let him from this day wait upon the Parthas as their slave. Let that king today experience the grief that had been felt by

the sons of Pandu. Let that king know today the greatness of Krishna. Let him hear today the terrible twang of Arjuna's bow in battle, as also the strength of all his weapons, and the might of his arms in fight. Today he will know the awful might of the high-souled Bhima when Duryodhana will be slain in battle even as the Asura Vali was slain by Indra. Save Bhima of mighty strength, there is none else in this world that can achieve that which was achieved by Bhima himself at the slaughter of Duhshasana. Hearing of the slaughter of the ruler of the Madras who was incapable of defeat by the very gods, that king will know the prowess of the eldest son of Pandu. After the slaughter of the heroic son of Subala and all the Gandharas he will know the strength, in battle, of the two sons of Madri by Pandu. Why will not victory be theirs that have Dhananiava for their warrior, as also Satvaki, and Bhimasena, and Dhrishtadyumna the son of Prishata, and the five sons of Draupadi, and the two sons of Madri, and the mighty bowman Shikhandi, and king Yudhishthira? Why will not victory be theirs that have for their protector Krishna, otherwise called Janardana, that protector of the universe? Why will not victory be theirs that have righteousness for their refuge? Who else than Yudhishthira the son of Pritha, who hath Hrishikesa, the refuge of righteousness and fame, for his protector, is competent to vanquish in battle Bhishma and Drona and Karna and the ruler of the Madras and the other kings by hundreds and thousands?" Saying these words and filled with joy, the Srinjayas pursued thy troops in that battle who had been exceedingly mangled with shafts. Then Dhananjaya of great valour proceeded against the cardivision of the foe. The two sons of Madri and the mighty carwarrior Satyaki proceeded against Shakuni. Beholding them all flying with speed in fear of Bhimasena, Duryodhana as if smiling the while, addressed his driver, saying, "Partha stationed there with his bow, is transgressing me. Take my steeds to the rear of the whole army. Like the ocean that cannot transgress its continents, Kunt's son Dhananjaya will never venture to transgress me, if I take up my stand in the rear. Behold, O driver, this vast host that is pursued by the Pandavas. Behold this cloud of dust that has arisen on all sides in consequence of the motion of the troops. Hear those diverse leonine roars that are so awful and loud! Therefore, O driver, proceed slowly and take up thy position in the rear. If I stay in battle and fight the Pandavas, my army, O driver, will rally and come back with vigour to battle." Hearing these words of thy son that were just those of a hero and man of honour, the driver slowly urged those steeds in trappings of gold. 21,000 foot-soldiers, deprived of elephants and steeds and car-warriors, and who were ready to lay down their lives. still stood for battle. Born in diverse countries and hailing from diverse towns, those warriors maintained their ground, desirous of winning great fame. The clash of those rushing warriors filled with joy became loud and exceedingly terrible Then Bhimasena, O king, and Dhrishtadyumna the son of Prishata resisted them with four kinds of forces. Other footsoldiers proceeded against Bhima, uttering loud shouts and slapping their armpits, all actuated by the desire of going to heaven. Those Dhartarashtra combatants, filled with rage and invincible in battle, having approached Bhimasena, uttered furious shouts. They then spoke not to one another. Encompassing Bhima in that battle, they began to strike him from all sides. Surrounded by that large body of warriors on foot and struck by them in that battle. Bhima did not stir from where he stood fixed like Mainaka mountain. His assailants, meanwhile, filled with rage, O monarch, endeavoured to afflict that mighty car-warrior of the Pandavas and checked other combatants (that tried to rescue him). Encountered by those warriors. Bhima became filled with fury. Quickly alighting from his car, he proceeded on foot against them. Taking up his massive mace adorned with gold, he began to slay thy troops like the Destroyer himself armed with his club. The mighty Bhima, with his mace, crushed those 21,000 foot-soldiers who were without cars and steeds and elephants. Having slain that strong division, Bhima, of prowess incapable of being baffled, showed himself with Dhrishtadyumna in his front. The Dhartarashtra footsoldiers, thus slain, lay down on the ground, bathed in blood, like Karnikaras with their flowery burthens laid low by a tempest. Adorned with garlands made of diverse kinds of flowers, and decked with diverse kinds of earrings, those combatants of diverse races, who had hailed from diverse realms, lay down on the field, deprived of life. Covered with banners and standards, that large host of foot-soldiers, thus cut down, looked fierce and terrible and awful as they lay down on the field. The mighty car-warriors, with their followers, that fought under Yudhishthira's lead, all pursued thy illustrious son Duryodhana. Those great bowmen, beholding thy troops turn away from the battle, proceeded against Duryodhana, but they could not transgress him even as the ocean cannot transgress its continents. The prowess that we then beheld of thy son was exceedingly wonderful, since all the Parthas, united together, could not transgress his single self. Then Duryodhana, addressing his own army which had not fled far but which, mangled with arrows, had set its heart on flight, said these words, "I do not see the spot on

plain or mountain, whither, if ye fly, the Pandavas will not pursue and slay ye! What is the use then of flight? The army of the Pandavas hath been reduced in numbers. The two Krishnas are exceedingly mangled. If all of us make a stand, victory will be certainly ours! If you fly away, losing all order, the sinful Pandavas, pursuing you will slay you all! If, on the other hand, we make a stand, good will result to us! Listen, all you Kshatriyas that are assailed here! When the Destroyer always slays heroes and cowards, what man is there so stupid that, calling himself a Kshatriya, will not fight? Good will result to us if we stay in the front of the angry Bhimasena! Death in battle, while struggling according to Kshatriya practices, is fraught with happiness! Winning victory, one obtains happiness here. If slain, one obtains great fruits in the other world! You Kauravas, there is no better path to heaven than that offered by battle! Slain in battle, you may, without delay, obtain all those regions of blessedness." Hearing these words of his, and applauding them highly, the (Kuru) kings once more rushed against the Pandavas for battling with them. Seeing them advancing with speed, the Parthas, arrayed in order of battle, skilled in smiting, excited with rage, and inspired with desire of victory, rushed against them. The valiant Dhananjaya, stretching his bow Gandiva celebrated over the three worlds, proceeded on his car against the foe. The two sons of Madri, and Satyaki, rushed against Shakuni, and the other (Pandava) heroes, smiling, rushed impetuously against thy forces.

SECTION 20

'Sanjaya said, 'After the (Kuru) army had been rallied, Shalva, the ruler of the Mlecchas, filled with rage, rushed against the large force of the Pandavas, riding on a gigantic elephant, with secretions issuing from the usual limbs, looking like a hill, swelling with pride, resembling Airavata himself, and capable of crushing large bands of foes. Shalva's animal sprung from a high and noble breed. It was always worshipped by Dhritarashtra's son. It was properly equipped and properly trained for battle, O king, by persons wellconversant with elephant-lore. Riding on that elephant, that foremost of kings looked like the morning sun at the close of summer. Mounting on that foremost of elephants, O monarch, he proceeded against the Pandavas and began to pierce them on all sides with keen and terrible shafts that resembled Indra's thunder in force. While he shot his arrows in that battle and despatched hostile warriors to Yama's abode, neither the Kauravas nor the Pandavas could notice any lapses in him, even as the Daityas, O king, could not notice any in Vasava, the wielder of the thunder, in days of vore, while the latter was employed in crushing their divisions. The Pandavas, the Somakas, and the Srinjayas, beheld that elephant looking like a 1,000 elephants careering around them, even as the foes of the gods had in days of yore beheld the elephant of Indra in battle. Agitated (by that animal), the hostile army looked on every side as if deprived of life. Unable to stand in battle, they then fled away in great fear, crushing one another as they ran. Then the vast host of the Pandavas, broken by king Salwa, suddenly fled on all sides, unable to endure the impetuosity of that elephant. Beholding the Pandava host broken and flying away in speed, all the foremost of warriors of thy army worshipped king Salwa and blew their conchs white as the moon. Hearing the shouts of the Kauravas uttered in joy and the blare of their conchs, the commander of the Pandava and the Srinjaya forces, the Pancala prince (Dhrishtadyumna) could not, from wrath, endure it. The illustrious Dhrishtadyumna then, with great speed, proceeded for vanquishing the elephant, even as the Asura Jambha had proceeded against Airavata, the prince of elephants that Indra rode in the course of his encounter with Indra. Beholding the ruler of the Pandavas impetuously rushing against him, Salwa, that lion among kings, quickly urged his elephants, O king, for the destruction of Drupada's son. The latter, seeing the animal approaching with precipitancy, pierced it with three foremost of shafts, polished by the hands of the smith, keen, blazing, endued with fierce energy, and resembling fire itself in splendour and force. Then that illustrious hero struck the animal at the frontal globes with five other whetted and foremost of shafts. Pierced therewith, that prince of elephants, turning away from the battle, ran with great speed. Salwa, however, suddenly checking that foremost of elephants which had been exceedingly mangled and forced to retreat, caused it to turn back, and with hooks and keen lances urged it forward against the car of the Pancala king, pointing it out to the infuriate animal. Beholding the animal rushing impetuously at him, the heroic Dhrishtadyumna, taking up a mace, quickly jumped down on the Earth from his car, his limbs stupefied with fear. That gigantic elephant, meanwhile, suddenly crushing that gold-decked car with its steeds and driver, raised it up in the air with his trunk and then dashed it down on the Earth. Beholding the driver of the Pancala king thus crushed by that foremost of elephants, Bhima and Shikhandi and the grandson of Sini rushed with great speed against that animal. With their shafts they speedily checked the impetuosity of the advancing beast. Thus received by those car-warriors and checked by them in battle, the elephant

began to waver. Meanwhile, king Salwa began to shoot his shafts like the sun shedding his rays on all sides. Struck with those shafts, the (Pandava) car-warriors began to fly away. Beholding that feat of Salwa, the Pancalas, the Srinjayas, and the Matsyas, O king, uttered loud cries of "Oh!" and "Alas!" in that battle, all those foremost of men, however, encompassed the animal on all sides. The brave Pancala king then, taking up his mace which resembled the lofty crest of a mountain, appeared there. Fearlessly, O king, that hero, that smiter of foes, rushed with speed against the elephant. Endued with great activity, the prince of the Pancalas approached and began to strike with his mace that animal which was huge as a hill and which shed its secretions like a mighty mass of pouring clouds. Its frontal globes suddenly split open, and it uttered a loud cry; and vomiting a profuse quantity of blood. the animal, huge as a hill, suddenly fell down, even as a mountain falling down during an earthquake. While that prince of elephants was falling down, and while the troops of thy son were uttering wails of woe at the sight, that foremost of warriors among the Sinis cut off the head of king Salwa with a sharp and broad-headed arrow. His head having been cut off by the Satwata hero, Salwa fell down on the Earth along with his prince of elephants, even like a mountain summit suddenly riven by the thunderbolt hurled by the chief of the celestials."

SECTION 21

"Sanjaya said, 'After the heroic Salwa, that ornament of assemblies, had been slain, thy army speedily broke like a mighty tree broken by the force of the tempest. Beholding the army broken, the mighty car-warrior Kritavarma, possessed by heroism and great strength, resisted the hostile force in that battle. Seeing the Satwata hero, O king, standing in battle like a hill pierced with arrows (by the foes), the Kuru heroes, who had fled away, rallied and came back. Then. O monarch, a battle took place between the Pandavas and the returned Kurus who made death itself their goal. Wonderful was that fierce encounter which occurred between the Satwata hero and his foes, since he resisted the invincible army of the Pandavas. When friends were seen to accomplish the most difficult feats, friends, filled with delight, uttered leonine shouts that seemed to reach the very heavens. At those sounds the Pancalas, O bull of Bharata's race, became inspired with fear. Then Satyaki, the grandson of Sini, approached that spot. Approaching king Kshemakirti of great strength, Satyaki despatched him to Yama's abode, with seven keen shafts. Then the son of Hridika, of great intelligence, rushed with speed against that hull of Sini's race that mighty armed warrior, as the latter came, shooting his whetted shafts. Those two bowmen, those two foremost of car-warriors, roared like lions and encountered each other with great force, both being armed with foremost of weapons. The Pandavas, the Pancalas, and the other warriors, became spectators of that terrible encounter between the two heroes. Those two heroes of the Vrishni-Andhaka race, like two elephants filled with delight, struck each other with long arrows and shafts equipped with calf-toothed heads. Careering in diverse kinds of tracks, the son of Hridika and that bull of Sini's race soon afflicted each other with showers of arrows. The shafts sped with great force from the bows of the two Vrishni lions were seen by us in the welkin to resemble flights of swiftly coursing insects. Then the son of Hridika, approaching Satyaki of true prowess, pierced the four steeds of the latter with four keen shafts. The longarmed Satyaki, enraged at this, like an elephant struck with a lance, pierced Kritavarma with eight foremost of arrows. Then Kritavarma pierced Satyaki with three arrows whetted on stone and sped from his bow drawn to its fullest and then cut off his bow with another arrow. Laying aside his broken bow, that bull of Sini's race quickly took up another with arrow fixed on it. Having taken up that foremost of bows and stringed it, that foremost of all bowmen, that Atiratha of mighty energy and great intelligence and great strength, unable to endure the cutting of his bow by Kritavarma, and filled with fury, quickly rushed against the latter. With ten keen shafts that bull of Sini's race then struck the driver, the steeds, and the standard of Kritavarma. At this, O king, the great bowman and mighty car-warrior Kritavarma, beholding his gold-decked car made driverless and steedless, became filled with rage. Uplifting a pointed lance, O sire, he hurled it with all the force of his arm at that bull of Sini's race, desirous of slaying him. Satyaki, however, of the Satwata race, striking that lance with many keen arrows, cut it off into fragments and caused it to fall down, stupefying Kritavarma of Madhu's race (with his activity and prowess). With another broad-headed arrow he then struck Kritavarma in the chest. Made steedless and driverless in that battle by Yuyudhana, skilled in weapons, Kritavarma came down on the Earth. The heroic Kritavarma having been deprived of his car by Satvaki in that single combat, all the (Kaurava) troops became filled with great fear. A great sorrow afflicted the heart of thy sons, when Kritavarma was thus made steedless and driverless and carless. Beholding that chastiser of foes made steedless and driverless, Kripa, O king, rushed at that bull of Sini's race, desirous of despatching him to Yama's abode. Taking

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mighty bowman Nakula, in that battle, shooting showers of

Kritavarma upon his car in the very sight of all the bowmen, the mighty-armed Kripa bore him away from the press of battle. After Kritavarma had been made carless and the grandson of Sini had become powerful on the field, the whole army of Duryodhana once more turned away from the fight. The enemy, however, did not see it, for the (Kuru) army was then shrouded with a dusty cloud. All thy warriors fled, O monarch, except king Duryodhana. The latter, beholding from a near point that his own army was routed, quickly rushing, assailed the victorious enemy, alone resisting them all. Fearlessly that invincible warrior, filled with rage, assailed with keen arrows all the Pandus, Dhrishtadyumna the son of Prishta, and Shikhandi, and the sons of Draupadi, and the large bands of the Pancalas, and the Kaikevas, O sire, and the Somakas! With firm determination thy mighty son stood in battle, even as a blazing and mighty fire on the sacrificial platform, sanctified with mantras. Even thus, king Duryodhana careered all over the field, in that battle. His foes could not approach him then, like living creatures unable to approach the Destroyer. Then the son of Hridika came there, riding on another car.

SECTION 22

"Sanjaya said, 'That foremost of car-warriors, O monarch, thy son, riding on his car and filled with the courage of despair, looked resplendent in that battle like Rudra himself of great valour. With the thousands of shafts shot by him, the Earth became completely covered. Indeed, he drenched his enemies with showers of arrows like the clouds pouring rain on mountain breasts. There was then not a man amongst the Pandavas in that great battle, or a steed, or an elephant, or a car, that was not struck with Duryodhana's arrows. Upon whomsoever amongst the warriors I then cast my eyes, O monarch, I beheld that every one, O Bharata, was struck by thy son with his arrows. The Pandava army was then covered with the shafts of that illustrious warrior, even as a host is covered with the dust it raises while marching or rushing to battle. The Earth then, O lord of Earth, seemed to me to be made one entire expanse of arrows by thy son Duryodhana, that bowman possessed of great lightness of hands. Amongst those thousands upon thousands of warriors on the field. belonging to thy side or that of the enemy, it seemed to me that Duryodhana was then the only man. The prowess that we then beheld of thy son seemed to be exceedingly wonderful, since the Parthas, even uniting together, could not approach his single self. He pierced Yudhishthira, O bull of Bharata's race, with a hundred arrows, and Bhimasena with seventy, and Sahadeva with seven. And he pierced Nakula with four and sixty, and Dhrishtadyumna with five, and the sons of Draupadi with seven, and Satyaki with three arrows. With a broad-headed arrow, he then, O sire, cut off the bow of Sahadeva. Laying aside that broken bow, the valiant son of Madri, took up another formidable bow, and rushing against king Duryodhana, pierced him with ten shafts in that battle. The great bowman Nakula, possessed of courage, then pierced the king with nine terrible arrows and uttered a loud roar. Satyaki struck the king with a single straight shaft; the sons of Draupadi struck him with three and seventy and king Yudhishthira struck him with five. And Bhimasena afflicted the king with eighty shafts. Though pierced thus from every side with numerous arrows by these illustrious warriors, Durvodhana still, O monarch, did not waver, in the presence of all the troops who stood there as spectators. The quickness, the skill, and the prowess of that illustrious warrior were seen by all the men there to exceed those of every creature. Meanwhile the Dhartarashtras, O monarch, who had not fled far from that spot, beholding the king, rallied and returned there, clad in mail. The noise made by them when they came back became exceedingly awful, like the roar of the surging ocean in the season of rains. Approaching their unvanguished king in that battle, those great bowmen proceeded against the Pandavas for fight. The son of Drona resisted in that battle the angry Bhimasena. With the arrows, O monarch, that were shot in that battle, all the points of the compass became completely shrouded, so that the brave combatants could not distinguish the cardinal from the subsidiary points of the compass. As regards Ashvatthama and Bhimasena, O Bharata, both of them were achievers of cruel feats. Both of them were irresistible in battle. The arms of both contained many cicatrices in consequence of both having repeatedly drawn the bow-string. Counteracting each other's feats, they continued to fight with each other, frightening the whole Universe. The heroic Shakuni assailed Yudhishthira in that battle. The mighty son of Subala, having slain the four steeds of the king, uttered a loud roar, causing all the troops to tremble with fear. Meanwhile, the valiant Sahadeva bore away the heroic and vanquished king on his car from that battle. Then king Yudhishthira the Just, riding upon another car (came back to battle), and having pierced Shakuni at first with nine arrows. once more pierced him with five. And that foremost of all bowmen then uttered a loud roar. That battle, O sire, awful as it was, became wonderful to behold. It filled the spectators with delight and was applauded by the Siddhas and the Charanas. Uluka of immeasurable soul rushed against the

arrows from every side. The heroic Nakula, however, in that battle, resisted the son of Shakuni with a thick shower of arrows from every side. Both those heroes were well-born and both were mighty car-warriors. They were seen to fight with each other, each highly enraged with the other. Similarly Kritavarma, O king, fighting with the grandson of Sini, that scorcher of foes, looked resplendent, like Shakra battling with the Asura Vala. Duryodhana, having cut off Dhrishtadyumna's bow in that battle, pierced his bowless antagonist with keen shafts. Dhrishtadyumna then, in that encounter, having taken up a formidable bow, fought with the king in the sight of all the bowmen. The battle between those two heroes became exceedingly fierce, O bull of Bharata's race, like the encounter between two wild and infuriate elephants with juicy secretions trickling down their limbs. The heroic Gautama, excited with rage in that battle, pierced the mighty sons of Draupadi with many straight shafts. The battle that took place between him and those five, resembled that which takes place between an embodied being and his (five) senses. It was awful and exceedingly fierce and neither side showed any consideration for the other. The (five) sons of Draupadi afflicted Kripa like the (five) senses afflicting a foolish man. He, on the other hand, fighting with them, controlled them with vigour. Even such and so wonderful, O Bharata, was that battle between him and them. It resembled the repeated combats, O lord, between embodied creatures and their senses. Men fought with men, elephants with elephants, steeds with steeds and car-warriors with carwarriors. Once more, O monarch, that battle became general and awful. Here an encounter was beautiful, there another was awful, and there another was exceedingly fierce, O lord! Many and awful, O monarch, were the encounters that took place in course of that battle. Those chastisers of foes (belonging to both armies), encountering one another, pierced and slew one another in that dreadful engagement. A dense cloud of dust was then seen there, raised by the vehicles and the animals of the warriors. Thick also, O king, was the dust raised by the running steeds, a dust that was carried from one place to another by the wind. Raised by the wheels of cars and the breaths of the elephants, the dust, thick as an evening cloud, rose into the welkin. That dust having been raised and the sun himself having been dimmed therewith, the Earth became shrouded, and the heroic and mighty car-warriors could not be seen. Anon that disappeared and everything became clear when the Earth, O best of the Bharatas, became drenched with the blood of heroes. Indeed, that dense and awful cloud of dust was allaved. Then, O Bharata, I could once more see the diverse single combats that the combatants fought at noon of day, each according to his strength and his rank, all of which were exceedingly fierce. The blazing splendour of those feats, O monarch, appeared full in view. Loud became the noise of falling shafts in that battle, resembling that made by a vast forest of bamboo while burning on every side."

SECTION 23

"Sanjaya said, 'During the progress of that terrible and awful battle, the army of thy son was broken by the Pandavas. Rallying their great car-warriors, however, with vigorous efforts, thy sons continued to fight with the Pandava army The (Kuru) warriors, desirous of thy son's welfare, suddenly returned. Upon their return, the battle once more became exceedingly fierce between thy warriors and those of the foe, resembling that between the gods and the Asuras in days of old. Neither amongst the enemies nor amongst thine was there a single combatant that turned away from that battle. The warriors fought, aided by guess and by the names they uttered. Great was the destruction that occurred as they thus fought with one another. Then king Yudhishthira, filled with great wrath and becoming desirous of vanquishing the Dhartarashtras and their king in that battle, pierced the son of Saradwat with three arrows winged with gold and whetted on stone, and next slew with four others the four steeds of Kritavarma. Then Ashvatthama bore away the celebrated son of Hridika. Saradwat's son pierced Yudhishthira in return with eight arrows. Then king Duryodhana despatched seven hundred cars to the spot where king Yudhishthira was battling. Those cars ridden by excellent warriors and endued with speed of the wind or thought, rushed in that battle against the car of Kunti's son. Encompassing Yudhishthira on every side, they made him invisible with their shafts like clouds hiding the sun from the view. Then the Pandava heroes headed by Shikhandi, beholding king Yudhishthira the Just assailed in that way by the Kauravas, became filled with rage and were unable to put up with it. Desirous of rescuing Yudhishthira, the son of Kunti, they came to that spot upon their cars possessed of great speed and adorned with rows of bells. Then commenced an awful battle, in which blood flowed as water, between the Pandavas and the Kurus, that increased the population of Yama's domains. Slaying those seven hundred hostile car-warriors of the Kuru army, the Pandavas and the Pancalas once more resisted (the whole Kuru army). There a fierce battle was fought between thy son and the

During the progress of that battle in which no consideration was showed by anybody for anybody, and while the warriors of thy army and those of the foe were falling fast, and the combatants were all shouting and blowing their conchs, and the bowmen were roaring and uttering loud noises of diverse kinds, while, indeed, the battle was raging fiercely and the very vitals of the combatants were being struck, and the troops, O sire, desirous of victory, were rushing with speed, while, verily, everything on Earth seemed to be undergoing a woeful destruction, during that time when innumerable ladies of birth and beauty were being made widows, during, indeed, the progress of that fierce engagement in which the warriors behaved without any consideration for friends and foes, awful portents appeared, presaging the destruction of everything. The Earth, with her mountains and forests, trembled, making a loud noise. Meteors like blazing brands equipped with handles dropped from the sky, O king, on every side on the Earth as if from the solar disc. A hurricane arose, blowing on all sides, and bearing away hard pebbles along its lower course. The elephants shed copious tears and trembled exceedingly. Disregarding all these fierce and awful portents. the Kshatriyas, taking counsel with one another, cheerfully stood on the field for battle again, on the beautiful and sacred field called after Kuru, desirous of obtaining heaven. Then Shakuni, the son of the Gandhara king, said, "Fight all of ye in front! I, however, will slay the Pandavas from behind." Then the Madraka warriors, endued with great activity, amongst those on our side that were advancing, became filled with joy and uttered diverse sounds of delight. Others too did the same. The invincible Pandavas, however, possessed of sureness of aim, once more coming against us, shook their bows and covered us with showers of arrows. The forces of the Madrakas then were slain by the foe. Beholding this, the troops of Duryodhana once more turned away from the battle The mighty king of the Gandharvas, however, once more said these words, "Stop, ye sinful ones! Fight (with the foe)! What use is there of flight?" At that time, O bull of Bharata's race, the king of the Gandharas had full 10,000 horse-men capable of fighting with bright lances. During the progress of that great carnage, Shakuni, aided by that force, put forth his valour and assailed the Pandava army at the rear, slaughtering it with his keen shafts. The vast force of the Pandus then, O monarch, broke even as a mass of clouds is dispersed on all sides by a mighty wind. Then Yudhishthira, beholding from a near point his own army routed, coolly urged the mighty Sahadeva, saying, "Yonder the son of Subala, afflicting our rear, stayeth, clad in mail! He slaughtereth our forces! Behold that wicked wight, O son of Pandu! Aided by the son of Draupadi, proceed towards him and slay Shakuni, the son of Subala! Supported by the Pancalas, O sinless one, I will meanwhile destroy the car force of the enemy! Let all the elephants and all the horse and 3,000 foot, proceed with thee! Supported by these, slay Shakuni!' At this, 700 elephants ridden by combatants armed with the bow, and 5,000 horses, and the valiant Sahadeva, and 3,000 foot-soldiers, and the sons of Draupadi all rushed against Shakuni difficult of defeat in battle. Subala's son, however, of great valour, O king, prevailing over the Pandavas and longing for victory, began to slay their forces from the rear. The horsemen, infuriate with rage, belonging to the Pandavas endued with great activity, penetrated the division of Subala's son, prevailing over the latter's car-warriors. Those heroic horsemen, staying in the midst of their own elephants, covered the large host of Subala's son with showers of shafts. In consequence of thy evil counsels, O king, dreadful was the battle that then ensued in which maces and lances were used and in which heroes only took part. The twang of bow-string was no longer heard there, for all the car-warriors stood as spectators of that fight. At that time no difference could be seen between the contending parties. Both the Kurus and the Pandavas, O bull of Bharata's race, beheld the darts hurled from heroic arms course like meteors through the welkin. The entire welkin, O monarch, shrouded with falling swords of great brightness, seemed to become exceedingly beautiful. The aspect presented. O chief of the Bharatas, by the lances hurled all around, became like that of swarms of locusts in the welkin. Steeds, with limbs bathed in blood in consequence of wounds inflicted by horsemen themselves wounded with arrows, dropped down on all sides in hundreds and thousands. Encountering one another and huddled together, many of them were seen to be mangled and many to vomit blood from their mouths. A thick darkness came there when the troops were covered with a dusty cloud. When that darkness shrouded everything, O king, we beheld those brave combatants, steeds and men, move away from that spot. Others were seen to fall down on the Earth, vomiting blood in profusion. Many combatants, entangled with one another by their locks, could not stir. Many, endued with great strength, dragged one another from the backs of their horses, and encountering one another thus, slew one another like combatants in a wrestling match. Many deprived of life, were borne away on the backs of the steeds. Many men, proud of their valour and inspired with desire of victory, were seen to

Pandavas. We had never before seen or heard of its like.

SECTION 24

fall down on the Earth. The Earth became strewn over with 'Sanjaya said, 'When the loud noise of battle had somewhat hundreds and thousands of combatants bathed in blood. subsided and the Pandavas had slain large numbers of their foes, Subala's son (once more) came for fight with the remnant of his horsemen numbering seven hundred. Quickly approaching his own soldiers and urging them to battle, he repeatedly said, "You chastisers of foes, fight cheerfully!" And he asked the Kshatriyas present there, saying, "Where is the king, that great car-warrior?" Hearing these words of Shakuni, O bull of Bharata's race, they answered saying, Yonder stayeth that great car-warrior, the Kuru king, there where that large umbrella of splendour equal to that of the full moon, is visible--there where those car-warriors, clad in mail, are staying--there where that loud noise, deep as the roar of clouds, is being heard! Proceed quickly thither, O king, and thou wilt then see the Kuru monarch!" Thus addressed by those brave warriors, Subala's son Shakuni, O king, proceeded to that spot where thy son was staying, surrounded on all sides by unretreating heroes. Beholding Duryodhana stationed in the midst of that car-force, Shakuni, gladdening all those car-warriors of thine, O king cheerfully said these words unto Duryodhana. Indeed, he said the following words in a manner which showed that he regarded all his purposes to have been already achieved. "Slay, O king, the car-divisions (of the Pandavas)! All their horses have been vanquished by me! Yudhishthira is incapable of being conquered in battle unless one is prepared to lay down his life! When that car-force, protected by the son of Pandu, will have been destroyed, we shall then slay all those elephants and footsoldiers and others!" Hearing these words of his, thy warriors, inspired with desire of victory, cheerfully rushed towards the Pandava army. With quivers on their backs and bows in their hands, all of them shook their bows and uttered leonine roars. Once more, O king, the fierce twang of bows and the slapping of palms and the whiz of arrows shot with force was heard. Beholding those Kuru combatants approach the Pandava army with uplifted bows, Kunti's son Dhananjaya said unto the son of Devaki these words, "Urge the steeds fearlessly and penetrate this sea of troops! With my keen shafts I shall today reach the end of these hostilities! Today is the eighteenth day, O Janardana, of this great battle that is raging between the two sides! The army of those high-souled heroes, which was literally numberless, hath been nearly destroyed! Behold the course of Destiny! The army of Dhritarashtra's son, O Madhava, which was vast as the ocean, hath, O Achyuta, become, after encountering ourselves, even like the indent caused by a cow's hoof? If peace had been made after Bhishma's fall, O Madhava, everything would have been well! The foolish Durvodhana of weak understanding, however, did not make peace! The words that were uttered by Bhishma, O Madhava, were beneficial and worthy of adoption. Suyodhana, however, who had lost his understanding, did not act according to them. After Bhishma had been struck and thrown down on the Earth. I do not know the reason why the battle proceeded! I regard the Dhartarashtras to be foolish and of weak understanding in every way, since they continued the battle even after the fall of Santanu's son! After that when Drona, that foremost of all utterers of Brahma, fell, as also the son of Radha, and Vikarna, the carnage did not still cease! Alas, when a small remnant only of the (Kaurava) army remained after the fall of that tiger among men, Karna, with his sons, the carnage did not still cease! After the fall of even the heroic Srutayush, of also Jalasandha of Puru's race, and of king Srutayudha, the carnage did not still cease! After the fall of Bhurishrava, of Shalya, O Janardana, and of the Avanti heroes, the carnage did not still cease! After the fall of Jayadratha, of the Rakshasa Alayudha, of Bahlika, and of Somadatta, the carnage did not still cease! After the fall of heroic Bhagadatta, of the Kamboja chief Sadakshina, and of Duhshasana, the carnage did not still cease! Beholding even diverse heroic and mighty kings, each owning extensive territories, slain in battle, the carnage, O Krishna, did not still cease! Beholding even a full Akshauhini of troops slain by Bhimasena in battle, the carnage did not still cease, in consequence of either the folly or the covetousness of the Dhartarashtras! What king born in a noble race, a race especially like that of Kuru, save of course the foolish Duryodhana, would thus fruitlessly wage such fierce hostilities? Who is there, possessed of reason and wisdom and capable of discriminating good from evil, that would thus wage war, knowing his foes to be superior to him in merit, strength, and courage? How could he listen to the counsels of another, when, indeed, he could not make up his mind to make peace with the Pandavas in obedience to the words uttered by thee? What medicine can be acceptable to that person today who disregarded Bhishma the son of Santanu, and Drona, and Vidura, while they urged him to make peace? How can he accept good counsels, who from folly. O Janardana, insolently disregarded his own aged sire as also his own well-meaning mother while speaking beneficial words unto him? It is evident, O Janardana, that Duryodhana took his birth for exterminating his race! His conduct and his policy, it is seen, point to that line, O lord! He will not give us our kingdom yet! This is my opinion, O Achyuta! The high-

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souled Vidura. O sire, told me many a time that as long as life remained in Dhritarashtra's son, he would never give us our share of the kingdom! Vidura further told me, 'As long also as Dhritarashtra will live, O giver of honours, even that sinful wight will act sinfully towards you! Ye will never succeed in vanquishing Duryodhana without battle!' Even thus, O Madhava, did Vidura of true foresight often speak to me! All the acts of that wicked-souled wight, I now find to be exactly as the high-souled Vidura had said! That person of wicked understanding who, having listened to the beneficial and proper words of Jamadagni's son, disregarded them, should certainly be held as standing in the face of destruction. Many persons crowned with ascetic success said as soon as Duryodhana was born, that the entire Kshatriya order would be exterminated in consequence of that wretch. Those words of the sages, O Janardana, are now being realised, since the Kshatriyas are undergoing almost entire extermination in consequence of Duryodhana's acts! I shall, O Madhava, slay all the warriors today! After all the Kshatriyas will have been slain and the (Kaurava) camp made empty, Duryodhana will then desire battle with us for his own destruction. That will end these hostilities! Exercising my reason, O Madhava, and reflected in my own mind, O thou of Vrishni's race, thinking of Vidura's words, and taking into account the acts of the wicked-souled Duryodhana himself, I have come to this conclusion! Penetrate the Bharata army, O hero, for I shall slay the wicked-souled Duryodhana and his army today with my keen shafts! Slaying this weak army in the very sight of Dhritarashtra's son, I shall today do what is for Yudhishthira's good!"'

"Sanjaya continued, 'Thus addressed by Savyasaci, he of Dasarha's race, reins in hand, fearlessly penetrated that vast hostile force for battle. That was a terrible forest of bows (which the two heroes entered). Darts constituted its prickles. Maces and spiked bludgeons were its paths. Cars and elephants were its mighty trees. Cavalry and infantry were its creepers. And the illustrious Keshava, as he entered that forest on that car decked with many banners and pennons, looked exceedingly resplendent. Those white steeds, O king, bearing Arjuna in battle, were seen careering everywhere, urged by him of Dasarha's race! Then that scorcher of foes. Savvasaci, proceeded on his car, shooting hundreds of keen shafts like a cloud pouring showers of rain. Loud was the noise produced by those straight arrows, as also by those combatants that were covered with them in that battle by Savyasaci. Showers of shafts, piercing through the armour of the combatants, fell down on the Earth. Impelled from Gandiva, arrows, whose touch resembled that of Indra's thunder striking men and elephants and horses, O king, fell in that battle with a noise like that of winged insects. Everything was shrouded with those shafts shot from Gandiva. In that battle, the points of the compass, cardinal and subsidiary, could not be distinguished. The whole world seemed to be filled with goldwinged shafts, steeped in oil, polished by the hands of the smith and marked with Partha's name. Struck with those keen shafts, and burnt therewith by Partha even as a herd of elephants is burnt with burning brands, the Kauravas became languid and lost their strength. Armed with bow and arrows, Partha, resembling the blazing sun, burnt the hostile combatants in that battle like a blazing fire consuming a heap of dry grass. As a roaring fire of blazing flames and great energy (arising from embers) cast away on the confines of a forest by its denizens, fire consumes those woods abounding with trees and heaps of dry creepers, even so that hero possessed of great activity and fierce energy and endued with prowess of weapons, and having shafts for his flames, quickly burnt all the troops of thy son from wrath. His gold-winged arrows, endued with fatal force and shot with care, could not be baffled by any armour. He had not to shoot a second arrow at man, steed, or elephant of gigantic size. Like the thunderwielding Indra striking down the Daityas, Arjuna, alone, entering that division of mighty car-warriors, destroyed it with shafts of diverse forms.

SECTION 25

"Sanjaya said, 'Dhananjaya, with his Gandiva, frustrated the purpose of those unreturning heroes struggling in battle and striking their foes. The shafts shot by Arjuna, irresistible and endued with great force and whose touch was like that of the thunder, were seen to resemble torrents of rain poured by a cloud. That army, O chief of the Bharatas, thus struck by Kiritin, fled away in the very sight of thy son. Some deserted their sires and brothers, others deserted their comrades. Some car-warriors were deprived of their animals. Others lost their drivers. Some had their poles or yokes or wheels broken, O king! The arrows of some were exhausted. Some were seen afflicted with arrows. Some, though unwounded, fled in a body, afflicted with fear. Some endeavoured to rescue their sons having lost all their kinsmen and animals. Some loudly called upon their sires, some upon their comrades and followers. Some fled, deserting their kinsmen, O tiger among men, and brothers and other relatives, O monarch! Many mighty car-warriors, struck with Partha's shafts and deeply pierced therewith, were seen to breathe hard, deprived of their

deprived of limbs, and divested of hair. In consequence of the surface of the Earth being covered with elephant-riders and horsemen and slain steeds and combatants with blood-stained armour and others armed with weapons and others who had sought to slay one another with diverse kinds of terrible weapons, all lying closely huddled together in that battle fraught with fearful carnage, no warrior could proceed far on his horse. Having fought for a little while, Shakuni, the son of Subala, O monarch, went away from that spot with the remnant of his cavalry numbering 6,000. Similarly, the Pandava force, covered with blood, and its animals fatigued, moved away from that spot with its remnant consisting of 6,000 horses. The blood-stained horsemen of the Pandava army then, with hearts intent on battle and prepared to lay down their lives, said, "It is no longer possible to fight here on cars; how much more difficult then to fight here on elephants! Let cars proceed against cars, and elephants against elephants! Having retreated, Shakuni is now within his own division. The royal son of Subala will not again come to battle." Then the sons of Draupadi and those infuriate elephants proceeded to the place where the Pancala prince Dhrishtadyumna, that great car-warrior, was. Sahadeva also, when that dusty cloud arose, proceeded alone to where king Yudhishthira was. After all those had gone away, Shakuni, the son of Subala, excited with wrath, once more fell upon Dhrishtadyumna's division and began to strike it. Once more a dreadful battle took place, in which the combatants were all regardless of their lives, between thy soldiers and those of the foe, all of whom were desirous of slaying one another. In that encounter of heroes, the combatants first eyed one another steadfastly, and then rushed, O king, and fell upon one another in hundreds and thousands. In that destructive carnage, heads severed with swords fell down with a noise like that of falling palmyra fruits. Loud also became the noise. making the very hair to stand on end, of bodies falling down on the ground, divested of armour and mangled with weapons and of falling weapons also, O king, and of arms and thighs severed from the trunk. Striking brothers and sons and even sires with keen weapons, the combatants were seen to fight like birds, for pieces of meat. Excited with rage, thousands of warriors, falling upon one another, impatiently struck one another in that battle. Hundreds and thousands of combatants, killed by the weight of slain horsemen while falling down from their steeds, fell down on the field. Loud became the noise of neighing steeds of great fleetness, and of shouting men clad in mail, and of the falling darts and swords, O king, of combatants desirous of piercing the vitals of one another in consequence, O monarch, of thy evil policy. At that time, thy soldiers, overcome with toil, spent with rage, their animals fatigued, themselves parched with thirst mangled with keen weapons, began to turn away from the battle. Maddened with the scent of blood, many became so insensate that they slew friends and foes alike in fact every one they got at. Large numbers of Kshatriyas, inspired with desire of victory, were struck down with arrows, O king, and fell prostrate on the Earth. Wolves and vultures and jackals began to howl and scream in glee and make a loud noise. In the very sight of thy son, thy army suffered a great loss. The Earth, O monarch, became strewn with the bodies of men and steeds. and covered with streams of blood that inspired the timid with terror. Struck and mangled repeatedly with swords and battle axes and lances, thy warriors, as also the Pandavas, O Bharata, ceased to approach one another. Striking one another according to the measure of their strength, and fighting to the last drop of their blood, the combatants fell down vomiting blood from their wounds. Headless forms were seen, seizing the hair of their heads (with one hand) and with uplifted swords dyed with blood (in the other). When many headless forms, O king, had thus risen up, when the scent of blood had made the combatants nearly senseless, and when the loud noise had somewhat subsided, Subala's son (once more) approached the large host of the Pandavas, with the small remnant of his horse. At this, the Pandavas, inspired with desires of victory and endued with foot-soldiers and elephants and cavalry, all with uplifted weapons, desirous of reaching the end of the hostilities, the Pandavas, forming a wall, encompassed Shakuni on all sides, and began to strike him with diverse kinds of weapons. Beholding those troops of thine assailed from every side, the Kauravas, with horsemen, foot-soldiers, elephants, and cars, rushed towards the Pandavas. Some foot-soldiers of great courage, destitute of weapons, attacked their foes in that battle, with feet and fists, and brought them down. Car-warriors fell down from cars, and elephant-men from elephants, like meritorious persons falling down from their celestial vehicles upon the exhaustion of their merits. Thus the combatants, engaged with one another in that great battle, slew sires and friends and sons Thus occurred that battle, O best of the Bharatas, in which no consideration was shown by anybody for anyone, and in which lances and swords and arrows fell fast, on every side and made the scene exceedingly terrible to behold.'

senses. Others, taking them upon their own cars, and soothing them for a while, and resting them and dispelling their thirst by offering them drink, once more proceeded to battle. Some, incapable of being easily defeated in battle, deserting the wounded, once more advanced to battle, desirous of obeying the behests of thy son. Some, having slaked their thirst or groomed their animals, and some, wearing (fresh) armour, O chief of the Bharatas, and some, having comforted their brothers and sons and sires, and placed them in camp, once more came to battle. Some, arraying their cars in the order, O king, of superiors and inferiors, advanced against the Pandavas once more for battle. Those heroes (on their cars) covered with rows of bells, looked resplendent like Daityas and Danavas intent on the conquest of the three worlds. Some advancing with precipitancy on their vehicles decked with gold, fought with Dhrishtadyumna amid the Pandava divisions. The Pancala prince Dhrishtadyumna, and the great car-warrior Shikhandi, and Satanika, the son of Nakula, fought with the car-force of the enemy. The Pancala prince, then, filled with rage and supported by a large army, rushed against thy angry troops from desire of slaving them. Then thy son. O ruler of men, sped many showers of arrows. O Bharata, at the Pancala prince thus rushing at him. Then, O king, Dhrishtadyumna was quickly pierced with many arrows in his arms and chest by thy son fighting with his bow. Deeply pierced therewith like an elephant with pointed lances, that great bowman then despatched with his shafts the four steeds of Duryodhana to the regions of death. With another broadheaded arrow he next cut off from his trunk the head of his enemy's driver. Then that chastiser of foes, king Duryodhana, having thus lost his car, rode on horse-back and retreated to a spot not remote. Beholding his own army destitute of prowess, thy son, the mighty Duryodhana, O king, proceeded to the place where Subala's son was. When the Kaurava cars were broken, 3,000 gigantic elephants encompassed those carwarriors, the five Pandavas. Encompassed by that elephant force, O Bharata, the five brothers looked beautiful, O tiger among men, like the planets surrounded by the clouds. Then the mighty-armed and white-steeded Arjuna, O king, of sureness of aim and having Krishna for his charioteer, advanced on his car. Surrounded by those elephants huge as hills, he began to destroy those animals with his keen and polished arrows. Each slain with a single arrow, we beheld those huge elephants fallen or falling down, mangled by Savyasaci. The mighty Bhimasena, himself like an infuriated elephant, beholding those elephants, took up his formidable mace and rushed at them, quickly jumping down from his car, like the Destroyer armed with his club. Seeing that great carwarrior of the Pandavas with uplifted mace, thy soldiers became filled with fright and passed urine and excreta. The whole army became agitated upon beholding Bhimasena armed with mace. We then beheld those elephants, huge as hills, running hither and thither, with their frontal globes split open by Bhima with his mace and all their limbs bathed in blood. Struck with Bhima's mace, those elephants, running off from him, fell down with cries of pain, like wingless mountains. Beholding those elephants, many in number, with their frontal globes split open, running hither and thither or falling down, thy soldiers were inspired with fear. Then Yudhishthira also, filled with wrath, and the two sons of Madri, began to slay those elephant-warriors with arrows equipped with vulturine wings. Dhrishtadyumna, after the defeat of the (Kuru) king in battle, and after the flight of the latter from that spot on horse-back, saw that the Pandavas had all been surrounded by the (Kaurava) elephants. Beholding this, O monarch, Dhrishtadyumna, the son of the Pancala king, proceeded towards those elephants, from desire of slaughtering them. Meanwhile, not seeing Duryodhana in the midst of the car-force. Ashvatthama and Kripa, and Kritavarma of the Satwata race, asked all the Kshatriyas there, saying, 'Where has Duryodhana gone?' Not seeing the king in that carnage, those great car-warriors all thought thy son to have been slain. Hence, with sorrowful faces, they enquired after him. Some persons told them that after the fall of his driver, he had gone to Subala's son. Other Kshatriyas, present there, who had been exceedingly mangled with wounds, said, "What need is there with Duryodhana? See if he is yet alive! Do you all fight unitedly? What will the king do to you?' Other Kshatriyas, who were exceedingly mangled, who had lost many of their kinsmen, and who were still being afflicted with the arrows of the enemy, said these words in indistinct tones. "Let us slav these forces by whom we are encompassed! Behold, the Pandavas are coming hither, after having slain the elephants!" Hearing these words of theirs, the mighty Ashvatthama, piercing through that irresistible force of the Pancala king, proceeded with Kripa and Kritavarma to the spot where Subala's son was. Indeed, those heroes, those firm bowmen, leaving the car-force, repaired (in search of Duryodhana). After they had gone away, the Pandavas, headed by Dhrishtadyumna, advanced, O king, and began to slay their enemies. Beholding those valiant and heroic and mighty car-warriors cheerfully rushing towards them, thy troops, amongst whom the faces of many had turned pale, became hopeless of their lives. Seeing those soldiers of ours

almost deprived of weapons and surrounded (by the foe). I myself. O king, having only two kinds of forces, and becoming reckless of life, joined the five leaders of our army, and fought with the forces of the Pancala prince, posting our men on that spot where Saradwat's son was stationed. We had been afflicted with the shafts of Kiritin. Nevertheless, a fierce battle took place between us and the division of Dhrishtadvumna. At last, vanguished by the latter, all of us retreated from that encounter. I then beheld the mighty car-warrior Satvaki rushing against us. With four hundred cars that hero pursued battle. Having escaped with difficulty from me in Dhrishtadyumna whose steeds had been tired, I fell among the forces of Madhava even as a sinner falleth into hell. There a fierce and terrible battle took place for a short while. The mighty-armed Satyaki, having cut off my armour, became desirous of taking me alive. He seized me while I lay down on the ground insensible. Then within a short while that elephant-force was destroyed by Bhimasena with his mace and Arjuna with his arrows. In consequence of those mighty elephants, huge as hills, falling down on every side with crushed limbs, the Pandava warriors found their way almost entirely blocked up. Then the mighty Bhimasena, O monarch, dragging away those huge elephants, made a way for the Pandavas to come out. Meanwhile, Ashvatthama and Kripa and Kritavarma of the Satwata race, not seeing that chastiser of foes, Duryodhana, amid the car-division, sought for thy royal son, Abandoning the prince of the Pancalas, they proceeded to the spot where Subala's son was anxious to have a sight of the king during that terrible carnage."

SECTION 26

"Sanjaya said, 'After that elephant-division had been destroyed, O Bharata, by the son of Pandu, and while thy army was being thus slaughtered by Bhimasena in battle, beholding the latter, that chastiser of foes, careering like the all-killing Destroyer himself in rage armed with his club, the remnant of thy unslaughtered sons, those uterine brothers, O king, united together at that time when he of Kuru's race, thy son Duryodhana, could not be seen, and rushed against Bhimasena. They were Durmarshana and Srutanta and Jaitra and Bhurivala and Ravi, and Javatsena and Sujata and that slaver of foes. Durvishaha, and he called Durvimochana, and Dushpradharsha and the mighty-armed Srutarvan. All of them were accomplished in battle. Those sons of thine, uniting together, rushed against Bhimasena and shut him up on all sides. Then Bhima, O monarch, once more mounting on his own car, began to shoot keen shafts at the vital limbs of thy sons. Those sons of thine, covered with arrows by Bhimasena in that dreadful battle, began to drag that warrior like men dragging an elephant from off a cross-way. Excited with rage, Bhimasena, quickly cutting off the head of Durmarshana with a razor-headed arrow, felled it on the Earth. With another broad-headed arrow capable of penetrating every armour, Bhima next slew that mighty carwarrior, thy son Srutanta. Then with the greatest ease, piercing Javatsena with a cloth-yard shaft, that chastiser of foes, the son of Pandu, felled that scion of Kuru's race from his car. The prince, O king, fell down and immediately expired. At this, thy son Srutarvan, excited with rage, pierced Bhima with a hundred straight arrows winged with vulturine feathers. Then Bhima, inflamed with rage, pierced Jaitra and Ravi and Bhurivala, those three, with three shafts resembling poison or fire. Those mighty car-warriors, thus struck, fell down from their cars, like Kinsukas variegated with flowers in the season of spring cut down (by the axe-man). Then that scorcher of foes, with another broad-headed arrow of great keenness, struck Durvimochana and despatched him to Yama's abode. Thus struck, that foremost of carwarriors fell down on the ground from his car, like a tree growing on the summit of a mountain when broken by the wind. The son of Pandu next struck thy other two sons at the head of their forces, Dushpradharsha and Sujata, each with a couple of arrows in that battle. Those two foremost of car-warriors, pierced with those shafts, fell down. Beholding next another son of thine, Durvishaha, rushing at him, Bhima pierced him with a broad-headed arrow in that battle. That prince fell down from his car in the very sight of all the bowmen. Beholding so many of his brothers slain by the singlehanded Bhima in that battle, Srutarvan, under the influence of rage, rushed at Bhima, stretching his formidable bow decked with gold and shooting a large number of arrows that resembled poison or fire in energy. Cutting off the bow of Pandu's son in that dreadful battle, the Kuru prince pierced the bowless Bhima with twenty arrows. Then Bhimasena, that mighty carwarrior, taking up another bow, shrouded thy son with arrows and addressing him, said, "Wait, Wait!' The battle that took place between the two was beautiful and fierce, like that which had occurred in days of yore between Vasava and the Asura Jambha, O lord! With the keen shafts, resembling the fatal rods of Yama, sped by those two warriors, the Earth, the sky, and all the points of the compass, became shrouded. Then Srutarvan, filled with rage, took up his bow and struck Bhimasena in that battle, O king, with many arrows on his arms and chest. Deeply pierced, O monarch, by thy son armed

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6084 with the bow, Bhima became exceedingly agitated like the ocean at the full or the new moon. Filled with wrath, Bhima then, O sire, despatched with his arrows the driver and the four steeds of thy son to Yama's abode. Beholding him carless, Pandu's son of immeasurable soul, displaying the lightness of his hands, covered him with winged arrows. The carless Srutarvan then, O king, took up a sword and shield. As the prince, however, careered with his sword and bright shield decked with a hundred moons, the son of Pandu struck off his head from his trunk with a razor-headed arrow and felled it on the Earth. The trunk of that illustrious warrior, rendered headless by means of that razor-headed arrow, fell down from his car, filling the Earth with a loud noise. Upon the fall of that hero, thy troops, though terrified, rushed in that battle against Bhimasena from desire of fighting with him. The valiant Bhimasena, clad in mail, received those warriors rushing quickly at him from among the unslain remnant of that ocean of troops. Approaching him, those warriors encompassed that hero on all sides. Thus surrounded by those warriors of thine, Bhima began to afflict them all with keen shafts like him of a 1,000 eyes afflicting the Asuras. Having destroyed five hundred great cars with their fences, he once more slew seven hundred elephants in that battle. Slaying next 10,000 foot-soldiers with his mighty shafts, as also 800 steeds, the son of Pandu looked resplendent. Indeed, Bhimasena, the son of Kunti, having slain thy sons in battle, regarded his object achieved, O lord, and the purpose of his birth accomplished. Thy troops, at that time, O Bharata, ventured to even gaze at that warrior who was battling in that fashion and slaving thy men in that way. Routing all the Kurus and slaying those followers of theirs, Bhima then slapped his armpits, terrifying the huge elephants with the noise he produced. Then thy army, O monarch, which had lost a very large number of men, and which then consisted of a very few soldiers, became exceedingly cheerless, O king!

SECTION 27

"Sanjaya said, 'Duryodhana, O king, and thy son Sudarsa, the only two of thy children yet unslain, were at that time in the midst of the (Kaurava) cavalry. Beholding Duryodhana staying in the midst of the cavalry, Devaki's son (Krishna) said unto Dhananiava, the son of Kunti, "A large number of our foes, kinsmen that had received our protection, have been slain. There, that bull of Sini's race is returning, having taken Sanjaya captive! Both Nakula and Sahadeva, O Bharata, are fatigued, having fought with the wretched Dhartarashtras and their followers! Those three, Kripa and Kritavarma and the mighty car-warrior Ashvatthama have left Duryodhana's side and taken up their position elsewhere! Having slain Duryodhana's troops, the Pancala prince stayeth yonder, endued with great beauty, in the midst of the Prabhadrakas. There, O Partha, Duryodhana stayeth in the midst of his cavalry, with the umbrella held over his head and himself flinging his glances all around! Having rearrayed the (remnant of his) army, he staveth in the midst of his forces. Slaving this one with thy keen shafts, thou mayst achieve all thy objects! As long as these troops do not fly away beholding thee, in their midst and witnessing also the destruction of their elephant-force, do thou, O chastiser of foes, endeavour to slay Duryodhana! Let somebody go to the Pancala prince and ask him to come hither. The (Kaurava) troops are all tired. O sire! The sinful Durvodhana will never succeed in escaping! Having slain a large number of thy troops in battle, the son of Dhritarashtra wears a proud aspect as if he believes that the Pandavas have been vanquished! Beholding his own troops afflicted and slain by the Pandavas, the Kuru king will certainly come to battle for his own destruction!" Thus addressed by Krishna, Phalguna replied unto him, saying. "Almost all the sons of Dhritarashtra, O giver of honours, have been slain by Bhima! Only these two are yet alive! They, however, O Krishna, shall also meet with destruction today! Bhishma hath been slain, Drona hath been slain, Karna, otherwise called Vaikartana, hath been slain! Shalya, the king of the Madras, hath been slain, and Jayadratha also, O Krishna, hath been slain! Only five hundred horses from the remnant of the troops of Shakuni, the son of Subala, and of cars, only two hundred still remain, O Janardana! Of elephants there remain only a hundred that are formidable, and of foot only 3,000! There remain also Ashvatthama and Kripa and the ruler of the Trigartas and Uluka and Kritavarma of the Satwata race. These, O Madhava, form the remnant of Durvodhana's force! Truly, there is no escape from death for anybody on Earth! Although such a tremendous carnage hast taken place, behold, Duryodhana is still alive! Today king Yudhishthira, however, will be freed from all his foes! None amongst the enemy will escape me, I ween! Even if they be more than men, O Krishna, I shall yet slay all those warriors today, however, furious in battle, if only they do not fly away from the field! Filled with wrath in today's battle. I shall, by slaying the prince of Gandhara with my keen shafts, dispel that sleeplessness which the king has suffered from for a long time! I shall win back all those valuable possessions which Subala's son, of wicked conduct, won from us at the gambling match in the assembly! Hearing of the slaughter of

their husbands and sons at the hands of the Pandavas in battle. sped from their bows and arms, O monarch, shrouded all the all the ladies of the city called after the elephant will utter loud wails! Today, O Krishna, our task will be ended! Today Duryodhana shall abandon all his blazing prosperity, as also his life-breath. Thou mayest take the foolish son of Dhritarashtra to be dead, O thou of Vrishni's race, if, O Krishna, he does not today fly away from the battle to be waged by me! Those steeds are incapable of enduring the twang of my bow and the slaps of my palms! Proceed thither, O Krishna, for I will slay them!" Thus addressed by Pandu's son of great force of mind, he of Dasarha's race urged his O king, towards the division of Duryodhana. steeds. Beholding that force (within which Duryodhana was), three mighty car-warriors prepared themselves for assailing it, for Bhimasena and Ariuna and Sahadeva, O sire, together proceeded against it with loud leonine roars from desire of slaying Duryodhana. Beholding those three warriors rushing quickly together with uplifted bows, Subala's son proceeded towards that spot against those Pandava foes. Thy son Sudarsana rushed against Bhimasena. Susarman and Shakuni encountered Kiritin. Thy son Duryodhana on horse-back proceeded against Sahadeva. Then thy son, O ruler of men, with great speed and care, forcibly struck Sahadeva's head with a lance. Thus assailed by thy son, Sahadeva sat down on the terrace of his car, all his limbs bathed in blood and himself sighing like a snake. Regaining his senses then, O king, Sahadeva, filled with rage, covered Duryodhana with keen arrows. Kunti's son, Dhananjava, otherwise called Partha, putting forth his prowess, cut off the heads of many brave combatants on horse-back. Indeed, Partha, with many arrows, destroyed that (cavalry) division. Having felled all the steeds, he then proceeded against the cars of the Trigartas. At this, the great car-warriors of the Trigartas, uniting together, covered Arjuna and Vasudeva with showers of shafts. Assailing Satyakarman with a razor-headed arrow, the son of Pandu, possessed of great fame, cut off his adversary's carshafts. With another razor-headed arrow, O lord, whetted on stone, that celebrated hero, smiling the while, cut off his antagonist's head adorned with bright gold. He next attacked Satyeshu in the sight of all the warriors, like a hungry lion, O king, in the forest, attacking a deer. Having slain him, Partha pierced Susarman with three arrows and then slew all those car-warriors adorned with ornaments of gold. He then proceeded against Susarman the ruler of Prashthala with great speed, vomiting the virulent poison of his wrath cherished for many long years. Covering him first, O bull of Bharata's race, with a hundred arrows, Arjuna then slew all the steeds of that bowman. Fixing then on his bowstring a mighty arrow that resembled the rod of Yama, Partha, smiling the while, quickly sped it at Susarman, aiming it at him. Sped by that bowman blazing with wrath, that arrow, reaching Susarman, pierced through his heart in that battle.

Deprived of life, O monarch, Susarman fell down on the Earth, gladdening all the Pandavas and paining all thy warriors. Having slain Susarman in that battle. Partha then, with his shafts, despatched the five and thirty sons of that king, all of whom were great car-warriors, to Yama's abode. Slaying next all the followers of Susarman with his keen arrows, the mighty car-warrior, Arjuna, proceeded against the remnant of the Bharata host. Bhima, in that battle, filled with rage, O ruler of men, made thy son Sudarsana invisible with his arrows, and smiling the while, cut off from his antagonist's trunk his head with a razor-headed arrow of great sharpness. Deprived of life, the prince fell down on the Earth. Upon the fall of that (Kuru) hero, his followers encompassed Bhima in that battle, shooting showers of whetted arrows at him. Vrikodara, however, with his keen arrows, whose touch resembled that of Indra's thunder, covered that force around him. Within a very short time, Bhima slew them all, O bull of Bharata's race! Whilst they were being thus exterminated, many Kaurava leaders of great might, O Bharata, approached Bhima and began to fight with him. The son of Pandu, O king, covered all of them with his arrows. Similarly, thy warriors, O monarch, covered the great car-warriors of the Pandavas with dense showers of arrows from every side. All the warriors then, of both sides, thus engaged in battle with one another, became exceedingly agitated. Struck by one another, the combatants of both armies, O king, began to fall down,

SECTION 28

wailing aloud for their (deceased) kinsmen.

"Sanjava said, 'During the progress of that battle which was so destructive of men and steeds and elephants, Subala's son, Shakuni, O king, rushed against Sahadeva. The valiant Sahadeva, as Shakuni rushed quickly towards him, sped showers of swift arrows at that warrior as numerous as a flight of insects. At that time, Uluka also encountered Bhima and pierced him with ten arrows. Shakuni, meanwhile, O monarch, having pierced Bhima with three arrows, covered Sahadeva with ninety. Indeed, those heroes, O king, encountering one another in that battle, pierced one another with many keen arrows equipped with Kanka and peacock feathers, winged with gold, whetted on stone, and sped from bow-strings drawn to their ears. Those showers of arrows

points of the compass like a thick shower of rain poured from the clouds. Then Bhima, filled with rage, and Sahadeva of great valour, both endued with great might, careered in that battle, making an immense carnage. That army, O Bharata, was covered with hundreds of arrows by those two warriors. In consequence thereof, the welkin on many parts of the field became shrouded with darkness. In consequence, O monarch, of steeds, covered with arrows, dragging after them, as they ran, a large number of slain combatants, the tracks on many parts of the field became entirely blocked up. Covered with steeds slain with their riders, with broken shields and lances, O monarch, and with swords and darts and spears all around, the Earth looked variegated as if strewn with flowers. The combatants. O king, encountering one another, careered in battle, filled with wrath and taking one another's life. Soon the field became strewn with heads, beautiful as the filaments of the lotus, adorned with earrings and graced with faces set with eyes upturned in wrath and lips bit in rage. Covered also, O monarch, with the severed arms of warriors that resembled the trunks of huge elephants, that were adorned with Angadas and cased in leathern fences, and that still held swords and lances and battle-axes, and with headless bodies risen on their feet and bleeding and dancing on the field, and swarming with carnivorous creatures of diverse kinds, the Earth, O lord, presented a frightful aspect! After the Bharata army had been reduced to a small remnant, the Pandavas, filled with delight in that dreadful battle began to despatch the Kauravas to Yama's abode. Meanwhile, the heroic and valiant son of Subala's son very forcibly struck Sahadeva on the head with a lance. Exceedingly agitated, O monarch, in consequence of the blow, Sahadeva sat down on the terrace of his car. Beholding Sahadeva in that plight, the valiant Bhima, filled with rage, O Bharata, held the whole Kuru army in check. With his clothvard shaft he pierced hundreds and thousands of hostile warriors, and having pierced them so, that chastier of foes uttered a leonine roar. Frightened at that roar, all the followers of Shakuni, with their steeds and elephants, precipitately fled away in fear. Beholding them broken, king Duryodhana said unto them, "Stop, ye Kshatriyas, unacquainted with morality! Fight! What is the use of flight? That hero, who, without showing his back casteth away his life breath in battle, achieveth fame here and enjoyeth regions of bliss hereafter!" Thus exhorted by the king, the followers of Subala's son once more advanced against the Pandavas, making death their goal. Awful, O monarch, was the noise made by those rushing warriors, resembling that of the agitated ocean. At this, the field of battle became agitated all around. Beholding those followers of Subala's son thus advancing in battle, the victorious Pandavas, O monarch, proceeded against them. Comforted a little, the invincible Sahadeva, O monarch, pierced Shakuni with ten arrows and his steeds with three. With the greatest ease he then cut off the bow of Subala's son with a number of other arrows. Invincible in battle. Shakuni, however, took up another bow and pierced Nakula with sixty arrows and then Bhimasena with seven. Uluka also, O king, desirous of rescuing his sire in that engagement, pierced Bhima with seven arrows and Sahadeva with seventy. Bhimasena in that encounter pierced Uluka with many keen arrows and Shakuni with four and sixty, and each of the other warriors who fought around them, with three arrows. Struck by Bhimasena with shafts steeped in oil, the Kauravas, filled with rage in that battle, covered Sahadeva with showers of arrows like lightning-charged clouds pouring rain on a mountain-breast. The heroic and valiant Sahadeva then, O monarch, cut off, with a broad-headed arrow, the head of Uluka as the latter advanced against him. Slain by Sahadeva, Uluka, gladdening the Pandavas in that battle, fell down on the earth from his car, all his limbs bathed in blood. Beholding his son slain, Shakuni, O Bharata, with voice choked with tears and drawing deep breaths, recollected the words of Vidura. Having reflected for a moment with tearful eyes, Shakuni, breathing heavily, approached Sahadeva and pierced him with three arrows. Baffling those arrows sped by Subala's son with showers of shafts, the valiant Sahadeva, O monarch, cut off his antagonist's bow in that battle. Seeing his bow cut off, O king, Shakuni, the son of Subala, took up a formidable scimitar and hurled it at Sahadeva. The latter, however, with the greatest ease, O monarch, cut off in twain that terrible scimitar of Subala's son as it coursed towards him in that encounter. Beholding his sword cut in twain, Shakuni took up a formidable mace and hurled it at Sahadeva. That mace also, unable to achieve its object, fell down on the Earth. After this, Subala's son, filled with rage, hurled at the son of Pandu an awful dart that resembled an impending death night. With the greatest ease Sahadeva, in that encounter, cut off, with his gold-decked shafts, into three fragments, that dart as it coursed swiftly towards him. Cut off into fragments, that dart adorned with gold fell down on the earth like a blazing thunderbolt from the firmament, diverging into many flashes. Beholding that dart baffled and Subala's son afflicted with fear, all thy troops fled away in fright. Subala's son himself joined them. The Pandavas then, eager for victory, uttered loud shouts. As regards the

Seeing them so cheerless, the valiant son of Madri, with many 1,000 shafts, checked them in that battle. Then Sahadeva came upon Subala's son as the latter, who was still expectant of victory, was flying away, protected by the excellent cavalry of the Gandharas. Recollecting, O king, that Shakuni, who had fallen to his share, was still alive, Sahadeva, on his car adorned with gold, pursued that warrior. Stringing his formidable bow and drawing it with great force. Sahadeva, filled with rage, pursued the son of Subala and vigorously struck him with many shafts equipped with vulturine feathers and whetted on stone, even like a person striking a mighty elephant with pointed lances. Endued with great energy of mind, Sahadeva, having afflicted his foe thus, addressed him, as if for calling back to mind (his past misdeeds), in these words, 'Adhering to the duties of a Kshatriya, fight (with me) and be a man! Thou hadst, O fool, rejoiced greatly in the midst of the assembly, while gambling with dice! Receive now, O thou of wicked understanding, the fruit of that act! All those wicked-souled ones that had ridiculed us then have perished! Only that wretch of his race, Duryodhana, is still alive, and thyself, his maternal uncle! Today I shall slav thee, striking off thy head with a razor-headed arrow like a person plucking a fruit from a tree with a stick!" Saying these words, O monarch, Sahadeva of great strength, that tiger among men, filled with rage, rushed impetuously against Shakuni. Approaching his enemy, the invincible Sahadeva, that foremost of warriors, forcibly drawing his bow and as if burning his foe with wrath, pierced Shakuni with ten arrows and his steeds with four. Then cutting off his umbrella and standard and bow, he roared like a lion. His standard and bow and umbrella thus cut off by Sahadeva, Subala's son was pierced with many arrows in all his vital limbs. Once again, O monarch, the valiant Sahadeva sped at Shakuni an irresistible shower of arrows. Filled with rage, the son of Subala then, single-handed, rushed with speed against Sahadeva in that encounter, desirous of slaying the latter with a lance adorned with gold. The son of Madri, however, with three broadheaded arrows, simultaneously cut off, without losing a moment, that uplifted lance as also the two well-rounded arms of his enemy at the van of battle, and then uttered a loud roar. Endued with great activity, the heroic Sahadeva then, with a broad-headed arrow, made of hard iron, equipped with wings of gold, capable of penetrating every armour, and sped with great force and care, cut off from his trunk his enemy's head. Deprived of his head by the son of Pandu with that gold-decked arrow of great sharpness and splendour like the sun's. Subala's son fell down on the earth in that battle. Indeed, the son of Pandu, filled with rage, struck off that head which was the root of the evil policy of the Kurus, with that impetuous shaft winged with gold and whetted on stone. Beholding Shakuni lying headless on the ground and all his limbs drenched with gore, thy warriors, rendered powerless with fear, fled away on all sides with weapons in their hands. At that time, thy sons, with cars, elephants, horse and foot entirely broken, heard the twang of Gandiva and fled away with colourless faces, afflicted with fear and deprived of their senses. Having thrown down Shakuni from his car, the Pandavas, O Bharata, became filled with delight. Rejoicing with Keshava among them, they blew their conchs in that battle, gladdening their troops. All of them, with glad hearts, worshipped Sahadeva, and said, "By good luck, O hero, Shakuni of wicked soul, that man of evil course, hath, with his son, been slain by thee!"

Dhartarashtras, almost all of them turned away from the fight.

SECTION 29

(Hrada-pravesa Parva)

Sanjaya said, 'After this, the followers of Subala's son, O monarch, became filled with rage. Prepared to lay down their lives in that dreadful battle, they began to resist the Pandavas. Resolved to aid Sahadeva in his victory, Arjuna, as also Bhimasena possessed of great energy and resembling an angry snake of virulent poison in aspect, received those warriors. With his Gandiva, Dhananjaya baffled the purpose of those warriors, who, armed with darts and swords and lances, desired to slay Sahadeva. Vibhatsu, with his broad-headed arrows, cut off the steeds, the heads, and the arms, with weapons in grasp of those rushing combatants. The steeds of those foremost of heroes endued with activity, struck by Savyasaci, fell down on the earth, deprived of their lives. King Duryodhana, beholding that carnage of his own troops, O lord, became filled with rage. Assembling together the remnant of his cars which still numbered many hundreds, as also his elephants and horse and foot, O scorcher of foes, thy son said these words unto those warriors, "Encountering all the Pandavas with their friends and allies, in this battle, and the prince of Pancala also with his own troops, and slaying them quickly, turn back from the fight!" Respectfully accepting that command of his, those warriors, difficult of defeat in battle, proceeded once more against the Parthas in that battle, at the behest of thy son. The Pandavas, however, covered with their arrows resembling snakes of virulent poison, all those warriors, forming the remnant of the Kaurava army, that thus rushed quickly against them in that

dreadful battle. That army, O chief of the Bharatas, as it came to hattle, was in a moment exterminated by those high-souled warriors, for it failed to obtain a protector. In consequence of the (Kaurava) steeds running hither and thither that were all covered with the dust raised by the army, the cardinal and the subsidiary points of the compass could not be distinguished. Many warriors, issuing out of the Pandava array, O Bharata, slew thy troops in a moment in that battle. Eleven Akshauhinis, O Bharata, of troops had been assembled for thy son! All those, O lord, were slain by the Pandus and the Srinjayas! Amongst those thousands upon thousands of highsouled kings on thy side, only Duryodhana now, O monarch, exceedingly wounded, was seen to be alive, casting his eyes on all sides, and seeing the earth empty, himself destitute of all his troops while the Pandavas, filled with joy in that battle. were roaring aloud in consequence of the accomplishment of all their objects. Duryodhana, O monarch, unable to endure the whiz of the shafts shot by those high-souled heroes, became stupefied! Destitute of troops and animals, he set his heart on retreat from the field.'

"Dhritarashtra said, 'When my troops were slain and our camp made entirely empty, what was the strength, O Suta, of the troops that still remained to the Pandavas? I desire to know this. Therefore, tell me, O Sanjaya, for thou art skilled (in narration). Tell me also, O Sanjaya, that which was done by my son, the wicked Duryodhana, that lord of the earth, the sole survivor of so many men, when he saw his army exterminated.'

"Sanjaya continued, '2,000 cars, 700 elephants, 5,000 horse, and 10,000 foot, this was the remnant, O monarch, of the mighty host of the Pandavas. Taking care of this force, Dhrishtadyumna waited in that battle. Meanwhile, O chief of the Bharatas, king Duryodhana, that foremost of carwarriors, saw not in that battle a single warrior on his side. Beholding his enemies roaring aloud and witnessing the extermination of his own army, that lord of the earth, Duryodhana, without a companion, abandoned his slain steed and fled from the field with face turned eastwards. That lord of eleven Akshauhinis, thy son Duryodhana, of great energy, taking up his mace, fled on foot towards a lake. Before he had proceeded far on foot, the king recalled the words of the intelligent and virtuous Vidura. Without doubt, this had been foreseen by Vidura of great wisdom, this great carnage of Kshatriyas and of ourselves in battle. Reflecting on this, the king, with heart burning in grief at having witnessed the extermination of his army, desired to penetrate into the depths of that lake. The Pandavas, O monarch, with Dhrishtadvumna at their head, filled with rage, rushed against (the small remnant of) thy army. With his Gandiva, Dhananjaya baffled the purpose of the (Kaurava) troops, who, armed with darts and swords and lances, were uttering loud roars. Having with his sharp shafts slain those troops with their allies and kinsmen, Arjuna, as he stood on his car having white steeds yoked unto it, looked exceedingly beautiful. Upon the fall of Subala's son along with horse, cars and elephants, thy army looked like a large forest laid low (by the wind). In Duryodhana's army then, O monarch, which had numbered many hundred thousands of warriors, not another great car-warrior was seen to be alive, save the heroic son of Drona, and Kritavarma, and Kripa the son of Gotama, O monarch, and that lord of the earth, thy son! Dhrishtadyumna, seeing me, laughingly addressed Satyaki, saying, 'What is the use of seizing this one? Nothing will be gained by keeping him alive.' Hearing these words of Dhrishtadyumna, the grandson of Sini, that great car-warrior, uplifting his sharp sword, prepared to slay me. Just at that juncture, the Island-born Krishna of great wisdom (Vvasa). coming there, said, "Let Sanjaya be dismissed alive! By no means should he be slain!" Hearing these words of the Islandborn, the grandson of Sini, joined his hands, and then, setting me free said unto me, "Peace to thee, O Sanjaya, thou mayest go hence!" Permitted by him, I myself then, putting off my armour and making over my weapons, set out on the evening on the road leading to the city, my limbs bathed in blood After I had come about two miles, O monarch, I beheld Duryodhana, standing alone, mace in hand, and exceedingly mangled. His eyes were full of tears and therefore he could not see me. I stood cheerlessly before him. He looked accordingly at me without recognising me. Beholding him standing alone on the field and indulging in grief, I also, overwhelmed with sorrow, succeeded not for a little while to speak a single word. Then I said unto him everything about my own capture and my release through the grace of the Island-born. Having reflected for a moment, and regained his senses, he enquired of me about his brothers and his troops. I had seen everything with my eyes and therefore told him everything, that his brothers had all been slain and that all his troops had been exterminated. I told the king that we had at that time only three car-warriors left alive, for the Island-born had said so unto me when I set out (from the place where the Pandavas were). Drawing deep breaths and looking repeatedly at me, thy son touched me with his hand and said, "Except thee, O Sanjaya, there is none else that liveth, amongst those engaged in this battle! I do not see another (on my side), while the

lord, the blind king Dhritarashtra, that his son Durvodhana hath entered the depths of a lake! Destitute of friends such as those (I lately had), deprived of sons and brothers, and seeing his kingdom taken by the Pandavas, who is there like me that would desire to live? Say all this unto the king and tell him further that I have escaped with life from that dreadful battle, and that, alive, though exceedingly wounded, I shall rest within the depths of this lake." Having said these words unto me, O monarch, the king entered that lake. That ruler of men, by his power of illusion, then charmed the waters of that lake, making a space for him within them. After he had entered that lake, I myself, without anybody on my side, saw those three car-warriors (of our army) coming together to that spot with their tired animals. They were Kripa, the son of Saradwat, and the heroic Ashvatthama, that foremost of car-warriors, and Kritavarma of Bhoja's race. Mangled with shafts, all of them came together to that spot. Beholding me, they all urged their steeds to greater speed and coming up to me, said, "By good luck, O Sanjaya, thou livest yet!" All of them then enquired after thy son, that ruler of men, saying, 'Is our king Duryodhana still alive, O Sanjaya?' I then told them that the king was well in body. I also told them everything that Duryodhana had said unto me. I also pointed out to them the lake that the king had entered. Then Ashvatthama, O king, having heard those words from me, cast his eyes on that extensive lake and began to wail in grief, saying, "Alas, alas, the king knows not that we are still alive! With him amongst us, we are still quite able to fight with our foes!" Those mighty car-warriors, having wept there for a long time, fled away at sight of the sons of Pandu. Those three car-warriors that formed the remnant of our army took me up on the welladorned car of Kripa, and then proceeded to the Kuru camp. The sun had set a little before. The troops forming the outposts of the camp, learning that all thy sons had been slain, wept aloud. Then, O monarch, the old men that had been appointed to look after the ladies of the royal household proceeded towards the city, taking the princesses after them. Loud were the wails uttered by those weeping ladies when they heard of the destruction of the whole army. The women, O king, crying ceaselessly, caused the earth to resound with their voices like a flight of she-ospreys. They tore their bodies with nails and struck their heads with their hands, and untied their braids, indulging all the while in loud cries. Filling the air with sounds such as "Oh!" and "Alas!" and beating their breasts, they cried aloud and wept and uttered loud shrieks, O monarch! Then the friends of Duryodhana, deeply afflicted and made voiceless by their tears, set out for the city, taking the ladies of the royal household with them. The camp-guards quickly fled towards the city, taking with them many white beds overlaid with costly coverlets. Others, placing their wives on cars drawn by mules, proceeded towards the city. Those ladies, O monarch, who, while in their houses could not be seen by the very sun, were now, as they proceeded towards the city, exposed to the gaze of the common people. Those women, O chief of the Bharata's race, who were very delicate, now proceeded with speed towards the city, having lost their near ones and kinsmen. The very cow-herds and shepherds and common men, filled with panic and afflicted with the fear of Bhimasena, fled towards the city. Even these were filled with a great fear of the Parthas. Looking at one another, all of them fled towards the city. During the progress of that general flight attended with such circumstances of fear, Yuyutsu, deprived of his senses by grief, thought upon what he should do in view of the emergency that had come. "Duryodhana hath been vanquished in battle by the Pandavas of terrible prowess! He had eleven Akshauhinis of troops under him! All his brothers have been slain! All the Kauravas, headed by Bhishma and Drona, have perished! Through the influence of Destiny, only I have been saved! All those that were in the Kuru camp have fled! Alas, they are flying on all sides, deprived of energy and destitute of protectors! Such a sight had never been seen before! Afflicted with sorrow, with eyes anxious in fear, they are flying away on all sides like a herd of deer, looking at one another! Those amongst the counsellors of Durvodhana that are vet alive have fled towards the city. taking with them the ladies of the royal household! I think, O lord, that the time hath come when I also should enter the city with them, after taking the permission of Yudhishthira and Vasudeva!" For this purpose that mighty-armed prince presented himself before both those heroes. King Yudhishthira, who is always compassionate, became highly pleased with him. The mighty-armed Pandava embraced that child of a Vaisya mother and dismissed him affectionately. Riding upon his own car, he urged his steeds to great speed. He then supervised the removal of the ladies of the royal household to the city. The sun was setting. With those ladies, Yuyutsu entered the city of Hastinapura, with tearful eyes and with voice choked in grief. He then saw Vidura of great wisdom, sitting with tearful eyes. He had come away from Dhritarashtra, his heart having been afflicted with great sorrow. Bowing down unto Vidura, he stood before him. Devoted to truth, Vidura addressed him, saying, "By good luck, O son, thou livest amid this general destruction of the

Kurus! Why, however, hast thou come without king Duryodhana in thy company? Tell me in detail the cause of Yuyutsu then said, "After the fall of Shakuni, O sire, with all his kinsmen and friends, king Duryodhana abandoning the steed he rode, fled away, in fear towards the east. After the king had fled away, all the people in the (Kaurava) encampment, agitated with fear, fled towards the city. Then the protectors of the ladies, placing the wives of the king, as also those of his brothers, on vehicles, fled away in fear. Obtaining the permission of king Yudhishthira and Keshava, I set out for Hastinapura, for protecting the people thus flying away!' Hearing these words spoken by the son of Dhritarashtra's Vaisya wife, Vidura of immeasurable soul, conversant with every usage and feeling that was proper at that hour, applauded the eloquent Yuvutsu. And he said, Thou hast acted properly, having regard for what has come, in view of this destruction of all the Bharatas of which thou art speaking! Thou hast also, from compassion, maintained the honour of thy race! By good luck, we behold thee come back with life from this terrible battle that is so destructive of heroes, like creatures beholding the sun possessed of blazing glory! Thou, O son, are now in every way the sole staff of the blind monarch, bereft of foresight, afflicted with calamity, struck by Destiny, and who, though repeatedly dissuaded, could not abstain from pursuing his evil policy. Take rest here for this day! Tomorrow thou mayst return to Yudhishthira!" Having said these words, Vidura, with tearful eyes, took leave of Yuvutsu and entered the abode of the king, which resounded with cries of "Oh!" and "Alas!" uttered by citizens and villagers afflicted with woe. The cheerless mansion seemed to have lost all its beauty; comfort and happiness seemed to have deserted it. It was all empty and pervaded by disorder. Already filled with sorrow, Vidura's grief increased at that sight. Conversant with every duty, Vidura, with a sorrowful heart, entered the palace, drawing deep breaths. As regards Yuyutsu, he passed that night in his own abode. Afflicted with woe, he failed to obtain any joy at the panegyrics with which he was greeted. He passed the time, thinking of the terrible destruction of the Bharatas at one another's hands."

SECTION 30

"Dritarashtra said, 'After all the Kaurava troops had been slain by the sons of Pandu on the field of battle, what did those survivors of my army, Kritavarma and Kripa and the valiant son of Drona do? What also did the wicked-souled king Duryodhana then do?'

'Sanjaya said, 'After the flight of the ladies of those highsouled Kshatrivas, and after the (Kaurava) camp had become entirely empty, the three car-warriors (thou hast mentioned) became filled with anxiety. Hearing the shouts of the victorious sons of Pandu, and beholding the camp deserted towards the evening, those three warriors of our side, desirous of rescuing the king, and unable to stay on the field, proceeded towards the lake. Yudhishthira, of virtuous soul, with his brothers in that battle, felt great joy and wandered over the field from desire of staying Duryodhana. Filled with wrath, the Pandavas, desirous of victory, searched for thy son. Though, however, they looked very carefully for him, they failed to discover the (Kuru) king. Mace in hand, he had fled with great speed from the field of battle and penetrated into that lake, having by the aid of his powers of illusion, solidified its waters. When at last the animals of the Pandavas became very much tired, the latter proceeded to their camp and rested there with their soldiers. After the Parthas had retired to their camp, Kripa and Drona's son and Kritavarma of the Satwata race, slowly proceeded towards that lake. Approaching the lake within which lay the king, they addressed that invincible ruler of men asleep within the water, saying, "Arise, O king, and fight with us against Yudhishthira! Either obtaining victory enjoy the earth, or, saving. slain, proceed to heaven! The forces of the Pandavas also, O Duryodhana, have all been slain by thee! Those amongst them that are yet alive have been exceedingly mangled! They will not be able, O monarch, to bear thy impetuosity, especially when thou shalt be protected by us! Arise, therefore, O Bharata!'

"'Duryodhana said, "By good luck, I see you, ye bulls among men, come back with life from this destructive battle between the Pandavas and the Kauravas! After we have rested a while and dispelled our fatigue, we shall encounter the enemy and conquer him! Ye also are tired and I myself am exceedingly mangled! The army of the Pandavas is swelling with might! For these reasons, I do not like to fight now! These exhortations on your part, ye heroes, are not at all wonderful, for your hearts are noble! Your devotion also to me is great! This, however, is not the time for prowess! Resting for this one night, I shall, on the morrow, join you and fight with the foe! In this there is no doubt!""

"Sanjaya continued, "Thus addressed, the son of Drona replied unto the king, who was invincible in battle, saying, "Arise, O king, blessed be thou, we shall yet vanquish the foe! I swear by all my religious acts, by all the gifts I have made, by truth itself, and my silent meditations, O king, that I shall today slay the Somakas! Let me not obtain the delight THE GRAND BIBLE

resulting from the performance of sacrifices, that delight which is felt by all pious men, if this night passes away without my slaying the Pandavas in battle! Without slaying all the Pancalas, I will not, O lord, put off my armour! I tell thee this truly. Believe me, O ruler of men!" While they were thus conversing, a number of hunters came there. Fatigued with the weight of meat they carried, they came there, not of any set purpose, for slaking their thirst. Those huntsmen, O lord, used every day, to procure, with great regard, a basketful of meat for Bhimasena, O king! As they sat concealed on the banks of that lake, those men heard every word of that conversation between Duryodhana and those warriors. Finding the Kuru king unwilling to fight, those great bowmen, themselves desirous of battle, began to urge him greatly to adopt their counsels. Seeing those car-warriors of the Kaurava army, and understanding that the king, unwilling to fight, was staying within the waters, and hearing that conversation between those heroes and their master staying within the depths of the lake, indeed, O monarch, the huntsmen, clearly perceiving that it was Duryodhana who was staying within the lake, formed a resolution. A little while before, the son of Pandu, while searching for the king, had met those men and asked them about the whereabouts of Duryodhana. Recollecting the words that the son of Pandu had said, those hunters, O king, whisperingly said unto one another, "We will discover Duryodhana (unto the Pandavas). The son of Pandu will then give us wealth! It is evident to us that the celebrated king Duryodhana is here! Let us then, all of us, proceed to the spot where king Yudhishthira is, for telling him that the vindictive Duryodhana is concealed within the waters of this lake! Let us also, all of us, inform that great bowman, the intelligent Bhimasena, that the son of Dhritarashtra is concealed here within the waters of this lake! Gratified with us, he will give us much wealth! What need of fatiguing ourselves, day after day, with procuring meat and weakening ourselves with such toil?" Having said these words, those huntsmen, filled with joy and longing for wealth, took up their baskets of meat and proceeded towards the (Pandava) camp. Possessed of sure aim and skilled in smiting, the Pandavas, O monarch, not seeing in battle Duryodhana, who was then concealed, (were resting in their camp). Desirous of reaching the end of that sinful wight's evil policy, they had despatched spies in all directions on the field of battle. All the soldiers, however, that had been despatched on that mission returned to the camp together and informed king Yudhishthira the Just that no trace could be found of king Duryodhana. Hearing these words of the returned messengers, O bull of Bharata's race, king Yudhishthira became filled with great anxiety and began to breathe heavily. While the Pandavas, O bull of Bharata's race, were staying in such cheerlessness, those huntsmen, O lord, having come with great speed from the banks of that lake, arrived at the camp, filled with joy at having discovered Duryodhana. Though forbidden, they still entered the camp, in the very sight of Bhimasena. Having approached that mighty son of Pandu, Bhimasena, they represented everything unto him about what they had seen and heard. Then Vrikodara, that scorcher of foes, O king, giving them much wealth, represented everything unto king Yudhishthira the Just, saying, "Duryodhana, O king, hath been discovered by the huntsmen that supply me with meat! He, O king, for whom thou grievest now lies within a lake whose waters have been solidified by him!' Hearing these agreeable words of Bhimasena, O monarch, Kunti's son, Ajatasatru, became, with all his brothers, filled with joy. Having learnt that the mighty bowman Duryodhana had penetrated into the waters of a lake, the king proceeded thither with great speed, with Janardana at his head. Then a tumultuous noise arose, O monarch, from among the Pandayas and the Pancalas all of whom were filled with joy. The warriors uttered leonine roars. O bull of Bharata's race, and shouted loudly. All the Kshatriyas, O king, proceeded with great speed towards that lake called Dvaipayana. The rejoicing Somakas all around loudly and repeatedly exclaimed, "The sinful son of Dhritarashtra has been found!" The noise made by the cars of those impetuous warriors who proceeded with great speed, became very loud, O monarch, and touched the heavens. Although their animals were tired, all of them still proceeded with speed behind king Yudhishthira who was bent upon finding out Duryodhana. Arjuna, and Bhimasena, and the two sons of Madri by Pandu, and the Pancala prince Dhrishtadyumna, and the unvanguished Shikhandi, and Uttamaujas, and Yudhamanyu, and the mighty car-warrior Satyaki, and the (five) sons of Draupadi, and those amongst the Pancalas, O king, that were yet alive, and all the Pandavas, and all their elephants, and foot-soldiers by hundreds upon hundreds, all proceeded with Yudhishthira. Possessed of great valour, king Yudhishthira the Just, O monarch, arrived at the lake known by the name of Dvaipavana within which Durvodhana then was Wide as the ocean itself, its aspect was agreeable and its waters were cool and transparent. Solidifying the waters by means of his power of illusion, by, indeed, a wonderful method, thy son Duryodhana, O Bharata, happened to be within that lake Indeed, within those waters lay, O lord, that king, armed with

his mace, who, O ruler of men, could not be vanguished by any man! Staying within the waters of that lake, king Duryodhana heard that tumultuous noise (of the Pandava army) which resembled the very roar of the clouds. Yudhishthira then, O king, with his brothers repaired to that lake from desire of slaying Duryodhana. Raising a thick dust, the son of Pandu caused the earth to tremble with the sound of his car-wheels and the loud blare of his conch. Hearing the noise made by the army of Yudhishthira, those great carwarriors, Kritavarma and Kripa and the son of Drona, said these words unto the Kuru king, "Filled with joy and longing for victory, the Pandavas are coming hither! We will, therefore, leave this place. Let it be known to thee!" Hearing those words of these heroes endued with great activity, he answered them, saying, "So be it," and remained (as before) within the waters, having, O lord, solidified them by his powers of illusion. Those car-warriors headed by Kripa, filled with grief, took leave of the king, O monarch, and went away to a place far removed from that spot. Having proceeded far, they beheld a banyan, O sire, under whose shade they stopped, greatly tired, and exceedingly anxious about the king and indulging in such thoughts as these, "The mighty son of Dhritarashtra, having solidified the waters of the lake, lay stretched at the bottom. The Pandavas have reached that spot, from desire of battle. How will the battle take place? What will become of the king?' Thinking of these things, O king, those heroes, Kripa and the others, liberated their horses from their cars and prepared to rest there for some time.

SECTION 31

"Sanjaya said, 'After those three car-warriors had left that spot, the Pandavas arrived at that lake within which Duryodhana was resting himself. Having reached the banks of the Dvaipayana lake, O chief of Kuru's race, they beheld that receptacle of waters enchanted by thy son. Then Yudhishthira, addressing Vasudeva, said, "Behold, the son of Dhritarashtra hath applied his power of illusion to these waters! Having enchanted the waters, he lieth within them. He can have now no fear (of injury) from man! Having invoked a celestial illusion, he is now within the waters! By an act of deception, that wight conversant with every deception hath sought this refuge! He shall not, however, escape me with life! Even if the wielder of the thunderbolt himself aid him in battle, people, O Madhava, shall yet behold him slain today!

"Vasudeva said, "With thy own powers of illusion, O Bharata, destroy this illusion of Duryodhana who is an adept in it! One conversant with illusion should be slain with illusion! This is the truth O Yudhishthira! With acts and means and applying thy power of illusion to these waters, slay, O chief of the Bharatas, this Suyodhana, who is the very soul of illusion! With acts and means Indra himself slew the Daityas and the Danavas! Vali himself was bound by that high-souled one (Upendra), with the aid of many acts and means! The great Asura Hiranyaksha, as also that other one, Hiranyakasipu, was slain by the aid of many acts and means. Without doubt, O king, Vritra also was slain by the aid of acts! Similarly was the Rakshasa Ravana of Pulastya's race, with his relatives and followers, slain by Rama! Relying upon acts and contrivances, do thou also display thy powers! Those two ancient Daityas, Taraka and Viprachitti of great energy, were in ancient times, O king, slain by the aid of acts and means! Similarly, Vatapi and Ilwala, and Trisiras, O lord, and the Asuras Sunda and Upasunda, were all slain by the aid of means! Indra himself enjoys heaven by the aid of acts and means! Acts are very efficacious, O king, and nothing else so, O Yudhishthira! Daityas and Danavas and Rakshasas and kings had been slain by the aid of acts and means. Do thou "Sanjaya continued, 'Thus addressed by Vasudeva, Pandu's

son of rigid vows, smiling the while, addressed, O monarch, thy son of great might, who, O Bharata, was then within the waters of that lake, saying, "Why, O Suyodhana, hast thou entered these waters, after having caused all the Kshatriyas to perish and after having, O king, caused thy own race to be annihilated? Why hast thou entered into this lake today. wishing to save thy own life? Arise, O king, and fight us, O Suyodhana! Where, O foremost of men, hath that pride and that sense of honour which thou hadst now gone, since, O king, thou hast enchanted these waters and art now lying within them? All men speak of thee in assemblies as a hero. All that, however, is entirely untrue, I think, since thou art now concealed within these waters! Arise, O king, and fight, for thou art a Kshatriya born of a noble race! Thou art Kauraveya in particular! Remember thy birth! How canst thou boast of thy birth in Kuru's race when thou concealest thyself within the depths of this lake, having fled away from battle in fear? This is not the eternal duty of a Kshatriya, staving away from battle! Flight from battle, O king, is not the practice of those that are honourable nor does it lead to heaven! How is it that without having attained to the end of this war, inspired though thou wert with the desire of victory, thou stayest now within this lake, after having caused and witnessed the slaughter of thy sons and brothers and sires and relatives and friends and maternal uncles and kinsmen? Ever

boastful of thy courage, thou art, however, not a hero! Falsely dost thou describe thyself, O Bharata, when thou sayst in the hearing of all men that thou art a hero, O thou of wicked understanding! They that are heroes never fly away at sight of foes! Or, tell us, O hero, about (the nature of) that courage in consequence of which thou hast fled from battle! Arise, O prince, and fight, casting off thy fears! Having caused all thy troops and thy brothers to be slain, O Suyodhana, thou shouldst not, if thou art inspired with righteous motives. think now of saving thy life! One like thee, O Suyodhana, that has adopted Kshatriya duties, should not act in this way! Relying upon Karna, as also upon Shakuni the son of Subala, thou hadst regarded thyself immortal and hadst, from folly, failed to understand thy own self! Having perpetrated such grievous sin, fight now, O Bharata! How dost that flight from battle recommend itself to one like thee? Surely, thou forgettest thyself! Where is that manliness of thine, O sire, and where, O Suyodhana, is that pride cherished by thee! Where hath that prowess of thine now gone, and where also that swelling and great energy which thou hadst? Where is that accomplishment of thine in weapons? Why dost thou lie within this lake now? Arise, O Bharata, and fight, observing the duties of a Kshatriya! Either rule the wide earth after vanquishing us, or sleep, O Bharata, on the bare ground, slain by us! Even this is thy highest duty, as laid down by the illustrious Creator himself! Act as it has been laid down truly in the scriptures, and be a king, O great car-warrior!"

"Sanjaya continued, 'Thus addressed, O monarch, by the intelligent son of Dharma, thy son answered him from within the waters in these words.

"Duryodhana said, "It is not at all a matter of surprise, O king, that fear should enter the hearts of living creatures. As regards myself, however, O Bharata, I have not fled from the field of battle actuated by the fear of life! My car was destroyed, my quivers were gone, and my Parshni drivers were killed! I was alone, without a single follower to stand by me in battle! It was not first it desired a little rest! It was not for the sake of saving my life, it was not from fear, it was not from grief, O king, that I entered these waters! It was only in consequence of fatigue that I did so! Do thou, O son of Kunti, rest a while with those that follow thee! Rising from this lake I will certainly fight all of you in battle!"

"'Yudhishthira said, 'All of us have rested sufficiently. For a long while we were engaged in a search after thee! Rise then, even now, O Suyodhana, and give us battle! Either slaying the Parthas in battle make this kingdom that swelleth with prosperity thy own, or slain by us in battle, proceed to those regions that are reserved for heroes!"

"Duryodhana said, "They amongst the Kurus, O son of Kurus' race, for whose sake I desired sovereignty, that is, those brothers of mine, O king, all lie dead on the field! I do not, again, like to enjoy any longer the earth that is now shorn of wealth and reft of superior Kshatriyas, and that hath, therefore, become like a widowed lady! I, however, still hope to vanquish thee. O Yudhishthira, after curbing the pride, O bull of Bharata's race, of the Pancalas and the Pandus! There is, however, no longer any need for battle when Drona and Karna have been quieted and when our grandsire Bhishma hath been slain! This shorn earth, O king, now exists for thee! What king is there that would like to rule a kingdom divested of friends and allies? Having caused friends such as I had to be slain and even sons and brothers and sires, and seeing my kingdom wrested by you, who is there like myself that would like to live? Clad in deer-skins I would retire into the woods! I have no desire for kingdom, deprived as I am of friends and allies, O Bharata! Reft almost entirely of friends and allies, of heroes and elephants, this earth exists for thee, O king! Do thou enjoy her now cheerfully! As for myself, clad in deerskins, I shall go to the woods! Friendless as I am. I have no desire. O lord, for even life! Go, O monarch, and rule the earth destitute of lords, without warriors, reft of wealth, and without citadels, as thou choosest!""

"Sanjaya continued, 'Hearing these words of poignant grief the illustrious Yudhishthira addressed thy son Duryodhana who was still within those waters, saying, "Do not utter such ravings of sorrow, O sire, from within the waters! I do not, like Shakuni, feel any compassion for thee, O king, for such words as these! Thou mayest now, O Suyodhana, be willing to make a gift of the earth to me. I, however, do not wish to rule the earth thus given by thee! I cannot sinfully accept this earth from thee! Acceptance of a gift, O king, is not the duty laid down for a Kshatriva! I do not, therefore, wish to have the wide earth thus given away by thee! I shall, on the other hand, enjoy the earth after vanquishing thee in battle! Thou art now the lord of the earth! Why then dost thou desire to make a gift of that over which thou hast no dominion? Why, O king, didst thou not then give us the earth when we, observant of the rules of righteousness and desirous of the welfare of our race, had begged thee for our portion? Having first refused the request of the mighty Krishna, why dost thou now desire to give away the earth? What is this folly of thine? What king is there, who, assailed by foes, would wish to give away his kingdom? O son of Kuru's race, today thou art not competent to give away the earth! Why then dost thou wish to make a

gift of that over which thou hast no power? Vanquishing me in battle, rule thou this earth! Thou didst not formerly agree to give me even that much of the earth which would be covered by the point of a needle! How then, O monarch, dost thou make me a gift of the whole earth? How is it that thou, who couldst not formerly abandon even that much of land which the point of a needle would cover, now wishest to abandon the whole earth? What fool is there that would, after having obtained such prosperity and ruled the entire earth. think of making a gift of that earth to his enemies? Stupefied by folly, thou seest not the impropriety of this! Although thou desirest to give away the earth, thou shalt not yet escape me with life! Either rule the earth after having vanquished us, or go to regions of blessedness after being slain by us! If both of us, that is, thyself and myself, be alive, then all creatures will remain in doubt about to whom the victory belongs. Thy life, O thou of limited foresight, now depends upon me! If I like, I can suffer thee to live, but thou art not capable of protecting thy own life! Thou hadst at one time especially endeavoured to burn us to death and to take our lives by means of snakes and other kinds of poison and by drowning us! We were also wronged by thee. O king, by the deprivation of our kingdom. by the cruel words spoken by thee, and by thy maltreatment of Draupadi! For these reasons, O wretch, thy life must be taken! Rise, rise, and fight us! That will benefit thee!"

"Sanjaya continued, 'In this strain, O king, those heroes, the Pandavas, flushed with victory, repeatedly spoke there (rebuking and mocking Duryodhana).""

SECTION 32

(Gada-yuddha Parva)

"Dhritarashtra said, 'Thus admonished (by his foes), how, indeed, did that scorcher of enemies, my heroic and royal son, who was wrathful by nature, then behave? He had never before listened to admonitions such as these! He had, again, been treated by all with the respect due to a king! He, who had formerly grieved to stand in the shade of an umbrella, thinking he had taken another's shelter, he, who could not endure the very effulgence of the sun in consequence of his sensitive pride, how could he endure these words of his foes? Thou hast, with thy own eyes, O Sanjaya, seen the whole earth. with even her Mlecchas and nomad tribes, depend upon his grace! Rebuked thus at that spot by the sons of Pandu in particular, while lying concealed in such a solitary place after having been deprived of his followers and attendants, alas, what answer did he make unto the Pandavas upon hearing such bitter and repeated taunts from his victorious enemies? Tell me everything, O Sanjaya, about it!' "Sanjaya continued, 'Thus rebuked, O monarch, by

"Sanjaya continued, 'Thus rebuked, O monarch, by Yudhishthira and his brothers, thy royal son, lying within those waters, O king of kings, heard those bitter words and became very miserable. Breathing hot and long sighs repeatedly, the king waved his arms again and again, and setting his heart on battle, thus answered, from within the waters, the royal son of Pandu.

"Duryodhana said, "Ye Parthas, all of you are possessed of friends, of cars, and of animals! I, however, am alone, cheerless, without a car, and without an animal! Being alone and destitute of weapons, how can I venture to fight on foot, against numerous foes all well-armed and possessed of cars? Do you, however, O Yudhishthira, fight me one at a time! It is not proper that one should in battle fight many endued with courage, especially when that one is without armour, fatigued afflicted with calamity, exceedingly mangled in his limbs, and destitute of both animals and troops! I do not entertain the least fear, O monarch, of either thee, or Vrikodara, the son of Pritha, or Phalguna, or Vasudeva, or all the Pancalas, or the twins, or Yuyudhana, or all the other troops thou hast! Standing in battle, alone as I am, I shall resist all of you! The fame, O king, of all righteous men hath righteousness for its basis! I say all this to you, observant of both righteousness and fame! Rising (from this lake), I shall fight all of you in battle! Like the year that gradually meets all the seasons, I shall meet all of you in fight! Wait, ye Pandavas! Like the sun destroying by his energy the light of all stars at dawn, I shall today, though weaponless and carless, destroy all of you possessed of cars and steeds! Today I shall free myself from the debt I owe to the many illustrious Kshatriyas (that have fallen for me), to Bahlika and Drona and Bhishma and the highsouled Karna, to the heroic Jayadratha and Bhagadatta, to Shalva the ruler of the Madras and Bhurishrava, to my sons, O chief of Bharata's race, and Shakuni the son of Subala, to all my friends and well-wishers and kinsmen! Today I shall free myself from that debt by slaying thee with thy brothers!" With these words, the (Kuru) king ceased speaking.

"Yudhishthira said, "By good luck, O Suyodhana, thou knowest the duties of a Kshatriya! By good luck, O thou of mighty arms, thy heart inclineth to battle! By good luck, thou art a hero, O thou of Kuru's race, and, by good luck, thou art conversant with battle, since, single-handed, thou wishest to meet all of us in battle! Fight any one of us, taking whatever weapon thou likest! All of us will stand as spectators here! I grant thee also, O hero, this (other) wish of thy heart, that if thou slayest any of us, thou shalt then become king! Otherwise, slain by us, go to heaven!"

"Duryodhana said, "A brave man as thou art, if thou grantest me the option of fighting only one of you, this mace that I hold in my hand is the weapon that I select! Let any one amongst you who thinks that he will be my match come forward and fight with me on foot, armed with mace! Many wonderful single combats have occurred on cars! Let this one great and wonderful combat with the mace happen today! Men (while fighting) desire to change weapons. Let the manner of the fight be changed today, with thy permission! O thou of mighty arms, I shall, with my mace, vanquish thee today with all thy younger brothers, as also all the Pancalas and the Srinjayas and all the other troops thou still hast! I do not cherish the least fear, O Yudhishthira, of even Shakra himself!

"'Yudhishthira said, "Rise, rise, O son of Gandhari, and fight me, Suyodhana! Alone as thou art, fight us, encountering one at a time, thou of great might, armed with thy mace! Be a man, O son of Gandhari, and fight with good care! Today thou shalt have to lay down thy life even if Indra becomes thy ally!"

'Sanjaya continued, 'That tiger among men, thy son, could not bear these words of Yudhishthira. He breathed long and heavy sighs from within the water like a mighty snake from within its hole. Struck repeatedly with such wordy goads, he could not endure it at all, like a horse of high breed that cannot endure the whip. Agitating the waters with great force, that valiant warrior rose like a prince of elephants from within the lake, breathing heavily in rage, and armed with his heavy mace that was endued with the strength of adamant and decked with gold. Piercing the solidified waters, thy son rose, shouldering his mace of iron, like the sun himself scorching everything with his rays. Endued with great strength, thy son, possessed of great intelligence, began to handle his heavy mace made of iron and equipped with a sling. Beholding him armed with mace and resembling a crested mountain or the tridentwielding Rudra himself casting angry glances on living creatures, they observed that Bharata chief shedding an effulgence around like the scorching sun himself in the sky. Indeed, all creatures then regarded that mighty-armed chastiser of foes, as he stood shouldering his mace after rising from the waters, looking like the Destroyer himself armed with his bludgeon. Indeed, all the Pancalas then saw thy royal son to look like the thunder-wielding Shakra or the tridentbearing Hara. Seeing him, however, rise from within the waters, all the Pancalas and the Pandavas began to rejoice and seize each other's hands. Thy son Duryodhana regarded that action of the spectators to be an insult directed towards him. Rolling his eyes in wrath, and as if burning the Pandavas with his glances, and contracting his brow into three furrows, and repeatedly biting his nether lip, he addressed the Pandavas with Keshava in their midst, saying, "You Pandavas, you shall have to bear the fruit of these taunts! Slain by me today, you shall, with the Pancalas, have to repair to the abode of Yama!'

"Sanjaya continued, 'Rising from the water, thy son Duryodhana stood there, armed with mace, and with limbs bathed in blood. Covered with blood and drenched with water, his body then looked like a mountain shedding water from within. As he stood armed with mace, the Pandavas regarded him to be the angry son of Surya himself armed with the bludgeon called Kinkara. With voice deep as that of the clouds or of a bull roaring in joy, Duryodhana then, of great prowess, armed with his mace, summond the Parthas to battle.'

"Duryodhana said, "You will have, O Yudhishthira, to encounter me one at a time! It is not proper, that one hero should fight with many at the same time, especially when that single warrior is divested of armour, fatigued with exertion, covered with water, exceedingly mangled in limbs, and without cars, animals and troops! Let the gods in heaven behold me fight single-handed destitute of all equipment and deprived of even armour and weapons! I shall certainly fight all of you! Thou shalt be judge, as thou hast the necessary qualifications, of the propriety and impropriety of everything!"

"Yudhishthira said, "How is it, O Duryodhana, that thou hadst not this knowledge when many great car-warriors, uniting together, slew Abhimanyu in battle? Kshatriya duties are exceedingly cruel, unmindful of all considerations, and without the least compassion! Otherwise, how could you slav Abhimanyu under those circumstances? All of you were acquainted with righteousness! All of you were heroes! All of you were prepared to lay down your lives in battle! The high end declared for those that fight righteously is the attainment of the regions of Shakra! If this be your duty, that one should never be slain by many, why is it then that Abhimanyu was slain by many, acting in accord with thy counsels? All creatures, when in difficulty forget considerations of virtue. They then view the gates of the other world to be closed. Put on armour, O hero, and bind thy locks! Take everything else, O Bharata, of which thou standest in need! This another wish of thine, O hero, I grant thee in addition, that if thou canst slay him amongst the five Pandavas with whom thou wishest an encounter, thou shalt then be king! Otherwise, slain (by him), thou shalt proceed to heaven! Except thy life, O hero, tell us what boon we may grant thee."

"Sanjaya continued, 'Then thy son, O king, cased his body with armour made of gold, and put on a beautiful head-gear adorned with pure gold. Clad in bright armour of gold, he put on that head-gear. Indeed, O king, thy son then looked resplendent like a golden cliff. Clad in mail, armed with mace, and accoutred with other equipments, thy son Duryodhana then, O king, standing on the field of battle, addressed all the Pandavas, saying, 'Amongst you (five) brothers, let any one fight me, armed with mace! As regards myself, I am willing to fight either Sahadeva, or Bhima, or Nakula, or Phalguna, or thee today. O bull of Bharata's race! Accorded an encounter. I will fight any one amongst you and will certainly gain the victory on the field! Today I will reach the end of these hostilities that is difficult to reach, with the aid, O tiger among men, of my mace wrapped with cloth of gold. I think, there is none to be my match in an encounter with the mace! With my mace I shall slay all of you one after another! Amongst all of you there is no one who is competent to fight fairly with me! It is not proper for me to speak such words of pride with respect to my own self! I shall, however, make these words of mine true in your presence! Within this very hour, these words will become either true or false! Let him amongst you take up the mace that will fight with me!"

SECTION 33

'Sanjaya said, 'Whilst Duryodhana, O king, was repeatedly roaring in this strain, Vasudeva, filled with wrath, said these words unto Yudhishthira, "What rash words hast thou spoken, O king, to the effect, 'Slaying one amongst us be thou king among the Kurus.' If, indeed, O Yudhishthira, Duryodhana select thee for battle, or Arjuna, or Nakula, or Sahadeva (what will be the consequence)? From desire of slaying Bhimasena, O king, for these thirteen years hath Duryodhana practised with the mace upon a statue of iron! How then, O bull of Bharata's race, will our purpose be achieved? From compassion, O best of kings, thou hast acted with great rashness! I do not at this moment behold a match (for Durvodhana) except Pritha's son Vrikodara! His practice. again, with the mace, is not so great! Thou hast, therefore, once more allowed a wretched game of chance to commence as that one in former days between thyself and Shakuni, O monarch! Bhima is possessed of might and prowess. King Suyodhana, however, is possessed of skill! In a contest between might and skill, he that is possessed of skill, O king, always prevails! Such a foe, O king, thou hast, by thy words, placed in a position of ease and comfort! Thou hast placed thine own self, however, in a position of difficulty. We have, in consequence of this, been placed in great danger! Who is there that would abandon sovereignty within grasp, after having vanquished all his foes and when he hath only one foe to dispose of and that one plunged in difficulties? I do not see that man in the world today, be he a god, who is competent to vanquish the mace-armed Duryodhana in battle! Neither thou nor Bhima, nor Nakula nor Sahadeva, nor Phalguna, is capable of vanquishing Duryodhana in fair fight! King Duryodhana is possessed of great skill! How then, O Bharata, canst thou say unto such a foe words such as these, 'Fight, selecting the mace as thy weapon, and if thou canst slav one amongst us, thou shalt then be king?' If Duryodhana encounters Vrikodara amongst us wishing to fight fairly with him, even then our victory would be doubtful. Duryodhana is possessed of great might and great skill. How couldst thou say unto him, 'Slaying only one amongst us be thou king'? Without a doubt, the offspring of Pandu and Kunti are not destined to enjoy sovereignty! They were born for passing their lives in continued exile in the woods or in mendicancy!'

"'Bhimasena said, "O slayer of Madhu, do not, O delighter of the Yadus, give way to sorrow! However, difficult to reach it, I shall today reach the end of these hostilities! Without doubt, I shall slay Suyodhana in battle! It appears, O Krishna, that the victory of Yudhishthira the Just is certain! This mace of mine is heavier than Duryodhana's by one and a half times! Do not, O Madhava, give way to grief! I dare fight him, selecting the mace as the weapon! Let all of you, O Janardana, stand as spectators of the encounter! What do you say of Suyodhana, I would fight with the three worlds including the very gods, even if they be armed with every kind of weapon!"

"Sanjaya continued, 'After Vrikodara had said these words, Vasudeva, filled with joy, applauded him highly and said unto him, "Relying on thee, O thou of mighty arms, king Yudhishthira the Just will, without doubt, get back his own blazing prosperity after the slaughter of all his foes! Thou hast slain all the sons of Dhritarashtra in battle! At thy hands many kings and princes and elephants have met with their fate! The Kalingas, the Magadhas, the Kauravas the Westerners, the Gandharas have all been slain in dreadful battle, O son of Pandu! Slaying Duryodhana then, O son of Kunti, bestow the earth with her oceans upon Yudhishthira the Just, like Vishnu (conferring the sovereignty of three worlds) upon the Lord of Sach! The wretched son of Dhritarashtra, obtaining thee for a foe in battle, will, without doubt, meet with his fate! Thou wilt certainly accomplish thy yow by breaking his bones! Thou shouldst, however, O son of Pritha, always fight with care with the son of Dhritarashtra! He is possessed of both skill and strength and always takes delight in battle!" Then Satyaki, O king, applauded the son of Pandu. The Pancalas and the Pandavas, also, headed by king Yudhishthira the Just, all applauded those words of Bhimasena. Then Bhima of terrible might addressed Yudhishthira, who was staying amid the Srinjayas like the blazing sun himself, saying, "Encountering this one in battle, I venture to fight with him! This wretch among men is not competent to vanquish me in fight! Today I shall vomit that wrath which hath been nursed in my bosom upon Suyodhana, the son of Dhritarashtra, like Ariuna throwing fire on the forest of Khandava! I shall today pluck out the dart, O son of Pandu, that lay so long sticking to thy heart! Be happy, O king, after I shall have laid low this wretch with my mace! Today I shall recover, O sinless one, thy wreath of glory! Today Suyodhana shall abandon his life breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of his son's slaughter, will remember all those wrongs (that he did unto us) arising from the suggestions of Shakuni!" Having said these words that prince of Bharata's race, possessed of great energy, stood up for battle, like Shakra summoning Vritra (to an encounter). Unable to endure that summons, thy son, of great energy, proceeded to the encounter, like one infuriated elephant proceeding to assail another. The Pandavas beheld thy son, as he came armed with mace. look like the crested mountain of Kailasa. Indeed, seeing that mighty son of thine standing alone like a prince of elephants separated from the herd, the Pandavas became filled with delight. Standing in battle like a very lion, Duryodhana had no fear, no alarm, no pain, no anxiety. Beholding him stand there with uplifted mace like the crested mountain of Kailasa, Bhimasena, O monarch, addressed him, saying, "Call to thy mind all those wrongs that king Dhritarashtra and thyself have done unto us! Recollect what happened at Varanavata! Recollect how Draupadi, while in her season, was maltreated in the midst of the assembly and how king Yudhishthira was defeated at dice through Shakuni's suggestion! See now, O thou of wicked soul, the terrible consequence of those acts as also of the other wrongs that thou didst unto the innocent Parthas! It is for thee that that illustrious chief of the Bharatas, the son of Ganga, the grandsire of us all, lieth now on a bed of arrows, struck down (by us)! Drona also hath been slain! Karna hath been slain! Shalya of great valour hath been slain! Yonder Shakuni also the root of these hostilities hath been slain in battle! Thy heroic brothers, as also thy sons, with all thy troops, have been slain! Other kings also, possessed of heroism, and never retreating from battle, have been slain. These and many other bulls among Kshatriyas, as also the Pratikamin, that wretch who had seized the tresses of Draupadi, have been slain! Thou alone art still alive, thou exterminator of thy race, thou wretch among men! Thee also I shall today slay with my mace! Of this there is no doubt! Today, O king, I shall, in battle, quell all thy pride! I shall destroy also thy hope of sovereignty, O king, and pay off all thy misdeeds unto the sons of Pandu!"

"Duryodhana said, "What use is there of many words? Fight now with me! Today, O Vrikodara, I shall beat out of thee thy desire for battle! Why dost thou not behold me, O wretch, standing here for an encounter with the mace? Am I not armed with a formidable mace that looks like a cliff of Himavat? What foe is there, O wretch, that would venture to vanquish me armed with this weapon? If it be a fair fight, Purandara himself, amongst the gods, is not competent for that end! For all those wicked deeds of mine to which thou hast referred, thou couldst not (hitherto) do me the slightest injury! By exercising my might, I caused ye to dwell in the woods, to serve in another's dwelling, to conceal yourselves in disguises! Your friends and allies also have been slain. Our loss has been equal! If, then my fall takes place in this battle, that would be highly praiseworthy. Or, perhaps, Time will be the cause! Up to this day I have never been vanquished in fair fight on the field of battle! If you vanquish me by deceit, your infamy will certainly last for ever! That act of yours will, without doubt, be unrighteous and infamous! Do not, O son of Kunti, roar fruitlessly in this way like autumnal clouds uncharged with water! Show all the strength thou hast in battle now!" Hearing these words of his, the Pandavas with the Srinjayas, all inspired with desire of victory. applauded them highly. Like men exciting an infuriated elephant with clapping of hands, all of them then gladdened king Duryodhana (with those praises and cheers). The elephants that were there began to grunt and the steeds to neigh repeatedly. The weapons of the Pandavas, who were inspired with desire of victory blazed forth of their own accord."

SECTION 34

"Sanjaya said, 'When that fierce battle, O monarch, was about to commence, and when all the high-souled Pandavas had taken their seats, indeed, having heard that battle between those two heroes, both of whom were his disciples,

was about to begin, Rama, whose banner bore the device of the palmyra palm, and who owns the plough for his weapon, came to that spot. Beholding him, the Pandavas, with Keshava, filled with joy advanced towards him, and receiving him, worshipped him with due rites. Their worship over, they then, O king, said unto him these words, "Witness, O Rama, the skill, in battle, of thy two disciples!" Rama then casting his eyes on Krishna and the Pandavas, and looking at Durvodhana also of Kuru's race who was standing there armed with mace, said, "Two and forty days have passed since I left home. I had set out under the constellation Pushya and have come back under Sravana. I am desirous, O Madhava, of beholding this encounter with the mace between these two disciples of mine!" At that time the two heroes. Durvodhana and Vrikodara, looked resplendent as they stood on the field. both armed with maces. King Yudhishthira, embracing him owning the plough for his weapon, duly enquired about his welfare and bade him welcome. Those two great bowmen, the two illustrious Krishnas, filled with joy, cheerfully saluted the hero having the plough for his weapon and embraced him. Similarly, the two sons of Madri and the five sons of Draunadi saluted Rohini's son of great strength and stood (at a respectful distance). Bhimasena of great strength and thy son, O monarch, both with uplifted maces (in their arms), worshipped Valadeva. The other kings honoured him by bidding him welcome, and then all of them said unto Rama, 'Witness this encounter, O thou of mighty arms!" Even thus those mighty car-warriors said unto the high-souled son of Rohini. Endued with immeasurable energy, Rama, having embraced the Pandavas and the Srinjayas, enquired after the welfare of all the (other) kings. Similarly, all of them, approaching, enquired after his welfare. The hero of the plough, having in return saluted all the high-souled Kshatriyas, and having made courteous enquiries about each according to their years, affectionately embraced Janardana and Satyaki. Smelling their heads, he enquired after their welfare. Those two, in return, O king, duly worshipped him, their superior, joyfully, like Indra and Upendra worshipping Brahman, the lord of the celestials. Then Dharma's son, O Bharata, said these words unto that chastiser of foes, the son of Rohini. "Behold, O Rama, this formidable encounter between the two brothers!" Thus worshipped by those great car-warriors, the elder brother of Keshava, of mighty arms and great beauty, took his seat amongst them. Clad in blue robes and possessed of a fair complexion, Rama, as he sat amidst those kings, looked resplendent like the moon in the firmament, encompassed by multitudes of stars. Then that dreadful encounter, making the very hair stand on end, took place between those two sons of thine, O king, for terminating the quarrel (that had raged for many years).

SECTION 35

Janamejaya said, "On the eve of the great battle (between the Kurus and the Pandus), the lord Rama, with Keshava's leave, had gone away (from Dwaraka) accompanied by many of the Vrishnis. He had said unto Keshava, 'I will render aid neither unto the son of Dhritarashtra nor unto the sons of Pandu, but will go whithersoever I like!' Having said these words, Rama, that resister of foes, had gone away. It behoveth thee, O Brahmana, to tell me everything about his return! Tell me in detail how Rama came to that spot, how he witnessed the battle. In my opinion thou art well-skilled in narration!"

Vaishampayana said, "After the high-souled Pandavas had taken up their post at Upaplavya, they despatched the slayer of Madhu to Dhritarashtra's presence, for the object of peace, O mighty-armed one, and for the good of all creatures. Having gone to Hastinapura and met Dhritarashtra, Keshava spoke words of true and especially beneficial import. The king, however, as I have told thee before, listened not to those counsels. Unable to obtain peace, the mighty-armed Krishna, that foremost of men, came back, O monarch, to Upaplavya. Dismissed by Dhritarashtra's son, Krishna returned (to the Pandava camp), and upon the failure of his mission, O tiger among kings, said these words unto the Pandavas, 'Urged by Fate, the Kauravas are for disregarding my words! Come, ye sons of Pandu, with me (to the field of battle), setting out under the constellation Pushya!' After this, while the troops (of both sides) were being mustered and arrayed, the highsouled son of Rohini, that foremost of all persons endued with might, addressed his brother Krishna, saying, 'O mightyarmed one. O slaver of Madhu, let us render assistance to the Kurus!' Krishna, however, did not listen to those words of his. With heart filled with rage (at this), that illustrious son of Yadu's race, the wielder of the plough then set out on a pilgrimage to the Sarasvati. Accompanied by all the Yadavas, he set out under the conjunction of the asterism called Maitra. The Bhoja chief (Kritavarma), however, adopted the side of Duryodhana. Accompanied by Yuyudhana, Vasudeva adopted that of the Pandayas After the heroic son of Rohini had set out under the constellation Pushya, the slayer of Madhu, placing the Pandavas in his van, proceeded against the Kurus. While proceeding, Rama ordered his servants on the way, 'Bring all things that are necessary for a pilgrimage, saying, that is, every article of use! Bring the (sacred) fire that is at

Dwaraka, and our priests. Bring gold, silver, kine, robes, steeds, elephants, cars, mules, camels, and other draft cattle! Bring all these necessaries for a trip to the sacred waters, and proceed with great speed towards the Sarasvati! Bring also some priests to be especially employed, and hundreds of foremost of Brahmanas!' Having given these orders to the servants, the mighty Valadeva set out on a pilgrimage at that time of great calamity to the Kurus. Setting out towards the Sarasyati, he visited all the sacred places along her course, accompanied by priests, friends, and many foremost of Brahmanas, as also with cars and elephants and steeds and servants, O bull of Bharata's race, and with many vehicles drawn by kine and mules and camels. Diverse kinds of necessaries of life were given away in large measure and in diverse countries unto the weary and worn, children and the old, in response, O king, to solicitations. Everywhere, O king, Brahmanas were promptly gratified with whatever viands they desired. At the command of Rohini's son, men at different stages of the journey stored food and drink in large quantities. Costly garments and bedsteads and coverlets were given for the gratification of Brahmanas. desirous of ease and comfort. Whatever Brahmana or Kshatriya solicited whatever thing, that O Bharata, it was seen to be ungrudgingly given to him. All who formed the party proceeded with great happiness and lived happily. The people (of Valarama's train) gave away vehicles to persons desirous of making journeys, drinks to them that were thirsty, and savoury viands to them that were hungry, as also robes and ornaments, O bull of Bharata's race, to many! The road, O king, along which the party proceeded, looked resplendent, O hero, and was highly comfortable for all, and resembled heaven itself. There were rejoicings everywhere upon it, and savoury viands were procurable everywhere. There were shops and stalls and diverse objects exposed for sale. The whole way was, besides, crowded with human beings. And it was adorned with various kinds of trees and creatures, and various kinds of gems. The high-souled Valadeva, observant of rigid vows, gave away unto the Brahmanas much wealth and plentiful sacrificial presents, O king, in diverse sacred spots. That chief of Yadu's race also gave away thousands of milch kine covered with excellent cloths and having their horns cased in gold, many steeds belonging to different countries, many vehicles, and many beautiful slaves. Even thus did the high-souled Rama give away wealth in diverse excellent tirthas on the Sarasvati. In course of his wanderings, that hero of unrivalled power and magnanimous conduct at last came to Kurukshetra.

Janamejaya said, "Tell me, O foremost of men, the features, the origin, and the merits of the several tirthas on the Sarasvati and the ordinances to be observed while sojourning there! Tell me these, in their order, O illustrious one! My curiosity is irrepressible, O foremost of all persons acquainted with Brahma!"

Vaishampayana said, "The subject of the features and origin of all these tirthas, O king, is very large. I shall, however, describe them to thee. Listen to that sacred account in its entirety, O king! Accompanied by his priests and friends, Valadeva first proceeded to the tirtha called Prabhasa. There, the Lord of the constellations (Soma), who had been affected with phthisis, became freed from his curse. Regaining energy there, O king, he now illuminates the universe. And because that foremost of tirthas on earth had formerly contributed to invest Soma with splendour (after he had lost it), it is, therefore, called Prabhasa."

Janamejaya said, "For what reason was the adorable Soma afflicted with phthisis? How also did he bathe in that tirtha? How did he, having bathed in that sacred water, regain his energy? Tell me all this in detail, O great Muni!"

Vaishampayana said, "Daksha had seven and twenty daughters, O king! These he bestowed (in marriage) upon Soma. Connected with the several constellations, those wives, O king, of Soma of auspicious deeds, served to help men in calculating time. Possessed of large eyes, all of them were unrivalled in beauty in the world. In wealth of beauty, however, Rohini was the foremost of them all. The adorable Soma took great delight in her. She became very agreeable to him, and therefore, he enjoyed the pleasures of her company (exclusively). In those days of yore, O monarch, Soma lived long with Rohini (exclusively). For this, those other wives of his, they that were called the constellations, became displeased with that high-souled one. Repairing speedily to their sire (Daksha), that Lord of creation, they said unto him, 'Soma doth not live with us! He always payeth court to Rohini only! All of us, therefore, O Lord of creatures, shall dwell by thy side, on regulated diet and observant of austere penances! Hearing these words of theirs, Daksha (saw Soma and) said unto him, 'Behave equally towards all thy wives! Let not a great sin stain thee!' And Daksha then said unto those daughters of his, 'Go, all of you, to the presence of Sasin. At my command, he, (otherwise called) Candramas, will behave equally towards all of you!' Dismissed by him, they then proceeded to the abode of him having cool rays. Still the adorable Soma, O lord of earth, continued to act as before, for pleased with Rohini alone, he continued to live with her exclusively. His other wives then once more came together to

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Vaishampayana said, "Baladeva (as already said), proceeded next to the tirtha called Udapana in the Sarasvati, that had formerly been the residence, O king, of the illustrious (ascetic) Trita. Having given away much wealth and worshipped the Brahmanas, the hero having the plough for his weapon bathed there and became filled with joy. Devoted to righteousness, the great ascetic Trita had lived there. While in a hole, that high-souled one had drunk the Soma juice. His two brothers, dashing him down into that pit, had returned to their home. That foremost of Brahmanas, Trita, had thereupon cursed them both." Janamejaya said, "What is the origin of Udapana? How did

Janamejaya said, "What is the origin of Udapana? How did the great ascetic (Trita) fall into a pit, there? Why was that foremost of Brahmanas thrown into that pit by his brothers? How did his brothers, after throwing him into that hole, return home? How did Trita perform his sacrifice and how did he drink Soma? Tell me all this, O Brahmana, if thou thinkest that I may listen to it without impropriety!"

Vaishampayana continued, "In a former Yuga, O king, there were three brothers that were ascetics. They were called Ekata, Dwita, and Trita, and all three were endued with effulgence like that of the sun. They were like Lords of the creation and were blessed with children. Utterers of Brahma, they had by their penances, acquired the privilege of attaining to the regions of Brahman (after death). With their penances, vows, and self-restraint, their sire Gautama, who was ever devoted to virtue, became highly and always pleased with them. Having obtained great joy in consequence of his sons. the adorable Gautama, after passing a long life here, went at last to the region (in the other world) that was fit for him. Those kings, however, O monarch, that had been the Yajamanas of Gautama, continued to worship Gautama's sons after the sire had proceeded to heaven. Amongst them, however, Trita, by his acts and study (of the Vedas), O king, became the foremost, even like his sire Gautama. Then all the highly blessed ascetics, characterised by righteousness, began to worship Trita as they had worshipped his sire Gautama before him. Once upon a time, the two brothers Ekata and Dwita thought of performing a sacrifice and became anxious for wealth. The plan they formed, O scorcher of foes, was to take Trita with them, and calling upon all their Yajamanas and collecting the needful number of animals, they would joyfully drink the Soma juice and acquire the great merits of sacrifice. The three brothers then, O monarch, did as settled. Calling upon all their Yajamanas for (obtaining) animals, and assisting them in their sacrifices and receiving a large number of animals from them, and having duly accepted them in gift in consequence of those priestly services which they rendered. those high-souled and great Rishis came towards the east. Trita, O king, with a cheerful heart was walking before them. Ekata and Dwita were in his rear, bringing up the animals. Beholding that large herd of animals, they began to reflect as to how they two could appropriate that property without giving a share unto Trita. Hear, O king, what those two sinful wretches, Ekata and Dwita, said while conversing with each other! They said, 'Trita is skilled in assisting at sacrifices. Trita is devoted to the Vedas. Trita is capable of earning many other kine. Let us two, therefore, go away, taking the kine with us! Let Trita go whithersoever he chooses, without being in our company!' As they proceeded, night came upon them on the way. They then saw a wolf before them. Not far from that spot was a deep hole on the bank of the Sarasvati. Trita, who was in advance of his brothers, seeing the wolf, ran in fright and fell into that hole. That hole was fathomless and terrible and capable of inspiring all creatures with fear. Then Trita, O king, that best of ascetics, from within that hole, began to utter wails of woe. His two brothers heard his cries. Understanding that he had fallen into a pit, his brothers Ekata and Dwita, moved by fear of the wolf as also by temptation, went on, deserting their brother. Thus deserted by his two brothers, who were moved by the temptation of appropriating those animals, the great ascetic Trita, O king, while within that lonely well covered with dust and herbs and creepers, thought himself plunged, O chief of the Bharatas, into hell itself like a sinful wretch. He feared to die inasmuch as he had not earned the merit of drinking Soma juice. Possessed of great wisdom, he began to reflect with the aid of his intelligence as to how he could succeed in drinking Soma even there. While thinking on that subject, the great ascetic, standing in that pit, beheld a creeper hanging down into it in course of its growth. Although the pit was dry, the sage imagined the existence of water and of sacrificial fires there. Constituting himself the Hotri (in imagination), the great ascetic imagined the creeper he saw to be the Soma plant. He then mentally uttered the Richs, the Yayushes and the Samans (that were necessary for the performance of a sacrifice). The pebbles (lying at the bottom of the well) Trita converted into grains of sugar (in imagination). He then. O king. (mentally) performed his ablutions. He conceived the water (he had imagined) to be clarified butter. He allotted to the celestials their respective shares (of those sacrificial offerings). Having next (mentally) drunk Soma, he began to utter a loud noise. Those sounds, O king, first uttered by the sacrificing Rishi,

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penetrated into heaven, and Trita completed that sacrifice after the manner laid down by utterers of Brahma. During the progress of that sacrifice of the high-souled Trita, the whole region of the celestials became agitated. None knew, however, the cause. Brihaspati (the preceptor of the gods) heard that loud noise (made by Trita). The priests of the celestials said unto the latter, 'Trita is performing a sacrifice. We must go there, ye gods! Endued with great ascetic merit, if angry, he is competent to create other gods!' Hearing these words of Brihaspati, all the gods, united together, repaired to that spot where the sacrifice of Trita was going on. Having proceeded to that spot, the gods beheld the high-souled Trita installed in the performance of his sacrifice. Beholding that high-souled one resplendent with beauty, the gods addressed him, saying, We have come hither for our shares (in thy offerings)!' The Rishi said unto them, 'Behold me, ye denizens of heaven, fallen into this terrible well, almost deprived of my senses!' Then, Trita, O monarch, duly gave unto them their shares with proper mantras. The gods took them and became very glad. Having duly obtained their allotted shares, the denizens of heaven, gratified with him, gave him such boons as he desired. The boon, however, that he solicited was that the gods should relieve him from his distressful situation (in the well). He also said, 'Let him that bathes in this well, have the end that is attained by persons that have drunk Soma!' At these words, O king, the Sarasvati with her waves appeared within that well. Raised aloft by her, Trita came up and worshipped the denizens of heaven. The gods then said unto him 'Be it as thou wishest!' All of them, then, O king, went to the place whence they had come, and Trita, filled with joy, proceeded to his own abode. Meeting with those two Rishis, his brothers, he became enraged with them. Possessed of great ascetic merit, he said certain harsh words unto them and cursed them, saying, 'Since, moved by covetousness, you ran away, deserting me, therefore, you shall become fierce wolves with sharp teeth and range the forest, cursed by me in consequence of that sinful act of yours! The offspring also that you shall have will consist of leopards, and bears and apes!' After Trita had said these words, O monarch, his two brothers were seen to be very soon transformed into these shapes in consequence of the words of that truthful sage. Of immeasurable prowess, Valadeva touched the waters of Udapana. And he gave away diverse kinds of wealth there and worshipped many Brahmanas. Beholding Udapana and applauding it repeatedly, Valadeva next proceeded to Vinasana which also was on the Sarasvati.'

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Vaishampayana said, "Then Valadeva, O king, proceeded to Vinasana where the Sarasvati hath become invisible in consequence of her contempt for Sudras and Abhiras. And since the Sarasvati, in consequence of such contempt, is lost at that spot, the Rishis, for that reason, O chief of the Bharatas, always name the place as Vinasana. Having bathed in that tirtha of the Sarasvati, the mighty Baladeva then proceeded to Subhumika, situated on the excellent bank of the same river. There many fair-complexioned Apsaras, of beautiful faces, are always engaged in sports of a pure character without any intermission. The gods and the Gandharvas, every month, O ruler of men, repair to that sacred tirtha which is the resort of Brahman himself. The Gandharvas and diverse tribes of Absaras are to be seen there, O king, assembled together and passing the time as happily as they like. There the gods and the Pitris sport in joy, with sacred and auspicious flowers repeatedly rained over them, and all the creepers also were adorned with flowery loads. And because, O king, that spot is the beautiful sporting ground of those Apsaras, therefore is that tirtha on the excellent bank of the Sarasvati called Subhumika. Baladeva of Madhu's race, having bathed in that tirtha and given away much wealth unto the Brahmanas, heard the sound of those celestial songs and musical instruments. He also saw there many shadows of gods, Gandharvas, and Rakshasas. The son of Rohini then proceeded to the tirtha of the Gandharvas. There many Gandharvas headed by Viswavasu and possessed of ascetic merit, pass their time in dance and song of the most charming kind. Giving away diverse kinds of wealth unto the Brahmanas, as also goats and sheep and kine and mules and camels and gold and silver, and feeding many Brahmanas and gratifying them with many costly gifts that were desired by them. Baladeva of Madhu's race proceeded thence, accompanied by many Brahmanas and eulogised by them. Leaving that tirtha resorted to by Gandharvas, that mightyarmed chastiser of foes, having but one earring, then proceeded to the famous tirtha called Gargasrota. There, in that sacred tirtha of the Sarasvati, the illustrious Garga of venerable years and soul cleansed by ascetic penances, O Janamejaya, had acquired a knowledge of Time and its course, of the deviations of luminous bodies (in the firmament) and of all auspicious and inauspicious portents. That tirtha, for this reason, came to be called after his name as Gargasrota. There, O king, highly blessed Rishis of excellent vows always waited upon Garga, O lord, for obtaining a knowledge of Time. Smeared with white sandal-paste, O king, Baladeva,

will dwell in thy asylum! Soma does not live with us and is unmindful of thy commands!' Hearing these words of theirs, Daksha once more said unto Soma, 'Behave equally towards all thy wives! Let me not, O Virochana, curse thee!' Disregarding, however, these words of Daksha, the adorable Soma continued to live with Rohini alone. At this, his other wives became once more angry. Repairing to their sire, they bowed unto him by lowering their heads, and said, 'Soma doth not live with us! Give us thy protection! The adorable Candramas always lives with Rohini exclusively! He sets no importance to thy words, and does not wish to show us any affection! Therefore, save us so that Soma may accept us all! Hearing these words, the adorable Daksha, O king, became angry and in consequence thereof hurled the curse of phthisis upon Soma. Thus did that disease overtake the Lord of the stars. Afflicted with phthisis, Sasin began to waste away day by day. He made many endeavours for freeing himself from that disease by performing diverse sacrifices, O monarch! The maker of night, however, could not free himself from that curse. On the other hand, he continued to endure waste and emaciation. In consequence, however, of the wasting of Soma. the deciduous herbs failed to grow. Their juices dried up and they became tasteless, and all of them became deprived of their virtues. And, in consequence of this decadence of the deciduous herbs, living creatures also began to decay. Indeed, owing to the wasting of Soma, all creatures began to be emaciated. Then all the celestials, coming to Soma, O king, asked him, saving, 'Why is it that thy form is not so beautiful and resplendent (as before)? Tell us the reason whence hath proceeded this great calamity! Hearing thy answer, we shall do what is needed for dispelling thy fear!' Thus addressed, the god having the hare for his mark, replied unto them and informed them of the cause of the curse and the phthisis with which he was afflicted. The gods then, having heard those words, repaired to Daksha and said, 'Be gratified, O adorable one, with Soma! Let this curse of thine be withdrawn! Candramas is very emaciated! Only a small portion of him may be seen! In consequence of his wasting, O Lord of the celestials, all creatures also are wasting! Creepers and herbs of diverse kinds are also wasting! In their waste we ourselves also are suffering emaciation! Without us, what will this universe be? Knowing this, O master of the universe, it behoveth thee to be gratified (with Soma)!' Thus addressed (Daksha), that Lord of creatures, said these words unto the celestials, 'It is impossible to make my words become otherwise! By some contrivance, however, ye blessed ones, my words may be withdrawn! Let Sasin always behave equally towards all his wives! Having bathed also in that foremost of tirthas on the Sarasvati, the god having the hare for his mark shall, ye gods, grow once more! These words of mine are true! For half the month Soma shall wane every day, and for half the month (following) he will wax every day! These words of mine are true! Proceeding to the western Ocean at the spot where the Sarasvati mingles with the Ocean, that vast receptacle of waters, let him adore that God of gods (Mahadeva) there! He will then regain his form and beauty!' At this command of the (celestial) Rishi (Daksha), Soma then proceeded to the Sarasvati. He arrived at that foremost of tirthas called Prabhasa belonging to the Sarasvati. Bathing there on the day of the new moon, that god of great energy and great effulgence got back his cool rays and continued once more to illumine the worlds. All the creatures also, O monarch, having repaired to Prabhasa, returned with Soma amongst them to the place where Daksha was. (Receiving them duly) that Lord of creatures then dismissed them. Pleased with Soma, the adorable Daksha once more addressed him, saving, 'Do not, O son, disregard women, and never disregard Brahmanas! Go and attentively obey my commands!' Dismissed by him, Soma came back to his own abode. All creatures, filled with joy, continued to live as before. I have thus told thee everything about how the maker of the night had been cursed, and, how also Prabhasa became the foremost of all tirthas. On every recurring day of the new moon, O monarch, the god having the hare for his mark bathes in the excellent tirtha of Prabhasa and regains his form and beauty. It is for this reason, O lord of earth, that that tirtha is known by the name of Prabhasa, since bathing there, Candramas regained his great (Prabha) effulgence. After this, the mighty Baladeva of undecaying glory proceeded to Chamasodbheda, that is, to that tirtha which is called by that name. Giving away many costly gifts at that place, the hero having the plough for his weapon passed one night there and performed his ablutions duly. The elder brother of Keshava then proceeded quickly to Udapana. Although the Sarasvati seems to be lost there, yet persons crowned with ascetic success, in consequence of their obtaining great merits and great blessedness at that spot, and owing also to the coolness of the herbs and of the land there, know that the river has an invisible current, O monarch, through the bowels of the earth there."

their sire and said unto him, 'Employed in serving thee, we

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repairing to that tirtha, duly gave away wealth unto many ascetics of cleansed souls. Having given also many kinds of costly viands unto the Brahmanas, that illustrious one attired in blue robes then proceeded to the tirtha called Sankha. There, on the bank of the Sarasvati, that mighty hero having the palmyra on his banner beheld a gigantic tree, called Mohasankha, tall as Meru, looking like the White-mountain, and resorted to by Rishis. There dwell Yakshas, and Vidyadharas, and Rakshasas of immeasurable energy and Pisachas of immeasurable might, and Siddhas, numbering thousands. All of them, abandoning other kinds of food, observe vows and regulations, and take at due seasons the fruits of that lord of the forest for their sustenance and wander in separate bands, unseen by men, O foremost of human beings! That monarch of the forest. O king, is known for this throughout the world! That tree is the cause of this celebrated and sacred tirtha on the Sarasvati. Having given away in that tirtha many milch cows, and vessels of copper and iron, and diverse kinds of other vessels, that tiger of Yadu's race, Baladeva, having the plough for his weapon, worshipped the Brahmanas and was worshipped by them in return. He then, O king, proceeded to the Dwaita lake. Arrived there, Vala saw diverse kinds of ascetics in diverse kinds of attire. Bathing in its waters, he worshipped the Brahmanas. Having given away unto the Brahmanas diverse articles of enjoyment in profusion, Baladeva then, O king, proceeded along the southern bank of the Sarasvati. The mighty-armed and illustrious Rama of virtuous soul and unfading glory then proceeded to the tirtha called Nagadhanwana. Swarming with numerous snakes, O monarch, it was the abode of Vasuki of great splendour, the king of the snakes. There 14,000 Rishis also had their permanent home. The celestials, having come there (in days of yore), had according to due rites, installed the excellent snake Vasuki as king of all the snakes. There is no fear of snakes in that place. O thou of Kuru's race! Duly giving away many valuables there unto the Brahmanas, Baladeva then set out with face towards the east and reached, one after another, hundreds and thousands of famous tirthas that occurred at every step. Bathing in all those tirthas, and observing fasts and other vows as directed by the Rishis, and giving away wealth in profusion, and saluting all the ascetics who had taken up their residence there, Baladeva once more set out, along the way that those ascetics pointed out to him, for reaching that spot where the Sarasvati turns in an eastward direction, like torrents of rain bent by the action of the wind. The river took that course for beholding the high-souled Rishis dwelling in the forest of Naimisha. Always smeared with white sandalpaste, Vala, having the plough for his weapon, beholding that foremost of rivers change her course, became, O king, filled with wonder."

Janamejaya said, "Why, O Brahmana, did the Sarasvati bend her course there in an easternly direction? O best of Adharyus, it behoveth thee to tell me everything relating to this! For what reason was that daughter of the Yadus filled with wonder? Why, indeed, did that foremost of rivers thus alter her course?"

Vaishampayana said, "Formerly, in the Krita age, O king, the ascetics dwelling in Naimisha were engaged in a grand sacrifice extending for twelve years. Many were the Rishis, O king, that came to that sacrifice. Passing their days, according to due rites, in the performance of that sacrifice, those highly blessed ones, after the completion of that twelve years' sacrifice at Naimisha, set out in large number for visiting the tirthas. In consequence of the number of the Rishis, O king, the tirthas on the southern banks of the Sarasvati all looked like towns and cities. Those foremost of Brahmanas, O tiger among men, in consequence of their eagerness for enjoying the merits of tirthas, took up their abodes on the bank of the river up to the site of Samantapanchaka. The whole region seemed to resound with the loud Vedic recitations of those Rishis of cleansed souls, all employed in pouring libations on sacrificial fires. That foremost of rivers looked exceedingly beautiful with those blazing homa fires all around, over which those high-souled ascetics poured libations of clarified butter. Valkhilyas and Asmakuttas, Dantolakhalinas, Samprakshanas and other ascetics, as also those that subsisted on air, and those that lived on water, and those that lived on dry leaves of trees, and diverse others that were observant of diverse kinds of vows, and those that forswore beds for the bare and hard earth, all came to that spot in the vicinity of the Sarasvati. And they made that foremost of rivers exceedingly beautiful, like the celestials beautifying (with their presence) the heavenly stream called Mandakini. Hundreds upon hundreds of Rishis, all given to the observance of sacrifices, came thither. Those practisers of high vows, however, failed to find sufficient room on the banks of the Sarasvati. Measuring small plots of land with their sacred threads, they performed their Agnihotras and diverse other rites. The river Sarasvati beheld, O monarch, that large body of Rishis penetrated with despair and plunged into anxiety for want of a broad tirtha wherein to perform their rites. For their sake, that foremost of streams came there, having made many abodes for herself in that spot, through

kindness for those Rishis of sacred penances, O Janamejava! Having thus, O monarch, turned her course for their sake, the Sarasvati, that foremost of rivers, once more flowed in a westerly direction, as if she said, 'I must go hence, having prevented the arrival of these Rishis from becoming futile! This wonderful feat, O king, was accomplished there by that great river. Even thus those receptacles of water, O king, were formed in Naimisha. There, at Kurukshetra, O foremost of Kuru's care, do thou perform grand sacrifices and rites! As he beheld those many receptacles of water and seeing that foremost of rivers turn her course, wonder filled the heart of the high-souled Rama. Bathing in those tirthas duly and giving away wealth and diverse articles of enjoyment unto the Brahmanas, that delighter of Yadu's race also gave away diverse kinds of food and diverse desirable articles unto them. Worshipped by those regenerate ones, Vala, O king, then set out from that foremost of all tirthas on the Sarasvati (Sapta-Saraswat). Numerous feathery creatures have their home there. And it abounded with Vadari, Inguda, Ksamarya, Plaksha, Aswattha, Vibhitaka, Kakkola, Palasa, Karira, Pilu, and diverse other kinds of trees that grow on the banks of the Sarasyati, And it was adorned with forest of Karushakas. Vilwas, and Amratakas, and Atimuktas and Kashandas and Parijatas. Agreeable to the sight and most charming, it abounded with forests of plantains. And it was resorted to by diverse tribes of ascetics, some living on air, some on water, some on fruit, some on leaves, some on raw grain which they husked with the aid only of stones, and some that were called Vaneyas. And it resounded with the chanting of the Vedas. and teemed with diverse kinds of animals. And it was the favourite abode of men without malice and devoted to righteousness. Valadeva, having the plough for his weapon, arrived at that tirtha called Sapta-Saraswat, where the great ascetic Mankanaka had performed his penances and became crowned with success.

SECTION 38

Janamejaya said, "Why was that tirtha called Sapta-Saraswat? Who was the ascetic Mankanaka? How did that adorable one become crowned with success? What were his vows and observances? In whose race was he born? What books did that best of regenerate ones study? I desire to hear all this, O foremost of regenerate ones!"

Vaishampayana said, "O king, the seven Sarasvatis cover this universe! Whithersoever the Sarasvati was summoned by persons of great energy, thither she made her appearance. These are the seven forms of the Sarasvati: Suprava, Kanchanakshi, Visala, Manorama, Oghavati, Surenu, and Vimalodaka. The Supreme Grandsire had at one time performed a great sacrifice. While that sacrifice was in course of performance on the ground selected, many regenerate ones crowned with ascetic success came there. The spot resounded with the recitation of sacred hymns and the chanting of the Vedas. In the matter of those sacrificial rites, the very gods lost their coolness (so grand were the preparations). There, O monarch, while the Grandsire was installed in the sacrifice and was performing the grand ceremony capable of bestowing prosperity and every wish, many notable ones conversant with righteousness and profit were present. As soon as they thought of the articles of which they stood in need, these, O monarch, immediately appeared before the regenerate ones (among the guests) that came there. The Gandharvas sang and the diverse tribes of Apsaras danced. And they played upon many celestial instruments all the time. The wealth of provisions procured in that sacrifice satisfied the very gods. What shall I say then of human beings? The very celestials became filled with wonder! During the continuance of that sacrifice at Pushkara and in the presence of the Grandsire, the Rishis, O king, said, 'This sacrifice cannot be said to possess high attributes, since that foremost of rivers, Sarasvati, is not to be seen here!' Hearing these words, the divine Brahman cheerfully thought of Sarasvati. Summoned at Pushkara by the Grandsire engaged in the performance of a sacrifice, Sarasvati, O king, appeared there, under the name of Suprava. Beholding Sarasvati quickly pay that regard to the Grandsire, the Munis esteemed that sacrifice highly. Even thus that foremost of rivers, the Sarasvati, made her appearance at Pushkara for the sake of the Grandsire and for gratifying the Munis. (At another time), O king, many Munis, mustering together at Naimisha, took up their residence there. Delightful disquisition occurred among them, O king, about the Vedas. There where those Munis, conversant with diverse scriptures, took up their abode, there they thought of the Sarasvati. Thus thought of, O monarch, by those Rishis performing a sacrifice, the highly blessed and sacred Sarasvati, for rendering assistance, O king, to those high-souled Munis assembled together, made her appearance at Naimisha and came to be called Kanchanakshi. That foremost of rivers worshipped by all thus came there. O Bharata! While (king) Gaya was engaged in the performance of a great sacrifice at Gaya, the foremost of rivers, Sarasvati, summoned at Gaya's sacrifice (made her appearance there). The Rishis of rigid vows that were there, named this form of hers at Gaya Visala. That river of swift current flows from the sides of the

Himavat. Auddalaka had also, O Bharata, performed a sacrifice. A large concourse of Munis had been gathered there. It was on that sacred region, the northern part of Kosala, O king, that the sacrifice of high-souled Auddalaka was performed. Before Auddalaka began his sacrifice, he had thought of the Sarasvati. That foremost of rivers came to that region for the sake of those Rishis. Worshipped by all those Munis clad in barks and deer-skins she became known by the name of Manorama, as those Rishis mentally called her. While, again, the high-souled Kuru was engaged in a sacrifice at Kurukshetra, that foremost of rivers, the highly blessed Sarasvati, made her appearance there. Summoned, O monarch, by the high-souled Vasishtha (who assisted Kuru in his sacrifice), the Sarasvati, full of celestial water appeared at Kurukshetra under the name of Oghavati. Daksha at one time performed a sacrifice at the source of Ganga. The Sarasvati appeared there under the name of the fast-flowing Surenu. Once again, while Brahman was engaged in a sacrifice on the sacred forest of the Himavat mountains, the adorable Sarasvati, summoned (by him), appeared there. All these seven forms then came and joined together in that tirtha where Baladeva came. And because the seven mingled together at that spot, therefore is that tirtha known on Earth by the name of Sapta Sarasvati. Thus have I told thee of the seven Sarasvatis, according to their names. I have also told thee of the sacred tirtha called Sapta Saraswat. Listen now to a great feat of Mankanaka, who had from his youth led the life of a brahmacari. While employed in performing his ablutions in the river, he beheld (one day), O Bharata, a woman of faultless limbs and fair brows, bathing in the river at will, her person uncovered. At this sight, O monarch, the vital seed of the Rishi fell unto the Sarasvati. The great ascetic took it up and placed it within his earthen pot. Kept within that vessel, the fluid became divided into seven parts. From those seven portions were born seven Rishis from whom sprang the (nine and forty) Maruts. The seven Rishis were named Vayuvega, Vavuhan. Vayumandala, Vayujata, Vayuretas, and Vayuchakra of great energy. Thus were born these progenitors of the diverse Maruts. Hear now a more wonderful thing, O king, a fact exceedingly marvellous on Earth, about the conduct of the great Rishi, which is well known in the three worlds. In days of vore, after Mankanaka had become crowned with success, O king, his hand, on one occasion, became pierced with a Kusa blade. Thereupon, a vegetable juice came out of the wound (and not red blood). Seeing that vegetable juice, the Rishi became filled with joy and danced about on the spot. Seeing him dance, all mobile and immobile creatures, O hero, stupefied by his energy, began to dance. Then the gods with Brahman at their head, and the Rishis possessed of wealth of asceticism, O king, all went to Mahadeva and informed him of the act of the Rishi (Mankanaka). And they said unto him, 'It behoveth thee, O god, to do that which may prevent the Rishi from dancing! Then Mahadeva, seeing the Rishi filled with great joy, and moved by the desire of doing good unto the gods, addressed him, saying, 'Why, O Brahmana, dost thou dance in this way, acquainted as thou art with thy duties? What grave cause is there for such joy of thine, O sage, that, an ascetic as thou art, O best of Brahmanas, and walking as thou dost along the path of virtue, thou shouldst act in this way?

"The Rishi said, 'Why, seest thou not, O Brahmana, that a vegetable juice is flowing from this wound of mine? Seeing this, O lord, I am dancing in great joy!' Laughing at the Rishi who was stupefied by passion, the god said, 'I do not, O Brahmana, at all wonder at this! Behold me!' Having said this unto that foremost of Rishis, Mahadeva of great intelligence struck his thumb with the end of one of his fingers. Thereupon, O king, ashes, white as snow, came out of that wound. Seeing this, the Rishi became ashamed. O monarch, and fell at the feet of the god. He understood the god to be none else than Mahadeva. Filled with wonder, he said, 'I do not think that thou art any one else than Rudra, that great and Supreme being! O wielder of the trident, thou art the refuge of this universe consisting of gods and Asuras! The wise say that this universe hath been created by thee! At the universal destruction, everything once more enters thee! Thou art incapable of being known by the gods, how then canst thou be known by me? All forms of being that are in the universe are seen in thee! The gods with Brahman at their head worship thy boon giving self, O sinless one! Thou art everything! Thou art the creator of the gods and it was thou who hadst caused them to be created! Through thy grace, the gods pass their time in joy and perfect fearlessness!' Having praised Mahadeva in this manner, the Rishi bowed to him, 'Let not this absence of gravity, ridiculous in the extreme, that I displayed, O god, destroy my ascetic merit! I pray to thee for this!' The god, with a cheerful heart, once more said unto him 'Let thy asceticism increase a thousandfold. O Brahmana, through my grace! I shall also always dwell with thee in this asylum! For the man that will worship me in the tirtha Sapta-Saraswat there will be nothing unattainable here or hereafter. Without doubt, such a one shall go to the region called Saraswat (in heaven) after death!' Even this is the history of Mankanaka of

abundant energy. He was a son begotten by the god of wind upon (the lady) Sukanya."

SECTION 39

Vaishampayana said, "Having passed one night more, Rama, having the plough for his weapon, worshipped the dwellers of that tirtha and showed his regard for Mankanaka. Having given wealth unto the Brahmanas, and passed the night there, the hero having the plough for his weapon was worshipped by the Munis. Rising up in the morning, he took leave of all the ascetics, and having touched the sacred water, O Bharata, set out quickly for other tirthas. Baladeva then went to the tirtha known by the name of Usanas. It is also called Kapalamochana. Formerly, Rama (the son of Dasaratha) slew a Rakshasa and hurled his head to a great distance. That head, O king, fell upon the thigh of a great sage named Mahodara and struck to it. Bathing in this tirtha, the great Rishi became freed from the burthen. The highsouled Kavi (Sukra) had performed his ascetic penances there. It was there that the whole science of politics and morals (that goes by Sukra's name) appeared to him by inward light. While residing there. Sukra meditated upon the war of the Daityas and the Danavas (with the gods). Arrived at that foremost of tirthas, Baladeva, O king, duly made presents unto the highsouled Brahmanas.

Janamejaya said, "Why is it called Kapalamochana, where the great Muni became freed (from the Rakshasa's head)? For what reason and how did that head stick unto him?"

Vaishampayana said, "Formerly, O tiger among kings, the high-souled Rama (the son of Dasaratha) lived (for some time) in the forest of Dandaka, from desire of slaying the Rakshasas. At Janasthana he cut off the head of a wicked-souled Rakshasa with a razor-headed shaft of great sharpness. That head fell in the deep forest. That head, coursing at will (through the welkin) fell upon the thigh of Mahodara while the latter was wandering through the woods. Piercing his thigh, O king, it struck to it and remained there. In consequence of that head thus sticking to his thigh, the Brahmana (Mahodara) of great wisdom could not (with ease) proceed to tirthas and other sacred spots. Afflicted with great pain and with putrid matter flowing from his thigh, he went to all the tirthas of the Earth (one after another), as heard by us. He went to all the rivers and to the ocean also. (Not finding any relief) the great ascetic spoke of his sufferings to many Rishis of cleansed souls about his having bathed in all the tirthas without having found the relief he sought. That foremost of Brahmanas then heard from those sages words of high import about this foremost of tirthas situate on the Sarasvati and known by the name of Usanasa, which was represented as competent to cleanse from every sin and as an excellent spot for attaining to (ascetic) success. That Brahmana, then, repairing to that Usanasa tirtha, bathed in its waters. Upon this, the Rakshasa's head, leaving the thigh, fell into the water. Freed from that (dead) head, the Rishi felt great happiness. As regards the head itself, it was lost in the waters. Mahodara then, O king, freed from the Rakshasa's head, cheerfully returned, with cleansed soul and all his sins washed away, to his asylum after achieving success. The great ascetic thus freed, after returning to his sacred asylum, spoke of what had happened to those Rishis of cleansed souls. The assembled Rishis, having heard his words, bestowed the name of Kapalamochana on the tirtha. The great Rishi Mahodara, repairing once more to that foremost of tirthas, drank its water and attained to great ascetic success. He of Madhu's race, having given away much wealth unto the Brahmanas and worshipped them, then proceeded to the asylum of Rushangu. There, O Bharata, Arshtishena had in former days undergone the austerest of penances. There the great Muni Vishvamitra (who had before been a Kshatriva) became a Brahmana. That great asylum is capable of granting the fruition of every wish. It is always, O lord, the abode of Munis and Brahmanas. Baladeva of great beauty, surrounded by Brahmanas, then went to that spot, O monarch, where Rushangu had, in former days, cast off his body. Rushangu, O Bharata, was an old Brahmana, who was always devoted to ascetic penances. Resolved to cast off his body, he reflected for a long while. Endued with great ascetic merit, he then summoned all his sons and told them to take him to a spot where water was abundant. Those ascetics, knowing their sire had become very old, took that ascetic to a tirtha on the Sarasvati. Brought by his sons to the sacred Sarasvati containing hundreds of tirthas and on whose banks dwelt Rishis unconnected with the world, that intelligent ascetic of austere penance bathed in that tirtha according to due rites, and that foremost of Rishis conversant with the merits of tirthas, then cheerfully said, O tiger among men, unto all his sons, who were dutifully waiting upon him, these words, 'He that would cast off his body on the northern bank of the Sarasvati containing much water, while employed in mentally reciting sacred mantras, would never again be afflicted with death!' The righteoussouled Baladeva, touching the water of that tirtha and bathing in it, gave considerable wealth unto the Brahmanas, being devoted to them. Possessed of great might and great prowess Baladeva then proceeded to that tirtha where the adorable Grandsire had created the

mountains called Lokaloka, where that foremost of Rishis, Arshtishena of rigid vows, O thou of Kuru's race, had by austere penances acquired the status of Brahmanhood, where the royal sage Sindhudwipa, and the great ascetic Devapi, and the adorable and illustrious Muni Vishvamitra of austere penances and fierce energy, had all acquired a similar status."

SECTION 40

Janamejaya said, "Why did the adorable Arshtishena undergo the austerest of penances? How also did Sindhudwipa acquire the status of a Brahmana? How also did Devapi, O Brahmana, and how Vishvamitra, O best of men, acquire the same status? Tell me all this, O adorable one! Great is my curiosity to listen to all these."

Vaishampayana said, "Formerly, in the Krita age, O king, there was a foremost of regenerate persons called Arshtishena. Residing in his preceptor's house, he attended to his lessons every day. Although, O king, he resided long in the abode of his preceptor, he could not still acquire the mastery of any branch of knowledge or of the Vedas. O monarch! In great disappointment, O king, the great ascetic performed very austere penances. By his penances he then acquired the mastery of the Vedas, to which there is nothing superior. Acquiring great learning and a mastery of the Vedas, that foremost of Rishis became crowned with success in that tirtha. He then bestowed three boons on that place. (He said), 'From this day, a person, by bathing in this tirtha of the great river (Sarasvati), shall obtain the great fruit of a horse sacrifice! From this day there will be no fear in this tirtha from snakes and wild beasts! By small exertions, again, one shall attain to great result here!' Having said these words, that Muni of great energy proceeded to heaven. Even thus the adorable Arshtishena of great energy became crowned with success. In that very tirtha in the Krita age, Sindhudwipa of great energy, and Devapi also, O monarch, had acquired the high status of Brahmanhood. Similarly Kusika's son, devoted to ascetic penances and with his senses under control, acquired the status of Brahmanhood by practising well-directed austerities. There was a great Kshatriya, celebrated over the world, known by the name of Gadhi. He had a son born to him, of the name of Vishvamitra of great prowess. King Kausika became a great ascetic. Possessed of great ascetic merit, he wished to install his son Vishvamitra on his throne, himself having resolved to cast off his body. His subjects, bowing unto him, said, 'Thou shouldst not go away, O thou of great wisdom, but do thou protect us from a great fear!' Thus addressed, Gadhi replied unto his subjects, saying, 'My son will become the protector of the wide universe!' Having said these words, and placed Vishvamitra (on the throne), Gadhi, O king, went to heaven, and Vishvamitra became king. He could not, however, protect the earth with even his best exertions. The king then heard of the existence of a great fear of Rakshasas (in his kingdom). With his four kinds of forces, he went out of his capital. Having proceeded far on his way, he reached the asylum of Vasishtha. His troops, O king, caused much mischief there. The adorable Brahmana Vasishtha, when he came to his asylum, saw the extensive woods in course of destruction. That best of Rishis, Vasishtha, O king, became angry, O monarch, with Vishvamitra. He commanded his own (homa) cow, saying, 'Create a number of terrible Savaras!' Thus addressed, the cow created a swarm of men of frightful visages. These encountered the army of Vishvamitra and began to cause a great carnage everywhere. Seeing this, his troops fled away. Vishvamitra, the son of Gadhi, however, regarding ascetic austerities highly efficacious, set his heart upon them. In this foremost of tirthas of the Sarasvati, O king, he began to emaciate his own body by means of vows and fasts with fixed resolve. He made water and air and (the fallen) leaves of trees his food. He slept on the bare ground, and observed other vows (enjoined for ascetics). The gods made repeated attempts for impeding him in the observance of his vows. His heart, however, never swerved from the vows (he had proposed to himself). Then, having practised diverse kinds of austerities with great devotion, the son of Gadhi became like the Sun himself in effulgence. The boon-giving Grandsire, of great energy, resolved to grant Vishvamitra, when he had become endued with ascetic merit, the boon the latter desired. The boon that Vishvamitra solicited was that he should be permitted to become a Brahmana. Brahma the Grandsire of all the worlds, said unto him, 'So be it.' Having by his austere penances acquired the status of Brahmanhood, the illustrious Vishvamitra, after the attainment of his wish, wandered over the whole Earth like a celestial. Giving away diverse kinds of wealth in that foremost of tirthas, Rama also cheerfully gave away milch cows and vehicles and beds, ornaments, and food and drink of the best kinds, O king, unto many foremost of Brahmanas, after having worshipped them duly. Then, O king, Rama proceeded to the asylum of Vaka which was not very distant from where he was, that asylum in which, as heard by us, Dalvya Vaka had practised the austerest of penances.

SECTION 41

Vaishampayana said, "The delighter of the Yadus then proceeded to the asylum (of Vaka) which resounded with the chanting of the Vedas. There the great ascetic, O king, named Dalvyavaka poured the kingdom of Dhritarashtra, the son of Vichitravirya, as a libation (on the sacrificial fire). By practising very austere penances he emaciated his own body. Endued with great energy, the virtuous Rishi, filled with great wrath, (did that act). In former times, the Rishis residing in the Naimisha forest had performed a sacrifice extending for twelve years. In course of that sacrifice, after a particular one called Viswajit had been completed, the Rishis set out for the country of the Pancalas. Arrived there, they solicited the king for giving them one and twenty strong and healthy calves to be given away as Dakshina (in the sacrifice they have completed). Dalvya Vaka, however, (calling those Rishis), said unto them, 'Do you divide those animals (of mine) among you! Giving away these (unto you), I shall solicit a great king (for some).' Having said so unto all those Rishis, Vaka of great energy, that best of Brahmanas, then proceeded to the abode of Dhritarashtra. Arrived at the presence of king Dhritarashtra, Dalyya begged some animals of him. That best of kings, however, seeing that some of his kine died without any cause, angrily said unto him. 'Wretch of a Brahmana, take, if thou likest, these animals that (are dead)!' Hearing these words, the Rishi, conversant with duties, thought, 'Alas, cruel are the words that have been addressed to me in the assembly! Having reflected in this strain, that best of Brahmanas, filled with wrath, set his heart upon the destruction of king Dhritarashtra. Cutting the flesh from off the dead animals, that best of sages, having ignited a (sacrificial) fire on the tirtha of the Sarasvati, poured those pieces as libations for the destruction of king Dhritarashtra's kingdom. Observant of rigid vows, the great Dalvya Vaka, O monarch, poured Dhritarashtra's kingdom as a libation on the fire, with the aid of those pieces of meat. Upon the commencement of that fierce sacrifice according to due rites, the kingdom of Dhritarashtra, O monarch, began to waste away. Indeed, O lord, the kingdom of that monarch began to waste away, even as a large forest begins to disappear when men proceed to cut it down with the axe. Overtaken by calamities, the kingdom began to lose its prosperity and life. Seeing his kingdom thus afflicted, the puissant monarch, O king, became very cheerless and thoughtful. Consulting with the Brahmanas, he began to make great endeavours for freeing his territories (from affliction). No good, however, came of his efforts, for the kingdom continued to waste away. The king became very cheerless. The Brahmanas also, O sinless one became filled with grief. When at last the king failed to save his kingdom, he asked his counsellors. O Janamejaya, (about the remedy). The counsellors reminded him of the evil he had done in connexion with the dead kine. And they said, 'The sage Vaka is pouring thy kingdom as a libation on the fire with the aid of the flesh (of those animals). Thence is this great waste of thy kingdom! This is the consequence of ascetic rites. Thence is this great calamity! Go, O king, and gratify that Rishi by the side of a receptacle of water on the bank of the Sarasvati! Repairing to the bank of the Sarasvati, the king falling at his feet and touching them with his head, joined his hands and said, O thou of Bharata's race, these words, 'I gratify thee, O adorable one, forgive my offence. I am a senseless fool, a wretch inspired with avarice. Thou art my refuge, thou art my protector, it behoveth thee to show me thy grace!' Beholding him thus overwhelmed with grief and indulging in lamentations like these, Vaka felt compassion for him and freed his kingdom. The Rishi became gratified with him, having dismissed his angry feelings. For freeing his kingdom, the sage again poured libations on the fire. Having freed the kingdom (from calamities) and taken many animals in grief, he became pleased at heart and once more proceeded to the Naimisha woods. The liberal-minded king Dhritarashtra also, of righteous soul, with a cheerful heart, returned to his own

capital full of prosperity. 'In that tirtha, Brihaspati also, of great intelligence, for the destruction of the Asuras and the prosperity of the denizens of heaven, poured libations on the sacrificial fire, with the aid of flesh. Upon this, the Asuras began to waste away and were destroyed by the gods, inspired by desire of victory in battle. Having with due rites given unto the Brahmanas steeds and elephants and vehicles with mules yoked unto them and jewels of great value and much wealth, and much corn, the illustrious and mighty-armed Rama then proceeded, O king, to the tirtha called Yayata. There, O monarch, at the sacrifice of the high-souled Yayati, the son of Nahusha, the Sarasvati produced milk and clarified butter. That tiger among men, king Yayati, having performed a sacrifice there, went cheerfully to heaven and obtained many regions of blessedness. Once again, O lord, king Yayati performed a sacrifice there. Beholding his great magnanimity of soul and his immutable devotion to herself, the river Sarasvati gave unto the Brahamanas (invited to that sacrifice) everything for which each of them cherished only a wish in his heart. That foremost of rivers gave unto each where he was, amongst those that were invited to the sacrifice, houses and beds and food of the

six different kinds of taste, and diverse other kinds of things. The Brahmanas regarded those valuable gifts as made to them by the king. Cheerfully they praised the monarch and bestowed their auspicious blessings upon him. The gods and the Gandharvas were all pleased with the profusion of articles in that sacrifice. As regards human beings, they were filled with wonder at sight of that profusion. The illustrious Baladeva, of soul subdued and restrained and cleansed, having the palmyra on his banner, distinguished by great righteousness, and ever giving away the most valuable things, then proceeded to that tirtha of fierce current called Vasishthapavaha."

SECTION 42

Janamejaya said, "Why is the current of (the tirtha known by the name of) Vasishthapavaha so rapid? For what reason did the foremost of rivers bear away Vasishtha? What, O lord, was the cause of the dispute between Vasishtha and Vishvamitra? Questioned by me, O thou of great wisdom, tell me all this! I am never satiated with hearing thee!"

Vaishampayana said, "A great enmity arose between Vishvamitra and Vasishtha, O Bharata, due to their rivalry in respect of ascetic austerities. The high abode of Vasishtha was in the tirtha called Sthanu on the eastern bank of the Sarasvati. On the opposite bank was the asylum of the intelligent Vishvamitra. There, in that tirtha, O monarch, Sthanu (Mahadeva) had practised the austerest penances. Sages still speak of those fierce feats. Having performed a sacrifice there and worshipped the river Sarasvati, Sthanu established that tirtha there. Hence it is known by the name Sthanu-tirtha, O lord. In that tirtha, the celestials had, in days of yore, O king, installed Skanda, that slayer of the enemies of the gods, in the supreme command of their army. Unto that tirtha of the Sarasvati, the great Rishi Vishvamitra. by the aid of his austere penances, brought Vasishtha. Listen to that history. The two ascetics Vishvamitra and Vasishtha, O Bharata, every day challenged each other very earnestly in respect of the superiority of their penances. The great Muni Vishvamitra, burning (with jealousy) at sight of the energy of Vasishtha, began to reflect on the matter. Though devoted to the performance of his duties, this, however, is the resolution. O Bharata, that he formed: 'This Sarasvati shall quickly bring. by force of her current, that foremost of ascetics, Vasishtha, to my presence. After he shall have been brought hither, I shall, without doubt, slay that foremost of regenerate ones.' Having settled this, the illustrious and great Rishi Vishvamitra with eves red in wrath, thought of that foremost of rivers. Thus remembered by the ascetic, she became exceedingly agitated The fair lady, however, repaired to that Rishi of great energy and great wrath. Pale and trembling, Sarasvati, with joined hands appeared before that foremost of sages. Indeed, the lady was much afflicted with grief, even like a woman who has lost her mighty lord. And she said unto that best of sages, 'Tell me what is there that I shall do for thee.' Filled with rage, the ascetic said unto her, 'Bring hither Vasishtha without delay, so that I may slay him.' Hearing these words the river became agitated. With joined hands the lotus-eyed lady began to tremble exceedingly in fear like a creeper shaken by the wind. Beholding the great river in that plight, the ascetic said unto her, 'Without any scruple, bring Vasishtha unto my presence!' Hearing these words of his, and knowing the evil he intended to do, and acquainted also with the prowess of Vasishtha that was unrivalled on earth, she repaired to Vasishtha and informed him of what the intelligent Vishvamitra had said unto her. Fearing the curse of both, she trembled repeatedly. Indeed, her heart was on the grievous curse (that either of them might pronounce on her). She stood in terror of both. Seeing her pale and plunged in anxiety, the righteous-souled Vasishtha, that foremost of men, O king, said these words unto her.

Vasishtha said, 'O foremost of rivers, save thyself! O thou of rapid current, bear me away, otherwise Vishvamitra will curse thee. Do not feel any scruple.' Hearing these words of that compassionate Rishi, the river began to think, O Kauravya, as to what course would be best for her to follow. Even these were the thoughts that arose in her mind: 'Vasishtha showeth great compassion for me. It is proper for me that I should serve him.' Beholding then that best of Rishis, (Vasishtha) engaged in silent recitation (of mantras) on her bank, and seeing Kusika's son (Vishvamitra) also engaged in homa, Sarasvati thought, 'Even this is my opportunity.' Then that foremost of rivers, by her current, washed away one of her banks. In washing away that bank, she bore Vasishtha away. While being borne away, O king, Vasishtha praised the river in these words: 'From the Grandsire's (manasa) lake thou hast taken thy rise, O Sarasvati! This whole universe is filled with thy excellent waters! Wending through the firmament, O goddess, thou impartest thy waters to the clouds! All the waters are thee! Through thee we exercise our thinking faculties! Thou art Pushti and Dyuti, Kirti, and Siddhi and Uma! Thou art Speech, and thou art Svaha! This whole universe is dependent on thee! It is thou that dwellest in all creatures, in four forms!' Thus praised by that great Rishi, Sarasvati, O king, speedily bore that Brahmana towards the

asylum of Vishvamitra and repeatedly represented unto the latter the arrival of the former. Beholding Vasishtha thus brought before him by Sarasvati, Vishvamitra, filled with rage, began to look for a weapon wherewith to slay that brahmana. Seeing him filled with wrath, the river from fear of (witnessing and aiding in) a brahmana's slaughter, quickly bore Vasishtha away to her eastern bank once more. She thus obeyed the words of both, although she deceived the son of Gadhi by her act. Seeing that best of Rishis, Vasishtha, borne away, the vindictive Vishvamitra, filled with wrath, addressed Sarasvati. saying, 'Since, O foremost of rivers, thou hast gone away, having deceived me, let thy current be changed into blood that is acceptable to Rakshasas.' Then, cursed by the intelligent Vishvamitra, Sarasvati flowed for a whole year, bearing blood mixed with water. The gods, the Gandharvas, and the Apsaras, beholding the Sarasvati reduced to that plight, became filled with great sorrow. For this reason, O king, the tirtha came to be called Vasishthapravaha on earth. The foremost of rivers, however, once more got back her own proper condition."

SECTION 43

Vaishampayana said, "Cursed by the intelligent Vishvamitra in anger, Sarasvati, in that auspicious and best of tirthas, flowed, bearing blood in her current. Then, O king, many Rakshasas came, O Bharata, and lived happily there, drinking the blood that flowed. Exceedingly gratified with that blood, cheerfully and without anxiety of any kind, they danced and laughed there like persons that have (by merit) attained to heaven. After some time had passed away, some Rishis, possessed of wealth of asceticism, came to the Sarasvati, O king, on a sojourn to her tirthas. Those foremost of Munis, having bathed in all the tirthas and obtained great happiness, became desirous of acquiring more merit. Those learned persons at last came, O king, to that tirtha where the Sarasvati ran a bloody current. Those highly blessed ones, arriving at that frightful tirtha, saw the water of the Sarasvati mixed with blood and that innumerable Rakshasas, O monarch, were drinking it. Beholding those Rakshasas, O king, those ascetics of rigid vows made great endeavours for rescuing the Sarasvati from that plight. Those blessed ones of high vows, arrived there, invoked that foremost of rivers and said these words unto her, 'Tell us the reason, O auspicious lady, why this lake in thee hath been afflicted with such distress Hearing it, we shall endeavour (to restore it to its proper condition).' Thus questioned, Sarasvati, trembling as she spoke, informed them of everything that had occurred. Seeing her afflicted with woe, those ascetics said, 'We have heard the reason. We have heard of thy curse. O sinless lady! All of us shall exert ourselves!' Having said these words unto that foremost of rivers, they then consulted with one another thus, 'All of us shall emancipate Sarasvati from her curse.' Then all those Brahmanas, O king, worshipping Mahadeva, that lord of the universe and protector of all creatures, with penance and yows and fasts and diverse kinds of abstinences and painful observances, emancipated that foremost of rivers, the divine Sarasvati. Beholding the water of Sarasvati purified by those Munis, the Rakshasas (that had taken up their abode there), afflicted with hunger, sought the protection of those Munis themselves. Afflicted with hunger, the Rakshasas, with joined hands, repeatedly said unto those ascetics filled with compassion, these words, 'All of us are hungry! We have swerved from eternal virtue! That we are sinful in behaviour is not of our free will! Through the absence of your, grace and through our own evil acts, as also through the sexual sins of our women, our demerits increase and we have become Brahma-Rakshasas! So amongst Vaisvas and Sudras, and Kshatriyas, those that hate and injure Brahmanas became Rakshasas. Ye best of Brahmanas, make arrangements then for our relief! Ye are competent to relieve all the worlds!' Hearing these words of theirs, those ascetics praised the great river. For the rescue of those Rakshasas, with rapt minds those ascetics said, 'The food over which one sneezed, that in which there are worms and insects, that which may be mixed with any leavings of dishes, that which is mixed with hair, that which is mixed with tears, that which is trodden upon shall form the portion of these Rakshasas! The learned man, knowing all this, shall carefully avoid these kinds of food. He that shall take such food shall be regarded as eating the food of Rakshasas!' Having purified the tirtha in this way, those ascetics thus solicited that river for the relief of those Rakshasas. Understanding the views of those great Rishis, that foremost of rivers caused her body, O bull among men, to assume a new shape called Aruna. Bathing in that new river (a branch of the Sarasvati) the Rakshasas cast off their bodies and went to heaven. Ascertaining all this, the chief of the celestials, (Indra of a hundred sacrifices), bathed in that foremost of tirthas and became cleansed of a grievous sin.

Janamejaya said, "For what reason was Indra tainted with the sin of Brahmanicide? How also did he become cleansed by bathing in that tirtha?"

Vaishampayana said, "Listen to that history, O ruler of men! Hear of those occurrences as they happened! Hear how Vasava, in days of yore, broke his treaty with Namuchi! The Asura Namuchi, from fear of Vasava, had entered a ray of the Sun. Indra then made friends with Namuchi and entered into a covenant with him, saying, 'O foremost of Asuras, I shall not slay thee, O friend, with anything that is wet or with anything that is dry! I shall not slay thee in the night or in the day! swear this to thee by truth. Having made this covenant, the lord Indra one day beheld a fog. He then, O king, cut off Namuchi's head, using the foam of water (as his weapon). The severed head of Namuchi thereupon pursued Indra from behind, saying unto him from a near point these words, 'O slayer of a friend, O wretch!' Urged on incessantly by that head, Indra repaired to the Grandsire and informed him, in grief, of what had occurred. The Supreme Lord of the universe said unto him, 'Performing a sacrifice, bathe with due rites. O chief of the celestials, in Aruna, that tirtha which saveth from the fear of sin! The water of that river, O Shakra, hath been made sacred by the Munis! Formerly the presence of that river at its site was concealed. The divine Sarasvati repaired to the Aruna, and flooded it with her waters. This confluence of Sarasvati and Aruna is highly sacred! Thither, O chief of the celestials, perform a sacrifice! Give away gifts in profusion! Performing thy ablutions there, thou shall be freed from thy sin.' Thus addressed, Shakra, at these words of Brahma, O Janamejaya, performed in that abode of Sarasvati diverse sacrifices. Giving away many gifts and bathing in that tirtha, he of a hundred sacrifices, the piercer of Vala, duly performed certain sacrifices and then plunged in the Aruna. He became freed from the sin arising out of the slaughter of a Brahmana. The lord of heaven then returned to heaven with a joyful heart. The head of Namuchi also fell into that stream, O Bharata, and the Asura obtained many eternal regions, O best of kings, that granted every wish." Vaishampayana continued, "The high-souled Baladeva

Vaishampayana continued, "The high-souled Baladeva having bathed in that tirtha and given away many kinds of gifts, obtained great merit. Of righteous deeds, he then proceeded to the great tirtha of Soma. There, in days of yore, Soma himself, O king of kings, had performed the Rajasuya sacrifice. The high-souled Atri, that foremost of Brahmanas, gifted with great intelligence became the Hotri in that grand sacrifice. Upon the conclusion of that sacrifice, a great battle took place between the gods (on the one side) and the Danavas, the Daityas, and the Rakshasas (on the other). That fierce battle is known after the name of (the Asura) Taraka. In that battle Skanda slew Taraka. There, on that occasion, Mahasena (Skanda), that destroyer of Daityas, obtained the command of the celestial forces. In that tirtha is a gigantic Aswattha tree. Under its shade, Kartikeya, otherwise called Kumara, always resides in person."

SECTION 44

Janamejaya said, "Thou hast described the merits of the Sarasvati, O best of Brahmanas! It behoveth thee, O regenerate one, to describe to me the investiture of Kumara (by the gods). Great is the curiosity I feel. Tell me everything, therefore, about the time when and the place where and the manner in which the adorable and puissant lord Skanda was invested (with the command of the celestial forces). Tell me also, O foremost of speakers, who they were that invested him and who performed the actual rites, and how the celestial generalissimo made a great carnage of the Daityas!"

Vaishampayana said, "This curiosity that thou feelest is worthy of thy birth in Kuru's race. The words that I shall speak, will, O Janamejaya, be conducive to thy pleasure. I shall narrate to thee the story of the investiture of Kumara and the prowess of that high-souled one, since, O ruler of men thou wishest to hear it! In days of yore the vital seed of Maheshvara coming out, fell into a blazing fire. The consumer of everything, the adorable Agni, could not burn that indestructible seed. On the other hand, the bearer of sacrificial libations, in consequence of that seed, became possessed of great energy and splendour. He could not bear within himself that, seed of mighty energy. At the command of Brahman, the lord Agni, approaching (the river) Ganga, threw into her that divine seed possessed of the effulgence of the Sun. Ganga also, unable to hold it, cast it on the beautiful breast of Himavat that is worshipped by the celestials. Thereupon Agni's son began to grow there, overwhelming all the worlds by his energy. Meanwhile (the six) Krittikas beheld that child of fiery splendour. Seeing that puissant lord, that high-souled son of Agni, lying on a clump of heath, all the six Krittikas, who were desirous of a son, cried aloud, saying, "This child is mine, this child is mine!" Understanding the state of mind of those six mothers, the adorable lord Skanda sucked the breasts of all having assumed six mouths. Beholding that puissance of the child, the Krittikas, those goddesses of beautiful forms, became filled with wonder. And since the adorable child had been cast by the river Ganga upon the summit of Himavat, that mountain looked beautiful, having, O delighter of the Kurus, been transformed into gold! With that growing child the whole Earth became beautiful, and it was for this reason that mountains (from that time) came to be producers of gold. Possessed of great energy, the child came to be called by the name of Kartikeya. At first he had been called by the name of Gangeya. He became possessed of THE this high ascetic powers. Endued with self-restraint and asceticism and great energy, the child grew up, O monarch, into a person of highly agreeable features like Soma himself. Possessed of great beauty, the child lay on that excellent and golden clump of heath, adored and praised by Gandharvas and ascetics. Celestial girls, by thousands, conversant with celestial music and dance, and of very beautiful features, praised him and dance, and of very beautiful features, raised him and adnece, and of very beautiful features, Canga, waited upon that god. The Earth also, assuming great beauty, held the child (on her lap). The celestial priest Brihaspati performed the usual rites after birth, in respect of that child. The Vedas assuming a four-fold form, approached the child, of great energy, saw that god of gods, the lord of Uma, seated with the daughter of Himavat, amid a swarm of thestly creatures.

with joined hands. The Science of arms, with its four divisions. and all the weapons as also all kinds of arrows, came to him. One day, the child, of great energy, saw that god of gods, the lord of Uma, seated with the daughter of Himavat, amid a swarm of ghostly creatures. Those ghostly creatures, of emaciated bodies, were of wonderful features. They were ugly and of ugly features, and wore awkward ornaments and marks Their faces were like those of tigers and lions and bears and cats and makaras. Others were of faces like those of scorpions: others of faces like those of elephants and camels and owls. And some had faces like those of vultures and jackals. And some there were that had faces like those of cranes and pigeons and Kurus. And many amongst them had bodies like those of dogs and porcupines and iguanas and goats and sheep and cows. And some resembled mountains and some oceans, and some stood with uplifted discs and maces for their weapons. And some looked like masses of antimony and some like white mountains. The seven Matris also were present there, O monarch, and the Sadhyas, the Viswedevas, the Maruts, the Vasus, the Rudras, the Adityas, the Siddhas, the Danavas, the birds, the self-born and adorable Brahman with his sons, and Vishnu, and Shakra, all went thither for beholding that child of unfading glory. And many of the foremost of celestials and Gandharvas, headed by Narada and many celestial Rishis and Siddhas headed by Brihaspati, and the fathers of the universe, those foremost ones, they that are regarded as gods of the gods, and the Yamas and the Dharmas, all went there. Endued with great strength, the child possessed of great ascetic power, proceeded to the presence of that Lord of the gods, (Mahadeva), armed with trident and Pinaka. Seeing the child coming, the thought entered the mind of Siva, as it did that of Himavat's daughter and that of Ganga and of Agni, as to whom amongst the four the child would first approach for honouring him or her. Each of them thought, 'He will come to me!' Understanding that this was the expectation cherished by each of those four, he had recourse to his Yoga powers and assumed at the same time four different forms. Indeed the adorable and puissant lord assumed those four forms in an instant. The three forms that stood behind were Sakha and Visakha and Naigameya. The adorable and puissant one, having divided his self into four forms, (proceeded towards the four that sat expecting him). The form called Skanda of wonderful appearance proceeded to the spot where Rudra was sitting. Visakha went to the spot where the divine daughter of Himavat was. The adorable Sakha, which is Kartikeya's Vayu form proceeded towards Agni. Naigameya, that child of fiery splendour, proceeded to the presence of Ganga. All those forms, of similar appearance, were endued with great effulgence. The four forms proceeded calmly to the four gods and goddesses (already mentioned). All this seemed exceedingly wonderful. The gods, the Danavas, and the Rakshasas, made a loud noise at sight of that exceedingly wonderful incident making the very hair to stand on end. Then Rudra and the goddess Uma and Agni, and Ganga, all bowed unto the Grandsire, that Lord of the Universe. Having duly bowed unto him, O bull among kings, they said these words. O monarch, from desire of doing good unto Kartikeya 'It behoveth thee, O Lord of the gods, to grant to this youth, for the sake of our happiness, some kind of sovereignty that may be suitable to him and that he may desire. At this, the adorable Grandsire of all the worlds, possessed of great intelligence, began to think within his mind as to what he should bestow upon that youth. He had formerly given away unto the formless ones (gods) all kinds of wealth over which the high-souled celestials, the Gandharvas, the Rakshasas, ghosts, Yakshas, birds, and snakes have dominion. Brahma, therefore, regarded that youth to be fully entitled to that dominion (which had been bestowed upon the gods). Having reflected for a moment, the Grandsire, ever mindful of the welfare of the gods, bestowed upon him the status of a generalissimo among all creatures, O Bharata! And the Grandsire further ordered all those gods that were regarded as the chief of the celestials and other formless beings to wait upon him. Then the gods headed by Brahman, taking that youth with them, together came to Himavat. The spot they selected was the bank of the sacred and divine Sarasvati, that foremost of rivers, taking her rise from Himavat, that Sarasvati which, at Samanta-panchaka, is celebrated over the three worlds. There, on the sacred bank, possessing every merit, of the Sarasvati, the gods and the Gandharvas took their seats with hearts well-pleased in consequence of the gratification of all their desires.

Vaishampayana said, "Collecting all articles as laid down in the scriptures for the ceremony of investiture, Brihaspati duly poured libations on the blazing fire. Himavat gave a seat which was adorned with many costly gems. Kartikeya was made to sit on that auspicious and best of seats decked with excellent gems. The gods brought thither all kinds of auspicious articles, with due rites and mantras, that were necessary for a ceremony of the kind. The diverse gods--Indra and Vishnu, both of great energy, and Surya and Candramas, and Dhatri, and Vidhatri, and Vayu, and Agni, and Pushan, and Bhaga, and Aryaman, and Ansa, and Vivaswat, and Rudra of great intelligence, and Mitra, and the (eleven) Rudras, the (eight) Vasus, the (twelve) Adityas, the (twin) Ashvinis, the Viswedevas, the Maruts, the Saddhvas, the Pitris, the Gandharvas, the Apsaras, the Yakshas, the Rakshasas, the Pannagas, innumerable celestial Rishis, the Vaikhanasas, the Valakhilyas, those others (among Rishis) that subsist only on air and those that subsist on the rays of the Sun, the descendants of Bhrigu and Angiras, many high-souled Yatis, all the Vidvadharas all those that were crowned with ascetic success, the Grandsire, Pulastya, Pulaha of great ascetic merits, Angiras, Kasyapa, Atri, Marichi, Bhrigu, Kratu, Hara, Prachetas, Manu, Daksha, the Seasons, the Planets, and all the luminaries; O monarch, all the rivers in their embodied forms, the eternal Vedas, the Seas, the diverse tirthas, the Earth, the Sky, the Cardinal and Subsidiary points of the compass, and all the Trees, O king, Aditi the mother of the gods, Hri, Sri, Swaha, Sarasvati, Uma, Sachi, Siniyali, Anumati, Kuhu, the Day of the new moon, the Day of the full Moon, the wives of the denizens of heaven, Himavat, Vindhya, Meru of many summits, Airavat with all his followers, the Divisions of time called Kala, Kashtha, Fortnight, the Seasons, Night, and Day, O king, the prince of steeds, Ucchaisravas, Vasuki the king of the Snakes, Aruna, Garuda, the Trees, the deciduous herbs, and the adorable god Dharma--all came there together. And there came also Kala, Yama, Mrityu, and the followers of Yama. From fear of swelling the list I do not mention the diverse other gods that came there. All of them came to that ceremony for investing Kartikeya with the status of generalissimo. All the denizens of heaven, O king, brought there everything necessary for the ceremony and every auspicious article. Filled with joy, the denizens of heaven made that high-souled youth, that terror of the Asuras, the generalissimo of the celestial forces, after pouring upon his head the sacred and excellent water of the Sarasvati from golden jars that contained other sacred articles needed for the purpose. The Grandsire of the worlds, Brahman, and Kasyapa of great energy, and the others (mentioned and) not mentioned, all poured water upon Skanda even as, O monarch, the gods had poured water on the head of Varuna, the lord of waters, for investing him with dominion. The lord Brahman then, with a gratified heart, gave unto Skanda four companions, possessed of great might, endued with speed like that of the wind, crowned with ascetic success, and gifted with energy which they could increase at will. They were named Nandisena and Lohitaksha and Ghantakarna and Kumudamalin. The lord Sthanu, O monarch, gave unto Skanda a companion possessed of great impetuosity, capable of producing a hundred illusions, and endued with might and energy that he could enhance at will. And he was the great destroyer of Asuras. In the great battle between the gods and the Asuras, this companion that Sthanu gave, filled with wrath, slew, with his hands alone, fourteen millions of Daityas of fierce deeds. The gods then made over to Skanda the celestial host, invincible, abounding with celestial troops, capable of destroying the enemies of the gods, and of forms like that of Vishnu. The gods then, with Vasava at their head, and the Gandharvas, the Yakshas, the Rakshasas, the Munis, and the Pitris, all shouted, 'Victory (to Skanda)!' Then Yama gave him two companions, both of whom resembled Death, Jnmatha and Pramatha, possessed of great energy and great splendour. Endued with great prowess, Surya, with a gratified heart, gave unto Kartikeva two of his followers named Subhraja and Bhaswara. Soma also gave him two companions, Mani and Sumani, both of whom looked like summits of the Kailasa mountain and always used white garlands and white unguents. Agni gave unto him two heroic companions, grinders of hostile armies, who were named Jwalajihbha and Jyoti. Ansa gave unto Skanda of great intelligence five companions, Parigha, and Vata, and Bhima of terrible strength, and Dahati and Dahana, both of whom were exceedingly fierce and possessed of great energy. Vasava that slayer of hostile heroes, gave unto Agni's son two companions, Utkrosa and Panchaka, who were armed respectively with thunder-bolt and club. These had in battle slain innumerable enemies of Shakra. The illustrious Vishnu gave unto Skanda three companions. Chakra and Vikrama and Sankrama of great might. The Ashvinis, O bull of Bharata's race, with gratified hearts, gave unto Skanda two companions Vardhana and Nandana, who had mastered all the sciences. The illustrious Dhatri gave unto that highsouled one five companions, Kunda, Kusuma, Kumuda, Damvara and Adamvara. Tvashtri gave unto Skanda two

were endued with great strength. The lord Mitra gave unto the high-souled Kumara two illustrious companions named Suvrata and Satyasandha, both of whom were endued with great learning and ascetic merit, possessed of agreeable features, capable of granting boons and celebrated over the three worlds. Vidhatri gave unto Kartikeya two companions of great celebrity, the high-souled Suprabha and Subhakarman. Pushan gave him, O Bharata, two companions, Panitraka and Kalika, both endued with great powers of illusion. Vayu gave him, O best of the Bharatas, two companions, Vala and Ativala, endued with great might and very large mouths. Varuna, firmly adhering to truth, gave him Ghasa and Atighasa of great might and possessed of mouths like those of whales. Himavat gave unto Agni's son two companions, O King, Suvarchas and Ativarchas. Meru, O Bharata, gave him two companions named Kanchana and Meghamalin. Manu also gave unto Agni's son two others endued with great strength and prowess, Sthira and Atisthira. Vindhya gave unto Agni's son two companions named Uschrita and Agnisringa both of whom fought with large stones. Ocean gave him two mighty companions named Sangraha and Vigraha, both armed with maces. Parvati of beautiful features gave unto Agni's son Unmada and Pushpadanta and Sankukarna. Vasuki, the king of the snakes, O tiger among men, gave unto the son of Agni two snakes named Jaya and Mahajaya. Similarly the Saddhyas, the Rudras, the Vasus, the Pitris, the Seas, the Rivers, and the Mountains, all endued with great might, gave commanders of forces, armed with lances and battle-axes and decked with diverse kinds of ornaments. Listen now to the names of those other combatants armed with diverse weapons and clad in diverse kinds of robes and ornaments, that Skanda procured. They were Sankukarna, Nilkumbha, Padmai, Kumud, Ananta, Dwadasabhuja, Krishna, Upakrishnaka, Ghranasravas, Kapiskandha, Kanchanaksha, Jalandhama, Akshasantarjana, Kunadika, Tamobhrakrit, Ekaksha, Dwadasaksha, Ekajata, Sahasravahu, Vikata, Vyaghraksha, Kshitikampana, Punyanaman, Sunaman, Suvaktra, Priyadarsana, Parisruta, Kokonada. Priyamalyanulepana, Ajodara, Gajasiras, Skandhaksha, Satalochana, Jwalajibha, Karala, Sitakesa, Jati. Hari, Krishnakesa, Jatadhara, Chaturdanshtra, Ashtajihya, Meghananda, Prithusravas, Vidyutaksha, Dhanurvaktra, Jathara, Marutasana, Udaraksha, Rathaksha, Vajranabha, Vasurprabha, Samudravega, Sailakampin, Vrisha. Meshapravaha, Nanda, Upadanka, Dhumra, Sweta, Kalinga, Siddhartha, Varada, Priyaka, Nanda, Gonanda, Ananda, Pramoda, Swastika, Dhruvaka, Kshemavaha, Subala, Siddhapatra, Govraja, Kanakapida, Gayana, Hasana, Vana, Khadga, Vaitali, Atitali, Kathaka, Vatika, Hansaja, Pakshadigdhanga, Samudronmadana, Ranotkata, Prashasa, Swetasiddha, Nandaka, Kalakantha, Prabhasa. Kumbhandaka, Kalakaksha, Sita, Bhutalonmathana, Yajnavaha, Pravaha, Devajali, Somapa, Majjala, Kratha Tuhara Chitradeva, Madhura, Suprasada, Kiritin, Vatsala, Madhuvarna, Kalasodara, Dharmada, Manma, Thakara, Suchivaktra, Swetavaktra, Suvaktra, Charuvaktra, Pandura, Dandavahu, Suvahu, Rajas, Kokilaka, Achala, Kanakaksha, Valakarakshaka, Sancharaka, Kokanada, Gridhrapatra, Jamvuka, Lohajvaktra, Javana, Kumbhavaktra, Kumbhaka, Mundagriva, Krishnaujas, Hansavaktra, Candrabha, Panchavaktra. Panikurchas. Samvuka. Sikshaka. Chasavaktra, Jamvuka, Kharvaktra, and Kunchaka. Besides these, many other high-souled and mighty companions, devoted to ascetic austerities and regardful of Brahmanas, were given unto him by the Grandsire. Some of them were in youth; some were old and some, O Janamejaya, were very young in years. Thousands upon thousands of such came to Kartikeya. They were possessed of diverse kinds of faces. Listen to me, O Janamejaya, as I describe them! Some had faces like those of tortoises, and some like those of cocks. The faces of some were very long, O Bharata. Some, again, had faces like those of dogs, and wolves, and hares, and owls, and asses, and camels, and hogs. Some had human faces and some had faces like those of sheep, and jackals. Some were terrible and had faces like those of makaras and porpoises. Some had faces like those of cats and some like those of biting flies; and the faces of some were very long. Some had faces like those of the mongoose, the owl, and the crow. Some had faces like those of mice and peacocks and fishes and goats and sheep and buffaloes. The faces of some resembled those of bears and tigers and leopards and lions. Some had faces like those of elephants and crocodiles. The faces of some resembled those of Garuda and the rhinoceros and the wolf. Some had faces like those of cows and mules and camels and cats. Possessed of large stomachs and large legs and limbs, some had eyes like stars. The faces of some resembled those of pigeons and bulls. Other had faces like those of kokilas and hawks and tittiras and lizards. Some were clad in white robes. Some had faces like those of snakes. The faces of some resembled those of porcupines. Indeed, some had frightful and some very agreeable faces; some had snakes for their clothes. The faces as also the noses of some resembled those of cows. Some had large limbs protruding stomachs but other limbs very lean;

companions named Chakra and Anuchakra, both of whom

SECTION 46

Vaishampayana said, "Listen now to the large bands of the mothers, those slavers of foes, O hero, that became the companions of Kumara, as I mention their names. Listen, O Bharata, to the names of those illustrious mothers. The mobile and immobile universe is pervaded by those auspicious ones. They are Prabhavati, Vishalakshi, Palita, Gonasi, Bahula, Bahuputrika, Apsujata, Gopali, Shrimati. Brihadambalika, Malatika, Dhruvaratna, Javavati. Bhayankari, Vasudama, Sudama, Vishoka, Nandini, Ekacuda, Mahacuda, Cakranemi, Uttejani, Jayatsena, Kamalakshi, Shatrunjaya, Shalabhi, Khari, Madhavi, Shobhana. Shubhavaktra, Tirthanemi, Gitapriya, Kalyani, Kadrula, Amitashana, Meghasvana, Bhogavati, Subhru, Kanakavati, Alatakshi, Viryavati, Vidyujjihva, Padmavati, Sunakshatra, Kandara, Bahuyojana, Santanika, Kamala, Mahabala, Sudama, Bahudama, Suprabha, Yashasvini, Nrityapriya, Shatolukhalamekhala, Shataghanta. Shatananda. Bhagananda, Bhamini, Vapushmati, Candrashita, Bhadrakali, Samkarika, Nishkutika, Bhrama, Catvaravasini, Sumangala, Svastimati, Vriddhikama, Jayapriya, Dhanada, Suprasada, Bhavada, Jaleshvari, Edi, Bhedi, Samedi, Vetalajanani, Kanduti, Kalika, Devamitra, Lambasi, Ketaki, Citrasena, Bala, Kukkutika, Shankhanika, Jarjarika, Kundarika, Kokalika, Kandara, Shatodari, Utkrathini, Jarena, Mahavega, Kankana, Manojava, Kantakini, Praghasa, Putana. Khashaya, Curvyuti, Vama, Kroshanatha, Taditprabha, Mandodari, Tunda, Kotara, Meghavasini, Subhaga, Vasucuda, Lambini, Lamba, Vikatthani. Urdhvavenidhara, Pingakshi, Lohamekhala, Prithuvaktra, Madhurika, Madhukumbha, Pakshalika, Manthanika, Jarayu, Dahadaha, Jarjaranana, Khyata, Dhamadhama, Manikundala, Khandakhanda Pushana Amogha. Lambapayodhara, Venuvinadhara, Pingakshi, Lohamekhala, Shasholukamukhi. Krishna, Kharajangha, Mahajava. Shishumaramukhi, Shveta, Lohitakshi, Vibhishana, Jatalika, Kamacari, Dirghajihva, Balotkata, Kaledika, Vamanika, Mukuta, Lohitakshi, Mahakaya, Haripindi, Ekakshara, Sukusuma, Krishnakarni, Kshurakarni, Catushkarni, Karnapravarana, Catushpathaniketa, Gokarni, Mahishanana, Kharakarni. Mahakarni, Bherisvanamahasvana. Shankhakumbhasvana, Bhangada, Gana, Sugana, Bhiti, Kamada, Catushpatharata, Bhutirtha, Anyagocara, Pashuda, Vittada, Sukhada, Mahayasha, Payoda, Gomahishada, Suvishana, Pratishtha, Supratishtha, Rocamana, Surocana, Naukarni, Mukhakarni, Sasira, Stherika, Ekacakra, Megharava, Meghamala, and Virocana.

These and many other mothers. O bull of Bharata's race numbering by thousands, of diverse forms, became the followers of Kartikeya. Their nails were long, their teeth were large and their lips also, O Bharata, were protruding. Of straight forms and sweet features, all of them, endowed with youth, were decked with ornaments. Possessed of ascetic merit, they were capable of assuming any form at will. Having not much flesh on their limbs they were of fair complexions and endued with splendour like that of gold. Some amongst them were dark and looked like clouds in hue and some were of the colour of smoke, O bull of Bharata's race. And some were endued with the splendour of the morning sun and were highly blessed. Possessed of long tresses, they were clad in robes of white. The braids of some were tied upwards, and the eves of some were tawny, and some had girdles that were very long. Some had long stomachs, some had long ears, and some had long breasts. Some had coppery eyes and coppery complexion, and the eyes of some were green.

Capable of granting boons and of travelling at will, they were always cheerful. Possessed of great strength, some amongst them partook of the nature of Yama, some of Rudra, some of Soma, some of Kuvera, some of Varuna, some of Indra, and some of Agni, O scorcher of foes. And some partook of the nature of Vayu, some of Kumara, some of Brahma, O bull of Bharata's race, and some of Vishnu and some of Surya, and some of Varha.

Of charming and delightful features, they were beautiful like the asuras. In voice they resembled the kokila and in prosperity they resembled the Lord of Treasures. In battle, their energy resembled that of Shakra. In splendour they resembled fire. In battle they always inspired their foes with terror. Capable of assuming any form at will, in fleetness they resembled the very wind. Of inconceivable might and energy, their provess also was inconceivable.

They have their abodes on trees and open spots and crossings of four roads. They live also in caves and crematoriums, mountains and springs. Adorned with diverse kinds of ornaments, they wear diverse kinds of attire, and speak diverse languages. These and many other tribes (of the mothers), all capable of inspiring foes with dread, followed the high-souled Kartikeya at the command of the chief of the celestials.

The adorable chastiser of Paka, O tiger among kings, gave unto Guha (Kartikeya) a dart for the destruction of the enemies of the gods. That dart produces a loud whiz and is adorned with many large bells. Possessed of great splendour, it seemed to blaze with light. And Indra also gave him a banner effulgent as the morning sun. Shiva gave him a large army, exceedingly fierce and armed with diverse kinds of weapons, and endued with great energy begotten of ascetic penances. Invincible and possessing all the qualities of a good army, that force was known by the name of dhananjaya. It was protected by thirty 30,000 warriors each of whom was possessed of might equal to that of Rudra himself. That force knew not how to fly from battle. Vishnu gave him a triumphal garland that enhances the might of the wearer. Uma gave him two pieces of cloth of effulgence like that of the Sun. With great pleasure Ganga gave unto Kumara a celestial water-pot, begotten of amrita, and Brihaspati gave him a sacred stick. Garuda gave him his favourite son, a peacock of beautiful feathers. Aruna gave him a cock of sharp talons. The royal Varuna gave him a snake of great energy and might. The lord Brahma gave unto that god devoted to Brahman a black deerskin. And the Creator of all the worlds also gave him victory in all battles.

Having obtained the command of the celestial forces, Skanda looked resplendent like a blazing fire of bright flames. Accompanied by those companions and the mothers, he proceeded for the destruction of the daityas, gladdening all the foremost of the gods. The terrible host of celestials, furnished with standards adorned with bells, and equipped with drums and conchs and cymbals, and armed with weapons, and decked with many banners, looked beautiful like the autumnal firmament bespangled with planets and stars.

Then that vast assemblage of celestials and diverse kinds of creatures began cheerfully to beat their drums and blow their conchs numbering thousands. And they also played on their patahas and jharjharas and krikacas and cow-horns and adambaras and gomukhas and dindimas of loud sound. All the gods, with Vasava at their head, praised Kumara. The celestials and the gandharvas sang and the apsaras danced.

Well-pleased (with these attentions) Skanda granted a boon unto all the gods, saying, 'I shall slay all your foes,' then, that is, that desire to slay you. Having obtained this boon from that best of gods, the illustrious celestials regarded their foes to be already slain. After Skanda had granted that boon, a loud sound arose from all those creatures inspired with joy, filling the three worlds.

Accompanied by that vast host, Skanda then set out for the destruction of the daityas and the protection of the denizens of heaven. Exertion, and Victory, and Righteousness, and Success, and Prosperity, and Courage, and the Scriptures (in their embodied forms) proceeded in the van of Kartikeya's army, O king! With that terrible force, which was armed with lances, mallets, blazing brands, maces, heavy clubs, arrows, darts and spears, and which was decked with beautiful ornaments and armour, and which uttered roars like those of a proud lion, the divine Guha set out.

Beholding him, all the daityas, rakshasas and danavas, anxious with fear, fled away on all sides. Armed with diverse weapons, the celestials pursued them. Seeing (the foe flying away), Skanda, endued with energy and might, became inflamed with wrath. He repeatedly hurled his terrible weapon, the dart (he had received from Agni). The energy that he then displayed resembled a fire fed with libations of clarified butter. While the dart was repeatedly hurled by Skanda of immeasurable energy, meteoric flashes, O king, fell upon the Earth. Thunderbolts also, with tremendous noise, fell upon the earth. Everything became as frightful O king, as it becomes on the day of universal destruction. When that terrible dart was once hurled by the son of Agni, millions of darts issued from it, O bull of Bharata's race.

The puissant and adorable Skanda, filled with joy, at last slew Taraka, the chief of the daityas, endued with great might and prowess, and surrounded (in that battle) by a 100,000 heroic and mighty daityas. He then, in that battle, slew Mahisha who was surrounded by eight padmas of daityas. He next slew Tripada who was surrounded by a 1,000 ajutas of daityas. The puissant Skanda then slew Hradodara, who was surrounded by ten nikharvas of daityas, with all his followers armed with diverse weapons. Filling the ten points of the compass, the followers of Kumara, O king, made a loud noise while those daityas were being slain, and danced and jumped and laughed in joy.

Thousands of daityas, O king, were burnt with the flames that issued from Skanda's dart, while others breathed their last, terrified by the roars of Skanda. The three worlds were frightened at the yawns of Skanda's soldiers. The foes were consumed with flames produced by Skanda. Many were slain by his roars alone. Some amongst the foes of the gods, struck with banners, were slain. Some, frightened by the sounds of bells, fell down on the surface of the Earth. Some, mangled with weapons, fell down, deprived of life. In this way the heroic and mighty Kartikeya slew innumerable foes of the gods possessed of great strength that came to fight with him.

Then Bali's son Vana of great might, getting upon the Kraunca mountain, battled with the celestial host. Possessed of great intelligence, the great generalissimo Skanda rushed against that foe of the gods. From fear of Kartikeya, he took shelter within the Kraunca mountain. Inflamed with rage, the adorable Kartikeya then pierced that mountain with that dart

had diverse kinds of snakes for their ornaments. Some were clad in skins of large elephants, and some in black deer-skins. The mouths of some were on their shoulders. Some had mouths on their stomachs, some on their backs, some on their cheeks, some on their calves, and some on their flanks, and the mouths of many were placed on other parts of their bodies. The faces of many amongst those leaders of troops were like those of insects and worms. The mouths of many amongst them were like those of diverse beasts of prey. Some had many arms and some many heads. The arms of some resembled trees, and the heads of some were on their loins. The faces of some were tapering like the bodies of snakes. Many amongst them had their abodes on diverse kinds of plants and herbs. Some were clad in rags, some in diverse kinds of bones, some were diversely clad, and some were adorned in diverse kinds of garlands and diverse kinds of unguents. Dressed diversely, some had skins for their robes. Some had head-gears; the brows of some were furrowed into lines; the necks of some bore marks like those on conchshells, some were possessed of great effulgence. Some had diadems, some had five tufts of hair on their heads, and the hair of some was very hard. Some had two tufts, some three, and some seven. Some had feathers on their heads, some had crowns, some had heads that were perfectly bald, and some had matted locks. Some were adorned with beautiful garlands, and the faces of some were very hairy. Battle was the one thing in which they took great delight, and all of them were invincible by even the foremost ones amongst the gods. Many amongst them were clad in diverse kinds of celestial robes. All were fond of battle. Some were of dark complexion, and the faces of some had no flesh on them. Some had very long backs, and some had no stomachs. The backs of some were very large while those of some were very short. Some had long stomachs and the limbs of some were long. The arms of some were long while those of some were short. Some were dwarfs of short limbs. Some were hunch-backed. Some had short hips. The cars and heads of some were like those of elephants. Some had noses like those of tortoises, some like those of wolves. Some had long lips, some had long hips, and some were frightful, having their faces downwards. Some had very large teeth, some had very short teeth, and some had only four teeth. Thousands among them, O king, were exceedingly terrible, looking like infuriated elephants of gigantic size. Some were of symmetrical limbs, possessed of great splendour, and adorned with ornaments. Some had yellow eyes, some had ears like arrows, some had noses like gavials. O Bharata! Some had broad teeth, some had broad lips, and some had green hair. Possessed of diverse kinds of feet and lips and teeth, they had diverse kinds of arms and heads. Clad in diverse kinds of skins, they spoke diverse kinds of languages, O Bharata! Skilled in all provincial dialects, those puissant ones conversed with one another. Those mighty companions, filled with joy, gambolled there, cutting capers (around Kartikeya). Some were long-necked, some longnailed, some long-legged. Some amongst them were large-headed and some large-armed. The eyes of some were yellow. The throats of some were blue, and the ears of some were long, O Bharata. The stomachs of some were like masses of antimony. The eyes of some were white, the necks of some were red, and some had eves of a tawny hue. Many were dark in colour and many, O king, were of diverse colours, O Bharata. Many had ornaments on their persons that looked like yak-tails. Some bore white streaks on their bodies, and some bore red streaks. Some were of diversified colours and some had golden complexions, and some were endued with splendours like those of the peacock. I shall describe to thee the weapons that were taken by those that came last to Kartikeva. Listen to me. Some had noses on their uplifted arms. Their faces were like those of tigers and asses. Their eyes were on their backs, their throats were blue, and their arms resembled spiked clubs. Some were armed with Sataghnis and discs, and some had heavy and short clubs. Some had swords and mallets and some were armed with bludgeons, O Bharata. Some, possessed of gigantic sizes and great strength, were armed with lances and scimitars. Some were armed with maces and Bhusundis and some had spears on their hands. Possessed of high souls and great strength and endued with great speed and great impetuosity, those mighty companions had diverse kinds of terrible weapons in their arms. Beholding the installation of Kartikeya, those beings of mighty energy, delighting in battle and wearing on their persons rows of tinkling bells, danced around him in joy. These and many other mighty companions, O king, came to the high-souled and illustrious Kartikeya. Some belonged to the celestial regions, some to the aerial, and some to the regions of the Earth. All of them were endued with speed like that of the wind. Commanded by the gods, those brave and mighty ones became the companions of Kartikeva. Thousands upon thousands, millions upon millions, of such beings came there at the installation of the high-souled Kartikeya and stood surrounding him."

some had large limbs but lean stomachs. The necks of some

were very short and the ears of some were very large. Some

given him by Agni. The mountain was called Kraunca (crane) because of the sound it always produced resembled the cry of a crane. That mountain was variegated with shala trees. The apes and elephants on it were affrighted. The birds that had their abode on it rose up and wheeled around in the welkin. The snakes began to dart down its sides. It resounded also with the cries of leopards and bears in large numbers that ran hither and thither in fear. Other forests on it rang with the cries of hundreds upon hundreds of animals. Sharabhas and lions suddenly ran out. In consequence of all this that mountain, though it was reduced to a very pitiable plight, still assumed a very beautiful aspect. The vidyadharas dwelling on its summits soared into the air. The kinnaras also became very anxious, distracted by the fear caused by the fall of Skanda's dart. The daityas then, by hundreds and thousands, came out of that blazing mountain, all clad in beautiful ornaments and garlands.

The followers of Kumara, prevailing over them in battle, slew them all. The adorable Skanda, inflamed with rage, quickly slew the son of daitya chief (Bali) along with his younger brother, even as Indra had slain Vritra (in days before). The slayer of hostile heroes, Agni's son, pierced with his dart the Kraunca mountain, dividing his own self sometimes into many and sometimes uniting all his portions into one. Repeatedly hurled from his hand, the dart repeatedly came back to him. Even such was the might and glory of the adorable son of Agni. With redoubled heroism, and energy and fame and success, the god pierced the mountain and slew hundreds of daityas. The adorable god, having thus slain the enemies of the celestials, was worshipped and honoured by the latter and obtained great joy.

After the Kraunca mountain had been pierced and after the son of Canda had been slain, drums were beaten. O king, and conchs were blown. The celestial ladies rained floral showers in succession upon that divine lord of yogis. Auspicious brezes began to blow, bearing celestial perfumes. The gandharvas hymned his praises, as also great rishis always engaged in the performance of sacrifices. Some speak of him as the puissant son of the Grandsire, Sanat-kumara, the eldest of all the sons of Brahma. Some speak of him as the son of Maheshvara, and some as that of Agni. Some again describe him as the son of Uma or of the Krittikas or of Ganga. Hundreds and thousands of people speak of that Lord of yogis of blazing form and great might, as the son of one of those, or of either of two of those, or of any one of four of those.

I have thus told thee, O king, everything about the installation of Kartikeya. Listen now to the history of the sacredness of that foremost of tirthas on the Sarasvati That foremost of tirthas. O monarch, after the enemies of the gods had been slain, became a second heaven. The puissant son of Agni gave unto each of the foremost ones among the celestials diverse kinds of dominion and affluence and at last the sovereignty of the three worlds. Even thus, O monarch, was that adorable exterminator of the daity installed by the gods as their generalissimo. That other tirtha, O bull of Bharata's race, where in days of yore Varuna the lord of waters had been installed by the celestials, is known by the name of Taijasa. Having bathed in that tirtha and adored Skanda, Rama gave unto the brahmanas gold and clothes and ornaments and other things. Passing one night there, that slayer of hostile heroes, Madhava, praising that foremost of tirthas and touching its water, became cheerful and happy. I have now told thee everything about which thou hadst enquired, how the divine Skanda was installed by the assembled gods!"

SECTION 47

Janamejaya said, "This history, O regenerate one, that I have heard from thee is exceedingly wonderful, this narration, in detail, of the installation, according to due rites, of Skanda. O thou possessed of wealth of asceticism, I deem myself cleansed by having listened to this account. My hair stands on end and my mind hath become cheerful. Having heard the history of the installation of Kumara and the destruction of the Daityas, great hath been my joy. I feel a curiosity, however, in respect of another matter. How was the Lord of the waters installed by the clestials in that irrtha in days of yore? O best of men, tell me that, for thou art possessed of great wisdom and art skilled in narration!"

Vaishampayana said, "Listen, O king, to this wonderful history of what transpired truly in a former Kalpa! In days of yore, in the Krita age, O king, all celestials, duly approaching Varuna, said unto him these words, 'As Shakra, the Lord of the celestials, always protects us from every fear, similarly be thou the Lord of all the rivers! Thou always residest, O god, in the Ocean, that home of makaras! This Ocean, the lord of rivers, will then be under thy dominion! Thou shalt then wax and wane with Soma!" (Thus addressed) Varuna answered them, saying, 'Let it be so!" All the celestials then, assembling together, made Varuna having his abode in the ocean the Lord of all the waters, according to the rites laid down in the scriptures. Having installed Varuna as the Lord of all aquatic creatures and worshipping him duly, the celestials returned to their respective abodes. Installed by the celestials, the illustrious Varuna began to duly protect seas and lakes and rivers and other reservoirs of water as Shakra protects the gods. Bathing in that tirtha also and giving away diverse kinds of gifts, Baladeva, the slayer of Pralamva, possessed of great wisdom, then proceeded to Agnitirtha, that spot where the eater of clarified butter, disappearing from the view, became concealed within the entrails of the Sami wood. When the light of all the worlds thus disappeared, O sinless one, the gods then repaired to the Grandsire of the universe. And they said, 'The adorable Agni has disappeared. We do not know the reason. Let not all creatures be destroyed. Create fire, O puissant Lord!''

Janamejaya said, "For what reason did Agni, the Creator of all the worlds, disappear? How also was he discovered by the gods? Tell me all this in detail."

Vaishampayana said, "Agni of great energy became very much frightened at the curse of Bhrigu. Concealing himself within the entrails of the Sami wood, that adorable god disappeared from the view. Upon the disappearance of Agni, all the gods, with Vasava at their head, in great affliction, searched for the missing god. Finding Agni then, they saw that god lying within the entrails of the Sami wood. The celestials, O tiger among king, with Brihaspati at their head, having succeeded in finding out the god, became very glad with Vasava amongst them. They then returned to the places they had come from. Agni also, from Bhrigu's curse, became an eater of everything, as Bhrigu, that utterer of Brahma, had said. The intelligent Balarama, having bathed there, then proceeded to Brahmavoni where the adorable Grandsire of all the worlds had exercised his functions of creations. In days of yore, the Lord Brahman, along with all the gods, bathed in that tirtha, according to due rites for the celestials. Bathing there and giving away diverse kinds of gifts, Valadeva then proceeded to the tirtha called Kauvera where the puissant Ailavila, having practised severe austerities, obtained, O king, the Lordship over all treasures. While he dwelt there (engaged in austerities), all kinds of wealth, and all the precious gems came to him of their own accord. Baladeva having repaired to that tirtha and bathed in its waters duly gave much wealth unto the Brahamanas. Rama beheld at that spot the excellent woods of Kuvera. In days of yore, the high-souled Kuvera, the chief of the Yakshas, having practised the severest austerities there, obtained many boons. There were the lordship of all treasures, the friendship of Rudra possessed of immeasurable energy, the status of a god, the regency over a particular point of the compass (the north), and a son named Nakakuvera. These the chief of the Yakshas speedily obtained there, O thou of mighty arms! The Maruts, coming there, installed him duly (in his sovereignty). He also obtained for a vehicle a wellequipped and celestial car, fleet as thought, as also all the affluence of a god. Bathing in that tirtha and giving away much wealth, Vala using white unguents thence proceeded quickly to another tirtha. Populous with all kinds of creatures, that tirtha is known by the name Vadarapachana. There the fruits of every season are always to be found and flowers and fruits of every kind are always abundant.

SECTION 48

Vaishampayana said, "Rama (as already said) then proceeded to the tirtha called Vadarapachana where dwelt many ascetics and Siddhas. There the daughter of Bharadwaja, unrivalled on earth for beauty, named Sruvavati, practised severe austerities. She was a maiden who led the life of a Brahmacharini. That beautiful damsel, observing diverse kinds of vows, practised the austerest of penances, moved by the desire of obtaining the Lord of the celestials for her husband. Many years passed away, O perpetuator of Kuru's race, during which that damsel continually observed those diverse vows exceedingly difficult of being practised by women. The adorable chastiser of Paka at last became gratified with her in consequence of that conduct and those penances of hers and that high regard she showed for him. The puissant Lord of the celestials then came to that hermitage, having assumed the form of the high-souled and regenerate Rishi Vasishtha. Beholding that foremost of ascetics, Vasishtha, of the austerest penances, she worshipped him, O Bharata according to the rites observed by ascetics. Conversant with vows, the auspicious and sweet-speeched damsel addressed him, saying, 'O adorable one, O tiger among ascetics, tell me thy commands, O lord! O thou of excellent vows, I shall serve thee according to the measure of my might! I will not, however, give thee my hand, in consequence of my regard for Shakra! I am seeking to please Shakra, the lord of the three worlds, with vows and rigid observances and ascetic penances!' Thus addressed by her, the illustrious god, smiling as he cast his eyes on her, and knowing her observances, addressed her sweetly, O Bharata, saying, 'Thou practisest penances of the austerest kind! This is known to me. O thou of excellent yows! That object also cherished in thy heart for the attainment of which thou strivest, O auspicious one, shall, O thou of beautiful face, be accomplished for thee! Everything is attainable by penances. Everything rests on penances. All those regions of blessedness, O thou of beautiful face, that belong to the gods can be obtained by penances. Penances are

bodies after having practised austere penances, obtain the status of gods, O auspicious one! Bear in mind these words of mine! Do thou now, O blessed damsel, boil these five jujubes, O thou of excellent vows!' Having said these words, the adorable slayer of Vala went away, taking leave, to mentally recite certain mantras at an excellent tirtha not far from that hermitage. That tirtha came to be known in the three worlds after the name of Indra. O giver of honours! Indeed, it was for the purpose of testing the damsel's devotion that the Lord of the celestials acted in that way for obstructing the boiling of the jujubes. The damsel, O king, having cleansed herself, began her task; restraining speech and with attention fixed on it, she sat to her task without feeling any fatigue. Even thus that damsel of high vows, O tiger among kings, began to boil those jujubes. As she sat employed in her task, O bull among men, day was about to wane, but yet those jujubes showed no signs of having been softened. The fuel she had there was all consumed. Seeing the fire about to die away owing to want of fuel, she began to burn her own limbs. The beautiful maiden first thrust her feet into the fire. The sinless damsel sat still while her feet began to be consumed. The faultless girl did not at all mind her burning feet. Difficult of accomplishment, she did it from desire of doing good to the Rishi (that had been her guest). Her face did not at all change under that painful process, nor did she feel any cheerlessness on that account. Having thrust her limbs into the fire, she felt as much joy as if she had dipped them into cool water. The words of the Rishi, 'Cook these jujubes well' were borne in her mind. O Bharatal The auspicious damsel, bearing those words of the great Rishi in her mind, began to cook those jujubes although the latter, O king, showed no signs of softening. The adorable Agni himself consumed her feet. For this, however, the maiden did not feel the slightest pain. Beholding this act of hers, the Lord of the three worlds became highly satisfied. He then showed himself in his own proper form to the damsel. The chief of the celestials then addressed that maiden of very austere vows saying, 'I am pleased at thy devotion, thy penances, and thy vows! The wish, therefore, O auspicious one, that thou cherishest shall be accomplished! Casting off thy body, O blessed one. thou shalt in heaven live with me! This hermitage, again, shall become the foremost of tirthas in the world, capable of cleansing from every sin, O thou of fair eye-brows, and shall be known by the name of Vadarapachana. It shall be celebrated in the three worlds and shall be praised by great Rishis. In this very tirtha, O auspicious, sinless, and highly blessed one, the seven Rishis had, on one occasion, left Arundhati, (the wife of one of them), when they went to Himavat. Those highly blessed ones of very rigid vows, had gone there for gathering fruits and roots for their sustenance. While they thus lived in a forest of Himavat for procuring their sustenance, a drought occurred extending for twelve years. Those ascetics, having made an asylum for themselves, continued to live there. Meanwhile Arundhati devoted herself to ascetic penances (at the spot where she had been left). Beholding Arundhati devoted to the austerest of vows, the boon-giving and three-eyed deity (Mahadeva) highly pleased, came there. The great Mahadeva, assuming the form of a Brahmana, came to her and said, 'I desire alms, O auspicious one!' The beautiful Arundhati said unto him, 'Our store of food hath been exhausted. O Brahmana! Do thou eat jujubes!' Mahadeva replied, 'Cook these jujubes, O thou of excellent vows!' After these words, she began to cook those jujubes for doing what was agreeable to that Brahmana. Placing those jujubes on the fire, the celebrated Arundhati listened to diverse excellent and charming and sacred discourses (from the lips of Mahadeva). That twelve years' drought then passed away (as if it were a single day). Without food, and employed in cooking and listening to those auspicious discourses, that terrible period passed away, as if it were a single day to her. Then the seven Rishis, having procured fruits from the mountain, returned to that spot. The adorable Mahadeva, highly pleased with Arundhati, said unto her, 'Approach, as formerly, these Rishis, O righteous one! I have been gratified with thy penances and vows!' The adorable Hara then stood confessed in his own form. Gratified, he spoke unto them about the noble conduct of Arundhati (in these words) 'The ascetic merit, ye regenerate ones, that this lady hath earned, is, I think, much greater than what ye have earned on the breast of Himavat! The penances practised by this lady have been exceedingly austere, for she passed twelve years in cooking, herself fasting all the while!' The divine Mahadeva then, addressing Arundhati, said unto her, 'Solicit thou the boon, O auspicious dame, which is in thy heart!' Then that lady of large eyes that were of a reddish hue addressed that god in the midst of the seven Rishis, saying, 'If, O divine one thou art gratified with me, then let this spot be an excellent tirtha! Let it be known by the name of Vadarapachana and let it be the favourite resort of Siddhas and celestial Rishis. So also, O god of gods, let him who observes a fast here and resides for three nights after having cleansed himself, obtain the fruit of a twelve years' fast!' The god answered her, saying, 'Let it be so!' Praised by the seven Rishis, the god then repaired to heaven. Indeed the Rishis had been filled with wonder at the sight of

the root of great happiness. Those men that cast off their

the god and upon beholding the chaste Arundhati herself unspent and still possessed of the hue of health and so capable of bearing hunger and thirst. Even thus the pure-souled Arundhati, in days of old, obtained the highest success, like thee, O highly blessed lady, for my sake, O damsel of rigid vows! Thou, however, O amiable maiden, hast practised severer penances! Gratified with thy vows, I shall also grant thee this special boon, O auspicious one, a boon that is superior to what was granted to Arundhati. Through the power of the high-souled god who had granted that boon to Arundhati and through the energy of thyself, O amiable one, I shall duly grant thee another boon now, that the person who will reside in this tirtha for only one night and bathe here with soul fixed (on meditation), will, after casting off his body obtain many regions of blessedness that are difficult of acquisition (by other means)! Having said these words unto the cleansed Sruvavati, the thousand-eyed Shakra of great energy then went back to heaven. After the wielder of the thunderbolt, O king, had departed, a shower of celestial flowers of sweet fragrance fell there, O chief of Bharata's race! Celestial kettle-drums also, of loud sound, were beaten there. Auspicious and perfumed breezes also blew there. O monarch! The auspicious Sruvavati then, casting off her body, became the spouse of Indra. Obtaining the status through austere penances, she began to pass her time, sporting with him for ever and ever."

Janamejaya said, "Who was the mother of Sruvavati, and how was that fair damsel reared? I desire to hear this, O Brahmana, for the curiosity I feel is great."

Vaishampayana said, "The vital seed of the regenerate and high-souled Rishi Bharadwaja fell, upon beholding the largeeyed Apsara Ghritachi as the latter was passing at one time. That foremost of ascetics thereupon held it in his hand. It was born the girl Sruvavati. Having performed the usual postgenital rites, the great ascetic Bharadwaja, endued with wealth of penances, gave her a name. The name the righteoussouled Rishi gave her in the presence of the gods and Rishis was Sruvavati. Keeping the girl in his hermitage, Bharadwaja repaired to the forests of Himavat. That foremost one among the Yadus, Baladeva of great dignity, having bathed in that tirtha and given away much wealth unto many foremost of Brahmanas, then proceeded, with soul well-fixed on meditation, to the tirtha of Sakta."

SECTION 49

Vaishampayana said, "The mighty chief of the Yadus, having proceeded to Indra's tirtha, bathed there according to due rites and gave away wealth and gems unto the Brahmanas. There the chief of the celestials had performed a hundred horse sacrifices and given away enormous wealth unto Brihaspati. Indeed, through the assistance of Brahmanas conversant with the Vedas, Shakra performed all those sacrifices there, according to rites ordained (in the scriptures). Those sacrifices were such that everything in them was unstinted. Steeds of all kinds were brought there. The gifts to Brahmanas were profuse. Having duly completed those hundred sacrifices, O chief of the Bharatas, Shakra of great splendour came to be called by the name of Satakratu. That auspicious and sacred tirtha, capable of cleansing from every sin, thereupon came to be called after his name as Indra-tirtha. Having duly bathed there, Baladeva worshipped the Brahmanas with presents of excellent food and robes. He then proceeded to that auspicious and foremost of tirthas called after the name of Rama. The highly blessed Rama of Bhrigu's race, endued with great ascetic merit, repeatedly subjugated the Earth and slew all the foremost of Kshatrivas. (After achieving such feats) Rama performed in that tirtha a Vaiapeva sacrifice and a hundred horse sacrifices through the assistance of his preceptor Kasvapa, that best of Munis. There, as sacrificial fee, Rama gave unto his preceptor the whole earth with her oceans. The great Rama, having duly bathed there, made presents unto the Brahmanas, O Janamejaya, and worshipped them thus. Having made diverse present consisting of diverse kinds of gems as also kine and elephants and female slaves and sheep and goats, he then retired into the woods. Having bathed in that sacred and foremost of tirthas that was the resort of gods and regenerate Rishis, Baladeva duly worshipped the ascetics there, and then proceeded to the tirtha called Yamuna. Endued with great effulgence, Varuna, the highly blessed son of Aditi, had in days of yore performed in that tirtha the Rajasuva sacrifice. O lord of Earth! Having in battle subjugated both men and celestials and Gandharvas and Rakshasas, Varuna, O king, that slayer of hostile heroes, performed his grand sacrifice in that tirtha. Upon the commencement of that foremost of sacrifices, a battle ensued between the gods and the Danavas inspiring the three worlds with terror. After the completion of that foremost of sacrifices the Rajasuva (of Varuna), a terrible battle. O Janamejava, ensued amongst the Kshatriyas. The ever-liberal and puissant Baladeva having worshipped the Rishis there, made many presents unto those that desired them. Filled with joy and praised by the great Rishis, Baladeva, that hero ever decked with garlands of wild flowers and possessed of eyes like lotus

leaves, then proceeded to the tirtha called Aditva. There, O best of kings, the adorable Surya of great splendour, having performed a sacrifice, obtained the sovereignty of all luminous bodies (in the universe) and acquired also his great energy. There, in that tirtha situated on the bank of that river, all the gods with Vasava at their head, the Viswedevas, the Maruts, the Gandharvas, the Apsaras, the Island-born (Vyasa), Suka, Krishna the slayer of Madhu, the Yakshas, the Rakshasas, and the Pisachas, O king, and diverse others, numbering by thousands, all crowned with ascetic success, always reside. Indeed in that auspicious and sacred tirtha of the Sarasvati, Vishnu himself, having in days of yore slain the Asuras, Madhu and Kaitabha, had, O chief of the Bharatas, performed his ablutions. The island-born (Vyasa) also, of virtuous soul. O Bharata, having bathed in that tirtha, obtained great Yoga powers and attained to high success. Endued with great ascetic merit, the Rishi Asita-Devala also, having bathed in that very tirtha with soul rapt in high Yoga meditation, obtained great Yoga powers."

SECTION 50

Vaishampayana said, "In that tirtha lived in days of yore a Rishi of virtuous soul, named Asita-Devala, observant of the duties of Domesticity. Devoted to virtue, he led a life of purity and self-restraint. Possessed of great ascetic merit, he was compassionate unto all creatures and never injured anyone. In word, deed, and thought, he maintained an equal behaviour towards all creatures. Without wrath, O monarch, censure and praise were equal to him. Of equal attitude towards the agreeable and the disagreeable, he was, like Yama himself, thoroughly impartial. The great ascetic looked with an equal eye upon gold and a heap of pebbles. He daily worshipped the gods and guests, and Brahmanas (that came to him). Ever devoted to righteousness, he always practised the vow of brahmacarya. Once upon a time, an intelligent ascetic, O monarch, of the name of Jaigishavya, devoted to Yoga and rapt in meditation and leading the life of a mendicant, came to Devala's asylum. Possessed of great splendour, that great ascetic, ever devoted to Yoga, O monarch, while residing in Devala's asylum, became crowned with ascetic success. Indeed, while the great Muni Jaigishavya resided there, Devala kept his eves on him, never neglecting him at any time. Thus, O monarch, a long time was passed by the two in days of yore. On one occasion, Devala lost sight of Jaigishavya, that foremost of ascetics. At the hour, however, of dinner, O Janamejaya, the intelligent and righteous ascetic, leading a life of mendicancy, approached Devala for soliciting alms. Beholding that great ascetic re-appear in the guise of a mendicant. Devala showed him great honour and expressed much gratification. And Devala worshipped his guest, O Bharata, according to the measure of his abilities, after the rites laid down by the Rishis and with great attention for many years. One day, however, O king, in the sight of that great Muni, a deep anxiety perturbed the heart of the highsouled Devala. The latter thought within himself, 'Many years have I passed in worshipping this ascetic. This idle mendicant, however, hath not yet spoken to me a single word!' Having thought of this, the blessed Devala proceeded to the shores of the ocean, journeying through the welkin and bearing his earthen jug with him. Arrived at the coast of the Ocean, that lord of rivers, O Bharata, the righteous-souled Devala saw Jaigishavya arrived there before him. The lord Asita, at this sight, became filled with wonder and thought within himself, 'How could the mendicant come to the ocean and perform his ablutions even before my arrival?' Thus thought the great Rishi Asita. Duly performing his ablutions there and purifying himself thereby, he then began to silently recite the sacred mantras. Having finished his ablutions and silent prayers, the blessed Devala returned to his asylum. O Janamejaya, bearing with him his earthen vessel filled with water. As the ascetic, however, entered his own asylum, he saw Jaigishavya seated there. The great ascetic Jaigishavya never spoke a word to Devala, but lived in the latter's asylum as if he were a piece of wood. Having beheld that ascetic, who was an ocean of austerities, plunged in the waters of the sea (before his own arrival there). Asita now saw him returned to his hermitage before his own return. Witnessing this power, derived through Yoga, of Jaigishavya's penances, Asita Devala, O king, endued with great intelligence, began to reflect upon the matter. Indeed that best of ascetics, O monarch, wondered much, saying, 'How could this one be seen in the ocean and again in my hermitage?' While absorbed in such thoughts, the ascetic Devala, conversant with mantras, then soared aloft, O monarch, from his hermitage into the sky, for ascertaining who Jaigishavya, wedded to a life of mendicancy, really was. Devala saw crowds of sky-ranging Siddhas rapt in meditation, and he saw Jaigishavya reverentially worshipped by those Siddhas. Firm in the observance of his vows and persevering (in his efforts), Devala became filled with wrath at the sight. He then saw Jaigishavya set out for heaven. He next beheld him proceed to the region of the Pitris. Devala saw him then proceed to the region of Yama. From Yama's region the great ascetic Jaigishavya was then seen to soar aloft and proceed to the abode of Soma. He

was then seen to proceed to the blessed regions (one after another) of the performers of certain rigid sacrifices. Thence he proceeded to the regions of the Agnihotris and thence to the region of those ascetics that perform the Darsa and the Paurnamasa sacrifices. The intelligent Devala then saw him proceed from those regions of persons performing sacrifices by killing animals to that pure region which is worshipped by the very gods. Devala next saw the mendicant proceed to the place of those ascetics that perform the sacrifice called Chaturmasya and diverse others of the same kind. Thence he proceeded to the region belonging to the performers of the Agnishtoma sacrifice. Devala then saw his guest repair to the place of those ascetics that perform the sacrifice called Agnishutta. Indeed, Devala next saw him in the regions of those highly wise men that perform the foremost of sacrifices. Vajapeya, and that other sacrifice in which a profusion of gold is necessary. Then he saw Jaigishavya in the region of those that perform the Rajasuya and the Pundarika. He then saw him in the regions of those foremost of men that perform the horse-sacrifice and the sacrifice in which human beings are slaughtered. Indeed, Devala saw Jaigishavya in the regions also of those that perform the sacrifice called Sautramani and that other in which the flesh, so difficult to procure, of all living animals, is required. Jaigishavya was then seen in the regions of those that perform the sacrifice called Dadasaha and diverse others of similar character. Asita next saw his guest sojourning in the region of Mitravaruna and then in that of the Adityas. Asita then saw his guest pass through the regions of the Rudras, the Vasus and Brihaspati. Having soared next into the blessed region called Goloka, Jaigishavya was next seen to pass into these of the Brahmasatris. Having by his energy passed through three other regions, he was seen to proceed to those regions that are reserved for women that are chaste and devoted to their husbands. Asita, however, at this point, O chastiser of foes, lost sight of Jaigishavva. that foremost of ascetics, who, rapt in voga, vanished from his sight. The highly blessed Devala then reflected upon the power of Jaigishavya and the excellence of his vows as also upon the unrivalled success of his yoga. Then the selfrestrained Asita, with joined hands and in a reverential spirit, enquired of those foremost of Siddhas in the regions of the Brahmasatris, saying, 'I do not see Jaigishavya! Tell me where that ascetic of great energy is. I desire to hear this, for great is my curiosity.

"The Siddhis said, 'Listen, O Devala of rigid vows, as we speak to thee the truth. Jaigishavya hath gone to the eternal region of Brahman.""

Vaishampayana continued, "Hearing these words of those Siddhas residing in the regions of the Brahmasatris, Asita endeavoured to soar aloft but he soon fell down. The Siddhas then, once more addressing Devala, said unto him, 'Thou, O Devala, art not competent to proceed thither, to the abode of Brahman, whither Jaigishavya hath gone!"

Vaishampayana continued, "Hearing those words of the Siddhas, Devala came down, descending from one region to another in due order. Indeed, he repaired to his own sacred asylum very quickly, like a winged insect. As soon as he entered his abode he beheld Jaigishavya seated there. Then Devala, beholding the power derived through Yoga of Jaigishavya's penances, reflected upon it with his righteous understanding and approaching that great ascetic, O king, with humility, addressed the high-souled Jaigishavya, saving, 'I desire, O adorable one, to adopt the religion of Moksha (Emancipation)! Hearing these words of his, Jaigishavya gave him lessons. And he also taught him the ordinances of Yoga and the supreme and eternal duties and their reverse. The great ascetic, seeing him firmly resolved, performed all the acts (for his admission into that religion) according to the rites ordained for that end. Then all creatures, with the Pitris. beholding Devala resolved to adopt the religion of Moksha, began to weep, saying, 'Alas, who will henceforth give us food!' Hearing these lamentations of all creatures that resounded through the ten points, Devala set his heart upon renouncing the religion of Moksha. Then all kinds of sacred fruits and roots, O Bharata, and flowers and deciduous herbs. in thousands, began to weep, saying, 'The wicked-hearted and mean Devala will, without doubt, once more pluck and cut us! Alas, having once assured all creatures of his perfect harmlessness, he sees not the wrong that he meditates to do!' At this, that best of ascetics began to reflect with the aid of his understanding, saying, 'Which amongst these two, the religion of Moksha or that of Domesticity, will be the better for me? Reflecting upon this, Devala, O best of kings, abandoned the religion of Domesticity and adopted that of Moksha. Having indulged in those reflections, Devala, in consequence of that resolve obtained the highest success, O Bharata, and the highest Yoga. The celestials then, headed by Brihaspati, applauded Jaigishavya and the penances of that ascetic. Then that foremost of ascetics. Narada, addressing the gods, said, 'There is no ascetic penance in Jaigishavya since he filled Asita with wonder!' The denizens of heaven then, addressing Narada who said such frightful words, said, 'Do not say so about the great ascetic Jaigishavya! There is no one superior or even equal to this high-souled one in force of

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energy and penance and Yoga!' Even such was the power of Jaigishavya as also of Asita. This is the place of those two, and this the tirtha of those two high-souled persons. Bathing there and giving away wealth unto the Brahmanas, the high-souled wielder of the plough, of noble deeds, earned great merit and then proceeded to the tirtha of Soma."

SECTION 51

Vaishampayana said, "There, in that tirtha, O Bharata, where the Lord of stars had in former days performed the rajasuya sacrifice, a great battle was fought in which Taraka was the root of the evil. Bathing in that tirtha and making many presents, the virtuous Bala of cleansed soul proceeded to the tirtha of the muni named Sarasvata. There, during a drought extending for twelve years, the sage Sarasvata, in former days, taught the Vedas unto many foremost of brahmanas."

Janamejaya said, "Why did the sage Sarasvata, O thou of ascetic merit, teach the Vedas unto the rishis during a twelve years' drought?"

Vaishampayana continued, "In days of yore, O monarch, there was an intelligent sage of great ascetic merit. He was celebrated by the name of Dadhica. Possessing a complete control over his senses, he led the life of a brahmacari. In consequence of his excessive ascetic austerities Shakra was afflicted with a great fear. The sage could not be turned (away from his penance) by the offer of even diverse kinds of rewards At last the chastiser of Paka, for tempting the sage, despatched unto him the exceedingly beautiful and celestial apsara, by name Alambusa. Thither where on the banks of the Sarasvati the high-souled sage was engaged in the act of gratifying the gods, the celestial damsel named above, O monarch, made her appearance. Beholding that damsel of beautiful limbs, the vital seed of that ascetic of cleansed soul came out. It fell into the Sarasyati, and the latter held it with care. Indeed, O bull among men, the River, beholding that seed, held it in her womb. In time the seed developed into a foetus and the great river held it so that it might be inspired with life as a child. When the time came, the foremost of rivers brought forth that child and then went, O lord, taking it with her, to that rishi.

Beholding that best of rishis in a conclave, Sarasvati, O monarch, while making over the child, said these words, 'O regenerate rishi, this is thy son whom I held through devotion for thee! That seed of thine which fell at sight of the apsara Alambusa, had been held by me in my womb, O regenerate rishi, through devotion for thee, well knowing that that energy of thine would never suffer destruction! Given by me accept this faultless child of thy own!' Thus addressed by her, the rishi accepted the child and felt great joy. Through affection, that foremost of brahmanas then smelt the head of his son and held him in a close embrace, O foremost one of Bharata's race, for some time. Gratified with the River, the great ascetic Dadhica then gave a boon to her, saying, 'The vishvadevas the rishis and all the tribes of the gandharvas and the apsaras, will henceforth, O blessed one, derive great happiness when oblations of thy water are presented unto them!'

Having said so unto that great river, the sage, gratified and filled with joy, then praised her in these words. Listen to them duly, O king! 'Thou hast taken thy rise, O highly blessed one, from the lake of Brahman in days of old. All ascetics of rigid vows know thee, O foremost of rivers! Always of agreeable features, thou hast done me great good! This thy great child, O thou of the fairest complexion, will be known by the name of Sarasvata! This thy son, capable of creating new worlds, will become known after thy name! Indeed, that great ascetic will be known by the name of Sarasvata! During a drought extending for twelve years, this Sarasvata, O blessed one, will teach the Vedas unto many foremost of brahmanas! O blessed Sarasvati, through my grace, thou shalt, O beautiful one, always become the foremost of all sacred rivers!' Even thus was the great River praised by the sage after the latter had granted her boons. The River then, in great joy, went away, O bull of Bharata's race, taking with her that child.

Meanwhile, on the occasion of a war between the gods and the danavas, Shakra wandered through the three worlds in search of weapons. The great god, however, failed to find such weapons as were fit to slay the foes of the celestials. Shakra then said unto the gods. The great asuras are incapable of being dealt with by me! Indeed, without the bones of Dadhica, our foes could not be slain! Ye best of celestials, repair, therefore, to that foremost of rishis and solicit him, saying, "Grant us, O Dadhica, thy bones! With them we will slay our foes!"

Besought by them for his bones, that foremost of rishis, O chief of Kuru's race, unhesitatingly gave up his life. Having done what was agreeable to the gods, the sage obtained many regions of inexhaustible merit. With his bones, meanwhile, Shakra joyfully caused to be made many kinds of weapons, such as thunderbolts, discs, heavy maces, and many kinds of clubs and bludgeons. Equal unto the Creator himself, Dadhica, had been begotten by the great rishi Bhrigu, the son of the Lord of all creatures, with the aid of his austere penances. Of stout limbs and possessed of great energy, Dadhica had been made the strongest of creatures in the world. The puissant Dadhica, celebrated for his glory, became tall like the king of mountains. The chastiser of Paka had always been anxious on account of his energy. With the thunderbolt born of brahma energy, and inspired with mantras, O Bharata, Indra made a loud noise when he hurled it, and slew nine and ninety heroes among the daityas. After a long and dreadful time had elapsed since then, a drought, O king, occurred that extended for twelve years. During that drought extending for twelve years, the great rishis, for the sake of sustenance, fled away, O monarch, on all sides.

Beholding them scattered in all directions, the sage Sarasvata also set his heart on flight. The river Sarasvati then said unto him, 'Thou needst not, O son, depart hence, for I will always supply thee with food even here by giving thee large fishes! Stay thou, therefore, even here!' Thus addressed (by the river), the sage continued to live there and offer oblations of food unto the rishis and the gods. He got also his daily food and thus continued to support both himself and the gods.

After that twelve year's drought had passed away, the great rishis solicited one another for lectures on the Vedas. While wandering with famished stomachs, the rishis had lost the knowledge of the Vedas. There was, indeed, not one amongst them that could understand the scriptures. It chanced that someone amongst them encountered Sarasvata, that foremost of rishis, while the latter was reading the Vedas with concentrated attention. Coming back to the conclave of rishis. he spoke to them of Sarasvata of unrivalled splendour and god-like mien engaged in reading the Vedas in a solitary forest. Then all the great rishis came to that spot, and jointly spoke unto Sarasvata, that best of ascetics, these words, 'Teach us, O sage!' Unto them the ascetic replied, saying, 'Become ye my disciples duly!' The conclave of ascetics answered, 'O son, thou art too young in years!' Thereupon he answered the ascetics, 'I must act in such a way that my religious merit may not suffer a diminution! He that teaches improperly, and he that learns improperly, are both lost in no time and come to hate each other! It is not upon years, or decrepitude, or wealth, or the number of kinsmen, that rishis found their claim to merit! He amongst us is great who is capable of reading and understanding the Vedas!

Hearing these words of his, those munis duly became his disciples and obtaining from him their Vedas, once more began to praise their rites. 60,000 munis became disciples of the regenerate rishi Sarasvata for the sake of acquiring their Vedas from him. Owning obedience to that agreeable rishi, though a boy, the munis each brought a handful of grass and offered it to him for his seat. The mighty son of Rohini, and elder brother of Keshava, having given away wealth in that tirtha, then joyfully proceeded to another place where lived (in days of yore) an old lady without having passed through the ceremony of marriage."

SECTION 52

Janamejaya said, "Why, O regenerate one, did that maiden betake herself to ascetic penances, in days of old? For what reason did she practise penances, and what was her vow? Unrivalled and fraught with mystery is the discourse that I have already heard from thee! Tell me (now) all the particulars in detail regarding how that maid engaged herself in penances."

Vaishampayana said, "There was a rishi of abundant energy and great fame, named Kuni-Garga. That foremost of ascetics, having practised the austerest of penances, O king, created a fair-browed daughter by a fiat of his will. Beholding her, the celebrated ascetic Kuni-Garga became filled with joy. He abandoned his body, O king, and then went to heaven. That faultless and amiable and fair-browed maiden, mean while, of eyes like lotus petals continued to practise severe and very rigid penances. She worshipped the pitris and the gods with fasts. In the practice of such severe penances a long period elapsed. Though her sire had been for giving her away to a husband, she yet did not wish for marriage, for she did not see a husband that could be worthy of her.

Continuing to emaciate her body with austere penances, she devoted herself to the worship of the pitris and the gods in that solitary forest. Although engaged in such toil, O monarch, and although she emaciated herself by age and austerities, yet she regarded herself happy. At last when she (became very old so that she) could no longer move even a single step without being aided by somebody, she set her heart upon departing for the other world.

Beholding her about to cast off her body, Narada said unto her, 'O sinless one, thou hast no regions of blessedness to obtain in consequence of thy not having cleansed thyself by rite of marriage! O thou of great vows, we have heard this in heaven! Great hath been thy ascetic austerities, but thou hast no claim to regions of blessedness!

Hearing these words of Narada, the old lady went to a concourse of rishis and said, 'I shall give him half my penances who will accept my hand in marriage!' After she had said those words, Galava's son, a rishi, known by the name of Sringavat, accepted her hand, having proposed this compact to her, 'With this compact, O beautiful lady, I shall accept thy hand, that thou shalt live with me for only one night!' Having agreed to that compact, she gave him her hand.

Indeed, Galava's son, according to the ordinances laid down and having duly poured libations on the fire, accepted her hand and married her. On that night, she became a young lady of the fairest complexion, robed in celestial attire and decked in celestial ornaments and garlands and smeared with celestial unguents and perfumes. Beholding her blazing with beauty, Galava's son became very happy and passed one night in her company.

At morn she said unto him, 'The compact, O brahmana, I had made with thee, hath been fulfilled, O foremost of ascetics! Blessed be thou, I shall now leave thee!' After obtaining his permission, she once more said, 'He that will, with rapt attention, pass one night in this tirtha after having gratified the denizens of heaven with oblations of water, shall obtain that merit which is his who observes the vow of brahmacarya for eight and fifty years!' Having said these words, that chaste lady departed for heaven.

The Rishi, her lord, became very cheerless, by dwelling upon the memory of her beauty. In consequence of the compact he had made, he accepted with difficulty half her penances. Casting off his body he soon followed her, moved by sorrow, O chief of Bharata's race, and forced to it by her beauty.

Even this is the glorious history of the old maid that I have told thee! Even this is the account of her brahmacarya and her auspicious departure for heaven. While there Baladeva heard of the slaughter of Shalya. Having made presents unto the brahmanas there, he gave way to grief. O scorcher of his foes, for Shalya who had been slain by the Pandavas in battle. Then he of Madhu's race, having come out of the environs of Samantapanchaka, enquired of the rishis about the results of the battle at Kurukshetra. Asked by that lion of Yadu's race about the results of the battle at Kurukshetra, those highsouled ones told him everything as it had happened."

SECTION 53

"The Rishis said, 'O Rama, this Samantapanchaka is said to be the eternal northern altar of Brahman, the Lord of all creatures. There the denizens of heaven, those givers of great boons, performed in days of yore a great sacrifice. That foremost of royal sages, the high-souled Kuru, of great intelligence and immeasurable energy, had cultivated this field for many years. Hence it came to be Kurukshetra (the field of Kuru)!

"Rama said, 'For what reason did the high-souled Kuru cultivate this field? I desire to have this narrated by you, ye Rishis possessed of wealth of penances!'

"The Rishis said, 'In days of yore, O Rama, Kuru was engaged in perseveringly tilling the soil of this field. Shakra, coming down from heaven, asked him the reason, saying, "Why O king, art thou employed (in this task) with such perseverance? What is thy purpose, O royal sage, for the accomplishment of which thou art tilling the soil?" Kuru thereupon replied, saying, "O thou of a hundred sacrifices, they that will die upon this plain shall proceed to regions of blessedness after being cleansed of their sins!" The lord Shakra, ridiculing this, went back to heaven. The royal sage Kuru, however, without being at all depressed, continued to till the soil. Shakra repeatedly came to him and repeatedly receiving the same reply went away ridiculing him. Kuru, however, did not, on that account, feel depressed. Seeing the king till the soil with unflagging perseverance. Shakra summoned the celestials and informed them of the monarch's occupation. Hearing Indra's words, the celestials said unto their chief of a 1,000 eyes, "Stop the royal sage, O Shakra by granting him a boon, if thou canst! If men, by only dying there were to come to heaven, without having performed sacrifices to us, our very existence will be endangered!" Thus exhorted, Shakra then came back to that royal sage and said, "Do not toil any more! Act according to my words! Those men that will die here, having abstained from food with all their senses awake, and those that will perish here in battle, shall. O king, come to heaven! They, O thou of great soul, shall enjoy the blessings of heaven, O monarch!" Thus addressed, king Kuru answered Shakra, saying, "So be it!" Taking Kuru's leave, the slayer of Vala, Shakra, then, with a joyful heart, quickly went back to heaven. Even thus, O foremost one of Yadu's race, that royal sage had, in days of yore, tilled this plain and Shakra had promised great merit unto those that would cast off their bodies here. Indeed, it was sanctioned by all the foremost ones, headed by Brahman, among the gods, and by the sacred Rishis, that on earth there should be no more sacred spot than this! Those men that perform austere penances here would all after casting off their bodies go to Brahman's abode. Those meritorious men, again, that would give away their wealth here would soon have their wealth doubled. They, again, that will, in expectation of good, reside constantly here, will never have to visit the region of Yama. Those kings that will perform great sacrifices here will reside as long in heaven as Earth herself will last. The chief of the celestials, Shakra,

himself composed a verse here and sang it. Listen to it, O Baladeva! "The very dust of Kurukshetra, borne away by the wind, shall cleanse persons of wicked acts and bear them to heaven!" The foremost ones amongst the gods, as also those amongst the Brahmanas, and many foremost ones among the kings of the Earth such as Nriga and others, having performed costly sacrifices here, after abandoning their bodies proceeded to heaven. The space between the Tarantuka and the Arantuka and the lakes of Rama and Shamachakra, is known as Kurukshetra. Samantapanchaka is called the northern (sacrificial) altar of Brahman, the Lord of all creatures. Auspicious and highly sacred and much regarded by the denizens of heaven is this spot that possesses all attributes. It is for this that Kshatriyas slain in battle here obtain sacred regions of eternal blessedness. Even this was said by Shakra himself about the high blessedness of Kurukshetra. All that Shakra said was again approved and sanctioned by Brahman, by Vishnu, and by Maheshvara.'

SECTION 54

Vaishampayana said, "Having visited Kurukshetra and given away wealth there, he of the Satwata race then proceeded, O Janamejaya, to a large and exceedingly beautiful hermitage. That hermitage was overgrown with Madhuka and mango trees, and abounded with Plakshas and Nyagrodhas. And it contained many Vilwas and many excellent jack and Arjuna trees. Beholding that goodly asylum with many marks of sacredness, Baladeva asked the Rishis as to whose it was. Those high-souled ones, O king, said unto Baladeva, 'Listen in detail, O Rama, as to whose asylum this was in days of yore! Here the god Vishnu in days of yore performed austere penances. Here he performed duly all the eternal sacrifices. Here a Brahmani maiden, leading from youth the vow of Brahmacharya, became crowned with ascetic success. Ultimately, in the possession of Yoga powers, that lady of ascetic penances proceeded to heaven. The high-souled Sandilya, O king, got a beautiful daughter who was chaste, wedded to severe vows, self-restrained, and observant of Brahmacharya. Having performed the severest of penances such as are incapable of being performed by women, the blessed lady at last went to heaven, worshipped by the gods and Brahmanas!' Having heard these words of the Rishis. Baladeva entered that asylum. Bidding farewell to the Rishis, Baladeva of unfading glory went through the performance of all the rites and ceremonies of the evening twilight on the side of Himavat and then began his ascent of the mountain. The mighty Balarama having the device of the palmyra on his banner had not proceeded far in his ascent when he beheld a sacred and goodly tirtha and wondered at the sight. Beholding the glory of the Sarasvati, as also the tirtha called Plakshaprasravana, Vala next reached another excellent and foremost of tirthas called Karavapana. The hero of the plough, of great strength, having made many presents there, bathed in the cool, clear, sacred, and sin-cleansing water (of that tirtha) Passing one night there with the ascetics and the Brahmanas. Rama then proceeded to the sacred asylum of the Mitra-Varunas. From Karavapana he proceeded to that spot on the Yamuna where in days of yore Indra and Agni and Aryaman had obtained great happiness. Bathing there, that bull of Yadu's race, of righteous soul, obtained great happiness. The hero then sat himself down with the Rishis and the Siddhas there for listening to their excellent talk. There where Rama sat in the midst of that conclave, the adorable Rishi Narada came (in course of his wandering). Covered with matted locks and attired in golden rays, he bore in his hands, O king, a staff made of gold and a waterpot made of the same precious metal. Accomplished in song and dance and adored by gods and Brahmanas, he had with him a beautiful Vina of melodious notes, made of the tortoise-shell. A provoker of quarrels and ever fond of quarrels, the celestial Rishi came to that spot where the handsome Rama was resting. Standing up and sufficiently honouring the celestial Rishi of regulated vows, Rama asked him about all that had happened to the Kurus. Conversant with every duty and usage, Narada then, O king, told him everything, as it had happened, about the awful extermination of the Kurus. The son of Rohini then, in sorrowful words, enquired of the Rishi, saying, 'What is the state of the field? How are those kings now that had assembled there? I have heard everything before, O thou that art possessed of the wealth of penances, but my curiosity is great for hearing it in detail!'

"Narada said, 'Already Bhishma and Drona and the lord of the Sindhus have fallen! Vikartana's son Karna also hath fallen, with his sons, those great car-warriors! Bhurishrava too, O son of Rohini, and the valiant chief of the Madras have fallen! Those and many other mighty heroes that had assembled there, ready to lay down their lives for the victory of Duryodhana, those kings and princes unreturning from battle, have all fallen! Listen now to me, O Madhava, about those that are yet alive! In the army of Dhritarashtra's son, only three grinders of hosts are yet alive! They are Kripa and Kritavarma and the valiant son of Drona! These also, O Rama, have from fear fled away to the ten points of the compass! After Shalva's fall and the flight of Kripa and the others, Duryodhana, in great grief, had entered the depths of the Dvaipayana lake. While lying stretched for rest at the bottom of the lake after stupelying its waters, Duryodhana was approached by the Pandavas with Krishna and pierced by them with their cruel words. Pierced with wordy darts, O Rama, from every side, the mighty and heroic Duryodhana hath risen from the lake armed with his heavy mace. He hath come forward for fighting Bhima for the present. Their terrible encounter, O Rama, will take place today! If thou feelest any curiosity, then hasten, O Madhava, without tarrying her! Go, if thou wishest, and witness that terrible battle between thy two disciples!""

Vaishampayana continued, "Hearing these words of Narada, Rama bade a respectful farewell to those foremost of Brahmanas and dismissed all those that had accompanied him (in his pilgrimage). Indeed, he ordered his attendants, saying, 'Return ye to Dwaraka!' He then descended from that prince mountains and that fair hermitage called Plakshaprasravana. Having listened to the discourse of the sages about the great merits of tirthas, Rama of unfading glory sang this verse in the midst of the Brahmanas, 'Where else is such happiness as that in a residence by the Sarasyati? Where also such merits as those in a residence by the Sarasvati? Men have departed for heaven, having approached the Sarasvati! All should ever remember the Sarasvati! Sarasvati is the most sacred of rivers! Sarasvati always bestows the greatest happiness on men! Men, after approaching the Sarasvati, will not have to grieve for their sins either here or hereafter!' Repeatedly casting his eyes with joy on the Sarasvati, that scorcher of foes then ascended an excellent car unto which were yoked goodly steeds. Journeying then on that car of great fleetness, Baladeva, that bull of Yadu's race, desirous of beholding the approaching encounter of his two disciples arrived on the field.

SECTION 55

Vaishampayana said, "Even thus, O Janamejaya, did that terrible battle take place. King Dhritarashtra, in great sorrow, said these words with reference to it:

"Dhritarashtra said, 'Beholding Rama approach that spot when the mace-fight was about to happen, how, O Sanjaya, did my son fight Bhima?'

"Sanjaya said, 'Beholding the presence of Rama, thy valiant son, Duryodhana of mighty arms, desirous of battle, became full of joy. Seeing the hero of the plough, king Yudhishthira, O Bharata, stood up and duly honoured him, feeling great joy the while. He gave him a seat and enquired about his welfare. Rama then answered Yudhishthira in these sweet and righteous words that were highly beneficial to heroes. "I have heard it said by the Rishis, O best of kings, that Kurukshetra is a highly sacred and sin-cleansing spot, equal to heaven itself, adored by gods and Rishis and high-souled Brahmanas! Those men that cast off their bodies while engaged in battle on this field, are sure to reside. O sire, in heaven with Shakra himself! I shall, for this, O king, speedily proceed to Samantapanchaka. In the world of gods that spot is known as the northern (sacrificial) altar of Brahman, the Lord of all creatures! He that dies in battle on that eternal and most sacred of spots in the three worlds, is sure to obtain heaven!" Saying, "So be it," O monarch, Kunti's brave son, the lord Yudhishthira, proceeded towards Samantapanchaka. King Duryodhana also, taking up his gigantic mace, wrathfully proceeded on foot with the Pandavas. While proceeding thus, armed with mace and clad in armour, the celestials in the welkin applauded him, saying, "Excellent, Excellent!" The Charanas fleet as air, seeing the Kuru king, became filled with delight. Surrounded by the Pandavas, thy son, the Kuru king, proceeded, assuming the tread of an infuriated elephant. All the points of the compass were filled with the blare of conchs and the loud peals of drums and the leonine roars of heroes. Proceeding with face westwards to the appointed spot, with thy son (in their midst), they scattered themselves on every side when they reached it. That was an excellent tirtha on the southern side of the Sarasvati. The ground there was not sandy and was, therefore, selected for the encounter. Clad in armour, and armed with his mace of gigantic thickness, Bhima, O monarch, assumed the form of the mighty Garuda. With head-gear fastened on his head, and wearing an armour made of gold, licking the corners of his mouth, O monarch, with eyes red in wrath, and breathing hard, thy son, on that field, O king, looked resplendent like the golden Sumeru. Taking up his mace, king Duryodhana of great energy, casting his glances on Bhimasena, challenged him to the encounter like an elephant challenging a rival elephant. Similarly, the valiant Bhima, taking up his adamantine mace, challenged the king like a lion challenging a lion. Duryodhana and Bhima, with uplifted maces, looked in that bottle like two mountains with tall summits. Both of them were exceedingly angry; both were possessed of awful prowess; in encounters with the mace both were disciples of Rohini's intelligent son, both resembled each other in their feats and looked like Maya and Vasava. Both were endued with great strength, both resembled Varuna in achievements. Each resembling Vasudeva, or Rama, or Visravana's son (Ravana), they looked, O monarch, like

Madhu and Kaitabha. Each like the other in feats, they looked like Sunda and Upasunda, or Rama and Ravana, or Vali and Sugriva. Those two scorchers of foes looked like Kala and Mrityu. They then ran towards each other like two infuriated elephants, swelling with pride and mad with passion in the season of autumn and longing for the companionship of a she-elephant in her time. Each seemed to vomit upon the other the poison of his wrath like two fiery snakes. Those two chastisers of foes cast the angriest of glances upon each other. Both were tigers of Bharata's race, and each was possessed of great prowess. In encounters with the mace, those two scorchers of foes were invincible like lions. Indeed, O bull of Bharata's race, inspired with desire of victory, they looked like two infuriated elephants. Those heroes were unbearable, like two tigers accoutred with teeth and claws. They were like two uncrossable oceans lashed into fury and bent upon the destruction of creatures, or like two angry Suns risen for consuming everything. Those two mighty car-warriors looked like an Eastern and a Western cloud agitated by the wind, roaring awfully and pouring torrents of rain in the rainy season. Those two high-souled and mighty heroes, both possessed of great splendour and effulgence, looked like two Suns risen at the hour of the universal dissolution. Looking like two enraged tigers or like two roaring masses of clouds, they became as glad as two maned lions. Like two angry elephants or two blazing fires, those two high-souled ones appeared like two mountains with tall summits. With lips swelling with rage and casting keen glances upon each other, those two high-souled and best of men, armed with maces, encountered each other. Both were filled with joy, and each regarded the other as a worthy opponent, and Vrikodara then resembled two goodly steeds neighing at each other, or two elephants trumpeting at each other. Those two foremost of men then looked resplendent like a couple of Daityas swelling with might. Then Duryodhana, O monarch, said these proud words unto Yudhishthira in the midst of his brothers and of the highsouled Krishna and Rama of immeasurable energy, 'Protected by the Kaikeyas and the Srinjayas and the high-souled Pancalas, behold ye with all those foremost of kings, seated together, this battle that is about to take place between me and Bhima!' Hearing these words of Durvodhana, they did as requested. Then that large concourse of kings sat down and was seen to look resplendent like a conclave of celestials in heaven. In the midst of that concourse the mighty-armed and handsome elder brother of Keshava, O monarch, as he sat down, was worshipped by all around him. In the midst of those kings, Valadeva clad in blue robes and possessed of a fair complexion, looked beautiful like the moon at full surrounded in the night by thousands of stars. Meanwhile those two heroes, O monarch, both armed with maces and both unbearable by foes, stood there, goading each other with fierce speeches. Having addressed each other in disagreeable and bitter words, those two foremost of heroes of Kuru's race stood, casting angry glances upon each other, like Shakra and Vritra in fight.

SECTION 56

Vaishampayana said, "At the outset, O Janamejaya a fierce wordy encounter took place between the two heroes. With respect to that, king Dhritarashtra, filled with grief, said this, 'Oh, fie on man, who hath such an end! My son, O sinless one, had been the lord of eleven chamus of troops He had all the kings under his command and had enjoyed the sovereignty of the whole earth! Alas, he that had been so, now a warrior proceeding to battle, on foot, shouldering his mace! My poor son, who had before been the protector of the universe, was now himself without protection! Alas, he had, on that occasion, to proceed on foot, shouldering his mace! What can it be but Destiny? Alas, O Sanjaya, great was the grief that was felt by my son now!' Having uttered these words, that ruler of men, afflicted with great woe, became silent.

"Sanjaya said, 'Deep-voiced like a cloud, Duryodhana then roared from joy like a bull. Possessed of great energy, he challenged the son of Pritha to battle. When the high-souled king of the Kurus thus summoned Bhima to the encounter, diverse portents of an awful kind became noticeable. Fierce winds began to blow with loud noises at intervals, and a shower of dust fell. All the points of the compass became enveloped in a thick gloom. Thunderbolts of loud peal fell on all sides, causing a great confusion and making the very hair to stand on end. Hundreds of meteors fell, bursting with a loud noise from the welkin. Rahu swallowed the Sun most untimely, O monarch! The Earth with her forests and trees shook greatly. Hot winds blew, bearing showers of hard pebbles along the ground. The summits of mountains fell down on the earth's surface. Animals of diverse forms were seen to run in all directions. Terrible and fierce jackals, with blazing mouths, howled everywhere. Loud and terrific reports were heard on every side, making the hair stand on end. The four quarters seemed to be ablaze and many were the animals of ill omen that became visible. The water in the wells on every side swelled up of their own accord. Loud sounds came from every side, without, O king, visible creatures to utter

unto his eldest brother, king Yudhishthira the Just, "This Suyodhana of wicked soul is not competent to vanquish me in battle! I shall today vomit that wrath which I have been cherishing for a long while in the secret recesses of my heart, upon this ruler of the Kurus like Arjuna throwing fire upon the forest of Khandava! Today, O son of Pandu, I shall extract the dart that lies sticking to thy heart! Slaying with my mace this sinful wretch of Kuru's race, I shall today place around thy neck the garland of Fame! Slaying this wight of sinful deeds with my mace on the field of battle, I shall today, with this very mace of mine, break his body into a hundred fragments! He shall not have again to enter the city called after the elephant. The setting of snakes at us while we were asleep, the giving of poison to us while we ate, the casting of our body into the water at Pramanakoti, the attempt to burn us at the house of lac, the insult offered us at the assembly, the robbing us of all our possessions, the whole year of our living in concealment, our exile into the woods, O sinless one, of all these woes, O best of Bharata's race, I shall today reach the end, O bull of Bharata's line! Slaying this wretch, I shall, in one single day, pay off all the debts I owe him! Today, the period of life of this wicked son of Dhritarashtra, of uncleansed soul, hath reached its close, O chief of the Bharatas! After this day he shall not again look at his father and mother! Today, O monarch, the happiness of this wicked king of the Kurus hath come to an end! After this day, O monarch, he shall not again cast his eyes on female beauty! Today this disgrace of Santanu's line shall sleep on the bare Earth, abandoning his life-breath, his prosperity, and his kingdom! Today king Dhritarashtra also, hearing of the fall of his son, shall recollect all those evil acts that were born of Shakuni's brain!" With these words, O tiger among kings, Vrikodara of great energy, armed with mace, stood for fight, like Shakra challenging the asura Vritra. Beholding Duryodhana also standing with uplifted mace like mount Kailasa graced with its summit, Bhimasena, filled with wrath, once more addressed him, saying, "Recall to thy mind that evil act of thyself and king Dhritarashtra that occurred at Varanavata! Remember Draupadi who was ill-treated, while in her season. in the midst of the assembly! Remember the deprivation of the king through dice by thyself and Subala's son! Remember that great woe suffered by us, in consequence of thee, in the forest, as also in Virata's city as if we had once more entered the womb! I shall avenge myself of them all today! By good luck, O thou of wicked soul, I see thee today! It is for thy sake that that foremost of car-warriors, the son of Ganga, of great prowess, struck down by Yainasena's son, sleepeth on a bed of arrows! Drona also hath been slain, and Karna, and Shalya of great prowess! Subala's son Shakuni, too, that root of these hostilities, hath been slain! The wretched Pratikamin, who had seized Draupadi's tresses, hath been slain! All thy brave brothers also, who fought with great valour, have been slain! These and many other kings have been slain through thy fault! Thee too I shall slay today with my mace! There is not the slightest doubt in this." While Vrikodara, O monarch, was uttering these words in a loud voice, thy fearless son of true prowess answered him, saying, "What use of such elaborate bragging? Fight me, O Vrikodara! O wretch of thy race, today I shall destroy thy desire of battle! Mean vermin as thou art, know that Duryodhana is not capab le, like an ordinary person, of being terrified by a person like thee! For a long time have I cherished this desire! For a long time hath this wish been in my heart! By good luck the gods have at last brought it about, a mace encounter with thee! What use of long speeches and empty bragging, O wicked-souled one! Accomplish these words of thine in acts. Do not tarry at all!" Hearing these words of his, the Somakas and the other kings that were present there all applauded them highly. Applauded by all, Duryodhana's hair stood erect with joy and he firmly set his heart on battle. The kings present once again cheered thy wrathful son with clapping, like persons exciting an infuriated elephant to an encounter. The high-souled Vrikodara, the son of Pandu, then, uplifting his mace, rushed furiously at thy high-souled son. The elephants present there trumpeted aloud and the steeds neighed repeatedly. The weapons of the Pandavas who longed for victory blazed forth of their own accord."

SECTION 57

"Sanjaya said, 'Duryodhana, with heart undepressed, beholding Bhimasena in that state, rushed furiously against him, uttering a loud roar. They encountered each other like two bulls encountering each other with their horns. The strokes of their maces produced loud sounds like those of thunderbolts. Each longing for victory, the battle that took place between them was terrible, making the very hair stand on end, like that between Indra and Prahlada. All their limbs bathed in blood, the two high-souled warriors of great energy, both armed with maces, looked like two Kinsukas decked with flowers. During the progress of that great and awful encounter, the welkin looked beautiful as if it swarmed with fire-flies. After that fierce and terrible battle had lasted for some time, both those chastisers of foes became fatigued.

great energy, those two foremost of men, both possessed of great might, encountered each other after having taken a little rest, they looked like two elephants infuriated with passion and attacking each other for obtaining the companionship of a cow elephant in season. Beholding those two heroes, both armed with maces and each equal to the other in energy, the gods and Gandharvas and men became filled with wonder. Beholding Duryodhana and Vrikodara both armed with maces, all creatures became doubtful as to who amongst them would be victorious. Those two cousins, those two foremost of mighty men, once again rushing at each other and desiring to take advantage of each other's lapses. waited each watching the other. The spectators, O king, beheld each armed with his uplifted mace, that was heavy, fierce, and murderous, and that resembled the bludgeon of Yama or the thunder-bolt of Indra. While Bhimasena whirled his weapon, loud and awful was the sound that it produced. Beholding his foe, the son of Pandu, thus whirling his mace endued with unrivalled impetuosity, Duryodhana became filled with amazement. Indeed, the heroic Vrikodara, O Bharata, as he careered in diverse courses, presented a highly beautiful spectacle. Both bent upon carefully protecting themselves, as they approached, they repeatedly mangled each other like two cats fighting for a piece of meat. Bhimasena performed diverse kinds of evolutions. He coursed in beautiful circles, advanced, and receded. He dealt blows and warded off those of his adversary, with wonderful activity. He took up various kinds of position (for attack and defence). He delivered attacks and avoided those of his antagonist. He ran at his foe, now turning to the right and now to the left. He advanced straight against the enemy. He made ruses for drawing his foe. He stood immovable, prepared for attacking his foe as soon as the latter would expose himself to attack. He circumambulated his foe, and prevented his foe from circumambulating him. He avoided the blows of his foe by moving away in bent postures or jumping aloft. He struck, coming up to his foe face to face, or dealt back-thrusts while moving away from him. Both accomplished in encounters with the mace. Bhima and Durvodhana thus careered and fought, and struck each other. Those two foremost ones of Kuru's race careered thus, each avoiding the other's blows. Indeed, those two mighty warriors thus coursed in circles and seemed to sport with each other. Displaying in that encounter their skill in battle, those two chastisers of foes sometimes suddenly attacked each other with their weapons, like two elephants approaching and attacking each other with their tusks. Covered with blood, they looked very beautiful, O monarch, on the field. Even thus occurred that battle, awfully and before the gaze of a large multitude, towards the close of the day, like the battle between Vritra and Vasava. Armed with maces, both began to career in circles. Duryodhana, O monarch, adopted the right mandala, while Bhimasena adopted the left mandala. While Bhima was thus careering in circles on the field of battle, Duryodhana, O monarch, suddenly struck him a fierce blow on one of his flanks. Struck by thy son, O sire, Bhima began to whirl his heavy mace for returning that blow. The spectators, O monarch, beheld that mace of Bhimasena look as terrible as Indra's thunder-bolt or Yama's uplifted bludgeon. Seeing Bhima whirl his mace, thy son, uplifting his own terrible weapon, struck him again. Loud was the sound, O Bharata, produced by the descent of thy son's mace. So quick was that descent that it generated a flame of fire in the welkin. Coursing in diverse kinds of circles, adopting each motion at the proper time, Suyodhana, possessed of great energy, once more seemed to prevail over Bhima. The massive mace of Bhimasena meanwhile, whirled with his whole force, produced a loud sound as also smoke and sparks and flames of fire. Beholding Bhimasena whirling his mace, Suyodhana also whirled his heavy and adamantine weapon and presented a highly beautiful aspect. Marking the violence of the wind produced by the whirl of Duryodhana's mace, a great fear entered the hearts of all the Pandus and the Somakas. Meanwhile those two chastisers of foes, displaying on every side their skill in battle, continued to strike each other with their maces, like two elephants approaching and striking each other with their tusks. Both of them, O monarch, covered with blood, looked highly beautiful. Even thus progressed that awful combat before the gaze of thousands of spectators at the close of day, like the fierce battle that took place between Vritra and Vasava. Beholding Bhima firmly stationed on the field, thy mighty son, careering in more beautiful motions, rushed towards that son of Kunti. Filled with wrath, Bhima struck the mace, endued with great impetuosity and adorned with gold, of the angry Duryodhana. A loud sound with sparks of fire was produced by that clash of the two maces which resembled the clash of two thunder-bolts from opposite directions. Hurled by Bhimasena, his impetuous mace, as it fell down, caused the very earth to tremble. The Kuru prince could not brook to see his own mace thus baffled in that attack. Indeed, he became filled with rage like an infuriated elephant at the sight of a rival elephant.

Adopting the left mandala, O monarch, and whirling his mace, Suvodhana then, firmly resolved, struck the son of Kunti on the head with his weapon of terrible force. Thus struck by thy son, Bhima, the son of Pandu, trembled not, O monarch, at which all the spectators wondered exceedingly. That amazing patience, O king, of Bhimasena, who stirred not an inch though struck so violently, was applauded by all the warriors present there. Then Bhima of terrible prowess hurled at Duryodhana his own heavy and blazing mace adorned with gold. That blow the mighty and fearless Duryodhana warded off by his agility. Beholding this, great was the wonder that the spectators felt. That mace, hurled by Bhima, O king, as it fell baffled of effect, produced a loud sound like that of the thunderbolt and caused the very earth to tremble. Adopting the manoeuvre called Kausika, and repeatedly jumping up, Duryodhana, properly marking the descent of Bhima's mace, baffled the latter. Baffling Bhimasena thus, the Kuru king, endued with great strength, at last in rage struck the former on the chest. Struck very forcibly by thy son in that dreadful battle, Bhimasena became stupefied and for a time knew not what to do. At that time, O king, the Somakas and the Pandayas became greatly disappointed and very cheerless. Filled with rage at that blow, Bhima then rushed at thy son like an elephant rushing against an elephant. Indeed, with uplifted mace, Bhima rushed furiously at Duryodhana like a lion rushing against a wild elephant. Approaching the Kuru king, the son of Pandu, O monarch, accomplished in the use of the mace, began to whirl his weapon, taking aim at thy son. Bhimasena then struck Durvodhana on one of his flanks. Stupefied at that blow, the latter fell down on the earth, supporting himself on his knees. When that foremost one of Kuru's race fell upon his knees, a loud cry arose from among the Srinjayas, O ruler of the world! Hearing that loud uproar of the Srinjayas, O bull among men, thy son became filled with rage. The mighty-armed hero, rising up, began to breathe like a mighty snake, and seemed to burn Bhimasena by casting his glances upon him. That foremost one of Bharata's race then rushed at Bhimasena, as if he would that time crush the head of his antagonist in that battle. The highsouled Duryodhana of terrible prowess then struck the highsouled Bhimasena on the forehead. The latter, however, moved not an inch but stood immovable like a mountain. Thus struck in that battle, the son of Pritha, O monarch, looked beautiful, as he bled profusely, like an elephant of rent temples with juicy secretions trickling adown. The elder brother of Dhananjaya, then, that crusher of foes, taking up his hero-slaying mace made of iron and producing a sound loud as that of the thunder-holt struck his adversary with great force. Struck by Bhimasena, thy son fell down, his frame trembling all over, like a gigantic Sala in the forest, decked with flowers, uprooted by the violence of the tempest. Beholding thy son prostrated on the earth, the Pandavas became exceedingly glad and uttered loud cries. Recovering his consciousness, thy son then rose, like an elephant from a lake. That ever wrathful monarch and great car-warrior then careering with great skill, struck Bhimasena who was standing before him. At this, the son of Pandu, with weakened limbs, fell down on the earth.

"Having by his energy prostrated Bhimasena on the ground, the Kuru prince uttered a leonine roar. By the descent of his mace, whose violence resembled that of the thunder, he had fractured Bhima's coat of mail. A loud uproar was then heard in the welkin, made by the denizens of heaven and the Apsaras. A floral shower, emitting great fragrance, fell, rained by the celestials. Beholding Bhima prostrated on the earth and weakened in strength, and seeing his coat of mail laid open, a great fear entered the hearts of our foes. Recovering his senses in a moment, and wiping his face which had been dyed with blood, and mustering great patience, Vrikodara stood up, with rolling eyes steadying himself with great effort."

SECTION 58

"Sanjaya said, 'Beholding that fight thus raging between those two foremost heroes of Kuru's race, Arjuna said unto Vasudeva, "Between these two, who, in thy opinion, is superior? Who amongst them hath what merit? Tell me this, O Janardana."

"Vasudeva said, "The instruction received by them hath been equal. Bhima, however, is possessed of greater might, while the son of Dhritarashtra is possessed of greater skill and hath laboured more. If he were to fight fairly, Bhimasena will never succeed in winning the victory. If, however, he fights unfairly he will be surely able to slay Duryodhana. The Asuras were vanquished by the gods with the aid of deception. We have heard this. Virochana was vanquished by Shakra with the aid of deception. The slayer of Vala deprived Vritra of his energy by an act of deception. Therefore, let Bhimasena put forth his prowess, aided by deception! At the time of the gambling, O Dhananjaya, Bhima vowed to break the thighs of Suyodhana with his mace in battle. Let this crusher of foes, therefore, accomplish that vow of his. Let him with deception, slay the Kuru king who is full of deception. If Bhima, depending upon his might alone, were to fight fairly, king Yudhishthira will have to incur great danger. I tell thee again,

O son of Pandu, listen to me. It is through the fault of king Yudhishthira alone that danger hath once more overtaken us Having achieved great feats by the slaughter of Bhishma and the other Kurus, the king had won victory and fame and had almost attained the end of the hostilities. Having thus obtained the victory, he placed himself once more in a situation of doubt and peril. This has been an act of great folly on the part of Yudhishthira, O Pandava, since he hath made the result of the battle depend upon the victory or the defeat of only one warrior! Suyodhana is accomplished, he is a hero; he is again firmly resolved. This old verse uttered by Usanas hath been heard by us. Listen to me as I recite it to thee with its true sense and meaning! 'Those amongst the remnant of a hostile force broken flying away for life, that rally and come back to the fight, should always be feared, for they are firmly resolved and have but one purpose! Shakra himself, O Dhananjaya, cannot stand before them that rush in fury, having abandoned all hope of life. This Suyodhana had broken and fled. All his troops had been killed. He had entered the depths of a lake. He had been defeated and, therefore, he had desired to retire into the woods, having become hopeless of retaining his kingdom. What man is there, possessed of any wisdom, that would challenge such a person to a single combat? I do not know whether Duryodhana may not succeed in snatching the kingdom that had already become ours! For full thirteen years he practised with the mace with great resolution. Even now, for slaving Bhimasena. he jumpeth up and leapeth transversely! If the mighty-armed Bhima does not slay him unfairly, the son of Dhritarashtra will surely remain king!" Having heard those words of the high-souled Keshava, Dhananjaya struck his own left thigh before the eyes of Bhimasena. Understanding that sign, Bhima began to career with his uplifted mace, making many a beautiful circle and many a Yomaka and other kinds of manoeuvres. Sometimes adopting the right mandala, sometimes the left mandala, and sometimes the motion called Gomutraka, the son of Pandu began to career, O king, stupefying his foe. Similarly, thy son, O monarch, who was well conversant with encounters with the mace, careered beautifully and with great activity, for slaying Bhimasena. Whirling their terrible maces which were smeared with sandal paste and other perfumed unguents, the two heroes, desirous of reaching the end of their hostilities, careered in that battle like two angry Yamas. Desirous of slaying each other, those two foremost of men, possessed of great heroism, fought like two Garudas desirous of catching the same snake. While the king and Bhima careered in beautiful circles, their maces clashed, and sparks of fire were generated by those repeated clashes. Those two heroic and mighty warriors struck each other equally in that battle. They then resembled, O monarch, two oceans agitated by the tempest. Striking each other equally like two infuriated elephants, their clashing maces produced peals of thunder. During the progress of that dreadful and fierce battle at close quarters, both those chastisers of foes, while battling, became fatigued. Having rested for a while, those two scorchers of foes, filled with rage and uplifting their maces, once more began to battle with each other. When by the repeated descents of their maces, O monarch, they mangled each other, the battle they fought became exceedingly dreadful and perfectly unrestrained. Rushing at each other in that encounter, those two heroes. possessed of eyes like those of bulls and endued with great activity, struck each other fiercely like two buffaloes in the mire. All their limbs mangled and bruised, and covered with blood from head to foot, they looked like a couple of Kinsukas on the breast of Himavat. During the progress of the encounter, when, Vrikodara (as a ruse) seemed to give Duryodhana an opportunity, the latter, smiling a little, advanced forward. Well-skilled in battle, the mighty Vrikodara, beholding his adversary come up, suddenly hurled his mace at him. Seeing the mace hurled at him, thy son, O monarch, moved away from that spot at which the weapon fell down baffled on the earth. Having warded off that blow, thy son, that foremost one of Kuru's race, quickly struck Bhimasena with his weapon. In consequence of the large quantity of blood drawn by that blow, as also owing to the violence itself of the blow, Bhimasena of immeasurable energy seemed to be stupefied. Duryodhana, however, knew not that the son of Pandu was so afflicted at that moment. Though deeply afflicted, Bhima sustained himself, summoning all his patience. Duryodhana, therefore, regarded him to be unmoved and ready to return the blow. It was for this that thy son did not then strike him again. Having rested for a little while, the valiant Bhimasena rushed furiously, O king, at Duryodhana who was standing near. Beholding Bhimasena of immeasurable energy filled with rage and rushing towards him, thy high-souled son, O bull of Bharata's race, desiring to baffle his blow, set his heart on the manoeuvre called Avasthana. He, therefore, desired to jump upwards, O monarch, for beguiling Vrikodara. Bhimasena fully understood the intentions of his adversary. Rushing, therefore, at him, with a loud leonine roar, he fiercely hurled his mace at the thighs of the Kuru king as the latter had jumped up for

baffling the first aim. That mace, endued with the force of the

thunder and hurled by Bhima of terrible feats, fractured the two handsome thighs of Duryodhana. That tiger among men. thy son, after his thighs had been broken by Bhimasena, fell down, causing the earth to echo with his fall. Fierce winds began to blow, with loud sounds at repeated intervals. Showers of dust fell. The earth, with her trees and plants and mountains, began to tremble. Upon the fall of that hero who was the head of all monarchs on earth, fierce and fiery winds blew with a loud noise and with thunder falling frequently. Indeed, when that lord of earth fell, large meteors were seen to flash down from the sky. Bloody showers, as also showers of dust, fell, O Bharata! These were poured by Maghavat, upon the fall of thy son! A loud noise was heard, O bull of Bharata's race, in the welkin, made by the Yakshas, and the Rakshasas and the Pisachas. At that terrible sound, animals and birds, numbering in thousands, began to utter more frightful noise on every side. Those steeds and elephants and human beings that formed the (unslain) remnant of the (Pandava) host uttered loud cries when thy son fell. Loud also became the blare of conchs and the peal of drums and cymbals. A terrific noise seemed to come from within the bowels of the earth. Upon the fall of thy son, O monarch, headless beings of frightful forms, possessed of many legs and many arms, and inspiring all creatures with dread, began to dance and cover the earth on all sides. Warriors, O king, that stood with standards or weapons in their arms, began to tremble, O king, when thy son fell. Lakes and wells, O best of kings, vomited forth blood. Rivers of rapid currents flowed in opposite directions. Women seemed to look like men, and men to look like women at that hour, O king, when thy son Duryodhana fell! Beholding those wonderful portents, the Pancalas and the Pandavas, O bull of Bharata's race, became filled with anxiety. The gods and the Gandharvas went away to the regions they desired, talking, as they proceeded, of that wonderful battle between thy sons. Similarly the Siddhas, and the Charanas of the fleetest course, went to those places from which they had come, applauding those two lions among men.'

SECTION 59

"Sanjaya said, 'Beholding Duryodhana felled upon the earth like a gigantic Sala uprooted (by the tempest) the Pandavas became filled with joy. The Somakas also beheld, with hair standing on end, the Kuru king felled upon the earth like an infuriated elephant felled by a lion. Having struck Duryodhana down, the valiant Bhimasena, approaching the Kuru chief, addressed him, saying, "O wretch, formerly laughing at the disrobed Draupadi in the midst of the assembly, thou hadst, O fool, addressed us as 'Cow, Cow!' Bear now the fruit of that insult!" Having said these words, he touched the head of his fallen foe with his left foot. Indeed, he struck the head of that lion among kings with his foot. With eyes red in wrath, Bhimasena, that grinder of hostile armies, once more said these words. Listen to them, O monarch! "They that danced at us insultingly, saying, 'Cow, Cow!' we shall now dance at them, uttering the same words, 'Cow, Cow!' We have no guile, no fire, no match, at dice, no deception! Depending upon the might of our own arms we resist and check our foes!" Having attained to the other shores of those fierce hostilities, Vrikodara once more laughingly said these words slowly unto Yudhishthira and Keshava and Sriniava and Dhananiava and the two sons of Madri, "They that had dragged Draupadi, while ill, into the assembly and had disrobed her there, behold those Dhartarashtras slain in battle by the Pandavas through the ascetic penances of Yajnasena's daughter! Those wicked-hearted sons of king Dhritarashtra who had called us 'Sesame seeds without kernel,' have all been slain by us with their relatives and followers! It matters little whether (as a consequence of those deeds) we go to heaven or fall into hell!" Once more, uplifting the mace that lay on his shoulders, he struck with his left foot the head of the monarch who was prostrate on the earth, and addressing the deceitful Duryodhana, said these words. Many of the foremost warriors among the Somakas, who were all of righteous souls, beholding the foot of the rejoicing Bhimasena of narrow heart placed upon the head of that foremost one of Kuru's race, did not at all approve of it. While Vrikodara, after having struck down thy son, was thus bragging and dancing madly, king Yudhishthira addressed him, saying, "Thou hast paid off thy hostility (towards Duryodhana) and accomplished thy vow by a fair or an unfair act! Cease now, O Bhima! Do not crush his head with thy foot! Do not act sinfully! Duryodhana is a king! He is, again, thy kinsman! He is fallen! This conduct of thine, O sinless one, is not proper. Duryodhana was the lord of eleven Akshauhinis of troops. He was the king of the Kurus. Do not, O Bhima, touch a king and a kinsman with thy foot. His kinsmen are slain. His friends and counsellors are gone. His troops have been exterminated He has been struck down in battle. He is to be pitied in every respect. He deserves not to be insulted, for remember that he is a king. He is ruined. His friends and kinsmen have been slain. His brothers have been killed. His sons too have been slain. His funeral cake hath been taken away. He is our brother. This that thou doest unto him is not

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6101 proper. 'Bhimasena is a man of righteous behaviour': people used to say this before of thee! Why then, O Bhimasena, dost thou insult the king in this way?" Having said these words unto Bhimasena, Yudhishthira, with voice choked in tears, and afflicted with grief, approached Duryodhana, that chastiser of foes, and said unto him, "O sire, thou shouldst not give way to anger nor grieve for thyself. Without doubt thou bearest the dreadful consequences of thy own former acts. Without doubt this sad and woeful result had been ordained by the Creator himself, that we should injure thee and thou shouldst injure us, O foremost one of Kuru's race! Through thy own fault this great calamity has come upon thee, due to avarice and pride and folly, O Bharata! Having caused thy companions and brothers and sires and sons and grandsons and others to be all slain, thou comest now by thy own death. In consequence of thy fault, thy brothers, mighty car-warriors all, and thy kinsmen have been slain by us. I think all this to be the work of irresistible Destiny. Thou art not to be pitied. On the other hand, thy death, O sinless one, is enviable. It is we that deserve to be pitied in every respect, O Kaurava! We shall have to drag on a miserable existence, reft of all our dear friends and kinsmen. Alas, how shall I behold the widows, overwhelmed with grief and deprived of their senses by sorrow, of my brothers and sons and grandsons! Thou, O king, departest from this world! Thou art sure to have thy residence in heaven! We, on the other hand, shall be reckoned as creatures of hell, and shall continue to suffer the most poignant grief! The grief-afflicted wives of Dhritarashtra's sons and grandsons, those widows crushed with sorrow, will without doubt, curse us all!" Having said these words, Dharma's royal son, Yudhishthira, deeply afflicted with grief, began to breathe hard and indulge in lamentations."

SECTION 60

"Dhritarashtra said, 'Beholding the (Kuru) king struck down unfairly, what O Suta, did the mighty Baladeva, that foremost one of Yadu's race, say? Tell me, O Sanjaya, what Rohini's son, well-skilled in encounters with the mace and well acquainted with all its rules, did on that occasion!"

"Sanjaya said, 'Beholding thy son struck at the thighs, the mighty Rama, that foremost of smiters, became exceedingly angry. Raising his arms aloft the hero having the plough for his weapon, in a voice of deep sorrow, said in the midst of those kings, "Oh, fie on Bhima, fie on Bhima! Oh, fie, that in such a fair fight a blow hath been struck below the navel! Never before hath such an act as Vrikodara hath done been witnessed in an encounter with the mace! No limb below the navel should be struck. This is the precept laid down in treatises! This Bhima, however, is an ignorant wretch, unacquainted with the truths of treatises! He, therefore, acteth as he likes!" While uttering these words, Rama gave way to great wrath. The mighty Baladeva then, uplifting his plough, rushed towards Bhimasena! The form of that highsouled warrior of uplifted arms then became like that of the gigantic mountains of Kailasa variegated with diverse kinds of metals. The mighty Keshava, however, ever bending with humanity, seized the rushing Rama encircling him with his massive and well-rounded arms. Those two foremost heroes of Yadu's race, the one dark in complexion and the other fair, looked exceedingly beautiful at that moment, like the Sun and the Moon, O king, on the evening sky! For pacifying the angry Rama, Keshava addressed him, saying, "There are six kinds of advancement that a person may have: one's own advancement, the advancement of one's friends, the advancement of one's friends', the decay of one's enemy, the decay of one's enemy's friends, and the decay of one's enemy's friends' friends. When reverses happen to one's own self or to one's friends, one should then understand that one's fall is at hand and, therefore, one should at such times look for the means of applying a remedy. The Pandavas of unsullied prowess are our natural friends. They are the children of our own sire's sister! They had been greatly afflicted by their foes! The accomplishment of one's vow is one's duty. Formerly Bhima had vowed in the midst of the assembly that he would in great battle break with his mace the thighs of Duryodhana. The great Rishi Maitreva also. O scorcher of foes, had formerly cursed Duryodhana, saying, 'Bhima will, with his mace, break thy thighs!' In consequence of all this, I do not see any fault in Bhima! Do not give way to wrath, O slayer of Pralamva! Our relationship with the Pandavas is founded upon birth and blood, as also upon an attraction of hearts. In their growth is our growth. Do not, therefore, give way to wrath, O bull among men!" Hearing these words of Vasudeva the wielder of the plough, who was conversant with rules of morality, said, "Morality is well practised by the good. Morality, however, is always afflicted by two things, the desire of Profit entertained by those that covet it, and the desire for Pleasure cherished by those that are wedded to it. Whoever without afflicting Morality and Profit, or Morality and Pleasure, or Pleasure and Profit, followeth all three--Morality, Profit and Pleasure--always succeeds in obtaining great happiness. In consequence, however, of morality being afflicted by Bhimasena, this harmony of which I have spoken hath been disturbed, whatever, O Govinda, thou mayst tell

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me!" Krishna replied, saying, "Thou art always described as bereft of wrath, and righteous-souled and devoted to righteousness! Calm thyself, therefore, and do not give way to wrath! Know that the Kali age is at hand. Remember also the vow made by the son of Pandu! Let, therefore, the son of Pandu be regarded to have paid off the debt he owed to his hostility and to have fulfilled his vow!"

'Sanjaya continued, 'Hearing this fallacious discourse from Keshava, O king, Rama failed to dispel his wrath and became cheerful. He then said in that assembly, "Having unfairly slain king Suyodhana of righteous soul, the son of Pandu shall be reputed in the world as a crooked warrior! The righteoussouled Duryodhana, on the other hand, shall obtain eternal blessedness! Dhritarashtra's royal son, that ruler of men, who hath been struck down, is a fair warrior. Having made every arrangement for the Sacrifice of battle and having undergone the initiatory ceremonies on the field, and, lastly, having poured his life as a libation upon the fire represented by his foes, Duryodhana has fairly completed his sacrifice by the final ablutions represented by the attainment of glory!" Having said these words, the valiant son of Rohini, looking like the crest of a white cloud, ascended his car and proceeded towards Dwaraka. The Pancalas with the Vrishnis, as also the Pandavas, O monarch, became rather cheerless after Rama had set out for Dwaravati. Then Vasudeva, approaching Yudhishthira who was exceedingly melancholy and filled with anxiety, and who hung down his head and knew not what to do in consequence of his deep affliction, said unto him these words:

"Vasudeva said, "O Yudhishthira the Just, why dost thou sanction this unrighteous act, since thou permittest the head of the insensible and fallen Duryodhana whose kinsmen and friends have all been slain to be thus struck by Bhima with his foot. Conversant with the ways of morality, why dost thou, O king, witness this act with indifference?"

"Yudhishthira answered, "This act, O Krishna, done from wrath, of Vrikodara's touching the head of the king with his foot, is not agreeable to me, nor am I glad at this extermination of my race! By guile were we always decived by the sons of Dhritarashtra! Many were the cruel words they spoke to us. We were again exiled into the woods by them. Great is the grief on account of all those acts that is in Bhimasena's heart! Reflecting on all this, O thou of Vrishni's race, I looked on with indifference! Having slain the covetous Duryodhana bereft of wisdom and enslaved by his passions, let the son of Pandu gratify his desire, be it righteousness or unrighteousness!"

"Sanjaya continued, 'After Yudhishthira had said this, Vasudeva, that perpetuator of Yadu's race, said with difficulty, "Let it be so!" Indeed, after Vasudeva had been difficulty. addressed in those words by Yudhishthira, the former, who, always wished what was agreeable to and beneficial for Bhima, approved all those acts that Bhima had done in battle. Having struck down thy son in battle, the wrathful Bhimasena, his heart filled with joy, stood with joined hands before Yudhishthira and saluted him in proper form. With eyes expanded in delight and proud of the victory he had won, Vrikodara of great energy, O king, addressed his eldest brother, saying, "The Earth is today thine, O king, without brawls to disturb her and with all her thorns removed! Rule over her, O monarch, and observe the duties of thy order! He who was the cause of these hostilities and who fomented them by means of his guile, that wretched wight fond of deception, lieth, struck down, on the bare ground, O lord of earth! All these wretches headed by Duhshasana, who used to utter cruel words, as also those other foes of thine, the son of Radha, and Shakuni, have been slain! Teeming with all kinds of gems, the Earth, with her forests and mountains, O monarch, once more cometh to thee that hast no foes alive!"

"'Yudhishthira said, "Hostilities have come to an end! King Suyodhana hath been struck down! The earth hath been conquered (by us), ourselves having acted according to the counsels of Krishna! By good luck, thou hast paid off thy debt to thy mother and to thy wrath! By good luck, thou hast been victorious, O invincible hero, and by good luck, thy foe hath been slai!""

SECTION 61

"Dhritarashtra said, 'Beholding Duryodhana struck down in battle by Bhimasena, what, O Sanjaya, did the Pandavas and the Srinjayas do?'

"Sanjaya said, 'Beholding Duryodhana slain by Bhimasena in battle, O king, like a wild elephant slain by a lion, the Pandavas with Krishna became filled with delight. The Pancalas and the Srinjayas also, upon the fall of the Kuru king, waved their upper garments (in the air) and uttered leonine roars. The very Earth seemed to be unable to bear those rejoicing warriors. Some stretched their bows; others drew their drums. Some sported and jumped about, while some amongst thy foes laughed aloud. Many heroes repeatedly said these words unto Bhimasena, "Exceedingly difficult and great hath been the fears that thou hast achieved today in battle, by having struck down the Kuru king, himself a great

warrior, with thy mace! All these men regard this slaughter of the foe by thee to be like that of Vritra by Indra himself! Who else, save thyself, O Vrikodara, could slay the heroic Duryodhana while careering in diverse kinds of motion and performing all the wheeling manoeuvres (characteristic of such encounters)? Thou hast now reached the other shore of these hostilities, that other shore which none else could reach. This feat that thou hast achieved is incapable of being achieved by any other warriors. By good luck, thou hast, O hero, like an infuriated elephant, crushed with thy foot the head of Duryodhana on the field of battle! Having fought a wonderful battle, by good luck, O sinless one, thou hast quaffed the blood of Duhshasana, like a lion quaffing the blood of a buffalo! By good luck, thou hast, by thy own energy, placed thy foot on the head of all those that had injured the righteous-souled king Yudhishthira! In consequence of having vanquished thy foes and of thy having slain Duryodhana, by good luck, O Bhima, thy fame hath spread over the whole world! Bards and eulogists applauded Shakra after the fall of Vritra, even as we are now applauding thee O Bharata after the fall of thy foes! Know O Bharata that the joy we felt upon the fall of Duryodhana hath not yet abated in the least!" Even these were the words addressed to Bhimasena by the assembled eulogists on that occasion! Whilst those tigers among men, the Pancalas and the Pandavas, all filled with delight were indulging in such language, the slayer of Madhu addressed them, saying, "You rulers of men, it is not proper to slav a slain foe with such cruel speeches repeatedly uttered. This wight of wicked understanding hath already been slain. This sinful, shameless, and covetous wretch, surrounded by sinful counsellors and ever regardless of the advice of wise friends, met with his death even when he refused, though repeatedly urged to contrary by Vidura and Drona and Kripa and Sanjaya, to give unto the sons of Pandu their paternal share in the kingdom which they had solicited at his hands! This wretch is not now fit to be regarded either as a friend or a foe! What use in spending bitter breath upon one who hath now become a piece of wood! Mount your cars quickly, ye kings, for we should leave this place! By good luck, this sinful wretch hath been slain with his counsellors and kinsmen and friends!" Hearing these rebukes from Krishna, king Durvodhana, O monarch, gave way to wrath and endeavoured to rise. Sitting on his haunches and supporting himself on his two arms, he contracted his eyebrows and cast angry glances at Vasudeva. The form then of Duryodhana whose body was half raised looked like that of a poisonous snake, O Bharata, shorn of its tail. Disregarding his poignant and unbearable pains, Duryodhana began to afflict Vasudeva with keen and bitter words, "O son of Kansa's slave, thou hast, it seems, no shame, for hast thou forgotten that I have been struck down most unfairly, judged by the rules that prevail in encounters with the mace? It was thou who unfairly caused this act by reminding Bhima with a hint about the breaking of my thighs! Dost thou think I did not mark it when Arjuna (acting under thy advice) hinted it to Bhima? Having caused thousands of kings, who always fought fairly, to be slain through diverse kinds of unfair means, feelest thou no shame or no abhorrence for those acts? Day after day having caused a great carnage of heroic warriors, thou causedst the grandsire to be slain by placing Shikhandi to the fore! Having again caused an elephant of the name of Ashvatthama to be slain. O thou of wicked understanding, thou causedst the preceptor to lay aside his weapons. Thinkest thou that this is not known to me! While again that valiant hero was about to be slain this cruel Dhrishtadyumna, thou didst not dissuade the latter! The dart that had been begged (of Shakra as a boon) by Karna for the slaughter of Arjuna was baffled by thee through Ghatotkacha! Who is there that is more sinful than thou? Similarly, the mighty Bhurishrava, with one of his arms lopped off and while observant of the Praya vow, was caused to be slain by thee through the agency of the high-souled Satyaki. Karna had done a great feat for vanquishing Partha. Thou, however, causedst Aswasena, the son of that prince of snakes (Takshaka), to be baffled in achieving his purpose! When again the wheel of Karna's car sank in mire and Karna was afflicted with calamity and almost vanquished on that account, when, indeed, that foremost of men became anxious to liberate his wheel, thou causedst that Karna to be then slain! If ye had fought me and Karna and Bhishma and Drona by fair means, victory then, without doubt, would never have been yours. By adopting the most crooked and unrighteous of means thou hast caused many kings observant of the duties of their order and ourselves also to be slain!'

"Vasudeva said, "Thou, O son of Gandhari, hast been slain with thy brothers, sons, kinsmen, friends, and followers, only in consequence of the sinful path in which thou hast trod! Through thy evil acts those two heroes, Bhishma and Drona, have been slain! Karna too hath been slain for having imitated thy behaviour! Solicited by me, O fool, thou didst not, from avarice, give the Pandavas their paternal share, acting according to the counsels of Shakuni! Thou gavest poison to Bhimasena! Thou hadst, also, O thou of wicked understanding, endeavourd to burn all the Pandavas with their mother at the palace of lac! On the occasion also of the gambling, thou hadst persecuted the daughter of Yajnasena, while in her season, in the midst of the assembly! Shameless as thou art, even then thou becamest worthy of being slain! Thou hadst, through Subala's son well-versed in dice, unfairly vanquished the virtuous Yudhishthira who was unskilled in gambling! For that art thou slain! Through the sinful Javadratha again, Krishna was on another occasion persecuted when the Pandavas, her lords, had gone out hunting towards the hermitage of Trinavindu! Causing Abhimanyu, who was a child and alone, to be surrounded by many, thou didst slay that hero. It is in consequence of that fault, O sinful wretch, that thou art slain! All those unrighteous acts that thou sayest have been perpetrated by us, have in reality been perpetrated by thee in consequence of thy sinful nature! Thou didst never listen to the counsels of Brihaspati and Usanas! Thou didst never wait upon the old! Thou didst never hear beneficial words! Enslaved by ungovernable covetousness and thirst of gain, thou didst perpetrate many unrighteous acts! Bear now the consequences of those acts of thine!

"'Duryodhana said, "I have studied, made presents according to the ordinance, governed the wide Earth with her seas, and stood over the heads of my foes! Who is there so fortunate as myself! That end again which is courted by Kshatriyas observant of the duties of their own order, death in battle, hath become mine. Who, therefore, is so fortunate as myself? Human enjoyments such as were worthy of the very gods and such as could with difficulty be obtained by other kings, had been mine. Prosperity of the very highest kind had been attained by me! Who then is so fortunate as myself? With all my well-wishers, and my younger brothers, I am going to heaven, O thou of unfading glory! As regards yourselves, with your purposes unachieved and torn by grief, live ye in this unhappy world!"

'Sanjaya continued, 'Upon the conclusion of these words of the intelligent king of the Kurus, a thick shower of fragrant flowers fell from the sky. The Gandharvas played upon many charming musical instruments. The Apsaras in a chorus sang the glory of king Duryodhana. The Siddhas uttered loud sound to the effect, "Praise be to king Duryodhana!" Fragrant and delicious breezes mildly blew on every side. All the quarters became clear and the firmament looked blue as the lapis lazuli. Beholding these exceedingly wonderful things and this worship offered to Duryodhana, the Pandavas headed by Vasudeva became ashamed. Hearing (invisible beings cry out) that Bhishma and Drona and Karna and Bhurishrava were slain unrighteously, they became afflicted with grief and wept in sorrow. Beholding the Pandavas filled with anxiety and grief, Krishna addressed them in a voice deep as that of the clouds or the drum, saying, "All of them were great car-warriors and exceedingly quick in the use of weapons! If ye had put forth all your prowess, even then ye could never have slain them in battle by fighting fairly! King Duryodhana also could never he slain in a fair encounter! The same is the case with all those mighty car-warriors headed by Bhishma! From desire of doing good to you, I repeatedly applied my powers of illusion and caused them to be slain by diverse means in battle. If I had not adopted such deceitful ways in battle, victory would never have been yours, nor kingdom, nor wealth! Those four were very high-souled warriors and regarded as Atirathas in the world. The very Regents of the Earth could not slay them in fair fight! Similarly, the son of Dhritarashtra, though fatigued when armed with the mace, could not be slain in fair fight by Yama himself armed with his bludgeon! You should not take it to heart that this foe of yours hath been slain deceitfully. When the number of one's foes becomes great, then destruction should be effected by contrivances and means. The gods themselves, in slaving the Asuras, have trod the same way. That way, therefore, that hath been trod by the gods, may be trod by all. We have been crowned with success. It is evening. We had better depart to our tents. Let us all, ye kings, take rest with our steeds and elephants and cars." Hearing these words of Vasudeva, the Pandavas and the Pancalas, filled with delight, roared like a multitude of lions. All of them blew their conchs and Jadava himself blew Panchajanya, filled with joy, O bull among men, at the sight of Duryodhana struck down in battle."

SECTION 62

Sanjaya said, "All those kings, possessed of arms that resembled spiked bludgeons, then proceeded towards their tents, filled with joy and blowing their conchs on their way. The Pandavas also, O monarch, proceeded towards our encampment. The great bowman Yuyutsu followed them, as also Satyaki, and Dhrishtadyumna, and Shikhandi, and the five sons of Draupadi. The other great bowmen also proceeded towards our tents. The Parthas then entered the tent of Duryodhana, shorn of its splendours and reft of its lord and looking like an arena of amusement after it has been deserted by spectators. Indeed, that pavilion looked like a city reft of festivities, or a lake without its elephant. It then swarmed with women and eunuchs and certain aged counsellors. Duryodhana and other heroes, attired in robes dyed in yellow, formerly used, O king, to wait reverentially, with joined hands, on those old counsellors.

Arrived at the pavilion of the Kuru king, the Pandavas, those foremost of car-warriors, O monarch, dismounted from their cars. At that time, always engaged, O bull of Bharata's race, in the good of his friend, Keshava, addressed the wielder of gandiva, saying, "Take down thy gandiva as also the two inexhaustible quivers. I shall dismount after thee, O best of the Bharatas! Get thee down, for this is for thy good, O sinless one!"

Pandu's brave son Dhananjaya did as he was directed. The intelligent Krishna, abandoning the reins of the steeds, then dismounted from the car of Dhananjaya. After the high-souled Lord of all creatures had dismounted from that car, the celestial Ape that topped the mantle of Arjuna's vehicle, disappeared there and then. The top of the vehicle, which had before been burnt by Drona and Karna with their celestial weapons, quickly blazed forth to ashes, O king, without any visible fire having been in sight. Indeed, the car of Dhananjaya, with its quick pairs of steeds, yoke, and shaft, fell down, reduced to ashes.

Beholding the vehicle thus reduced to ashes, O lord, the sons of Pandu became filled with wonder, and Arjuna, O king, having saluted Krishna and bowed unto him, said these words, with joined hands and in an affectionate voice, 'O Govinda, O divine one, for what reason hath this car been consumed by fire? What is this highly wonderful incident that has happened before our eyes! O thou of mighty arms, if thou thinkest that I can listen to it without harm, then tell me everything.'

Vasudeva said, 'That car, O Arjuna, had before been consumed by diverse kinds of weapons. It was because I had sat upon it during battle that it did not fall into pieces, O scorcher of foes! Previously consumed by the energy of brahmastra, it has been reduced to ashes upon my abandoning it after attainment by thee of thy objects!'

Then, with a little pride, that slayer of foes, the divine Keshava, embracing king Yudhishthira, said unto him, 'By good luck, thou hast won the victory, O son of Kunti! By good luck, thy foes have been vanquished! By good luck, the wielder of gandiva, Bhimasena the son of Pandu, thyself, O king, and the two sons of Madri have escaped with life from this battle so destructive of heroes, and have escaped after having slain all your foes! Quickly do that, O Bharata, which should now be done by thee!

After I had arrived at Upaplavya, thyself, approaching me, with the wielder of gandiva in thy company, gavest me honey and the customary ingredients, and saidst these words, O Lord: 'This Dhananjaya, O Krishna, is thy brother and friend! He should, therefore, be protected by thee in all dangers!' After thou didst say these words, I answered thee, saying, 'So be it!'

That Savyasaci hath been protected by me. Victory also hath been thine, O king! With his brothers, O king of kings, that hero of true prowess hath come out of this dreadful battle, so destructive of heroes, with life!' Thus addressed by Krishna, King Yudhishthira the Just, with hair standing on end, O monarch, said these words unto Janardana:

Yudhishthira said, "Who else save thee, O grinder of foes, not excepting the thunder-wielding Purandara himself, could have withstood the brahmastras hurled by Drona and Karna! It was through thy grace that the samsaptakas were vanquished! It was through thy grace that Partha had never to turn back from even the fiercest of encounters! Similarly, it was through thy grace, O mighty-armed one, that I myself, with my posterity, have, by accomplishing diverse acts one after another, obtained the auspicious end of prowess and energy! At Upaplavya, the great rishi Krishna-Dvaipayana told me that thither is Krishna where righteousness is, and thither is victory where Krishna is!""

Sanjaya continued, "After this conversation, those heroes entered thy encampment and obtained the military chest, many jewels, and much wealth. And they also obtained silver and gold and gems and pearls and many costly ornaments and blankets and skins, and innumerable slaves male and female, and many other things necessary for sovereignty. Having obtained that inexhaustible wealth belonging to thee, O bull of Bharata's race, those highly blessed ones, whose foe had been slain, uttered loud cries of exultation. Having unyoked their animals, the Pandavas and Satyaki remained there awhile for resting themselves.

Then Vasudeva of great renown said, 'We should, as an initiatory act of blessedness, remain out of the camp for this night.' Answering, 'So be it!' the Pandavas and Satyaki, accompanied by Vasudeva, went out of the camp for the sake of doing that which was regarded as an auspicious act. Arrived on the banks of the sacred stream Oghavati, O king, the Pandavas, reft of foes, took up their quarters there for that night!

They despatched Keshava of Yadu's race to Hastinapura. Vasudeva of great prowess, causing Daruka to get upon his car, proceeded very quickly to that place where the royal son of Ambika was. While about to start on his car having Shaibya and Sugriva (and the others) yoked unto it, (the Pandavas) said unto him, 'Comfort the helpless Gandhari who hath lost all her sons!' Thus addressed by the Pandavas, that chief of the Satvatas then proceeded towards Hastinapura and arrived at the presence of Gandhari who had lost all her sons in the war.'''

SECTION 63

Janamejaya said, "For what reason did that tiger among kings. Yudhishthira the Just, despatch that scorcher of foes. Vasudeva, unto Gandhari? Krishna had at first gone to the Kauravas for the sake of bringing about peace. He did not obtain the fruition of his wishes. In consequence of this the battle took place. When all the warriors were slain and Duryodhana was struck down, when in consequence of the battle the empire of Pandu's son became perfectly foeless, when all the (Kuru) camp became empty, all its inmates having fled, when great renown was won by the son of Pandu, what, O regenerate one, was the cause for which Krishna had once again to go to Hastinapura? It seems to me, O Brahmana, that the cause could not be a light one, for it was Janardana of immeasurable soul who had himself to make the journey! O foremost of all Adhvaryus, tell me in detail what the cause was for undertaking such a mission!'

Vaishampayana said, "The question thou askest me, O king, is, indeed, worthy of thee! I will tell thee everything truly as it occurred, O bull of Bharata's race! Beholding Duryodhana, the mighty son of Dhritarashtra, struck down by Bhimasena in contravention of the rules of fair fight, in fact, beholding the Kuru king slain unfairly, O Bharata, Yudhishthira, O monarch, became filled with great fear, at the thought of the highly blessed Gandhari possessed of ascetic merit. "She hath undergone severe ascelic austerities and can, therefore, consume the three worlds," even thus thought the son of Pandu. By sending Krishna, Gandhari, blazing with wrath, would be comforted before Yudhishthira's own arrival. 'Hearing of the death of her son brought to such a plight by ourselves, she will, in wrath, with the fire of her mind, reduce us to ashes! How will Gandhari endure such poignant grief, after she hears her son, who always fought fairly, slain unfairly by us?" Having reflected in this strain for a long while, king Yudhishthira the Just, filled with fear and grief, said these words unto Vasudeva: "Through thy grace, O Govinda, my kingdom hath been reft of thorns! That which we could not in imagination even aspire to obtain hath now become ours, O thou of unfading glory! Before my eyes, O mighty-armed one, making the very hair stand on end, violent were the blows that thou hadst to bear, O delighter of the Yadavas! In the battle between the gods and the Asuras, thou hadst, in days of old, lent thy aid for the destruction of the foes of the gods and those foes were slain! In the same way, O mighty-armed one, thou hast given us aid, O thou of unfading glory! By agreeing to act as our charioteer, O thou of Vrishni's race, thou hast all along protected us! If thou hadst not been the protector of Phalguna in dreadful battle, how could then this sea of troops have been capable of being vanguished? Many were the blows of the mace, and many were the strokes of spiked bludgeons and darts and sharp arrows and lances and battle axes, that have been endured by thee! For our sake, O Krishna, thou hadst also to hear many harsh words and endure the fall, violent as the thunder, of weapons in battle! In consequence of Duryodhana's slaughter, all this has not been fruitless. O thou of unfading glory! Act thou again in such a way that the fruit of all those acts may not be destroyed! Although victory hath been ours, O Krishna, our heart, however, is yet trembling in doubt! Know, O Madhava, that Gandhari's wrath, O mighty-armed one, hath been provoked! That highly-blessed lady is always emaciating herself with the austerest of penances! Hearing of the slaughter of her sons and grandsons, she will, without doubt, consume us to ashes! It is time, O hero, I think, for pacifying her! Except thee, O foremost of men, what other person is there that is able to even behold that lady of eyes red like copper in wrath and exceedingly afflicted with the ills that have befallen her children? That thou shouldst go there, O Madhava, is what I think to be proper, for pacifying Gandhari, O chastiser of foes, who is blazing with wrath! Thou art the Creator and the Destroyer. Thou art the first cause of all the worlds thyself being eternal! By words fraught with reasons, visible and invisible that are all the result of time, thou wilt quickly, O thou of great wisdom, be able to pacify Gandhari! Our grandsire, thy holy Krishna-Dvaipayana, will be there. O mighty-armed one, it is thy duty to dispel, by all means in thy power, the wrath of Gandhari! Hearing these words of king Yudhishthira the Just, the perpetuator of Yadu's race, summoning Daruka, said, "Let my car be equipped!" Having received Keshava's command, Daruka in great haste, returned and represented unto his high-souled master that the car was ready. That scorcher of foes and chief of Yadu's race, the lord Keshava, having mounted the car, proceeded with great haste to the city of the Kurus. The adorable Madhava then, riding on his vehicle, proceeded, and arriving at the city called after the elephant entered it. Causing the city to resound with the rattle of his car-wheels as he entered it, he sent word to Dhritarashtra and

old king. He there beheld that best of Rishis, (Dvaipayana) arrived before him. Janardana, embracing the feet of both Vyasa and Dhritarashtra, quietly saluted Gandhari also. Then the foremost of the Yadavas, Vishnu seizing Dhritarashtra by the hand, O monarch, began to weep melodiously. Having shed tears for a while from sorrow, he washed his eyes and his face with water according to rules. That chastiser of foes then said these softly flowing words unto Dhritarashtra, "Nothing is unknown to thee, O Bharata, about the past and the future! Thou art well-acquainted, O lord, with the course of time! From a regard for thee, the Pandavas had endeavoured to prevent the destruction of their race and the extermination of Kshatriyas, O Bharata! Having made an understanding with his brothers, the virtuous Yudhishthira had lived peacefully. He even went to exile after defeat at unfair dice! With his brothers he led a life of concealment, attired in various disguises. They also every day got into diverse other woes as if they were quite helpless! On the eve of battle I myself came and in the presence of all men begged of thee only five villages. Afflicted by Time, and moved by covetousness, thou didst not grant my request. Through thy fault, O king, all the Kshatriya race hath been exterminated! Bhishma, and Somadatta, and Valhika, and Kripa, and Drona and his son, and the wise Vidura, always solicited thee for peace. Thou didst not, however, follow their counsels! Everyone, it seems, when afflicted by Time, is stupefied, O Bharata, since even thou, O king, as regards this matter, did act so foolishly! What else can it be but the effect of Time? Indeed, Destiny is supreme! Do not, O thou of great wisdom, impute any fault to the Pandavas! The smallest transgression is not discernible in the high-souled Pandavas, judged by the rules of morality or reason or affection, O scorcher of foes! Knowing all this to be the fruit of thy own fault, it behoveth thee not to cherish any ill-feeling towards the Pandavas! Race, line, funeral cake, and what else depends upon offspring, now depend on the Pandavas as regards both thyself and Gandhari! Thyself, O tiger among the Kurus, and the renowned Gandhari also, should not harbour malice towards the Pandavas. Reflecting upon all this, and thinking also of thy own transgressions, cherish good feeling towards the Pandavas, I bow to thee, O bull of Bharata's race! Thou knowest, O mighty-armed one, what the devotion is of king Yudhishthira and what his affection is towards thee, O tiger among kings! Having caused this slaughter of even foes that wronged him so, he is burning day and night, and hath not succeeded in obtaining peace of mind! That tiger among men, grieving for thee and for Gandhari, faileth to obtain any happiness. Overwhelmed with shame he cometh not before thee that art burning with grief on account of thy children and whose understanding and senses have been agitated by that grief!" Having said these words unto Dhritarashtra, that foremost one of Yadu's race, O monarch, addressed the grief-stricken Gandhari in these words of high import: "O daughter of Subala, thou of excellent vows, listen to what I say! O auspicious dame, there is now no lady like thee in the world! Thou rememberest, O queen, those words that thou spokest in the assembly in my presence, those words fraught with righteousness and that were beneficial to both parties, which thy sons, O auspicious lady, did not obey! Duryodhana who coveted victory was addressed by thee in bitter words! Thou toldst him then. 'Listen, O fool, to these words of mine: "thither is victory where righteousness is."' Those words of thine, O princess, have now been accomplished! Knowing all this, O auspicious lady, do not set thy heart on sorrow. Let not thy heart incline towards the destruction of the Pandavas! In consequence of the strength of thy penances, thou art able, O highly blessed one, to burn, with thy eyes kindled with rage, the whole Earth with her mobile and immobile creatures!" Hearing these words of Vasudeva, Gandhari said, "It is even so, O Keshava, as thou sayest! My heart, burning in grief, has been unsteadied! After hearing thy words, however, that heart, O Janardana, hath again become steady. As regards the blind old king, now become child, thou, O foremost of men, with those heroes, the sons of Pandu, hast become his refuge!" Having said so much, Gandhari, burning in grief on account of the death of her sons, covered her face with her cloth and began to weep aloud. The mighty-armed lord Keshava then comforted the grief-stricken princess with words that were fraught with reasons drawn from visible instances. Having comforted Gandhari and Dhritarashtra, Keshava of Madhu's race came to know (by intuition) the evil that was meditated by Drona's son. Rising up in haste after worshipping the feet of Vyasa bending his head, Keshava, O monarch, addressed Dhritarashtra, saying, "I take my leave, O foremost one of Kuru's race! Do not set thy heart on grief! The son of Drona bears an evil purpose. It is for this that I rise so suddenly! It seems that he has formed a plan of destroying the Pandavas during the night!" Hearing these words, both Gandhari and Dhritarashtra said unto Keshava that slayer of Keshi, these words: "Go, quickly, O mighty-armed one, protect the Pandavas! Let me soon meet thee again, O Janardana!" Then Keshava of unfading glory proceeded with Daruka. After Vasudeva had departed, O king, Vyasa, that adored of the

then alighted from his vehicle and entered the palace of the

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whole world, of inconceivable soul, began to comfort king Dhritarashtra. The righteous-souled Vasudeva departed, having achieved his mission successfully, from Hastinapura, for seeing the camp and the Pandavas. Arrived at the camp, he proceeded to the presence of the Pandavas. Telling them everything (about his mission to the city), he took his seat with them."

SECTION 64

"Dhritarashtra said, 'Kicked at the head, his thighs broken, prostrated on the ground, exceedingly proud, what, O Sanjaya, did my son then say? King Duryodhana was exceedingly wrathful and his hostility to the sons of Pandu was deep-rooted. When therefore this great calamity overtook him, what did he next say on the field?"

'Sanjaya said, 'Listen to me, O monarch, as I describe to thee what happened. Listen, O king, to what Duryodhana said when overtaken by calamity. With his thighs broken, the king, O monarch, covered with dust, gathered his flowing locks, casting his eyes on all sides. Having with difficulty gathered his locks, he began to sigh like a snake. Filled with rage and with tears flowing fast from his eyes, he looked at me He struck his arms against the Earth for a while like an infuriated elephant. Shaking his loose locks, and gnashing his teeth, he began to censure the eldest son of Pandu. Breathing heavily, he then addressed me, saying, "Alas, I who had Santanu's son Bhishma for my protector, and Karna, that foremost of all wielders of weapons and Gotama's son. Shakuni, and Drona, that first of all wielders of arms, and Ashvatthama, and the heroic Shalya, and Kritavarma, alas, even I have come to this plight! It seems that Time is irresistible! I was the lord of eleven Chamus of troops and yet I have come to this plight! O mighty-armed one, no one can rise superior to Time! Those of my side that have escaped with life from this battle should be informed, how I have been struck down by Bhimasena in contravention of the rules of fair fight! Many have been the very unfair and sinful acts that have been perpetrated towards Bhurishrava, and Bhishma, and Drona of great prosperity! This is another very infamous act that the cruel Pandavas have perpetrated, for which, I am certain, they will incur the condemnation of all righteous men What pleasure can a righteously disposed person enjoy at having gained a victory by unfair acts? What wise man, again, is there that would accord his approbation to a person contravening the rules of fairness? What learned man is there that would rejoice after having won victory by unrighteousness as that sinful wretch, Vrikodara the son of Pandu, rejoices? What can be more amazing than this, that Bhimasena in wrath should with his foot touch the head of one like me while lying with my thighs broken? Is that person, O Sanjaya, worthy of honour who behaveth thus towards a man possessed of glory endued with prosperity, living in the midst of friends? My parents are not ignorant of the duties of battle. Instructed by me, O Sanjaya, tell them that are afflicted with grief these words: I have performed sacrifices. supported a large number of servants properly, governed the whole earth with her seas! I stayed on the heads of my living foes! I gave wealth to my kinsmen to the extent of my abilities, and I did what was agreeable to friends. I withstood all my foes. Who is there that is more fortunate than myself? I have made progresses through hostile kingdoms and commanded kings as slaves. I have acted handsomely towards all I loved and liked. Who is there more fortunate than myself? I honoured all my kinsmen and attended to the welfare of all my dependants. I have attended to the three ends of human existence, Religion, Profit, and Pleasure! Who is there more fortunate than myself? I laid my commands on great kings, and honour, unattainable by others, was mine, I always made my journeys on the very best of steeds. Who is there more fortunate than myself? I studied the Vedas and made gifts according to the ordinance. My life has passed in happiness. By observance of the duties of my own order, I have earned many regions of blessedness hereafter. Who is there more fortunate than myself? By good luck, I have not been vanquished in battle and subjected to the necessity of serving my foes as masters. By good luck, O lord, it is only after my death that my swelling prosperity abandons me for waiting upon another! That which is desired by good Kshatriyas observant of the duties of their order, that death, is obtained by me! Who is there so fortunate as myself? By good luck, I did not suffer myself to be turned away from the path of hostility and to be vanquished like an ordinary person! By good luck, I have not been vanquished after I had done some base act! Like the slaughter of a person that is asleep or that is heedless, like the slaughter of one by the administration of poison, my slaughter hath taken place, for I have been slain as unrighteously, in contravention of the rules of fair fight! The highly blessed Ashvatthama and Kritavarma of the Satwata race and Saradwat's son Kripa should be told these words of mine, 'You should never repose any confidence upon the Pandavas, those violators of rules, who have perpetrated many unrighteous acts!' After this, thy royal son of true prowess addressed our message-bearers in these words, "I have, in battle, been slain by Bhimasena most unrighteously! I am

now like a moneyless wayfarer and shall follow in the wake of Drona who has already gone to heaven, of Karna and Shalya, of Vrishasena of great energy, of Shakuni the son of Subala, of Jalasandha of great valour, of king Bhagadatta, of Somadatta's son, that mighty bowman, of Jayadratha, the king of the Sindhus, of all my brothers headed by Duhshasana and equal unto myself, of Duhshasana's son of great prowess, and of Lakshmana, my son, and thousands of others that fought for me. Alas how shall my sister, stricken with woe, live sorrowfully, after hearing of the slaughter of her brothers and her husband! Alas, what shall be the plight of the old king, my sire, with Gandhari, and his daughters-in-law and grand-daughters-in-law! Without doubt, the beautiful and large-eyed mother of Lakshmana, made sonless and husbandless, will soon meet with her death! If Charvaka, the mendicant devotee who is a master of speech, learns everything, that blessed man will certainly avenge himself of my death! By dying upon the sacred field of Samantapanchaka, celebrated over the three worlds, I shall certainly obtain many eternal regions!" Then, O sire, thousands of men, with eyes full of tears, fled away in all directions, having heard these lamentations of the king. The whole Earth, with her forests and seas, with all her mobile and immobile creatures, began to tremble violently, and produce a loud noise. All the points of the compass became murky. The messengers, repairing to Drona's son, represented to him all that had happened regarding the conduct of the mace-encounter and the fall of the king. Having represented everything unto Drona's son, O Bharata, all of them remained in a thoughtful mood for a long while and then went away, grief-stricken, to the place they came from.""

SECTION 65

"Sanjaya said, 'Having heard of Duryodhana's fall from the messengers, those mighty car-warriors, the unslain remnant of the Kaurava army, exceedingly wounded with keen shafts, and maces and lances and darts, those three, Ashvatthama and Kripa and Kritavarma of the Satwata race, came quickly on their fleet steeds to the field of battle. They beheld there the high-souled son of Dhritarashtra prostrate on the ground like a gigantic Sala tree laid low in the forest by a tempest. They beheld him writhing on the bare ground and covered with blood even like a mighty elephant in the forest laid low by a hunter. They saw him weltering in agony and bathed in profuse streams of blood. Indeed, they saw him lying on the ground like the sun dropped on the earth or like the ocean dried by a mighty wind, or like the full Moon in the firmament with his disc shrouded by a fog. Equal to an elephant in prowess and possessed of long arms, the king lay on the earth, covered with dust. Around him were many terrible creatures and carnivorous animals like wealth coveting dependants around a monarch in state. His forehead was contracted into furrows of rage and his eyes were rolling in wrath. They beheld the king, that tiger among men, full of rage, like a tiger struck down (by hunters). Those great archers Kripa and others, beholding the monarch laid low on the Earth, became stupefied. Alighting from their cars, they ran towards the king. Seeing Duryodhana, all of them sat on the earth around him. Then Drona's son, O monarch, with tearful eyes and breathing like a snake, said these words unto that chief of Bharata's race, that foremost of all the kings on earth, "Truly, there is nothing stable in the world of men, since thou, O tiger among men, liest on the bare earth, stained with dust! Thou wert a king who had laid thy commands on the whole Earth! Why then, O foremost of monarchs, dost thou lie alone on the bare ground in such a lonely wilderness? I do not see Duhshasana beside thee, nor the great car-warrior Karna, nor those friends of thine numbering in hundreds! What is this, O bull among men? Without doubt, it is difficult to learn the ways of Yama, since thou, O lord of all the worlds, thus liest on the bare ground, stained with dust! Alas, this scorcher of foes used to walk at the head of all Kshatriyas that had their locks sprinkled with holy water at ceremonies of coronation! Alas, he now eateth the dust! Behold the reverses that Time bringeth on its course! Where is that pure white umbrella of thine? Where is that fanning yak-tail also, O king? Where hath that vast army of thine now gone, O best of monarchs? The course of events is certainly a mystery when causes other than those relied upon are at book, since even thou that wert the master of the world hast been reduced to this plight! Without doubt, the prosperity of all mortals is very unstable, since thou that wert equal unto Shakra himself hast now been reduced to such a sorry plight!" Hearing these words of the sorrowing Ashvatthama, thy son answered him in these words that were suited to the occasion. He wiped his eyes with his hands and shed tears of grief anew. The king then addressed all those heroes headed by Kripa and said, 'This liability to death (of all living creatures) is said to have been ordained by the Creator himself. Death comes to all beings in course of time. That death hath now come to me, before the eyes of you all! I who reigned over the whole earth have now been reduced to this plight! By good luck, I never turned back from battle whatever calamities overtook me. By good luck, I have been slain by those sinful men, by the aid

particularly of deception. By good luck, while engaged in hostilities. I always displayed courage and perseverance. By good luck, I am slain in battle, along with all my kinsmen and friends. By good luck, I behold you escaped with life from this great slaughter, and safe and sound. This is highly agreeable to me. Do not, from affection, grieve for my death. If the Vedas are any authority, I have certainly acquired many eternal regions! I am not ignorant of the glory of Krishna of immeasurable energy. He hath not caused me to fall off from the proper observance of Kshatriya duties. I have obtained him. On no account should anybody grieve from me. Ye have done what persons like ye should do. Ye have always striven for my success. Destiny, however, is incapable of being frustrated." Having said this much, the king, with eyes laved with tears, became silent, O monarch, agitated as he was with agony. Beholding the king in tears and grief, Drona's son flamed up in anger like the fire that is seen at the universal destruction. Overwhelmed with rage, he squeezed his hand and addressing the king in a voice hoarse with tears, he said these words, "My sire was slain by those wretches with a cruel contrivance. That act, however, doth not burn me so keenly as this plight to which thou hast been reduced, O king! Listen to these words of mine that I utter, swearing by Truth itself, O lord, and by all my acts of piety, all my gifts, my religion, and the religious merits I have won. I shall today, in the very presence of Vasudeva, despatch all the Pancalas, by all means in my power, to the abode of Yama? It behoveth thee, O monarch, to grant me permission!" Hearing these words of Drona's son, that were highly agreeable to his heart, the Kuru king addressing Kripa, said, "O preceptor, bring me without delay a pot full of water!" At these words of the king, that foremost of Brahmanas soon brought a vessel full of water and approached the king. Thy son then, O monarch, said unto Kripa, "Let the son of Drona, O foremost of Brahmanas, (blessed be thou), be at my command installed as generalissimo, if thou wishest to do me the good! At the command of the king, even a Brahmana may fight, specially one that has adopted Kshatriya practices! Those learned in the scriptures say this!" Hearing these words of the king, Kripa, the son of Saradwat, installed Drona's son as generalissimo, at the king's command! The installation over, O monarch. Ashvatthama embraced that best of kings and left the spot. having caused the ten points to resound with his leonine roars. That foremost of kings, Duryodhana, profusely covered with blood, began to pass there that night so frightful to all creatures. Wending away quickly from the field of battle, O king, those heroes, with hearts agitated by grief, began to reflect anxiously and earnestly."

The End of Shalya-parva

THE MAHABHARATA, BOOK 10 SAUPTIKA PARVA

SECTION 1

Om! Having bowed down unto Narayana, and Nara the most exalted of male beings, and unto the goddess Sarasvati, must the word Jaya be uttered!

Sanjaya said, "Those heroes then together proceeded towards the south. At the hour of sunset they reached a spot near the (Kuru) encampment. Letting their animals loose they became very much frightened. Reaching then a forest, they secretly entered it. They took up their quarters there at no great distance from the encampment. Cut and mangled with many keen weapons, they breathed long and hot sighs, thinking of the Pandavas. Hearing the loud noise made by the victorious Pandavas, they feared a pursuit and therefore fled towards the east. Having proceeded for sometime, their animals became tired and they themselves became thirsty. Overpowered by wrath and vindictiveness, those great bowmen could not put up with what had occurred, burning as they did with (grief at) the slaughter of the king. They however, took rest for a while."

Dhritarashtra said, "The feat, O Sanjaya, that Bhima achieved seems to be incredible, since my son who was struck down possessed the strength of 10,000 elephants. In manhood's prime and possessed of an adamantine frame, he was not capable of being slain by any creature! Alas, even that son of mine was struck down by the Pandavas in battle! Without doubt, O Sanjaya, my heart is made of adamant, since it breaks not into a 1,000 fragments even after hearing of the slaughter of my hundred sons! Alas, what will be the plight of myself and my spouse, an old couple destitute of children! I dare not dwell in the dominions of Pandu's son! Having been the sire of a king and a king myself, O Sanjaya, how shall I pass my days as a slave obedient to the commands of Pandu's son! Having laid my commands over the whole Earth and having stayed over the heads of all, O Sanjaya, how shall I live now as a slave in wretchedness? How shall I be able. O Sanjaya, to endure the words of Bhima who hath singlehanded slain a full hundred sons of mine? The words of the high-souled Vidura have come to be realised! Alas, my son, O Sanjaya, did not listen to those words! What, however, did Kritavarma and Kripa and Drona's son do after my son Durvodhana had been unfairly stuck down?"

Sanjaya said, "They had not proceeded far, O king, when they stopped, for they beheld a dense forest abounding with trees and creepers. Having rested for a little while, they entered that great forest, proceeding on their cars drawn by their excellent steeds whose thirst had been assuaged. That forest abounded with diverse kinds of animals, and it teemed with various species of birds. And it was covered with many trees and creepers and was infested by numerous carnivorous creatures. Covered with many pieces of water and adorned with various kinds of flowers, it had many lakes overgrown with blue lotuses.

Having entered that dense forest, they cast their eyes about and saw a gigantic banyan tree with thousands of branches. Repairing to the shade of that tree, those great car-warriors, O king, those foremost of men, saw that was the biggest tree in that forest. Alighting from their cars, and letting loose their animals, they cleansed themselves duly and said their evening prayers. The Sun then reached the Asta mountains, and Night, the mother of the universe, came. The firmament, bespangled with planets and stars, shone like an ornamented piece of brocade and presented a highly agreeable spectacle. Those creatures that walk the night began to howl and utter their cries at will, while they that walk the day owned the influence of sleep. Awful became the noise of the nightwandering animals. The carnivorous creatures became full of glee, and the night, as it deepened, became dreadful.

At that hour, filled with grief and sorrow, Kritavarma and Kripa and Drona's son all sat down together. Seated under that banyan, they began to give expression to their sorrow in respect of that very matter: the destruction that had taken place of both the Kurus and the Pandavas. Heavy with sleep, they laid themselves down on the bare earth. They had been exceedingly tired and greatly mangled with shafts. The two great car-warriors, Kripa and Kritavarma, succumbed to sleep. However deserving of happiness and undeserving of misery, they then lay stretched on the bare ground. Indeed, O monarch, those two who had always slept on costly beds now slept, like helpless persons, on the bare ground, afflicted with toil and grief.

Drona's son, however, O Bharata, yielding to the influence of wrath and reverence, could not sleep, but continued to breathe like a snake. Burning with rage, he could not get a wink of slumber. That hero of mighty arms cast his eyes on every side of that terrible forest. As he surveyed that forest peopled with diverse kinds of creatures, the great warrior beheld a large banyan covered with crows. On that banyan thousands of crows roosted in the night. Each perching separately from its neighbour, those crows slept at ease, O Kauravya! As, however, those birds were sleeping securely on every side, Ashvatthama beheld an owl of terrible aspect suddenly make its appearance there. Of frightful cries and gigantic body, with green eyes and tawny plumage, its nose was very large and its talons were long. And the speed with which it came resembled that of Garuda. Uttering soft cries that winged creature, O Bharata, secretly approached the branches of that banyan. That ranger of the sky, that slaver of crows, alighting on one of the branches of the banyan, slew a large number of his sleeping enemies. He tore the wings of some and cut off the heads of others with his sharp talons and broke the legs of many. Endued with great strength, he slew many that fell down before his eyes. With the limbs and bodies, O monarch, of the slain crows, the ground covered by the spreading branches of the banyan became thickly strewn on every side. Having slain those crows, the owl became filled with delight like a slayer of foes after having behaved towards his foes according to his pleasure.

Beholding that highly suggestive deed perpetrated in the night by the owl, Drona's son began to reflect on it, desirous of framing his own conduct by the light of that example. He said unto himself, "This owl teaches me a lesson in battle. Bent as I am upon the destruction of the foe, the time for the deed has come! The victorious Pandavas are incapable of being slain by me! They are possessed of might, endued with perseverance, sure of aim, and skilled in smiting. In the presence, however, of the king I have vowed to slay them. I have thus pledged myself to a self-destructive act, like an insect essaying to rush into a blazing fire! If I were to fight fairly with them, I shall, without doubt, have to lay down my life! By an act of guile, however, success may yet be mine and a great destruction may overtake my foes! People generally, as also those versed in the scriptures, always applaud those means which are certain over those which are uncertain. Whatever of censure and evil repute this act may provoke ought to be incurred by person that is observant of kshatriya practices. The Pandavas of uncleansed souls have, at every step, perpetrated very ugly and censurable acts that are again fall of guile. As regards this matter, certain ancient verses, full of truth, are heard, sung by truth-seeing and righteousnessobserving persons, who sang them after a careful consideration of the demands of justice.

These verses are even these: 'The enemy's force, even when fatigued, or wounded with weapons, or employed in eating, or when retiring, or when resting within their camp, should be smitten. They should be dealt with in the same way when afflicted with sleep in the dead of night, or when reft of commanders, or when broken or when under the impression of an error."

Having reflected in this way, the valiant son of Drona formed the resolution of slaying during the night the slumbering Pandavas and the Pancalas. Having formed this wicked resolution and pledged himself repeatedly to its execution, he awoke both his maternal uncle and the chief of Bhojas. Awakened from sleep, those two illustrious and mighty persons, Kripa and the Bhoja chief, heard Ashvatthama's scheme. Filled with shame, both of them abstained from giving a suitable reply.

Having reflected for a short while, Ashvatthama said with tearful eyes, "King Duryodhana, that one hero of great might, for whose sake we were waging hostilities with the Pandavas, hath been slain! Deserted and alone, though he was the lord of eleven akshauhinis of troops, that hero of unstained prowess hath been struck down by Bhimasena and a large number of wretches banded together in battle! Another wicked act hath been perpetrated by the vile Vrikodara, for the latter hath touched with his foot the head of a person whose coronal locks underwent the sacred bath! The Pancalas are uttering loud roars and cries and indulging in loud bursts of laughter. Filled with joy, they are blowing their conchs and beating their drums! The loud peal of their instruments, mingled with the blare of conchs, is frightful to the ear and borne by the winds, is filling all the points of the compass. Loud also is the din made by their neighing steeds and grunting elephants and roaring warriors! That deafening noise made by the rejoicing warriors as they are marching to their quarters, as also the frightful clatter of their car-wheels, comes to us from the east. So great hath been the havoc made by the Pandavas on the Dhartarashtras that we three are the only survivors of that great carnage! Some were endued with the might of a hundred elephants, and some were masters of all weapons. Yet have they been slain by the sons of Pandu! I regard this to be an instance of the reverses brought about by Time! Truly, this is the end to which such an act leads! Truly, although the Pandavas have achieved such difficult feats, even this should be the result of those feats! If your wisdom hath not been driven away by stupefaction, then say what is proper for us to do in view of this calamitous and grave affair.

SECTION 2

Kripa said, "We have heard all that thou hast said, O puissant one! Listen, however, to a few words of mine, O mighty armed one! All men are subjected to and governed by these two forces. Destiny and Exertion. There is nothing higher than these two. Our acts do not become successful in consequence of destiny alone, nor of exertion alone, O best of men! Success springs from the union of the two. All purposes, high and low, are dependent on a union of those two. In the whole world, it is through these two that men are seen to act as also to abstain. What result is produced by the clouds pouring upon a mountain? What results are not produced by them pouring upon a cultivated field? Exertion, where destiny is not auspicious, and absence of exertion where destiny is auspicious, both these are fruitless! What I have said before (about the union of the two) is the truth. If the rains properly moisten a well-tilled soil, the seed produces great results. Human success is of this nature

Sometimes, Destiny, having settled a course of events, acts of itself (without waiting for exertion). For all that, the wise, aided by skill have recourse to exertion. All the purposes of human acts, O bull among men, are accomplished by the aid of those two together. Influenced by these two, men are seen to strive or abstain. Recourse may be had to exertion. But exertion succeeds through destiny. It is in consequence also of destiny that one who sets himself to work, depending on exertion, attains to success. The exertion, however, of even a competent man, even when well directed, is without the concurrence of destiny, seen in the world to be unproductive of fruit. Those, therefore, among men, that are idle and without intelligence, disapprove of exertion. This however, is not the opinion of the wise.

Generally, an act performed is not seen to be unproductive of fruit in the world. The absent of action, again, is seen to be productive of grave misery. A person obtaining something of itself without having made any efforts, as also one not obtaining anything even after exertion, is not to be seen. One who is busy in action is capable of supporting life. He, on the other hand, that is idle, never obtains happiness. In this world of men it is generally seen that they that are addicted to action are always inspired by the desire of earning good. If one devoted to action succeeds in gaining his object or fails to obtain the fruit of his acts, he does not become censurable in any respect. If anyone in the world is seen to luxuriously enjoy the fruits of action without doing any action, he is generally seen to incur ridicule and become an object of hatred. He who disregarding this rule about action, liveth otherwise, is said to do an injury to himself. This is the opinion of those that are endued with intelligence.

Efforts become unproductive of fruits in consequence of these two reasons: destiny without exertion and exertion

without destiny. Without exertion, no act in this world becomes successful. Devoted to action and endued with skill, that person, however, who, having bowed down to the gods, seeks, the accomplishment of his objects, is never lost. The same is the case with one who, desirous of success, properly waits upon the aged, asks of them what is for his good, and obeys their beneficial counsels. Men approved by the old should always be solicited for counsel while one has recourse to exertion. These men are the infallible root of means, and success is dependent on means. He who applies his efforts after listening to the words of the old, soon reaps abundant fruits from those efforts. That man who, without reverence and respect for others (capable of giving him good counsel), seeks the accomplishment of his purposes, moved by passion, anger, fear, and avarice, soon loses his prosperity.

This Duryodhana, stained by covetousness and bereft of foresight, had without taking counsel, foolishly commenced to seek the accomplishment of an undigested project. Disregarding all his well-wishers and taking counsel with only the wicked, he had, though dissuaded, waged hostilities with the Pandavas who are his superiors in all good qualities. He had, from the beginning, been very wicked. He could not restrain himself. He did not do the bidding of friends. For all that, he is now burning in grief and amid calamity. As regards ourselves since we have followed that sinful wretch, this great calamity hath, therefore, overtaken us! This great calamity has scorched my understanding. Plunged in reflection, I fail to see what is for our good!

A man that is stupefied himself should ask counsel of his friends. In such friends he hath his understanding, his humility, and his prosperity. One's actions should have their root in them. That should be done which intelligent friends, having settled by their understanding, should counsel. Let us, having settled by their understanding, should counsel. Let us, herefore, repair to Dhritarashtra and Gandhari and the high-souled Vidura and ask them as what we should do. Asked by us, they will say what, after all this, is for our good. We should do what they say. Even this is my certain resolution. Those men whose acts do not succeed even after the application of exertion, should, without doubt, be regarded as afflicted by destiny."

SECTION 3

Sanjaya said, "Hearing these words of Kripa that were auspicious and fraught with morality and profit, Ashvatthama, O monarch, became overwhelmed with sorrow and grief. Burning with grief as if with a blazing fire, he formed a wicked resolution and then addressed them both saying, "The faculty of understanding is different in different men. Each man, however, is pleased with own understanding. Every man regards himself more intelligent than others. Everyone respects his own understanding and accords it great praise. Everyone's own wisdom is with every one a subject of praise. Everyone speaks ill of the wisdom of others, and well of his own, in all instances. Men whose judgements agree with respect to any unattained object, even though there be a variety of considerations, become gratified with and applaud one another. The judgements, again, of the same men, overwhelmed with reverses through the influence of time, become opposed to one another. More particularly, in consequence of the diversity of human intellects, judgements necessarily differ when intellects are clouded.

As a skilful physician, having duly diagnosed a disease, prescribes a medicine by the application of his intelligence for effecting a cure, even so men, for the accomplishment of their acts, use their intelligence, aided by their own wisdom. What they do is again disapproved by others. A man, in youth, is affected by one kind of understanding. In middle age, the same does not prevail with him, and in the period of decay, a different kind of understanding becomes agreeable to him. When fallen into terrible distress or when visited by great prosperity, the understanding of a person, O chief of the Bhojas, is seen to be much afflicted. In one and the same person, through want of wisdom, the understanding becomes different at different times. That understanding which at one

Having resolved, however, according to one's wisdom, that resolution which is excellent should be endeavoured to be accomplished. Such resolution, therefore, should force him to put forth exertion. All persons, O chief of the Bhojas, joyfully begin to act, even in respect of enterprises that lead to death, in the belief that those enterprises are achievable by them. All men, relying on their own judgements and wisdom, endeavour to accomplish diverse purposes, knowing them to be beneficial. The resolution that has possessed my mind today in consequence of our great calamity, as something that is capable of dispelling my grief, I will now disclose unto both of you.

The Creator, having formed his creatures, assigned unto each his occupation. As regards the different orders, he gave unto each a portion of excellence. Unto brahmanas he assigned that foremost of all things, the Veda. Unto the kshatriya he assigned superior energy. Unto the vaishya he gave skill, and unto the shudra he gave the duty of serving the three other classes. Hence, a brahmana without self-restraint is censurable. A kshatriya without energy is base. A vaishya without skill is worthy of dispraise, as also a shudra who is bereft of humility (to the other orders).

I am born in an adorable and high family of brahmanas. Through ill-luck, however, I am wedded to kshatriya practices. If, conversant as I am with kshatriya duties, I adopt now the duties of a brahmana and achieve a high object (the purification of self under such injuries), that course would not be consistent with nobleness. I hold an excellent bow and excellent weapons in battle. If I do not avenge the slaughter of my sire, how shall I open my mouth in the midst of men? Paying regard to kshatriya duties, therefore, without hesitation, I shall today walk in the steps of my high-souled sire and the king. The Pancalas, elated with victory, will trustfully sleep

tonight, having put off their armour and in great glee, and filled with happiness at the thought of the victory they have won, and spent with toil and exertion. While sleeping at their ease during the night within their own camp, I shall make a great and terrible assault upon their camp. Like Maghavat slaying the danavas, I shall, attacking them while senseless and dead in sleep in their camp, slay them all, putting forth my prowess. Like a blazing fire consuming a heap of dry grass, I shall slay all of them assembled in one place with their leader Dhrishtadyumna! Having slain the Pancalas, I shall obtain peace of mind, O best of men! While engaged in the act of slaughter. I shall career in their midst like the wielder of Pinaka, Rudra himself, in rage among living creatures. Having cut off and slain all the Pancalas today, I shall then, in joy, afflict the sons of Pandu in battle. Taking their lives one after another and causing the earth to be strewn with the bodies of all the Pancalas, I shall pay off the debt I owe to my sire. I shall today make the Pancalas follow in the wake, hard to tread, of Duryodhana and Karna and Bhishma, and the ruler of the Sindhus. Putting forth my might, I shall tonight grind the head, like that of any animal, of Dhrishtadyumna, the king of the Pancalas! I shall tonight, O son of Gautama, cut off with my sharp sword, in battle, the sleeping sons of the Pancalas and the Pandavas. Having exterminated the Pancalas army tonight while sunk in sleep, I shall, O thou of great intelligence, obtain great happiness and regard myself to have done my duty!

SECTION 4

Kripa said, "By good luck, O thou of unfading glory, thy heart is set today on vengeance. The wielder of the thunder himself will not succeed in dissuading thee today. Both of us, however, shall accompany thee in the morning. Putting off thy armour and taking down thy standard, take rest for this night. I shall accompany thee, as also Kritavarma of the Satvata race, clad in mail and riding on our cars, while thou shalt proceed against the foe. United with ourselves, thou shalt slay the foes, the Pancalas with all their followers, tomorrow in press of battle, putting forth thy prowess, O foremost of car-warriors! If thou puttest forth thy prowess, thou art quite competent to achieve that fear! Take rest, therefore, for this night. Thou hast kept thyself awake for many a night. Having rested and slept, and having become quite refreshed, O giver of honours, encounter the foe in battle! Thou shalt then slay the enemy, without doubt. No one, not even Vasava amongst the gods, would venture to vanguish thee armed with foremost of weapons. O first of carwarriors! Who is there that would, even if he be the chief of the gods himself, fight Drona's son, when the latter proceeds, accompanied by Kripa and protected by Kritavarma? Therefore, having rested and slept this night and shaken off fatigue, we shall slay the foe tomorrow morning! Thou art a master of celestial weapons. I also am so, without doubt. This hero of Satvata's race is a mighty bowman, always skilled in battle. All of us, uniting together, O son, shall succeed in slaying our assembled foes in battle by putting forth our might. Great shall be our happiness then! Dispelling thy anxieties, rest for this night and sleep happily! Myself and Kritavarma, both armed with bows and capable of scorching our enemies, will, clad in mail, follow thee, O best of men, while thou shalt proceed on thy car against the enemy. Proceeding to their camp and proclaiming thy name in battle, thou shalt then make a great slaughter of the foe. Tomorrow morning, in broad daylight, having caused a great slaughter among them thou shalt sport like Shakra after the slaughter of great asuras. Thou art quite competent to vanquish the army of the Pancalas in battle like the slaver of the danavas in vanquishing in rage the danava host. United with myself in battle and protected by Kritavarma, thou art incapable of being withstood by the wielder of the thunderbolt himself.

Neither I, O son, nor Kritavarma, will ever retreat from battle without having vanquished the Pandavas! Having slain the angry Pancalas along with the Pandavas, we shall come away, or slain by them, we shall proceed to heaven. By every means in our power, we two shall render thee assistance in battle tomorrow morning. O thou of mighty arms, I tell thee the truth, O sinless one!"

Addressed in these beneficial words by his maternal uncle, the son of Drona, with eyes red in rage, answered his uncle, O king, saying, 'Where can a person that is afflicted, or one that is under the influence of rage, or one whose heart is always engaged in revolving projects for the acquisition of wealth, or one that is under the power of lust, obtain sleep? Behold, all these four causes are present in my case. Anyone of these, singly would destroy sleep. How great is the grief of that person whose heart is always thinking of the slaughter of his sire! My heart is now burning day and night. I fail to obtain peace. The way in which my sire in particular was slain by those sinful wretches hath been witnessed by you all. The thought of that slaughter is cutting all my vitals. How could a person like me live for even a moment after hearing the Pancalas say that they have slain my father? I cannot bear the thought of supporting life without having slain Dhrishtadvumna in battle. In consequence of the slaughter of my father he hath become slayable by me, as also all with whom he is united. Who is there so hard-hearted that would not burn after having heard the lamentations that I have heard of the king lying with broken thighs? Who is there so destitute of compassion whose eyes would not be filled with tears after hearing such words uttered by the king with broken thighs? They whose side was adopted by me have been vanquished. The thought of this enhances my sorrow as a rush of waters enhances the sea.

Protected as they are by Vasudeva and Arjuna, I regard them, O uncle, to be irresistible by the great Indra himself. I am unable to restrain this rising wrath in my heart. I do not behold the man in this world that can assuage this wrath of mine! The messengers informed me of the defeat of my friends and the victory of the Pandavas. That is burning my heart. Having however, caused a slaughter of my enemies during their sleep, I shall then take rest and shall then sleep without anxiety."

SECTION 5

Kripa said, "A person who is bereft of intelligence and who hath not his passions under control, cannot, even if he waits dutifully upon his superiors, understand all the considerations of morality. This is my opinion. Similarly, an intelligent person who does not practise humility fails to understand the settled conclusions of morality. A brave man, if bereft of understanding, by waiting all his life upon a learned person fails to know his duties, like a wooden ladle unable to taste the juicy soup (in which it may lie immersed). The wise man, however, by waiting upon a learned person for even a moment, succeeds in knowing his duties, like the tongue tasting the juicy soup (as soon as it comes into contact with the latter). That person who is endued with intelligence, who waits upon his superiors, and who has his passions under control succeeds in knowing all the rules of morality and never disputes with what is accepted by all. An ungovernable, irreverent, and sinful person of wicked soul perpetrates sin in seeking his well-being by disregarding destiny.

Well-wishers seek to restrain a friend from sin. He who suffers himself to be dissuaded, succeeds in winning prosperity. He that does otherwise reaps misery. As a person of disordered brains is restrained by southing words, even so should a friend be restrained by well-wishers. He that suffers himself to be so restrained never becomes a prey to misery. When a wise friend is about to perpetrate a wicked act, wellwishers possessed of wisdom repeatedly and according to the extent of their power endeavour to restrain him. Setting thy heart on what is truly beneficial, and restraining thyself by thy own self, do my bidding, O son, so that thou mayst not have to repent afterwards.

In this world, the slaughter of sleeping persons is not applauded, agreeably to the dictates of religion. The same is the case with persons that have laid down their arms and come down from cars and steeds. They also are unslavable who say We are thine!' and they that surrender themselves, and they whose locks are dishevelled, and they whose animals have been killed under them or whose cars have been broken. All the Pancalas will sleep tonight. O lord, divesting themselves of armour. Trustfully sunk in sleep, they will be like dead men. That crooked-minded man who would wage hostility with them then, it is evident, would sink in deep and limitless hell without a raft save himself. In this world thou art celebrated as the foremost of all persons conversant with weapons. Thou hast not as yet committed even a minute trespass. When the sun rises next morning and light shall discover all things, thyself, like a second sun in effulgence wilt conquer the foe in battle. This censurable deed, so impossible in one like thee, will look like a red spot on a white sheet. Even this is my opinion.

Ashvatthama said, "Without doubt, it is even so, O maternal uncle, as thou sayest. The Pandavas, however, have before this broken the bridge of righteousness into a hundred fragments. In the very sight of all the kings, before thy eyes also, my sire, after he had laid down his weapons, was slain by Dhrishtadyumna. Karna also, that foremost of car-warriors, after the wheel of his car had sunk and he had been plunged into great distress, was slain by the wielder of gandiva. Similarly, Shantanu's son Bhishma, after he had laid aside his weapons and become disarmed, was slain by Arjuna with Shikhandi placed in his van. So also, the mighty bowman Bhurishrava, while observant of the praya vow on the field of battle, was slain by Yuyudhana in total disregard of the cries of all the kings! Duryodhana too, having encountered Bhima in battle with the mace, hath been slain unrighteously by the former in the very sight of all the lords of earth. The king was all alone in the midst of a large number of mighty carwarriors standing around him. Under such circumstances was that tiger among men slain by Bhimasena. Those lamentations that I have heard, of the king lying prostrate on the earth with his thighs broken, from the messengers circulating the news, are cutting the very core of my heart. The unrighteous and sinful Pancalas, who have broken down the barrier of virtue, are even such. Why do you not censure them who have transgressed all considerations? Having slain the Pancalas. those slayers of my sire, in the night when they are buried in sleep, I care not if I am born a worm or a winged insect in my next life. That which I have resolved is hurrying me towards its accomplishment. Hurried as I am by it, how can I have sleep and happiness? That man is not yet born in the world, nor will be, who will succeed in baffling this resolution that I have formed for their destruction.'

Sanjaya continued, "Having said these words, O monarch, the valiant son of Drona yoked his steeds to his car at a corner and set out towards the direction of his enemies. Then Bhoja and Sharadvata's son, those high-souled persons, addressed him, saying, "Why dost thou yoke the steeds to thy car? Upon what business art thou bent? We are determined to accompany thee tomorrow, O bull among men! We sympathise with thee in weal and woe. It behoveth thee not to mistrust us. Remembering the slaughter of his sire, Ashvatthama in rage told them truly about the feat that he had resolved to accomplish. When my sire, having slain hundreds and thousands of warriors with keen shafts, had laid aside his weapons, he was then slain by Dhrishtadyumna. I shall slay that slaver today in a similar condition that is, when he will have laid aside his armour. The sinful son of the king of the Pancalas I shall today slay by a sinful act. It is my resolve to slay like an animal that sinful prince of the Pancalas in such a way that he may not attain to regions earned by persons slain with weapons! Put on your coats of mail without delay and take your bows and swords, and wait for me here, ve foremost of car-warrior and scorchers of foes."

Having said these words, Ashvatthama got upon his car and set out towards the direction of the enemy. Then Kripa, O king, and Kritavarma of the Satvata race, both followed him. While the three proceeded against the enemy, they shone like three blazing fires in a sacrifice, fed with libations of clarified butter. They proceeded, O lord, towards the camp of the Pancalas within which everybody was asleep. Having approached the gate, Drona's son, that mighty car-warrior, stopped."

SECTION 6

Dhritarashtra said, "Seeing Drona's son stop at the gate of the encampment, what, O Sanjaya, did those two mighty carwarriors, Kripa and Kritavarma, do? Tell me this!"

Sanjaya said, "Inviting Kritavarma, as also the mighty carwarrior Kripa, Drona's son, filled with rage, approached the gate of the camp. He there beheld a being of gigantic frame, capable of making the very hair stand on end, and possessed of the effulgence of the Sun or the Moon, guarding the entrance. Round his loins was a tiger-skin dripping with blood, and he had a black deer for his upper garment. He had for his sacred thread a large snake. His arms were long and massive and held many kinds of uplifted weapons. He had for his angadas a large snake wound round his upper arm. His mouth seemed to blaze with flames of fire. His teeth made his face terrible to behold. His mouth was open and dreadful. His face was adorned with thousands of beautiful eyes. His body was incapable of being described, as also his attire. The very mountains, upon beholding him, would split into a 1,000 fragments. Blazing flames of fire seemed to issue from his mouth and nose and ears and all those thousands of eyes. From those blazing flames hundreds and thousands of Hrishikeshas issued, armed with conchs and discs and maces.

Beholding that extraordinary being capable of inspiring the whole world with terror, Drona's son, without feeling any agitation, covered him with showers of celestial weapons. That being, however, devoured all those shafts shot by Drona's son. Like the vadava fire devouring the waters of the ocean, that being devoured the shafts sped by the son of Drona. Beholding his arrowy showers prove fruitless, Ashvatthama hurled at him a long dart blazing like a flame of fire. That dart of blazing point, striking against that being, broke into pieces like a huge meteor at the end of the yuga breaking and falling down from the firmament after striking against the Sun. Ashvatthama then, without losing a moment, drew from its sheath an excellent scimitar of the colour of the sky and endued with a golden hilt. The scimitar came out like a blazing snake from its hole. The intelligent son of Drona then hurled that excellent scimitar at that being. The weapon, approaching that being, disappeared within his body like a mongoose disappearing in its hole. Filled with rage, the son of Drona then hurled a blazing mace of the proportions of a pole set up in honour of Indra. The being devoured that mace also.

At last, when all his weapons were exhausted Ashvatthama, casting his eyes around, beheld the whole firmament densely crowded with images of Janardana. Drona's son, divested of weapons, beholding that wonderful sight, recollected the words of Kripa, and turning pale with grief, said, "He that listens not to the beneficial words of advising friends is obliged to repent, being overwhelmed with calamity, even as my foolish self for having disregarded my two well-wishers. That fool who, disregarding the way pointed out by the scriptures, seeketh to slay his enemies, falleth off from the path of righteousness and is lost in the trackless wilderness of sin. One should not cast weapons upon kine, brahmanas, kings, women, friends, one's own mother, one's own preceptor, a weak man, an idiot, a blind man, a sleeping man, a terrified man, one just arisen from sleep, an intoxicated person, a lunatic and one that is heedless. The preceptors of old always inculcated this truth upon men. I have, however, by disregarding the eternal way pointed out by the scriptures. and by essaying to tread in a wrong path, fallen into terrible distress. The wise have called that to be a terrible calamity when one falls back, through fear, from a great feat after having essayed to achieve it. I am unable, by putting forth only my skill and might, to achieve that which I have vowed.

Human exertion is never regarded more efficacious than destiny. If any human action that is commenced does not succeed through destiny, the actor becomes like one who falling off from the path of righteousness, is lost in the wilderness of sin. The sages speak of defeat as foolishness when one having commenced an act swerves from it through fear. In consequence of the wickedness of my essay, this great calamity has come upon me, otherwise Drona's son would never had been forced to hold back from battle. This being, again whom I see before me, is most wonderful! He stands there like the uplifted rod of divine chastisement. Reflecting even deeply, I cannot recognise who this being is. Without doubt, that being is the terrible fruit of this sinful determination of mine that I had essayed to achieve unrighteously. He standeth there for baffling that determination. It seems, therefore, that in my case this falling off from fight had been ordained by destiny. It is not for me to exert for the accomplishment of this my purpose unless destiny becomes favourable. I shall, therefore, at this hour, seek the protection of the puissant Mahadeva! He will dispel this dreadful rod of divine chastisement uplifted before me. I will take the shelter of that god, that source of everything beneficial, the lord of Uma, otherwise called Kapardin, decked with a garland of human skulls, that plucker of Bhaga's eyes called also Rudra and Hara. In ascetic austerities and prowess, he far surpasses all the gods. I shall, therefore, seek the protection of Girisha armed with the trident.'

SECTION 7

Sanjaya said, "The son of Drona, O monarch, having reflected thus, descended from the terrace of his car and stood, bending his head unto that supreme god. And he said, "I seek the protection of Him called Ugra, Sthanu, Shiva, Rudra, Sharva, Ishana, Ishvara, Girisha; and of that boon-giving god who is the Creator and Lord of the universe: of Him whose throat is blue, who is without birth, who is called Shakra, who destroyed the sacrifice of Daksha, and who is called Hara; of Him whose form is the universe, who hath three eyes, who is possessed of multifarious forms, and who is the lord of Uma; of Him who resides in crematoriums, who swells with energy, who is the lord of diverse tribes of ghostly beings, and who is the possessor of undecaying prosperity and power; of Him who wields the skull-topped club, who is called Rudra, who bears matted locks on his head, and who is a brahmacari. Purifying my soul that is so difficult to purify, and possessed as I am of small energy, I adore the Destroyer of the triple city, and offer myself as the victim. Hymned thou hast been, deserving art thou of hymns, and I hymn to thy glory!

Thy purposes are never baffled. Thou art robed in skins; thou hast red hair on thy head: thou art blue-throated: thou art unbearable; thou art irresistible! Thou art pure; thou art the Creator of Brahman; thou art Brahma; thou art a brahmacari; thou art an observer of vows; thou art devoted to ascetic austerities; thou art infinite; thou art the refuge of all ascetics; thou art multiform; thou art the leader of diverse tribes of ghostly beings; thou art three-eved; thou art fond of those beings called companions; thou art always seen by the Lord of treasures; thou art dear to Gauri's heart; thou art the sire of Kumara; thou art tawny; thou hast for thy excellent bearer a bovine bull; thou art robed in a subtle attire; thou art most fierce; thou art eager to adorn Uma; thou art higher than all that is high; thou art higher than everything; there is nothing higher than thou: thou art the wielder of weapons: thou art immeasurable, and thou art the protector of all quarters; thou art cased in golden armour; thou art divine; thou hast the moon as an ornament on thy brow! With concentrated attention, I seek thy protection, O god! For success in getting over this dreadful distress that is so difficult

to get over, I sacrifice unto thee, the purest of the pure, offering for thy acceptance the (five) elements of which my body is composed!"

Knowing this to be his resolution in consequence of his desire to accomplish his object, a golden altar appeared before the high-souled son of Drona. Upon the altar, O king, appeared a blazing fire, filling all the points of the compass, cardinal and subsidiary, with its splendour. Many mighty beings also, of blazing mouths and eves, of many feet, heads, and arms, adorned with angadas set with gems, and with uplifted arms, and looking like elephants and mountains, appeared there. Their faces resembled those of hares and boars and camels and horses and jackals and cows and bears and cats and tigers and pards and crows and apes and parrots. And the faces of some were like those of mighty snakes, and others had faces like those of ducks. And all of them were endued with great effulgence. And the faces of some were like those of woodpeckers and jays, O Bharata, and of tortoises and alligators and porpoises and huge sharks and whales, and of lions and cranes and pigeons and elephants and stags. Some had faces like those of ravens and hawks, some had ears on their hands; some had a 1,000 eyes, some had very large stomachs, and some had no flesh, O Bharata! And some, O king, had no heads, and some, O Bharata, had faces like those of bears. The eyes of some were like fire, and some had fiery complexions. The hair on the heads and bodies of some were blazing and some had four arms, and some, O king, had faces like those of sheep and goats. The colour of some was like that of conchs, and some had faces that resembled conchs, and the ears of some were like conchs, some wore garlands made of conchs, and the voices of some resembled the blare of conchs. Some had matted locks on their heads, and some had five tufts of hair, and some had heads that were bald. Some had lean stomachs; some had four teeth, some had four tongues, some had ears straight as arrows and some had diadems on their brows. Some had strings of grass on their bodies. O monarch, and some had curly hair. Some had head-gears made of cloth, some had coronets, some had beautiful faces, and some were adorned with ornaments. Some had ornaments made of lotuses, and some were decked with flowers. They numbered in hundreds and thousands.

Some were armed with shataghnis, some with thunder, and some had mushalas in their hands. Some had bhushundis, some had nooses, and some had maces in their hands, O Bharata! On the backs of some were slung quivers containing excellent shafts, and all were fierce in battle. Some had standards with banners and bells, and some were armed with battle-axes. Some had large nooses in their uplifted arms, and some had clubs and bludgeons. Some had stout posts in their hands, some had scimitars, and some had snakes with erect heads for their diadems. Some had large snakes (wound round their upper arms) for angadas, and some had beautiful ornaments on their persons. Some were begrimed with dust, some smutted with mire, and all were attired in white robes and white garments. The limbs of some were blue, while others had limbs that were tawny. And some there were that were beardless. Those beings, called companions, possessed of golden complexions, and filled with joy, played upon drums and horns and cymbals and jharjharas and anakas and gomukhas. And some sang and some danced about uttering loud sounds, and some leapt forward and cut capers and jumped sideways. Endued with great fleetness, they ran about most fiercely, the hair on their heads waving in the air, like huge elephants infuriated with passion and frequently uttering loud roars. Terrible, and of frightful mien and armed with lances and battle-axes, they were attired in robes of diverse hues and decked with beautiful garlands and unguents. Adorned with angadas decked with gems, and with uplifted arms, they were endued with great courage. Capable of forcibly slaving all foes, they were irresistible in prowess. Drinkers of blood and fat and other animal matter, they subsisted on the flesh and entrails of animals. Some had their locks tied in tall tufts above their heads. Some had single tufts on their heads; some had rings on their ears; and some had stomachs resembling earthen vessels used for cooking. Some were of very short statures, and some were very high in stature. Some were tall and very fierce. Some had grim features, some had long lips, and the genital limbs of some were very long. Some had costly and diverse kinds of crowns upon their heads; and some had bald heads, and the heads of others were covered with matted locks

They were capable of bringing down the firmament with the sun, moon, and stars, on earth, and exterminating the four orders of created things. They know not what it is to fear, and are capable of enduring the frowns of Hara. They always act as they like, and are the lords of the lords of the three worlds. Always engaged in merry sports, they are thorough masters of speech and are perfectly free from pride. Having obtained the eight kinds of divine attributes, they are never elated with pride. The divine Hara is always filled with wonder at their feats. They are devout worshippers of Mahadeva. Adored by them in thought, word, and deed, the great god protects those worshippers of his, looking upon them, in thought, word, and deed as children of his own loins. Filled with rage, they always drink the blood and fat of all haters of Brahma. They always drink also the soma juice endued with four kinds of taste. Having adored the trident-bearing god with Vedic recitations, with brahmacarya, with austerities, and with selfrestraint, they have obtained the companionship of Bhava. The divine Maheshvara, that lord of the past, the present, and the future as also Parvati, eat with those diverse tribes of mighty beings that partake of their own nature.

Causing the universe to resound with the peal of diverse kinds of instruments, with noise of laughter, with loud sounds and shrieks and leonine roar, they approached Ashvatthama. Uttering the praises of Mahadeva and spreading an effulgent light all around, desirous of enhancing the honour of Ashvatthama and the glory of the high-souled Hara, and wishing to ascertain the extent of Ashvatthama's energy, and desirous also of beholding the slaughter during the hour of sleep, armed with terrible and fierce bludgeons and fiery wheels and battle-axes, that crowd of strange beings, endued with terrible forms, came from every side. They were capable of inspiring the three worlds with dread at their sight. The mighty Ashvatthama, however, beholding them, felt no fear. Drona's son, armed with bow, and with fingers cased in fences made of iguana skins, himself offered up his own self as a victim unto Mahadeva. Bows were the fuel, and sharp shafts were the ladles, and his own soul possessed of great might was the libation, O Bharata, in that act of sacrifice. The valiant and wrathful son of Drona then, with propitiating mantras, offered up his own soul as the victim. Having with fierce rites adored Rudra of fierce deeds. Ashvatthama with joined hands. said these words unto that high-souled god.

Ashvatthama said, "Sprung from Angirasa's line, I am about to pour my soul, O god, as a libation on this fire! Accept, O lord, this victim! In this hour of distress, O Soul of the universe, I offer up my own self as the sacrificial victim, from devotion to thee and with heart concentrated in meditation! All creatures are in thee and thou art in all creatures! Assemblage of all high attributes occur in thee! O lord, O thou art the refuge of all creatures. I wait as a libation for thee, since I am unable to vanquish my foes. Accept me, O god." Having said these words, Drona's son, ascending that sacrificial altar on which a fire blazed brightly, offered himself up as the victim and entered that blazing fire.

Beholding him stand immovable and with uplifted hands and as an offering up to himself, the divine Mahadeva appeared in person and smilingly said, "With truth, purity, sincerity, resignation, ascetic austerities, vows, forgiveness, devotion, patience, thought, and word, I have been duly adored by Krishna of pure deeds. For this there is none dearer to me than Krishna. For honouring him and at his word I have protected the Pancalas and displayed diverse kinds of illusion. By protecting the Pancalas I have honoured him. They have, however, been afflicted by time. The period of their lives hath run out."

Having said these words unto the high-souled Ashvatthama, the divine Mahadeva entered Ashvatthama's body after giving him an excellent and polished sword. Filled by that divine being, Drona's son blazed up with energy. In consequence of that energy derived from godhead, he became all-powerful in battle. Many invisible beings and rakshasas proceeded along his right and his left as he set out, like the lord Mahadeva himself, for entering the camp of his foes."

SECTION 8

Dhritarashtra said, "While Drona's son, that mighty carwarrior, thus proceeded towards the hostile camp, did Kripa and Bhoja stop from fear? I hope those two car-warriors checked by vulgar guards, did not fly away secretly, thinking their opponents irresitible? Or, have they, after grinding the camp, the Somakas, and the Pandavas, followed, while still engaged in battle, the highly glorious path in which Duryodhana has gone? Are those heroes, slain by the Pancalas, sleeping on the bare Earth? Did they achieve any feat? Tell me all this. O Saniava!"

all this, O Sanjaya!" Sanjaya said, "When the high-souled son of Drona proceeded towards the camp, Kripa and Kritavarma waited at the gate. Beholding them ready to exert themselves, Ashvatthama became filled with joy, and addressing them whisperingly, O king, said, "If you two exert, you are competent to exterminate all the kshatriyas! What need I say, therefore, of this remnant of the (Pandava) army, particularly when it is buried in sleep? I shall enter the camp and career like Yama. I am sure that you two will act in such way that no man may escape you with life."

Having said these words, the son of Drona entered the vast camp of the Parthas; casting off all fear, he penetrated into it by a spot where there was no door. The mighty-armed hero, having entered the camp, proceeded, guided by signs, very softly, towards the quarters of Dhrishtadyumna. The Pancalas, having achieved great feats, had been much tired in battle. They were sleeping in confidence, assembled together, and by the side of one another. Entering into Dhrishtadyumna's chamber, O Bharata, Drona's son beheld the prince of the Pancalas sleeping before him on his bed. He lay on a beautiful sheet of silk upon a costly and excellent bed.

Excellent wreaths of flowers were strewn upon that bed and it was perfumed with powdered dhupa. Ashvatthama, O king, awoke with a kick the high-souled prince sleeping trustfully and fearlessly on his bed. Feeling that kick, the prince, irresistible in battle and of immeasurable soul, awaked from sleep and recognised Drona's son standing before him. As he was rising from his bed, the mighty Ashvatthama seized him by the hair of his head and began to press him down on the earth with his hands. Thus pressed by Ashvatthama with great strength, the prince, from fear as also from sleepiness, was not able to put forth his strength at that time. Striking him with his foot, O king, on both his throat and breast while his victim writhed and roared, Drona's son endeavoured to kill him as if he were an animal. The Pancala prince tore Ashvatthama with his nails and at last softly said. "O preceptor's son, slay me with a weapon, do not tarry! O best of men, let me, through thy act, repair to the regions of the righteous!

Having said this much, that slayer of foes, the son of the Pancala king, assailed with strength by that mighty hero, became silent. Hearing those indistinct sounds of his, Drona's son said, "O wretch of thy race, there is no region for those that slay their preceptors. For this, O thou of wicked understanding, thou deservest not to be slain with any weapon!" While saying so, Ashvatthama, filled with rage, began to strike the vital parts of his victim with violent kicks of his heels, and slew his foe like a lion slaying an infuriated elephant. At the cries of that hero while he was being slain, his wives and guards that were in his tent all awake. O king! Beholding somebody crushing the prince with superhuman force, they regarded the assailant to be some preternatural being and, therefore, uttered no cries from fear. Having despatched him to Yama's abode by such means, Ashvatthama of great energy went out and getting upon his beautiful car stayed on it. Indeed, coming out of Dhrishtadyumna's abode, O king, Ashvatthama caused all the points of the compass to resound with his roars, and then proceeded on his car to other parts of the camp for slaying his foes.

After Drona's son, that mighty car-warrior, had gone away, the women and all the guards set up a loud wail of woe. Seeing their king slain, all the wives of Dhrishtadyumna. filled with great sorrow, cried. At that wail of theirs many mighty kshatriyas, awaking, put on their armour and came there for enquiring after the cause of those cries. Those ladies, terrified at the sight of Ashvatthama, in piteous tones asked the men to pursue him without delay. They said, "Whether he is a rakshasa or a human being, we know not what he is! Having slain the Pancala king, he stayeth there!" At these words, those foremost of warriors suddenly surrounded Drona's son. The latter slew them all by means of the rudrastra. Having slain Dhrishtadyumna and all those followers of his, he beheld Uttamauja sleeping on his bed. Attacking him with his foot on the throat and chest, Drona's son slew that great hero also while the latter writhed in agony. Yudhamanyu, coming up and believing his comrade to have been slain by a rakshasa, speedily struck Drona's son in the chest with a mace. Rushing towards him, Ashvatthama seized him and brought him down to the ground and slew him like an animal while the latter uttered loud shrieks.

Having slain Yudhamanyu thus, that hero proceeded against the other car-warriors of the king, who were all asleep. He slew all those trembling and shrieking warriors like animals in a sacrifice. Taking up his sword then, he slew many others. Proceeding along the diverse paths of the camp, one after another, Ashvatthama, accomplished in the use of the sword, beheld diverse gulmas and slew in a trice the unarmed and tired warriors sleeping within them. With that excellent sword he cut off combatants and steeds and elephants. Covered all over with blood, he seemed then to be Death himself commissioned by time. Causing his foes to tremble by the repeated blows of his sword that were of three kinds, Ashvatthama became bathed in blood. Covered as he was with blood, and wielding as he did a blazing sword, his form, as he careered in battle, became exceedingly terrible and superhuman. Those who awaked from sleep, O Kaurava, became stupefied with the loud noise (they heard around). Beholding Drona's son, they looked at each other's faces and trembled (with fear). Those kshatriyas, beholding the form of that crusher of foes, believed him to be a rakshasa and closed their eyes.

Of terrible form, he careered in the camp like Yama himself, and at last saw the sons of Draupadi and the remnant of the Somakas. Alarmed by the noise, and learning that Dhrishtadyumna had been slain, those mighty car-warriors, the sons of Draupadi, armed with bows, fearlessly poured their shafts on Drona's son. Awakened by their noise, the Prabhadrakas with Shikhandi at their head, began to grind the son of Drona with their arrows. Drona's son, beholding them shower their arrows on him, uttered a loud roar and became desirous of slaying those mighty car-warriors. Recollecting the death of his sire, Ashvatthama became filled with rage. Alighting from the terrace of his car, he rushed furiously (against his enemies). Taking up his bright shield with a 1.000 moons and his massive and celestial sword decked with gold, the mighty Ashvatthama rushed against the sons of Draupadi and began to lay about him with his weapon. Then that tiger among men, in that dreadful battle, struck Prativindhya in the abdomen, at which the latter, O king, deprived of life, fell down on the Earth. The valiant Sutasoma, having pierced the son of Drona with a lance, rushed at him with his uplifted sword. Ashvatthama, however cut off Sutasoma's arm with the sword in grasp, and once more struck him in the flank. At this, Sutasoma fell down, bereft of life. The valiant Shatanika, the son of Nakula, taking up a car-wheel with his two hands, violently struck Ashvatthama at the chest. The regenerate Ashvatthama violently assailed Shatanika after he had hurled that car-wheel. Exceedingly agitated, Nakula's son fell down upon the Earth, upon which Drona's son cut off his head. Then Shrutakarma, taking up a spiked bludgeon, attacked Ashvatthama. Furiously rushing at Drona's son, he assailed him violently on the left part of his forehead. Ashvatthama struck Shrutakarma with his excellent sword on the face. Deprived of senses and his face disfigured, he fell down lifeless on the Earth. At this noise, the heroic Shrutakirti, that great car-warrior, coming up, poured showers of arrows on Ashvatthama. Baffling those arrowy showers with his shield, Ashvatthama cut off from the enemy's trunk the latter's beautiful head adorned with ear-rings. Then the slayer of Bhishma, the mighty Shikhandi, with all the Prabhadrakas, assailed the hero from every side with diverse kinds of weapons. Shikhandi struck Ashvatthama with an arrow in the midst of his two evebrows. Filled with rage at this. Drona's son, possessed of great might, approached Shikhandi and cut him into twain with his sword. Having slain Shikhandi, Ashvatthama, filled with rage, rushed furiously against the other Prabhadrakas. He proceeded also against the remnant of Virata's force.

Endued with great strength, Drona's son made a heavy carnage amongst the sons, the grandsons, and the followers of Drupada, singling them out one after another. Accomplished in the use of the sword, Ashvatthama then, rushing against other combatants, cut them down with his excellent sword. The warriors in the Pandava camp beheld that Death-Night in her embodied form, a black image, of bloody mouth and bloody eyes, wearing crimson garlands and smeared with crimson unguents, attired in a single piece of red cloth, with a noose in hand, and resembling an elderly lady, employed in chanting a dismal note and standing full before their eyes, and about to lead away men and steeds and elephants all tied in a stout cord. She seemed to take away diverse kinds of spirits, with dishevelled hair and tied together in a cord, as also, O king, many mighty car-warriors divested of their weapons. On other days, O sire, the foremost warriors of the Pandava camp used to see in their dreams that figure leading away the sleeping combatants and Drona's son smiting them behind! The Pandava soldiers saw that lady and Drona's son in their dreams every night from the day when the battle between the Kurus and the Pandavas first commenced. Afflicted before by Destiny they were now smitten by Drona's son who terrified them all with the frightful roars uttered by him. Afflicted by Destiny, the brave warriors of the Pandava camp, recollecting the sight they had seen in their dreams, identified it with what they now witnessed.

At the noise made, hundreds and thousands of Pandava bowmen in the camp awoke from their slumbers. Ashvatthama cut off the legs of some, and the hips of others, and pierced some in their flanks, careering like the Destroyer himself let loose by Time. The Earth, O lord, was soon covered with human beings that were crushed into shapelessness or trodden down by elephants and steeds and with others that roared in great affliction. Many of them loudly exclaimed, "What is this?" "Who is this one?" "What is this noise?" "Who is doing what?" While uttering such shrieks, Drona's son became their Destroyer. That foremost of smiters, the son of Drona, despatched to regions of Yama all those Pandus and Srinjayas who were without armour and weapons. Terrified at that noise, many awoke from sleep. Possessed with fear, blinded by sleep, and deprived of their senses, those warriors seemed to vanish (before the fury of Ashvatthama). The thighs of many were paralysed and many were so stupefied that they lost all their energy. Shrieking and possessed with fear, they began to slay one another. Drona's son once more got upon his car of terrible clatter and taking up his bow despatched many with his shafts to Yama's abode. Others awoke from sleep, brave warriors and foremost of men, as they came towards Ashvatthama, were slain before they could approach him and were thus offered up as victims unto that Death-Night. Crushing many with that foremost of cars, he careered through the camp, and covered his foes with repeated showers of arrows. Once again with that beautiful shield of his, adorned with hundred moons, and with that sword of his which was of the hue of the welkin he careered amidst his enemies. Like an elephant agitating a large lake, Drona's son, irresistible, in battle, agitated the camp of the Pandavas

Awaked by the noise, O king, many warriors, afflicted still with sleep and fear, and with senses still under a cloud, ran hither and thither. Many shrieked in harsh tones and many uttered incoherent exclamations. Many succeeded not in obtaining their weapons and armour. The locks of many were dishevelled, and many failed to recognise one another. Having risen from sleep, many fell down, fatigued; some wandered here and there without any purpose. Elephants and steeds, breaking their cords, passed excreta and urine. Many, causing great confusion, huddled together. Amongst these, some through fear laid themselves down on the earth. The animals of the camo crushed them there.

While the camp was in this state, rakshasas, O king, uttered loud roars in joy, O chief of the Bharatas! The loud noise, O king, uttered by ghostly beings in joy, filled all the points of the compass and the welkin. Hearing the wails of woe, elephants, steeds, breaking their cords, rushed hither and thither, crushing the combatants in the camp. As those animals rushed hither and thither, the dust raised by them made the night doubly dark. When that thick gloom set in, the warriors in the camp became perfectly stupefied; sires recognised not their sons, brothers recognised not their brothers. Elephants assailing riderless elephants, and steeds assailing riderless steeds, assailed and broke and crushed the people that stood in their way. Losing all order, combatants rushed and slew one another, and felling those that stood in their way, crushed them into pieces. Deprived of their senses and overcome with sleep, and enveloped in gloom, men, impelled by fate, slew their own comrades. The guards, leaving the gates they watched, and those at duty at the outposts leaving the posts they guarded, fled away for their lives, deprived of their senses and not knowing whither they proceeded. They slew one another, the slayers, O lord, not recognising the slain. Afflicted by Fate, they cried after their sires and sons. While they fled, abandoning their friends and relatives, they called upon one another, mentioning their families and names. Other, uttering cries of "Oh!" and "Alas! fell down on the earth. In the midst of the battle, Drona's son, recognising them, slew them all.

Other kshatriyas, while being slaughtered, lost their senses, and afflicted by fear, sought to fly away from their camps. Those men that sought to fly away from their camp for saving their lives, were slain by Kritavarma and Kripa at the gate. Divested of weapons and instruments and armour, and with dishevelled hair, they joined their hands. Trembling with fear, they were on the ground. The two Kuru warriors, however, (who were on their cars) gave quarter to none. None amongst those that escaped from the camp was let off by those two wicked persons, Kripa and Kritavarma. Then again, for doing that which was highly agreeable to Drona's son, those two set fire to the Pandava camp in three places.

When the camp was lighted, Ashvatthama, that delighter of his sires, O monarch, careered, sword in hand and smiting his foes with great skill. Some of his brave foes rushed towards him and some ran hither and thither. That foremost of regenerate ones, with his sword, deprived all of them of their lives. The valiant son of Drona, filled with rage, felled some of the warriors, cutting them in twain with his sword as if they were sesame stalks. The Earth, O bull of Bharata's race, became strewn with the fallen bodies of the foremost of men and steeds and elephants mingled together and uttering woeful wails and cries. When thousands of men had fallen down deprived of life, innumerable headless trunks stood up and fell down. Ashvatthama, O Bharata, cut off arms adorned with angadas and holding weapons in grasp, and heads, and thighs resembling trunks of elephants, and hands, and feet. The illustrious son of Drona mangled the backs of some, cut off the heads of some, and caused some to turn away from the fight. And he cut off some at the middle, and lopped off the ears of others, and struck others on the shoulders, and pressed down the heads of some into their trunks.

As Ashvatthama careered in this way, slaughtering thousands of men, the deep night became more terrible in consequence of the darkness that set in. The earth became terrible to behold, strewn with thousands of human beings dead and dying and innumerable steeds and elephants. Cut off by the enraged son of Drona, his foes fell down on the earth that was then crowded with yakshas and rakshasas, and frightful with (broken) cars and slain steeds and elephants. Some called upon their brothers, some upon their sires, and some upon their sons. And some said, "The Dhartarashtras in rage could never accomplish such feats in battle as these which rakshasas of wicked deeds are achieving (upon us) during the hour of sleep! It is only in consequence of the absence of the Parthas that this great slaughter is going on. That son of Kunti, who hath Janardana for his protector, is incapable of being vanquished by gods, asuras, gandharvas, yakshas and rakshasas! Devoted to Brahma, truthful in speech, selfrestrained, and compassionate towards all creatures, that son of Pritha, called Dhananjaya, never slaughters one that is asleep, or one that is heedless, or one that has laid aside his weapons or one that has joined his hands in supplication, or one that is retreating, or one whose locks have been dishevelled. Alas, they are rakshasas of wicked deeds who are perpetrating such terrible act upon us." Uttering such words, many laid themselves down.

The loud din caused by the cries and groans of human beings died away within a short space of time. The earth being drenched with blood, O king, that thick and frightful dust soon disappeared. Thousands of men moving in agony, overwhelmed with anxiety and overcome with despair, were slain by Ashvatthama like Rudra slaying living creatures. Many who laid themselves down on the ground clasping one another, and many who sought to fly away, and many who sought to hide themselves, and many who struggled in battle, were all slain by the son of Drona. Burnt by the raging flames and slaughtered by Ashvatthama, the men, losing their senses, slew one another. Before half the night was over, the son of Drona, O monarch, despatched the large host of the Pandavas unto Yama's abode.

That night, so terrible and destructive unto human beings and elephants and steeds filled with joy all creatures that wander in the dark. Many rakshasas and pishacas of various tribes were seen there, gorging upon human flesh and quaffing the blood that lay on the ground. They were fierce, tawny in hue, terrible, of adamantine teeth, and dyed with blood. With matted locks on their heads, their thighs were long and massive; endued with five feet, their stomachs were large. Their fingers were set backwards. Of harsh temper and ugly features, their voice was loud and terrible. They had rows of tinkling bells tied to their bodies. Possessed of blue throats, they looked very frightful. Exceedingly cruel and incapable of being looked at without fear, and without abhorrence for anything, they came there with their children and wives. Indeed, diverse were the forms seen there of the rakshasas that came. Quaffing the blood that ran in streams, they became filled with joy and began to dance in separate bands. "This is excellent!" "This is pure!" "This is very sweet!" "This is pure!" "This is very sweet!" these were the words they uttered.

Other carnivorous creatures, subsisting upon animal food, having gorged upon fat and marrow and bones and blood, began to eat the delicate parts of corpses. Others, drinking the fat that flowed in streams, ran naked over the field. Possessed of diverse kinds of faces, other carnivorous beings of great ferocity, and living upon dead flesh, came there in tens of thousands and millions. Grim and gigantic rakshassa also, of wicked deeds, came there in bands as numerous. Other ghostly beings, filled with joy and gorged to satiety, O king, also came there and were seen in the midst of that dreadful carnage.

When morning dawned, Ashvatthama desired to leave the camp. He was then bathed in human blood and the hilt of his sword so firmly adhered in his grasp that his hand and sword, O king, became one! Having walked in that path that is never trod (by good warriors), Ashvatthama, after that slaughter, looked like the blazing fire at the end of the yuga after it has consumed all creatures into ashes. Having perpetrated that feat agreeably to his vow, and having trod in that untrodden way, Drona's son, O lord, forgot his grief for the slaughter of his sire. The Pandava camp, in consequence of the sleep in which all within it were buried, was perfectly still when Drona's son had entered it in the night.

After the nocturnal slaughter, when all became once more quiet, Ashvatthama issued from it. Having issued from the camp, the valiant Ashvatthama met his two companions and, filled with joy, told them of his feat, gladdening them, O king, by the intelligence. Those two, in return, devoted as they were to his good, gave him the agreeable intelligence of how they also had slaughtered thousands of Pancalas and Srinjayas (at the gates). Even thus did that night prove terribly destructive to the Somakas who had been heedless and buried in sleep. The course of time, without doubt, is irresistible. Those who had exterminated us were themselves exterminated now." Dhritarashtra said, "Why is it that that mighty car-warrior,

Dhritarashtra said, "Why is it that that mighty car-warrior, the son of Drona, did not achieve such a feat before although he had resolutely exerted himself for bestowing victory upon Duryodhana? For what reason did that great bowman do this after the slaughter of the wretched Duryodhana? It behoveth thee to tell me this!"

Sanjaya said, "Through fear of the Parthas, O son of Kuru's race, Ashvatthama could not achieve such a feat then. It was owing to the absence of the Parthas and the intelligent Keshava as also of Satvaki, that Drona's son could accomplish it. Who is there, the lord Indra unexcepted, that is competent to slay them in the presence of these heroes? Besides, O king, Ashvatthama succeeded in accomplishing the feat only because the men were all asleep. Having caused that vast slaughter of the Pandava forces, those three great car-warriors (Ashvatthama, Kripa and Kritavarma), meeting together, exclaimed, "Good luck!" His two companions congratulated Ashvatthama, and the latter was also embraced by them. In great joy the latter uttered these words: "All the Pancalas have been slain, as also all the sons of Draupadi! All the Somakas also, as well as all that remained of the Matsyas, have been slaughtered by me! Crowned with success, let us without delay go there where the king is! If the king be still alive, we will give him this joyful intelligence!"

SECTION 9

Sanjaya said, "Having slain all the Pancalas and the sons of Draupadi, the three Kuru heroes together came to that spot where Duryodhana lay, struck down by the foe. Arrived there, they beheld that life had not been wholly extinct in the king. Jumping down from their cars, they surrounded thy son. The Kuru king, O monarch, was lying there with broken thighs. Almost senseless, his life was about to ebb away. He was vomiting blood at intervals, with downcast eyes. He was then surrounded by a large number of carnivorous animals of terrible forms, and by wolves and hyenas, that awaited at no great distance for feeding upon his body. With great difficulty the king was keeping off those beasts of prey that stood in expectation of feasting upon him. He was writhing on the earth in great agony. Beholding him thus lying on the earth, bathed in his own blood, the three heroes who were the sole survivors of his army, Ashvatthama and Kripa and Kritavarma, became afflicted with grief and sat surrounding him. Encompassed by those three mighty car-warriors who were covered with blood and who breathed hot sighs, the Kuru king looked like a sacrificial altar surrounded by three fires. Beholding the king lying in that highly undeserving plight, the three heroes wept in unendurable sorrow. Wiping the blood from off his face with their hands, they uttered these piteous lamentations in the hearing of the king lying on the field of battle.

Kripa said, "There is nothing too difficult for destiny to bring about, since even this king Duryodhana who was the lord of eleven akshauhinis of troops sleepeth on the bare ground, struck down by the foes and covered with blood! Behold, fond he was of the mace, and that mace decked with pure gold still lieth by the side of the king whose splendour still resembles that of pure gold! In no battle did that mace abandon this hero! Even now, when he is about to ascend to heaven, that weapon leaveth not this illustrious warrior. Behold, that weapon, adorned with pure gold, still lieth by the side of this hero like a loving wife by the side of her lord stretched on his bed in his chamber of sleep. Behold the reverses brought about by Time! This scorcher of foes that used to walk at the head of all crowned kings, now eateth the dust struck down (by the foe)! He who had formerly struck down many foes and caused them to lie on the bare ground, alas, that king of the Kurus lieth today on the bare ground, struck down by foes. He to whom hundreds of kings used to bow down in fear, lieth today on the field of battle, surrounded by beasts of prey. The brahmanas formerly used to wait upon this lord for wealth. Alas, beasts of prey wait upon him today for feeding upon his body!"

Sanjaya continued, "Beholding that chief of Kuru's race lying on the ground, Ashvatthama, O best of the Bharatas, uttered these piteous lamentations: "O tiger among kings, all people indicated thee as the foremost of all bowmen! People also said that (in encounters with the mace) thou, a disciple of Sankarshana, wert like the Lord of treasures (Kuvera), himself! How then, O sinless one, could Bhima notice any lapses in thee! Thou wert ever mighty and possessed of skill! He, on the other hand, O king, is a wicked-souled wight! Without doubt O monarch Time in this world is mightier than everything else, for we behold even thee struck down by Bhimasena in battle! Alas, how could the wretched and mean Vrikodara unrighteously strike thee down, thee that wert conversant with every rule of righteousness! Without doubt, Time is irresistible. Alas, having summoned thee to a fair fight, Bhimasena, putting forth his might, fractured thy thighs. Fie on that wretched Yudhishthira who tolerated the head of one unrighteously struck down in battle to be touched with the foot! In all battles warriors will certainly reprove Vrikodara as long as the world will last. Without doubt, thou hast been struck down unrighteously!

The valiant Rama of Yadu's race, O king, always used to say that there is no one equal to Duryodhana in encounters with the mace. He of the Vrishni race, O Bharata, used to boast of thee, O lord, in every assembly, saying, 'Duryodhana of Kurus race is a worthy disciple of mine!' Thou hast obtained that end which great rishis have declared to be the high reward of a kshatriya slain in battle with his face towards the foe. I do not, O bull among men, grieve for thee, O Duryodhana! I grieve only for thy mother Gandhari and thy sire, childless as they now are. Afflicted with sorrow, they will have to wander over the earth, begging their food. Fie on Krishna, Vrishni's race, and on Arjuna of wicked understanding! They regard themselves conversant with the duties of morality, yet both of them stood indifferent whilst thou wert being slain! How will the other Pandavas, shameless though they are, O king, speak of the manner in which they have accomplished thy death? Thou art highly fortunate, O son of Gandhari, since thou hast been slain on the field of battle, O bull among men, while advancing fairly against the foe. Alas, what will be the plight of Gandhari who is now childless, and who hath lost all her kinsmen and relatives! What also will be the plight of the blind king!

Fie on Kritavarma, on myself, as also on mighty carwarrior Kripa, since we have not yet gone to heaven with thy royal self before us! Fie on us, lowest of mortals, since we do not follow thee that wert the granter of all wishes, the protector of all men, and the benefactor of all thy subjects! Through thy power, the abodes of Kripa, of myself, and of my sire, along with those of our dependants, O tiger among men, are full of wealth. Through thy grace, ourselves with our friends and relatives have performed many foremost of sacrifices with a profusion of presents to brahmanas. Where shall such sinful persons as ourselves now go, since thou hast gone to heaven, taking with thee all the kings of the earth? Since we three, O king, do not follow thee that art about to obtain the highest end (of life), it is for this that we are indulging in such lamentations. Deprived of thy companionship, reft of wealth, our memories painfully dwelling upon thy prosperity, alas, what will be our lot since we do not go with thee? Without doubt, O chief of Kuru's race, we shall have to wander in grief on the earth. Deprived of thee, O king, where can we have peace and where can we have happiness?

Going from this world, O monarch, and meeting with those mighty car-warriors (that have preceded thee), show thy regards to them, at my request, one after another, according to the order of their rank and years. Having offered worship to thy preceptor, that foremost of all wielders of bows, tell him, O king, that Dhrishtadyumna hath been slain by me. Embrace king Bahlika, that mighty car-warrior, as also the ruler of the Sindhus, and Somadatta, Bhurishrava, and the other foremost of kings that have preceded thee to heaven. At my request, embrace all of them and enquire after their welfare."

Sanjaya continued, "Having said these words unto the king deprived of his senses and lying with broken thighs, Ashvatthama once more cast his eves on him and uttered these words, "If, O Duryodhana, thou hast any life in thee still, listen to these words that are so pleasant to hear. On the side of the Pandavas, only seven are alive, and among the Dhartarashtras, only we three! The seven on their side are the five brothers and Vasudeva and Satyaki; on our side, we three are myself and Kripa and Kritavarma! All the sons of Draupadi have been slain, as also all the children of Dhrishtadyumna! All the Pancalas too have been slain, as also the remnant of the Matsyas, O Bharata! Behold the vengeance taken for what they had done! The Pandavas are now childless! While buried in sleep, the men and animals in their camp have all been slain! Penetrating into their camp in the night, O king, I have slain Dhrishtadyumna, that wight of sinful deeds, as one kills an animal."

Duryodhana then, having heard those words that were so agreeable to his heart, regained his senses and said these words in reply, "That which neither Ganga's son, nor Karna, nor thy sire, could achieve, hath at last been achieved by thee today, accompanied by Kripa and Bhoja. Thou hast slain that low wretch (Dhrishtadyumna) who was commander of the Pandava forces, as also Shikhandi. In consequence of this I regard myself equal to Maghavat himself! Good be to you all! Let prosperity be yours! All of us will again meet together in heaven!"

Having said these words the high-souled king of the Kurus became silent. Casting off his griefs for all his (slain) kinsmen, he then gave up his life-breath. His soul ascended to sacred heaven, while his body only remained on earth. Even thus, O king, thy son Duryodhana breathed his last. Having provoked the battle first, he was slain by his foes at last. The three heroes repeatedly embraced the king and gazed steadfastly on him. They then ascended their cars. Having heard these piteous lamentations of Drona's son, I came away at early dawn towards the city. Even thus the armies of the Kurus and Pandavas have been destroyed. Great and terrible have been that carnage, O king, caused by thy evil policy. After thy son had ascended to heaven, I became afflicted with grief and the spiritual sight which the rishi gave hath been lost by me!"

Vaishampayana continued, "The king, hearing of his son's death, breathed long and hot sighs, and became plunged in great anxiety."

SECTION 10

Vaishampayana said, "After that night had gone away, the driver of Dhrishtadyumna's car gave intelligence to king Yudhishthira of the great slaughter that had been caused during the hour of sleep.

The driver said, "The sons of Draupadi, O king, have been slain, with all the children of Drupada himself, while they were heedless and trustfully asleep in their own camp! During the night, O king, thy camp has been exterminated by the cruel Kritavarma, and Kripa, the son of Gautama, and the sinful Ashvatthama! Slaying thousands of men and elephants and steeds with lances and darts and battle-axes, those men have exterminated thy army. While thy army was being slaughtered like a forest cut down with axes, a loud wail was heard rising from thy camp. I am the sole survivor, O monarch, of that vast force. I have, O thou of virtuous soul, escaped with difficulty from Kritavarma at a time when he was heedless!"

Hearing these evil tidings, Kunti's son Yudhishthira, however, capable of bearing up (against foes), fell down on the earth, afflicted with grief at the loss of his sons. Advancing forward, Satyaki held the king in his embrace. Bhimasena and Arjuna and the two sons of Madri also stretched forth their arms. Having recovered his senses, the son of Kunti lamented in great affliction, uttering these words rendered indistinct by sorrow: "Alas, having vanquished the foe, we have ourselves been vanquished in the end! The course of events is difficult to be ascertained even by persons endued with spiritual sight. The foes, who were vanquished have become victorious! Ourselves, again, while victorious, are vanguished! Having slain brothers and friends and sires and sons and well-wishers, and kinsmen, and counsellors, and having vanquished them all, we ourselves are vanquished at last! Misery looks like prosperity and prosperity looks like misery! This our victory has assumed the shape of defeat. Our victory, therefore, has ended in defeat! Having won the victory, I am obliged to grieve as an afflicted wretch. How, then, can I regard it as a victory? In reality, I have been doubly defeated by the foe. They for whose sake we have incurred the sin of victory by slaying our kinsmen and friends, alas, they, after victory had crowned them, have been vanquished by defeated foes that were heedful!

Alas, through heedlessness have they been slain that had escaped from even Karna that warrior who had harbed arrows and nalikas for his teeth, the sword for his tongue, the bow for his gaping mouth, and the twang of the bowstring and the sound of palms for his roars--that angry Karna who never retreated from battle, and who was a very lion among men! Alas, those princes that succeeded in crossing, by boats constituted by their own excellent weapons, the great Dronaocean having cars for its deep lakes, showers of arrows for its waves, the ornaments of warriors for its gems, car-steeds for its animals, darts and swords for its fishes, elephants for its alligators, bows for its whirlpools, mighty weapons for its foam, and the signal of battle for its moonrise causing it to swell with energy, and the twang of the bowstring and the sound of palms for its roar, -- alas, even those princes have from heedlessness been slain!

There is, in this world, no more powerful cause of death, as regards men, than heedlessness! Prosperity abandons a heedless man from every side, and every kind of misery overtakes him. The tall standard with excellent top that stood on his car was the wreath of smoke that infallibly indicated the Bhishma-fire. Shafts constituted its flames, and wrath was the wind that fanned it! The twang of his formidable bow and the sound of his palms constituted the roar of that fire. Armour and diverse kinds of weapons were the homa libations that were poured into it. The vast hostile army was the heap of dry forest-grass that was assailed by that fire. Alas, even they that had endured that fierce fire whose terrible energy was represented by the mighty weapons in Bhishma's hand have at last fallen through heedlessness.

A heedless person can never acquire knowledge, asceticism, prosperity, or great renown. Behold, Indra has obtained great happiness after slaying all his foes heedfully. Behold the survivors among our foes have, through our heedlessness, slain so many sons and grandsons of kings, each of whom was really like Indra himself. Alas, they have perished like merchants with rich freight perishing through carelessness in a shallow stream after having crossed the great ocean. They whose bodies are now lying on the bare ground, slain by those vindictive wretches, have without doubt ascended to heaven.

I grieve, however, for the princess Krishna. Alas, she will be plunged today in an ocean of grief. Hearing of the slaughter of her brothers and sons and her venerable sire, the king of the Pancalas, without doubt she will fall down senseless on the earth. Her body emaciated by grief, she will not rise again. Unable to bear the grief resulting from such affliction, and worthy as she is of happiness, alas, what will be her plight? Cut to the quick by the slaughter of her sons and brothers, she will be like one scorched by fire.'

Having in deep affliction indulged in these lamentations, that king of Kuru's race then addressed Nakula, saying, 'Go and bring the unfortunate princess Draupadi here along with all her maternal relations.' Obediently accepting that command of the king who equalled Yama himself in righteousness, Nakula speedily proceeded on his car to the quarters of Draupadi where that princess resided with all the wives of the Pancala king. Having despatched the son of Madri, Yudhishthira, crushed by grief, proceeded with tears in his eyes accompanied by those friends of his, to the field on which his sons had battled and which still teemed with diverse kinds of creatures. Having entered that cursed field abounding with fierce sights, the king saw his sons, wellwishers, and friends, all lying on the ground, covered with blood, their bodies mangled, and heads separated from their trunks. Beholding them in that plight, Yudhishthira, that foremost of righteous men, became deeply afflicted. That chief of the Kurus then began to weep aloud and fell down on the earth, deprived of his senses, along with all his followers."

SECTION 11

Vaishampayana said, "Beholding his sons, grandsons, and friends all slain in battle, the king's soul became overwhelmed with great grief, O Janamejaya! Recollecting those sons and grandsons and brothers and allies, a deep sorrow took possession of the illustrious monarch. Senseless and trembling, his eyes were bathed in tears. His friends then, themselves filled with anxiety, began to comfort him.

At that time, Nakula, skilled in executing errands, arrived there on his car of solar effulgence, accompanied by the princess Krishna in great affliction. She had been residing at Upaplavya. Having received that heartrending intelligence about the slaughter of all her sons, she became exceedingly agitated. Trembling like a plantain tree shaken by the wind, the princess Krishna, arrived at the presence of Yudhishthira, fell down, afflicted by grief. Her face, adorned with eyes resembling a couple of full-blown lotuses, seemed to be darkened by grief like the Sun himself when enveloped in darkness.

Beholding her prostrate on the earth, the wrathful Vrikodara, of prowess incapable of being baffled, advancing hastily, raised her up and clasped her with his arms. The beautiful lady, comforted by Bhimasena, began to weep, and addressing the eldest son of Pandu with his brothers, said, "By good luck, O monarch, having obtained the whole earth, thou shalt enjoy her after the slaughter of thy brave sons in the observance of kshatriya duties. By good luck, O son of Pritha, thou art happy at the thought of having obtained the whole earth. By good luck, thy thoughts do not dwell on Subhadra's son whose tread resembled that of an infuriated elephant. By good luck, thou dost not, like myself while residing at Upaplavya, recollect thy heroic sons slaughtered in the observance of kshatriva duties. O son of Pritha, hearing of the slaughter of those sleeping heroes by Drona's son of sinful deeds, grief burns me as if I were in the midst of a fire. If Drona's son be not made to reap the fruit of that sinful deed of his, if, putting forth your prowess in battle, thou dost not take the life of that wretch of sinful deeds, along with the lives of all his followers, then listen to me, ye Pandavas, I shall sit here in praya!"

Having said these words, the helpless Krishna, the daughter of Yajnasena, sat by the side of the eldest son of Pandu, king Yudhishthira the Just. The royal sage, Yudhishthira, of righteous soul, seeing his dear queen sit in praya, addressed her, saying, "O auspicious lady, O thou that art conversant with morality, all thy sons and brothers have righteously met with a noble death. It behoveth thee not to grieve for them. As regards Drona's son, he hath gone to a distant forest, O beautiful princess! How shall thou O lady, make thyself sure of his fall in battle?"

Draupadi answered, "I have heard that Drona's son hath a gem on his head, born with him. I shall see that gem brought to me after the slaughter of that wretch in battle, Placing that gem on thy head, O king, I shall endure to live. Even this is my resolve."

Having said these words unto the royal son of Pandu, the beautiful Krishna approached Bhimasena and said these words of high purpose unto him: "Remembering the duties of a kshatriya, O Bhima, it behoveth thee to come to my rescue. Slay that man of sinful deeds like Maghavat slaying Samvara. There is no one in this world who is equal to thee in prowess. It is known throughout the world how on an occasion of great calamity thou becamest at the town Varanavata the refuge of all the Parthas. When again we were seen by Hidimba, it was thou that becamest our refuge in the same way. Like Maghavat rescuing (his spouse) the daughter of Puloma, thou didst rescue my afflicted self, in Virata's city, from a great calamity. Like those great feats, O Partha, that thou didst achieve in former days, slay now, O slayer of foes, the son of Drona and be thou happy!"

Hearing these and other pitcous lamentations of the princess, Kunti's son, Bhimasena, of great might, could not endure them. He mounted upon his great car adorned with gold and took his beautiful bow with arrow placed on the string. Making Nakula his charioteer, and resolved upon slaying the son of Drona, he began to stretch his bow and caused his steeds to be urged without delay. Those steeds, fleet as the wind, thus urged, O tiger among men, proceeded with great speed. Possessed of great valour and unfading energy, Bhima set out from the Pandava camp and proceeded with great celerity along the track of Ashvatthama's vehicle."

SECTION 12

Vaishampayana said, "After the irresistible Bhimasena had set out, that bull of Yadu's race, possessed of eyes like lotuspetals, addressed Kuru's son Yudhishthira, saying, 'O son of Pandu, this brother of thine, overwhelmed with grief at the slaughter of his sons, proceedeth alone to battle. from desire of slaying the son of Drona. O bull of Bharata's race, of all thy brothers, Bhima is thy dearest! Beholding him fallen into a great danger why dost thou not stir thyself? The weapon called brahmashira, which that subjugator of hostile towns, Drona, communicated to his son, is capable of consuming the whole world. The illustrious and highly blessed preceptor, that foremost of all wielders of bows, delighted with Dhananjaya, had given him that very weapon. Unable to endure it, his only son then begged it of him. Unwillingly he imparted the knowledge of that weapon to Ashvatthama. The illustrious Drona knew the restlessness of his son. Acquainted with all duties, the preceptor laid this command on him,

saying, "Even when overtaken by the greatest danger, O child in the midst of battle, thou shouldst never use this weapon, particularly against human beings." Even thus the preceptor Drona spoke unto his son. A little while after he again spoke, saying, "O bull among men, thou wilt not, it seems, walk in the path of the righteous." Hearing those bitter words of his sire, the wicked-souled Ashvatthama, in despair of obtaining every kind of prosperity, began in grief to wander over the earth.

Then, O chief of the Kurus, while you were living in the woods, O Bharata, he came to Dvaraka and took up his abode there, worshipped by the Vrishnis. One day, after he had taken up his abode in Dvaraka, he came to me, without a companion and when I myself was without anybody by my side, on the seacoast, and there smilingly addressing me said, "O Krishna, that weapon, called brahmashira, worshipped by gods and gandharvas, which my sire, the preceptor of the Bharatas, of provess incapable of being baffled, and obtained from Agastya after performing the austerest penances, is now with me, O Dasharha, as much as it is with my sire. O foremost one of Yadu's race, in exchange for that celestial weapon, give me thy discus which is capable of slaying all foes in battle."

While he with joined palms and great importunity thus begged of me my discus, myself, O bull of Bharata's race, from desire of gladdening him, told him these words: "Gods, danavas, gandharvas, men, birds and snakes, assembled together, are not equal to even a hundredth part of my energy. I have this bow, this dart, this discus, and this mace. I will give thee whichever amongst these thou desirest to have from me. Without giving me the weapon thou wishest to give, take from among these weapons of mine whichever thou mayest be able to wield and use in battle."

Thus addressed, the illustrious son of Drona, as if challenging me, solicited at my hands my discus of excellent nave and hard as thunder, possessed of a 1,000 spokes, and made of iron "Take it." I said unto him. Thus addressed, he rose suddenly and seized the discus with his left hand. He failed, however, to even move the weapon from the spot on which it lay. He then made preparations for seizing it with his right hand. Having seized it then very firmly and having put forth all his strength, he still failed to either wield or move it. At this, Drona's son became filled with sorrow. After he was tired with the exertions he made, he ceased, O Bharata!

When he withdrew his heart from that purpose, I addressed the anxious and senseless Ashvatthama and said, "He who is always regarded as the foremost of all human beings, that wielder of gandiva, that warrior having white steeds yoked unto his car, that hero owning the prince of apes for the device on his standard, that hero who, desirous of vanquishing in a wrestling encounter the god of gods, the blue-throated lord of Uma, gratified the great Shankara himself, that Phalguna than whom I have no dearer friend on earth, that friend to whom there is nothing that I cannot give including my very wives and children, that dear friend Partha of unstained acts, never said unto me, O brahmana, such words as these which thou hast uttered.

That son whom I obtained through ascetic penances and observances of austere brahmacarya for twelve years on the breast of Himavati whither I had gone for the purpose, that son of mine, Pradyumna, of great energy and a portion of Sanat-kumara himself, begotten by me upon my wife Rukmini who had practised vows as austere as mine, that hero even never solicited this best of objects, this unrivalled discus, which thou of little understanding had solicited!

Rama of great might never said such words to me! Neither Gada nor Samba has ever asked that of me which thou hast asked! No one among the other great car-warriors of the Vrishni and the Andhaka race residing in Dvaraka has ever asked this of me which thou hast asked! Thou art the son of the preceptor of the Bharatas, thou art held in high respect by all the Yadavas. Let me ask thee, O foremost of car-warriors, with whom wouldst thou fight using this weapon?"

Thus addressed by me, Drona's son replied, saying, "After offering worship to thee, O Krishna, it was my intention to fight thee, O thou of unfading glory! It was for this, O Krishna that I solicited thee for thy discus which is adored by gods and danavas. If I had got it I would then become invincible in the world. Having failed, O Keshava, in obtaining my almost unattainable wish, I am about to leave thee, O Govinda! Address me in fair words now. This terrible weapon is held by thee that art the foremost of all terrible persons. Unrivalled art thou for this weapon! There is none else in this world capable of possessing it."

Having said these words unto me, the son of Drona, taking many couples of steeds and much wealth and diverse kinds of gems, left Dvaraka. He is wrathful, wicked-souled, restless, and very cruel. He knows the weapon called brahmashira. Vrikodara should be protected from him!"

SECTION 13

Vaishampayana said, "Having said these words, that foremost of all wielders of weapons, that delighter of all the Yadavas, mounted upon his excellent car equipped with every kind of powerful weapons. Unto that vehicle were yoked two pairs of foremost steeds of the Kamboja breed, that were adorned with garlands of gold. The dhur of that best of cars was of the hue of the morning sun. On the right was yoked the steed known as Shaibya; on the left was placed Sugriva; the Parshni was borne by two others called Meghapushpa and Balahaka. There was seen on that car a celestial standard decked with gems and gold and created by the divine Artificer, and standing high like the Maya (of Vishnu himself). Upon that standard was Vinata's son (Garuda) shining with great splendour. Indeed, that enemy of snakes perched on the standard-top of Keshava who is Truth embodied.

Then Hrishikesha, that foremost of all bowmen, mounted on that car. After him Arjuna of irresistible feats and Yudhishthira, the king of the Kurus, ascended the same vehicle. Seated on that car, by the side of him of Dasharha's race who wielded the bow called sharnga, the two sons of Pandu looked exceedingly beautiful, like the twin Ashvinis seated by the side of Vasava. Causing them to ascend on that car of his which was adored by all the world, he of Dasharha's race urged those foremost of steeds endued with great fleetness. Those steeds then suddenly flew, taking after them that excellent vehicle ridden by the two sons of Pandu and by that bull of Yadu's race. Endued with great speed, as those animals bore away the wielder of sharnga, loud became the noise caused by their rush, like that of birds coursing through the air.

Proceeding with great speed, they soon came up, O bull of Bharata's race, with the mighty bowman Bhimasena in whose wake they had followed. Although those great car-warriors met Bhima, they failed however to stop that son of Kunti, as filled with wrath he proceeded fiercely towards the foe. In the very sight of those illustrious and firm bowmen. Bhima, by means of his very fleet steeds, proceeded towards the bank of the river brought down by Bhagiratha. He beheld the highsouled and illustrious and dark-complexioned and islandborn Vyasa sitting near the edge of the water in the midst of many rishis. And he also saw Drona's son of wicked deeds sitting beside them, covered with dust, attired in a piece of cloth made of kusha grass, and smeared all over with clarified butter. The mighty-armed Bhimasena, the son of Kunti, taking up his bow with shaft fixed on it, rushed towards Ashvatthama, and said, 'Wait, wait!'

Drona's son, beholding that terrible bowman coming towards him bow in hand, and the two brothers on Janardana's car, became exceedingly agitated and thought his hour had come. Of soul incapable of being depressed, he called to his mind that high weapon (which he had obtained from his sire). He then took up a blade of grass with his left hand. Fallen into great distress, he inspired that blade of grass with proper mantras and converted it into that powerful celestial weapon. Unable to brook the arrows (of the Pandavas) and the presence of those wielders of celestial weapons, he uttered in wrath these terrible words: 'For the destruction of the Pandavas.' Having said these words, O tiger among kings, the valiant son of Drona let off that weapon for stupefying all the worlds. A fire then was born in that blade of grass, which seemed capable of consuming the three worlds like the alldestroying Yama at the end of the yuga."

SECTION 14

Vaishampayana said, "At the very outset the mighty-armed hero of Dasharha's race understood from signs the intention of Drona's son. Addressing Arjuna, he said, 'O Arjuna, O son of Pandu, the time is come for the use of that celestial weapon which is in thy memory, knowledge of which was imparted to thee by Drona. For protecting thyself as also thy brothers, O Bharata, shoot in this battle that weapon which is capable of neutralising all weapons.'

Thus addressed by Keshava, Arjuna, that slayer of hostile heroes, quickly alighted from the car, taking with him his bow with shaft fixed on the string. Softly wishing good unto the preceptor's son and then unto himself, and unto all his brothers, that scorcher of foes then bowed unto all the gods and all his superiors and let off his weapon, thinking of the welfare of all the worlds and uttering the words, 'Let Ashvatthama's weapon be neutralised by this weapon!'

That weapon, quickly let off by the wielder of gandiva, blazed up with fierce flames like the all-destroying fire that appears at the end of the yuga. Similarly, the weapon that had been shot by Drona's son of fierce energy blazed up with terrible flames within a huge sphere of fire. Numerous peals of thunder were heard; thousands of meteors fell; and all living creatures became inspired with great dread. The entire welkin seemed to be filled with noise and assumed a terrible aspect with those flames of fire. The whole earth with her mountains and waters and trees, trembled. Then the two great rishis, Narada, who is the soul of every creature, and the grandsire of all the Bharata princes (Vyasa), beholding those two weapons scorching the three worlds, showed themselves there. The two rishis sought to pacify the two heroes Ashvatthama and Dhananjaya. Conversant with all duties and desirous of the welfare of all creatures, the two sages, possessed of great energy, stood in the midst of those two blazing weapons.

Incapable of being overwhelmed by any force, those two illustrious rishis, placing themselves between the two weapons, stood like two blazing fires. Incapable of being checked by any creature endued with life, and adorned by the gods and danavas, they two acted in this way, neutralising the energy of the two weapons and doing good to all the world.

The two rishis said, "Those great car-warriors who have fallen in this battle were acquainted with diverse kinds of weapons. They, however, never shot such a weapon upon human beings. What act of rashness is this, ye heroes, that ye have done?"

SECTION 15

Vaishampayana said, "At the very sight, O tiger among men, of those two rishis possessed of splendour like that of fire, Dhananjaya quickly resolved to withdraw his celestial shaft. Joining his hands, he addressed those rishis, saying, 'I used this weapon, saying, "Let it neutralise the (enemy's) weapon!" If I withdraw this high weapon, Drona's son of sinful deeds will then, without doubt, consume us all with the energy of his weapon. Ye two are like gods! It behoveth you to devise some means by which our welfare as also that of the three worlds may be secured!'

Having said these words Dhananjaya withdrew his weapon. The withdrawal of that weapon by the gods themselves in battle is exceedingly difficult. Not excepting the great Indra himself, there was nobody save the son of Pandu, who was capable of withdrawing that high weapon after it had once been let off. That weapon was born of Brahma energy. No person of uncleansed soul can bring it back after it is once let off. Only one that leads the life of a brahmacari can do it. If one who has not practised the vow of brahmacarya seeks to bring it back after having shot it, it strikes off his own head and destroys him with all his equipments. Arjuna was a brahmacari and an observer of vows. Having obtained that almost unobtainable weapon, he had never used it even when plunged into situations of the greatest danger. Observant of the vow of truth, possessed of great heroism, leading the life of a brahmacari, the son of Pandu was submissive and obedient to all his superiors. It was for this that he succeeded in withdrawing his weapon.

Drona's son, beholding those two rishis standing before him, could not by his energy withdraw his own terrible weapon. Unable to withdraw the high weapon in battle, Drona's son, O king, with a cheerless heart, said unto the island-born rishi these words, 'Threatened by a great danger, and desirous of protecting my life, I let off this weapon, through fear of Bhimasena, O sage! This Bhimasena of false behaviour, acted sinfully, O holy one, while slaving the son of Dhritarashtra in battle! It is for this, O regenerate one, that of uncleansed soul as I am I let off this weapon. I dare not, however, withdraw it now. Having inspired this irresistible and celestial weapon with the energy of fire, I let it off for the destruction of the Pandavas. Contrived for the destruction of the Pandavas, that weapon, therefore, will take away the lives of all the sons of Pandu. O regenerate one, I have, in wrath, done this sinful deed. I invoked this weapon in battle for the destruction of the Pandavas.'

Vyasa said, "Pritha's son Dhananjaya, O child, was acquainted with the weapon called brahmashira. Neither from wrath, nor for thy destruction in battle, did he shoot this weapon. Ariuna, on the other hand, used it for haffling thy weapon. He has again withdrawn it. Having obtained even the brahmastra through thy sire's instructions, the mightyarmed Dhananjaya did not fall off from a kshatriya's duties. Arjuna is possessed of such patience, and such honesty. He is, besides, conversant with every weapon, Why dost thou seek to compass the destruction of such a person with all his brothers? That region where the weapon called brahmashira is baffled by another high weapon suffers a drought for twelve years, for the clouds do not pour a drop of water there for this period. For this reason, the mighty-armed son of Pandu, although he had the power, would not, from desire of doing good to living creatures, baffle thy weapon with his. The Pandavas should be protected; thy own self should be protected; the kingdom also should be protected. Therefore, O thou of mighty arms, withdraw this celestial weapon of thine. Dispel this wrath from thy heart and let the Pandavas be safe. The royal sage Yudhishthira never desires to win victory by perpetrating any sinful act. Give unto these that gem which is on thy head. Taking that, the Pandavas will in return grant thee thy life!"

Drona's son said, "This my gem is more valuable than all the wealth that has ever been earned by the Pandavas and the Kauravas. If this gem is worn, the wearer ceases to have any fear from weapons or disease or hunger! He ceases to have any fear of gods and danavas and nagas! His apprehensions from rakshasas as also from robbers will cease. Even these are the virtues of this gem of mine. I cannot, by any means, part with it. That, however, O holy one, which thou sayest, should be done by me. Here is this gem. Here is myself. This blade of grass (inspired into a fatal weapon) will, however, fall into the wombs of the Pandava women, for this weapon is high and mighty, and incapable of being frustrated. O regenerate one, I am unable to withdraw it, having once let it off. I will now throw this weapon into the wombs of the Pandava women. As regards thy commands in other respects, O holy one, I shall certainly obey them."

Vyasa said, "Do then this. Do not, however, entertain any other purpose, O sinless one! Throwing this weapon into the wombs of the Pandava women, stop thyself."

Vaishampayana continued, "The son of Drona, having heard these words of the island-born, threw that uplifted weapon into the wombs of the Pandava women."

SECTION 16

Vaishampayana said, "Understanding that that weapon was thrown (into the wombs of the Pandava women) by Drona's son of sinful deeds, Hrishikesha, with a cheerful heart, said these words unto him: 'A certain brahmana of pious vows. beholding Virata's daughter who is now daughter-in-law to Arjuna, while she was at Upaplavya, said, "While the Kuru line will become extinct, a son will be born to thee. This thy son for that reason, will be called by the name of Parikshit. The words of that pious man shall become true: the Pandavas shall have a son called Parikshit. Unto Govinda, that foremost one of the Satvata race, while he was saying these words, Drona's son, filled with wrath, replied, saying, 'This, O Keshava, that thou sayest from thy partiality for the Pandavas, shall not happen. O thou of eyes like lotus-petals, my words cannot but be fulfilled. Uplifted by me, this weapon of mine shall fall on the foetus that is in the womb of Virata's daughter, upon that foetus which thou, O Krishna, art

desirous of protecting.' The holy one said, "The fall of this mighty weapon will not be fruitless. The foetus will die. But being dead, it will live again and have a long life! As regards thyself, all wise men know thee for a coward and a sinful wretch! Always engaged in sinful acts, thou art the slayer of children. For this reason, thou must have to bear the fruit of these thy sins. For 3,000 years thou shalt wander over this earth, without a companion and without being able to talk with anyone. Alone and without anybody by thy side, thou shalt wander through diverse countries, O wretch, thou shalt have no place in the midst of men. The stench of pus and blood shall emanate from thee, and inaccessible forests and dreary moors shall be thy abode! Thou shalt wander over the Earth, O thou of sinful soul, with the weight of all diseases on thee.

The heroic Parikshit, attaining to age and a knowledge of the Vedas and the practice of pious vows, shall obtain all weapons from the son of Sharadvata. Having obtained a knowledge of all high weapons, and observant of all kshatriya duties, that righteous-souled king shall rule the earth for sixty years. More than this, that boy shall become the mightyarmed king of the Kurus, known by the name of Parikshit, before thy very eyes, O thou of wicked soul! Though burnt by the energy of thy weapon's fire, I shall revive him. O lowest of men, behold the energy of my austerities and my truth."

Vyasa said, "Since, disregarding us, thou hast perpetrated this exceedingly cruel act, and since thy behaviour is such although thou art a good brahmana (by birth), therefore, those excellent words that Devaki's son has said, will, without doubt, be realised in thy case, an adopter as thou hast been of kshatriva usages!"

Ashvatham said, "With thyself among all men, O holy one, I shall live! Let the words of this illustrious and foremost of men become true!"

Vaishampayana continued, "Drona's son, then, having made over his gem to the high-souled Pandavas, cheerlessly proceeded, before their eyes, to the forest. The Pandavas who had killed and chastised all their foes, placed Govinda and the island-born Krishna and the great ascetic Narada at their head, and taking the gem that was born with Ashvatthama, quickly came back to the intelligent Draupadi who was sitting in observance of the praya vow.

Those tigers among men, borne by their excellent steeds resembling the wing in fleetness, came back with him of Dasharha's race to their encampment. Speedily alighting from their cars, those great car-warriors, themselves much more afflicted, beheld, Drupada's daughter Krishna afflicted with woe. Approaching the cheerless princess stricken with sorrow and grief, the Pandavas with Keshava, sat round her.

Then the mighty Bhimasena, desired by the king, gave that celestial gem unto her and said these words: "This gem, O amiable lady, is thine. The slayer of thy sons hath been vanquished. Rise, casting off thy sorrow, and recollect the duties of a kshatriya lady. O thou of black eyes, when Vasudeva was about to set out (from Upaplavya) on his mission of peace, thou hadst, O timid lady, said even these words unto the slayer of Madhu, "I have no husbands! I have no sons, nor brothers! Nor art thou alive, O Govinda, since the king desires for peace!" Those bitter words were addressed by thee to Krishna, that foremost of persons! It behoveth thee to recollect those words of thine that were so consistent with kshatriva usages.

The wretched Duryodhana, that obstacle on the way of our sovereignty, has been slain. I have quaffed the blood of the living Duhshasana. We have paid off the debt we owed to our enemy. People, while talking, will not be able to censure us any longer. Having vanquished Drona's son, we have set him free for the sake of his being a brahmana and of the respect that should be shown to our deceased preceptor. His fame hath been destroyed, O goddess, only his body remains! He has been divested of his gem and on earth he has been reft of his weapons!"

Draupadi said, "I desired to only pay off our debt for the injury we have sustained. The preceptor's son is worthy of my reverence as the preceptor himself. Let the king bind this gem on his head, O Bharata!" The king then, taking that gem, placed it on his head, at the desire of Draupadi and regarding it as a gift from the preceptor. Holding on his head that excellent and celestial gem, the puissant king looked beautiful like a mountain with the moon above it. Though stricken with grief on account of the death of her sons, the princess Draupadi, possessed of great mental strength, gave up her vow. Then king Yudhishthira enquired of the mighty-armed Krishna, saying the following words."

SECTION 17

Vaishampayana said, "After all the troops had been slain during the hour of sleep by those three car-warriors, king Yudhishthira in great grief said these words unto him of Dasharha's race: 'How, O Krishna, could my sons, all of whom were mighty car-warriors, be slaughtered by the sinful and wretched Ashvatthama of no great skill in battle? How also could Drona's son slay the children of Drupada, all of whom were accomplished in weapons, possessed of great prowess, and capable of battling with hundreds of thousands of foes? How could he slay that foremost of car-warriors, Dhrishtadyumna, before whom the great bowman Drona himself could not appear? What act was done by the preceptor's son, O bull among men, in consequence of which he succeeded in slaying, single-handed, all our men in battle?

The holy one said, "Verily, Drona's son had sought the aid of that highest of all the gods, the eternal Mahadeva. It was for this that he succeeded in slaying, single-handed, so large a number of warriors. If Mahadeva be gratified, he can bestow even immortality. Girisha can give such valour as will succeed in checking Indra himself. I know Mahadeva truly, O bull of Bharata's race! I know also his various acts of old. He, O Bharata, is the beginning, the middle, and the end of all creatures. This entire universe acts and moves through his energy.

The puissant Grandsire, desirous of creating living creatures, saw Rudra; and the Grandsire asked him, saying, "Create living creatures without delay!" Thus asked, Rudra of tawny locks, saying, "So be it!" plunged into the water and practised austerities for a long time, inasmuch as he was sensible of the defects of living creatures. Having waited in expectation of Rudra for a very long time, the Grandsire, by a fiat of his will, invoked into existence another being for making him the creator of all kinds of living things. Beholding Girisha plunged into the waters, this (second) being said unto his sire, "If there be no being born before me, then I will create living creatures!" His sire replied unto him, saying, "There is no other first-born being besides thee! This Sthanu has plunged into the water! Go and create living creatures, without any anxiety!"

That being then created many living creatures, having Daksha for their first, who created all these creatures of four kinds. As soon, however, as they were created, they ran O king, towards their sire, afflicted with hunger and desirous of devouring him. The second being whom Brahma had created, thereupon ran towards him, desirous of protection from his own offspring. And he said unto the Grandsire, "O illustrious one, protect me from these, and let these creatures have their food assigned unto them!" Then the Grandsire assigned herbs and plants and other vegetables as their food, and unto those that were strong he assigned the weaker creatures as the means of sustenance. Their sustenance having been thus assigned, the newly-created creatures all went away to regions they desired, and cheerfully multiplied by union with their respective species.

After the creatures had multiplied and the Grandsire had become well pleased, the first-born rose from the water and beheld the living creation. He saw that diverse kinds of creatures had been created and that they had multiplied by their own energy. At this sight, Rudra became angry and caused his procreative limb to disappear in the bowels of the Earth. The unfading Brahma, soothing him by soft words, said unto him, "O Sharva, what wert thou doing so long within the water? For what reason, also hast thou caused thy limb of generation to disappear in the bowels of the Earth? Thus questioned, that lord of the universe wrathfully answered the lord Brahman, "Somebody else has created all these creatures! What purpose then would be served by this limb of mine? I have by my austerities, O Grandsire, created food for all these creatures. These herbs and plants also will multiply like those that will subsist upon them!" Having said these words, Bhava went away, in cheerlessness and rage, to the foot of the Menjavat mountains for practising severer austerities."

SECTION 18

The holy one said, "After the krita-yuga had elapsed, the gods, desirous of performing a sacrifice, duly made preparation for one according to the directions laid down in the Vedas. They collected clarified butter and the other requisites. And they not only devised what the requisites of their sacrifice should be, but also determined those amongst themselves that should have a share in the sacrificial offerings.

Not knowing Rudra truly, the celestials, O king, assigned no share for the divine Sthanu. Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow. There are four kinds of Sacrifices: the loka Sacrifice, the Sacrifice of special rites, the eternal domestic Sacrifice, and the Sacrifice consisting in the gratification derived by man from his enjoyment of the five elemental substances and their compounds. It is from these four kinds of Sacrifice that the universe has sprung. Kapardin constructed that bow using as materials the first and the fourth kinds of Sacrifices. The length of that bow was five cubits. The sacred (mantra) "vashat," O Bharata, was made its string. The four parts, of which a Sacrifice consists, became the adornments of that bow.

Then Mahadeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice. Beholding the unfading Rudra arrive there attired as a brahmacari and armed with that bow, the goddess Earth shrunk with fear and the very mountains began to tremble. The very wind ceased to move, and fire itself, though fed, did not blaze forth. The stars in the firmament, in anxiety, began to wander in irregular courses. The Sun's splendour decreased. The disc of the Moon lost its beauty. The entire welkin became enveloped in a thick gloom. The celestials, overwhelmed, knew not what to do. Their Sacrifice ceased to blaze forth. The gods were all terrified. Rudra then pierced the embodiment of Sacrifice with a fierce shaft in the heart. The embodied form of Sacrifice, assuming the shape of a deer, fled away, with the god of fire. Approaching heaven in that form, he blazed forth in beauty. Rudra, however, O Yudhishthira, pursued him through the skies. After Sacrifice had fled away, the gods lost their splendour. Having lost their senses, the gods were stupefied.

Then the three-eyed Mahadeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushana. The gods then fled away, as also all the several parts of Sacrifice. Some amongst them, reeling as they sought to fly away, fell down senseless. The blue-throated Rudra, having agitated them thus, laughed aloud, and whirling the horn of his bow, paralysed them. The celestials then uttered a cry. At their command, the string of the bow broke. The string having broken, the bow became stretched into a line. The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahadeva and endeavoured to gratify him.

Gratified, the great god threw his wrath into the water, O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element. He then gave unto Savitri his arms, Bhaga his eyes, and Pushana his teeth. And he also restored the Sacrifices themselves, O Pandava! The world once more became safe and sound. The gods assigned unto Mahadeva all the libations of clarified butter as the share of great deity. O monarch, when Mahadeva had become angry, the whole world had thus become agitated: when he became gratified everything became safe. Possessed of great energy, the god Mahadeva was gratified with Ashvatthama. It was for this that thy sons, those mighty carwarriors, could be slain by that warrior. It was for this that many other heroes, the Pancalas, with all their followers, could be slain by him. Thou shouldst not suffer thy mind to dwell on it. It was not Drona's son that accomplished that act. It was done through the grace of Mahadeva. Do now what should next be done.

The end of Sauptika-parva

THE MAHABHARATA, BOOK 11 STRI PARVA

SECTION 1

(Jalapradanika-parva)

Om! Having bowed down unto Narayana and Nara, the foremost of male beings, and unto the goddess Sarasvati, must the word Jaya be uttered.

Janamejaya said, "After Duryodhana had fallen and after all the warriors also had fallen, what, O sage, did king Dhritarashtra do on receipt of the intelligence? What also did the high-souled Kuru king Yudhishthira, the son of Dharma, do? What did the three survivors (of the Kuru army) viz. Kripa and the others do? I have heard everything about the feats of Ashvatthama. Tell me what happened after that mutual denunciation of curses. Tell me all that Sanjaya said unto the blind old king." Vaishampayana said, "After he had lost his century of sons,

Vaishampayana said, "After he had lost his century of sons, king Dhritarashtra, afflicted with grief on that account, cheerless, and looking like a tree shorn of its branches, became overwhelmed with anxiety and lost his power of speech. Possessed of great wisdom, Sanjaya, approaching the monarch, addressed him, saying, 'Why dost thou grieve, O monarch? Grief does not serve any purpose. Eight and ten Akshauhinis of combatants, O king, have been slain! The earth hath become desolate, and is almost empty now! Kings of diverse realms, hailing from diverse quarters, united with thy son (for aiding him in battle) have all laid down their lives. Let now the obsequial rites of thy sires and sons and grandsons and kinsmen and friends and preceptors be performed in due order."

Vaishampayana continued, "Destitute of sons and counsellors and all his friends, king Dhritarashtra of great energy suddenly fell down on the earth like a tree uprooted by the wind.

"Dhritarashtra said, 'Destitute as I am of sons and counsellors and all my friends, I shall, without doubt have to wander in sorrow over the earth. What need have I now of life itself, left as I am of kinsmen and friends and resembling as I do a bird shorn of its wings and afflicted with decrepitude? Shorn of kingdom, deprived of kinsmen, and destitute of eves. I cannot, O thou of great wisdom, shine any longer on earth like a luminary shorn of its splendours! I did not follow the counsels of friends of Jamadagni's son, of the celestial rishi Narada, and of island-born Krishna, while they offered me counsel. In the midst of the assembly, Krishna told me what was for my good, saying, "A truce (tense) to hostilities, O king! Let thy son take the whole kingdom! Give but five villages to the Pandavas!" Fool that I was, for not following that advice, I am now obliged to repent so poignantly! I did not listen to the righteous counsels of Bhishma. Alas, having heard of the slaughter of Duryodhana whose roars were as deep as those of a bull, having heard also of the death of Duhshasana and the extinction of Karna and the setting of the Drona-sun, my heart does not break into pieces. I do not, O Sanjaya, remember any evil act committed by me in former days, whose consequences, fool that I am, I am suffering today. Without doubt, I committed great sins in my former lives, for which the Supreme Ordainer has set me to endure such a measure of grief. This destruction of all my kinsmen, this extermination of all my well-wishers and friends, at this old age, has come upon me through the force of Destiny. What other man is there on earth who is more afflicted than my wretched self? Since it is so, let the Pandavas behold me this very day firmly resolved to betake myself to the long way that leads to the regions of Brahman!"

Vaishampayana continued, "While king Dhritarashtra was indulging in such lamentations, Sanjaya addressed him in the following words for dispelling his grief, 'Cast off thy grief, O monarch! Thou hast heard the conclusions of the Vedas and the contents of diverse scriptures and holy writ, from the lips of the old, O king! Thou hast heard those words which the sages said unto Sanjaya while the latter was afflicted with grief on account of the death of his son. When thy son, O monarch, caught the pride that is born of youth, thou didst not accept the counsels offered unto thee by thy well-wishers. Desirous of fruit, thou didst not, through covetousness, do what was really for thy benefit. Thy own intelligence, like a sharp sword, has wounded thee. Thou didst generally pay court to those that were of wicked behaviour. Thy son had Duhshasana for his counsellor, and the wicked-souled son of Radha, and the equally wicked Shakuni and Citrasena of foolish understanding, and Salya. Thy son (by his own behaviour) made the whole world his enemy. Thy son, O Bharata, did not obey the words of Bhishma, the reverend chief of the Kurus, of Gandhari and Vidura, of Drona, O king, of Kripa the son of Sharadvata, of the mighty-armed Krishna, of the intelligent Narada, of many other rishis, and of Vyasa himself of immeasurable energy. Though possessed of prowess, thy son was of little intelligence, proud, always desirous of battle, wicked, ungovernable, and discontented. Thou art possessed of learning and intelligence and art always truthful. They that are so righteous and possessed of such intelligence as thou, are never stupefied by grief. Virtue was regarded by none of them. Battle was the one word on their lips. For this the Kshatriya order has been exterminated and the fame of thy foes enhanced. Thou hadst occupied the position of an umpire, but thou didst not utter one word of salutary advise. Unfitted as thou wert for the task, thou didst not hold the scales evenly. Every person should, at the outset, adopt such a beneficial line of action that he may not have, in the end, to repent for something already done by him. Through affection for thy son, O monarch, thou didst what was agreeable to Duryodhana. Thou art obliged to repent for that now. It behoveth thee, however not to give way to grief. The man whose eyes are directed towards only the honey without being once directed to the fall, meets with destruction through his covetousness for honey. Such a man is obliged to repent even like thee. The man who indulges in grief never wins wealth. By grieving one loses the fruits one desires. Grief is again an obstacle to the acquisition of objects dear to us. The man who gives way to grief loses even his salvation. The man who shrouds a burning coal within the folds of his attire and is burnt by the fire that

is kindled by it, would be pronounced a fool if he grieves for his injuries. Thyself, with thy son, hadst, with your words, fanned the Partha-fire, and with your covetousness acting as clarified butter caused that fire to blaze forth, into consuming flames. When that fire thus blazed forth thy sons fell into it like insects. It behoveth thee not, however, to grieve for them now that they have all been burnt in the fire of the enemy's arrow. The tear-stained face, O king, which thou bearest now is not approved by the scriptures or praised by the wise. These tears, like sparks of fire, burn the dead for whom they are shed. Kill thy grief with thy intelligence, and bear thyself up with the strength of thy own self!' Thus was the king comforted by he high-souled Sanjaya. Vidura then, O scorcher of foes, once again addressed the king, displaying great intelligence.''

SECTION 2

Vaishampayana said, "Listen, O Janamejaya, to the nectarlike words that Vidura said unto the son of Vicitravirya and by which he gladdened that bull among men!

'Vidura said, 'Rise, O king! Why art thou stretched on the earth? Bear thyself up with thy own self. O king, even this is the final end of all living creatures. Everything massed together ends in destruction; everything that gets high is sure to fall down. Union is certain to end in separation; life is sure to end in death. The destroyer, O Bharata, drags both the hero and the coward. Why then, O bull amongst Kshatriyas, should not Kshatriyas engage in battle? He that does not fight is seen to escape with life. When, however, one's time comes, O king, one cannot escape. As regards living creatures, they are non-existent at first. They exist in the period that intervenes. In the end they once more become non-existent. What matter of grief then is there in this? The man that indulges in grief succeeds not in meeting with the dead. By indulging in grief, one does not himself die. When the course of the world is such, why dost thou indulge in sorrow? Death drags all creatures, even the gods. There is none dear or hateful to death, O best of the Kurus! As the wind tears off the tops of all blades of grass, even so, O bull of Bharata's race, death overmasters all creatures. All creatures are like members of a caravan bound for the same destination. (When death will encounter all) it matters very little whom he meets with first. It behoveth thee not, O king, to grieve for those that have been slain in battle. If the scriptures are any authority, all of them must have obtained the highest end. All of them were versed in the Vedas; all of them had observed vows. Facing the foe all of them have met with death. What matter of sorrow is there in this? Invisible they had been (before birth). Having come from that unknown region, they have once more become invisible. They are not thine, nor art thou theirs. What grief then is there in such disappearance? If slain, one wins heaven. By slaying, fame is won. Both these, with respect to us, are productive of great merit. Battle, therefore, is not bootless. No doubt, Indra will contrive for them regions capable of granting every wish. These, O bull among men, become the guests of Indra. Men cannot, by sacrifices with profuse gifts, by ascetic penances and by learning, go so speedily to heaven as heroes slain in battle. On the bodies of hostile heroes constituting the sacrificial fire, they poured their arrowy libations. Possessed of great energy, they had in return to endure the arrowy libations (poured upon them by their enemies). I tell thee, O king, that for a Kshatriva in this world there is not a better road to heaven than battle! They were all high-souled Kshatriyas; possessed of bravery, they were ornaments of assemblies. They have attained to a high state of blessedness. They are not persons for whom we should grieve. Comforting thyself by thy own self cease to grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and to abandon all actions. There are thousands of mothers and fathers and sons and wives in this world. Whose are they, and whose are we? From day to day thousands of causes spring up for sorrow and thousands of causes for fear. These, however, affect the ignorant but are nothing to him that is wise. There is none dear or hateful to Time, O best of the Kurus! Time is indifferent to none. All are equally dragged by Time. Time causeth all creatures to grow, and it is Time that destroyeth everything. When all else is asleep, Time is awake. Time is irresistible. Youth, beauty, life, possessions, health, and the companionship of friends, all are unstable. He that is wise will never covet any of these. It behoveth thee not to grieve for what is universal. A person may, by indulging in grief, himself perish, but grief itself, by being indulged in, never becomes light. Ifthou feelest thy grief to be heavy, it should be counteracted by not indulging in it. Even this is the medicine for grief, viz., that one should not indulge in it. By dwelling on it, one cannot lessen it. On the other hand, it grows with indulgence. Upon the advent of evil or upon the bereavement of something that is dear, only they that are of little intelligence suffer their minds to be afflicted with grief. This is neither Profit, nor Religion, nor Happiness, on which thy heart is dwelling. The indulgence of grief is the certain means of one's losing one's objects. Through it, one falls away from the three great ends of life (religion, profit, and pleasure). They that are destitute of contentment, are stupefied on the

accession of vicissitudes dependent upon the possession of wealth. They, however, that are wise, are on the other hand, unaffected by such vicissitudes. One should kill mental grief by wisdom, just as physical grief should be killed by medicine. Wisdom hath this power. They, however, that are foolish, can never obtain tranquillity of soul. The acts of a former life closely follow a man, insomuch that they lie by him when he lies down, stay by him when he stays, and run with him when he runs. In those conditions of life in which one acts well or ill. one enjoys or suffers the fruit thereof in similar conditions. In those forms (of physical organisation) in which one performs particular acts, one enjoys or suffers the fruits thereof in similar forms. One's own self is one's own friend, as, indeed, one's own self is one's own enemy. One's own self is the witness of one's acts, good and evil. From good acts springs a state of happiness, from sinful deeds springs woe. One always obtains the fruit of one's acts. One never enjoys or suffers weal or woe that is not the fruit of one's own acts. Intelligent persons like thee, O king, never sink in sinful enormities that are disapproved by knowledge and that strike at the very root (of virtue and happiness).

SECTION 3

"Dhritarashtra said, 'O thou of great wisdom, my grief has been dispelled by thy excellent words! I desire, however, to again hear thee speak. How, indeed, do those that are wise free themselves from mental grief born of the advent of evils and the bereavement of objects that are dear?'

Vidura said, 'He that is wise obtains tranquillity by subduing both grief and joy through means by which one may escape from grief and joy. All those things about which we are anxious, O bull among men, are ephemeral. The world is like a plantain tree, without enduring strength. Since the wise and the foolish, the rich and the poor, all, divested of their anxieties, sleep on the crematorium, with bodies reft of flesh and full of bare bones and shrivelled sinews, whom amongst them will the survivors look upon as possessed of distinguishing marks by which the attributes of birth and beauty may be ascertained? (When all are equal in death) why should human beings, whose understandings are always deceived (by the things of this world) covet one another's rank and position? The learned say that the bodies of men are like houses. In time these are destroyed. There is one being, however, that is eternal. As a person, casting off one attire, whether old or new, wears another, even such is the case with the bodies of all embodied beings. O son of Vicitravirya, creatures obtain weal or woe as the fruit of their own acts. Through their acts they obtain heaven. O Bharata. or bliss. or woe. Whether able or unable, they have to bear their burdens which are the result of their own acts. As amongst earthen pots some break while still on the potter's wheel, some while partially shaped, some as soon as brought into shape, some after removal from the wheel, some while in course of being removed, some after removal, some while wet, some while dry, some while being burnt, some while being removed from the kiln, some after removal therefrom, and some while being used, even such is the case with the bodies of embodied creatures. Some are destroyed while yet in the womb, some after coming out of the womb, some on the day after, some on the expiration of a fortnight or of a month, some on the expiration of a year or of two years, some in youth, some in middle age, and some when old. Creatures are born or destroyed according to their acts in previous lives. When such is the course of the world, why do you then indulge in grief? As men, while swimming in sport on the water, sometimes dive and sometimes emerge, O king, even so creatures sink and emerge in life's stream. They that are of little wisdom suffer or meet with destruction as the result of their own acts. They, however, that are wise, observant of virtue, and desirous of doing good unto all living creatures, they, acquainted with the real nature of the appearance of creatures in this world, attain at last to the highest end."

SECTION 4

"Dhritarashtra said, 'O foremost speakers, how may the wilderness of this world be known? I desire to hear this. Asked by me, tell me this.'

"Vidura said, 'I will describe to thee all the acts of creatures from their first conception. At the outset it lives in the admixture of blood and the vital fluid. Then it grows little by little. Then on the expiry of the fifth month it assumes shape. It next becomes a foetus with all its limbs completed, and lives in a very impure place, covered with flesh and blood. Then, through the action of the wind, its lower limbs are turned upwards and the head comes downwards. Arriving in this posture at the mouth of the uterus, it suffers manifold woes. In consequence of the contractions of the uterus, the creature then comes out of it endued with the results of all his previous acts. He then encounters in this world other evils that rush towards him. Calamities proceed towards him like dogs at the scent of meat. Next diverse diseases approach him while he is enchained by his previous acts. Bound by the chains of the senses and women and wealth and other sweet things of life, diverse evil practices also approach him then, O king! Seized

by these, he never obtains happiness. At that season he succeeds not in obtaining the fruit of his acts, right or wrong. They, however, that set their hearts on reflection, succeed in protecting their souls. The person governed by his senses does not know that death has come at his door. At last, dragged by the messengers of the Destroyer, he meets with destruction at the appointed time. Agitated by his senses, for whatever good and evil has been done at the outset and having enjoyed or suffered the fruits of these, he once more becomes indifferent to his acts of self-slaughter. Alas, the world is deceived, and covetousness brings it under its dominion. Deprived of understanding by covetousness, wrath, and fear, one knows not one's own self. Filled with joy at one's own respectability of birth, one is seen to traduce those that are not high-born. Swelled also with pride of wealth, one is seen to contemn the poor. One regards others to be ignorant fools, but seldom takes a survey of one's own self. One attributes faults to others but is never desirous to punish one's own self. Since the wise and the ignorant, the rich and the poor, the high-born and the lowborn, the honoured and the dishonoured, all go to the place of the dead and sleep there freed from every anxiety, with bodies divested of flesh and full only of bones united by dried-up tendons, whom amongst them would the survivors look upon as distinguished above the others and by what signs would they ascertain the attributes of birth and beauty? When all, stretched after the same fashion, sleep on the bare ground, why then should men, taking leave of their senses, desire to deceive one another? He that, looking at this saying (in the scriptures) with his own eves or hearing it from others. practiseth virtue in this unstable world of life and adhereth to it from early age, attaineth to the highest end. Learning all this, he that adhereth to Truth, O king, succeedeth in passing over all paths.'

SECTION 5

"Dhritarashtra said, 'Tell me in detail everything about the ways of that intelligence by which this wilderness of duties may be safely covered.'

"Vidura said, 'Having bowed down to the Self-create, I will obey thy behest by telling thee how the great sages speak of the wilderness of life. A certain brahmana, living in the great world, found himself on one occasion in a large inaccessible forest teeming with beasts of prey. It abounded on every side with lions and other animals looking like elephants, all of which were engaged in roaring aloud. Such was the aspect of that forest that Yama himself would take fright at it. Beholding the forest, the heart of the brahmana became exceedingly agitated. His hair stood on end. and other signs of fear manifested themselves. O scorcher of foes! Entering it, he began to run hither and thither, casting his eyes on every point of the compass for finding out somebody whose shelter he might seek. Wishing to avoid those terrible creatures, he ran in fright. He could not succeed, however, in distancing them or freeing himself from their presence. He then saw that that terrible forest was surrounded with a net, and that a frightful woman stood there, stretching her arms. That large forest was also encompassed by many five-headed snakes of dreadful forms, tall as cliffs and touching the very heavens. Within it was a pit whose mouth was covered with many hard and unyielding creepers and herbs. The brahmana, in course of his wanderings, fell into that invisible pit. He became entangled in those clusters of creepers that were interwoven with one another, like the large fruit of a jack tree hanging by its stalk. He continued to hang there, feet upwards and head downwards. While he was in that posture, diverse other calamities overtook him. He beheld a large and mighty snake within the pit. He also saw a gigantic elephant near its mouth. That elephant, dark in complexion, had six faces and twelve feet. And the animal gradually approached that pit covered with creepers and trees. About the twigs of the tree (that stood at the mouth of the pit), roved many bees of frightful forms, employed from before in drinking the honey gathered in their comb about which they swarmed in large numbers. Repeatedly they desired. O bull of Bharata's race, to taste that honey which though sweet to all creatures could, however, attract children only. The honey (collected in the comb) fell in many jets below. The person who was hanging in the pit continually drank those jets. Employed, in such a distressful situation, in drinking that honey, his thirst, however, could not be appeased. Unsatiated with repeated draughts, the person desired for more. Even then, O king, he did not become indifferent to life. Even there, the man continued to hope for existence. A number of black and white rats were eating away the roots of that tree. There was fear from the beasts of prev, from that fierce woman on the outskirts of that forest, from that snake at the bottom of the well, from that elephant near its top, from the fall of the tree through the action of the rats, and lastly from those bees flying about for tasting the honey. In that plight he continued to dwell, deprived of his senses, in that wilderness, never losing at any time the hope of prolonging his life."

SECTION 6

"Dhritarashtra said, 'Alas, great was the distress of that person and very painful his mode of life! Tell me, O first of speakers, whence was his attachment to life and whence his happiness? Where is that region, so unfavourable to the practice of virtue, in which that person resides? Oh, tell me how will that man be freed from all those great terrors? Tell me all this! We shall then exert ourselves properly for him. My compassion has been greatly moved by the difficulties that lie in the way of his rescue!'

"Vidura said, 'They that are conversant, O monarch, with the religion of moksha cite this as a simile. Understanding this properly, a person may attain to bliss in the regions hereafter. That which is described as the wilderness is the great world. The inaccessible forest within it is the limited sphere of one's own life. Those that have been mentioned as beasts of prey are the diseases (to which we are subject). That woman of gigantic proportions residing in the forest is identified by the wise with Decrepitude which destroys complexion and beauty. That which has been spoken of as the pit is the body or physical frame of embodied creatures. The huge snake dwelling in the bottom of that pit is time, the destroyer of all embodied creatures. It is, indeed, the universal destroyer. The cluster of creepers growing in that pit and attached to whose spreading stems the man hangeth down is the desire for life which is cherished by every creature. The sixfaced elephant, O king, which proceeds towards the tree standing at the mouth of the pit is spoken of as the year. Its six faces are the seasons and its twelve feet are the twelve months. The rats and the snakes that are cutting off the tree are said to be days and nights that are continually lessening the periods of life of all creatures. Those that have been described as bees are our desires. The numerous jets that are dropping honey are the pleasures derived from the gratification of our desires and to which men are seen to be strongly addicted. The wise know life's course to be even such. Through that knowledge they succeed in tearing off its bonds."

SECTION 7

"Dhritarashtra said, 'Excellent is this parable that thou hast recited! Indeed, thou art acquainted with truth! Having listened to thy nectarlike speech, I desire to hear thee more.'

Vidura said, 'Listen to me, O king, I shall once more discourse in detail on those means an acquaintance with which enable the wise to free themselves from the ties of the world. As a person, O king, who has to travel a long way is sometimes obliged to halt when fatigued with toil, even so, O Bharata, they that are of little intelligence, travelling along the extended way of life, have to make frequent halts in the shape of repeated births in the womb. They, however, that are wise are free from that obligation. Men conversant with the scriptures, for this, describe life's course as a long way. The wise also call life's round with all its difficulties a forest. Creatures, O bull of Bharata's race, whether mobile or immobile, have to repeatedly return to the world. The wise alone escape. The diseases, mental and physical, to which mortals are subject, whether visible or invisible, are spoken of as beasts of prey by the wise. Men are always afflicted and impeded by them, O Bharata! Then again, those fierce beasts of prey, represented by their own acts in life, never cause any anxiety to them that are of little intelligence. If any person, O monarch, somehow escapes from diseases. Decrepitude. that destroyer of beauty, overwhelmshim afterwards. Plunged in a slough by the objects of the different senses--sound and form and taste and touch and scent--man remains there without anything to rescue him thence. Meanwhile, the years, the seasons, the months, the fortnights, the days, and the nights, coming one after another, gradually despoil him of beauty and lessen the period allotted to him. These all are messengers of death. They, however, that are of little understanding know them not to be such. The wise say that all creatures are governed by the Ordainer through their acts. The body of a creature is called the car. The living principle is the driver of (that car). The senses are said to be steeds. Our acts and the understanding are the traces. He who followeth after those running steeds has to come repeatedly to this world in a round of rebirths. He, however, who, being self-restrained restrains them by his understanding hath not to come back. They, however, that are not stupefied while wandering in this wheel of life that is revolving like a real wheel, do not in reality wander in a round of rebirths. He that is wise should certainly take care to prevent the obligation of rebirth. One should not be indifferent to this, for indifference may subject us to it repeatedly. The man, O king, who has restrained his senses and subdued wrath and covetousness, who is contented, and truthful in speech, succeeds in obtaining peace. This body is called the car of Yama. Then those that are of little intelligence are stupefied by it. Such a person, O king, would obtain that which thou hast obtained. The loss of kingdom, of friends, and of children, O Bharata, and such as these, overtake him who is still under the influence of desire. He that is wise should apply the medicine of intelligence to all great griefs. Indeed, obtaining the medicine of wisdom, which is truly very efficacious and is almost unattainable, the man of

restrained soul would kill that serious disease called sorrow. Neither prowess, nor wealth, nor friend, nor well-wishers can cure a man of his grief so effectually as the self-restrained soul. Therefore, observant of the great duty of abstention from all injuries, or friendship for all creatures, be of pious behaviour, O Bharata! Self-restraint, renunciation, and heedfulness are the three steeds of Brahman. He who rides on the car of his soul, unto which are voked these steeds with the aid of traces furnished by good conduct, and drives it, casting off all fear of death, proceedeth, O king, to the regions of Brahman. That person, O monarch, who gives unto all creatures an assurance of his harmlessness, goes to the highest of regions, the blessed realm of Vishnu. The fruit that one obtains by an assurance unto all creatures of his harmlessness cannot be obtained by a 1.000 sacrifices or by daily fasts. Amongst all things there is certainly nothing dearer than self. Death is certainly disliked by all creatures, O Bharata! Therefore, compassion should certainly be shown unto all. Endued with diverse kinds of errors entangled by the net of their own intelligence, they that are wicked and are of good vision, wander repeatedly on the earth. They however, that are wise and endued with subtle sight, attain to a union with Brahman."

SECTION 8

Vaishampayana said, "Even after hearing the words of Vidura, the chief of the Kurus, afflicted with grief on account of the death of his sons, fell down senseless on the Earth. Beholding him fall down in that state, his friends, as also the island-born Vyasa, and Vidura, and Sanjaya, and other wellwishers, and the attendants who used to wait at the gates and who enjoyed his confidence, sprinkled cool water over his body, and fanned him with palm leaves, and gently rubbed him with their hands. For a long while they comforted the king while in that condition. The monarch, recovering his senses after a long time, wept for a long while, overwhelmed with grief on account of the death of his sons. He said, 'Fie on the state of humanity! Fie on the human body! The woes that are suffered in this life frequently arise from the very state of humanity. Alas, O lord, great is the grief, like poison or fire, that one suffers at the loss of sons, of wealth, of kinsmen, and relatives. That grief causes the limbs to burn and our wisdom to be destroyed. Overwhelmed with that grief, a person regards death to be preferable. This calamity that has overtaken me through ill-luck is even like that. It will not, I see, end except with life itself. O best of regenerate ones, I shall, therefore, put an end to my life this very day.' Having said these words unto his high-souled sire, that foremost of all persons conversant with Brahman. Dhritarashtra. overwhelmed with grief, became stupefied. The king, O monarch reflecting on his woes, became speechless. Hearing these words of his, the puissant Vyasa thus spoke unto his son afflicted with grief on account of the death of his children.

"Vyasa said, 'O mighty-armed Dhritarashtra, listen to what I say. Thou art possessed of learning, thou hast great intelligence, and thou, O puissant one, art skilled in understanding duties. Nothing of that which should be known is unknown to thee, O scorcher of foes! Without doubt, thou knowest the instability of all things doomed to death. When the world of life is unstable when this world itself is not eternal, when life is sure to end in death, why then, O Bharata, dost thou grieve? Before thy very eyes, O king, the concatenation of facts brought about by Time making thy son the cause, produced this hostility. This destruction of the Kurus, O king, was inevitable. Why then dost thou grieve for those heroes that have attained to the highest end? O thou of mighty arms, the high-souled Vidura knew everything. With all his might he had endeavoured, O king, to bring about peace. It is my opinion that the course marked out by Destiny cannot be controlled by anyone, even if one struggles for eternity. The course that was settled by the gods was heard directly by me. I will recite it to thee, so that tranquillity of mind may be thine. Once before, without any fatigue, I repaired very quickly to the court of Indra. There I beheld all the denizens of heaven assembled together. There were, O sinless one, all the celestial rishis also, headed by Narada There, O monarch, I saw also the Earth (in her embodied form). The latter had repaired to the gods for the accomplishment of a particular mission. Approaching the gods, she said, "That which ye all should do for me hath, ye blessed ones, been already promised by you while you were in Brahma's abode. Let that be accomplished soon." Hearing these words of hers, Vishnu, the adored of all the worlds, smilingly addressed her in the midst of the celestial conclave, saying, "The eldest of the hundred sons of Dhritarashtra, who is known by the name of Duryodhana, will accomplish thy business. Through that king, thy purpose will be achieved. For his sake, many kings will assemble together on the field of Kuru. Capable of smiting, they will cause one another to be slain through the instrumentality of hard weapons. It is evident, O goddess, that thy burthen will then be lightened in battle. Go quickly to thy own place and continue to bear the weight of creatures, O beauteous one!" From this thou wilt understand, O king, that thy son Duryodhana, born in Gandhari's womb, was a portion of Kali, sprung for the

object of causing a universal slaughter. He was vindictive, restless, wrathful, and difficult of being gratified. Through the influence of Destiny his brothers also became like him. Shakuni became his maternal uncle and Karna his great friend. Many other kings were born on earth for aiding in the work of destruction. As the king is, so do his subjects become. If the king becomes righteous, even unrighteousness (in his dominions) assumes the shape of righteousness. Servants, without doubt, are affected by the merits and defects of their masters. Those sons of thine, O king, having obtained a bad king, have all been destroyed. Conversant with truth, Narada, knew all this. Thy sons, through their own faults, have been destroyed, O king! Do not grieve for them, O monarch! There is no cause for grief. The Pandavas have not, O Bharata, the least fault in what has happened. Thy sons were all of wicked souls. It is they that caused this destruction on earth. Blessed be thou; Narada had truly informed Yudhishthira of all this in his court on the occasion of the rajasuya sacrifice, saying, "The Pandavas and the Kauravas, encountering each other, will meet with destruction. Do that, O son of Kunti, which thou shouldst!" Upon these words of Narada, the Pandavas became filled with grief. I have thus told thee that which is an eternal secret of the gods. This will destroy thy grief and restore to thee a love of thy life-breath, and cause thee to cherish affection for the Pandavas, for all that has happened has been due to what had been ordained by the gods. O thou of mighty arms. I had learnt all this sometime before. I also spoke of it to king Yudhishthira the Just on the occasion of his foremost of sacrifices, the rajasuya. When I secretly informed him of all this, Dharma's son endeavoured his best for preserving peace with the Kauravas. That, however, which is ordained by the gods proved too powerful (to be frustrated by him). The fiat, O king of the Destroyer, is incapable of being baffled anyhow by mobile and immobile creatures. Thou art devoted to virtue and possessed of superior intelligence, O Bharata! Thou knowest also that which is the way and that which is not the way of all creatures. If king Yudhishthira learns that thou art burning with grief and losing thy senses frequently, he will cast off his very life-breath. He is always compassionate and possessed of wisdom. His kindness extends even to all the inferior creatures. How is it possible, O king, that he will not show compassion to thee, O monarch? At my command, and knowing that what is ordained is inevitable, as also from kindness to the Pandavas, continue to bear thy life, O Bharata! If thou livest thus, thy fame will spread in the world. Thou shalt then be able to acquire a knowledge of all duties and find many years for obtaining ascetic merit. This grief for the death of thy sons that has arisen in thy heart, like a blazing fire, should always be extinguished, O king, by the water of wisdom!""

Vaishampayana continued, "Hearing these words of Vyasa of immeasurable energy and reflecting upon them for a little while, Dhritarashtra said, 'O best of regenerate ones, I am exceedingly afflicted by a heavy load of grief. My senses are repeatedly forsaking me and I am unable to bear up my own self. Hearing, however, these words of thine about what had been ordained by the gods, I shall not think of casting off my life-breath and shall live and act without indulging in grief!' Hearing these words of Dhritarashtra, O monarch, Satyavati's son, Vyasa, disappeared then and there."

SECTION 9

Janamejaya said, "After the holy Vyasa had departed, what, O regenerate sage, did king Dhritarashtra, do? It behoveth thee to tell me this. What also did the Kuru king, the highsouled son of Dharma, do? And how did those three, Kripa and others, do? I have heard of the feats of Ashvatthama and the mutual denouncement of curses. Tell me what happened next and what Sanjaya next said (unto the old king)."

Vaishampayana said, "After Duryodhana had been slain and all the troops slaughtered, Sanjaya, deprived of his spiritual sight, came back to Dhritarashtra.

"Sanjaya said, 'The kings of diverse peoples, that came from diverse realms, have all, O king, gone to the regions of the dead, along with thy sons. Thy son, O king, who had constantlybeen implored (for peace) but who always wished to terminate his hostility (with the Pandavas by slaughtering them) has caused the earth to be exterminated. Do thou, O king, cause the obsequial rites of thy sons and grandsons and sires to be performed according to due order!'"

sires to be performed according to due order!'" Vaishampayana continued, "Hearing these terrible words of Sanjaya, the king fell down on the Earth and lay motionless like one deprived of life. Approaching the monarch who was lying prostrate on the Earth, Vidura, conversant with every duty, said these words: 'Rise, O king, why dost thou lie down thus? Do not grieve, O bull of Bharata's race! Even this, O lord of Earth, is the final end of all creatures. At first creatures are non-existent. In the interim, O Bharata, they become existent. At the end, they once more become nonexistent. What cause of sorrow is there in all this? By indulging in grief, one cannot get back the dead. By indulging in grief, one cannot die himself. When such is the course of the world, why dost thou indulge in grief? One may die without having been engaged in battle. One also escapes

with life after being engaged in battle. When one's Time comes, O king, one cannot escape! Time drags all kinds of creatures. There is none dear or hateful to Time, O best of the Kurus! As the wind tears off the ends of all blades of grass, even so all creatures, O bull of Bharata's race, are brought by Time under its influence. All creatures are like members of the same caravan bound for the same destination. What cause of sorrow is there if Time meets with one a little earlier than with another? Those again, O king, that have fallen in battle and for whom thou grievest, are not really objects of thy grief, since all those illustrious ones have gone to heaven. By sacrifices with profuse presents, by ascetic austerities, and by knowledge, people cannot so easily repair to heaven as heroes by courage in battle. All those heroes were conversant with the Vedas; all of them were observant of vows: all of them have perished, facing the foe in battle. What cause of sorrow then is there? They poured their arrowy libations upon the bodies of their brave foes as upon a fire. Foremost of men, they bore in return the arrowy libations poured upon themselves. I tell thee, O king, that there is no better way to heaven for a Kshatriya than through battle. All of them were high-souled Kshatrivas, all of them were heroes and ornaments of assemblies. They have attained to a high state of blessedness. One should not grieve for them. Do thou comfort thy own self. Do not grieve, O bull among men! It behoveth thee not to suffer thyself to be overwhelmed with sorrow and abandon all action.

SECTION 10

Vaishampayana said, "Hearing these words of Vidura, that bull of Bharata's race (Dhritarashtra) ordered his car to be yoked. The king once more said, 'Bring Gandhari hither without delay, and all the Bharata ladies. Bring hither Kunti also, as well as all the other ladies with her.' Having said these words unto Vidura, conversant with every duty, Dhritarashtra of righteous soul, deprived of his senses by sorrow, ascended on his car. Then Gandhari, afflicted with grief on account of the death of her sons, accompanied by Kunti and the other ladies of the royal household, came at the command of her lord to that spot where the latter was waiting for her. Afflicted with grief, they came together to the king As they met, they accosted each other and uttered loud wails of woe. Then Vidura, who had become more afflicted than those ladies, began to comfort them. Placing those weeping fair ones on the cars that stood ready for them, he set out (with them) from the city. At that time a loud wail of woe arose from every Kuru house. The whole city, including the very children, became exceedingly afflicted with grief. Thoseladies that had not before this been seen by the very gods were now helpless, as they were, for the loss of their lords, seen by the common people. With their beautiful tresses all dishevelled and their ornaments cast off, those ladies, each attired in a single piece of raiment, proceeded most woefully. Indeed, they issued from their houses resembling white mountains, like a dappled herd of deer from their mountain caves after the fall of their leader. These fair ladies, in successive bevies, O king, came out, filled with sorrow, and ran hither and thither like a herd of fillies on a circus yard. Seizing each other by the hand, they uttered loud wails after their sons and brothers and sires. They seemed to exhibit the scene that takes place on the occasion of the universal destruction at the end of the Yuga. Weeping and crying and running hither and thither, and deprived of their senses by grief, they knew not what to do. Those ladies who formerly felt the blush of modesty in the presence of even companions of their own sex, now felt no blush of shame, though scantily clad, in appearing before their mothers-in-law. Formerly they used to comfort each other while afflicted with even slight causes of woe. Stupefied by grief, they now, O king, refrained from even casting their eyes upon each other. Surrounded by those thousands of wailing ladies, the king cheerlessly issued out of the city and proceeded with speed towards the field of battle. Artisans and traders and Vaishyas and all kinds of mechanics, issuing out of the city, followed in the wake of the king. As those ladies, afflicted by the wholesale destruction that had overtaken the Kurus, cried in sorrow, a loud wail arose from among them that seemed to pierce all the worlds. All creatures that heard that wail thought that the hour of universal destruction had come when all things would be consumed by the fire that arises at the end of the Yuga. The citizens also (of Hastinapura), devoted to the house of Kuru. with hearts filled with anxiety at the destruction that had overtaken their rules, set up, O king, a wail that was as loud as that uttered by those ladies.

SECTION 11

Vaishampayana said, "Dhritarashtra had not proceeded for more than two miles when he met with those three great carwarriors, Sharadvata's son Kripa, Drona's son (Ashvatthama), and Kritavarma. As soon as the latter obtained a sight of the blind monarch possessed of great power, the three heroes sighed in grief and with voices choked in tears weepingly addressed him, saying, 'Thy royal son, O king, having achieved the most difficult feats, has, with all his followers, gone to the region of Indra. We are the only three car-warriors of Duryodhana's army that have escaped with life. All the others, O bull of Bharata's race, have perished. Having said these words unto the king, Sharadvata's son Kripa, addressing the grief-afflicted Gandhari, said these words unto her, 'Thy sons have fallen while engaged in achieving feats worthy of heroes, while fearlessly fighting in battle and striking down large numbers of foes. Without doubt, having obtained those bright worlds that are attainable only by the use of weapons, they are sporting there like celestials, having assumed resplendent forms. Amongst those heroes there was no one that turned back from battle. Every one of them has fallen at the end or edge of weapons. None of them joined his hands, begging for quarter. Death in battle at the end or edge of weapons has been said by the ancients to be the highest end that a Kshatriya can obtain. It behoveth thee not, therefore, to grieve for any of them. Their foes, O queen, the Pandavas, too, have not been more fortunate. Listen, what we, headed by Ashvatthama, have done unto them. Learning that thy son had been slain unrighteously by Bhima, we slaughtered the Pandavas after entering their camp buried in sleep. All the Pancalas have been slain. Indeed, all the sons of Drupada, as also all the sons of Draupadi, have been slaughtered. Having caused this carnage of the sons of our foes, we are flying away since we three are incapable of standing in battle with them. Our foes, the Pandavas, are all heroes and mighty bowmen. They will soon come up with us, filled with rage, for taking vengeance on us. Hearing the slaughter of their sons, those bulls among men, infuriated with rage, those heroes, O illustrious lady, will speedily pursue our track. Having caused a carnage (in their sleeping camp) we dare not stay. Grant us permission, O queen! It behoveth thee not to set thy heart on sorrow. Grant us thy permission also, O king! Summon all thy fortitude. Do thou also observe the duties of a Kshatriva in their highest form.' Having said these words unto the king, and circumambulating him, Kripa and Kritavarma and Drona's son, O Bharata, without being able to withdraw their eyes from king Dhritarashtra possessed of great wisdom, urged their steeds towards the banks of the Ganga. Moving away from that spot, O king, those great car-warriors, with hearts plunged in anxiety, took one another's leave and separated from one another. Sharadvata's son, Kripa, went to Hastinapura; Hridika's son repaired to his own kingdom; while the son of Drona set for the asylum of Vyasa. Even thus those heroes, who had offended the high-souled sons of Pandu, respectively proceeded to the places they selected, afflicted with fear and casting their eves on one another. Having met the king thus, those brave chastisers of foes, before the sun rose, went away, O monarch, to the places they chose. It was after this, O king, that the sons of Pandu, those great carwarriors, encountered the son of Drona, and putting forth their prowess, vanquished him, O monarch, (in the way already related).

SECTION 12

Vaishampayana said, "After all the warriors had been slaughtered, king Yudhishthira the Just heard that his uncle Dhritarashtra had set out from the city called after the elephant. Afflicted with grief on account of the death of his sons, Yudhishthira, O king, accompanied by his brothers, set out for meeting his uncle, filled with sorrow and overwhelmed with grief for the slaughter of his (hundred) sons. The son of Kunti was followed by the high-souled and heroic Krishna of Dasharha's race, and by Yuyudhana, as also by Yuyutsu. The princess Draupadi also, burning with grief, and accompanied by those Pancala ladies that were with her, sorrowfully followed her lord. Yudhishthira beheld near the banks of the Ganga, O king, the crowd of Bharata ladies afflicted with woe and crying like a flight of she-ospreys. The king was soon surrounded by those thousands of ladies who, with arms raised aloft in grief, were indulging in loud lamentations and giving expression to all kinds of words, agreeable and disagreeable: 'Where, indeed, is that righteousness of the king, where is truth and compassion, since he has slain sires and brothers and preceptors and sons and friends? How, O mighty-armed one, hath thy heart become tranquil after causing Drona, and thy grandsire Bhishma, and Jayadratha, to be slaughtered? What need hast thou of sovereignty, after having seen thy sires and brothers, O Bharata, and the irresistible Abhimanyu and the sons of Draupadi, thus slaughtered?' Passing over those ladies crying like a flight of she-ospreys, the mighty-armed king Yudhishthira the Just saluted the feet of his eldest uncle. Having saluted their sire according to custom, those slayers of foes, the Pandavas, announced themselves to him, each uttering his own name. Dhritarashtra, exceedingly afflicted with grief on account of the slaughter of his sons, then reluctantly embraced the eldest son of Pandu, who was the cause of that slaughter. Having embraced Yudhishthira the Just and spoken a few words of comfort to him, O Bharata, the wicked-souled Dhritarashtra sought for Bhima, like a blazing fire ready to burn everything that would approach it. Indeed, that fire of his wrath, fanned by the wind of his grief, seemed then to be ready to consume

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the Bhima-forest. Ascertaining the evil intentions cherished by him towards Bhima, Krishna, dragging away the real Bhima, presented an iron statue of the second son of Pandu to the old king. Possessed of great intelligence, Krishna had, at the very outset, understood the intentions of Dhritarashtra, and had, therefore, kept such a contrivance ready for baffling them. Seizing with his two arms that iron Bhima, king Dhritarashtra, possessed of great strength, broke into pieces, thinking it to be Bhima himself in flesh and blood. Endued with might equal to that of 10,000 elephants, the king reduced that statue into fragments. His own breast, however, became considerably bruised and he began to vomit blood. Covered with blood, the king fell down on the ground like a parijata tree topped with its flowery burden. His learned charioteer Sanjava, the son of Gavalgana, raised the monarch and soothing and comforting him, said, 'Do not act so.' The king then, having cast off his wrath and returned to his normal disposition, became filled with grief and began to weep aloud, saying, 'Alas, oh Bhima, alas, oh Bhima!' Understanding that he was no longer under the influence of wrath, and that he was truly sorry for having (as he believed) killed Bhima, Vasudeva, that foremost of men, said these words, 'Do not grieve, O Dhritarashtra, for thou hast not slain Bhimasena! That is an iron statue, O king, which has been broken by thee! Understanding that thou wert filled with rage, O bull of Bharata's race, I dragged the son of Kunti away from within the jaws of Death. O tiger among kings, there is none equal to thee in strength of body. What man is there. O mighty-armed one, that would endure pressure of thy arms? Indeed, as no one can escape with life from an encounter with the Destroyer himself, even so no body can come out safe from within thy embrace. It was for this that yonder iron statue of Bhima, which had been caused to be made by thy son, had been kept ready for thee. Through grief for the death of thy sons, thy mind has fallen off from righteousness. It is for this, O great king, that thou seekest to slay Bhimasena. The slaughter of Bhima, however, O king, would do thee no good. Thy sons, O monarch, would not be revived by it. Therefore, do thou approve of what has been by us with a view to secure peace and do not set thy heart on grief!'

Section 13

Vaishampayana said, "Certain maid-servants then came to the king for washing him. After he had been duly washed, the slayer of Madhu again addressed him, saying, 'Thou hast, O king, read the Vedas and diverse scriptures. Thou hast heard all old histories, and everything about the duties of kings. Thou art learned, possessed of great wisdom, and indifferent to strength and weakness. Why then dost thou cherish such wrath when all that has overtaken thee is the result of thy own fault? I spoke to thee before the battle. Both Bhishma and Drona, O Bharata, did the same, as also Vidura and Sanjaya. Thou didst not, however, then follow our advice. Indeed, though exhorted by us, thou didst not yet act according to the counsels we offered, knowing that the Pandavas were superior to thee and thine, O Kauravya, in strength and courage. That king who is capable of seeing his own faults and knows the distinctions of place and time, obtains great prosperity. That person, however, who, though counselled by well-wishers, does not accept their words, good or bad, meets with distress and is obliged to grieve in consequence of the evil policy he pursues. Observe thou a different course of life now, O Bharata! Thou didst not keep thy soul under restraint, but suffered thyself to be ruled by Duryodhana. That which has come upon thee is due to thy own fault. Why then dost thou seek to slay Bhima? Recollecting thy own faults, govern thy wrath now. That mean wretch who had, from pride, caused the princess of Pancala to be brought into the assembly has been slain by Bhimasena in just revenge. Look at thy own evil acts as also at those of thy wicked-souled son. The sons of Pandu are perfectly innocent. Yet have they been treated most cruelly by thee and him."

Vaishampayana continued, "After he had thus been told nothing but the truth by Krishna, O monarch, king Dhritarashtra replied unto Devaki's son, saying, 'It is even so, O thou of mighty arms! What thou sayest, O Madhava, is perfectly true. It is parental affection, O thou of righteous soul, that caused me to fall away from righteousness. By good luck, that tiger among men, the mighty Bhima of true prowess, protected by thee, came not within my embrace. Now, however, I am free from wrath and fever. I desire eagerly, O Madhava, to embrace that hero, the second son of Pandu. When all the kings have been dead, when my children are no more, upon the sons of Pandu depend my welfare and happiness.' Having said these words, the old king then embraced those princes of excellent frames, Bhima and Dhananjava, and those two foremost of men, the two sons of Madri, and wept, and comforted and pronounced blessings upon them.

SECTION 14

Vaishampayana said, "Commanded by Dhritarashtra, those bulls of Kuru's race, the Pandava brothers, accompanied by Keshava, then proceeded to see Gandhari. The faultless Gandhari, afflicted with grief on account of the death of her hundred sons, recollecting that king Yudhishthira the Just had slain all his enemies, wished to curse him. Understanding her evil intentions towards the Pandavas, the son of Satvavati addressed himself for counteracting them at the very outset. Having cleansed himself by the sacred and fresh water of the Ganga, the great rishi, capable of proceeding everywhere at will with the fleetness of the mind, came to that spot. Capable of seeing the heart of every creature with his spiritual vision and with his mind directed towards it, the sage made his appearance there. Endued with great ascetic merit and ever intent on saying what was for the benefit of creatures, the rishi, addressing his daughter-in-law at the proper moment, said, 'Do not avail thyself of this opportunity for denouncing a curse. On the other hand, utilize it for showing thy forgiveness. Thou shouldst not be angry with the Pandavas, O Gandhari! Set thy heart on peace. Restrain the words that are about to fall from thy lips. Listen to my advice. Thy son, desirous of victory, had besought thee every day for the eighteen days that battle lasted, saying, "O mother, bless me who am fighting with my foes." Implored every day in these words by thy son desirous of victory, the answer thou always gavest him was, "Thither is victory where righteousness is!" I do not, O Gandhari, remember that any words spoken by thee have become false. Those words, therefore, that thou, implored by Duryodhana, saidst unto him, could not be false. Thou art always employed in the good of all creatures. Having without doubt reached the other shore in that dreadful battle of Kshatriyas, the sons of Pandu have certainly won the victory and a measure of righteousness that is much greater. Thou wert formerly observant of the virtue of forgiveness. Why wouldst thou not observe it now? Subdue unrighteousness, O thou that art conversant with righteousness. There is victory where righteousness is. Remembering thy own righteousness and the words spoken by thyself, restrain thy wrath, O Gandhari! Do not act otherwise, O thou that art beautiful in speech.' Hearing these words, Gandhari said, 'O holy one, I do not cherish any ill feelings towards the Pandavas, nor do I wish that they should perish. In consequence, however, of grief for the death of my sons, my heart is very much agitated. I know that I should protect the Pandavas with as much care as Kunti herself protects them, and that Dhritarashtra also should protect them as I should. Through the fault of Duryodhana and of Shakuni the son of Subala, and through the action of Karna and Duhshasana, extermination of the Kurus hath taken place. In this matter the slightest blame cannot attach to Vibhatsu or to Pritha's son Vrikodara, or to Nakula or Sahadeva, or to Yudhishthira himself. While engaged in battle, the Kauravas, swelling with arrogance and pride, have fallen along with many others (that came to their aid). I am not grieved at this. But there has been one act done by Bhima in the very presence of Vasudeva (that moves my resentment). The high-souled Vrikodara, having challenged Duryodhana to a dreadful encounter with mace, and having come to know that my son, while careering in diverse kinds of motion in the battle, was superior to him in skill, struck the latter below the navel. It is this that moves my wrath. Why should heroes, for the sake of their lives, cast off obligations of duty that have been determined by high-souled persons conversant with every duty?"

SECTION 15

Vaishampayana said, "Hearing these words of Gandhari, Bhimasena, looking like one in fright, said these words for soothing her, 'Be the act righteous or unrighteous. it was done by me through fear and for the object of protecting my own self. It behoveth thee therefore, to forgive me now. Thy mighty son was incapable of being slain by anybody in a fair and righteous battle. It was for this that I did what was unfair. Duryodhana himself had formerly vanquished Yudhishthira unrighteously. He used always to behave guilefully towards us It was for this that I had recourse to an unfair act. Thy son was then the sole unslain warrior on his side. In order that that valiant prince might not slay me in the mace-encounter and once more deprive us of our kingdom, I acted in that way. Thou knowest all that thy son had said unto the princess of Pancala while the latter, in her season, was clad in a single piece of raiment. Without having disposed of Suyodhana it was impossible for us to rule peacefully the whole earth with her seas. It was for this that I acted in that way. Thy son inflicted many wrongs on us. In the midst of the assembly he had shown his left thigh unto Draupadi. For that wicked behaviour, thy son deserved to be slain by us even then. At the command, however, of king Yudhishthira the Just, we suffered ourselves to be restrained by the compact that had been made. By this means, O queen, thy son provoked deadly hostilities with us. Great were our sufferings in the forest (whither we were driven by thy son). Remembering all this, I acted in that way. Having slain Duryodhana in battle, we have reached the end of our hostilities. Yudhishthira has got

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back his kingdom, and we also have been freed from wrath. Hearing these words of Bhima, Gandhari said. 'Since thou praisest my son thus (for his skill in battle), he did not deserve such a death. He, however, did all that thou tellest me. When Vrishasena, however, had deprived Nakula of his steeds, O Bharata, thou quaffedst in battle the blood from Duhshasana's body! Such an act is cruel and is censured by the good. It suits only a person that is most disrespectable. It was a wicked act. O Vrikodara, that was then accomplished by thee! It was undeserving of thee.' Bhima replied, saying, 'It is improper to quaff the blood of even a stranger, what then need be said about quaffing the blood of one's own self? One's brother, again, is like one's own self. There is no difference between them. The blood, however, (that I am regarded to have quaffed) did not. O mother, pass down my lips and teeth. Karna knew this well. My hands only were smeared with (Duhshasana's) blood. Seeing Nakula deprived of his steeds by Vrishasena in battle, I caused the rejoicing (Kaurava) brothers to be filled with dread. When after the match at dice the tresses of Draupadi were seized, I uttered certain words in rage. Those words are still in my remembrance, I would, for all years to come, have been regarded to have swerved from the duties of a Kshatriya if I had left that vow unaccomplished. It was for this, O queen, that I did that act. It behoveth thee not, O Gandhari, to impute any fault to me. Without having restrained thy sons in former days, doth it behove thee to impute any fault to our innocent selves?"

"Gandhari said, 'Unvanquished by anyone, thou hast slain a hundred sons of this old man. Oh, why didst thou not spare, O child, even one son of this old couple deprived of kingdom, one whose offences were lighter? Why didst thou not leave even one crutch for this blind couple? O child, although thou livest unharmed, having slain all my children, yet no grief would have been mine if thou hadst adopted the path of righteousness (in slaying them)."

Vaishampayana continued, "Having said these words, Gandhari, filled with wrath at the slaughter of all her sons and grandsons, enquired after Yudhishthira, saying, 'Where is the king?' After she had said these words king Yudhishthira, trembling and with joined hands, approached her and said these soft words unto her, 'Here is Yudhishthira, O goddess, that cruel slaver of thy sons! I deserve thy curses, for I am the cause of this universal destruction. Oh, curse me! I have no longer any need for life, for kingdom, for wealth! Having caused such friends to be slain, I have proved myself to be a great fool and a hater of friends.' Unto Yudhishthira who spoke such words, who was overcome with fear, and who stood in her presence, Gandhari, drawing long sighs, said nothing. Conversant with the rules of righteousness, the Kuru queen, possessed of great foresight, directed her eyes, from within the folds of the cloth that covered them, to the tip of Yudhishthira's toe, as the prince, with body bent forwards, was about to fall down at her feet. At this, the king, whose nails had before this been all very beautiful, came to have a sore nail on his toe. Beholding this, Arjuna moved away to the rear of Vasudeva. and the other sons of Pandu became restless and moved from one spot to another. Gandhari then, having cast off her wrath, comforted the Pandavas as a mother should. Obtaining her leave, those heroes of broad chests then proceeded together to present themselves to their mother, that parent of heroes. Having seen her sons after a long time. Kunti, who had been filled with anxiety on their account, covered her face with her cloth and began to weep. Having wept for some time with her children, Pritha beheld the wounds and scars of many weapons on their bodies. She then repeatedly embraced and patted each of her sons, and afflicted with grief wept with Draupadi who had lost all her children and whom she saw lying on the bare earth, indulging in piteous lamentations.

Draupadi said, 'O venerable dame, where have all your grandsons, with Abhimanyu among them, gone? Beholding thee in such distress, why are they delaying in making their appearance before thee? Deprived as I am of my children, what need have I of kingdom?' Raising the grief-stricken princess of Pancala who was weeping thus, Pritha began to comfort that lady of large eves. Then Kunti, accompanied by the princess of Pancala and followed by her sons, proceeded towards the grief-afflicted Gandhari herself in greater affliction still. Beholding that illustrious lady with her daughter-in-law, Gandhari addressed her, saying, 'Do not, O daughter, grieve so. Behold, I too am as much stricken with grief as thou. I think this universal destruction has been brought about by the irresistible course of Time. Inevitable as it was, this dreadful slaughter has not been due to the voluntary agency of human beings. Even that has come to pass which Vidura of great wisdom foretold after Krishna's supplication for peace had failed. Do not, therefore, grieve, in a matter that was inevitable, especially after its occurrence. Having fallen in battle, they should not be grieved for. I am in the same predicament with thee. (If thou actest in such a way) who then will comfort us? Through my fault, this foremost of races has been destroyed."

Here ends the Jalapradanika-parva in the Stri-parva.

SECTION 16 (Stri-vilapa-parva)

Vaishampayana said, "Having said these words, Gandhari, though staying on that spot which was distant from the field of battle, beheld, with her spiritual eye, the slaughter of the Kurus. Devoted to her lord, that highly blessed lady had always practised high vows. Undergoing the severest penances, she was always truthful in her speech. In consequence of the gift of the boon by the great rishi Vyasa of sanctified deeds, she became possessed of spiritual knowledge and power. Piteous were the lamentations in which that dame then indulged. Endued with great intelligence, the Kuru dame saw, from a distance, but as if from a near point, that field of battle, terrible to behold and full of wonderful sights, of those foremost of fighters. Scattered all over with bones and hair. and covered with streams of blood, that field was strewn with thousands upon thousands of dead bodies on every side. Covered with the blood of elephants and horses and carwarriors and combatants of other kinds, it teemed with headless trunks and trunkless heads. And it resounded with the cries of elephants and steeds and men and women and abounded with jackals and cranes and ravens and kankas and crows. And it was the sporting ground of rakshasas subsisting on human flesh. And it swarmed with ospreys and vultures and resounded with the inauspicious howls of jackals. Then king Dhritarashtra, at the command of Vyasa, and all the sons of Pandu with Yudhishthira at their head, with Vasudeva and all the Kuru ladies, proceeded to the field of battle. Those ladies, bereaved of their lords, having reached Kurukshetra, beheld their slain brothers and sons and sires and husbands lying on the ground, and in course of being devoured by beasts of prey and wolves and ravens and crows and ghosts and pishacas and rakshasas and diverse other wanderers of the night. Beholding that carnage which resembled the sights seen on the sporting ground of Rudra, the ladies uttered loud shrieks and quickly alighted from their costly vehicles. Witnessing sights the like of which they had never before witnessed, the Bharata ladies felt their limbs to be deprived of strength and fell down on the ground. Others became so stupefied that they lost all their senses. Indeed, the Pancala and the Kuru ladies were plunged into unutterable distress. Beholding that dreadful field of battle resounding on every direction with the cries of those grief-stricken ladies, the daughter of Subala, acquainted with every duty, addressed the lotus-eyed Keshava, that foremost of all men. Witnessing that universal slaughter of the Kurus and filled with grief at the sight, she said these words: 'Behold, O lotus-eyed Madhava, these daughters-in-law of mine! Deprived of their lords, they are uttering, with dishevelled hair, piteous cries of woe like a flight of she-ospreys. Meeting with those dead bodies, they are calling back to their memories the great Bharata chiefs. They are running hither and thither in large bands towards their sons and brothers and sires and husbands. Behold, O mightyarmed one, the field is covered with mothers of heroes, all of whom however have been bereaved of children. There, those portions again are covered with spouses of heroes, who have, however, been bereaved of their spouses! Behold, the field of battle is adorned with those tigers among men, Bhishma and Karna and Abhimanyu and Drona and Drupada and Shalya, as if with blazing fires. Behold, it is adorned also with the golden coats of mail, and with the costly gems, of high-souled warriors, and with their angadas, and keyuras and garlands. Behold, it is strewn with darts and spiked clubs hurled by heroic hands, and swords and diverse kinds of keen shafts and bows. Beasts of prey, assembled together, are standing or sporting or lying down as it likes them! Behold, O puissant hero, the field of battle is even such. At this sight, O Janardana, I am burning with grief. In the destruction of the Pancalas and the Kurus, O slayer of Madhu, I think, the five elements (of which everything is made) have been destroyed. Fierce vultures and other birds, in thousands, are dragging those blood-dyed bodies, and seizing them by their armour, are devouring them. Who is there that could think of the death of such heroes as Javadratha and Karna and Drona and Bhishma and Abhimanyu? Alas, though incapable of being slain, they have yet been slain. O destroyer of Madhu! Behold. vultures and kankas and ravens and hawks and dogs and jackals are feasting upon them. There, those tigers among men, that fought on Duryodhana's side, and took the field in wrath, are now lying like extinguished fires. All of them are worthy of sleeping on soft and clean beds. But, alas, plunged into distress, they are sleeping today on the bare ground. Bards reciting their praises used to delight them before at proper times. They are now listening to the fierce and inauspicious cries of jackals. Those illustrious heroes who used formerly to sleep on costly beds with their limbs smeared with sandal paste and powdered aloe, alas, now sleep on the dust! These vultures and wolves and ravens have now become their ornaments. Repeatedly uttering inauspicious and fierce cries those creatures are now dragging their bodies. Delighting in battle, those heroes, looking cheerful, have still beside them their keen shafts, well-tempered swords, and bright maces, as if life has not yet departed from them. Many foremost of heroes, possessed of beauty and fair complexions and adorned

with garlands of gold, are sleeping on the ground. Behold, beasts of prey are dragging and tearing them. Others, with massive arms, are sleeping with maces in their embrace, as if those were beloved wives. Others, still cased in armour, are holding in their hands their bright weapons. Beasts of prey are not mangling them, O Janardana, regarding them to be still alive. The beautiful garlands of pure gold on the necks of other illustrious heroes, as the latter are being dragged by carnivorous creatures, are scattered about on every side. There, those fierce wolves, numbering in thousands, are dragging the golden chains round the necks of many illustrious heroes stilled by death. Many, whom bards welltrained to their work formerly used, with their hymns and eulogies of grave import, to delight every morning, are now surrounded by fair ladies stricken with grief and weeping and crying around them in woe, O tiger of Vrishni's race! The faces of those beautiful ladies, O Keshava, though pale, look resplendent still, like an assemblage of red lotuses! Those Kuru ladies have ceased to weep, with their respective followers and companions. They are all filled with anxiety. Overwhelmed with sorrow, they are running hither and thither. The faces of those fair ones have, with weeping and anger, become resplendent as the morning sun or gold or burnished copper. Hearing each other's lamentations of incomplete sense, those ladies, in consequence of the loud wails of woe bursting from every side, are unable to catch each other's meaning. Some amongst them, drawing long sighs and indulging in repeated lamentations, are stupefied by grief and are abondoning their life-breaths. Many of them, beholding the bodies (of their sons, husbands, or sires), are weeping and setting up loud wails. Others are striking their heads with their own soft hands. The earth, strewn with severed heads and hands and other limbs mingled together and gathered in large heaps, looks resplendent with these signs of havoc! Beholding many headless trunks of great beauty, and many heads without trunks, those fair ones have been lying senseless on the ground for a long while. Uniting particular heads with particular trunks, those ladies, senseless with grief, are again discovering their mistakes and saying, "This is not this one's, and are weeping more bitterly! Others, uniting arms and thighs and feet, cut off with shafts, are giving way to grief and losing their senses repeatedly (at the sight of the restored forms). Some amongst the Bharata ladies, beholding the bodies of their lords, -- bodies that have been mangled by animals and birds and severed of their heads, -- are not succeeding in recognising them. Others, beholding their brothers, sires, sons, and husbands slain by foes, are, O destroyer of Madhu, striking their heads with their own hands. Mirv with flesh and blood, the Earth has become impassable with arms still holding swords in their grasp, and with heads adorned with earrings. Beholding the field strewn with their brothers and sires, and sons, those faultless ladies, who had never before suffered the least distress, are now plunged into unutterable woe. Behold, O Janardana, those numerous bevies of Dhritarashtra's daughters-in-law. resembling successive multitudes of handsome fillies adorned with excellent manes! What, O Keshava, can be a sadder spectacle for me to behold than that presented by those ladies of fair forms who have assumed such an aspect? Without doubt, I must have perpetrated great sins in my former lives, since I am beholding, O Keshava, my sons and grandsons and brothers all slain by foes.' While indulging in such lamentations in grief, Gandhari's eyes fell upon her son (Durvodhana)."

SECTION 17

Vaishampayana said, "Beholding Duryodhana, Gandhari, deprived of her senses by grief, suddenly fell down on the earth like an uprooted plantain tree. Having regained her senses soon, she began to weep, repeatedly uttering loud wails at the sight of her son lying on the bare ground, covered with blood. Embracing her son, Gandhari indulged in piteous lamentations for him. Stricken with grief, and with senses exceedingly agitated, the Kuru queen exclaimed, 'Alas, O son! Alas, O son!' Burning with sorrow, the queen drenched with her tears the body of her son, possessed of massive and broad shoulders, and adorned with garlands and collar. Addressing Hrishikesha who stood near, she said, 'On the eve of this battle, O puissant one, that has exterminated this race, this foremost of kings, O thou of Vrishni's race, said unto me, "In this internecine battle, O mother, wish me victory!" When he had said these words. I myself, knowing that a great calamity had come upon us, told him even this, tiger among men, "Thither is victory where righteousness is. And since, son, thy heart is set on battle, thou wilt, without doubt, obtain those regions that are attainable by (the use of) weapons (and sport there) like a celestial." Even these were the words that I then said unto him. I did not then grieve for my son. I grieve, however for the helpless Dhritarashtra bereaved of friends and kinsmen. Behold, O Madhava, my son, that foremost of warriors, wrathful, skilled in weapons, and irresistible in battle, sleeping on the bed of heroes. Behold the reverses brought about by Time. This scorcher of foes that used of old to walk at the head of all crowned persons now sleepeth on the

dust. Without doubt, the heroic Duryodhana, when he sleeps on that bed which is the hero's hath obtained the most unattainable end. Inauspicious jackals are now delighting that prince asleep on the hero's bed, who was formerly delighted by the fairest of ladies sitting round him. He who was formerly encircled by kings vying with one another to give him pleasure, alas, he, slain and lying on the ground, is now encircled by vultures! He who was formerly fanned with beautiful fans by fair ladies is now fanned by (carnivorous) birds with flaps of their wings! Possessed of great strength and true prowess, this mighty-armed prince, slain by Bhimasena in battle, sleeps like an elephant slain by a lion! Behold Duryodhana, O Krishna, lying on the bare ground, covered with blood, slain by Bhimasena with his mace. That mighty-armed one who had in battle assembled together eleven akshauhinis of troops, O Keshava, hath, in consequence of his own evil policy, been now slain. Alas, there that great bowman and mighty car-warrior sleeps, slain by Bhimasena, like a tiger slain by a lion! Having disregarded Vidura, as also his own sire, this reckless, foolish, and wicked prince hath succumbed to death, in consequence of his disregard of the old. He who had ruled the earth, without a rival, for thirteen years, alas, that prince, that son of mine, sleepeth to-day on the bare ground, slain by his foes. Not long before, O Krishna, I beheld the Earth, full of elephants and kine and horses, ruled by Duryodhana! Today, O thou of mighty arms, I see her ruled by another, and destitute of elephants and kine and horses! What need have I. O Madhava, of life? Behold, again, this sight that is more painful than the death of my son, the sight of these fair ladies weeping by the side of the slain heroes! Behold, O Krishna, the mother of Lakshmana, that lady of large hips, with her tresses dishevelled, that dear spouse of Duryodhana, resembling a sacrificial altar of gold. Without doubt, this damsel of great intelligence, while her mightyarmed lord was formerly alive, used to sport within the embrace of her lord's handsome arms! Why, indeed, does not this heart of mine break into a hundred fragments at the sight of my son and grandson slain in battle? Alas, that faultless lady now smells (the head of) her son covered with blood. Now, again, that lady of fair thighs is gently rubbing Durvodhana's body with her fair hand. At one time she is sorrowing for her lord and at another for her son. At one time she looketh on her lord, at another on her son. Behold, O Madhava, striking her head with her hands, she falls upon the breast of her heroic spouse, the king of the Kurus. Possessed of complexion like that of the filaments of the lotus, she still looketh beautiful like a lotus. The unfortunate princess now rubbeth the face of her son and now that of her lord. If the scriptures and the shrutis be true, without doubt, this king has obtained those regions (of blessedness) that one may win by the use of weapons!

SECTION 18

"Gandhari said, 'Behold, O Madhava, my century of sons, incapable of fatigue (from exertion in battle), have all been slain by Bhimasena with his mace in battle! That which grieves me more today is that these my daughters-in-law, of tender years, deprived of sons and with dishevelled hair, are wandering on the field today. Alas, they who formerly walked only on the terraces of goodly mansions with feet adorned with many ornaments, are now, in great affliction of heart, obliged to touch with those feet of theirs this hard earth, mirv with blood! Reeling in sorrow, they are wandering like inebriated persons, driving away vultures and jackals and crows with difficulty. Behold, that lady of faultless limbs and slender waist, seeing this terrible carnage, falleth down, overwhelmed with grief. Beholding this princess, this mother of Lakshmana, O thou of mighty arms, my heart is torn with grief. These beautiful ladies of fair arms, some seeing their brothers, some their husbands, and some their sons, lying down in death on the bare ground, are themselves falling down, seizing the arms of the slain. Listen, O unvanquished one, to the loud wails of those elderly ladies and those others of middle age at sight of this terrible carnage. Supporting themselves against broken boxes of cars and the bodies of slain elephants and steeds, behold, O thou of great might, those ladies, worn out with fatigue, are resting themselves. Behold, O Krishna, some one amongst them, taking up some kinsman's severed head decked with beautiful nose and earrings, is standing in grief. I think, O sinless one, that both those and myself of little understanding must have committed great sins in our former lives, since, O Janardana, all our relatives and kinsmen have thus been slain by king Yudhishthira the Just! Our acts, righteous or unrighteous, cannot go for nothing, O thou of Vrishni's race! Behold, O Madhava, those young ladies of beautiful bosoms and abdomen, well-born, possessed of modesty, having black eyelashes and tresses of the same colour on their heads, endued with voice sweet and dear like that of swans are falling down deprived of their senses in great grief and uttering piteous cries like flights of cranes. Behold, O lotus-eyed hero, their beautiful faces resembling full-blown lotuses, are scorched by the sun. Alas, O Vasudeva, the wives of my proud children possessed of prowess like that of infuriated elephants, are now

exposed to the gaze of common people. Behold, O Govinda, the shields decked with hundred moons, the standards of solar effulgence, the golden coats of mail, and the collars and cuirasses made of gold, and the head-gears, of my sons, scattered on the earth, are blazing with splendour like sacrificial fires over which have been poured libations, of clarified butter. There, Duhshasana sleepeth, felled by Bhima, and the blood of all his limbs quaffed by that heroic slaver of foes. Behold that other son of mine, O Madhava, slain by Bhima with his mace, impelled by Draupadi and the recollection of his woes at the time of the match at dice. Addressing the dice-won princess of Pancala in the midst of the assembly, this Duhshasana, desirous of doing what was agreeable to his (elder) brother as also to Karna. O Janardana. had said. "Thou art now the wife of a slave! With Sahadeva and Nakula and Arjuna, O lady, enter our household now! On that occasion, O Krishna, I said unto king Duryodhana, 'O son, cast off (from thy side) the wrathful Shakuni. Know that thy maternal uncle is of very wicked soul and exceedingly fond of quarrel. Casting him off without delay, make peace with the Pandavas, O son! O thou of little intelligence, thinkest thou not of Bhimasena filled with wrath? Thou art piercing him with thy wordy shafts like a person striking an elephant with burning brands." Alas, disregarding my words, he vomitted his wordy poison at them, like a snake vomitting its poison at a bull, -- at them who had already been pierced with his wordy darts. There, that Duhshasana sleepeth, stretching his two massive arms, slain by Bhimasena like a mighty elephant by a lion. The very wrathful Bhimasena perpetrated a most horrible act by drinking in battle the blood of his foe!"

SECTION 19

"Gandhari said, 'There, O Madhava, my son Vikarna, applauded by the wise, lieth on the bare ground, slain by Bhima and mangled horribly! Deprived of life, O slayer of Madhu, Vikarna lieth in the midst of (slain) elephants like the moon in the autumnal sky surrounded by blue clouds. His broad palm, cased in leathern fence, and scarred by constant wielding of the bow, is pierced with difficulty by vultures desirous of feeding upon it. His helpless young wife, O Madhava, is continually endeavouring, without success, to drive away those vultures desirous of feeding on carrion. The youthful and brave and handsome Vikarna, O bull among men, brought up in luxury and deserving of every kind of weal, now sleepeth amid the dust, O Madhava! Though all his vital parts have been pierced with clothyard shafts and bearded arrows and nalikas, yet that beauty of person which was his hath not forsaken this best of the Bharatas. There, my son Durmukha, that slayer of large band of foes, sleepeth, with face towards the enemy, slain by the heroic Bhimasena in observance of his vow. His face, O Krishna, half-eaten away by beasts of prey, looketh more handsome, O child, even like the moon on the seventh day of the lighted fortnight. Behold, O Krishna. the face of that heroic son of mine, which is even such. How could that son of mine be slain by foes and thus made to eat the dust? O amiable one, how could that Durmukha, before whom no foe could stand, be slain by foes, O subjugator of celestial regions! Behold, O slayer of Madhu, that other son of Dhritarashtra, Citrasena, slain and lying on the ground, that hero who was the model of all bowmen? Those young ladies, afflicted with grief and uttering piteous cries, are now sitting, with beasts of prey, around his fair form adorned with wreaths and garlands. These loud wails of woe, uttered by women, and these cries and roars of beasts of prey, seem exceedingly wonderful to me, O Krishna! Youthful and handsome, and always waited upon and served by the most beautiful ladies, my son Vivinsati, O Madhava, sleepeth there, stained with dust. His armour hath been pierced with arrows. Slain in the midst of the carnage, alas, the heroic Vivimshati is now surrounded and waited upon by vultures! Having in battle penetrated the ranks of the Pandava army, that hero now lieth on the bed of a hero, -- on the bed, that is, of an exalted Kshatriva! Behold, O Krishna, his very beautiful face, with a smile playing on it, adorned with excellent nose and fair evebrows, and resembling the resplendent Moon himself! Formerly a large number of the most beautiful ladies used to wait upon him, like thousands of celestial girls upon a sporting gandharva. Who again could endure my son Duhsaha, that slayer of heroic foes, that hero, that ornament of assemblies, that irresistible warrior, that resister of foes? The body of Duhsaha, covered with arrows, looks resplendent like a mountain overgrown with flowering karnikaras. With his garland of gold and his bright armour, Duhsaha, though deprived of life, looks resplendent yet, like a white mountain of fire!"

SECTION 20

"Gandhari said, 'He whose might and courage were regarded, O Keshava, as a one and half times superior to those of his sire and thee, he who resembled a fierce and proud lion, he who, without a follower, alone pierced the impenetrable array of my son, he who proved to be the death of many, alas, he now sleepeth there, having himself succumbed to death! I see, O Krishna, the splendour of that son of Arjuna, of that hero of immeasurable energy, Abhimanyu, hath not been dimmed even in death. There, the daughter of Virata, the daughter-in-law of the wielder of gandiva, that girl of faultless beauty overwhelmed with grief at sight of her heroic husband, is indulging in lamentations! That young wife, the daughter of Virata, approaching her lord, is gently rubbing him. O Krishna, with her hand. Formerly, that highly intelligent and exceedingly beautiful girl, inebriated with honeyed wines, used bashfully to embrace her lord, and kiss the face of Subhadra's son, that face which resembled a fullblown lotus and which was supported on a neck adorned with three lines like those of a conch-shell. Taking of her lord's golden coat of mail, O hero, that damsel is gazing now on the blood-dyed body of her spouse. Beholding her lord, O Krishna, that girl addresses thee and says, "O lotus-eyed one, this hero whose eyes resembled thine, hath been slain. In might and energy, and prowess also, he was thy equal, O sinless one! He resembled thee very much in beauty. Yet he sleeps on the ground, slain by the enemy!" Addressing her own lord, the damsel says again, "Thou wert brought up in every luxury. Thou usedst to sleep on soft skins of the ranku deer. Alas, does not thy body feel pain today by lying thus on the bare ground? Stretching thy massive arms adorned with golden angadas, resembling a couple of elephant's trunks and covered with skin hardened by frequent use of the bow, thou sleepest, O lord, in peace, as if exhausted with the toil of too much exercise in the gymnasium. Alas, why dost thou not address me that am weeping so? I do not remember to have ever offended thee. Why dost thou not speak to me then? Formerly, thou usedst to address me even when thou wouldst see me at a distance. O reverend sir, whither wilt thou go, leaving behind thee the much-respected Subhadra, these thy sires that resemble the very celestials, and my own wretched self distracted with woe?" Behold, O Krishna, gathering with her hands the blood-dyed locks of her lord and placing his head on her lap, the beautiful damsel is speaking to him as if he were alive, "How couldst those great car-warriors slay thee in the midst of battle, -- thee that art the sister's son of Vasudeva and the son of the wielder of gandiva? Alas, fie on those warriors of wicked deeds. Kripa and Karna and Javadratha and Drona and Drona's son, by whom thou wert deprived of life. What was the state of mind of those great carwarriors at that time when they surrounded thee, a warrior of tender years, and slew thee to my grief? How couldst thou, O hero, who had so many protectors, be slain so helplessly in the very sight of the Pandavas and the Pancalas? Beholding thee, O hero, slain in battle by many persons united together, how is that tiger among men, that son of Pandu, thy sire, able to bear the burden of life? Neither the acquisition of a vast kingdom nor the defeat of their foes conduces to the joy of the Parthas bereft of thee, O lotus-eyed one! By the practice of virtue and self-restraint, I shall very soon repair to those regions of bliss which thou hast acquired by the use of weapons. Protect me, O hero, when I repair to those regions. When one's hour does not come, one cannot die, since, wretched that I am, I still draw breath after seeing thee slain in battle. Having repaired to the region of the pitris, whom else, like me, dost thou address now, O tiger among men, in sweet words mingled with smiles? Without doubt, thou wilt agitate the hearts of the apsaras in heaven, with thy great beauty and thy soft words mingled with smiles! Having obtained the regions reserved for persons of righteous deeds. thou art now united, O son of Subhadra, with the apsaras! While sporting with them, recollect at times my good acts towards thee. Thy union with me in this world had, it seems, been ordained for only six months, for in the seventh. O hero, thou hast been bereft of life!" O Krishna, the ladies of the royal house of Matsya are dragging away the afflicted Uttara, baffled of all her purposes, while lamenting in this strain. Those ladies, dragging away the afflicted Uttara, themselves still more afflicted than that girl, are weeping and uttering loud wails at sight of the slain Virata. Mangled with the weapons and shafts of Drona, prostrate on the ground, and covered with blood, Virata is encompassed by screaming vultures and howling jackals and crowing ravens. Those black-eyed ladies, approaching the prostrate form of the Matsya king over which carnivorous birds are uttering cries of joy, are endeavouring to turn the body. Weakened by grief and exceedingly afflicted, they are unable to do what they intend. Scorched by the Sun, and worn out with exertion and toil, their faces have become colourless and pale. Behold also, O Madhava, those other children besides Abhimanyu--Uttara, Sudakshina the prince of the Kambhojas, and the handsome Lakshmana -- all lying on the field of battle!'

SECTION 21

"Gandhari said, 'Then the mighty Karna, that great bowman, lieth on the ground! In battle he was like a blazing fire! That fire, however, hath now been extinguished by the energy of Partha. Behold, Vikartana's son Karna, after having slain many atirathas, has been prostrated on the bare ground, and is drenched with blood. Wrathful and possessed of great energy, he was a great bowman and a mighty carwarrior. Slain in battle by the wielder of gandiva, that hero now sleepeth on the ground. My sons, those mighty car-warriors, from fear of the Pandavas, fought, placing Karna at their head, like a herd of elephants with its leader to the fore. Alas, like a tiger slain by a lion, or an elephant by an infuriated elephant, that warrior hath been slain in battle by Savyasaci. Assembled together, O tiger among men, the wives of that warrior, with dishevelled tresses and loud wails of grief, are sitting around that fallen hero! Filled with anxiety caused by the thoughts of that warrior, king Yudhishthira the Just could not, for thirteen years, obtain a wink of sleep! Incapable of being checked by foes in battle like Maghavat himself who is invincible by enemies, Karna was like the alldestroying fire of fierce flames at the end of the yuga, and immovable like Himavat himself? That hero became the protector of Dhritarashtra's son, O Madhava! Alas, deprived of life, he now lieth on the bare ground, like a tree prostrated by the wind! Behold, the wife of Karna and mother of Vrishasena, is indulging in piteous lamentations and crying and weeping and falling upon the ground! Even now she exclaims, "Without doubt, thy preceptor's curse hath pursued thee! When the wheel of thy car was swallowed up by the Earth, the cruel Dhananjaya cut off thy head with an arrow! Alas, fie (on the heroism and skill)!" That lady, the mother of Sushena, exceedingly afflicted and uttering cries of woe, is falling down, deprived of her senses, at the sight of the mighty-armed and brave Karna prostrated on the earth, with his waist still encircled with a belt of gold. Carnivorous creatures, feeding on the body of that illustrious hero, have reduced it to very small dimensions. The sight is not gladdening, like that of the moon on the fourteenth night of the dark fortnight. Falling down on the earth, the cheerless dame is rising up again. Burning with grief on account of the death of her son also, she cometh and smelleth the face of her lord!

SECTION 22

"Gandhari said, 'Slain by Bhimasena, behold, the lord of Avanti lies there! Vultures and jackals and crows are feeding upon that hero! Though possessed of many friends, he lies now perfectly friendless! Behold, O slayer of Madhu, having made a great slaughter of foes, that warrior is now lying on the bed of a hero, covered with blood. Jackals, and kankas, and other carnivorous creatures of diverse kinds, are dragging him now. Behold the reverses brought about by Time. His wives, assembled together, and crying in grief, are sitting around that hero who in life was a terrible slayer of foes but who now lies on the bed of a hero. Behold, Pratipa's son Bahlika, that mighty bowman possessed of great energy, slain with a broadheaded shaft, is now lying on the ground like a sleeping tiger. Though deprived of life, the colour of his face is still exceedingly bright, like that of the moon at full, risen on the fifteenth day of the lighted fortnight! Burning with grief on account of the death of his son, and desirous of accomplishing his yow Indra's son (Ariuna) hath slain there that son of Vriddhakshatra! Behold that Jayadratha, who was protected by the illustrious Drona, slain by Partha bent on accomplishing his vow, after penetrating through eleven Akshauhinis of troops. Inauspicious vultures, O Janardana, are feeding upon Jayadratha, the lord of the Sindhu-Sauviras, full of pride and energy! Though sought to be protected by his devoted wives, see, O Acvuta, carnivorous creatures are dragging his body away to a jungle in the vicinity. The Kamboja and Yavana wives of that mighty-armed lord of the Sindhus and the Sauviras are waiting upon him for protecting him (from the wild beasts). At that time, O Janardana, when Javadratha, assisted by the Kekavas, endeavoured to ravish Draupadi, he deserved to be slain by the Pandavas! From regard. however, for Duhshala, they set him free on that occasion. Why, O Krishna, did they not show some regard for that Duhshala once more? That daughter of mine, of tender years, is now crying in grief. She is striking her body with her own hands and censuring the Pandavas. What, O Krishna, can be a greater grief to me than that my daughter of tender years should be a widow and all my daughters-in-law should become lordless. Alas, alas, behold, my daughter Duhshala, having cast off her grief and fears, is running hither and thither in search of the head of her husband. He who had checked all the Pandavas desirous of rescuing their son, after causing the slaughter of a vast force, at last himself succumbed to death. Alas, those wives of his, with faces as beautiful as the moon, are crying, sitting around that irresistible hero who resembled an infuriated elephant!'"

SECTION 23

"Gandhari said, 'There lies Shalya, the maternal uncle himself of Nakula, slain in battle, O sire, by the pious and virtuous Yudhishthira! He used everywhere, O bull among men, to boast of his equality with thee! That mighty carwarrior, the ruler of the Madras, now lieth, deprived of life. When he accepted the drivership of Karna's car in battle, he sought to damp the energy of Karna for giving victory to the sons of Pandu! Alas, alas, behold the smooth face of Shalya, beautiful as the moon, and adorned with eyes resembling the

petals of the lotus, eaten away by crows! There, the tongue of that king, of the complexion of heated gold, rolling out of his mouth, is, O Krishna, being eaten away by carnivorous birds! The ladies of the royal house of Madra, uttering loud wails of woe, are sitting around the body of that king, that ornament of assemblies, deprived of life by Yudhishthira! Those ladies are sitting around that fallen hero like a herd of she-elephants in their season around their leader sunk in a slough. Behold the brave Shalya, that giver of protection, that foremost of car-warriors, stretched on the bed of heroes, his body mangled with shafts. There, king Bhagadatta of great prowess, the ruler of a mountainous kingdom, the foremost of all wielders of the elephant-hook, lieth on the ground, deprived of life. Behold the garland of gold that he still wears on his head, looketh resplendent. Though the body is being eaten away by beasts of prey, that garland still adorns the fair locks on his head. Fierce was the battle that took place between this king and Partha, making the very hair stand on end, like that between Shakra and the Asura Vritra. This mighty-armed one, having fought Dhananjaya, the son of Pritha, and having reduced him to great straits, was at last slain by his antagonist. He who had no equal on earth in heroism and energy, that achiever of terrible feats in battle, Bhishma, lieth there, deprived of life. Behold the son of Shantanu, O Krishna, that warrior of solar effulgence, stretched on the earth, like the Sun himself fallen from the firmament at the end of the yuga. Having scorched his foes with the fire of his weapons in battle, that valiant warrior, that Sun among men, O Keshava, hath set like the real Sun at evening. Behold that hero, O Krishna, who in knowledge of duty was equal to Devapi himself, now lying on a bed of arrows, so worthy of heroes. Having spread his excellent bed of barbed and unbarbed arrows, that hero lieth on it like the divine Skanda on a clump of heath. Indeed, the son of Ganga lieth, resting his head on that excellent pillow, consisting of three arrows,--becoming complement of his bed--given him by the wielder of gandiva. For obeying the command of his sire, this illustrious one drew up his vital seed. Unrivalled in battle, that son of Shantanu lieth there, O Madhava! Of righteous soul and acquainted with every duty, by the aid of his knowledge relating to both the worlds, that hero, though mortal, is still bearing his life like an immortal. When Shantanu's son lieth today, struck down with arrows, it seems that no other person is alive on earth that possesseth learning and prowess that is competent to achieve great feats in battle. Truthful in speech, this righteous and virtuous hero, solicited by the Pandavas, told them the means of his own death. Alas, he who had revived the line of Kuru that had become extinct, that illustrious person possessed of great intelligence, hath left the world with all the Kurus in his company. Of whom, O Madhava, will the Kurus enquire of religion and duty after that bull among men, Devavrata, who resembles a god, shall have gone to heaven? Behold Drona, that foremost of brahmanas, that preceptor of Arjuna, of Satyaki, and of the Kurus, lying on the ground! Endued with mighty energy. Drona, O Madhava, was as conversant with the four kinds of arms as the chief of the celestials or Shukra of Bhrigu's race. Through his grace, Vibhatsu the son of Pandu, hath achieved the most difficult feats. Deprived of life, he now lies on the ground. Weapons refused to come (at last) at his bidding. Placing him at their head, the Kauravas had challenged the Pandavas. That foremost of all wielders of weapons was at last mangled with weapons. As he careered in battle, scorching his foes in every direction, his course resembled that of a blazing conflagration. Alas, deprived of life, he now lieth on the ground, like an extinguished fire. The handle of the bow is yet in his grasp. The leathern fences, O Madhava, still encase his fingers. Though slain, he still looketh as if alive. The four Vedas, and all kinds of weapons, O Keshava, did not abandon that hero even as these do not abandon the Lord Prajapati himself. His auspicious feet, deserving of every adoration and adored as a matter of fact by bards and eulogists and worshipped by disciples, are now being dragged by jackals. Deprived of her senses by grief, Kripi woefully attendeth, O slayer of Madhu, on that Drona who hath been slain Drupada's son. Behold that afflicted ladv. fallen upon the Earth, with dishevelled hair and face hanging down. Alas, she attendeth in sorrow upon her lifeless lord, that foremost of all wielders of weapons, lying on the ground. Many brahmacaris, with matted locks on their head, are attending upon the body of Drona that is cased in armour rent through and through, O Keshava, with the shafts of Dhrishtadvumna. The illustrious and delicate Kripi, cheerless and afflicted, is endeavouring to perform the last rites on the body of her lord slain in battle. There, those reciters of Samas, having placed the body of Drona on the funeral pyre and having ignited the fire with due rites, are singing the three (well-known) Samas. Those brahmacaris, with matted locks on their heads, have piled the funeral pyre of that brahmana with bows and darts and car-boxes, O Madhava! Having collected diverse other kinds of shafts, that hero of great energy is being consumed by them. Indeed, having placed him on the pyre, they are singing and weeping. Others are reciting the three (well-known) Samas that are used on such occasions. Consuming Drona on that fire, like fire in fire, those disciples

of his of the regenerate class are proceeding towards the banks of the Ganga, along the left side of the pyre and having placed Kripi at their head!'"

SECTION 24

"Gandhari said, 'Behold the son of Somadatta, who was slain by Yuyudhana, pecked at and torn by a large number of birds! Burning with grief at the death of his son, Somadatta, O Janardana, (as he lies there) seems to censure the great bowman Yuyudhana. There the mother of Bhurishrava, that faultless lady, overcome with grief, is addressing her lord Somadatta, saying, "By good luck, O king, thou seest not this terrible carnage of the Bharatas, this extermination of the Kurus, this sight that resembles the scenes occurring at the end of the yuga. By good luck, thou seest not thy heroic son, who bore the device of the sacrificial stake on his banner and who performed numerous sacrifices with profuse presents to all, slain on the field of battle. By good luck, thou hearest not those frightful wails of woe uttered amidst this carnage by thy daughters-in-law like the screams of a flight of cranes on the bosom of the sea. Thy daughters-in-law, bereaved of both husbands and sons, are running hither and thither, each clad in a single piece of raiment and each with her black tresses all dishevelled. By good luck, thou seest not thy son, that tiger among men, deprived of one of his arms, overthrown by Arjuna, and even now in course of being devoured by beasts of prey. By good luck, thou seest not today thy son slain in battle. and Bhurishrava deprived of life, and thy widowed daughters-in-law plunged into grief. By good luck, thou seest not the golden umbrella of that illustrious warrior who had the sacrificial stake for the device on his banner, torn and broken on the terrace of his car. There the black-eyed wives of Bhurishrava are indulging in piteous lamentations, surrounding their lord slain by Satyaki. Afflicted with grief on account of the slaughter of their lords, those ladies, indulging in copious lamentations, are falling down on the earth with their faces towards the ground, and slowly approaching thee, O Keshava! Alas, why did Arjuna of pure deeds perpetrate such a censurable act, since he struck off the arm of a heedless warrior who was brave and devoted to the performance of sacrifices. Alas, Satvaki did an act that was still more sinful, for he took the life of a person of restrained soul while sitting in the observance of the praya vow. Alas, O righteous one, thou liest on the ground, slain unfairly by two foes." Even thus, O Madhava, those wives of Bhurishrava are crying aloud in woe. There, those wives of that warrior, all possessed of slender waists, are placing upon their laps the lopped off arm of their lord and weeping bitterly!

"Here is that arm which used to invade the girdles, grind the deep bosoms, and touch the navel, the thighs, and the hips, of fair women, and loosen the ties of the drawers worn by them! Here is that arm which slew foes and dispelled the fears of friends, which gave thousands of kine and exterminated Kshatriyas in battle! In the presence of Vasudeva himself, Arjuna of unstained deeds, lopped it off thy heedless self while thou wert engaged with another in battle. What, indeed, wilt thou, O Janardana, say of this great feat of Arjuna while speaking of it in the midst of assemblies. What also will the diadem-decked Arjuna himself say of it?" Censuring thee in this way, that foremost of ladies hath stopped at last. The cowives of that lady are piteously lamenting with her as if she were their daughter-in-law!

There the mighty Shakuni, the chief of gandharvas, of prowess incapable of being baffled, hath been slain by Sahadeva, the maternal uncle by the sister's son! Formerly, he used to be fanned with a couple of gold-handed fans! Alas, now, his prostrate form is being fanned by birds with their wings! He used to assume hundreds and thousands of forms. All the illusions, however, of that individual possessed of great deceptive powers, have been burnt by the energy of the son of Pandu. An expert in guile, he had vanquished Yudhishthira in the assembly by his powers of deception and won from him his vast kingdom. The son of Pandu, however, hath now won Shakuni's life-breaths. Behold, O Krishna, a large number of birds is now sitting around Shakuni. An expert in dice, alas, he had acquired that skill for the destruction of my sons. This fire of hostility with the Pandavas had been ignited by Shakuni for the destruction of my children as also of himself and his followers and kinsmen. Like those acquired by my sons, O puissant one, by the use of weapons, this one too, however wicked-souled, has acquired many regions of bliss by the use of weapons. My fear, O slaver of Madhu, is that that crooked person may not succeed in fomenting dissensions even (there, the region attained by them) between my children, all of whom are confiding and essed of candour!"

SECTION 25

"Gandhari said, 'Behold that irresistible ruler of the Kambojas, that bull-necked hero, lying amid the dust, O Madhava, though deserving of being stretched at his ease on Kamboja blankets. Stricken with great grief, his wife is weeping bitterly at sight of his blood-stained arms, which, however, formerly used to be smeared with sandal-paste.

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Indeed, the beauteous one exclaims, "Even now adorned with beautiful palms and graceful fingers, these two arms of thine resemble a couple of spiked maces, getting within whose clasp, joy never left me for a moment! What will be my end, O ruler of men, when I am deprived of thee?" Endued with a melodious voice, the Kamboja queen is weeping helplessly and quivering with emotion. Behold that beyy of fair ladies there. Although tired with exertion and worn out with heat, yet beauty leaves not their forms, like the sightliness of the wreaths worn by the celestials although exposed to the Sun. Behold, O slayer of Madhu, the heroic ruler of the Kalingas lying there on the ground with his mighty arms adorned with couple of angadas. Behold, O Janardana, those Magadha ladies crying and standing around Jayatsena, the ruler of the Magadhas. The charming and melodious wails of those longeyed and sweet-voiced girls, O Krishna, are stupefying my heart exceedingly. With all their ornaments displaced, crying, and afflicted with grief, alas, those ladies of Magadha, worthy of resting on costly beds, are now lying down on the bare ground! There, again, those other ladies, surrounding their lord, the ruler of the Kosalas, prince Brihadbala, are indulging in loud wails. Engaged in plucking from his body the shafts with which it was pierced by Abhimanyu with the full might of his arms, those ladies are repeatedly losing their The faces of those beautiful ladies, O Madhava, senses. through toil and the rays of the Sun, are looking like faded lotuses. There, the brave sons of Dhrishtadyumna, of tender years and all adorned with garlands of gold and beautiful angadas, are lying, slain by Drona. Like insects on a blazing fire, they have all been burnt by falling upon Drona, whose car was the chamber of fire, having the bow for its flame and shafts and darts and maces for its fuel. Similarly, the five Kekaya brothers, possessed of great courage, and adorned with beautiful angadas, are lying on the ground, slain by Drona and with their faces turned towards that hero. Their coats of mail, of the splendour of heated gold, and their tall standards and cars and garlands, all made of the same metal, are shedding a bright light on the earth like so many blazing fires. Behold, O Madhava, king Drupada overthrown in battle by Drona, like a mighty elephant in the forest slain by a huge lion. The bright umbrella, white in hue of the king of the Pancalas, shines, O lotus-eved one, like the moon in the autumnal firmament. The daughters-in-law and the wives of the old king, afflicted with grief, having burnt his body on the funeral pyre, are proceeding, keeping the pyre to their right. There those ladies, deprived of their senses, are removing the brave and great bowman Dhrishtaketu, that bull among the Cedis slain by Drona This crusher of foes O slaver of Madhu this great bowman, having baffled many weapons of Drona. lieth there, deprived of life, like a tree uprooted by the wind. Alas, that brave ruler of the Cedis, that mighty car-warrior Dhrishtaketu, after having slain thousands of foes, lies himself deprived of life! There, O Hrishikesha, the wives of the ruler of the Cedis are sitting around his body still decked with fair locks and beautiful earrings, though torn by carnivorous birds. Those foremost of ladies placing upon their laps the prostrate form of the heroic Dhrishtaketu born of the Dasharha race, are crying in sorrow. Behold, O Hrishikesha, the son, possessed of fair locks and excellent earrings, of that Dhrishtaketu, hacked in battle by Drona with his shafts. He never deserted his sire while the latter battled with his foes. Mark, O slaver of Madhu, he does not, even in death, desert that heroic parent. Even thus, my son's son, that slayer of hostile heroes, the mighty-armed Lakshmana, hath followed his sire Duryodhana! Behold, O Keshava, the two brothers of Avanti, Vinda and Anuvinda, lying there on the field, like two blossoming shala trees in the spring overthrown by the tempest. Clad in golden armour and adorned with Angadas of gold, they are still armed with swords and bows. Possessed of eyes like those of a bull, and decked with bright garlands, both of them are stretched on the field. The Pandavas, O Krishna, with thyself, are surely unslayable, since they and thou have escaped from Drona, from Bhishma, from Karna the son of Vikartana, from Kripa, from Duryodhana, from the son of Drona, from the mighty car-warrior Jayadratha, from Somadatta, from Vikarna, and from the brave Kritavarma. Behold the reverses brought about by Time! Those bulls among men that were capable of slaying the very celestials by force of their weapons have themselves been slain. Without doubt, O Madhava, there is nothing difficult for destiny to bring about, since even these bulls among men, these heroes, have been slain by Kshatriva warriors. My sons endued with great activity were (regarded by me as) slain even then, O Krishna, when thou returnedst unsuccessfully to Upaplavya. Shantanu's son and the wise Vidura told me then, 'Cease to bear affection for thy children!" The interviews of those persons could not go for nothing. Soon, O Janardana, have my sons been consumed into ashes!

Vaishampayana continued, "Having said these words, Gandhari, deprived of her senses by grief, fell down on the earth! Casting off her fortitude, she suffered her senses to be stupefied by grief. Filled with wrath and with sorrow at the death of her sons, Gandhari, with agitated heart, ascribed every fault to Keshava.

"Gandhari said, 'The Pandavas and the Dhartarashtras, O Krishna, have both been burnt. Whilst they were thus being exterminated, O Janardana, why wert thou indifferent to them? Thou wert competent to prevent the slaughter, for thou hast a large number of followers and a vast force. Thou hadst eloquence, and thou hadst the power (for bringing about peace). Since deliberately, O slayer of Madhu, thou wert indifferent to this universal carnage, therefore, O mightyarmed one, thou shouldst reap the fruit of this act. By the little merit I have acquired through waiting dutifully on my husband, by that merit so difficult to attain, I shall curse thee, O wielder of the discus and the mace! Since thou wert indifferent to the Kurus and the Pandavas whilst they slew each other, therefore, O Govinda, thou shalt be the slaver of thy own kinsmen! In the thirty-sixth year from this, O slaver of Madhu, thou shalt, after causing the slaughter of thy kinsmen and friends and sons, perish by disgusting means in the wilderness. The ladies of thy race, deprived of sons, kinsmen, and friends, shall weep and cry even as these ladies of the Bharata race!""

Vaishampayana continued, "Hearing these words, the highsouled Vasudeva, addressing the venerable Gandhari, said unto her these words, with a faint smile, 'There is none in the world, save myself, that is capable of exterminating the Vrishnis. I know this well. I am endeavouring to bring it about. In uttering this curse, O thou of excellent vows, thou hast aided me in the accomplishment of that task. The Vrishnis are incapable of being slain by others, be they human beings or gods or Danavas. The Yadavas, therefore shall fall by one another's hand.' After he of Dasharha's race had said these words, the Pandavas became stupefied. Filled with anxiety all of them became hopeless of life!'''

SECTION 26

'The holy one said, 'Arise, arise, O Gandhari, do not set thy heart on grief! Through thy fault, this vast carnage has taken place! Thy son Duryodhana was wicked-souled, envious, and exceedingly arrogant. Applauding his wicked acts, thou regardest them to be good. Exceedingly cruel, he was the embodiment of hostilities, and disobedient to the injunctions of the old. Why dost thou wish to ascribe thy own faults to me? Dead or lost, the person that grieves for what has already occurred, obtaineth more grief. By indulging in grief, one increases it two-fold. A woman of the regenerate class bears children for the practice of austerities; the cow brings forth offspring for bearing burdens; the mare brings forth her young for acquiring speed of motion; the Shudra woman bears a child for adding to the number of servitors; the Vaishya woman for adding to the number of keepers of cattle. A princess, however, like thee, brings forth sons for being slaughtered!"

Vaishampayana said, "Hearing these words of Vasudeva that were disagreeable to her, Gandhari, with heart exceedingly agitated by grief, remained silent. The royal sage Dhritarashtra, however, restraining the grief that arises from folly, enquired of Yudhishthira the Just, saying, 'If, O son of Pandu, thou knowest it, tell me the number of those that have fallen in this battle, as also of those that have escaped with life!'

"Yudhishthira answered, 'One billion 660 million and 20,000 men have fallen in this battle. Of the heroes that have escaped, the number is 240,165.'

"Dhritarashtra said, 'Tell me, O mighty-armed one, for thou art conversant with everything, what ends have those foremost of men attained.'

"Yudhishthira said, 'Those warriors of true prowess that have cheerfully cast off their bodies in fierce battle have all attained regions like those of Indra. Knowing death to be inevitable, they that have encountered it cheerlessly have attained the companionship of the gandharvas. Those warriors that have fallen at the edge of weapons, while turning away from the field or begging for quarter, have attained the world of the guhyakas. Those high-souled warriors who, observant of the duties of kshatriya-hood and regarding flight from battle to be shameful, have fallen, mangled with keen weapons, while advancing unarmed against fighting foes, have all assumed bright forms and attained the regions of Brahman. The remaining warriors, that have in anyhow met with death on the precincts of the field of battle, have attained the region of the Uttara-Kurus.

"Dhritarashtra said, 'By the power of what knowledge, O son, thou seest these things like one crowned with ascetic success? Tell me this, O mighty-armed one, if thou thinkest that I can listen to it without impropriety!'

"Yudhishthira said, 'While at thy command I wandered in the forest, I obtained this boon on the occasion of sojourning to the sacred places. I met with the celestial rishi Lomasa and obtained from him the boon of spiritual vision. Thus on a former occasion I obtained second sight through the power of knowledge!'

"Dhritarashtra said, 'It is necessary that our people should burn, with due rites, the bodies of both the friendless and the friended slain. What shall we do with those that have none to look after them and that have no sacred fires? The duties that await us are many. Who are those whose (last) rites we should perform? O Yudhishthira, will they obtain regions of blessedness by the merit of their acts, they whose bodies are now being torn and dragged by vultures and other birds?" Vaishampayana continued, "Thus addressed, Kunti's son

Yudhishthira of great wisdom commanded Sudharma (the priest of the Kauravas) and Dhaumya, and Sanjaya of the suta order, and Vidura of great wisdom, and Yuvutsu of Kuru's race, and all his servants headed by Indrasena, and all the other sutas that were with him, saying, 'Cause the funeral rites of the slain, numbering by thousands, to be duly performed, so that nobody may perish for want of persons to take care of them!' At this command of king Yudhishthira the Just, Vidura and Sanjaya and Sudharma and Dhaumva and Indrasena and others, procuring sandal, aloe and other kinds of wood used on such occasions, as also clarified butter and oil and perfumes and costly silken robes and other kinds of cloth, and large heaps of dry wood, and broken cars and diverse kinds of weapons, caused funeral pyres to be duly made and lighted and then without haste burnt, with due rites the slain kings in proper order. They properly burned upon those fires that blazed forth with libations of clarified butter in torrents over them, the bodies of Duryodhana and his hundred brothers, of Shalya, and king Bhurishrava; of king Jayadratha and Abhimanyu, O Bharata; of Duhshasana's son and Lakshmana and king Dhrishtaketu; of Vrihanta and Somadatta and the hundreds of Srinjavas; of king Kshemadhanya and Virata and Drupada; of Shikhandi the prince of Pancalas, and Dhrishtadyumna of Prishata's race; of the valiant Yudhamanyu and Uttamauja; of the ruler of the Kosalas, the sons of Draupadi, and Shakuni the son of Subala; of Acala and Vrishaka, and king Bhagadatta; of Karna and his son of great wrath; of those great bowmen, the Kekaya princes, and those mighty car-warriors, the Trigartas; of Ghatotkaca the prince of rakshasas, and the brother of Vaka, of Alambusha, the foremost of rakshasas, and king Jalasandha; and of hundreds and thousands of other kings. The pitrimedha rites in honour of some of the illustrious dead were performed there, while some sang Samas, and some uttered lamentations for the dead. With the loud noise of Samas and Riks, and the lamentations of the women, all creatures became stupefied that night. The funeral fires, smokeless and blazing brightly (amid the surrounding darkness), looked like luminous planets in the firmament enveloped by clouds. Those among the dead that had come from diverse realms and were utterly friendless were piled together in thousands of heaps and at the command of Yudhishthira were caused to be burnt by Vidura through a large number of persons acting coolly and influenced by good-will and affection, on pyres made of dry wood. Having caused their last rites to be performed, the Kuru king Yudhishthira, placing Dhritarashtra at his head, proceeded towards the river Ganga.

SECTION 27

Vaishampayana said, "Arrived at the auspicious Ganga full of sacred water, containing many lakes, adorned with high banks and broad shores, and having a vast bed, they cast off their ornaments, upper garments, and belts and girdles. The Kuru ladies, crying and afflicted with great grief, offered oblations of water unto their sires and grandsons and brothers and kinsmen and sons and reverend seniors and husbands. Conversant with duties, they also performed the water-rite in honour of their friends. While those wives of heroes were performing this rite in honour of their heroic lords, the access to the stream became easy, although the paths (made by the tread of many feet) disappeared afterwards. The shores of the stream, though crowded with those spouses of heroes, looked as broad as the ocean and presented a spectacle of sorrow and cheerlessness. Then Kunti, O king, in a sudden paroxysm of grief, weepingly addressed her sons in these soft words, 'That hero and great bowman, that leader of leaders of car-divisions, that warrior distinguished by every mark of heroism, who hath been slain by Arjuna in battle, that warrior whom, ye sons of Pandu, ye took forth, Suta's child born of Radha, that hero who shone in the midst of his forces like the lord Surya himself, who battled with all of you and your followers, who looked resplendent as he commanded the vast force of the Duryodhana, who had no equal on earth for energy, that hero who preferred glory to life, that unretiring warrior firm in truth and never fatigued with exertion, was your eldest brother. Offer oblations of water unto that eldest brother of yours who was born of me by the god of day. That hero was born with a pair of earrings and clad in armour, and resembled Surya himself in splendour!' Hearing these painful words of their mother, the Pandavas began to express their grief for Karna. Indeed, they became more afflicted than ever. Then that tiger among men, the heroic Yudhishthira, sighing like a snake, asked his mother, 'That Karna who was like an ocean having shafts for his billows, his tall standard for his vortex, his own mighty arms for a couple of huge alligators, his large car for his deep lake, and the sound of his palms for his tempestuous roar, and whose impetuosity none could

withstand save Dhananjaya, O mother, wert thou the authoress of that heroic being? How was that son, resembling a very celestial, born of thee in former days? The energy of his arms scorched all of us. How, mother, couldst thou conceal him like a person concealing a fire within the folds of his cloth? His might of arms was always worshipped by the Dhartarashtras even as we always worship the might of the wielder of gandiva! How was that foremost of mighty men that first of car-warriors, who endured the united force of all lords of earth in battle, how was he a son of thine? Was that foremost of all wielders of weapons our eldest brother? How didst thou bring forth that child of wonderful prowess? Alas, in consequence of the concealment of this affair by thee, we have been undone! By the death of Karna, ourselves with all our friends have been exceedingly afflicted. The grief I feel at Karna's death is a hundred times greater than that which was caused by the death of Abhimanyu and the sons of Draupadi, and the destruction of the Pancalas and the Kurus. Thinking of Karna, I am burning with grief, like a person thrown into a blazing fire. Nothing could have been unattainable by us, not excepting things belonging to heaven. Alas, this terrible carnage, so destructive of the Kurus, would not have occurred.' Copiously indulging in lamentations like these, king Yudhishthira the Just uttered loud wails of woe. The puissant monarch then offered oblations of water unto his deceased elder brother. Then all the ladies that crowded the shores of the river suddenly sent up a loud wail of grief. The intelligent king of the Kurus, Yudhishthira, caused the wives and members of Karna's family to be brought before him. Of righteous soul, he performed, with them, the water-rite in honour of his eldest brother. Having finished the ceremony, the king with his senses exceedingly agitated, rose from the waters of Ganga.'

The end of Stri-parva

THE MAHABHARATA, BOOK 12 SANTI PARVA (IN 3 PARTS)

PART 1 OF BOOK 12 RAJADHARMANUSASANA PARVA

SECTION 1 Ord Having hawad down to Narayana

Om! Having bowed down to Narayana, and Nara, the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

"Vaisampayana said, 'Having offered oblations, of water unto all their friends and kinsmen, the sons of Pandu, and Vidura and Dhritarashtra and all the Bharata ladies continued to dwell there (on the banks of the sacred stream). The high-souled sons of Pandu desired to pass the period of mourning*, which extended for a month, outside the Kuru city. [* Literally, the period of impurity. The period of mourning is the period of impurity, according to the Hindu scriptures. By performing the Sraddha rite, one becomes pure again. Till then, one can perform no religious rites. These rules concerning impuity and purification are very similar in Zoroastrianism (Iran) and in Judaism.] After king Yudhishthira the Just had performed the water-rites, many high-souled sages crowned with ascetic success and many foremost of regenerate Rishis came there to see the monarch. Among them were the Island-born (Vyasa), and Narada, and the great Rishi Devala, and Devasthana, and Kanwa. They were all accompanied by best of their pupils. Many other members of the regenerate order, possessed of wisdom and accomplished in the Vedas, leading lives of domesticity or belonging to the Snataka class, came to behold the Kuru king. Those high-souled ones, as they came, were duly worshipped by Yudhishthira. The great Rishis then took their seats on costly carpets. Accepting the worship suited to that period (of mourning and impurity) that was offered them, they sat in due order around the king. Thousands of Brahmanas offered consolation and comfort to that king of kings residing on the sacred banks of the Bhagirathi with heart exceedingly agitated by grief. Then Narada, after having accosted the Rishis with the Island-born for their first, in due time, addressed Yudhishthira, the son of Dharma, saying, 'Through the might of thy arms and the grace of Madhava, the whole Earth, O Yudhishthira, hath been righteously won by thee. By good luck, thou hast escaped with life from this dreadful battle. Observant as thou art o f the duties of a Kshatriya, dost thou not rejoice, O son of Pandu? Having slain all thy foes, shalt thou not gratify thy friends. O king? Having obtained this prosperity, I hope, grief doth not afflict thee still.

"Yudhishthira said, 'Indeed the whole Earth hath been subjugated by me through my reliance on the might of Krishna's arms, through the grace of the Brahmanas, and through the strength of Bhima and Arjuna. This heavy grief, however, is always sitting in my heart, viz., that through covetousness I have caused this dreadful carnage of kinsmen. Having caused the death of the dear son of Subhadra, and of the sons of Draupadi, this victory, O holy one, appears to me in the light of a defeat. What wilt Subhadra of Vrishni's race, that sister-in-law of mine, say unto me? What also will the

people residing in Dwaraka say unto the slayer of Madhu when he goes thither from this place? This Draupadi, again, who is ever engaged in doing what is agreeable to us, bereaved of sons and kinsmen, is paining me exceedingly. This is another topic, O holy Narada, about which I will speak to thee. In consequence of Kunti having kept her counsels close in respect of a very important matter, great has been my grief. That hero who had the strength of ten thousand elephants, who in this world was an unrivalled car-warrior, who was possessed of leonine pride and gait, who was endued with great intelligence and compassion, whose liberality was very great, who practised many high vows, who was the refuge of the Dhartarashtras, who was sensitive about his honour, whose prowess was irresistible, who was ready to pay off all injuries and was always wrathful (in battle), who overthrew us in repeated encounters, who was quick in the use of weapons, conversant with every mode of warfare, possessed of great skill, and endued with wonderful valour (that Karna) was a son of Kunti, born secretly of her, and therefore, a uterine brother of ours. Whilst we were offering oblations of water unto the dead. Kunti spoke of him as the son of Surva. Possessed of every virtue, that child had been cast into the water. Having placed him in a basket made of light materials, Kunti committed him to the current of Ganga. He who was regarded by the world as a Suta's child born of Radha, was really the eldest son of Kunti and, therefore, our uterine brother. Covetous of kingdom, alas, I have unwittingly caused that brother of mine to be slain. It is this that is burning my limbs like a fire burning a heap of cotton. The white-steeded Arjuna knew him not for a brother. Neither I, nor Bhima, nor the twins, knew him for such. He, however, of excellent bow, knew us (for his brothers). We have heard that on one occasion Pritha went to him for seeking our good and addressed him, saying, 'Thou art my son!' That illustrious hero, however, refused to obey Pritha's wishes. Subsequently, we are informed, he said unto his mother these words. 'I am unable to desert Duryodhana in battle! If I do so, it would be a dishonourable, cruel, and ungrateful act. If, yielding to thy wishes, I make peace with Yudhishthira, people will say that I am afraid of the white-steeded Arjuna. Having vanquished Arjuna with Kesava, therefore, in battle, I will subsequently make peace with Dharma's son.' Even these were his words as we have heard. Thus answered, Pritha once more addressed her son of broad chest and said, 'Fight Phalguna then, but spare my four other sons.' The intelligent Karna, with joined hands, then replied unto his trembling mother, saying, 'If I get thy four other sons even under my power, I will not slay them. Without doubt, O goddess, thou shalt continue to have five sons. If Karna be slain with Arjuna, thou shalt have five! If, on the other hand, Arjuna be slain, thou shalt have five, numbering me.' Desirous of the good of her children, his mother once more said unto him, 'Go, O Karna, do good unto those brothers of thine whose good thou always seekest. Having said these words, Pritha took his leave and came back to her abode. That hero has been slain by Ariuna.--the uterine brother by the brother! Neither Pritha, nor he, had ever disclosed the secret, O lord! That hero and great bowman was therefore slain by Arjuna in battle. Subsequently I have come to know, O best of regenerate ones, that he was my uterine brother. Indeed, at Pritha's words I have come to know that Karna was the eldest born! Having caused my brother to be slain, my heart is burning exceedingly. If I had both Karna and Arjuna for aiding me, I could have vanquished Vasudeva himself. Whilst I was tortured in the midst of the assembly by the wicked-souled sons of Dhritarashtra, my wrath, suddenly provoked, became cooled at sight of Karna. Even while listening to the harsh and bitter words of Karna himself on that occasion of our match at dice, to the words, that Karna uttered from desire of doing what was agreeable to Duryodhana, my wrath became cooled at sight of Karna's feet. It seemed to me that Karna's feet resembled the feet of our mother Kunti. Desirous of finding out the reason of that resemblance between him and our mother, I reflected for a long time. With even my best exertions I failed to find the cause. Why, indeed, did the earth swallow up the wheels of his car at the time of battle? Why was my brother cursed? It behoveth thee to recite all this to me. I desire to hear everything from thee, O holy one! Thou art acquainted with everything in this world and thou knowest both the past and the future!

SECTION 2

"Vaisampayana said, 'That foremost of speakers, the sage Narada, thus questioned, narrated everything about the manner in which he who was believed to be a Suta's son had been cursed (in former days).'

"Narada said, 'It is even so, O mighty armed one, as thou sayest, O Bharata! Nothing could resist Karna and Arjuna in battle. This, O sinless one, that I am about to tell thee is unknown to the very gods. Listen to me, O mighty-armed one, as it befell in former days. How all the Kshatriyas, cleansed by weapons should attain to regions of bliss, was the question. For this, a child was conceived by Kunti in her maidenhood, capable of provoking a general war. Endued with great

energy, that child came to have the status of a Suta. He subsequently acquired the science of weapons from the preceptor (Drona), that foremost descendant of Angirasa's race. Thinking of the might of Bhimasena, the quickness of Arjuna in the use of weapons, the intelligence of thyself, O king, the humility of the twins, the friendship, from earliest years, between Vasudeva and the wielder of Gandiva, and the affection of the people for you all, that young man burnt with envy. In early age he made friends with king Durvodhana, led by an accident and his own nature and the hate he bore towards you all. Beholding that Dhananjaya was superior to every one in the science of weapons, Karna. one day approached Drona in private and said these words unto him, 'I desire to be acquainted with the Brahma weapon, with all its mantras and the power of withdrawing it, for I desire to fight Arjuna. Without doubt, the affection thou bearest to every one of thy pupils is equal to what thou bearest to thy own son. I pray that all the masters of the science of weapons may, through thy grace, regard me as one accomplished in weapons!' Thus addressed by him, Drona, from partiality for Phalguna, as also from his knowledge of the wickedness of Karna, said, 'None but a Brahmana, who has duly observed all vows, should be acquainted with the Brahma weapon, or a Kshatriya that has practised austere penances, and no other. When Drona had answered thus, Karna, having worshipped him, obtained his leave, and proceeded without delay to Rama then residing on the Mahendra mountains. Approaching Rama, he bent his head unto him and said. 'I am a Brahmana of Bhrigu's race.' This procured honour for him. With this knowledge about his birth and family, Rama received him kindly and said, 'Thou art welcome!' at which Karna became highly glad. While residing on the Mahendra mountains that resembled heaven itself, Karna met and mixed with many Gandharvas, Yakshas, and gods. Residing there he acquired all the weapons duly, and became a great favourite of the gods, the Gandharvas, and the Rakshasas. One day he roved on the sea-coast by the side of that asylum. Indeed, Surya's son, armed with bow and sword, wandered alone, While thus

employed, O Partha, he inadvertently slew, without witting it, the Homa cow of a certain utterer of Brahma who daily performed his Agnihotra rite. Knowing that he had perpetrated that act from inadvertence, he informed the Brahmana of it. Indeed Karna, for the object of gratifying the owner, repeatedly said, 'O holy one, I have killed this thy cow without wilting it. Forgive me the act!' Filled with wrath, the Brahmana, rebuking him, said these words, 'O thou of wicked conduct, thou deservest to be killed. Let the fruit of this act be thine. O thou of wicked soul. While fighting him, O wretch whom thou always challengest, and for whose sake thou strivest so much every day, the earth shall swallow the wheel of thy car! And while the wheel of thy car shall thus be swallowed up by the earth, thy foe, putting forth his prowess, will cut off thy head, thyself being stupefied the while! Leave me, O vile man! As thou hast heedlessly slain this my cow, even so wilt thy foe cut off thy head while thou shalt be heedless!' Though cursed, Karna still sought to gratify that foremost of Brahmanas by offering him kine and wealth and gems. The latter, however, once more answered him, 'All the words will not succeed in falsifying the words spoken by me! Go hence or remain, do whatever thou likest.' Thus addressed by the Brahmana, Karna, hanging down his head from cheerlessness, returned timidly to Rama, reflecting on that matter

SECTION 3

"Narada said, 'That tiger of Bhrigu's race (viz., Rama), was well-pleased with the might of Karna's arms, his affection (for him), his self-restraint, and the services he did unto his preceptor. Observant of ascetic penances, Rama cheerfully communicated, with due forms, unto his penance-observing disciple, everything about the Brahma weapon with the mantras for withdrawing it. Having acquired a knowledge of that weapon, Karna began to pass his days happily in Bhrigu's retreat, and endued with wonderful prowess, he devoted himself with great ardour to the science of weapons. One day Rama of great intelligence, while roving with Karna in the vicinity or his retreat, felt very weak in consequence of the fasts he had undergone. From affection begotten by confidence, the tired son of Jamadagni placing his head on Karna's lap, slept soundly, White his preceptor was thus sleeping (with head) on his lap, a frightful worm, whose bite was very painful and which subsisted on phlegm and fat and flesh and blood, approached the presence of Karna. That blood-sucking worm, approaching Karna's thigh, began to pierce it. Through fear of (awaking) his preceptor, Karna became unable to either throw away or kill that worm. Though his limb was bored through by that worm, O Bharata, the son of Surya, lest his preceptor should awake, suffered it to do its pleasure. Though the pain was intolerable, Karna bore it with heroic patience, and continued to hold Bhrigu's son on his lap, without quivering in the least and without manifesting any sign of pain. When at last Karna's blood touched the body of Rama of great energy, the latter awoke and said these words in fear, 'Alas, I have been made impure!

What is this that thou art doing, Tell me, casting off all fear, what is the truth of this matter!' Then Karna informed him of that worm's bite. Rama saw that worm which resembled a hog in shape. It had eight feet and very keen teeth, and it was covered with bristles that were all pointed like needles. Called by the name of Alarka, its limbs were then shrunk (with fear). As soon as Rama cast his, eyes on it, the worm gave up its lifebreath, melting in that blood which it had drawn. All this seemed wonderful. Then in the welkin was seen a Rakshasa of terrible form, dark in hue, of a red neck, capable of assuming any form at wilt, and staying on the clouds, -- his object fulfilled, the Rakshasa, with joined hands, addressed Rama, saying, 'O best of ascetics, thou hast rescued me from this hell! Blessed be thou, I adore thee, thou hast done me good!" Possessed of great energy, the mighty-armed son of Jamadagni said unto him, 'Who art thou? And why also didst thou fall into hell? Tell me all about it.' He answered, 'Formerly I was a great Asura of the name of Dansa. In the Krita period, O sire, I was of the same age with Bhrigu. I ravished the dearly-loved spouse of that sage. Through his curse I felt down on the earth in the form of a worm. In anger thy ancestors said unto me. 'Subsisting on urine and phlegm. O wretch, thou shalt lead a life of hell.' I then besought him, saying, 'When, O Brahmana, shall this curse end?' Bhrigu replied unto me, saying. 'This curse shall end through Rama of my race. It was for this that I had obtained such a course of life like one of uncleansed soul. O righteous one, by thee, however. I have been rescued from that sinful life.' Having said these words, the great Asura, bending his head unto Rama went away. Then Rama wrathfully addressed Karna, saying, 'O fool, no Brahmana could endure such agony. Thy patience is like that of a Kshatriya. Tell me the truth, without fear.' Thus asked, Karna, fearing to be cursed, and seeking to gratify him, said these words, 'O thou of Bhrigu's race, know me for a Suta, a race that has sprung from the intermixture of Brahmanas with Kshatriyas. People call me Karna the son of Radha. O thou of Bhrigu's race, be gratified with my poor self that has acted from the desire of obtaining weapons. There is no doubt in this that a reverend preceptor in the Vedas and other branches of knowledge is one's father. It was for this that I introduced myself to thee as a person of thy own race. Unto the cheerless and trembling Karna, prostrated with joined hands upon earth, that foremost one of Bhrigu's race, smiling though filled with wrath, answered, 'Since thou hast, from avarice of weapons, behaved here with falsehood, therefore, O wretch, this Brahma weapon shalt not dwell in thy remembrance [Literally, "shall not appear to thee by inward light "1 Since thou art not a Brahmana truly this Brahma weapon shall not, up to the time of thy death, dwell in thee when thou shalt be engaged with a warrior equal to thyself? [* The meaning is this, "This weapon shall not dwell with thee up to thy last moments. Thou shalt forget it or it shall not appear at thy bidding, when thy death becomes nigh, though at other times, thou mayst be master of it."] Go hence, this is no place for a person of such false behaviour as thou! On earth, no Kshatriya will be thy equal in battle.' Thus addressed by Rama, Karna came away, having duty taken his leave. Arriving then before Duryodhana, he informed him, saying, 'I have mastered all weapons!'"

SECTION 4

"Narada said, 'Having thus obtained weapons from him of Bhrigu's race, Karna began to pass his days in great joy, in the company of Duryodhana, O bull of Bharata's race! Once on a time, O monarch, many kings repaired to a self-choice at the capital of Chitrangada, the ruler of the country of the Kalingas. The city, O Bharata, full of opulence, was known by the name of Rajapura. Hundreds of rulers repaired thither for obtaining the hand of the maiden. Hearing that diverse kings had assembled there, Duryodhana. also, on his golden car, proceeded thither, accompanied by Karna. When the festivities commenced in that self-choice, diverse rulers, O best of kings, came thither for the hand of the maiden. There were amongst them Sisupala and Jarasandha and Bhishmaka and Vakra, and Kapotaroman and Nila and Rukmi of steady prowess, and Sringa who was ruler of the kingdom females. and Asoka and Satadhanwan and the heroic ruler of the Bhojas. Besides these, many others who dwelt in the countries of the South, and many preceptors (in arms) of the mlechcha tribes, and many rulers from the East and the North, O Bharata, came there. All of them were adorned with golden Angadas, and possessed of the splendour of pure gold. Of effulgent bodies, they were like tigers of fierce might. After all those kings had taken their seats, O Bharata, the maiden entered the arena, accompanied by her nurse and a guard of eunuchs. Whilst being informed of the names of the kings (as she made her round), that maiden of the fairest complexion passed by the son of Dhritarashtra (as she had passed others before him) Duryodhana however of Kuru's race could not tolerate that rejection of himself. Disregarding all the kings, he commanded the maiden to stop. Intoxicated with the pride of energy, and relying upon Bhishma and Drona, king Duryodhana, taking up that maiden on his car, abducted her with force. Armed with sword, clad in mail, and his fingers

cased in leathern fences, Karna, that foremost of all wielders of weapons riding on his car, proceeded along Duryodhana's rear. A great uproar then took place among the kings, all of whom were actuated by the desire for fight, 'Put on your coats of mail! Let the cars be made ready!' (These were the sounds that were heard). Filled with wrath, they pursued Karna and Duryodhana, showering their arrows upon them like masses of clouds pouring rain upon a couple of hills. As they thus pursued them. Karna felled their bows and arrows on the ground, each with a single arrow. Amongst them some became bowless, some rushed bow in hand, some were on the point of shooting their shafts, and some pursued them, armed with darts and maces. Possessed of great lightness of hands, Karna, that foremost of all smiters, afflicted them all. He deprived many kings of their drivers and thus vanquished all those lords of earth. They then themselves took up the reins of their steeds, and saying, 'Go away, go away', turned away from the battle with cheerless hearts. Protected by Karna, Duryodhana also came away, with a joyous heart, bringing with him the maiden to the city called after the elephant.

SECTION 5

'Narada said, 'Hearing of the fame of Karna's might, the ruler of the Magadhas, king Jarasandha, challenged him to a single combat. Both conversant with the celestial weapons, a fierce battle took place between them in which they struck each other with diverse kinds of arms. At last when their arrows were exhausted and bows and swords were broken and they both became carless, they began, possessed of might as they were, to fight with bare arms. While engaged with him in mortal combat with bare arms, Karna was about to sever the two portions of his antagonist's body that had been united together by Jara. The king (of Magadha), then after feeling himself very much pained, cast off all desire of hostility and addressed Karna, saying, 'I am gratified.' From friendship he then gave unto Karna the town Malini. Before this, that tiger among men and subjugator of all foes (viz., Karna) had been king of the Angas only, but from that time the grinder of hostile forces began to rule over Champa also, agreeably to the wishes of Duryodhana, as thou knowest. Thus Karna became famous on earth for the valour of his arms. When, for thy good, the Lord of the celestials begged of him his (natural) coat of mail and ear-rings, stupefied by celestial illusion, he gave away those precious possessions. Deprived of his carrings and divested of his natural armour, he was slain by Arjuna in Vasudeva's presence. In consequence of a Brahmana's curse, as also of the curse of the illustrious Rama, of the boon granted to Kunti and the illusion practised on him by Indra, of his depreciation by Bhishma as only half a car-warrior, at the tale of Rathas and Atirathas, of the destruction of his energy caused by Salya (with his keen speeches), of Vasudeva's policy, and, lastly of the celestial weapons obtained by Arjuna from Rudra and Indra and Yama and Varuna and Kuvera and Drona and the illustrious Kripa. the wielder of Gandiva succeeded in slaying Vikartana's son Karna of effulgence like that of Surva himself. Even thus had thy brother been cursed and beguiled by many. As, however, he has fallen in battle, thou shouldst not grieve for that tiger among men!"

SECTION 6

"Vaisampayana said, 'Having said these words, the celestial Rishi Narada became silent. The royal sage Yudhishthira, filled with grief, became plunged in meditation. Beholding that hero cheerless and unmanned by sorrow, sighing like a snake and shedding copious tears, Kunti, herself filled with grief and almost deprived of her senses by sorrow, addressed him in these sweet words of grave import and well-suited to the occasion. 'O mighty-armed Yudhishthira, it behoveth thee not to give way to sorrow thus. O thou of great wisdom, kill this grief of thine, and listen to what I say. I tried in past times to apprise Karna of his brothership with thee. The god Surya also, O foremost of all righteous persons, did the same. All that a well-wishing friend, from desire of good, should say unto one, was said unto Karna by that god in a dream and once more in my presence. Neither by affliction nor by reasons could Surya or myself succeed in pacifying him or inducing him to unite himself with thee. Succumbing to the influence of Time, he became resolved upon wreaking his enmity on thee. As he was bent upon doing injuries upon you all, I myself gave up the attempt.' Thus addressed by his mother, king Yudhishthira, with tearful eves and heart agitated by grief. said these words, 'In consequence of thyself having concealed thy counsels, this great affliction has overtaken me!' Possessed of great energy, the righteous king, then, in sorrow, cursed all the women of the world, saying, 'Henceforth no woman shall succeed in keeping a secret.' The king, then, recollecting his sons and grandsons and kinsmen and friends, became filled with anxiety and grief. Afflicted with sorrow, the intelligent king, resembling a fire covered with smoke, became overwhelmed with despair.

SECTION 7

Vaisampayana said, "The righteous-souled Yudhishthira, with an agitated heart and burning with sorrow, began to grieve for that mighty car-warrior Karna. Sighing repeatedly, he addressed Arjuna, saying, 'If, O Arjuna, we had led a life of mendicancy in the cities of the Vrishnis and the Andhakas, then this miserable end would not have been ours in consequence of having exterminated our kinsmen. Our foes, the Kurus, have gained in prosperity, while we have become divested of all the objects of life, for what fruits of righteousness can be ours when we have been guilty of selfslaughter? [The Kurus, our foes, having fallen in battle, have all gone to heaven, while grief has become our lot.] Fie on the usages of Kshatriyas, fie on might and valour, and fie on wrath, since through these such a calamity hath overtaken us. Blessed are forgiveness, and self-restraint, and purity, with renunciation and humility, and abstention from injury, and truthfulness of speech on all occasions, which are all practised by forest-recluses. Full of pride and arrogance, ourselves, however, through covetousness and folly and from desire of enjoying the sweets of sovereignty, have fallen into this plight. Beholding those kinsmen of ours that were bent on acquiring the sovereignty of the world slain on the field of battle, such grief hath been ours that one cannot gladden us by giving the sovereignty of even the three worlds. Alas, having slain, for the sake of the earth, such lords of earth as deserved not to be slain by us, we are bearing the weight of existence, deprived of friends and reft of the very objects of life. Like a pack of dogs fighting one another for a piece of meat, a great disaster has overtaken us! That piece of meat is no longer dear to us. On the other hand, it shall be thrown aside. They that have been slain should not have been slain for the sake of even the whole earth or mountains of gold, or all the horses and kine in this world. Filled with envy and a hankering for all earthly objects, and influenced by wrath and pleasure, all of them, betaking themselves to the highway of Death, have repaired to the regions of Yama. Practising asceticism and Brahmacharya and truth and renunciation, sires wish for sons endued with every kind of prosperity. Similarly, by fasts and sacrifices and vows and sacred rites and auspicious ceremonies mothers conceive. They then hold the foetus for ten months. Passing their time in misery and in expectation of fruit, they always ask themselves in anxiety, 'Shall these come out of the womb safely? Shall these live after birth? Shall they grow in might and be objects of regard on earth? Shall they be able to give us happiness in this and the other world?' Alas, since their sons, youthful in years and resplendent with ear-rings, have been slain, therefore, those expectations of theirs rendered fruitless, have been abandoned by them. Without having enjoyed the pleasure of this world, and without having paid off the debts they owed to their sires and the gods, they have repaired to Yama's abode. Alas, O mother, those kings have been slain just at that time when their parents expected to reap the fruits of their might and wealth. They were always fitted with envy and a hankering after earthly objects, and were exceedingly subject to anger and joy. For this, they could not be expected to enjoy at any time or any place the fruits of victory. I think that they among the Panchalas and the Kurus that have fallen (in this battle) have been lost, otherwise he that has slain would, by that act of his, obtain all regions of bliss. [What Yudhishthira says here is this: all the warriors that have been slain in this battle have perished, they have not attained to heaven; if, indeed, heaven has been theirs, then the slayers too would obtain heaven, the scriptural ordinance having said so. It is impossible, however, too suppose that men of wrath who have done such wicked deeds should obtain such regions of bliss hereafter.] We are regarded as the cause of the destruction that has overtaken the world. The fault, however, is really ascribable to the sons of Dhritarashtra. Duryodhana's heart was always set upon guile. Always cherishing malice, he was addicted to deception. Although we never offended him, yet he always behaved falsely towards us. We have not gained our object, nor have they gained theirs. We have not vanquished them, nor have they vanquished us. The Dhartarashtras could not enjoy this earth, nor could they enjoy women and music. They did not listen to the counsels of ministers and friends and men learned in the scriptures. They could not, indeed, enjoy their costly gems and well-filled treasury and vast territories. Burning with the hate they bore us, they could not obtain happiness and peace. Beholding our aggrandisement, Duryodhana became colourless, pale and emaciated. Suvala's son informed king Dhritarashtra of this. As a father full of affection for his son, Dhritarashtra tolerated the evil policy his son pursued. Without doubt, by disregarding Vidura and the high-souled son of Ganga, and in consequence of his neglect in restraining his wicked and covetous son, entirely governed by his passions. the king has met with destruction like my poor self. Without doubt, Suyodhana, having caused his uterine brothers to be slain and having east this couple into burning grief, hath fallen off from his blazing fame. Burning with the hate he bore to us Duryodhana was always of a sinful heart. What other kinsman of high birth could use such language towards kinsmen as he, from desire of battle, actually used in the

presence of Krishna? We also have, through Duryodhana's fault, been lost for eternity, like suns burning everything around them with their own energy. That wicked-souled wight, that embodiment of hostility, was our evil star. Alas, for Duryodhana's acts alone, this race of ours has been exterminated. Having slain those whom we should never have slain, we have incurred the censures of the world. King Dhritarashtra, having installed that wicked-souled prince of sinful deeds, that exterminator of his race, in the sovereignty, is obliged to grieve today. Our heroic foes have been slain. We have committed sin. His possessions and kingdom are gone. Having slain them, our wrath has been pacified. But grief is stupefying me. O Dhananjaya, a perpetrated sin is expiated by auspicious acts, by publishing it wildly, by repentance, by alms-giving, by penances, by trips to tirthas after renunciation of everything, by constant meditation on the scriptures. Of all these, he that has practised renunciation is believed to be incapable of committing sins anew. The Srutis declare that he that practises renunciation escapes from birth and death, and obtaining the right rood, that person of fixed soul attains to Brahma. I shall, therefore, O Dhananjaya, go to the woods, with your leave, O scorcher of foes, disregarding all the pairs of opposites, adopting the vow of taciturnity, and walking in the way pointed out by knowledge. [Pairs of opposites, such as heat and cold, joy and grief, etc. Comp. Gita. O slayer of foes, the Srutis declare it and I myself have seen it with my eyes, that one who is wedded to this earth can never obtain every kind Of religious merit. Desirous of obtaining the things of this earth. I have committed sin. through which, as the Srutis declare, birth and death are brought about. Abandoning the whole of my kingdom, therefore, and the things of this earth, I shall go to the woods, escaping from the ties of the world, freed from grief, and without affection for anything. Do thou govern this earth, on which peace has been restored, and which has been divested of all its thorns. O best of Kuru's race, I have no need for kingdom or for pleasure.' Having said these words, king Yudhishthira the Just stopped. His younger brother Arjuna then addressed him in the following words.

SECTION 8

Vaisampayana said, "Like a person unwilling to forgive an insult, Arjuna of keen speech and prowess, and possessed of energy, betraying great fierceness and licking the Corners of his mouth, said these words of grave import, smiling the while: 'Oh, how painful, how distressing! I grieve to see this great agitation of thy heart, since having achieved such a superhuman feat, thou art bent upon forsaking this great prosperity. Having slain thy foes, and having acquired the sovereignty of the earth which has been won through observance of the duties of thy own order, why shouldst thou abandon everything through fickleness of heart? Where on earth hath a eunuch or a person of procrastination ever acquired sovereignty? Why then didst thou, insensate with rage, slav all the kings of the earth? He that would live by mendicancy, cannot, by any act of his, enjoy the good things of the earth. Divested of prosperity and without resources, he can never win fame on earth or acquire sons and animals. If, O king, abandoning this swelling kingdom, thou livest in the observance of the wretched mode of life led by a mendicant, what will the world say of thee? Why dost thou say that abandoning all the good things of the earth, divested of prosperity, and reft of resources, thou wilt lead a life of mendicancy like a vulgar person? Thou art born in this race of kings. Having won by conquest the whole earth, wishest thou from folly to live in the woods after abandoning everything of virtue and profit? If thou retirest into the woods, in thy absence, dishonest men will destroy sacrifices. That sin will certainly pollute thee. King Nahusha, having done many wicked acts in a state of poverty, cried fie on that state and said that poverty is for recluses. Making no provision for the morrow is a practice that suits Rishis. Thou knowest this well. That, however, which has been called the religion of royalty depends entirely on wealth. One who robs another of wealth. robs him of his religion as well [Because wealth enables its possessor to practise the rites of religion.]. Who amongst us, therefore, O king, would forgive an act of spoliation that is practised on us? It is seen that a poor man, even when he stands near, is accused falsely. Poverty is a state of sinfulness. It behoveth thee not to applaud poverty, therefore. The man that is fallen, O king, grieveth, as also he that is poor. I do not see the difference between a fallen man and a poor man. All kinds of meritorious acts flow from the possession of great wealth like a mountain. From wealth spring all religious acts, all pleasures, and heaven itself, O king! Without wealth, a man cannot find the very means of sustaining his life. The acts of a person who, possessed of little intelligence, suffers himself to be divested of wealth are all dried up like shallow streams in the summer season. He that has wealth has friends. He that has wealth has kinsmen. He that has wealth is regarded as a true man in the world. He that has wealth is regarded as a learned man. If a person who hath no wealth desires to achieve a particular purpose, he meets with failure. Wealth brings about accessions of wealth, like elephants capturing (wild)

elephants. Religious acts, pleasures, joy, courage, wrath, learning, and sense of dignity, all these proceed from wealth, O king! From wealth one acquires family honour. From wealth, one's religious merit increases. He that is without wealth hath neither this world, nor the next, O best of men! The man that hath no wealth succeeds not in performing religious acts, for these latter spring from wealth, like rivers from a mountain. He that is lean in respect of (his possession of) steeds and kine and servants and guests, is truly lean and not he whose limbs alone are so. Judge truly, O king, and look at the conduct of the gods and the Danavas. O king, do the gods ever wish for anything else than the slaughter of their kinsmen (the Asuras)? If the appropriation of wealth belonging to others be not regarded as righteous, how, O monarch, will kings practise virtue on this earth? Learned men have, in the Vedas, laid down this conclusion. The learned have laid it down that kings should live, reciting every day the three Vedas, seeking to acquire wealth, and carefully performing sacrifices with the wealth thus acquired. The gods, through internecine quarrels, have obtained footing in heaven. When, the very gods have won their prosperity through internecine quarrels, what fault can there be in such quarrels? The gods, thou seest, act in this way. The eternal precepts of the Vedas also sanction it. To learn, teach, sacrifice, and assist at other's sacrifices, -- these are our principal duties. The wealth that kings take from others becomes the means of their prosperity. We never see wealth that has been earned without doing some injury to others. It is even thus that kings conquer this world. Having conquered. they call that wealth theirs, just as sons speak of the wealth of their sires as their own. The royal sages that have gone to heaven have declared this to be the duty of kings. Like water flowing on every direction from a swollen ocean, that wealth runs on every direction from the treasuries of kings. This earth formerly belonged to king Dilipa, Nahusha, Amvarisha, and Mandhatri. She now belongs to thee! A great sacrifice. therefore, with profuse presents of every kind and requiring a vast heap of the earth's produce, awaits thee. If thou dost not perform that sacrifice, O king, then the sins of this kingdom shall all be thine. Those subjects whose king performs a horsesacrifice with profuse presents, become all cleansed and sanctified by beholding the ablutions at the end of the sacrifice. Mahadeva himself, of universal form, in a great sacrifice requiring libations of all kinds of flesh, poured all creatures as sacrificial libations and then his own self. Eternal is this auspicious path. Its fruits are never destroyed. This is the great path called Dasaratha. Abandoning it, O king, to what other path wouldst thou betake thyself?

SECTION 9

"Yudhishthira said, 'For a little while, O Arjuna, concentrate thy attention and fix thy mind and hearing on thy inner soul. If thou listenest to my words in such a frame of mind, they will meet with thy approbation. Abandoning all worldly pleasures. I shall betake myself to that path which is trod by the righteous. I shall not, for thy sake, tread along the path thou recommendest. If thou askest me what path is auspicious that one should tread alone, I shall tell thee. If thou dost not desire to ask me, I shall yet, unasked by thee, tell thee of it. Abandoning the pleasures and observance of men of the world, engaged in performing the austerest of penances, I shall wander in the forest, with the animals that have their home there, living on fruit and roots. Pouring libations on the: fire at due hours, and performing ablutions at morn and eve, I shall thin myself by reduced diet, and covering myself with skins, bear matted locks on my head. Enduring cold, wind, and heat as also hunger and thirst and toil, I shall emaciate my body by penances as laid down in the ordinance. Charming to the heart and the ear, I shall daily listen to the clear strains of, cheerful birds and animals residing in the woods. I shall enjoy the fragrance of flowerburthened trees and creepers, and see diverse kinds of charming products that grow in the forest. I shall also see many excellent recluses of the forest. I shall not do the slightest injury to any creature, what need be said then of those that dwell in villages and towns? [The sense is that when I will not wrong the denizens of even the woods, there is little chance of my wronging men of the world.] Leading a retired life and devoting myself to contemplation, I shall live upon ripe and unripe fruits and gratify the Pitris and the deities with offerings of wild fruits and spring water and grateful hymns. Observing in this way the austere regulations of a forest life, I shall pass my days, calmly awaiting the dissolution of my body. Or, living alone and observing the vow of taciturnity, with my head shaved clean, I shall derive my sustenance by begging each day of only one tree. [There is a class of recluses who support life by gathering the fallen fruits of trees. Taking the tree for a living person, they walk under its shade and beg of it its fruits. Those fruits that fall down on such occasions are regarded as the alms granted by the tree to its mendicant guest.] Smearing my body with ashes, and availing of the shelter of abandoned houses, or lying at the foot of trees, I shall live, casting off all things dear or hateful. Without indulging in grief or joy, and regarding censure and applause, hope and affliction, equally, and prevailing over every couple of opposites, I shall live casting off all the things of the world. Without conversing with anybody, I shall assume the outward form of a blind and deaf idiot, while living in contentment and deriving happiness from my own soul. Without doing the least injury to the four kinds of movable and immovable creatures, I shall behave equally towards all creatures whether mindful of their duties or following only the dictates of the senses. I shall not ieer at any one, nor shall I frown at anybody. Restraining all my senses, I shall always be of a cheerful face. Without asking anybody about the way, proceeding along any route that I may happen to meet with, I shall go on, without taking note of the country or the point of the compass to which or towards which I may go. Regardless of whither I may proceed, I shall not look behind. Divesting myself of desire and wrath, and turning my gaze inwards, I shall go on, casting off pride of soul and body. Nature always walks ahead; hence, food and drink will somehow be accomplished. I shall not think of those pairs of opposites that stand in the way of such a life. If pure food in even a small measure be not obtainable in the first house (to which I may go). I shalt get it by going to other houses. If I fail to procure it by even such a round, I shall proceed to seven houses in succession and fill my craving. When the smoke of houses will cease, their hearth-fires having been extinguished, when husking-rods will be kept aside, and all the inmates will have taken their food, when mendicants and guests Will cease to wander. I shall select a moment for my round of mendicancy and solicit alms at two, three, or five houses at the most. I shall wander over the earth, after breaking the bonds of desire. Preserving equability in success and failure, I shall earn great ascetic merit. I shall behave neither like one that is fond of life nor like one that is about to die.

I shall not manifest any liking for life or dislike for death. If one strikes off one arm of mine and another smears the other arm with sandal-paste, I shall not wish evil to the one or good to the other. Discarding all those acts conducive to prosperity that one can do in life, the only acts I shall perform will be to open and shut my eyes and take as much food and drink as will barely keep up life. Without ever being attached to action, and always restraining the functions of the senses. I shall give up all desires and purify the soul of all impurities. Freed from all attachments and tearing off all bonds and ties, I shall live free as the wind. Living in such freedom from affections, everlasting contentment will be mine. Through desire, I have, from ignorance, committed great sins. A certain class of men, doing both auspicious and inauspicious acts here, maintain their wives, children, and kinsmen, all bound to them in relations of cause and effect. [All the possessions of a man depend upon the acts of a previous life. Wives, children and kinsmen, therefore, as agents of happiness or the reverse, depend upon one's past acts. They are effects of pre-existing causes. Then again, they may be causes of effects to be manifested in the next life, for their acts also are supposed to affect the next life of him to whom they belong.] When the period of their life runs out, casting off their weakened bodies, they take upon themselves all the effects of their sinful acts, for none but the actor is burdened with the consequences of his acts [i.e., they for whom he acts do not take the consequences of his acts.]. Even thus, endued with actions, creatures come into this wheel of life that is continually turning like the wheel of a car, and even thus, coming thither, they meet with their fellow-creatures. He, however, who abandons the worldly course of life, which is really a fleeting illusion although it looks eternal, and which is afflicted by birth, death, decrepitude, disease, and pain, is sure to obtain happiness. When again, the very gods fall down from heaven and great Rishis from their respective positions of eminence who, that is acquainted with truths of causes (and effects) would wish to have even heavenly prosperity? Insignificant kings, having performed diverse acts relating to the diverse means of kingcraft (known by the means of conciliation, gift, etc.) often slay a king through some contrivance. Reflecting on these circumstances, this nectar of wisdom hath come to me Having attained it, I desire to get a permanent, eternal, and unchangeable place (for myself). Always (conducting myself) with such wisdom and acting in this way, I shall, by betaking myself to that fearless path of life, terminate this physical frame that is subject to birth, death, decrepitude, disease, and pain.'

SECTION 10

Bhimasena said, "Thy understanding, O king, has become blind to the truth, like that of a foolish and unintelligent reciter of the Veda in consequence of his repeated recitation of those scriptures. If censuring the duties of kings thou wouldst lead a life of idleness, then, O bull of Bharata's race, this destruction of the Dhartarashtras was perfectly uncalled for. Are forgiveness and compassion and pity and abstention from injury not to be found in anybody walking along the path of Kshatriya duties? If we Knew that this was thy intention, we would then have never taken up arms and slain a single creature. We would then have lived by mendicancy till the

rulers of the earth would also have never taken place. The learned have said this all that we see is food for the strong. Indeed, this mobile and immobile world is our object of enjoyment for the person that is strong. Wise men acquainted with Kshatriya duties have declared that they who stand in the way of the person taking the sovereignty of the earth, should be slain. Guilty of that fault, those that stood as enemies of our kingdom have all been slain by us. Having slain them, O Yudhishthira, righteously govern this earth. This our act (in refusing the kingdom) is like that of a person who having dug a well stops in his work before obtaining water and comes up smutted with mire. Or, this our act is like that of a person who having climbed up a tall tree and taken honey there from meets with death before tasting it. Or, it is like that of a person who having set out on a long way comes back in despair without having reached his destination. Or, it is like that of a person who having slain all his foes, O thou of Kuru's race, at last Falls by his own hand. Or, it is like that of a person afflicted with hunger, who having obtained food, refuses to take it, or of a person under the influence of desire, who having obtained a woman reciprocating his passion, refuses to meet with her. We have become objects of censure, O Bharata, because, O king, we follow thee that art of feeble understanding, in consequence of thyself being our eldest brother. We are possessed of mighty arms; we are accomplished in knowledge and endued with great energy. Yet we are obedient to the words of a eunuch as if we were entirely helpless. We are the refuge of all helpless persons. Yet, when people see us so, why would they not say that in respect of the acquisition of our objects we are entirely powerless? Reflect on this that I say. It has been laid down that (a life of) renunciation should be adopted, only in times of distress, by kings overcome with decrepitude or defeated by foes. Men of wisdom, therefore, do not applaud renunciation as the duty of a Kshatriya. On the other hand, they that are of clear sight think that the adoption of that course of life (by a Kshatriya) involves even the loss of virtue. How can those that have sprung from that order, that are devoted to the practices of that order, and that have refuge in them, censure those duties? Indeed, if those duties be censurable, then why should not the Supreme Ordainer be censured? [The sense is that as the Ordainer cannot be censured, therefore, that which He has ordained for the Kshatriyas cannot be deserving of censure.] It is only those persons that are reft of prosperity and wealth and that are infidels in faith, that have promulgated this precept of the Vedas (about the propriety of a Kshatriya's adoption of a life of renunciation) as the truth. In reality however, it is never proper for a Kshatriva to do so. He who is competent to support life by prowess, he who can support himself by his own exertions, does not live, but really falls away from his duty, by the hypocritical externals of a life of renunciation. That man only is capable of leading a solitary life of happiness in the woods who is unable to support sons and grandsons and the deities and Rishis and guests and Pitris. As the deer and boars and birds (though they lead a forest life) cannot attain to heaven, even so those Kshatriyas that are not bereft of prowess yet not given to doing good turns cannot attain to heaven by leading only a forest life. They should acquire religious merit by other ways. If, O king, anybody were to obtain success from renunciation, then mountains and trees would surely obtain it! These latter are always seen to lead lives of renunciation. They do not injure any one. They are, again, always aloof from a life of worldliness and are all Brahmacharins. If it be the truth that a person's success depends upon his own lot in life and not upon that of other, then (as a person born in the Kshatriya order) thou shouldst betake thyself to action. He that is reft of action can never have success. If they that fill only their own stomachs could attain to success, then all aquatic creatures would obtain it, for these have none else to support save their own selves. Behold, the world moves on, with every creature on it employed in acts proper to its nature. Therefore, one should betake oneself to action. The man reft of action can never obtain success.

SECTION 11

"Arjuna said, 'In this connexion an old history is cited, viz., the discourse between certain ascetics and Sakra, O bull of Bharata's race! A number of well-born Brahmana youth of little understanding, without the hirsute honours of manhood, abandoning their homes, came to the woods for leading a forest life. Regarding that to be virtue, those youths of abundant resources became desirous of living as Brahmacharins, having abandoned their brothers and sires. It so happened that Indra became compassionate towards them. Assuming the form of a golden bird, the holy Sakra addressed them, saying, 'That which is done by persons that eat the remnants of a sacrifice is the most difficult of acts that men can achieve. [The meaning is that they who perform sacrifice and partake of the sacrificial food after offering it unto gods and guests, acquire such religious merit that the like of it cannot be acquired by other men. Sacrifice, therefore, is the highest act in life and the most meritorious that man call do.]

Such an act is highly meritorious. The lives of such men are worthy of every praise. Having attained the object of life, those men, devoted to virtue obtain the highest end.' Hearing these words, the Rishis said, 'Lo, this bird applauds those that subsist upon the remnants of sacrifices. He informs us of it, for we live upon such remnants.' The bird then said, 'I do not applaud you.' Ye are stationed with mire and very impure. Living upon offals, ye are wicked. Ye are not persons subsisting upon the remnants of sacrifice.'

"The Rishis said, 'We regard this our course of life to be highly blessed. Tell us, O bird, what is for our good. Thy words inspire us with great faith.'

"The bird said, 'If you do not refuse me your faith by arraying yourselves against your better selves, then I shall tell you words that are true and beneficial.'

"The Rishis said, 'We shall listen to thy words, O sire, for the different paths are all known to thee. O thou of righteous soul, we desire also to obey thy commands. Instruct us now.'

"The bird said, 'Among quadrupeds the cow is the foremost. Of metals, gold is the foremost. Of words, mantras, and of bipeds, the Brahmanas, are the foremost. These mantras regulate all the rites of a Brahmana's life beginning with those appertaining to birth and the period after it, and ending with those appertaining to death and the crematorium. These Vedic rites are his heaven, path, and foremost of sacrifices. If it were otherwise, how could I find the acts (of persons in quest of heaven) become successful through mantras? He who, in this world, adores his soul, firmly regarding it to be a deity of a particular kind, obtains success consistent with the nature of that particular deity. [The iti after vadi is really eti, the absence of sandhi in the proper form is Arsha. Literally rendered, the line becomes, -- According to the manner in which the person of firm conviction approaches the Soul, is the success that he gets here. As the Srutis declare, if one firmly regards oneself to be Siva, the success one attains here and hereafter is after the kind of that deity.] The seasons measured by half the months lead to the Sun, the Moon, or the Stars. [The brevity of such passages is the chief obstacle to their clear comprehension. Fortunately the allusions are very plain. What is meant is that those who die during the lighted fortnights of the summer solstice attain to solar regions of bliss. Those that die during the dark fortnights of the winter solstice, attain to lunar regions. These last have to return after passing their allotted periods of enjoyment and happiness. While those that are freed from attachments, whatever the time of their Death, go to Stellar regions which are equal to that of Brahma.] These three kinds of success, depending upon action are desired by every creature. The domestic mode of life is very superior and sacred and is called the field (for the cultivation) of success. By what path do those men go that censure action? Of little understanding and deprived of wealth, they incur sin. And since those men of little understanding live by abandoning the eternal paths of the gods, the paths of the Rishis, and the paths of Brahma, therefore, they attain to paths disapproved of by the Srutis. [Without attaining to the companionship of the gods and Pitris, and without obtaining Brahma, they sink in the scale of being and become worms and vermin.] There is an ordinance in the mantras which says, 'Ye sacrificer, perform the sacrifice represented by gifts of valuable things. I wilt give thee happiness represented by sons, animals, and heaven!' -- To live, therefore, in accordance with ordinance is said to be the highest asceticism of the ascetics. Therefore, ye should perform such sacrifices and such penances in the shape of gifts. The due performance of these eternal duties, viz., the worship of the gods, the study of the Vedas, and the gratification of the Pitris, as also regardful services unto the preceptors--these are called the austerest of penances. The gods, by performing such exceedingly difficult penances, have obtained the highest glory and power. I, therefore, tell you to bear the very heavy burthen of the duties of domesticity. Without doubt, penances are the foremost of all things and are the root of all creatures. Asceticism, however, is to be obtained by leading a life of domesticity, upon which depends everything. They that eat the remnants of feasts, after duly apportioning the food morning and evening among kinsmen, attain to ends that are exceedingly difficult of attainment. They are called eater of the remnants of feasts who eat after having served guests and gods and Rishis and kinsmen. Therefore, those persons that are observant of their own duties, that practise excellent vows and are truthful in speech, become objects of great respect in the world, with their own faith exceedingly strengthened. Free from pride, those achievers of the most difficult feats attain to heaven and live for unending time in the regions of Sakra.

"Arjuna continued, 'Those ascetics then, hearing these words that were beneficial and fraught with righteousness, abandoned the religion of renunciation, saying, 'There is nothing in it,' and betook themselves to a life of domesticity. Therefore, O thou that are conversant with righteousness, calling to thy aid that eternal wisdom, rule the wide world, O monarch that is now destitute of foes.'

SECTION 12

"Vaisampayana said, 'Hearing these words of Arjuna, O chastiser of foes, Nakula of mighty arms and a broad chest, temperate in speech and possessed of great wisdom, with face whose colour then resembled that of copper, looked at the king, that foremost of all righteous persons, and spoke these words, besieging his brother's heart (with reason).'

"Nakula said, 'The very gods had established their fires in the region called Visakha-yupa. Know, therefore, O king, that the gods themselves depend upon the fruits of action. [The sense is that the gods themselves have become so by action.] The Pitris, that support (by rain) the lives of even all disbelievers, observing the ordinances (of the Creator as declared in the Vedas), are, O king, engaged in action. Know them for downright atheists that reject the declaration of the Vedas, (which inculcate action). The person that is learned in the Vedas, by following their declarations in all his acts, attains, O Bharata, to the highest region of heaven by the way of the deities. [Deva-yana is the Yana or way along which the deities have gone, the strict observance of the Vedic rites.]

This (domestic mode of life again) has been said by all persons acquainted with Vedic truths to be superior to all the (other) modes of life. Knowing this, O king, that the person who in sacrifices gives away his righteously acquired wealth unto those Brahmanas that are well conversant with the Vedas, and restrains his soul, is, O monarch, regarded as the true renouncer. He, however, who, disregarding (a life of domesticity, that is) the source of much happiness, jumps to the next mode of life.--that renouncer of his own self. O monarch, is a renouncer labouring under the quality of darkness. That man who is homeless, who roves over the world (in his mendicant rounds), who has the foot of a tree for his shelter, who observes the vow of taciturnity, never cooks for himself, and seeks to restrain all the functions of his senses, is. O Partha, a renouncer in the observance of the vow of mendicancy. [Such a person also is not a true renouncer. For a Kshatriya, again, such a mode of life would be sinful.] That Brahmana who, disregarding wrath and joy, and especially deceitfulness, always employs his time in the study of the Vedas, is a renouncer in the observance of the vow of mendicancy. The four different modes of life were at one time weighed in the balance. The wise have said, O king, that when domesticity was placed on one scale, it required the three others to be placed on the other for balancing it. Beholding the result of this examination by scales, O Partha, and seeing further, O Bharata, that domesticity alone contained both heaven and pleasure, that became the way of the great Rishis and the refuge of all persons conversant with the ways of the world. He, therefore, O bull of Bharata's race, who betakes himself to this mode of life, thinking it to be his duty and abandoning all desire for fruit, is a real renouncer, and not that man of clouded understanding who goes to the woods, abandoning home and its surroundings. A person, again, who under the hypocritical garb of righteousness, fails to forget his desires (even while living in the woods), is bound by the grim King of death with his deadly fetters round the neck Those acts that are done from vanity, are said to be unproductive of fruit. Those acts, on the other hand, O monarch I that are done from a spirit of renunciation, always bear abundant fruits. Tranquillity, self-restraint, fortitude, truth, purity, simplicity, sacrifices, perseverance, and righteousness, -- these are always regarded as virtues recommended by the Rishis. In domesticity, it is said, are acts intended for Pitris, gods, guests. In this mode of life alone, O monarch, are the threefold aims to be attained. The renouncer that rigidly adheres to this mode of life, in which one is free to do all acts, has not to encounter ruin either here or hereafter. The sinless Lord of all creatures, of righteous soul, created creatures, with the intention that they would adore him by sacrifices with profuse presents. Creepers and trees and deciduous herbs, and animals that are clean, and clarified butter, were created as ingredients of sacrifice. For one in the observance of domesticity the performance of sacrifice is fraught with impediments. For this, that mode of life has been said to be exceedingly difficult and unattainable. Those persons, therefore, in the observance of the domestic mode of life, who, possessed of wealth and corn and animals, do not perform sacrifices, earn, O monarch, eternal sin. Amongst Rishis, there are some that regard the study of the Vedas to be a sacrifice: and some that regard contemplation to be a great sacrifice which they perform in their minds. The very gods, O monarch, covet the companionship of a regenerate person like this, who in consequence of his treading along such a way which consists in the concentration of the mind, has become equal to Brahma. By refusing to spend in sacrifice the diverse kinds of wealth that thou hast taken from thy foes, thou art only displaying thy want of faith. I have never seen, O monarch, a king in the observance of a life of domesticity renouncing his wealth in any other way except in the Rajasuya, the Astwamedha, and other kinds of sacrifice. Like Sakra, the chief of the celestial, O sire, perform those other sacrifices that are praised by the Brahmanas. That king, through whose heedlessness the subjects are plunged by robbers, and who does not offer protection to those whom he is called upon to

govern, is said to be the very embodiment of Kati. If, without giving away steeds, and kine, and female slaves, and elephants adorned with trappings, and villages, and populous regions, and fields, and houses, unto Brahmanas, we retire into the woods with hearts not harbouring friendly feeling towards kinsmen, even we shall be, O monarch, such Kalis of the kingly order. Those members of the kingly order that do not practise charity and give protection (to others), incur sin. Woe is their portion hereafter and not bliss. If, O lord, without performing great sacrifices and the rites in honour of thy deceased ancestors, and it, without bathing in sacred waters, thou betakest thyself to a wandering life, thou shalt then meet with destruction like a small cloud separated from a mass and dashed by the winds. Thou shalt then fall off from both worlds and have to take thy birth in the Pisacha order. A person becomes a true renouncer by casting off every internal and external attachment, and not simply by abandoning home for dwelling in the woods. A Brahmana that lives in the observance of these ordinances in which there are no impediments, does not fall off from this or the other world. Observant of the duties of one's own order, --duties respected by the ancients and practised by the best of men, who is there. O Partha, that would grieve, O king, for having in a trice stain in battle his foes that swelled with prosperity, like Sakra slaying the forces of the Daityas? Having in the observance of Kshatriya duties subjugated the world by the aid of thy prowess, and having made presents unto persons conversant with the Vedas, thou canst, O monarch, go to regions higher than heaven. It behoves thee not, O Partha, to indulge in grief

SECTION 13

"Sahadeva said, 'By casting off all external objects only, O Bharata, one does not attain to success. By casting off even mental attachments, the attainment of success is doubtful. Let that religious merit and that happiness which are his who has cast off external objects but whose mind still internally covets them, be the portion of our foes! On the other hand, let that religious merit and that happiness which are his who governs the earth, having cast off all internal attachments also, be the portion of our friends. The word mama (mine), consisting of two letters, is Death's self: white the opposite word na-mama (not mine), consisting of three letters, is eternal Brahma. Brahma and death, O king, entering invisibly into every soul, without doubt, cause all creatures to act. If this being, O Bharata, that is called Soul, be not ever subject to destruction, then by destroying the bodies of creatures one cannot be guilty of slaughter. If on the other hand, the soul and the body of a being are born or destroyed together, so that when the body is destroyed the soul also is destroyed, then the way (prescribed in the scriptures) of rites and acts would be futile. Therefore, driving away all doubts about the immortality of the soul, the man of intelligence should adopt that path which has been trodden by the righteous of old and older times. The life of that king is certainly fruitless who having acquired the entire earth with her mobile and immobile creatures, does not enjoy her. As regards the man again who lives in the forest upon wild fruits and roots, but whose attachment to things of the earth has not ceased, such a one, O king, lives within the jaws of Death. Behold, O Bharata, the hearts and the outward forms of all creatures to be but manifestations of thy own. They that look upon all creatures as their own selves escape from the great fear (of destruction). Thou art my sire, thou art my protector, thou art my brother, and thou art my senior and preceptor. It behoveth thee, therefore, to forgive these incoherent utterances in sorrow of a woe-stricken person. True or false, this that has been uttered by are. O lord of earth, has been uttered from a due regard for thee, O best of Bharatas, that I entertain!'

SECTION 14

Vaisampayana said, "When Kunti's son, king Yudhishthira the Just, remained speechless after listening to his brothers who were telling these truths of the Vedas, that foremost of women, viz., Draupadi, of large eyes and great beauty, and noble descent, O monarch, said these words unto that bull among kings seated in the midst of his brothers that resembled so many lions and tigers, and like the leader in the midst of a herd of elephants. Ever expectant of loving regards from all her husbands but especially from Yudhishthira, she was always treated with affection and indulgence by the king. Conversant with duties and observant of them in practice, that lady of large hips, casting her eyes on her lord, desired his attention in shooting and sweet words and said as follows.

"Draupadi said, These thy brothers, O Partha, are crying and drying their palates like chatakas but thou dost not gladden them.. O monarch, gladden these thy brothers, that resemble infuriated elephants (in prowess), with proper words,--these heroes that have always drunk of the cup of misery. Why, O king, while living by the side of the Dwaita lake, didst thou say unto these thy brothers then residing with thee, and suffering from cold and wind and sun, even these words, viz,--' rushing to battle from. desire of victory, we will slay Duryodhana and enjoy the earth that is capable of

granting every wish. Depriving great car-warriors of their cars and slaying huge elephants, and strewing the field of battle with the bodies of car-warriors and horsemen and heroes, ye chastisers of foes, ye will perform great sacrifices of diverse kinds with presents in profusion. All these sufferings, due to a life of exile in the woods, will then end in happiness. O foremost of all practisers of virtue, having thyself said these words unto thy brothers then, why, O hero, dost thou depress our hearts now? A eunuch can never enjoy wealth. A eunuch can never have children even as there can be no fish in a mire (destitute of water). A Kshatriya without the rod of chastisement can never shine. A Kshatriya without the rod of chastisement can never enjoy the earth. The subjects of a king that is without the rod of chastisement can never have happiness. Friendship for all creatures. charity. study of the Vedas, penances, -- these constitute the duties of a Brahmana and not of a king, O best of kings! Restraining the wicked, cherishing the honest, and never retreating from battle, -- these are the highest duties of kings. He is said to be conversant with duties in whom are forgiveness and wrath, giving and taking, terrors and fearlessness, and chastisement and reward. It was not by study, or gift, or mendicancy, that thou hast acquired the earth. That force of the enemy, O hero, ready to burst upon thee with all its might, abounding with elephants and horse and cars, strong with three kinds of strength protected by Drona and Karna and Aswatthaman and Kripa, has been defeated and slain by thee, O hero! It is for this that I ask thee to enjoy the earth. Formerly, O puissant one, thou hadst, O monarch, swayed with might [Literally, "crushed with the rod of chastisement."], the region called Jambu, O tiger among men, abounding with populous districts. Thou hadst also, O ruler of men, swayed with might that other region called Kraunchadwipa situate on the west of the great Meru and equal unto Jambu-dwipa itself. Thou hadst swayed with might, O king, that other region called Sakadwipa on the east of the great Meru and equal to Krauncha-dwipa itself. The region called Bhadraswa, on the north of the great Meru and equal to Sakadwipa was also swayed by thee, O tiger, among men! Thou hadst even penetrated the ocean and swayed with might other regions, too, O hero, and the very islands begirt by the sea and containing many populous provinces. Having, O Bharata, achieved such immeasurable feats, and having obtained (through them) the adorations of the Brahmanas, how is it that thy soul is not gratified? Seeing these brothers of thine before thee, O Bharata, -- these heroes swelling with might and resembling bulls or infuriated elephants (in prowess), -- why dost thou not address them in delightful words? All of you are like celestials. All of you are capable of resisting foes. All of you are competent to scorch your enemies. If only one of you had become my husband, my happiness would even then have been very great. What need I say then, O tiger among men, when all of you, numbering five, are my husbands (and look after me) like the five senses inspiring the physical frame? The words of my mother-in-law who is possessed of great knowledge and great foresight, cannot be untrue. Addressing me, she said, 'O princess of Panchala, Yudhishthira will ever keep you in happiness, O excellent lady! Having slain many thousands of kings possessed of active prowess, I see, O monarch, that through thy folly thou art about to make that feat futile. They whose eldest brother becomes mad, have all to follow him in madness. Through thy madness, O king, all the Pandavas are about to become mad. If, O monarch, these thy brothers were in their senses, they would then have immured thee with all unbelievers (in a prison) and taken upon themselves the government of the earth. That person who from dullness of intellect acts in this way never succeeds in winning prosperity. The man that treads along the path of madness should be subjected to medical treatment by the aid of incense and collyrium, of drugs applied through the nose, and of other medicines. O best of the Bharatas, I am the worst of all my sex, since I desire to live on even though I am bereaved of my children. Thou shouldst not disregard the words spoken by me and by these brothers of thine that are endeavouring thus (to dissuade thee from thy purpose). Indeed, abandoning the whole earth, thou art inviting adversity and danger to come upon thee. Thou shinest now, O monarch, even as those two best of kings, viz., Mandhatri and Amvarisha, regarded by all the lords of earth, did in former days. Protecting thy subjects righteously, govern the goddess Earth with her mountains and forests and islands. Do not, O king, become cheerless. Adore the gods in diverse sacrifices. Fight thy foes. Make gifts of wealth and clothes and other objects of enjoyment unto the Brahmanas, O best of kings!

SECTION 15

Vaisampayana said, "Hearing these words of Yajnasena's daughter, Arjuna once more spoke, showing proper regard for his mighty-armed eldest brother of unfading glory.

"Arjuna said, The man armed with the rod of chastisement governs all subjects and protects them. The rod of chastisement is awake when all else is sleep. For this, the wise have characterised the rod of chastisement to be Righteousness itself. The rod of chastisement protects

Righteousness and Profit. It protects also, O king! For this, the rod of chastisement is identified with the triple objects of life. Corn and wealth are both protected by the rod of chastisement. Knowing this, O thou that art possessed of learning, take up the rod of chastisement and observe the course of the world. One class of sinful men desist from sin through fear of the rod of chastisement in the king's bands. Another class desist from similar acts through fear of Yama's rod, and vet another from fear of the next world. Another class of persons desist from sinful acts through fear of society. Thus, O king, in this world, whose course is such, everything is, dependent on the rod of chastisement. There is a class of persons who are restrained by only the rod of chastisement from devouring one another. If the rod of chastisement did not protect people, they would have sunk in the darkness of hell. The rod of chastisement (danda) has been so named by the wise because it restrains the ungovernable and punishes the wicked, The chastisement of Brahmanas should be by word of mouth; of Kshatriyas, by giving them only that much of food as would suffice for the support of life; of Vaisyas, by the imposition of fines and forfeitures of property, while for Sudras there is no punishment. [Censure, reprimanding, is the only punishment for a Brahmana offender. A Kshatriya may be punished by taking away all property, but care should be taken to give him food sufficient for maintaining life. A Vaisya should be punished by forfeiture of possessions. There is practically no punishment for a Sudra, for being unable to possess wealth, dispossession of wealth cannot be a punishment in his case: again, service being his duty, the imposition of labour on him cannot be a punishment. For all that, hard work may be imposed upon him.] For keeping men awake (to their duties) and for the protection of property, ordinances, O king, have been established in the world, under the name of chastisement (or punitive legislation). Thither where chastisement, of dark complexion and red eves, stands in an attitude of readiness (to grapple with every offender) and the king is of righteous vision, the subjects never forget themselves. The Brahmacharin and the house-holder, the recluse in the forest and the religious mendicant, all these walk in their respective ways through fear of chastisement alone. He that is without any fear, O king, never performs a sacrifice. He that is without fear never giveth away. The man that is without any fear never desires to adhere to any engagement or compact. Without piercing the vitals of others, without achieving the most difficult feats and without staying creatures like a fisherman (slaying fish), no person can obtain great prosperity. Without slaughter, no man has been able to achieve fame in this world or acquire wealth or subjects. Indra himself, by the slaughter of Vritra, became the great Indra. Those amongst the gods that are given to slaughtering others are adored much more by men. Rudra, Skanda, Sakra, Agni, Varuna, are all slaughterers. Kala and Mrityu and Vayu and Kuvera and Surya, the Vasus, the Maruts, the Sadhyas, and the Viswadevas, O Bharata, are all slaughterers. Humbled by their prowess, all people bend to those gods, but not to Brahman or Dhatri or Pushan at any time. Only a few men that are noble of disposition adore in all their acts those among the gods that are equally disposed towards all creatures and that are self-restrained and peaceful. I do not behold the creature in this world that supports life without doing any act of injury to others. Animals live upon animals, the stronger upon the weaker. The mongoose devours mice; the cat devours the mongoose; the dog devours the cat; the dog again is devoured by the spotted leopard. Behold all things again are devoured by the Destroyer when he comes! This mobile and immobile universe is food for living creatures. This has, been ordained by the gods. The man of knowledge, therefore, is never stupefied at it. It behoveth thee, O great king, to become that which thou art by birth. Foolish (Kshatriyas) alone, restraining wrath and joy take refuge in the woods. The very ascetics cannot support their lives without killing creatures. In water, on earth, and fruits, there are innumerable creatures. It is not true that one does not slaughter them. What higher duty is there than supporting one's life? There are many creatures that are so minute that their existence can only be inferred. With the failing of the eyelids alone, they are destroyed. There are men who subduing wrath and pride betake themselves to ascetic courses of life and leaving village and towns repair to the woods. Arrived there, those men may be seen to be so stupefied as to adopt the domestic mode of life once more. Others may be seen who (in the observance of domesticity) tilling the soil. uprooting herbs, cutting off trees and killing birds and animals, perform sacrifices and at last attain to heaven. O son of Kunti, I have no doubt in this that the acts of all creatures become crowned with success only when the policy of chastisement is properly applied. If chastisement were abolished from the world, creatures wood soon be destroyed. Like fishes in the water, stronger animals prev on the weaker. This truth was formerly spoken by Brahmana himself, viz., that chastisement, properly applied upholds creatures. Behold, the very fires, when extinguished, blaze up again, in fright, when blown. This is due to the fear of force or chastisement. If

there were no chastisement in the world distinguishing the good from the bad, then the whole world would have been p. 27

enveloped in utter darkness and all things would have been confounded. Even they that are breakers of rules, that are atheists and scoffers of the Vedas, afflicted by chastisement, soon become disposed to observe rules and restrictions. Everyone in this world is kept straight by chastisement. A person naturally pure and righteous is scarce. Yielding to the fear of chastisement, man becomes disposed to observe rules and restraints. Chastisement was ordained by the Creator himself for protecting religion and profit, for the happiness of all the four orders, and for making them righteous and modest. If chastisement could not inspire fear, then ravens and beasts of prev would have eaten up all other animals and men and the clarified butter intended for sacrifice. If chastisement did not uphold and protect, then nobody would have studied the Vedas, nobody would have milked a milch cow, and no maiden would have married. If chastisement did not uphold and protect, then ravage and confusion would have set in on every side, and all barriers would have been swept away, and the idea of property would have disappeared. If chastisement did not uphold and protect, people could never duly perform annual sacrifices with large presents. If chastisement did not uphold and protect, no one, to whatever mode of life he might belong, would observe the duties of that mode as declared (in the scriptures), and no one would have succeeded in acquiring knowledge. Neither camels, nor oxen, nor horses. nor mules. nor asses, would, even if yoked thereto, drag cars and carriages, if chastisement did not uphold and protect. Upon chastisement depend all creatures. The learned, therefore, say that chastisement is the root of everything. Upon chastisement rests the heaven that men desire, and upon it rests this world also. Thither where foe-destroying chastisement is well applied, no sin, no deception, and no wickedness, is to be seen. If the rod of 'chastisement be not uplifted, the dog will lick the sacrificial butter. The crow also would take away the first (sacrificial) offering, if that rod were not kept uplifted. Righteously or unrighteously, this kingdom hath now become ours. Our duty now is to abandon grief. Do thou, therefore, enjoy it and perform sacrifices. Men that are fortunate, living with their dear wives (and children). eat good food, wear excellent clothes, and cheerfully acquire virtue. All our acts, without doubt, are dependent on wealth; that wealth again is dependent on chastisement. Behold, therefore, the importance of chastisement. Duties have been declared for only the maintenance of the relations of the world There are two things here viz abstention from injury and injury prompted by righteous motives. Of these, two, that is superior by which righteousness may be acquired. [The illustration used by the commentator is that it is better to kill the tiger that has invaded the fold that remain quiet for fear of injuring that beast of prey and commit sin. For that slaughter there is merit, for if not slaughtered, the beast will slaughter the kine before the spectator's eyes and the latter would incur sin by passively witnessing the sight. At any rate, to be more general, it is better to injure, says Arjuna, from righteous motives than not to injure from fear of sin.] There is no act that is wholly meritorious, nor any that is wholly wicked. Right or wrong, in all acts, something of both is seen. Subjecting animals to castration, their horns again are cut off. They are then made to bear weights, are tethered, and chastised. In this world that is unsubstantial and rotten with abuses and rendered painful, O monarch, do thou practise the ancient customs of men, following the rules and analogies cited above. Perform sacrifices, give alms, protect thy subjects, and practise righteousness. Slay thy foes, O son of Kunti, and protect thy friends. Let no cheerlessness be thine. O king, while slaying foes. He that does it, O Bharata, does not incur the slightest sin. He that takes up a weapon and slays an armed foe advancing against him, does not incur the sin of killing a foetus, for it is the wrath of the advancing foe that provokes the wrath of the slayer. The inner soul of every creature is incapable of being slain. When the soul is incapable of being slain, how then can one be slain by another? As a person enters a new house, even so a creature enters successive bodies. Abandoning forms that are worn out, a creature acquires new forms. People capable of seeing the truth regard this transformation to be death."

SECTION 16

Vaisampayana said, "After the conclusion of Arjuna's speech, Bhimasena of great wrath and energy, mustering all his patience, said these words unto his eldest brother, Thou art, O monarch, conversant with all duties. There is nothing unknown to thee. We always wish to imitate thy conduct, but, alas, we cannot do it!--"I will not say anything! I will not say anything--I Even this is what I had wished! Impelled, however, by great grief I am constrained to say something. Listen to these words of mine, O ruler of men! Through the stupefaction of thy faculties, everything is endangered, and ourselves are being made cheerless and weak. How is it that thou that art the ruler of the world, thou that art conversant with all branches of knowledge, sufferest thy understanding The righteous and unrighteous paths of the world are known to thee. There is nothing belonging either to the future or the present that is also unknown to thee, O puissant one! When such is the case, O monarch, I will indicate, O ruler of men, the reasons in favour of your assuming sovereignty. Listen to me with undivided attention. There are two kinds of diseases. viz., physical and mental. Each springs from the other. None of them can be seen existing independently. Without doubt, mental diseases spring from physical ones. Similarly physical diseases spring from mental ones. This is the truth. He that indulgeth in regrets on account of past physical or mental woes, reapeth woe from woe and suffereth double woe. Cold, heat, and wind,--these three are the attributes of the body. Their existence in harmony is the sign of health. If one of the three prevails over the rest, remedies have been laid down. Cold is checked by heat, and heat is checked by cold. Goodness, passion, and darkness are the three attributes of the mind. The existence of these three in harmony is the sign of (mental) health. If one of these prevails over the rest, remedies have been prescribed. Grief is checked by joy, and joy is checked by grief. One, living in the present enjoyment of this, wishes to recollect his past woes. Another, living in the present suffering of woe, wishes to recollect his past bliss. Thou, however, wert never sad in grief or glad in bliss. Thou, shouldst not, therefore, use thy memory for becoming sad during times of bliss, or glad during times of woe. It seems that Destiny is all-powerful. Or, if it be thy nature, in consequence of which thou art thus afflicted, how is it that it does not behove thee to recollect the sight thou sawest before, viz., the scantily-clad Krishna dragged, while in her season, before the assembly. Why does it not behove thee to recollect our expulsion from the (Kuru) city and our exile (into the woods) dressed in deerskins, as also our living in the great forests? Why hast thou forgotten the woes inflicted by Jatasura, the battle with Chitrasena, and the distress suffered at the hands of the Sindhu king? Why hast thou forgotten the kick received by the princess Draupadi from Kichaka white we were living in concealment? A fierce battle, O chastiser of foes, like that which thou hast fought with Bhishma and Drona is now before thee, to be fought (however) with thy mind alone. In deed, that battle is now before thee in which there is no need of arrows, of friends, of relatives and kinsmen, but which will have to be fought with thy mind alone. If thou givest up thy life-breath before conquering in this battle, then, assuming another body, thou shalt have to fight these very foes again. Therefore, fight that battle this very day, O bull of Bharata's race, disregarding the concerns of thy body, and aided by thy own acts, conquer and identify with thy mind's foe. If thou canst not win that battle, what wilt be thy condition? On the other hand, by winning it, O monarch, thou shalt have attained the great end of life. Applying thy intellect to this, and ascertaining the right and the wrong paths of creatures, follow thou the course adopted by thy sire before thee and govern properly thy kingdom. By good luck, O king, the sinful Duryodhana hath been stain with all his followers. By good luck, thou too hast attained to the condition of Draupadi's locks. Perform with due rites and profuse presents the horse-sacrifice. We, are thy servants, O son of Pritha, as also Vasudeva of great energy!

to be clouded, in consequence of cheerlessness, like a coward?

SECTION 17

'Yudhishthira said, 'Discontent, heedless attachment to earthly goods, the absence of tranquillity, might, folly, vanity, and anxiety,--affected by these sins, O Bhima, thou covetest sovereignty. Freed from desire, prevailing over joy and grief and attaining to tranquillity, strive thou to be happy. That peerless monarch who will govern this unbounded earth, will have but one stomach. Why dost thou then applaud this course of life? One's desires, O bull of Bharata's race, are incapable of being filled in a day, or in many months. Desire, which is incapable of gratification, cannot, indeed, be fitted in course of one's whole life. Fire, when fed with fuel, blazeth forth; when not so fed, it is extinguished. Do thou, therefore, extinguish with little food the fire in thy stomach when it appears. He that is bereft of wisdom seeks much food for his stomach. Conquer thy stomach first. (Thou shalt then be able to conquer the Earth). The earth being conquered, that which is for thy permanent good will then be won by thee. Thou applaudest desires and enjoyments and prosperity. They, however, that have renounced all enjoyments and reduced their bodies by penances, attain to regions of beatitude. The acquisition and preservation of kingdom is attended with both righteousness and unrighteousness. The desire for them exists in thee. Free thyself, however, from thy great burthens, and adopt renunciation. The tiger, for filling one stomach of his, slaughters many animals. Other animals destitute of strength and moved by covetousness live upon the tiger's prey. If kings, accepting earthly possessions, practise renunciation, they can never have contentment. Behold the loss of understanding that is noticeable in them. As a matter of fact, however, they who subsist on leaves of trees, or use two stones only or their teeth alone for husking their grain, or live upon water only or air alone, succeed in conquering hell. That king

THE GRAND BIBLE Having been, as it were, a large and sacred take unto all

who rules this wide unbounded earth, and that person who regards gold and pebbles equally, amongst these two, the latter is said to have attained the object of his life and not the former. Depending, therefore, upon that which is the eternal refuge of joy both here and hereafter, cease thou to act and hope with respect to thy wishes and cease to bear attachment to them. They that have given up desire and enjoyment have never to grieve. Thou, however, grievest for enjoyments [Thou art not liberated from desire.]. Discarding desire and enjoyment, thou mayst succeed in liberating thyself from false speech. There are two well-known paths (for us), viz., the path of the Pitris and the path of the gods. They that perform sacrifices go by the Pitri-path, while they that are for salvation, go by the god-path. By penances, by Brahmacharya, by study (of the Vedas), the great Rishis, casting off their bodies, proceeded to regions that are above the power of Death. Worldly enjoyments have been styled as bonds, They have also been called Action. Liberated from those two sins (viz., bonds and action), one attains to the highest end. Mention is made of a verse sung (of old) by Janaka who was freed from the pairs of opposites, liberated from desire and enjoyments, and observant of the religion of Moksha. That verse runs thus: 'My treasures are immense, yet I have nothing! If again the whole of Mithila were burnt and reduced to ashes, nothing of mine will be burnt!' As a person on the hill-top looketh down upon men on the plain below, so he that has got up on the top of the mansion of knowledge, seeth people grieving for things that do not call for grief. He, however, that is of foolish understanding, does not see this. He who, casting his eyes on visible things, really seeth them, is said to have eyes and understanding. The faculty called understanding is so called because of the knowledge and comprehension it gives of unknown and incomprehensible things. He who is acquainted with the words of persons that are learned, that are of cleansed souls, and that have attained to a state of Brahma, succeeds in obtaining great honours, When one seeth creatures of infinite diversity to be all one and the same and to be but diversified emanations from the same essence, one is then said to have attained Brahma. Those who reach this high state of culture attain to that supreme and blissful end, and not they who are without knowledge, or they who are of little and narrow souls, or they who are bereft of understanding, or they who are without penances. Indeed, everything rests on the (cultivated) understanding!'

SECTION 18

Vaisampayana said, "When Yudhishthira, after saying these words, became silent, Arjuna, afflicted by that speech of the king, and burning with sorrow and grief, once more addressed his eldest brother, saying, 'People recite this old history, O Bharata, about the discourse between the ruler of the Videhas and his queen. That history has reference to the words which the grief-stricken spouse of the ruler of the Videhas had said to her lord when the latter, abandoning his kingdom, had resolved to lead a life of mendicancy. Casting off wealth and children and wives and precious possessions of various kinds and the established path for acquiring religious merit and fire itself. King Janaka shaved his head (and assumed the garb of a mendicant). His dear spouse beheld him deprived of wealth, installed in the observance of the vow of mendicancy, resolved to abstain from inflicting any kind of injury on others, free from vanity of every kind, and prepared to subsist upon a handful of barley fallen off from the stalk and to be got by picking the grains from crevices in the field. Approaching her lord at a time when no one was with him. the queen, endued with great strength of mind, fearlessly and in wrath, told him these words fraught with reason: 'Why hast thou adopted a life of mendicancy, abandoning thy kingdom full of wealth and corn? A handful of fallen off barley cannot be proper for thee. Thy resolution tallies not with thy acts [Literally, 'thy resolution is of one kind, while thy acts are of another kind!'], since abandoning thy large kingdom thou covetest, O king, a handful of grain! With this handful of barley, O king, wilt thou succeed in gratifying thy guests, gods. Rishis and Pitris? This thy labour, therefore, is bootless. Alas, abandoned by all these, viz., gods, guest and Pitris, thou leadest a life, of wandering mendicancy, O king, having cast off all action. Thou wert, before this, the supporter of thousands of Brahmanas versed in the three Vedas and of many more besides. How canst thou desire to beg of them thy own food today? Abandoning thy blazing prosperity, thou castest thy eyes around like a dog (for his food). Thy mother hath today been made sonless by thee, and thy spouse, the princess of Kosala, a widow. These helpless Kshatriyas, expectant of fruit and religious merit, wait upon thee, placing all their hopes on thee. By killing those hopes of theirs, to what regions shalt thou go, O king, especially when salvation is doubtful and creatures are dependent on actions? Sinful as thou art thou hast neither this world nor the other since thou wishest to live, having cast off thy wedded wife? [A wedded wife is the companion of one's religious acts.] Why, indeed, dost thou lead a life of wandering mendicancy, abstaining from all actions, after having abandoned garlands and perfumes and ornaments and robes of diverse kinds?

creatures, having been a mighty tree worthy of adoration and granting its shelter unto all, alas, how canst thou wait upon and worship others? If even an elephant desists from all work, carnivorous creatures coming in packs and innumerable worms would eat it up. What need be said of thyself that art so powerless? [Thou shouldst not, therefore, abandon action.] How couldst thy heart be set on that mode of life which recommends an earthen pot, and a triple-headed stick, and which forces one to abandon his very clothes and which permits the acceptance of only a handful of barley after abandonment of everything? If, again, thou sayest that kingdom and a handful of barley are the same to thee, then why dost thou abandon the former! If, again, a handful of barley becomes an object of attachment with thee, then, thy original resolution (of abandoning everything) falls to the ground, If, again, thou canst act up to thy resolution of abandoning everything! then who am I to thee, who art thou to me, and what can be thy grace to me? If thou beest inclined to grace, rule then this Earth! They that are desirous of happiness but are very poor and indigent and abandoned by friends may adopt renunciation. But he who imitates those men by abandoning palatial mansions and beds and vehicles and robes and ornaments, acts improperly, indeed. One always accepts gifts made by others; another always makes gifts. Thou knowest the difference between the two. Who, indeed, of these two shouldst be regarded the superior? If a gift be made to one who always accepts gifts, or to one that is possessed of pride, that gift becomes bootless like the clarified butter that is poured upon a forest-conflagration. As a fire, O king, never dies till it has consumed all that has been thrown into it, even so a beggar can never be silenced tilt he receives a donative. In this world, the food that is given by a charitable person is the sure support of the pious. If, therefore, the king does not give (food) where will the pious that are desirous of salvation go? They that have food (in their houses) are householders. Mendicants are supported by them. Life flows from food. Therefore, the giver of food is the giver of life. Coming out from among those that lead a domestic mode of life, mendicants depend upon those very persons from whom they come. Those self-restrained men, by doing this, acquire and enjoy fame and power. One is not to be called a mendicant for his having only renounced his possessions, or for his having only adopted a life of dependence on eleemosynary charity. He who renounces the possessions and pleasures of the world in a sincere frame of mind is to be regarded a true mendicant. Unattached at heart, though attached in outward show, standing aloof from the world, having broken all his bonds, and regarding friend and foe equally, such a man, O king, is regarded to be emancipated! Having shaved their heads clean and adopted the brown robe, men may be seen to betake themselves to a life of wandering mendicancy, though bound by various ties and though ever on the lookout for bootless wealth. They who, casting off the three Vedas, their usual occupations, and children, adopt a life or mendicancy by taking up the triple-headed crutch and the brown robe, are really persons of little understanding. Without having cast off anger and other faults, the adoption of only the brown robe, know, O king, is due to the desire of earning the means of sustenance. Those persons of clean-shaven heads that have set up the banner of virtue, have this only (viz., the acquisition of sustenance) for their object in life. Therefore, O king, keeping thy passions under control, do thou win regions of bliss hereafter by supporting them that are truly pious amongst men of matted locks or clean-shaven heads, naked or clad in rags, or skins or brown robes. Who is there that is more virtuous than he who maintains his sacred fire, who performs sacrifices with presents of animals and Dakshina, and who practises charity day and night?'

"Arjuna continued, 'King Janaka is regarded to have been a truth-knowing person in this world. Even he, in this matter (viz., the ascertainment of duty) had become stupefied. Do not yield to stupefaction! Even thus the duties of Domesticity are observed by persons practising charity. By abstaining from injuries of all kinds, by casting off desire and wrath, by being engaged in protecting all creatures, by observing the excellent duty of charity, and lastly by cherishing superiors and persons of age, we shall succeed in attaining such regions of Diss as we like. By duly gratifying gods, guests, and all creatures, by worshipping Brahmanas, and by truthfulness of speech, we shall certainly attain to desirable regions of bliss."

SECTION 19

"Yudhishthira said, 'I am conversant with both the Vedas and the scriptures that lead to the attainment of Brahma. In the Vedas there are precepts of both kinds, viz., those that inculcate action and those that inculcate renouncement of action. The scriptures are confounding and their conclusions are based upon reasons. The truth, however, that is in the Mantras, is duly known to me. Thou art conversant only with weapons and observant of the practices of heroes. Thou art unable to understand truly the sense of the scriptures. If thou wert really acquainted with duty, then thou coulds have understood that words such as these ought not to have been

addressed to me by even one possessed of the clearest insight into the meaning of the scriptures and acquainted with the truths of religion. That, however, which thou hast said unto me, induced by fraternal affection, has been fit and proper, O son of Kunti! I am, for that, pleased with thee, O Arjuna! There is no one equal to thee in the three worlds in all duties connected with battle and in skill in respect of diverse kinds of acts. Thou mayst, therefore, speak of the subtleties connected with those subjects, -- subtleties, that is, that are impenetrable by others. It behoveth thee not, however, O Dhananjaya, to doubt my intelligence. Thou art conversant with the science of battle, but thou hast never waited upon the aged. Thou knowest not the conclusions arrived at by those that have studied the subject in brief and detail. Even this is the conclusion of intelligent men whose understanding are bent on achieving salvation, viz., that amongst ascetic penances, renunciation, and knowledge of Brahma, the second is superior to the first, and the third is superior to the second. This, however, that thou thinkest, viz., that there is nothing superior to wealth, is an error. I will convince thee of it, so that wealth may not again appear to thee in that light. All men that are righteous are seen to be devoted to ascetic penances and the study of the Vedas. The Rishis also, that have many eternal regions for them, have the merit of penances. Others possessed of tranquillity of soul, having no enemies, and dwelling in the woods, have, through penances and study of the Vedas, proceeded to heaven. Pious men, by restraining desire for worldly possessions, and casting off that darkness which is born of folly, proceed northward (i.e., by luminous paths) to the regions reserved for practisers of renunciation. The path that lies to the south and that leads to regions of light (i.e., lunar regions), are reserved for men devoted to action. These are attained by persons subject to birth and death. That end, however, which persons desirous of salvation have before their eyes, is indescribable. Yoga is the best means for attaining to it. It is not easy to explain it (to thee). Those that are learned live, reflecting on the scriptures from desire of finding what is unreal. They are, however, often led away to this and to that in the belief that the object of their search exists in this and that. Having mastered, however, the Vedas, the Aranyakas, and the other scriptures. they miss the real, like men failing to find solid timber in an uprooted banana plant. Some there are who., disbelieving in its unity, regard the Soul, that dwells in this physical frame consisting of the five elements, to be possessed of the attributes of desire and aversion (and others). Incapable of being seen by the eye, exceedingly subtle, and inexpressible by words, it revolves in a round (of re-births) among the creatures of the earth, keeping before it that which is the root of action. Having made the Soul advance towards itself which is the spring of every kind of blessedness, having restrained all desires of the mind, and having cast off all kinds of action, one may become perfectly independent and happy. When there is such a path that is trod by the righteous and that is attainable by Knowledge, why, O Arjuna, dost thou applaud wealth which is full of every kind of calamity? Men of olden times that were conversant with the scriptures, O Bharata,--men that were always engaged in gifts and sacrifice and action, were of this opinion. O Bharata! There are some fools who, accomplished in the science of argumentation, deny the existence of the Soul, in consequence of the strength of their convictions of a previous life. It is very difficult to make them accept this truth about final emancipation. Those wicked men, though possessed of great learning, travel all over the earth, making speeches in assemblies, and deprecating the true doctrine about emancipation. O Partha, who else will succeed in understanding that which we do not understand?' Indeed, (as those men cannot understand the true meaning of the scriptures), similarly they cannot succeed in knowing those wise and pious persons that are truly great and that have deep acquaintance with the scriptures. O son of Kunti, men acquainted with truth obtain Brahma by asceticism and intelligence, and great happiness by renunciation.'

SECTION 20

Vaisampayana said, "After Yudhishthira had stopped, the great ascetic Devasthana, possessed of eloquence, said these words, fraught with reason, unto the king."

"Devasthana said, 'Phalguna has told thee that there is nothing superior to wealth. I shall discourse to the on that subject. Listen to me with undivided attention, O Ajatasatru, thou hast righteously won the earth. Having won her, it behoves thee not, O king, to abandon her without cause. Four modes of life are indicated in the Vedas. Do thou, O king, duly pass through them, one after another. At present thou shouldst, therefore, perform great sacrifices with profuse presents. Amongst the very Rishis, some are engaged in the sacrifice represented by Vedic study, and some in that presented by knowledge. Therefore, O Bharata, thou must know that the very ascetics also are addicted to action. The Vaikhanasas, however, are said to preach that he who does not seek for wealth is superior to him that seeks for it. I think that he who would follow that precept would incur many faults. Men collect together diverse things (for the performance of sacrifices) simply because of the (Vedic) ordinance. He who, tainted by his own understanding, giveth away wealth to an undeserving person without giving it to the deserving, doth not know that he incurs the sin of killing a foetus. The exercise of the duty of charity after discriminating the deserving from the undeserving is not easy. The Supreme Ordainer created wealth for sacrifice, and He created man also for taking care of that wealth and for performing sacrifice. For this reason the whole of one's wealth should be applied to sacrifice. Pleasure would follow from it as a natural consequence. Possessed of abundant energy, Indra, by the performance of diverse sacrifices with profuse gifts of valuables, surpassed all the gods. Having got their chiefship by that means, he shineth in heaven. Therefore, everything should be applied to sacrifices. Clad in deer-skins, the highsouled Mahadeva, having poured his own self as a libation in the sacrifice called Sarva, became the first of gods, and surpassing all creatures in the universe and prevailing over them by means of that achievement, shines in resplendence. King Marutta, the son of Avikshit, by the profusion of his wealth, vanquished Sakra himself, the chief of the gods. In the great sacrifice he performed, all the vessels were of gold, and Sree herself came in person. Thou hast heard that the great king Harischandra, having performed sacrifices, earned great merit and great happiness. Though a man, he nevertheless vanquished Sakra by his wealth. For this reason everything should be applied to sacrifice."

SECTION 21

'Devasthana said, 'In this connexion is cited an old history, viz., the discourse that Vrihaspati, asked by Indra, delivered unto him. Vrihaspati said, 'Contentment is the highest heaven, contentment is the highest bliss. There is nothing higher than contentment. Contentment stands as the highest. When one draws away all his desires like a tortoise drawing in all it limbs, then the natural resplendence of his soul soon manifests itself. When one does not fear any creature, nor any creature is frightened at one, when one conquers one's desire and aversion, then is one said to behold one's soul. When one, indeed, in word and thought, seeks to injure nobody and cherishes no desire, one is said to attain to Brahma. Thus, O son of Kunti, whatever religion is followed by creatures, they obtain corresponding fruits. Awaken thyself by this consideration, O Bharata! Some praise Peacefulness, some praise Exertion; some there are that praise Contemplation; and some praise both Peacefulness and Exertion. Some praise sacrifice; others, renunciation. Some praise gifts; others, acceptance. Some, abandoning everything, live in silent meditation. Some praise sovereignty and the cherishing, of subjects, after slaving, cutting and piercing (foes). Some are for passing their days in retirement. Observing all this, the conclusion of the learned is that that religion which consists in not injuring any creature is worthy of the approbation of the righteous. Abstention from injury, truthfulness of speech, justice, compassion, self-restraint, procreation (of offspring) upon one's own wives, amiability, modesty, patience, -- the practice of these is the best of a religions as said by the selfcreate Manu himself. Therefore, O son of Kunti, do thou observe this religion with care. That Kshatriya, who, conversant with the truths or royal duties, takes sovereignty upon himself, restraining his soul at all times, equally regarding that which is dear and that which is not. and subsisting upon the remains of sacrificial feasts, who is engaged in restraining the wicked and cherishing the righteous, who obliges his subjects to tread in the path of virtue and who himself treads in that path, who at last transmits his crown to his son and betakes himself to the woods, there to live on the products of the wilderness and act according to the ordinances or the Vedas after having cast off all idleness, that Kshatriya who conducts himself thus, conforming in everything to the well-known duties of kings, is sure to obtain excellent fruits in both this world and the next. That final emancipation, of which thou speakest, is exceedingly difficult to obtain, and its pursuit is attended with many impediments. They that adopt such duties and practise charity and ascetic penances, that are possessed of the quality of compassion and are freed from desire and wrath, that are engaged in ruling their subjects with righteousness and fighting for the sake of kine and Brahmanas, attain hereafter to a high end. For the Rudras with the Vasus and the Adityas, O scorcher of foes, and the Sadhyas and hosts of kings adopt this religion. Practising without heedlessness the duties inculcated by that religion, they attain to heaven through those acts of theirs.'

SECTION 22

Vaisampayana said, "After this, Arjuna once more addressed his eldest brother of unfading glory, viz., king Yudhishthira of cheerless heart, and said these words: 'O thou that art conversant with every kind of duty, having by the practice of Kshatriya duties obtained sovereignty that is so very difficult of acquisition, and having conquered all thy foes, why dost thou burn in grief? O king, as regards Kshatriyas, death in battle is regarded more meritorious for them than the performance of diverse sacrifices. It is so declared in the ordinance that lays down the duties of Kshatriyas. Penances and Renunciation are the duties of Brahmanas. Even this is the ordinance (affecting the two orders) about the next world. Indeed, O puissant one, death in battle is laid down for Kshatriyas. The duties of Kshatriyas are exceedingly fierce and are always connected with the use of weapons, and it has been laid down. O chief of the Bharatas, that they should, when the time comes, perish by weapons on the field of battle. The life of even a Brahmana, O king, that lives in the observance of Kshatriya duties, is not censurable, for Kshatriyas also have sprung from Brahmana. Neither Renunciation, nor Sacrifice, nor Penances, nor dependence on the wealth of others, O ruler of men, has been ordained for Kshatrivas. Thou art acquainted with all duties, and thou art of righteous soul, O bull of Bharata's race! Thou art a wise king, skilled in all acts. Thou canst distinguish what is right in this world from what is wrong. Casting off this cheerlessness by repentance, address thyself with a strong will to action. The heart of a Kshatriya especially is hard as thunder. Having by the exercise of Kshatriya duties vanquished thy foes and acquired empire without a thorn in its side, conquer thy soul, O ruler of men, and be engaged in the performance of sacrifices and the practice of charity. Indra himself, though a Brahmana, became a Kshatriya in his acts, and battled with his sinful kinsfolk for eight hundred and ten times. Those acts of his, O monarch, are adorable and worthy of praise. Through them he obtained, as we have heard. the chiefship of the gods. Do thou, therefore, O monarch, perform sacrifices with profuse presents even as Indra did, O ruler of men, and thereby free thyself from thy fever. Do not, O bull among Kshatriyas, grieve thus for what is past. They that have been slain have attained to the highest end. sanctified by weapons and agreeably to the ordinances of the Kshatriva religion. That which has happened was ordained to happen. Destiny, O tiger among kings, is incapable of being resisted."

SECTION 23

Vaisampayana said, "Thus addressed by Arjuna of curly hair, the Kuru king born of Kunti remained speechless. Then the island-born (Vyasa) said these words.

"Vyasa said, 'The words of Arjuna, O amiable Yudhishthira, are true. The highest religion, as declared by the scriptures, depends on the duties of domesticity. Thou art acquainted with all duties. Do thou then duly practise the duties prescribed for thee (viz., the duties of domesticity). A life of retirement in the woods, casting off the duties of domesticity, has not been laid down for thee. The gods, Pitris, guests, and servants, all depend (for their sustenance) upon the person leading a life of domesticity. Do thou then support all these, O lord of the earth! Birds and animals and various other creatures, O ruler of men, are supported by men leading domestic lives. He, therefore, that belongs to that mode of life is superior (to all others). A life of domesticity is the most difficult of all the four modes of life. Do thou practise that mode of life then, O Partha, which is difficult of being practised by persons of unrestrained sense. Thou hast a good knowledge of all the Vedas. Thou hast earned great ascetic merit. It behoveth thee, therefore, to bear like an ox the burthen of thy ancestral kingdom. Penances, sacrifices, forgiveness, learning, mendicancy, keeping the senses under control, contemplation, living in solitude, contentment, and knowledge (of Brahma), should, O king, be striven after by Brahmanas to the best of their ability for the attainment of success. I shall now tell thee the duties of Kshatriyas. They are not unknown to thee. Sacrifice, learning, exertion, ambition, [Literally, the absence of contentment with present prosperity.] wielding 'the rod of punishment,' fierceness, protection of subjects., knowledge of the Vedas, practise of all kinds of penances, goodness of conduct, acquisition of wealth, and gifts to deserving persons, -- these, O king, well performed and acquired by persons of the royal order, secure for them both this world and the next, as heard by us. Amongst these O son of Kunti, wielding the rod of chastisement has been said to be the foremost. Strength must always reside in a Kshatriya, and upon strength depends chastisement. Those duties that I have mentioned are, O king, the principal ones for Kshatriyas and contribute greatly to their success. Vrihaspati, in this connexion, sang this verse: 'Like a snake devouring a mouse, the Earth devours a king that is inclined to peace and a Brahmana that is exceedingly attached to a life of domesticity.' It is heard again that the royal sage Sudyumna, only by wielding the rod of chastisement, obtained the highest success, like Daksha himself, the son of Prachetas.

Yudhishthira said, 'O holy one, by what acts did Sudyumna, that lord of the earth, obtain the highest success? I desire to hear the history of that king!'

"Vyasa said, 'In this connexion is cited this old history. There were two brothers, viz., Sankha and Likhita, of rigid vows. The two brothers had two separate dwellings both of which were beautiful. Situate by the bank of the stream called Vahuda, both of those residences were advaried with trees that were always burthened with flowers and fruits. Once on a time

time, however, Sankha had gone out of his asylum on no fixed purpose. Arrived at the asylum of his brother, Likhita plucked many ripe fruits. Obtaining them the regenerate Likhita began to eat them without any qualms of conscience. While still employed in the act of eating, Sankha came back to his retreat. Beholding him eating, Sankha addressed his brother, saying, 'Whence have these fruits been obtained and for what reason art thou eating them?' Approaching his elder brother and saluting him, Likhita smilingly replied, saying, 'I have taken them even from this retreat.' Filled with great rage, Sankha said unto him, 'Thou hast committed theft by thyself taking these fruits. Go and approaching the king confess to him what thou hast done. Tell him, O best of kings, I have committed the offence of approaching what was not given to me. Knowing me for a thief and observing the duty of thy order, do thou soon inflict upon me, O ruler of men, the punishment of a thief.' Thus addressed, the highly blessed Likhita of rigid vows, at the command of his brother, proceeded to king Sudyumna. Hearing from his gate-keepers that Likhita had come, king Sudyumna, with his counsellors, advanced (for receiving the sage). Meeting him, the king addressed that foremost of all persons conversant with duties, saying, 'Tell me, O revered one, the reason of thy coming. Regard it as already accomplished.' Thus questioned, that regenerate sage said unto Sudyumna, 'Do thou promise first that thou wilt achieve it. It will then behove thee, after hearing me, to accomplish that promise. O bull among men, I ate some fruits that had not been given me by my elder brother. Do thou, O monarch, punish me for it without delay.' Sudyumna answered, 'If the king be regarded as competent to wield the rod of chastisement, he should be regarded, O bull among Brahmanas, as equally competent to pardon. Purified in respect of thy act, O thou of high vows, consider thyself as pardoned. Tell me now what other wishes thou hast. I shall certainly accomplish those commands of thine!"

Likhita came to the residence of his brother Sankha. At that

"Vyasa continued, 'Thus honoured by the high-souled king, the regenerate sage Likhita, however, did not solicit him for any other favour. Then that ruler of the earth caused the two hands of the high-souled Likhita to be cut off, whereupon the latter, bearing the punishment, went away. Returning to his brother Sankha, Likhita, in great affection, said, 'It behoveth thee now to pardon this wretch that hath been duly punished (for what he did).' Sankha said, I am not angry with thee, nor hast thou injured me, O foremost of all persons conversant with duties. Thy virtue, however, had suffered a shock. I have rescued thee from that plight. Proceed without delay to the river Vahuda and gratify duly, with oblations of water, the gods, Rishis and the Pitris, and never again set thy heart on sin.' Hearing these words of Sankha, Likhita performed his ablutions in the sacred stream and set about for commencing the water-rite. Upon this, two hands, resembling two lotuses, appeared at the extremities of his stumps. Filled with wonder he came back to his brother and showed him the two hands Sankha said unto him, 'All this has been accomplished by me through my penances. Do not be surprised at it. Providence hath been the instrument here.' Likhita answered, 'O thou of great splendour, why didst thou not purify me at first, when, O best of regenerate ones, such was the energy of thy penances?' Sankha, said, 'I should not have acted otherwise. I am not thy chastiser. The ruler (who has punished thee) has been himself purified, as also thyself, along with the Pitris!

"Vyasa continued, 'That king, O eldest son of Pandu, became eminent by this act and obtained the highest success like the lord Daksha himself! Even this is the duty of Kshatriyas, viz., the ruling of subjects. Any other, O monarch, would be regarded as a wrong path for them. Do not give way to grief. O best of all persons conversant with duty, listen to the beneficial words of this thy brother. Wielding the rod of chastisement, O king, is the duty of kings and not the shaving of the head."

SECTION 24

Vaisampayana said, "Once more the great sage Krishna-Dwaipayana said these words unto Ajatasatru, the son of Kunti: 'Let these great car-warriors of abundant energy of mind, O monarch, let these brothers of thine, O Yudhishthira, the chief of the Bharatas, obtain those wishes of theirs that they cherished while dwelling in the woods. Rule thou the earth, O son of Pritha, like (another) Yayati, the son of Nahusha. Before now misery was yours while ye dwelt in the woods in the observance of ascetic penances. That misery is ended, O tiger among men! Enjoy happiness, therefore, for some time. Having O Bharata, earned and enjoyed religious merit and wealth and pleasure for some time with thy brothers, thou mayst then, O king, retire into the woods. Be freed first, O Bharata, from the debt thou owest to persons that may beg of thee, to the Pitris, and to the gods. Thou mayst then, O son of Kunti, practise all the other modes of life (that come afterwards). Do thou, O son of Kuru's race, perform the sacrifices of Sarvamedha and Aswamedha. Thou shalt then attain, O monarch, to the highest end hereafter. Installing thy brothers also in great sacrifices with plentiful presents (to the

Brahmanas), thou shalt, O son of Pandu, acquire great fame. There is a saving. O tiger among men and best of the Kurus! Listen to it, for by acting according to it, O king, thou shalt not swerve from virtue. Those men only, O Yudhishthira, whose practices resemble those of robbers, cause a king by their counsels to take to a career of war and victory. [Adadana is explained as a robber or one who forcibly takes other people's property. Some texts read nareswarah. The sense should remain unaltered.] That king who, guided by considerations of place and time and moved by an understanding dependent on the scriptures, pardons even a number of robbers, incurs no sin. That king who, realising his tribute of a sixth, doth not protect his kingdom, taketh a fourth part of the sins of his kingdom. [Manu also mentions a sixth of the produce as the king's share. Listen also to that by which a king may not swerve from virtue. By transgressing the scriptures (one incurs sill), while by obeying them one may live fearlessly. That king who, guided by an understanding based upon the scriptures and disregarding lust and wrath, behaves impartially, like a father, towards all his subjects, never incurs sin. O thou of great splendour, if a king, afflicted by destiny, fails to accomplish an act which he should, such failure would not be called a trespass. By force and policy should the king put down his foes. He must not suffer sin to be perpetrated in his kingdom but should cause virtue to be practised. Brave men, those that are respectable in their practices, they that are virtuous in their acts, they that are possessed of learning, O Yudhishthira, Brahmanas conversant with Vedic texts and rites, and men of wealth, should especially be protected. In determining suits and accomplishing religious acts, they that are possessed of great learning should alone be employed. A prudent king will never repose his confidence upon one individual, however accomplished. That king who does not protect his subjects, whose passions are ungovernable, who is full of vanity, who is stained with haughtiness and malice, incurs sin and earns the reproach of tyranny. If the subjects of a king, O monarch, waste away from want of protection and are afflicted by the gods and ground down by robbers, the sin of all this stains the king himself. There is no sin, O Yudhishthira, in doing an act with heartiness, after full deliberation, and consultation with men capable of offering good advice. Our tasks fail or succeed through destiny. If exertion, however, be applied, sin would not touch the king. I shall recite to thee, O tiger among kings, the story of what happened to an ancient king of the name of Hayagriva, O son of Pandu, -- the story, viz., of the heroic Hayagriva of unstained deeds, who after having slain a large number of his foes in battle was himself defeated and slain while without a follower by his side. Having achieved all that should be done for keeping foes under check and adopted all those foremost of means by which men may be protected. Hayagriva acquired great fame from the battles he fought and is now enjoying great bliss in heaven. Mangled by robbers with weapons, boldly fighting with them, and casting off his life in battle, the high-souled Hayagriva, ever attentive to his (kingly) duties, achieved the object of his life and is now enjoying great bliss in heaven. The bow was his (sacrificial) stake and the bowstring was the cord for tying the victims. Shafts constituted the smaller ladle and the sword the large one, and blood was the clarified butter that he poured. The car was the altar and the wrath he felt in battle was the fire. and the four foremost of steeds yoked unto his vehicle were the four Hotris. Having poured upon that sacrificial fire his foes as libations and then his own life-breaths at the completion of the sacrifice, that vigorous lion among kings, viz., Hayagriva, became freed from sin and is now sporting in the regions of the gods. Having protected his kingdom with policy and intelligence, the high-souled Hayagriva of resigned self and great strength of mind and accustomed to the performance of sacrifices filled all the worlds with his fame and is now sporting in the region of the gods. 1 Having obtained the merit dependent on the performance of sacrifices as also every kind of merit that is connected with human affairs, he wielded the rod of chastisement and ruled the Earth with vigour and without pride. For this the virtuous and high-souled Hayagriva is sporting in the region of the gods. [Manu also mentions a sixth of the produce as the king's share.] Possessed of learning, practising renunciation, actuated by faith, and full of gratitude, that king, having performed diverse acts, left this world of men and won the regions that are reserved for the intelligent and the wise and those that are of approved usages and behaviour and prepared to cast off their lives in battle. Having studied the Vedas well and the other scriptures also, having ruled his kingdom properly and caused all the four orders to adhere to their respective duties, the highsouled Hayagriva is sporting in joy the regions of the gods. Having won many battles and cherished his subjects, having drunk the Soma juice in sacrifices and gratified the foremost of Brahmanas with presents and judiciously wielded the rod of chastisement over those placed under his sway and at last cast off his life in battle, that king is living happily in heaven. His life was worthy of every praise. Learned and honest men applaud it, deserving as it is of every applause. Having won heaven and acquired the regions reserved for heroes, that

high-souled monarch of virtuous deeds became crowned with success.'

SECTION 25

Vaisampayana said, "Hearing the words of the Island-born Rishi and seeing Dhananjaya angry, Yudhishthira, the son of Kunti, saluted Vyasa and made the following answer.

"Yudhishthira said, 'This earthly sovereignty and the diverse enjoyments (appertaining thereto) fail to give any joy to my heart. On the other hand, this poignant grief (consequent upon the loss of my kinsmen) is eating away its core. Hearing the lamentations of these women who have lost their heroic husbands and children, I fail to attain peace, O sage!" Vaisampayana continued, "Thus addressed, the virtuous Vyasa that foremost of all persons conversant with Yoga, possessed of great wisdom and intimately acquainted with the Vedas, said unto Yudhisthira (the following words).

"Vyasa said, 'No man can acquire anything by his own acts or by sacrifices and worship. No man can give anything to a fellow man. Man acquires everything through Time. The Supreme Ordainer has made the course of Time the means of acquisition. By mere intelligence or study of the scriptures. men, if Time be unfavourable, cannot acquire any earthly possession. Sometimes an ignorant fool may succeed in winning wealth. Time is the efficacious means for the accomplishment of all acts. During times of adversity, neither science, nor incantations, nor drugs, yield any fruits. In times, however, of prosperity, those very things, properly applied, become efficacious and bear success. By Time the winds blow violently: by Time the clouds become rain-charged; by Time tanks become adorned with lotuses of different kinds; by Time trees in the forest become decked with flowers. By Time nights become dark or lighted. By Time the Moon becomes full. If the Time for it does not come, trees do not bear flowers and fruits. If the Time for it does not come, the currents of rivers do not become fierce. Birds and snakes and deer and elephants and other animals never become excited when the Time for it does not come. If the Time for it does not come, women do not conceive. It is with Time that winter, and summer, and the rainy season come. If the Time for it does not come, no one is born and no one dies. If the Time does not come, the infant does not acquire power of speech. If the Time does not come, one does not acquire youth. It is with Time that the seed sown puts forth its sprouts. If the Time does not come, the Sun does not appear above the horizon, nor, when the Time for it does not come, does he repair to the Asta hills. If the Time for it does not come, the Moon does not wax nor wane, nor the ocean with its high billows rise and ebb. In this connexion is instanced the old story recited. O Yudhishthira, by king Senajit in grief. The irresistible course of Time affects all mortals. All earthly things, ripened by Time, suffer destruction. Some, O king, slay some men. The slayers, again, are slain by others. This is the language of the world. Really, however, no one stays and no one is slain. Some one thinks men slav (their fellow-men) Another thinks men do not slav The truth is that the birth and destruction of all creatures have been ordained to happen in consequence of their very nature. Upon the loss of one's wealth or the death of one's wife or son or sire, one cries out, saying 'Alas, what grief!' and dwelling upon that sorrow always enhances it. Why do you, like a foolish person, indulge in grief? Why do you grieve for them that are subject to grief? Behold, grief is increased by indulgence as fear is by yielding to. This body even is not mine. Nothing in this earth is mine. Or, the things of this earth belong as much to others as to me. The wise, seeing, this, do not suffer themselves to be deluded. There are thousands of causes for sorrow, and hundreds of causes for joy. These every day affect the ignorant only, but not him that is wise. These, in course of Time. become objects of affection or aversion, and appearing as bliss or woe revolve (as if in a wheel) for affecting living creatures. There is only sorrow in this world but no happiness. It is for this that sorrow only is felt. Indeed, sorrow springs from that affliction called desire, and happiness springs from the affliction called sorrow. Sorrow comes after happiness, and happiness after sorrow. One does not always suffer sorrow or always enjoy happiness. Happiness always ends in sorrow, and sometimes proceeds from sorrow itself. He, therefore, that desires eternal happiness must abandon both. When sorrow must arise upon the expiration of happiness, and happiness upon the expiration of sorrow, one should, for that, cast off, like a (snake-bit) limb of one's body, that from which one experiences sorrow or that heart-burning which is nurtured by sorrow or that which is the root of his anxiety. Be it happiness or sorrow, be it agreeable or disagreeable, whatever comes should be borne with an unaffected heart. O amiable one, if thou abstainest, in even a slight measure, from doing what is agreeable to your wives and children, thou shalt then know who is whose and why so and for what They that are highly stupid and they that are masters of their souls enjoy happiness here. They however, that occupy an intermediate place suffer misery. This, O Yudhishthira, is what Senajit of great wisdom said, that person who was conversant with what is good or bad in this world, with duties, and with happiness

and misery. He who is grieved at other people's griefs can never be happy. There is no end of grief, and grief arises from happiness itself. Happiness and misery, prosperity and adversity, gain and loss, death and life, in their turn, wait upon all creatures. For this reason the wise man of tranquil soul should neither be elated with joy nor be depressed with sorrow. To be engaged in battle has been said to be the Sacrifice for a king; a due observance of the science of chastisement is his Yoga; and the gift of wealth in sacrifices in the form of Dakshina is his Renunciation. All these should be regarded as acts that sanctify him. By governing the kingdom with intelligence and policy, casting off pride, performing sacrifices, and looking at everything and all persons with kindness and impartiality, a high-souled king, after death, sports in the region of the gods. By winning battles, protecting his kingdom, drinking the Soma juice, advancing his subjects, wielding judiciously the rod of Chastisement, and casting off his body at last in fight, a king enjoys happiness in heaven. Having studied all the Vedas and the other scriptures duty, having protected the kingdom properly, and having caused all the four orders to adhere to their respective duties. a king becomes sanctified and finally sports in heaven. He is the best of kings whose conduct, even after his death, is applauded by the inhabitants of city and country and by his counsellors and friends."

SECTION 26

Vaisampayana said. "In this connexion, the high-souled Yudhishthira said unto Ariuna these words fraught with reason. 'Thou thinkest, O Partha, that there is nothing superior to wealth, and that the poor man can neither have heaven, nor happiness, nor the acquisition of his wishes. This, however, is not true. Many persons are seen that have been crowned with success through sacrifice in the shape of Vedic study. Many sages are seen by devotion to penances to have acquired eternal regions of bliss. They, O Dhananjaya, who always observe the practices of the Rishis by betaking themselves to Brahmacharya and who become acquainted with all duties, are regarded by the gods as Brahmanas. O Dhananjaya, thou shouldst always regard those Rishis that are devoted to the study of the Vedas and those that are devoted to the pursuit of true knowledge as persons that are truly virtuous. O son of Pandu, all our acts depend upon those that are devoted to the acquisition of true knowledge. We know this to be the opinion of the Vaikhanasas, puissant one! The Ajas, the Prishnis, the Sikatas, O Bharata, the Arunas, and the Kitavas, have all gone to heaven through the merit of Vedic study. By performing those acts, O Dhananjaya, that are indicated in the Vedas, viz., battle, study of the Vedas, sacrifices, the restraint of passion that is so difficult, one goes to heaven by the southern path of the Sun (Dakshinayana). I have, before this, told thee that those very regions belong to persons that are observant of (Vedic) acts. Thou shalt see, however, that the northern path (Uttaravana) is travelled by those that are devoted to Yoga penances. Those eternal and bright regions to which that path leads belong to men of Yoga. Of these two, the northern path is much applauded by those conversant with the Puranas. Thou shouldst know that one acquires heaven through contentment. From contentment springs great happiness. There is nothing higher than contentment. Unto the Yogin who has controlled wrath and joy, contentment is his high praise and success. In this connexion is cited the discourse by Yayati of old. Listening to that discourse one may succeed in withdrawing all his desires like a tortoise drawing in all his limbs. When one cherishes no fear of anything, when one is not feared by anything, when one cherishes no desire, when one bears no hate, then is one said to have attained to the state of Brahma. When one does not bear sinfully towards any creature, in act. thought, or word, one is then said to have attained to Brahma. When one has controlled his pride and folly, and withdrawn himself from all attachments, it is then that that pious man of irradiated soul becomes fit for attaining to that salvation which consists in the annihilation of separate existence. Listen now to me with concentrated attention, O son of Pritha, as I say it unto thee. Some desire virtue; some, good conduct; and some wealth. One may desire wealth (as a means for the acquisition of virtue). The abandonment, however, of such desire would be better for him. There are many faults attached to wealth and consequently to those religious acts that are performed with wealth. We have seen it with our own eves. It behoveth thee also to see this. He that desires wealth finds it very difficult to abandon that which should by every means be abandoned. Good deeds are very rare in those that amass riches. It is said that wealth can never be acquired without injuring others, and that, when earned, it brings numerous troubles. A person of narrow heart, setting at naught the fear of repentance, commits acts of aggression towards others, tempted by even a little wealth, unconscious all the while of the sin of Brahmanicide that he incurs by his acts. Obtaining wealth which is so difficult of acquisition, one burns with grief if one has to give a portion of it to one's servants, --with grief, that is, which is equal to what one would feet if one is actually robbed by depredators. If, on the other hand, one

does not part with one's wealth, obloquy becomes one's share. One, however, that has no wealth, never becomes the subject of censure. Withdrawn from all attachments, such a person can become happy in all respects by supporting life upon what little he may obtain as alms. No one, however, can be happy by the acquisition of wealth. In this connexion certain vers relating to sacrifices are recited by persons conversant with ancient scriptures. Wealth was created by the Creator for the sake of sacrifices, and man was created by him for protecting that wealth and performing sacrifices. For this, all wealth should be applied to sacrifices. It is not proper that it should be spent for the gratification of desire of enjoyment. The Creator then confers wealth upon mortals for the sake of sacrifices. Know this, O son of Kunti, thou that art the foremost of all wealthy persons! It is for this that the wise think that wealth, without doubt, is nobody's on earth. One should perform sacrifices with it and give it away with a heart. One should spend (in gift) what one has trustful acquired, and not waste or spend it in gratifying one's desire of enjoyment. What use is there in amassing wealth when such proper objects exist in which to spend it? Those persons of little understanding that give away (wealth) unto men that have swerved from the duties of their order, have to subsist hereafter for a hundred years on ordure and dirt. That men give unto the undeserving and refrain from giving unto the deserving is due to inability to discriminate between the deserving and the undeserving. For this reason the practice of even the virtue of charity is difficult. These are the two faults connected with wealth even when acquired, viz., gift to an undeserving person and abstaining from giving unto him that is deserving.

SECTION 27

'Yudhishthira said, 'In consequence of the fall Abhimanyu of tender years, of the sons of Draupadi, of Dhrishtadyumna, of Virata, of king Drupada, of Vasusena conversant with every duty, of the royal Dhrishtaketu, and of diverse other kings hailing from diverse regions, in battle, grief does not forsake my wretched self that am a slayer of kinsmen. Indeed, I am inordinately covetous of kingdom and am an exterminator of my own race. He upon whose breast and limbs I used to roll in sport, alas, that Ganga's son has been slain by me in battle through lust of sovereignty. When I beheld that lion among men, viz., our grandsire, assailed by Sikhandin and trembling and reeling in consequence of Partha's shafts that resembled thunder-bolts in energy, when I beheld his tall form pierced all over with blazing arrows and himself become weak like an aged lion, my heart was deeply pained. When I beheld that afflictor of hostile cars reel like a mountain summit and fall down strengthless on the terrace of his own vehicle with his face turned towards the east, my senses were stupefied. That scion of Kuru's race who with bow and shaft in hand had contended in fierce battle for many days with Rama himself of Bhrigu's line on the field sanctified by Kuru, that son of Ganga, that hero, who, at Baranasi, for the sake of brides, had, on a single car, challenged to battle the assembled Kshatriyas of the world, he who had burnt by the energy of his weapons that irresistible and foremost of kings, viz., Ugrayudha, alas, that hero has been caused by me to be slain in battle. Knowing full well that Sikhandin the prince of Panchala was his destroyer, that hero still refrained from slaving the prince with his shafts. Alas, such a magnanimous warrior was slain by Arjuna. O best of sages, at that moment when I beheld the grandsire stretched on the earth and covered with blood, a violent fever afflicted my heart. He who had protected and reared us when we were children, alas, he was caused to be slain by my sinful self that am covetous of kingdom, that am a slaver of reverend seniors, and a perfect fool, for the sake of sovereignty that would last but a few days. Our preceptor, the great archer Drona, adored by all the kings, was approached by me and addressed falsely in respect of his son. The memory of that act of mine is burning all my limbs. The preceptor said unto me, 'Tell me truly, O king, whether my son liveth still. Expecting truth from me, the Brahmana asked me of all others. By silently uttering the word elephant, I behaved falsely towards him. Sinful that I am exceedingly covetous of kingdom, and a slayer of my reverend seniors, I behaved even thus towards my preceptor in battle, throwing off the garb of truth (which I was believed to wear), for I said unto him that Aswatthaman had been killed when. in fact, an elephant of that name had been slain. To what regions shall I go (thereafter), having perpetrated such infamous deeds? I caused also my eldest brother Karna to be slain, that terrible warrior who never retreated from battle. Who is there more sinful than I? Through covetousness I caused Abhimanyu of tender years, that hero who resembled a lion born in the hills, to penetrate into the array that was protected by Drona himself. I am like one guilty of infanticide. Sinful as I am. I have not since then, been able to look Ariuna or the lotus-eyed Krishna in the face. I grieve also few Draupadi who is bereft of her five sons like the Earth bereft of her five mountains. I am a great offender, a great sinner, and a destroyer of the earth! Without rising from this seat that I now occupy, I will weaken my body (by starvation) and meet

with death. Know me who am the slayer of my preceptor as one that has sat down here in the observance of the Praya vow. An exterminator of my race, I must do so in order that I may not he reborn in any of other orders of beings! [The. meaning is that I must undergo such a severe penance in order that in order that in my next life I may not be born as an inferior animal but succeed in taking birth among men.] I shall forgo all food and drink, and without moving from this place, O great ascetic, shall dry up my life-breaths that are so dear. I pray you with humility, grant me permission in this and go whithersoever you please. Let every one grant me permission. I shall cast off this body of mine.'

Vaisampayana continued, "Restraining Pritha's son who, stupefied by sorrow on account of his kinsmen, uttered such words, Vyasa, that best of ascetics, spoke as follows, first telling him, 'This can not be!'

"Vyasa said, 'It behoveth thee not, O monarch, to indulge in such poignant grief. I shall repeat what I have once said All this is Destiny, O puissant one! Without doubt, all creatures that are born display at first a union (of diverse materials and forces). Dissolution, however, overtakes them at the end. Like bubbles in the water they rise and disappear. All things massed together are sure to crumble away and all things that rise must fall down. Union ends in dissolution and life ends in death. Idleness, though temporarily agreeable, ends in misery, and labour with skill, though temporarily painful, ends in happiness. Affluence, Prosperity, Modesty, Contentment, and Fame dwell in labour and skill but not in idleness. Friends are not competent to bestow happiness, nor foes competent to inflict misery. Similarly wisdom does not bring wealth nor does wealth bring happiness. Since, O son of Kunti, thou hast been created by the Maker to engage thyself in Work. Success springs from Work. Thou art not fit, O king, to avoid Work.'"

SECTION 28

Vaisampayana said, "Vyasa then dispelled the grief of the eldest son of Pandu., who, burning with sorrow on account of the slaughter of his kinsmen, had resolved to make an end of himself."

Vyasa said, 'In this connexion is cited the old story, O tiger among men, that is known by the name of Asma's discourse. Listen to it, O Yudhishthira! Janaka the ruler of the Videhas, O king, filled with sorrow and grief, questioned a wise Brahmana of the name of Asma for the resolution of his doubts.'

"Janaka said, 'How should a man desirous of his own good behave upon occasions of the accession and the destruction of both kinsmen and wealth?"

"Asma said, 'Immediately after the formation of a man's body, joys and griefs attach themselves to it. Although there is a possibility of either of the two overtaking the person, yet whichever actually overtakes him quickly robs him of his reason like the wind driving away gathering clouds. (In times of prosperity) one thinks in this strain viz 'I am of high birth! I can do whatever I like!--I am not an ordinary man!" His mind becomes soaked with such triple vanity. Addicted to all earthly enjoyments, he begins to waste the wealth hoarded by his ancestors. Impoverished in course of time, he regards the appropriation of what belongs to others as even laudable. Like a hunter piercing a deer with his shafts, the king then punishes that wicked wight that robber of other people's possessions, that transgressor of law and rule. Without attaining to a hundred years (the usual period of human life), such men scarcely live beyond twenty or thirty years. Carefully observing the behaviour of all creatures, a king should, by the exercise of his intelligence, apply remedies for alleviating the great sorrows of his subjects. The causes of all mental sorrow are two, viz., delusion of the mind and the accession of distress. No third cause exists. All these diverse kinds of woe as also those arising from attachment to earthly enjoyments, that overtake man, are even such. Decrepitude and Death, like a pair of wolves, devour all creatures, strong or weak, short or tall. No man can escape decrepitude and death, not even the subjugator of the whole earth girt by the sea. Be it happiness or be it sorrow that comes upon creatures. it should be enjoyed or borne without elation or depression. There is no method of escape from them. The evils of life, O king, overtake one in early or middle or old age. They can never he avoided, while those (sources of bliss) that are coveted never come. [Man covets freedom from decay and immortality, but instead of obtaining what he covets for, decay and death become his portion on Earth.] The absence, of what is agreeable, the presence of what is disagreeable, good and evil, bliss and woe, follow Destiny. Similarly, the birth of creatures and their death, and the accessions of gain and loss, are all pre-ordained. Even as scent, colour, taste, and touch spring naturally, happiness and misery arise from what has been pre-ordained. Seats and beds and vehicles, prosperity and drink and food, ever approach leaving creatures according to Time's course. Physicians even get ill. The strong become weak. They that are in the enjoyment of prosperity lose all and become indigent. The course of Time is very wonderful. High birth, health, beauty, prosperity, and

objects of enjoyment, are all won through Destiny. The indigent, although they may not desire it, have many children. The affluent again are seen to be childless. Wonderful is the course of Destiny. The evils caused by disease, fire, water, weapons, hunger, poison, fever, and death, and falls from high places, overtake a man according to the Destiny under which he is born. It is seen in this world that somebody without sinning, suffers diverse ills, while another, having sinned, is not borne down by the weight of calamity. It is seen that somebody in the enjoyment of wealth perishes in youth; while some one that is poor drags on his existence, borne down by decrepitude, for a hundred years. One borne in an ignoble race may have a very long life, while one sprung from a noble line perishes soon like an insect. In this world, it is very common that persons in affluent circumstances have no appetite, while they that are indigent can digest chips of wood. Impelled by destiny, whatever sins the man of wicked soul, discontented with his condition, commits, saying, 'I am the doer,' he regards to be all for his good. Hunting, dice, women, wine, brawls, these are censured by the wise. Many persons, however, possessed of even extensive knowledge of the scriptures are seen to be addicted to them. Objects, whether coveted or otherwise, come upon creatures in consequence of Time's course. No other cause can be traced. Air, space, fire, moon, sun, day, night, the luminous bodies (in the firmament), rivers, and mountains, -- who makes them and who supports them? Cold, and heat, and rain, come one after another in consequence of Time's course. It is even so, O bull among men. with the happiness and the misery of mankind. Neither medicines, nor incantations, can rescue the man assailed by decrepitude or overtaken by death. As two logs of wood floating on the great ocean, come together and are again (when the time comes) separated, even so creatures come together and are again (when the time comes) separated. Time acts equally towards those men that (are in affluent circumstances and that) enjoy the pleasures of song and dance in the company of women and those helpless men that live upon the food that others supply. In this world a thousand kinds of relationship are contracted, such as mother and father and son and wife. In reality, however, whose are they and whose are we? No one can become anyone's own, nor can anyone become anybody else's own. Our union herewith wives and kinsfolk and well-wishers is like that of travellers at a road-side inn. Where am I? Where shall go? Who am I? How come I here! What for and whom I grieve? Reflecting on these questions one obtains tranquillity. Life and its environments are constantly revolving like a wheel, and the companionship of those that are dear is transitory. The union with brother mother, father, and friend is like that of travellers in an inn. Men of knowledge behold, as if with corporeal eyes, the next world that is unseen. Without disregarding the scriptures, one desirous of knowledge should have faith. One possessed of knowledge should perform the rites laid down in respect of the Pitris and the gods, practise all religious duties, perform sacrifices, judiciously pursue virtue, profit, and pleasure. Alas, no one understands that the world is sinking on the ocean of Time that is so very deep and that is infested with those huge crocodiles called decrepitude and death. Many physicians may be seen afflicted with all the members of their families, although they have carefully studied the science of Medicine. Taking bitters and diverse kinds of oily drugs, these succeed not in escaping death, like ocean in transcending its continents. Men well-versed in chemistry, notwithstanding chemical compounds applied judiciously, are seen to be broken down by decrepitude like trees broken down by elephants. Similarly, persons possessed of ascetic merit, devoted to study of the Vedas, practising charity, and frequently performing sacrifices, succeed not in escaping decrepitude and death. As regards all creatures that have taken birth, neither years, nor months, nor fortnights, nor days, nor nights, that have once passed, do ever return. Man, whose existence is so transitory, is forced, in course of Time, whether he will or not, to come upon this inevitable and broad path that has to be trodden by every creature. [Man covets freedom from decay and immortality, but instead of obtaining what he covets for, decay and death become his portion on Earth.] Whether the body springs from the creature or the creature springs from the body, one's union however, with wives and other friends is like that of travellers in an inn. one cannot obtain a lasting companionship with anyone. One cannot obtain such companionship with one's own body. How then it can be had with anyone else? Where, O king, is thy sire today and where thy grandsire? Thou beholdst them not today and they do not behold thee. O sinless one! No person can see either heaven or hell. The scriptures, however, are the eyes of the virtuous. O king, frame thy conduct according to the scriptures. What pure heart, one should practise first the vow of Brahmacharya and then beget children and then perform sacrifices, for paying off the debt one owes to the Pitris, the gods, and men. Performing sacrifices and engaged in procreating (children), after having first observed the vow of Brahmacharva, one who bath wisdom for his eyes, casting off all anxiety of heart, should pay court to heaven, this world, and his own soul.

That king bent upon the practice of virtue who strives judiciously for acquiring Heaven and Earth and who takes of earthly goods just what is ordained (as the king's share) in the scriptures, wins a reputation that spread over all the worlds and among all creatures, mobile and immobile. The ruler of the Videhas, of clear understanding, having heard these words full of reason, become freed from grief, and taking Asma's leave proceeded towards his abode, O thou of unfading glory, cast off thy grief and rise up. Thou art equal to Sakra himself. Suffer thy soul to be gladdened. The earth has been won by thee in the exercise of Kshatriya duties. Enjoy her, O son of Kunti, and do not disregard my words.'''

SECTION 29

Vaisampayana said, "The foremost of kings, viz., Yudhishthira the son of Dharma, still remaining speechless, Pandu's son Arjuna addressed Krishna and spoke as follows:

"Arjuna said, 'This scorcher of foes, viz., Dharma's son, is burning with grief on account of his (slaughtered) kinsfolk. Comfort him, O Madhava I Once more, O Janardana, all of us have fallen into great danger. It behoveth thee! O mightyarmed one, to dispel his grief."

Vaisampayana continued, "Thus addressed by the highsouled Arjuna, the lotus-eyed Govinda of unfading glory turned his face towards the king. Kesava could not by any means be disregarded by Yudhishthira. From the earliest years Govinda was dearer to Yudhishthira than Arjuna himself. Taking up the king's hand adorned with sandal-paste and looking like a column of marble, the mighty-armed Saurin began to speak, gladdening (the hearts of all who listened to him). His face, adorned with teeth and eyes that were very beautiful, shone brightly like a full-blown lotus at sunrise.

"Vasudeva said, "Do not, O tiger among men, indulge in such grief that emaciates thy body. They who have been slain in this battle will on no account be got back. Those Kshatriyas, O king, that have fallen in this great battle, are even, like objects that one acquires in one's dreams and that vanish when one awakes. All of them were heroes and ornaments of battle. They were vanquished while rushing with faces towards their foes. No one amongst them was slain with wounds on the back or while flying away. All of them. having contended with heroes in great battle and having cast off their life-breaths then, have, sanctified by weapons, proceeded to heaven. It behoveth thee not to grieve for them Devoted to the duties of Kshatriyas, possessed of courage, perfectly conversant with the Vedas and their branches, all of them have attained to that blissful end which is obtainable by heroes. It behoveth thee not to grieve for them after hearing of those high-souled lords of the earth, of ancient days, that departed from this world. In this connexion is cited the old discourse of Narada before Srinjaya when the latter was deeply afflicted with grief on account of the death of his son. (Narada said), -- Subject to happiness and misery, myself, thyself and all creatures, O Srinjaya, shall have to die. What cause then is there for sorrow. Listen to me as I recite the great blessedness of (some) ancient king. Hear me with concentrated attention. Thou shalt then, O king, cast off thy grief. Listening to the story of those high-souled lords of the earth, abate thy sorrow. O, hear me as I recite their stories to thee in detail. By listening to the charming and delightful history of those kings of ancient times, malignant stars may be propitiated and the period of one's life be increased. We hear, O Srinjaya, that there was a king of the name of Marutta who was the son of Avikshit. Even he fell a prey to death. The gods with Indra and Varuna and Vrihaspati at their head came to sacrifice, called Viswasrij, performed by that high-souled monarch. Challenging Sakra, the chief of the gods, that king vanguished him in battle. The learned Vrihaspati, from desire of doing good unto Indra, had refused to officiate at Marutta's sacrifice. Thereupon Samvarta, the younger brother of Vrihaspati, acceded to the king's request. During the rule of that king, O best of monarchs, the earth yielded crops without being tilled and was adorned with diverse kinds of ornaments. In the sacrifice of that king, the Viswedevas sat as courtiers, the Maruts acted as distributors (of food and presents) and the high-souled Sadhyas were also present. In that sacrifice of Marutta, the Maruts drank Soma. The sacrificial presents the king made surpassed (in value) those ever made by the gods, the Gandharvas, and men. When even that king, O Srinjava, who transcended thee in religious merit knowledge, renunciation, and affluence, and who was purer than thy son, felt a prey to death, do not grieve for thy son. There was another king of the name of Suhotra the son of Atithi. We hear, O Srinjaya, that even he fell a prey to death. During his rule, Maghavat showered gold for one whole year upon his kingdom. Obtaining that king for her lord, the earth became in reality (and not in name only as before) Vasumati. 1 The rivers, during the sway of that king, bore golden tortoises, crabs, alligators, sharks, and porpoises, for the adorable Indra, O king, had showered these upon them. Beholding those golden fishes and sharks and tortoises in hundreds and thousands, Atithi's son became filled with wonder. Collecting that vast wealth of gold that covered the

it away unto the Brahmanas, When that king, O Srinjaya, who transcended thee in the four attributes of religious merit, knowledge, renunciation, and affluence, and who was purer than thy son, felt a prey to death, do not grieve for thy son (that is dead). Thy son never performed a sacrifice and never made gifts. Knowing this, pacify thy mind and do not give away to grief. We hear also, O Srinjaya, that Vrihadratha the king of the Angas, fell a prev to death. He gave away I hundred thousand steeds. A hundred thousand maidens also, adorned with golden ornaments, he gave away as presents in a sacrifice he performed. A hundred thousand elephants also of the best breed, he gave away as presents in another sacrifice performed by him. A hundred millions also of bulls, adorned with golden chains, with thousands of kine accompanying them, he gave away as sacrificial presents. While the king of Anga performed his sacrifice by the hill called Vishnupada, Indra became intoxicated with the Soma he drank, and the Brahmanas with the presents they received. In the sacrifices, O monarch, numbering by hundreds, that this king performed of old, the presents he made far surpassed those ever made by the gods, the Gandharvas, and men. No other man was born, or will ever be born, that gave or will give away so much wealth as was given away by the king of the Angas in the seven sacrifices he performed, each of which was characterised by the consecration of the Soma. When, O Srinjaya, this Vrihadratha even, who was thy superior in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear also, O Srinjaya, that Sivi, the son of Usinara, fell a prey to death. That king swayed the whole earth as one sways the leathern shield in his hand. Riding on a single car that proved victorious in every battle, king Sivi caused the whole earth to resound with the rattle of his wheels and subjugated all monarchs. Usinara's son Sivi gave away, in a sacrifice, all the kine and horses he had, both domestic and wild. The Creator himself thought that no one amongst the kings of the past or the future had or would have the ability to bear the burthen, O Srinjaya, that Usinara's son Sivi, that foremost of kings, that hero who was possessed of prowess equal to that of Indra himself, bore. Do not, therefore, grieve or thy son who never performed any sacrifice nor made any gift. Indeed, O Srinjaya, when Sivi, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that the high-souled Bharata also, the son of Dushmanta and Sakuntala, who had a vast and well-filled treasury, fell a prey to death. Devoting three hundred horses unto the gods on the banks of the Yamuna. twenty on the banks of the Saraswati, and fourteen on the banks of Ganga, that king of great energy, in days of old, performed (in this order) a thousand Horse-sacrifices and a hundred Rajasuyas. No one amongst the kings of the earth can imitate the great deeds of Bharata, even as no man can, by the might of his arms, soar into the welkin. Erecting numerous sacrificial altars, he gave away innumerable horses and untold wealth unto the sage Kanwa. When even he, O Srinjaya, who was far superior to thee in the four attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Rama also, the son of Dasaratha, fell a prey to death. He always cherished his subjects as if they were the sons of his own loins. In his dominions there were no widows and none that was helpless. Indeed, Rama in governing his kingdom always acted like his father Dasaratha. The clouds, yielding showers season ably, caused the crops to grow abundantly. During the period of his rule, food was always abundant in his kingdom. No death occurred by drowning or by fire. As long as Rama governed it, there was no fear in his kingdom of any disease. Every man lived for a thousand years, and every man was blessed with a thousand children. During the period of Rama's sway, all men were whole and all men attained the fruition of their wishes. The very women did not quarrel with one another, what need then be said of the men? During his rule his subjects were always devoted to virtue. Contented, crowned with fruition in respect of all the objects of their desire, fearless, free, and wedded to the vow of truth, were all the people when Rama governed the kingdom. The trees always bore flowers and fruit and were subject to no accidents. Every cow yielded milk filling a drona to the brim. Having dwelt, in the observance of severe penances, for four and ten years in the woods, Rama performed ten Horse-sacrifices of great splendour and to them the freest access was given to all. Possessed of youth, of a dark complexion, with red eyes, he looked like the leader of an elephantine herd. With aims stretching down to his knees and of handsome face, his shoulders were like those of a lion and the might of his arms great. Ascending upon the throne of Ayodhya, he ruled for ten thousand and ten hundred years. When, he O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Bhagiratha also died. In one of the sacrifices of that king, intoxicated with the Soma he had drunk, Indra, the adorable chastiser of Paka and the chief of the gods, vanquished, by

Asuras. King Bhagiratha, in one of the sacrifices he performed, gave away a million of maidens adorned with ornaments of gold. Each of those maidens sat upon a car and unto each car were attached four steeds. With each car were a hundred elephants, all of the foremost breed and decked with chains of gold. Behind each elephant were a thousand steeds, and behind each steed a thousand kine, and behind each cow a thousand goats and sheep. (The river-goddess) Ganga, named (from before) Bhagirathi, sat upon the lap of this king dwelling near (her stream), and from this incident she came to be called Urvasi. The triple-coursed Ganga had agreed to be the daughter of Bhagiratha of Ikshvaku's race, that monarch ever engaged in the performance of sacrifices with presents in profusion unto the Brahmanas. When he, O Srinjava, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son. We hear, O Srinjaya, that the high-souled Dilipa also fell a prey to death. The Brahmanas love to recite his innumerable deeds. In one of his great sacrifices that king, with heart fully assenting, gave away the entire earth, abounding with wealth, unto the Brahmanas. In each sacrifice performed by him, the chief priest received as sacrificial fee a thousand elephants made of gold. In one of his sacrifices, the stake (set up for slaughtering the victims) was made of gold and looked exceedingly beautiful. Discharging the duties assigned to them, the gods having Sakra for their chief, used to seek the protection of that king. Upon that golden stake possessed of great effulgence and decked with a ring, six thousand Gods and Gandharvas danced in joy, and Viswavasu himself, in their midst played on his Vina the seven notes according to the rules that regulate their combinations. Such was the character of Viswavasu's music that every creature (whatever he might be) thought that the great Gandharva was playing to him alone. No other monarch could imitate this achievement of king Dilipa. The elephants of that king, intoxicated and adorned with housings of gold, used to lie down on the roads. Those men proceeded to heaven that succeeded in obtaining a sight even of the high-souled king Dilipa who was ever truthful in speech and whose bow could bear a hundred foes equal in energy to a hundred Anantas. These three sounds never ceased in Dilipa's abode, viz., the voice of Vedic recitations, the twang of bows, and cries of Let it be given. When he, O Srinjaya, who transcended thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Yuvanaswa's son Mandhatri also, O Sanjaya, we have heard, fell a prey to death. The deities named Maruts extracted that child from his sire's stomach through one of its sides. Sprung from a quantity of clarified butter that had been sanctified by mantras (and that had by mistake been quaffed by his sire instead of his sire's spouse) Mandhatri was born in the stomach of the high-souled Yuvanaswa. Possessed of great prosperity, king Mandhatri conquered the three worlds. Beholding that child of celestial beauty lying on the lap of his sire, the God asked one another, 'From whom shall this child obtain suck?' Then Indra approached him, saying, 'He shall obtain stick even from me!' From this circumstance, the chief of the deities came to call the child by the name of Mandhatri [Literally, "Me he shall suck."]. From the nourishment of that high-souled child of Yuvanaswa, the finger of Indra, placed in his mouth, began to yield a jet of milk. Sucking Indra's finger, he grew up into a stout youth in a hundred days, In twelve days he looked like one of twelve years. The whole earth in one day came under the sway of that highsouled and virtuous and brave king who resembled Indra himself for prowess in battle. He vanquished king Angada, Marutta, Asita, Gaya, and Vrihadratha the king of the Angas. When Yuvanaswa's son fought in battle with Angada, the Gods thought that the firmament was breaking with the twang of his how. The whole earth from where the Sun rises to where he sets is said to be the field of Mandhatri. Having performed Horse-sacrifices and a hundred Rajasuyas, he gave unto the Brahmanas many Rohita fishes. Those fishes were each ten Yojanas in length and one in breadth. Those that remained after gratifying the Brahmanas were divided amongst themselves by the other classes. When he, O Srinjaya, who transcended thee in respect of the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Sanjaya, that Yayati, the son of Nahusha, also fell a prey to death. Having subjugated the whole world with its seas, he journeyed through it, decking it with successive sacrificial altars the intervals between which were measured by throws of a heavy piece of wood. Indeed, he reached the very shores of the sea as he proceeded performing great sacrifices (on those altars along his way). Having performed a thousand sacrifices and a hundred Vajapeyas, he gratified the foremost of Brahmanas with three mountains of gold. Having slain many Daityas and Danavas duly arrayed in battle, Nahusha's son, Yayati, divided the whole earth (among his children). At last discarding his other sons headed by Yadu and Drahyu, he installed (his youngest son) Puru on his throne and then

entered the woods accompanied by his wife, When he, O

putting forth the might of his arms, many thousands of

Srinjava, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Amvarisha also, the son of Nabhaga, fell a prey to death. That protector (of the world) and foremost of kings was regarded by his subjects as the embodiment of virtue. That monarch, in one of his sacrifices, assigned to the Brahmanas. for waiting upon them, a million of kings who had themselves performed thousands of sacrifices each. Men of piety praised Amvarisha, the son of Nabhaga, saying that such feats had never been achieved before nor would their like be achieved in the future. Those hundreds upon hundreds and thousands upon thousands of kings (that had at the command of Amvarisha waited at his sacrifices upon the Brahmanas that came there) became (through Amvarisha's merits) crowned with the fruits of the Horse-sacrifice, and followed their lord by the Southern-path (to regions or brightness and bliss). When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Sasavindu also, the son of Chitrasena, felt a prey to death. That high-souled king had a hundred thousand wives, and million of sorts. All of them used to wear golden armour and all of them were excellent bowmen. Each of those princes married a hundred princesses, and each princess brought a hundred elephants. With each of those elephants were a hundred cars. With each car were a hundred steeds, all of good breed and all decked with trappings of gold With each steed were a hundred kine, and with each cow were a hundred sheep and goats. This countless wealth, O monarch, Sasavindu gave away, in a Horse-sacrifice, unto the Brahmanas. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy child that is dead. We hear, O Srinjaya, that Gaya also, the son of Amurtarayas. fell a prey to death. For a hundred years, that king subsisted upon the remains of sacrificial food. (Pleased with such devotion) Agni desired to give him boons. The boons solicited by Gaya were, 'Let my wealth be inexhaustible even if I give ceaselessly. Let my regard for virtue exist for ever. Let my heart ever take pleasure in Truth, through thy grace, O cater of sacrificial libations.' It hath been heard by us that king Gaya obtained all those wishes from Agni. On days of the new moon, on those of the full moon, and on every fourth month, for a thousand years, Gaya repeatedly performed the Horsesacrifice. Rising (at the completion of every sacrifice) he gave away a hundred thousand kine and hundreds of mules (unto the Brahmanas) during this period. That bull among men gratified the gods with Soma, the Brahmanas with wealth, the Pitris with Swadha, and the women with the accomplishment of all their wishes. In his great Horse-sacrifice, king Gaya caused a golden ground to be made, measuring a hundred cubits in length and fifty in breadth, and gave it away as the sacrificial fee. That foremost of men, viz., Gaya, the son of Amurtarayas, gave away as many kine as there are sand grains. O king, in the river Ganga. When he, O Srinjava, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that Sankriti's son Rantideva also fell a prey to death. Having undergone the austerest of penances and adored him with great reverence, he obtained these boons from Sakra, having solicited them, saying 'Let us have abundant food and numerous guests. Let not my faith sustain any diminution, and let us not have to ask anything of any person.' The animals, both domestic and wild, slaughtered in his sacrifice, used to come to him, viz., the high-souled Rantideva of rigid vows and great fame, of their own accord. The secretions that flowed from the skins of the animals (slaughtered in his sacrifices), produced a mighty and celebrated river which to this day is known by the name of Charmanwati. King Rantideva used to make gifts unto the Brahmanas in an extensive enclosure. When the king said, 'Unto thee I give a hundred nishkas! Unto thee I give a hundred,' the Brahmanas (without accepting what was offered) made a noise (expressive of refusal). When, however, the king would say, 'I give a thousand nishkas,' the gifts were all accepted. All the vessels and plates, in Rantideva's palace, for holding food and other articles, all the jugs and pots, the pans and plates and cups, were of gold. On those nights during which the guests used to live in Rantideva's abode, twenty thousand and one hundred kine had to be slaughtered. Yet even on such occasions, the cooks, decked in ear-rings, used to proclaim (amongst those that sat down to supper): 'There is abundant soup, take as much as ye wish; but of flesh we have not as much today as on former occasions.' When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Sriniava. that the high-souled Sagara also fell a prey to death. He was of Ikshvaku's race, a tiger among men, and of superhuman prowess. Sixty thousand sons used to walk behind him, like myriads upon myriads of stars waiting upon the Moon in the cloudless firmament of autumn. His sway extended over the

whole of this earth. He gratified the gods by performing a

thousand Horse-sacrifices. He gave away unto deserving Brahmanas palatial mansions with columns of gold and (other parts) made entirely of that precious metal, containing costly beds and bevies of beautiful ladies with eyes resembling petals of the lotus, and diverse other kinds of valuable objects. At his command, the Brahmanas divided those gifts among themselves. Through anger that king caused the earth to be excavated whereupon she came to have the ocean on her bosom, and for this, the ocean has come to be called Sagara after his name. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. We hear, O Srinjaya, that king Prithu also, the son of Vena, fell a prey to death. The great Rishis, assembling together in the great forest, installed him in the sovereignty of the earth. And because it was thought that he would advance all mankind, he was, for that reason, called Prithu (the advancer). And because also he protected people from injuries (Kshata), he was, for that reason, called a Kshatriya (protector from injuries). Beholding Prithu the son of Vena, all the creatures of the earth exclaimed. 'We have been lovingly attached to him.' From this circumstance of the loving attachment (to him of all creatures), he came to be called a Raja (one that can inspire attachment). The earth, during his sway, yielded crops without being tilled, every leaf that the trees had bore honey; and every cow yielded a jugful of milk. All men were hale and all their wishes used to be crowned with fruition. They had no fear of any kind. They used to live, as they pleased, in fields or in (sheltered) houses. When Prithu desired to go over the sea, the waters became solidified. The rivers also never swelled up when he had to cross them but remained perfectly calm. The standard on his car moved freely everywhere (without being obstructed by any impediment). King Prithu, in one of his grand Horse-sacrifices, gave away unto the Brahman as one and twenty mountains of gold, each measuring three nalwas. When he, O Srinjaya, who far surpassed thee in the four principal attributes and who was purer than thy son, fell a prey to death, do not grieve for thy son that is dead. Upon what, O Srinjaya, dost thou reflect in silence? It seems, O king, that thou hearest not these words of mine. If thou hast not heard them, then this discourse of mine has been a fruitless rhapsody, like medicine or diet, to a person on the point of death.

"Srinjaya said, 'I am attending, O Narada, to this discourse of thine, of excellent import and perfumed like a garland of flowers,--this discourse upon the conduct of high-souled royal sages of meritorious deeds and great fame, that can certainly dispel grief. Thy discourse, O great sage, has not been a fruitless rhapsody. I have been freed from grief at thy very sight. Like one never satiated with drinking nectar, I am not satiated with thy words. O thou of true sight, if thou, O lord, be inclined to show thy grace towards this person burning on account of the death of his son, then that son, through that grace of thine, is sure to be revived and to mingle once more with me (in this life).

"Narada said, 'I will give back to thee that son of thine, named Suvarnashthivin, whom Parvata gave thee and who has been bereft of life. Of the splendour of gold, that child shall have a thousand years."

SECTION 30

"Yudhishthira said, 'How did the son of Srinjaya become Suvarnashthivin? Why also did Parvata give Srinjaya that child? And why did he die? When the lives of all men in those days extended for a thousand years, why did Srinjaya's son die in infancy? Or, was he in name only Suvarnashthivin? How also did he come to be so? I desire to know all this.'

"Krishna said, "I will recite to thee, O king, the facts as they happened. There are two Rishis, the foremost ones in the world, named Narada and Parvata. Narada is the maternal uncle and Parvata is his sister's son. With cheerful hearts, the uncle Narada and the nephew Parvata had, in days of old, O king, left heaven for a pleasant ramble on earth for tasting clarified butter and rice. Both of them, possessed of great ascetic merit, wandered over the earth, subsisting on food taken by human beings. Filled with joy and entertaining great affection for each other, they entered into a compact that, whatever wish, good or bad, would be entertained by one should be disclosed to the other, but on the event of one of them acting otherwise, he should be subject to the other's curse. Agreeing to that understanding, those two great Rishis, adored of all the worlds, repaired to king Srinjava, the son of Sitya and said unto him, 'We two, for thy good, shall dwell with thee for a few days. O lord of earth, do thou attend to all our wants duly.' The king, saying, So be it, set himself to attend upon them hospitably. After a while, one day, the king filled with joy, introduced to those illustrious ascetics his daughter of the fairest complexion, saving, 'This my daughter will wait upon you both. Bright as the filaments of the lotus. she is beautiful and of faultless limbs, accomplished and of sweet manners, and is called Sukumari by name.' 'Very well, said the Rishis in reply, upon which the king directed his daughter, telling her, 'O child, attend upon these two Brahmanas as thou wouldst upon the gods or thy sire.' The virtuous princess, saying, 'So be it' began to attend upon them in obedience to her father's behest. Her dutiful services and her unrivalled beauty very soon inspired Narada with a tender flame towards her. That tender sentiment began to grow in the heart of the illustrious saint like the moon gradually waxing on the accession of the lighted fortnight. The virtuous Narada, however, overwhelmed by shame, could not disclose that burning attachment to his sister's son, the high-souled Parvata. By his ascetic power, as also by signs, Parvata understood all. Inflamed with rage, the latter thereupon resolved to curse the love-afflicted Narada. And he said, 'Having of thy own accord made a compact with me that, whatever wish, good or bad, would be cherished by either of us should be disclosed to the other, thou hast violated it. These were thy own words. O Brahmana! It is for this that I shall curse thee. Thou didst not tell me before that thy heart has been pierced by the charms of the maiden Sukumari! It is for this that I shall curse thee. Thou art a Brahmacharin. Thou art my preceptor. Thou art an ascetic and a Brahmana. Yet hast thou broken the compact thou hadst made with me. Fitted with rage I shall, for this, curse even thee. Listen to me. This Sukumari shall, without doubt, become thy wife. From the time of thy marriage, however, O puissant one, both she and all men shall behold thee an ape, for thy true features having disappeared, an ape shalt thou appear unto all. Hearing these words of his, the uncle Narada, filled with wrath, cursed his nephew Parvata in return, saying, 'Although thou hast ascetic merit and Brahmacharva and truth and self-restraint, and although thou art ever devoted to virtue, thou shalt not yet succeed in proceeding to heaven. Filled with rage and desire of vengeance, they thus cursed and flamed against each other like a couple of infuriated elephants. From that time the high-souled Parvata began to wander over the earth, respected as he deserved, O Bharata, for his own energy. Narada then, that foremost of Brahmanas, obtained according to due rites the hand of Srinjaya's daughter, the faultless Sukumari. The princess, however, beheld Narada exactly as the curse had said. Indeed, just after the last of the wedding mantras had been recited, Sukumari beheld the celestial Rishi to have a face like that of an ape. She, however, did not on that account, disregard her lord. On the other hand, she dedicated her love to him. Indeed, the princess, chaste as she was, devoted herself entirely to her lord and did not in her heart even desire any one else among the gods, Munis, and Yakshas for a husband. One day, as the illustrious Parvata, in course of his wanderings, entered a solitary forest, he beheld Narada there. Saluting him, Parvata said, 'Show thy grace unto me by permitting me, O puissant one, to co to heaven.' Seeing the cheerless Parvata kneeling before him with joined hands, Narada, himself mere cheerless, said unto him, Thou hadst cursed me first, saying, 'Be thou an ape!' After thou hadst said so unto me, I cursed thee from anger, saying, 'From this day thou shalt not dwell in heaven!' It was not well of thee, since thou art like a son unto me.' The two saints then freed each other from their mutual curses. Beholding her husband possessed of celestial form and blazing with beauty, Sukumari fled from him, taking him to be somebody other than her lord. Seeing the beautiful princess flying away from her lord, Parvata addressed her, saying, 'This one is even thy husband. Do not entertain any scruple. This one is the illustrious and puissant Rishi Narada, that foremost of virtuous persons. He is thy lord, of one soul with thee. Do not have any doubt.' Assured in diverse ways by the high Parvata and formed also of the curse on her lord, the princess regained her equanimity. Then Parvata proceeded to heaven and Narada to his home.'

"Vasudeva continued, 'The illustrious Rishi Narada, who was himself an actor in this matter, is here. O best of men, asked by thee, he will tell thee everything that happened.""

SECTION 31

Vaisampayana said, "The royal son of Pandu then addressed Narada, saying, 'O holy one, I desire to hear of the birth of the child whose excreta were gold.' Thus addressed by king Yudhishthira the Just, the sage Narada began to narrate to him all that had occurred in connexion with that child of golden excreta.

"Narada said, 'It is even so, O thou of mighty arms, as Kesava here hath said. Asked by thee I shall now recite the portion that remains of this story. Myself, and my sister's son, the great ascetic Parvata, came (on one occasion) unto Sriniava that foremost of all victorious kings, for dwelling with him. Honoured by him with due rites, and with every wish of ours gratified, we took up our residence in his abode. After the season of rains had gone, and when the time came for our own departure, Parvata said unto me those words of grave import suitable to the hour: 'We have, O Brahmana, dwelt in the abode of this king for some time, highly honoured by him. Think of what return we should make ' I then, O monarch, addressed Parvata of blessed aspect, saying, 'O nephew, this becomes thee, and, O thou of great power, all this depends upon thyself. Through thy boons let the king be made happy and let him obtain his wishes. Or, if thou choosest, let him be crowned with success through the ascetic

SECTION 32

merits of both of us.' After this, Parvata having called king Sriniava, that foremost of victorious persons, said unto him these words O bull of Kuru's race, 'We have been exceedingly gratified, O king, with thy hospitable attentions given to us with every sincerity. With our permission, O foremost of men, think of the boon thou shouldst solicit. Let the boon, however, be such that it may not imply enmity to the gods or destruction to men! Accept then, O king, a boon, for thou deservest one as we think.' Hearing these words, Srinjaya replied, 'If ye have been gratified with me, my object then has been gained, for that of itself has been my greatest gain and that is regarded by me as the fruition of all my desire.' Unto Srinjaya who said so, Parvata again said, 'Solicit, O king, the fruition of that wish which thou art cherishing in thy heart, for a long time.' Srinjaya answered, 'I desire a son that shall be heroic and possessed of great energy, firm in his vows and of long life, highly blessed and possessed of splendour equal to that of the Chief himself of the deities.' At this, Parvata said, 'This thy desire shall be fulfilled. Thy child, however, shall not be long-lived, for thy wish for such a son is even for prevailing over the Chief of the gods. Thy son shall be known by the name of Suvarnash thivin. He shall be possessed of splendour like that of the Chief of the gods but take care to protect him always from that deity.' Hearing these words of the highsouled Parvata, Srinjaya began to beseech that saint for ordaining otherwise, saying, 'Let my son be long-lived, O Muni, through thy ascetic merit.' Parvata, however, said nothing, through partiality for Indra. Beholding the king very cheerless, I said unto him, 'Think of me, O king, (in thy distress), and I shall promise to come when thought of by thee. Do not grieve, O lord of earth! I will give thee back thy beloved child, even if he be dead, in his living form.' Having said so unto that monarch, both of us left his presence for coming to where we wished, and Srinjaya returned to his abode as he pleased. After some time had elapsed, the royal sage Sriniava had born unto him a son of great prowess and blazing forth with energy. The child grew up like a large lotus in a lake, and became Suvarnashthivin in reality as in name. This extraordinary fact, O best of the Kurus, soon became widely known over the world. The Chief of the gods also came to know it as the result of Parvata's boon. Fearing humiliation (at the hands of the child when he would grow up), the slayer of Vala and Vritra began to watch for the laches of the prince. He commanded his celestial weapon Thunder, standing before him in embodied shape, saying, 'Go O puissant one, and assuming the form of a tiger slay this prince. When grown up, this child of Srinjaya may, by his achievements, humiliate me, O Thunder, as Parvata said, Thus addressed by Sakra, the celestial weapon Thunder, that subjugator of hostile towns, began from that day to continually watch for the laches of the prince. Srinjaya, meanwhile, having obtained that child whose splendour resembled that of Indra himself, became filled with joy. The king, accompanied by his wives, and the other ladies of his household, took up his residence in the midst of a forest. One day, on the shores of the Bhagirathi, the boy, accompanied by his nurse, ran hither and thither in play. Though only five years of age, his prowess, even then, resembled that of a mighty elephant. While thus employed, the child met a powerful tiger that came upon him suddenly. The infant prince trembled violently as he was being crushed by the tiger and soon fell down lifeless on the earth. At this sight the nurse uttered loud cries of grief. Having slain the prince, the tiger, through Indra's powers of delusion, vanished there and then. Hearing the voice of the crying nurse, the king, in great anxiety, ran to the spot. He beheld his son there, his blood quaffed off, and lying lifeless on the ground like the moon dropped from the firmament. Taking up on his lap the boy covered with blood, the king, with heart stricken by grief, began to lament piteously. The royal ladies then, afflicted with grief and crying, quickly ran to the spot where king Srinjaya was. In that situation the king thought of me with concentrated attention. Knowing that the king was thinking of me I appeared before him. Stricken with grief as the king was. I recited to him all those stories. O monarch, that hero of Yadu's race has already recited to thee. I brought Sriniava's child back to life, with Indra's permission. That which is ordained must occur. It is impossible that it should be otherwise. After this, prince Suvarnashthivin of great fame and energy began to delight the hearts of his parents. Of great prowess, he ascended the throne of his father after the latter had repaired to heaven, and ruled for a period of one thousand and one hundred years. He worshipped the gods in many great sacrifices characterised by profuse presents. Possessed of great splendour, he gratified the gods and the Pitris. Having procreated many sons, all of whom by their issues multiplied the race, he went the way of all nature, O king, after many years. Do thou, O foremost of kings dispel this grief born in thy heart, even as Kesava has counselled thee. as also Vyasa of austere penances. Rise up, O king, and bear

the burthen of this thy ancestral kingdom, and perform high

and great sacrifices so that thou mayst obtain (hereafter)

whatever regions may be desired by thee!'

Vaisampayana said, "Unto king Yudhishthira who still remained speechless and plunged in grief, the island-born Vyasa, that great ascetic, conversant with truths of religion, spoke again."

'Vyasa said, 'O thou of eyes like lotus petals, the protection of subjects is the duty of kings. Those men that are always observant of duty regard duty to be all powerful. Do thou. therefore. O king, walk in the steps of thy ancestors. With, Brahmanas, penances are a duty. This is the eternal ordinance of the Vedas. Penances, therefore, O bull of Bharata's race, constitute the eternal duty of Brahmanas. A Kshatriya is the protector of all persons in respect of their duties. [A Kshatriya should protect a Brahmana in respect of his penances and a Vaisya in respect of the duties of his order. Whatever impediments a Brahmana or a Vaisya might encounter in the discharge of his duties, must be removed by a Kshatriya.] That man who, addicted to earthly possessions, transgresses wholesome restraints, that offender against social harmony, should be chastised with a strong hand. That insensate person who seeks to transgress authority, be he an attendant, a son, or even a saint, indeed,--all men of such sinful nature, should by every means be chastised or even killed. That king who conducts himself otherwise incurs sin. He who does not protect morality when it is being disregarded is himself a trespasser against morality. The Kauravas were trespassers against morality. They have, with their followers, been slain by thee. Thou hast been observant of the duties of thy own order. Why then, O son of Pandu, dost thou indulge in such grief? The king should slay those that deserve death, make gifts to persons deserving of charity, and protect his subjects according to the ordinance."

"Yudhishthira said, 'I do not doubt the words that fall from thy lips, O thou of great ascetic merit! Everything appertaining to morality and duty is well known to thee, O foremost of all persons conversant with morality and duty! I have, however, for the sake of kingdom, caused many persons to be slain! Those deeds, O Brahmana, are burning and consuming me!'

"Vyasa said, 'O Bharata, is the Supreme Being the doer, or is man the doer? Is everything the result of Chance in the world, or are the fruits that we enjoy or suffer, the results of (previous) action? If man, O Bharata, does all acts, good or bad, being urged thereto by the Supreme Being, then the fruits of those acts should attach to the Supreme being himself. If a person cuts down, with an axe, a tree in forest, it is the person that incurs the sin and not the axe by any means. Or, if it be said that, the axe being only the material cause, the consequence of the act (of cutting) should attach to the animate agent (and not to the inanimate tool), then the sin may be said to belong to the person that has made the axe. This, however, can scarcely be true. If this be not reasonable, O son of Kunti, that one man should incur the consequence of an act done by another, then, guided by this, thou shouldst throw all responsibility upon the Supreme Being, fi.e., thou shouldst think that the consequences of all acts must attach to the Supreme Being himself, he being the urger of us all.] If, again, man be himself the agent of all his acts virtuous and sinful, then Supreme Director there is none, and, therefore, whatever thou hast done cannot bring evil consequences on thee. [Na Para etc., i.e., there is no Supreme Being and no next world.] No one, O king, can ever turn away from that which is destined. If, again, Destiny be the result of the acts of former lives, then no sin can attach to one in this life even as the sin of cutting down a tree cannot touch the maker of the axe. [No one being free in this life, all one's acts being the result of previous acts, there can be no responsibility for the acts of this life.] If thou thinkest it is chance only that acts in the world, then such an act of destruction could never happen nor will ever happen. If it is necessary to ascertain what is good and what is evil in the world, attend to the scriptures. In those scriptures it has been laid down that kings should stand with the rod of chastisement uplifted in their hands. I think, O Bharata, that acts, good and bad, are continually revolving here as a wheel, and men obtain the fruits of those acts, good or bad, that they do. One sinful act proceeds from another. Therefore, O tiger among kings, avoid all evil acts and do not thus set thy heart upon grief. Thou shouldst adhere, O Bharata, to the duties, even if reproachable, of thy own order. This self-destruction, O king, does not look well in thee. Expiations, O king, have been ordained for (evil) acts. He that is alive can perform them, but he that dies fails in their performance. Therefore, O king without laying down thy life, perform those expiatory acts. If thou dost not perform them thou mayst have to repent in the next world."

SECTION 33

"Yudhishthira said, 'Sons and grandsons and brothers and sires and fathers-in-law and preceptors and maternal uncles and grandsires, many high-souled Kshatriyas, many relatives (by marriage), friends, companions, sister's sons, and kinsmen, O grandsire, and many foremost of men coming from diverse countries, have fallen. All these, O grandsire, have been caused to be slain by myself alone, from desire of kingdom. Having caused so many heroic kings who were always devoted to righteousness and all of whom had guaffed Soma in sacrifices, what end shall I attain, O great ascetic! Thinking that this earth has been bereft of many lions among kings, all of whom were in the enjoyment of great prosperity, I burn continually to this day. Having witnessed this slaughter of kinsmen and millions of other men, I burn with grief, O grandsire! Oh, what will be the plight of those foremost of ladies who have been deprived of sons, of husbands, and of brothers. Reproaching the Pandavas and the Vrishnis as cruel murderers, those ladies, with emaciated features and plunged in grief, will throw themselves on the earth! Not beholding their sires and brothers and husbands and sons, those ladies, through affliction, casting off their life-breath, will go to the abode of Yama. O foremost of Brahmanas! I have no doubt of this. The course of morality is very subtle. It is plain that we shall be stained with the guilt of slaughtering women for this. Having slain our kinsmen and friends and thereby committed an inexpiable sin, we shall have to fall into hell with heads downwards. O best of men, we shall, therefore, waste our limbs with the austerest of penances. Tell me, O grandsire, to what mode of life I should betake myself then.

Vaisampayana continued, "Hearing these words of Yudhishthira, the Island-born Rishi, having reflected keenly for some time, addressed the son of Pandu as follows:

"Vyasa said, 'Remembering the duties of a Kshatriya, O king, do not give way to grief. All those Kshatriyas, O bull among Kshatriyas, have fallen in the observance of their proper duties. In the pursuit of great prosperity and of great fame on earth, those foremost of men, all of whom were liable to death, have perished through the influence of Time. Thou hast not been their slayer, nor this Bhima, nor Arjuna, nor the twins. It is Time that took away their life-breaths according to the great law of change. Time hath neither mother, nor father, nor anybody for whom he is disposed to show any favour. He is the witness of the acts of all creatures. By him have they been taken away. This battle, O bull of Bharata's race, was only an occasion ordained by him. He causes creatures to be slain through the instrumentality of creatures. This is the manner in which it puts forth its irresistible power. Know that Time (in his dealings with creatures) is dependent upon the bond of action and is the witness of all actions good and bad. It is Time that brings about the fruits, fraught with bliss or woe, of our actions. Think, O mighty-armed one, of the acts of those Kshatriyas that have fallen. Those acts were the causes of their destruction and it is in consequence of them that they have perished. Think also of thy own acts consisting of observances of yows with restrained soul. And think also how thou hast been forced by the Supreme Ordainer to do such an act (as the slaughter of so many human beings). As a weapon made by a smith or carpenter is under the control of the person that is handling it, and moves as he moves it, similarly this universe, controlled by actions done in Time, moves as those actions move it. Seeing that the births and deaths of creatures take place without any (assignable) cause and in perfect wantonness, grief and joy are perfectly needless. Although this entanglement of thy heart is a mere delusion, still, if it pleaseth thee, O king, perform expiatory rites (for washing thyself free of thy so-called sin). It is heard, O Partha, that the gods and the Asuras fought against each other. The Asuras were the elder, and the gods the younger brothers. Covetous of prosperity, fierce was the battle fought between them. The fight lasted for two and thirty thousand years. Making the earth one vast expanse of blood, the gods slew the Daityas and gained possession of heaven. Having obtained possession of the earth, a (large) number of Brahmanas, conversant with the Vedas, armed themselves, stupefied with pride, with the Danavas for giving them help in the fight. They were known by the name of Salavrika and numbered eight and eighty thousand. All of them, however, were slain by the gods. Those wicked-souled persons who desire the extinction of virtue and who set sinfulness agoing deserve to be slain even as the furious Daityas were slain by the gods. If by slaying a single individual a family may be saved, or, if by slaying a single family the whole kingdom may be saved, such an act of slaughter will not be a transgression. Sin, O king, sometimes assumes the form of virtue, and virtue sometimes assumes the form of sin. They, however, that are learned, know which is which. Therefore, console thyself, O son of Pandu, for thou art well versed in the scriptures. Thou hast, O Bharata, only followed the path formerly trodden by the very gods. Men like yourselves never go to hell, O bull of Pandu's race! Comfort these thy brothers and all thy friends, O scorcher of foes! He who deliberately engages himself in sinful acts, and committing sinful acts feels no shame but continues the same as before, is called (in the scripture) a great sinner. There is no explation for him and his sins know no diminution. Thou art born in noble race. Forced by the faults of others, thou hast most unwillingly done this, and having done this thou repentest of it. The Horse-sacrifice, that grand rite, has been indicated as an expiation for thee. Make preparations for that sacrifice, O monarch, and thou shalt be freed from thy sins. The divine chastiser of Paka, having vanquished his foes with

the assistance of the Maruts, gradually performed a hundred sacrifices and became Satakratu. [The performer of a hundred sacrifices.] Freed from sin, possessed of heaven, and having obtained many regions of bliss and great happiness and prosperity, Sakra, surrounded by the Maruts, is shining in beauty, and illuminating all the quarters with his splendour. The lord of Sachi is adored in the heavens by the Apsaras. The Rishis and the other gods all worship him with reverence. Thou hast got the earth through thy prowess. All the kings have been vanquished by thee, O sinless one, through thy prowess. Proceeding with thy friends to their kingdom, O king, install their brothers, sons, or grandsons on their thrones. Behaving with kindness towards even the children in the womb, make thy subjects glad and happy, and rule the earth. Install on their thrones the daughters of those that have no sons. Women are fond of pleasure and power. Through this means they will castoff their sorrows and become happy. Having comforted the whole empire in this way, O Bharata, adore the gods in a Horse-sacrifice as the virtuous Indra did in days of old. It is not proper for us to grieve for those highsouled Kshatriyas, O bull of thy order (that have fallen in battle). Stupefied by the power of the destroyer, they have perished in the observance of the duties of their own order. Thou hast discharged the duties of a Kshatriya and obtained the earth without a thorn in it. Observe thy own duties, O son of Kunti, for then, O Bharata, thou shalt be able to obtain happiness in the other world."

SECTION 34

"Yudhishthira said, 'After doing what acts does a man become liable to perform expiation? And what are those acts which he must do for being freed from sin? Tell me this, O grandsire.'

'Vyasa said, 'Having omitted to do those acts that have been ordained, and done those that have been interdicted, and having behaved deceitfully, a man becomes liable to perform expiation. The person in the observance of the Brahmacharya vow, who rises from bed after the sun has risen or goes to bed while the sun is setting, one who has a rotten nail or black teeth, one whose younger brother weds first, one who weds before his elder brother is wedded, one who has been guilty of the slaughter of a Brahmana, one who speaks ill of others, one who weds a younger sister before the elder sister has been wedded, one who weds an elder sister after having wedded a younger one, one who falls away from a vow, one who slays any one of the regenerate classes, one who imparts a knowledge of the Vedas to a person unworthy of it, one who does not impart a knowledge thereof to a person that is worthy of it, one who takes many lives, one who sells flesh, one who has abandoned his (sacred) fire, one who sells a knowledge of the Vedas, one who slays his preceptor or a woman, one born in a sinful family, one who slays an animal wilfully, one who sets fire to a dwelling house, one who lives by deceit, one who acts in opposition to his preceptor, and one who has violated a compact, -- these all are guilty of sins requiring expiation. I shall now mention other acts that men should not do, viz., acts that are interdicted by both the world and the Vedas. Listen to me with concentrated attention.

SECTION 35

The rejection of one's own creed, the practice of other people's creed, assisting at the sacrifice or the religious rites of one that is not worthy of such assistance, eating of food that is forbidden, deserting one that craves protection, neglect in maintaining servants and dependants, selling salt and treacle (and similar other substances), killing of birds and animals, refusal, though competent, to procreate upon a soliciting woman, omission to present the daily gifts (of handfuls of grass to kine and the like), omission to present the dakshina, humiliating a Brahmana, -- these all have been pronounced by persons conversant with duty to be acts that no one should do. The son that quarrels with the father, the person that violates the bed of his preceptor, one that neglects to produce offspring in one's wedded wife, are all sinful, O tiger among men! I have now declared to thee, in brief as also in detail. those acts and omissions by which a man becomes liable to perform expiation. Listen now to the circumstances under which men, by even committing these acts, do not become stained with sin. If a Brahmana well acquainted with the Vedas takes up arms and rushes against thee in battle for killing thee, thou mayst proceed against him for taking his life. By such an act the slaver does not become guilty of the slaughter of a Brahmana. There is a mantra in the Vedas, O son of Kunti, that lays this down, I declare unto thee only those practices that are sanctioned by the authority of the Vedas. One who slays a Brahmana that has fallen away from his own duties and that advances, weapon in hand, with intent to slaughter does not truly become the slaver of a Brahmana In such a case it is the wrath of the slaver that proceeds against the wrath of the slain. A person by drinking alcoholic stimulants in ignorance or upon the advice of a virtuous physician when his life is at peril, should have the regenerating ceremonies performed once more in his case. All

that I have told thee, O son of Kunti, about the eating of interdicted food, may be cleansed by such expiatory rites. Connexion with the preceptor's wife at the preceptor's command does not stain the pupil. The sage Uddalaka caused his son Swetaketu to be begotten by a disciple. A person by committing theft for the sake of his preceptor in a season of distress is not stained with sin. One, however, that takes to thieving for procuring enjoyments for himself becomes stained. One is not stained by stealing from other than Brahmanas (in a season of distress and for the sake of one's preceptor). Only one that steals under such circumstances without himself appropriating any portion thereof is untouched by sin. A falsehood may be spoken for saving one's own life or that of another, or for the sake of one's preceptor, or for gratifying a woman, or for bringing about a marriage. One's vow of Brahmacharya is not broken by having wet dreams. In such cases the expiation laid down consists in the pouring of libations of clarified butter on the blazing fire. If the elder brother be fallen or has renounced the world, the younger brother does not incur sin by marrying. Solicited by a woman, connexion with her is not destructive of virtue. One should not slav or cause to be slain an animal except in a sacrifice. Animals have become sacred (fit for sacrifice) through the kindness manifested towards them by the Creator himself in the ordinance laid down by him. By making a gift in ignorance to an undeserving Brahmana one does not incur sin. The omission (through ignorance) to behave with liberality towards a deserving person does not lead to sin. By casting off an adulterous wife one does not incur sin. By such treatment the woman herself may be purged while the husband may avoid sin. One who knows the true use of the Soma juice, does not incur sin by selling it. By dismissing a servant who is incompetent to render service one is not touched by sin. I have now said unto thee those acts by doing which one does not incur sin. I shall now speak to thee of expiation in detail."

SECTION 36

"Vyasa said, 'By penances, religious rites, and gifts, O Bharata, a man may wash off his sins if he does not commit them again. By subsisting upon only one meal a day, and that procured by mendicancy, by doing all his acts himself (without relying on the aid of a servant), by making his round of mendicancy with a human skull in one hand and a khattanga in another, by becoming a Brahmacharin and always ready for exertion, by casting off all malice, by sleeping on the bare ground, by publishing his offence to the world, by doing all this for full twelve years, a person can cleanse himself from the sin of having slain a Brahmana. By perishing upon the weapon of a person living by the use of arms, of one's own will and upon the advice of persons learned in the scriptures, or by throwing one's self down, for three times, with head downwards, upon a blazing fire, or by walking a hundred Yojanas all the while reciting the Vedas, or by giving away one's whole property to a Brahmana conversant with the Vedas, or at least so much as would secure to him a competence for life, or a house properly furnished, and by protecting kine and Brahmanas, one may be cleansed of the sin of having slain a Brahmana. By living upon the scantiest meal every day for a space of six years, a person may be cleansed of that sin. [The rule laid down is that he should eat in the morning for the first three days, in the evening for the second three days, eat nothing but what is got without soliciting, for the next three days, and fast altogether for the three days that follow. This is called Krischara-bhojana. Observing this rule for six years, one may be cleansed of the sin of slaying a Brahmana.] By observing a harder vow with regard to food one may be cleansed in three years. [The harder rule referred to is eating in the morning for seven days; in the evening for the next seven days; eating what is got without soliciting, for the next seven days; and fasting altogether for the next seven.] By living upon one meal a month, one may be cleansed in course of only a year. By observing, again, an absolute fast, one may be cleansed within a very short time. There is no doubt again that: one is cleansed by a Horsesacrifice. Men that have been guilty of having slain Brahmana and that have succeeded in taking the final bath at the completion of the Horse-sacrifice, become cleansed of all their sins. This is an injunction of great authority in the Srutis. One again, by slaying down his life in a battle undertaken for the sake of a Brahmana, becomes cleansed of the sin of having slain a Brahmana. By giving away a hundred thousand kine unto persons deserving of gifts, one becomes cleansed of the sin of having slain a Brahmana as also, indeed, of all his sins. One that gives away five and twenty thousand kine of the Kapila species and while all of them have calved, becomes cleansed of all his sins. One who, at the point of death, gives away a thousand kine with calves unto poor but deserving persons, becomes freed from sin. That man, O king, who gives away a hundred steeds of the Kamvoja breed unto Brahmanas of regulated behaviour, becomes freed from sin. That man. O Bharata, who gives unto even one person all that he asks for, and who, having given it, does not speak of his act to any one, becomes freed from sin. If a person who has once taken alcohol drinks (as expiation) hot liquor, he sanctifies himself both here and hereafter. By falling from the summit of a mountain or entering a blazing fire, or by going on an everlasting journey after renouncing the world, one is freed from all sins. By performing the sacrifice laid down by Vrihaspati, a Brahmana who drinks alcoholic liquors may succeed in attaining to the region of Brahman. This has been said by Brahman himself. If a person, after having drunk alcoholic liquor, becomes humble and makes a gift of land, and abstains from it ever afterwards, he becomes sanctified and cleansed. The person that has violated his preceptor's bed, should lie down on a sheet of iron having heated it, and having cut off the emblem of his sex should leave the world for a life in the woods, with eyes always turned upwards. By casting off one's body, one becomes cleansed of all his evil acts. Women, by leading a regulated life for one year, become cleansed of all their sins. The person who observes a very rigid vow, or gives away the whole of his wealth, or perishes in a battle fought for the sake of his preceptor, becomes cleansed of all his sins. One who uses falsehood before one's preceptor or acts in opposition to him, becomes cleansed of that sin by doing something agreeable to one's preceptor. One who has fallen off from the vow (of Brahmacharva), may become cleansed of that sin by wearing the hide of a cow for six months and observing the penances laid down in the case of the slaughter of a Brahmana. One who has been guilty of adultery, or of theft, may become cleansed by observing rigid vows for a year. When one steals another's property, one should, by every means in his power, return to that other property of the value of what has been stolen. One may then be cleansed of the sin (of theft). The younger brother who has married before the marriage of the elder brother, as also the elder brother whose Younger brother has married before him, becomes cleansed by observing a rigid vow, with collected soul, for twelve nights. The younger brother, however, should wed again for rescuing his deceased ancestors. Upon such second wedding, the first wife becomes cleansed and her husband himself would not incur sin by taking her. Men conversant with the scriptures declare that women may be cleansed of even the greatest sins by observing the vow of chaturmasya, all the while living upon scanty and cleansing food. Persons conversant with the scriptures do not take into account the sins that women may commit at heart. Whatever their sins (of this description), they are cleansed by their menstrual course like a metallic plate that is scoured with ashes. Plates (made of the alloy of brass and copper) stained by a Sudra eating off it, or a vessel of the same metal that has been smelt by a cow, or stained by a Brahmana's Gandusha, may be cleansed by means of the ten purifying substances. These are the five products of the cow, besides earth, water, ashes, acids and fire.] It has been laid down that a Brahmana should acquire and practise the full measure of virtue. For a person at the kingly order it has been laid down that he should acquire and practise a measure of virtue less by a fourth part. So, a Vaisya should acquire a measure less (than a Kshatriva's) by a fourth and a Sudra less (than a Vaisva's) by a fourth. The heaviness or lightness of sins (for purposes of expiation) of each of the four orders, should be determined upon this principle. Having slain a bird or an animal, or cut down living trees, a person should publish his sin and fast for three nights. By having intercourse with one with whom intercourse is prohibited, the expiation for one is wandering in wet clothes and sleeping on a bed of ashes. These, O king, are the expiations for sinful acts, according to precedent and reason and scriptures and the ordinances. A Brahmana may be cleansed of all sins by reciting the Gayatri in a sacred place, all the while living upon frugal fare, casting off malice, abandoning wrath and hate, unmoved by praise and blame, and abstaining from speech. He should during the day-time be under shelter of the sky and should lie down at night even at such a place. Thrice during the day, and thrice during the night, he should also plunge with his clothes into a stream or lake for performing his ablutions. Observant of rigid vows, he should abstain from speech with women, Sudras, and fallen persons. A Brahmana by observing such regulations may be cleansed of all sins unconsciously committed by him. A person obtains in the other world the fruits, good or bad, of his acts here which are all witnessed by the elements. Be it virtue or be it vice, according to the true measure that one acquires of either, one enjoys or suffers the consequences (even here). By knowledge, by penances, and by righteous acts, therefore, one enhances his weal (even here). One, therefore may similarly enhance his misery by committing unrighteous acts. One should, therefore, always achieve acts that are righteous and abstain altogether from those that are unrighteous. I have now indicated what the expiations are of the sins that have been mentioned. There is expiation for every sin except those that are called Mahapatakas (highly heinous sins). As regards sins in respect of unclean food and the like, and improper speeches, etc., they are of two classes, viz., those committed consciously and those that are committed unconsciously. All sins that are committed consciously are grave, while those that are committed unconsciously are trivial or light. There is expiation for both. Indeed sin is capable of being washed away by (observance of) the ordinances spoken of. Those ordinances, however, have been laid down only for believers (in God) and those that have faith. They are not for atheists or those that have no faith, or those in whom pride and malice predominate. A person, O tiger among men, that is desirous of weal both here and hereafter, should, O foremost of virtuous men, have recourse to righteous behaviour, to (the counsels of) men that are righteous, and to the duties that have been ordained for him. Therefore, for the reasons already advanced (by me), thou, O king, shalt be cleansed of all thy sins for thou hast slain thy foes in the discharge of thy duties as a king and for the protection of thy life-breath and thy inheritance. Or, if not withstanding this, thou still regardest thyself to be sinful, perform expiation. Do not cast away thy life in consequence of such grief that is not becoming a wise man.' "Vaisampayana continued, 'Thus addressed by the holy

"Vaisampayana continued, 'Thus addressed by the holy Rishi, king Yudhishthira the Just, having reflected for a short while, said these words unto the sage."

SECTION 37

"Yudhishthira said, 'Tell me, O grandfather, what food is clean and what unclean, what gift is praiseworthy, and who should be considered deserving and who undeserving (of gifts).'

"Vyasa said, 'In this connexion is cited the old account of a discourse between the ascetics and that lord of creation, viz., Manu. In the Krita age, an assembly of Rishis, of rigid vows, having approached the great and puissant lord of creation, Manu, while seated at his ease, solicited him to discourse on duties, saying, 'What food should be taken, who is to be regarded a deserving person (for gifts), what gifts should be made, how should a person study, and what penances should one perform and how, and what acts should be done and what acts should not be done, O lord of creation, tell us everything about all this.' Thus addressed by them, the divine and selfborn Manu said unto them. 'Listen to me as I expound the duties in brief and in detail. In regions which have not been interdicted, silent recitation (of sacred mantras, homa), fasts, knowledge of self, sacred rivers, regions inhabited by men devoted to this pious acts, -- these have been laid down as acts and objects that are cleansing. Certain mountains also are cleansing, as also the eating of gold and bathing in waters into which have been dipped gems and precious stones. Sojourn to holy places, and eating of sanctified butter--these also, without doubt speedily cleanse a man. No man would ever be called wise if he is indulged in pride. If he wishes to be long-lived, he should for three nights drink hot water (as an expiation for having indulged in pride). Refusal to appropriate what is not given, gift, study (of scriptures), penance, abstention from injury, truth, freedom from wrath, and worship of the gods in sacrifices,--these are the characteristics of virtue. That again which is virtue may, according to time and place, be sin. Thus appropriation (of what belongs to others), untruth, and injury and killing, may under special circumstances, become virtue. With respect to persons capable of judging, acts are of two kinds, viz., virtuous and sinful. From the worldly and the Vedic points of view again, virtue and sin are good or bad (according to their consequences). From the Vedic point of view, virtue and sin (i.e., everything a man may do or not do), would be classed under action and inaction. Inaction (i.e., abstention from Vedic rites and adoption of a life of contemplation) leads to emancipation (from rebirth): while the consequences of action (i.e., practice of Vedic rites) are repeated death and rebirth. From the worldly point of view, acts that are evil lead to evil and those that are good to consequences that are good. From the worldly point of view, therefore, virtue and sin are to be distinguished by the good and the evil character of their consequences. Acts that are (apparently) evil, when undertaken from considerations connected with the gods, the scriptures, life itself, and the means by which life is sustained, produce consequences that are good. When an act is undertaken from the expectation, however doubtful, that it will produce mischief (to some one) in the future, or when an act is done whose consequence is visibly mischievous, expiation has been laid down. When an act is done from wrath or clouded judgement, then explation should be performed by giving pain to the body, guided by precedent, by scriptures, and by reason. When anything, again, is done for pleasing or displeasing the mind, the sin arising therefrom may be cleansed by sanctified food and recitation of mantras. The king who lays aside (in a particular case) the rod of chastisement, should fast for one night. The priest who (in a particular case) abstains from advising the king to inflict punishment, should fast for three nights as an expiation. The person who, from grief, attempts to commit suicide by means of weapons, should fast for three nights. There is no expiation for them that cast off the duties and practices of their order and class, country, and family, and that abandon their very creed. When an occasion for doubt respecting what should be done arises, that should be regarded as the injunction of the scriptures which ten persons versed in Vedic scriptures or three of those that frequently recite them may declare. The bull, earth, little ants, worms generated in dirt, and poison, should not be eaten by Brahmanas. They should not also eat

fishes that have no scales, and four-footed aquatic animals like frogs and others, except the tortoise. Water-fowls called Bhasas, ducks, Suparnas, Chakravakas, diving ducks, cranes, crows, shags, vultures, hawks, owls, as also all four-footed animals that are carnivorous and that have sharp and long teeth, and birds, and animals having two teeth and those having four teeth, as also the milk of the sheep, the she-ass, the she-camel, the newly-calved cow, woman and deer, should not be taken by a Brahmana.

Besides this, the food that has been offered to the man, that which has been cooked by a woman who has recently brought forth a child, and food cooked by an unknown person, should not be eaten. The milk also of a cow that has recently calved should not be taken. If a Brahmana takes food that has been cooked by a Kshatriva. it diminishes his energy; if he takes the food provided by a Sudra, it dims his Brahmanic lustre; and if he takes the food provided by a goldsmith or a woman who has neither husband nor children it lessens the period of his life. The food provided by a usurer is equivalent to dirt, while that provided by a woman living by prostitution is equivalent to semen. The food also provided by persons that tolerate the unchastity of their wives, and by persons that are ruled by their spouses, is forbidden. The food provided by a person selected (for receiving gifts) at a certain stage of a sacrifice, by one who does not enjoy his wealth or make any gifts, that provided by one who sells Soma, or one who is a shoe-maker, by an unchaste woman, by a washerman, by a physician, by persons serving as watchmen, by a multitude of persons, by one who is pointed at by a whole village, by one deriving his support from keep of dancing girls, by persons wedding before their elder brothers are wedded, by professional panegyrists and bards, and by those that are gamblers, the food also which is brought with the left hand or which is stale, the food which is mixed with alcohol, the food a portion of which has been already tasted, and the food that forms the remnant of a feast, should not be taken (by a Brahmana). Cakes, sugarcanes, potherbs, and rice boiled in sugared milk, if they have lost their relish, should not be taken. The powder of fried barley and of other kinds of fried grain, mixed with curds, if become stale with age, should not be taken. Rice boiled in sugared milk, food mixed with the tila seed, meat, and cakes, that have not been dedicated to the gods, should not be taken by Brahmanas leading a domestic mode of life, Having first gratified the gods, Rishis, guests, Pitris, and the household deities, a Brahmana leading a domestic mode of life should then take his food. A householder by living thus in his own house becomes like a person of the Bhikshu order that has renounced the world A man of such behaviour living with his wives in domesticity, earns great religious merit. No one should make a gift for the sake of acquiring fame, or from fear (of censure and the like) or unto a benefactor. A virtuous man would not make gifts unto persons living by singing and dancing or unto those that are professional jesters, or unto a person that is intoxicated, or unto one that is insane, or unto a thief or unto a slanderer or unto an idiot or unto one that is pale of hue, or unto one that is defective of a limb, or unto a dwarf, or unto a wicked person, or unto one born in a low and wicked family, or unto one that has not been sanctified by the observance of vows. No gift should be made to a Brahmana destitute of knowledge of the Vedas. Gifts should be made unto him only that is a Srotriya [i.e., one possessed of a knowledge of the Vedas.]. An improper gift and an improper acceptance produce evil consequences unto both the giver and the acceptor. As a person who seeks to cross the ocean with the aid of a rock or a mass of catechu sinks along with his support, even so the giver and the acceptor (in such a case) both sink together. As a fire that is covered with wet fuel does not blaze forth, even so the acceptor of a gift who is bereft of penances and study and piety cannot confer any benefit (upon the giver). As water in a (human skull) and milk in a bag made of dog-skin become unclean in consequence of the uncleanliness of the vessels in which they are kept even so the Vedas become fruitless in a person who is not of good behaviour. One may give from compassion unto a low Brahmana who is without mantras and vows, who is ignorant of the scriptures and who harbours envy. One may, from compassion, give unto a person that is poor or afflicted or ill. But he should not give unto such a person in the belief that he would derive any (spiritual) benefit from it or that he would earn any religious merit by it. There is no doubt that a gift made to Brahmana bereft of the Vedas becomes perfectly fruitless in consequence of the fault of the recipient. As an elephant made of wood or an antelope made of leather, even so is a Brahmana that has not studied the Vedas. All the three have nothing but names. As a eunuch is unproductive with women, as a cow is unproductive with a cow, as a bird lives in vain that is featherless, even so is a Brahmana that is without mantras. As grain without kernel, as a well without water, as libations poured on ashes, even so is a gift to a Brahmana void of learning. An unlearned Brahmana is an enemy (to all) and is the destroyer of the food that is presented to the gods and Pitris. A gift made to such a person goes for nothing. He is, therefore, like unto a robber (of other people's wealth). He can never succeed in acquiring regions of bliss hereafter. I have now told thee in brief, O Yudhishthira, all that was said (by Manu on that occasion). This high discourse should be listened to by all, O bull of Bharata's race.'''

SECTION 38

"Yudhishthira said, 'O holy and great ascetic, I desire to hear in detail what the duties of kings are and what the duties, in full, of all the four orders. I desire also to hear, O foremost of Brahmanas, what behaviour should be adopted in seasons of distress, and how I may subjugate the world by treading along the path of morality. This discourse on expiation, treating (at the same time) of fasts and capable of exciting great curiosity, fills me with joy. The practice of virtue and the discharge of kingly duties are always inconsistent with each other. For always thinking of how one may reconcile the two, my mind is constantly stupefied.'

"Vaisampayana continued, Then Vyasa, O monarch, that foremost of all persons conversant with the Vedas, casting his eyes upon that ancient and all-knowing person, viz., Narada, said, If, O king, thou wishest to hear of duties and morality in full, then ask Bhishma, O mighty-armed one, that old grandsire of the Kurus. Conversant with all duties and possessed of universal knowledge, that son of Bhagirathi will remove all the doubts in thy heart on the difficult subject of duties. That goddess, viz., the genius of the celestial river of three courses brought him forth. He saw with his physical eyes all the gods with Indra at their head. Having gratified with his dutiful services the celestial Rishis having Vrihaspati at their head, he acquired a knowledge of the duties of kings. That foremost one among the Kurus obtained a knowledge also of that science, with its interpretations, with Usanas and that regenerate one who is the preceptor of the celestials know Having practised rigid vows, that mighty-armed one acquired a knowledge of all the Vedas and their branches, from Vasishtha and from Chyayana of Bhrigu's race. In olden days he studied under the eldest-born son of the Grandsire himself. viz., Sanatkumara of blazing splendour, well conversant with the truths of mental and spiritual science. He learnt the duties in full of the Yatis from the lips of Markandeya. The bull among men obtained all weapons from Rama and Sakra. Although born among human beings, his death itself is still under his own control. Although childless, yet he has many regions of bliss hereafter as heard by us. Regenerate Rishis of great merit were always his courtiers. There is nothing among objects that should be known that is unknown to him. Conversant with all duties and acquainted with all the subtle truths of morality, even he will discourse to thee upon duty and morality. Go unto him before he abandons his life breath. Thus addressed by him, the high-souled son of Kunti, of great wisdom, said the following words unto Satyavati's son Vyasa, that first of eloquent men.

"Yudhishthira said, 'Having caused a great and horrid slaughter of kinsmen, I have become an offender against all and a destroyer of the earth. Having caused that Bhishma himself, that warrior who always fought fairly, to be slain by the aid of deceit, how shall I approach him for asking him (about duties and morality)?

"Vaisampayana continued, 'Moved by the desire of benefiting all the four orders, the mighty armed and highsouled chief of Yadu's race once more addressed that foremost of kings (in the following words).' "Vasudeva said, 'It behoveth thee not to show such

"Vasudeva said, 'It behoveth thee not to show such pertinacity in grief. Do that, O best of kings, which the holy Vyasa has said. The Brahmanas, O mighty-armed one, and these thy brothers of great energy, stand before thee beseechingly like persons beseeching the deity of the clouds at the close of summer. The unslain remnant of the assembled kings, and the people belonging to all the four orders of thy kingdom of Kurujangala, O king, are here. For the sake of doing what is agreeable to these high-souled Brahmanas, in obedience also to the command of thy revered senior Vyasa of immeasurable energy, and at the request of out-selves that are thy well-wishers, and of Draupadi, O scorcher of foes, do what is agreeable to us, O slayer of foes, and what is beneficial to the world.'

"Vaisampayana continued. 'Thus addressed by Krishna, the high-souled king (Yudhishthira) of eyes like lotus petals, rose from his seat for the good of the whole world. The tiger among men, viz., Yudhishthira of great fame, besought by Krishna himself, by the Island-born (Vyasa), by Devasthana, by Jishnu, by these and many others, cast off his grief and anxiety. Fully conversant with the declarations of the Srutis. with the science that treats of the interpretation of those declarations, and with all that men usually hear and all that deserve to be heard, the son of Pandu obtained peace of mind and resolved upon that he should next do. Surrounded by all of them like the moon by the stars, the king, placing Dhritarashtra at the head of the train, set out for entering the city. Desirous of entering the city, Kunti's son Yudhishthira, conversant with every duty, offered worship unto the gods and thousands of Brahmanas. He then ascended a new and white car covered with blankets and deerskins, and unto which were yoked sixteen white bullocks possessed of auspicious marks, and which had been sanctified with Vedic

mantras. Adored by panegyrists and bards, the king mounted upon that car like Soma riding upon his own ambrosial vehicle. His brother Bhima of terrible prowess took the reins. Arjuna held over his head a white umbrella of great effulgence. That white umbrella held upon the car looked beautiful like a star-decked white cloud in the firmament. The two heroic sons of Madri, viz., Nakula and Sahadeva, took up two yak-tails white as the rays of the moon and adorned with gems for fanning the king. The five brothers decked with ornaments, having ascended the car, O king, looked like the five elements (that enter into the composition of everybody). Riding upon another white car unto which were yoked steeds fleet as thought, Yuyutsu, O king, followed the eldest son of Pandu behind. Upon his own brilliant car of gold unto which were voked Saivva and Sugriva, Krishna, with Satvaki, followed the Kurus. The eldest uncle of Pritha's son, O Bharata, accompanied by Gandhari, proceeded at the head of the train, upon a vehicle borne on the shoulders of men. The other ladies of the Kuru household, as also Kunti and Krishna, all proceeded on excellent vehicles, headed by Vidura. Behind followed a large number of cars and elephants decked with ornaments, and foot-soldiers and steeds. His praises chanted by sweet-voiced panegyrists and bards, the king proceeded towards the city called after the elephant. The progress, O mighty-armed one, of king Yudhishthira, became so beautiful that its like had never been on earth. Teeming with healthy and cheerful men, thy busy hum of innumerable voices was heard there. During the progress of Pritha's son, the city and its streets were adorned with gay citizens (all of whom had come out for honouring the king). The spot through which the king passed had been decked with festoons of flowers and innumerable banners. The streets of the city were perfumed with incense. The place was overlaid with powdered perfumes and flowers and fragrant plants, and hung over with garlands and wreaths. New metallic jars, full of water to the brim, were kept at the door of every house, and bevies of beautiful maidens of the fairest complexion stood at the particular spots. Accompanied by his friends, the son of Pandu, adored with sweet speeches, entered the city through its well-adorned gate.'

SECTION 39

"Vaisampayana said, 'At the time the Parthas entered the city, thousands upon thousands of the citizens came out to behold the sight. The well-adorned squares and streets, with crowd swelling at each moment looked beautiful like the ocean swelling at the rise of the moon. The large mansions that stood on the street-sides, decked with every ornament and full of ladies, seemed to shake, O Bharata, with their weight. With soft and modest voices they uttered the praises of Yudhishthira, of Bhima and Arjuna, and of the two sons of Madri. And they said, 'Worthy of all praise art thou. O blessed princess of Panchala, that waitest by the side of those foremost of men even like Gautami by the side of the (seven) Rishis. Thy acts and yows have borne their fruits. O lady!' In this strain, O monarch, the ladies praised the princess Krishna. In consequence of those praises, O Bharata, and their speeches with one another, and the shouts of joy (uttered by the men'), the city became filled with a loud uproar. Having passed through the streets with such behaviour as befitted him, Yudhishthira then entered the beautiful palace (of the Kurus) adorned with every ornament. The people belonging to the city and the provinces, approaching the palace, uttered speeches that were agreeable to his ears, 'By good luck, O foremost of kings, thou hast vanquished thy enemies, O slayer of foes! By good luck, thou hast recovered thy kingdom through virtue and prowess. Be, O foremost of kings, our monarch for a hundred years, and protect thy subjects virtuously like Indra protecting the denizens of heaven.' Thus adored at the palace-gate with blessed speeches, and accepting the benedictions uttered by the Brahmanas from every side, the king, graced with victory and the blessings of the people, entered the palace that resembled the mansion of Indra himself, and then descended from his car. Entering the apartments, blessed Yudhishthira approached the household gods and worshipped them with gems and scents and floral wreaths. Possessed of great fame and prosperity, the king came out once more and beheld a number of Brahmanas waiting with auspicious articles in their hands (for pronouncing benedictions on him). Surrounded by those Brahmanas desirous of uttering benedictions on him, the king looked beautiful like the spotless moon in the midst of the stars. Accompanied by his priest Dhaumya and his eldest uncle, the son of Kunti cheerfully worshipped, with due rites, those Brahmanas with (gift of) sweets, gems, and gold in profusion, and kine and robes, O monarch, and with diverse other articles that each desired. Then loud shouts of 'This is a blessed day' arose, filling the entire welkin, O Bharata. Sweet to the ear, that sacred sound was highly gratifying to the friends and well-wishers (of the Pandavas). The king heard that sound uttered by those learned Brahmanas and that was as loud and clear as the sound of a flock of swans. He listened also to the speeches, fraught with melodious words and grave import, of those persons well conversant with the Vedas. Then,

O king, the peal of drums and the delightful blare of conchs, indicative of triumph, arose. A little while after when the Brahmanas had become silent, a Rakshasa of the name of Charvaka, who had disguised himself as a Brahmana, addressed the king. He was a friend of Duryodhana and stood therein the garb of a religious mendicant. With a rosary, with a tuft of hair on his head, and with the triple staff in his hand, he stood proudly and fearlessly in the midst of all those Brahmanas that had come there for pronouncing benedictions (upon the king), numbering by thousands, O king, and all of whom were devoted to penances and vows. That wicked wight, desirous of evil unto the high-souled Pandavas and without having consulted those Brahmanas, said these words unto the king.'

"Charvaka said, 'All these Brahmanas, making me their spokesman, are saying, 'Fie on thee! Thou art a wicked king. Thou art a slayer of kinsmen. What shalt thou gain, O son of Kunti, by having thus exterminated thy race? Having slain also thy superiors and preceptor, it is proper for thee to cast away thy life.' Hearing these words of that wicked Rakshasa the Brahmanas there became deeply agitated. Stung by that speech, they made a loud uproar. And all of them, with king Yudhishthira. O monarch, became speechless from anxiety and shame.'

"Yudhishthira said, 'I bow down to you and beseech you humbly, be gratified with me. It doth not behove you to cry fie on me. I shall soon lay down my life.'

"Vaisampayana continued, 'Then all those Brahmanas, O king, loudly said, 'These are not our words. Prosperity to thee, O monarch!' Those high-souled persons, conversant with the Vedas, with understanding rendered clear by penances, then penetrated the disguise of the speaker by means of their spiritual sight.' And they said, 'This is the Rakshasa Charvaka, the friend of Duryodhana. Having put on the garb of a religious mendicant, he seeks the good of his friend Duryodhana. We have not, O thou of righteous soul, said anything of the kind. Let this anxiety of thine be dispelled. Let prosperity attend upon thee with thy brothers.'

"Vaisampayana continued, 'These Brahmanas then, insensate with rage, uttered the sound Hun. Cleansed of all sins, they censured the sinful Rakshasa and slew him there (with that very sound). Consumed by the energy of those utterers of Brahma, Charvaka fell down dead, like a tree with all its sprouts blasted by the thunder of Indra. Duly worshipped, the Brahmanas went away, having gladdened the king with their benedictions. The royal son of Pandu also, with all his friends, felt great happiness.

SECTION 40

Vaisampayana said, 'Then Devaki's son Janardana of universal knowledge addressed king Yudhishthira who stood there with his brothers, saying, 'In this world, O sire, Brahmanas are always the objects of worship with me. They are gods on earth having poison in their speech, and are exceedingly easy to gratify. Formerly, in the Krita age, O king, a Rakshasa of the name of Charvaka, O mighty-armed one, performed austere penances for many years in Vadari. Brahman repeatedly solicited him to ask for boons. At last the Rakshasa solicited the boon, O Bharata, of immunity from fear at the hand of every being in the universe. The Lord of the universe gave that high boon of immunity from fear at the hands of all creatures, subject to the only limitation that he should be careful of how he offended the Brahmanas. Having obtained that boon, the sinful and mighty Rakshasa of fierce deeds and great prowess began to give pain to the gods. The gods, persecuted by the might of the Rakshasa, assembling together, approached Brahman, for compassing their foe's destruction. The eternal and unchangeable god answered them, O Bharata, saying, 'I have already arranged the means by which the death of this Rakshasa may soon be brought about. There will be a king of the name of Duryodhana. Among men, he will be the friend of this wight. Bound by affection towards him, the Rakshasa will insult the Brahmanas. Stung by the wrong he will inflict upon them, the Brahmanas, whose might consists in speech, will in wrath censure him at which he will meet with destruction. Even that Rakshasa Charvaka, O foremost of kings, slain by the curse of the Brahmanas, lies there deprived of life. Do not, O bull of Bharata's race, give way to grief. The kinsmen, O king, have all perished in the observance of Kshatriya duties. Those butts among Kshatriyas, those high-souled heroes, have all gone to heaven. Do thou attend to thy duties now. O thou of unfading glory, let no grief be thine. Stay thy foes, protect thy subjects, and worship the Brahmanas."

SECTION 41

"Vaisampayana said, 'The royal son of Kunti, freed from grief and the fever of his heart, took his seat, with face eastwards, on excellent seat made of gold. On another seat, beautiful and blazing and made of gold, sat with face directed towards him, those two chastisers of foes, viz., Satyaki and Vasudeva. Placing the king in their midst, on his two sides sat Bhima and Arjuna upon two beautiful seats adorned with gems. Upon a white throne of ivory, decked with gold, sat

Pritha with Sahadeva and Nakula. Sudharman, and Vidura, and Dhaumya, and the Kuru king Dhritarashtra, each sat separately on separate seats that blazed with the effulgence of fire. Yuyutsu and Sanjaya and Gandhari of great fame, all sat down where king Dhritarashtra had taken his seat. The righteous-souled king, seated there, touched the beautiful white flowers. Swastikas, vessels full of diverse articles, earth, gold, silver, and gems, (that were placed before him). Then all the subjects, headed by the priest, came to see king Yudhishthira, bringing with them diverse kinds of auspicious articles. Then earth, and gold, and many kinds of gems, and all the things in profusion that were necessary for the performance of the coronation rite, were brought there. There were golden jars full to the brim (with water), and those made of copper and silver and earth, and flowers, and fried paddy, and Kusa grass, and cow's milk, and (sacrificial) fuel consisting of the wood of Sami, Pippala, and Palasa, and honey and clarified butter and (sacrificial) ladles made of Udumvara, and conches adorned with gold. [Sami is the Acacia suma; Pippala is the Piper longum; and Palasa is the Butea frondosa. Udumvara is the Ficus glomerata.] Then the priest Dhaumya, at the request of Krishna, constructed, according to rule, an altar gradually inclining towards the cast and the north. Causing the high-souled Yudhishthira then, with Krishna the daughter of Drupada, to be seated upon a handsome seat, called Sarvatobhadra, with firm feet and covered with tiger-skin and blazing with effulgence, began to pour libations of clarified butter (upon the sacrificial fire) with proper mantras. Then he of Dasaratha's race, rising from his seat, took up the sanctified conch, poured the water it contained upon the head of that lord of earth, viz., Yudhishthira, the son of Kunti. The royal sage Dhritarashtra and all the subjects also did the same at the request of Krishna. The son of Pandu then, with his brothers, thus bathed with the sanctified water of the conch, looked exceedingly beautiful. Then Panavas and Anakas and drums were beaten. King Yudhishthira the just duly accepted the gifts made unto him by the subjects. Always giving away presents in profusion in all his sacrifices, the king honoured his subjects in return. He gave a thousand nishkas unto the Brahmanas that uttered (especial) benedictions on him. All of them had studied the Vedas and were endued with wisdom and good behaviour. Gratified (with gifts), the Brahmanas, O king, wished him prosperity and victory, and with voice melodious like that of swans, uttered his praises, saying, 'O Yudhishthira of mighty arms, by good luck, O son of Pandu, victory has been thine. By good luck, O thou of great splendour, thou hast recovered thy position through prowess. By good luck, the wielder of Gandiva, and Bhimasena, and thyself, O king, and the two sons of Madri, are all well, having slain your foes and escaped with life from the battle, so destructive of heroes. Do thou, O Bharata, attend without delay to those acts that should next be done.' Thus adored by those pious men, king Yudhishthira the just, with his friends, became installed on the throne of a large kingdom, O Bharata!

SECTION 42

"Vaisampayana said, 'Having heard those words, suitable to time and place, of his subjects, king Yudhishthira answered them in the following words, 'Great must be the sons of Pandu, in sooth, whose merits, true or false, are thus recited by such foremost of Brahmanas assembled together. Without doubt, we are all objects of favour with you since you so freely describe us to be possessed of such attributes. King Dhritarashtra, however, is our father and god. If ye desire to do what is agreeable to me, always render your obedience to him and what is agreeable to him. Having slaughtered all my kinsmen, I live for him alone. My great duty is to always serve him in every respect with watchfulness. If ye, as also my friends, think that I should be an object of favour with you and them, let me then request you all to show the same behaviour towards Dhritarashtra as ye used to show before. He is the lord of the world, of yourselves, and of myself. The whole world, with the Pandavas, belongs to him. Ye should always bear these words of mine in your minds.' The king then told them to go whithersoever they liked. Having dismissed the citizens and the people of the provinces, the delighter of the Kurus appointed his brother Bhimasena as Yuvaraja. And he cheerfully appointed Vidura of great intelligence for assisting him with his deliberations and for overlooking the sixfold requirements of the state. [These are peace, war, marching, halting, sowing dissensions, and defence of the kingdom by seeking alliances and building forts, etc.] And he appointed Sanjaya of mature years and possessed of every accomplishment, as general director and supervisor of the finances. And the king appointed Nakula for keeping the register of the forces, for giving them food and pay and for supervising other affairs of the army. And king Yudhishthira appointed Phalguna for resisting hostile forces and chastising the wicked. And he appointed Dhaumya, the foremost of priests, to attend daily to the Brahmanas and all rites in honour of the gods and other acts of a religious kind. And he appointed Sahadeva to always remain by his side, for the king

thought, O monarch, that he should under all circumstances be protected by that brother of his. And the king cheerfully employed others in other acts according as he deemed them fit. That slayer of hostile heroes, viz., the righteous-souled king Yudhishthira, ever devoted to virtue, commanded Vidura and the high-souled Yuyutsu, saying, 'You should always with alacrity and attention do everything that my royal father Dhritarashthra wishes. Whatever also should be done in respect of the citizens and the residents of the provinces should be accomplished by you in your respective departments, after taking the king's permission.'''

SECTION 43

"Vaisampayana said, 'After this king Yudhishthira of magnanimous soul caused the Sraddha rites to be performed of every one of his kinsmen slain in battle. King Dhritarashtra also of great fame, gave away, for the good of his sons in the other world, excellent food, and kine, and much wealth, and many beautiful and costly gems (unto the Brahmanas). Yudhishthira accompanied by Draupadi, gave much wealth for the sake of Drona and the high-souled Karna, of Dhrishtadyumna and Abhimanyu, of the Rakshasa Ghatotkacha, the son of Hidimva, and of Virata, and his other well-wishers that had served him loyally, and of Drupada and the five sons of Draupadi. For the sake of each of these, the king gratified thousands of Brahmanas with gifts of wealth and gems, and kine and clothes. The king performed the Sraddha rite for the good in the next world, of every one of those kings also who had fallen in the battle without leaving kinsmen or friends behind. And the king also, for the good of the souls of all his friends, caused houses to be founded for the distribution of food, and places for the distribution of water, and tanks to be excavated in their names. Thus paying off the debt he owed to them and avoiding the chance of censure in the world, the king became happy and continued to protect his subjects religiously. He showed due honour, as before, unto Dhritarashtra, and Gandhari, and Vidura, and unto all the superior Kauravas and unto all the officers. Full of kindness, the Kuru king honoured and protected all those ladies also who had, in consequence of the battle, been deprived of their heroic husbands and sons. The puissant king, with great compassion, extended his favours to the destitute and the blind and the helpless by giving them food, clothes and shelter. Freed from foes and having conquered the whole Earth, king Yudhishthira began to enjoy great happiness.'

SECTION 44

'Vaisampayana said, 'Having got back the kingdom, king Yudhishthira of great wisdom and purity, after the ceremony of installation had been over, joining his hands together, addressed the lotus-eyed Krishna of Dasarha's race, saying, 'Through thy grace, O Krishna, through thy policy and might and intelligence and prowess, O tiger among the Yadus, I have got back this ancestral kingdom of mine. O thou of eyes like lotus leaves, I repeatedly bow to thee, O chastiser of foes! Thou hast been called the One only Being. Thou hast been said to be the refuge of all worshippers. The regenerate ones adore thee under innumerable names. Salutations to thee, O Creator of the Universe! Thou art the soul of the Universe and the Universe hath sprung from thee. Thou art Vishnu, thou art Jishnu, thou art Hari, thou art Krishna, thou art Vaikuntha, and thou art the foremost of all beings. Thou hast, as said in the Puranas, taken thy birth seven times in the womb of Aditi. It was thou that tookest birth in the womb of Prishni. The learned say that thou art the three Yugas. All thy achievements are sacred. Thou art the lord of our senses. Thou art the great Lord worshipped in sacrifices. Thou art called the great swan. Thou art three-eyed Sambhu. Thou art One, though known as Vibhu and Damodara. Thou art the great Boar, thou art Fire, thou art the Sun, thou hast the bull for the device on thy banner, and thou hast Garuda also as thy device. Thou art the grinder of hostile hosts, thou art the Being that pervadest every form in the universe and thou art of irresistible prowess. Thou art the foremost of all things, thou art fierce, thou art the generalissimo in battle, thou art the Truth, thou art the giver of food, and thou art Guha (the celestial generalissimo); Thyself unfading, thou causest thy foes to fade and waste. Thou art the Brahmana of pure blood and thou art those that have sprung from intermixture. Thou art great. Thou walkest on high, thou art the mountains, and thou art called Vrishadarbha and Vrishakapi. Thou art the Ocean, thou art without attributes, thou hast three humps, thou hast three abodes, and thou takest human forms on earth, descending from heaven. Thou art Emperor, thou art Virat, and thou art Swarat. Thou art the Chief of the celestials, and thou art the cause whence the Universe has sprung. Thou art Almighty, thou art existence in every form, thou art without form, thou art Krishna, and thou art fire. Thou art the Creator, thou art the sire of the celestial physicians, thou art (the sage) Kapila, and thou art the Dwarf. Thou art Sacrifice embodied, thou art Dhruva, thou art Garuda, and thou art called Yajnasena. Thou art Sikhandin, thou art Nahusha, and thou art Vabhru. Thou art the constellation Punarvasu

extended in the firmament, Thou art exceedingly tawny in hue, thou art the sacrifice known by the name of Uktha, thou art Sushena, thou art the drum (that sends forth its sound on every side). The track of thy car-wheels is light. Thou art the lotus of Prosperity, thou art the cloud called Pushkara, and thou art decked with floral wreaths. Thou art affluent, thou art puissant, thou art the most subtle, and it is thou whom the Vedas describe. Thou art the great receptacle of waters, thou art Brahman, thou art the sacred refuge, and thou knowest the abodes of all. Thou art called Hiranyagarbha, thou art the sacred mantras swadha and swaha, thou art Kesava. Thou art the cause whence all this hath sprung, and thou art its dissolution. In the beginning it is thou that createst the universe. This universe is under thy control, O Creator of the universe! Salutations to thee, O wielder of Sarnga, discus and sword!' Thus hymned by king Yudhishthira the just in the midst of the court, the lotus-eyed Krishna became pleased. That foremost one of the Yadavas then began to gladden the eldest son of Pandu with many agreeable speeches.

SECTION 45

Vaisampayana said, 'The king dismissed all his subjects, who, commanded by the monarch, returned to their respective homes. Comforting his brothers, Yudhishthira, blazing with beauty, then addressed his brothers Bhima of terrible prowess and Arjuna and the twins, saying, 'Your bodies have, in the great battle, been mangled with diverse kinds of weapons by the foe. Ye are greatly fatigued, grief and anger have scorched your hearts. Through my fault, ye bulls of Bharata's race, ye have suffered the miseries of an exile in the forests like vulgar men. In delight and in happy ease enjoy this victory (that ye have won). After resting yourselves and regaining the full use of your faculties, meet me again in the morning.' After this, the mighty-armed Vrikodara like Maghavat entering his own beautiful fane, entered the palace of Duryodhana, that was adorned with many excellent buildings and rooms, that adorned with gems of diverse kinds, that teemed with servants, male and female, and that Yudhishthira assigned to him with the approval of Dhritarashtra. The mighty-armed Arjuna also, at the command of the king, obtained the palace of Dussasana which was not inferior to Durvodhana's and which consisted of many excellent structures and was adorned with a gate-way of gold, and which abounded in wealth and was full of attendants of both sexes. The palace of Durmarshana was even superior to that of Dussasana. Looking like the mansion of Kuvera himself, it was adorned with gold and every kind of gem. King Yudhishthira gladly gave it to Nakula who deserved it best and who had been emaciated (with the miseries of a life) in the great forest. The foremost of palaces belonging to Durmukha was exceedingly beautiful and adorned with gold. It abounded in beds and beautiful women, with eyes like lotus-petals. The king gave it unto Sahadeva who was ever employed in doing what was agreeable to him. Obtaining it, Sahadeva became delighted as the Lord of treasures upon obtaining Kailasa. Yuyutsu and Vidura and Sanjaya, O monarch, and Sudharman and Dhaumya, proceeded to the abodes they had owned before. [Sudharman was the priest of the Kurus.] Like a tiger entering his cave in the hills, that tiger among men, viz., Saurin, accompanied by Satyaki, entered the palace of Arjuna. Feasting on the viands and drinks (that had been kept ready for them), the princes passed the night happily. Awaking in the morning with well pleased hearts, they presented themselves before king Yudhishthira."

SECTION 46

"Janamejaya said, 'It behoveth thee, O learned Brahmana, to tell me what was next done by Yudhishthira the mightyarmed son of Dharma after he had regained his kingdom. It behoveth thee to tell me also, O Rishi, what the heroic Hrishikesa, the supreme master of the three worlds did after this.'

"Vaisampayana said, 'Listen to me, O king, as I narrate in detail, O sinless one, what the Pandavas, headed by Vasudeva, did after this. Having obtained his kingdom, O monarch, Kunti's son Yudhishthira appointed each of the four orders of men to their respective duties. The (eldest) son of Pandu gave unto a thousand high-souled Brahmanas of the Snataka order a thousand Nishkas each. He then gratified the servants that were dependant on him and the guests that came to him, including persons that were undeserving and those that held heterodox views, by fulfilling their wishes. Unto his priest Dhaumya he gave kine in thousands and much wealth and gold and silver and robes of diverse kinds. Towards Kripa, O monarch, the king behaved in the way one should towards one's preceptor. Observant of vows, the king continued to honour Vidura greatly. That foremost of charitable men gratified all persons with gifts of food and drink and robes of diverse kinds and beds and seats. Having restored peace to his kingdom, the king, O best of monarchs, possessed of great fame, paid due honour unto Yuyutsu and Dhritarashtra. Placing his kingdom, at the disposal of Dhritarashtra, of Gandhari, and of Vidura, king Yudhishthira continued to pass his days happily. Having gratified everybody, including

the citizens, in this way, Yudhishthira, O bull of Bharata's race. then proceeded with joined hands to the presence of the high-souled Vasudeva. He beheld Krishna, of the hue of a blue cloud, seated on a large sofa adorned with gold and gems. Attired in yellow robes of silk and decked with celestial ornaments, his person blazed with splendour like a Jewel set on gold. His bosom adorned with the Kaustubha gem, he looked like the Udaya mountain that decked the rising Sun. So beautiful did he look that there is no simile in the three worlds. Approaching the high-souled one who was Vishnu himself in incarnate form, king Yudhishthira addressed him sweetly and smilingly, saying, 'O foremost of intelligent men, hast thou passed the night happily? O thou of unfading glory, are all thy faculties in their full vigour? O foremost of intelligent persons, is it all right with thy understanding? We have got back our kingdom and the whole earth has come under our control, O divine lord, through thy grace, O refuge of the three worlds and, O thou of three steps, through thy grace have we won victory and obtained great fame and have not fallen away from the duties of our order!' Unto that chastiser of foes, viz., king Yudhishthira the just who addressed him in that strain the divine Krishna said not a word, for he was then rapt in meditation.

SECTION 47

"Yudhishthira said, 'How wonderful is this, O thou of immeasurable prowess, that thou art rapt in meditation! O great refuge of the universe, is it all right with the three worlds? When thou hast, O God, withdrawn thyself (from the world), having, O bull among men, adopted the fourth, state, my mind has been filled with wonder. The five life-breaths that act within the body have been controlled by thee into stillness. Thy delighted senses thou hast concentrated within thy mind. Both speech and mind, O Govinda, have been concentrated within thy understanding. All thy senses, indeed, have been withdrawn into thy soul. The hair on thy body stands erect. Thy mind and understanding are both still. Thou art as immobile now, O Madhava, as a wooden post or a stone. O illustrious God, thou art as still as the flame of a lamp burning in a place where there is no wind. Thou art as immobile as a mass of rock. If I am fit to hear the cause, if it is no secret of thine, dispel, O god, my doubt for I beg of thee and solicit it as a favour. Thou art the Creator and thou art the Destroyer. Thou art destructible and thou art indestructible. Thou art without beginning and thou art without end. Thou art the first and the foremost of Beings. O foremost of righteous persons, tell me the cause of this (Yoga) abstraction. I solicit thy favour, and am thy devoted worshipper, and bow to thee, bending my head.' Thus addressed, the illustrious younger brother of Vasava, recalling his mind, understanding, and the senses to their usual sphere, said these words with a soft smile.'

"Vasudeva said, 'That tiger among men, Bhishma, who is now lying on a bed of arrows, and who is now like unto a fire that is about to go out, is thinking of me. Hence my mind also was concentrated on him. My mind was concentrated upon him, the twang of whose bowstring and the sound of whose palms Indra himself was unable to bear. I was thinking of him who having vanquished in a trice all the assembled kings (at the Self-choice of the daughters of the king of Kasi) abducted the three princesses for the marriage of his brother Vichitravirya. I was thinking of him who fought continually for three and twenty days with Rama himself of Bhrigu's race and whom Rama was unable to overcome. Collecting all his senses and concentrating his mind by the aid understanding, he sought my refuge (by thinking of me). It was for this that I had centered my mind upon him. I was thinking of him whom Ganga conceived and brought forth according to ordinary human laws and whom Vasishtha took as a pupil. I was thinking of that hero of mighty energy and great intelligence who possesses a knowledge of all the celestial weapons as also of the four Vedas with all their branches. I was thinking of him, O son of Pandu, who is the favourite disciple of Rama, the son of Jamadagni, and who is the receptacle of the sciences. I was thinking of that foremost of all persons conversant with morality and duty, of him, O bull of Bharata's race, who knows the Past, the Future, and the Present. After that tiger among kings shall have, in consequences of his own achievements, ascended to heaven, the earth, O son of Pritha, will look like a moonless night. Therefore, O Yudhishthira, submissively approaching Ganga's son, viz., Bhishma of terrible prowess, question him about what thou mayst desire to learn. O lord of the earth, enquire of him about the four branches of knowledge (in respect of morality, profit., pleasure and salvation), about the sacrifices and the rites laid down for the four orders, about the four modes of life, and about the kingly duties in full. When Bhishma, that foremost one of Kuru's race, will disappear from the world, every kind of knowledge will disappear with him. It is for this that I urge thee (to go to him now).' Hearing these beneficial words of high import from Vasudeva, the righteous Yudhishthira, with voice choked in tears, answered Janardana, saying, 'What thou hast said, O Madhava, about the eminence of Bhishma, is perfectly true. I have not the slightest doubt regarding it. Indeed, I had heard of the high blessedness, as also the greatness, of the illustrious Bhishma from high-souled Brahmanas discoursing upon it. Thou, O slayer of foes, art the Creator of all the worlds. There cannot, therefore, O delighter of the Yadavas, be the slightest doubt in what thou sayest. If thy heart be inclined to show grace, O Madhava, then we shall go unto Bhishma with thyself at our head. When the divine Surya shall have turned towards the north, Bhishma will leave (this world), for those regions of bliss that he has won. That descendant of Kuru's race, therefore, O mighty-armed one, deserves to have a sight of thee. (If thou grantest my prayer), Bhishma will then obtain a sight of thee that art the first of Gods, of thee that art destructible and indestructible. Indeed, O lord, thou it is that art the vast receptacle of Brahma.'''

"Vaisampayana continued, 'Hearing these words of king Yudhishthira the just, the slayer of Madhu addressed Satyaki who was sitting beside him, saying, 'Let my car be yoked.' At this, Satyaki quickly left Kesava's presence and going out, commanded Daruka, saying, 'Let Krishna's car be made ready.' Hearing the words of Satyaki, Daruka speedily yoked Krishna's car. That foremost of vehicles, adorned with gold, decked with a profusion of emeralds, and moon-gems and sungems, furnished with wheels covered with gold, possessed of effulgence, fleet as the wind, set in the middle with diverse other kinds of jewels, beautiful as the morning sun, equipped with a beautiful standard topped by Garuda, and gay with numerous banners, had those foremost of steeds, fleet as thought, viz., Sugriva and Saivya and the other two, in trappings of gold, yoked unto it. Having yoked it, O tiger, among kings, Daruka, with joined hands, informed Krishna of the fact.'

SECTION 48

"Janamejaya said, 'How did the grandsire of the Bharatas, who lay on a bed of arrows, cast off his body and what kind of Yoga did he adopt?"

Vaisampayana said, 'Listen, O king, with pure heart and concentrated attention, as to how, O tiger among the Kurus, the high-souled Bhishma cast off his body. As soon as the Sun, passing the solstitial point, entered in his northerly course. Bhishma, with concentrated attention, caused his soul (as connected with and independent of the body) to enter his soul (in its independent and absolute state). Surrounded by many foremost of Brahmanas, that hero, his body pierced with innumerable arrows, blazed forth in great beauty like Surya himself with his innumerable rays. Surrounded by Vyasa conversant with the Vedas by the celestial Rishi Narada, by Devasthana, by Asmaka Sumantu, by Jaimini, by the highsouled Paila, by Sandilya, by Devarata, by Maitreya of great intelligence, by Asita and Vasishtha and the high-souled Kausika, by Harita and Lomasa and Atri's son of great intelligence, by Vrihaspati and Sukra and the great sage Chyavana, by Sanatkumara and Kapila and Valmiki and Tumvuru and Kuru, by Maudgalya and Rama of Bhrigu's race. and the great sage Trinavindu, by Pippalada and Vayu and Samvarta and Pulaha and Katha, by Kasyapa and Pulastya and Kratu and Daksha and Parasara, by Marichi and Angiras and Kasmya and Gautama and the sage Galava, by Dhaumya Vibhanda and Mandavya and Dhaumra and and Krishnanubhautika, by Uluka, that foremost of Brahmanas and the great sage Markandeya, by Bhaskari and Purana and Krishna and Suta, -- that foremost of virtuous persons, surrounded by these and many other highly-blessed sages of great souls and possessed of faith and self-restraint and tranquillity of mind, the Kuru hero looked like the Moon in the midst of the planets and the stars. Stretched on his bed of arrows, that tiger among men, Bhishma, with pure heart and ioined palms, thought of Krishna in mind, word, and act, With a cheerful and strong voice he hymned the praise of the slayer of Madhu, that master of yoga, with the lotus in his navel, that lord of the universe, called Vishnu and Jishnu. With joined hands, that foremost of eloquent men, that puissant one, viz., Bhishma of highly virtuous soul, thus praised Vasudeva.

'Bhishma said, 'O Krishna, O foremost of Beings, be thou pleased with these words which I utter, in brief and in detail, from desire of hymning thy praises. Thou art pure and purity's self. Thou transcendest all. Thou art what people say to be THAT. Thou art the Supreme Lord. With my whole heart I seek thy refuge, O universal Soul and Lord of all creatures! [The Supreme Being is called here and elsewhere Hansa, i.e., swan, because as the swan is supposed to transcend all winged creatures in the range of its flight, so the Supreme Being transcends all creatures in the universe. He is called That, as in the Vedic formula of Praise, "Thou art That," meaning, "Thou art inconceivable and incapable of being described in words."] Thou art without beginning and without end. Thou art the highest of the high and Brahma Neither the gods nor the Rishis know thee. The divine Creator, called Narayana or Hari, alone knows thee. Through Narayana, the Rishis, the Siddhas, the great Nagas, the gods, and the celestial Rishis know a little of thee. Thou art the highest of the high and knowest no deterioration. The gods,

the Danavas, the Gandharvas, the Yakshas, the Pannagas, do not know who thou art and whence art thou. All the worlds and all created things live in thee, and enter thee (when the dissolution comes). Like gems strung together in a thread, all things that have attributes reside in thee, the Supreme Lord.' Having the universe for thy work and the universe for thy limbs, this universe consisting of mind and matter resides in thy eternal and all-pervading soul like a number of flowers strung together in a strong thread. Thou art called Hari, of a thousand heads, a thousand feet, a thousand eyes, a thousand arms, a thousand crowns, and a thousand faces of great splendour. Thou art called Narayana, divinity, and the refuge of the universe. Thou art the subtlest of the subtle, grossest of the gross, the heaviest of the heavy and the highest of the high. In the Vaks, the Anuvaks, the Nishads, and Upanishads, thou art regarded as the Supreme Being of irresistible force. In the Samans also, whose declarations are always true, thou art regarded as Truth's self! Thou art of quadruple soul. Thou art displayed in only the understanding (of all creatures). Thou art the Lord of those that are bound to thee in faith. O God, thou art adored (by the faithful) under four excellent high and secret names. [Ouadruple soul, i.e., Brahma, Jiva, Mind, and Consciousness. The four names under which the Supreme Being is adored by the faithful are Vasudeva, Sankarsana, Pradyumna, and Aniruddha.] Penances are ever present in thee. Performed (by other creatures for gratifying thee), penances live in thy form. Thou art the Universal Soul. Thou art of universal knowledge. Thou art the universe. Thou art omniscient.

Thou art the creator of everything in the universe. Like a couple of sticks generating a blazing fire, thou hast been born of the divine Devaki and Vasudeva for the protection of Brahma on earth. For this eternal salvation, the devout worshipper, with mind withdrawn from everything else and casting off all desires, beholds thee, O Govinda. that art the pure Soul, in his own soul. Thou transcendest Surya in glory. Thou art beyond the ken of the senses and the understanding. O Lord of all creatures, I place myself in thy hands. In the Puranas thou hast been spoken as Purusha (all-pervading spirit). On occasions of the commencement of the Yugas, thou art said to be Brahma, while on occasions of universal dissolution thou art spoken of as Sankarshana. Adorable thou art, and therefore I adore thee. Though one, thou hast yet been born in innumerable forms. Thou hast thy passions under complete control. Thy devout worshippers, faithfully performing the rites laid down in the scriptures, sacrifice to thee, O giver of every wish! Thou art called the sheath within which the universe lies. All created things live in thee. Like swans and ducks swimming on the water, all the worlds that we see float in thee. Thou art Truth. Thou art One and undeteriorating. Thou art Brahma, Thou art That which is beyond Mind and Matter. Thou art without beginning, middle, and end. Neither the gods nor the Rishis know thee. The gods, the Asuras, the Gandharvas, the Siddhas, the Rishis, and the great Uragas with concentrated souls, always adore thee. Thou art the great panacea for all sorrow. Thou art without birth and death. Thou art Divine. Thou art selfcreated. Thou art eternal. Thou art invisible and beyond ken. Thou art called Hari and Narayana, O puissant one. The Vedas declare thee to be the Creator of the universe and the Lord of everything existing in the universe. Thou art the Supreme protector of the universe. Thou knowest no deterioration and thou art that which is called the highest. Thou art of the complexion of gold. Thou art the slayer of Asuras. Though One, Aditi brought thee forth in twelve forms. Salutations to thee that art the soul of the Sun. Salutations to thee in thy form of Soma that is spoken of as the chief of all the regenerate ones and that gratifies with nectar the gods in the lighted fortnight and the Pitris in the dark fortnight. Thou art the One Being of transcendent effulgence dwelling on the other side of thick darkness. Knowing thee one ceases to have any fear of death. Salutations to thee in that form which is an object of knowledge. In the grand Uktha sacrifice, the Brahmanas adore thee as the great Rich. In the great fire-sacrifice, they sing thee as the chief Adhvarvu (priest). Thou art the soul of the Vedas. Salutations to thee. The Richs, the Yajus, and the Samans are thy abode. Thou art the five kinds of sanctified libations (used in sacrifices). Thou art the seven woofs used in the Vedas. Salutations to thee in thy form of Sacrifice. Libations are poured on the Homa fire in accompaniment with the seventeen monosyllabic sounds. Thou art the soul of the Homa. Salutations to thee! Thou art that Purusha whom the Vedas sing. Thy name is Yajus. The Vedic metres are thy limbs. The sacrifices laid down in the three Vedas are thy three heads. The great sacrifice called Rathantara is thy voice expressive of gratification. Salutation to thee in thy form of sacred hymns! Thou art the Rishi that hadst appeared in the great sacrifice extending for a thousand years performed by the creators of the universe. Thou art the great swan with wings of gold. Salutations to thee in thy form of a swan. Roots with all kinds of affixes and suffixes are thy limbs. The Sandhis are thy joints. The consonants and the vowels are thy ornaments. The Vedas have declared thee to be the divine

the form of a boar whose limbs were constituted by sacrifice. thou hadst raised the submerged earth for the benefit of the three worlds. Salutations to thee in thy form of infinite prowess! Thou sleepest in Yoga on thy snake-decked sofa constituted by the thousand hoods (of the Naga). Salutations to thee in thy form of sleep! Thou buildest the bridge for the good (to cross the sea of life) with Truth, with those means by which emancipation may be obtained, and with the means by which the senses may be controlled. Salutations to thee in thy form of Truth! Men practising diverse creeds, actuated by desire of diverse fruits worship thee with diverse rites. Salutations to thee in thy form of Creed! From thee have all things sprung. It is thou that excitest all creatures having physical frames containing the principle of desire. Salutations to thee in thy form of Excitement. The great Rishis seek thy unmanifest self within the manifest. Called Kshetrajna, thou sittest in Kshetra. Salutations to thee in thy form of Kshetra! Thou always conscious and present in self, the Sankhyas still describe thee as existing in the three states of wakefulness, dream, and sound sleep. They further speak of thee as possessed of sixteen attributes and representing the number seventeen. Salutations to thy form as conceived by the Sankhyas! Casting off sleep, restraining breath, withdrawn into their own selves, Yogins of restrained senses behold thee as eternal light. Salutations to thee in thy Yoga form! Peaceful Sannvasins, freed from fear of rebirth in consequence of the destruction of all their sins and merits, obtain thee. Salutations to thee in thy form of emancipation! At the end of a thousand Yugas, thou assumest the form of a fire with blazing flames and consumest all creatures. Salutations to thee in thy form of fierceness! Having consumed all creatures and making the universe one vast expanse of water, thou sleepest on the waters in the form of a child. Salutations to thee in thy form as Maya (illusion)! From the navel of the Self-born of eyes like lotus leaves, sprang a lotus. On that lotus is established this universe. Salutations to thee in thy form as lotus! Thou hast a thousand heads. Thou pervadest everything. Thou art of immeasurable soul. Thou hast subjugated the four kinds of desire that are as vast as the four oceans. Salutations to thee in thy form of Yoga-sleep! The clouds are in the hair of thy head. The rivers are in the several joints of thy limbs. The four oceans are in thy stomach. Salutations to thee in thy form as water! Birth and the change represented by death spring from thee. All things, again, at the universal dissolution dissolve away in thee. Salutations to thy form as cause! Thou sleepest not in the night. Thou art occupied in day time also. Thou observest the good and the bad actions (of all). Salutations to thee in thy form of (universal) observer! There is no act which thou canst not do. Thou art, again, ever ready to accomplish acts that are righteous. Salutations to thee in thy form of Work, the form, viz., which is called Vaikuntha! In wrath thou hadst, in battle, exterminated thrice seven times the Kshatrivas who had trampled virtue and authority under their feet. Salutations to thee in thy form of Cruelty! Dividing thyself into five portions thou hast become the five vital breaths that act within everybody and cause every living creature to move. Salutations to thee in thy form of air! Thou appearest in every Yuga in the form called month and season and half-year and year, and art the cause of both creation and dissolution. Salutations to thee in thy form of Time! Brahmanas are thy mouth, Kshatriyas are thy two arms, Vaisyas are thy stomach and thighs, and Sudras live in thy feet. Salutations to thee in thy form of caste! Fire constitute thy mouth. The heavens are the crown of thy head. The sky is thy navel. The earth is thy feet. The Sun is thy eye. The points of the compass are thy ears. Salutations to thee in thy form as the (three) worlds! Thou art superior to Time. Thou art superior to Sacrifice. Thou art higher than the highest. Thyself without origin, thou art the origin of the universe. Salutations to thee in thy form as Universe! Men of the world, according to the attributes ascribed to thee by the Vaiseshika theory, regard thee as the Protector of the world. Salutations to thee in thy form of Protector! Assuming the forms of food, drink, and fuel, thou increasest the humours and the life-breaths of creatures and upholdest their existence. Salutations to thee in thy form of life! For supporting the life-breaths thou eatest the four kinds of food. Assuming also the form of Agni within the stomach, thou digestest that food. Salutations to thee in the form of digesting heat! Assuming the form of half-man and half-lion, with tawny eyes and tawny manes, with teeth and claws for thy weapons, thou hadst taken the life of the chief of the Asuras. Salutations to thee in thy form of swelling might! Neither the gods, nor the Gandharvas, nor the Daityas, nor the Danavas, know thee truly. Salutations to thy form of exceeding subtility! Assuming the form of the handsome, illustrious, and puissant Ananta in the nether region, thou upholdest the world Salutations to thy form of Might! Thou stupefiest all creatures by the bonds of affection and love for the continuance of the creation. Salutations to thee in thy form of stupefaction. Regarding that knowledge which is conversant with the five elements to be the true Selfknowledge (for which yogins strive), people approach thee by

word. Salutations to thee in thy form as the word! Assuming

knowledge! Salutations to thee in thy form of Knowledge! Thy body is immeasurable. Thy understanding and eyes are devoted to everything. Thou art infinite, being beyond all measures. Salutations to thee in thy form of vastness! Thou hadst assumed the form of a recluse with matted locks on head. staff in hand, a long stomach, and having thy begging bowl for thy quiver. Salutations to thee in thy form of Brahma. Thou bearest the trident, thou art the lord of the celestials. thou hast three eves, and thou art high-souled. Thy body is always besmeared with ashes, and thy phallic emblem is always turned upwards. Salutations to thee in thy form of Rudra! The half-moon forms the ornament of thy forehead. Thou hast snakes for the holy thread circling thy neck. Thou art armed with Pinaka and trident. Salutations to thy form of Fierceness! Thou art the soul of all creatures. Thou art the Creator and the Destroyer of all creatures. Thou art without wrath, without enmity, without affection. Salutations to thee in thy form of Peace! Everything is in thee. Everything is from thee. Thyself art Everything. Everywhere art thou. Thou art always the All. Salutations to thee in thy form as Everything! Salutations to thee whose work is the universe, to thee that art the soul of the universe, to thee from whom hath sprung the universe, to thee that art the dissolution of all things, to thee that are beyond the five (elements that constitute all things)! Salutations to thee that art the three worlds, to thee that art above the three worlds! Salutations to thee that art all the directions! Thou art all and thou art the one receptacle of All. Salutations to thee, O divine Lord, O Vishnu. and O eternal origin of all the worlds! Thou, O Hrishikesa, art the Creator, thou art the Destroyer, and thou art invincible. I cannot behold that heavenly form in which thou art displayed in the Past, Present, and the Future. I can, however, behold truly thy eternal form (as manifest in thy works). Thou hast filled heaven with thy head, and the earth with thy feet: with thy prowess thou hast filled the three worlds. Thou art Eternal and thou pervadest everything in the universe. The directions are thy arms, the Sun is thy eye, and prowess is thy vital fluid. Thou art the lord of all creatures. Thou standest, shutting up the seven paths of the Wind whose energy is immeasurable. They are freed from all feats that worship thee, O Govinda of unfading prowess, thee that art attired in vellow robes of the colour of the Atasi flower. Even one bending of the head unto thee, O Krishna, is equal to the completion of ten Horse-sacrifices. The man that has performed ten Horse-sacrifices is not freed from the obligation of rebirth. The man, however, that bows to Krishna escapes rebirth. They that have Krishna for their vow, they that think of Krishna in the night, and upon rising from sleep, may be said to have Krishna for their body. Those people (after death) enter Krishna's self even as libations of clarified butter sanctified with mantras enter the blazing fire. Salutations to thee that dispellest the fear of hell, to thee, O Vishnu, that art a boat unto them that are plunged amid the eddies of the ocean represented by worldly life! Salutations to thee. O God. that art the Brahmana's self, to thee that art the benefactor of Brahmanas and kine, to thee that art the benefactor of the universe, to thee that art Krishna and Govinda! The two syllables Hari constitute the pecuniary stock of those that sojourn through the wilderness of life and the medicine that effectually cures all worldly, predilections, besides being the means that alleviate sorrow and grief. As truth is full of Vishnu, as the universe is full of Vishnu, as everything is full of Vishnu, so let my soul be full of Vishnu and my sins be destroyed! I seek thy protection and am devoted to thee, desirous of obtaining a happy end O thou of eyes like lotus petals, O best of gods, do thou think of what will be for my good! Thyself without origin, O Vishnu, thou art the origin of Knowledge and Penances. Thus art thou praised! O Janardana, thus worshipped by me in the Sacrifice constituted by speech (alone), be, O god, gratified with me! The Vedas are devoted to Narayana. Penances are devoted to Narayana. The gods are devoted to Narayana. Everything is always Narayana!"

Vaisampayana continued, "Having uttered these words, Bhishma, with mind concentrated upon Krishna, said, 'Salutations to Krishna!' and bowed unto him. Learning by his Yoga prowess of the devotion of Bhishma, Madhava, otherwise called Hari, (entering his body) bestowed upon him heavenly knowledge compassing the Past, the Present, and the Future, and went away. When Bhishma became silent, those utterers of Brahma (that sat around him), with voices choked in tears, adored that high-souled chief of the Kurus in excellent words. Those foremost of Brahmanas uttered the praises of Krishna also, that first of Beings, and then continued in soft voices to commend Bhishma repeatedly. Learning (by his Yoga powers) of the devotion of Bhishma towards him, that foremost of Beings, viz., Madhava, suddenly rose from his seat and ascended on his car. Kesava and Satvaki proceeded on one car. On another proceeded those two illustrious princes, viz., Yudhishthira and Dhananjaya. Bhimasena and the twins rode on a third; while those bulls among men, Kripa and Yuyutsu, and that scorcher of foes, Sanjaya of the Suta caste, proceeded on their respective cars, each of which looked like a town. And all of them proceeded, causing the earth to tremble with the rattle of their chariot-wheels. That foremost of men, as he proceeded, cheerfully listened to the speeches, fraught with his praise, that were uttered by the Brahmanas. The slayer of Kesi, with gladdened heart, saluted the people that waited (along the streets) with joined hands and bent heads."

SECTION 49

Vaisampayana said, "Then Hrishikesa and king Yudhishthira, and all those persons headed by Kripa, and the four Pandavas, riding on those cars looking like fortified cities and decked with standards and banners, speedily proceeded to Kurukshetra with the aid of their fleet steeds. They descended on that field which was covered with hair and marrow and bones and where millions of high-souled Kshatriyas had cast away their bodies. It abounded also with many a hill formed of the bodies and bones of elephants and steeds, and human heads and skulls lay stretched over it like conch-shells. Variegated with thousands of funeral pyres and teeming with heaps of armour and weapons, the vast plain looked like the drinking garden of the Destroyer himself used and abandoned recently. The mighty car-warriors quickly proceeded, viewing the field of battle haunted by crowds of spirits and thronged with Rakshasas. While proceeding, the mighty-armed Kesava, that delighter of all the Yadavas, spoke unto Yudhishthira about the prowess of Jamadagni's son, 'Yonder, at a distance, O Partha, are seen the five lakes of Rama! There Rama offered oblations of Kshatriva blood unto the manes of his ancestors. It was hither that the puissant Rama, having freed the earth of Kshatriya for thrice seven times, gave up his task."

"Yudhishthira said,--'I have great doubts in what thou sayest about Rama's having thrice seven times exterminated the Kshatriyas in days of old. When the very Kshatriya seed was burnt by Rama, O bull among the Yadus, how was the Kshatriya order revived, O thou of immeasurable prowess? How, O bull of the Yadus, was the Kshatriya order exterminated by the illustrious and high-souled Rama, and how did it again grow? In frightful car-encounters millions of Kshatriyas were slain. The earth, O foremost of eloquent men, was strewn with the corpses of Kshatriyas. For what reason was the Kshatriya order thus exterminated in days of yore by Rama, the high-souled descendant of Bhrigu, O tiger among the Yadus? O thou of Vrishni's race, remove this doubt of mine, O bird-bannered hero! O Krishna, O younger brother of Baladeva, the highest knowledge is from thee.'"

Vaisampayana said,--"The puissant elder brother of Gada then narrated unto Yudhishthira of incomparable prowess everything that happened, in full detail, as to how the earth had become filled with Kshatriyas."

SECTION 50

"Vasudeva said, 'Listen, O son of Kunti, to the story of Rama's energy and powers and birth as heard by me from great Rishis discoursing upon the subject. Listen to the story of how millions of Kshatriyas were slain by Jamadagni's son and how those that sprung again in the diverse royal. races in Bharata were again slaughtered. Jadu had a son named Rajas. Rajas had a son named Valakaswa. King Valakaswa had a son named Kusika of righteous behaviour. Resembling the thousand-eyed Indra on earth, Kusika underwent the austerest of penances from desire of attaining the chief of the three worlds for a son. Beholding him engaged in the austerest of penances and competent to beget a son, the thousand-eyed Purandara himself inspired the king (with his force). The great lord of the three worlds, the chastiser of Paka, O king, then became Kusika's son known by the name of Gadhi. Gadhi had a daughter, O monarch, of the name of Satyavati. The puissant Gadhi gave her (for wife) unto Richika, a descendant of Bhrigu. Her lord of Bhrigu's race, O delighter of the Kurus, became highly gratified with her for the purity of her behaviour. He cooked the sacrificial food consisting of milk and rice for giving unto Gadhi (her sire) a son. Calling his wife, Richika of Bhrigu's race said, 'This portion of the sanctified food should be taken by thee, and this (other) portion by thy mother. A son will be born of her that will blaze with energy and be a bull among Kshatriyas. Invincible by Kshatriyas on earth, he will be the slayer of the foremost of Kshatriyas. As regards thee, O blessed lady, this portion of the food will give thee a son of great wisdom, an embodiment of tranquillity, endued with ascetic penances, and the foremost of Brahmanas. Having said these words unto his wife, the blessed Richika of Bhrigu's race, setting his heart on penances, proceeded to the woods. About this time, king Gadhi, resolved upon a pilgrimage to the holy waters, arrived with his queen at the retreat, of Richika. Satyavati, upon this, O king, taking the two portions of the sanctified food, cheerfully and in great haste, represented the worlds of her lord unto her mother. The queen-mother. O son of Kunti, gave the portion intended for herself unto her daughter, and herself took from ignorance the portion intended for the latter. Upon this, Satyavati, her body blazing with lustre, conceived a child of terrible form intended to become the exterminator of the Kshatriyas. Beholding a Brahmana child

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6138 lying within her womb, that tiger among the Bhrigus said unto his wife of celestial beauty these words: 'Thou hast been deceived by the, mother, O blessed lady, in consequence of the substitution of the sanctified morsels. Thy son will become a person of cruel deeds and vindictive heart. Thy brother again (born of thy mother) will be a Brahmana devoted to ascetic penances. Into the sanctified food intended for thee had been placed the seed of the supreme and universal Brahma, while into that intended for thy mother had been placed the sum total of Kshatriya energy. In consequence, however, of the substitution of the two portions, O blessed lady, that which had been intended will not happen. Thy mother will obtain a Brahmana child while thou wilt obtain a son that will become a Kshatriya.' Thus addressed by her lord, the highly blessed Satvavati prostrated herself and placing her head at his feet. trembling, said, 'It behoveth thee not, O holy one, to speak such words unto me, viz., 'Thou shalt obtain a wretch among Brahmanas (for thy son).

"Richika said, 'This was not intended by me, O blessed lady, in respect of thee. A son of fierce deeds has been conceived by thee simply in consequence of the substitution of the sanctified morsels.'

"Satyavati replied saying, 'If thou wishest, O sage, thou canst create other worlds, what need then be said of a child? It behoveth thee, O puissant one, to give me a son that shall be righteous and devoted to peace.'

"Richika said, 'Never was falsehood spoken by me before, O blessed lady, even in jest. What need then be said of (such a solemn occasion as) preparing sanctified food with the aid of Vedic formulae after igniting t. fire? It was ordained of yore by Destiny, O amiable one! I have ascertained it all by my penances. All the descendants of thy father will be possessed of Brahmanic virtues.'

"Satyavati said, 'O puissant one, let our grandson be such, but, O foremost of ascetics, let me have a son of tranquil pursuits.'

"Richika said, 'O thou of the fairest complexion, there is no distinction, I conceive, between a son and a grandson. It will be, O amiable one, as thou sayest.'

'Vasudeva continued, 'Then Satyavati brought forth a son in Bhrigu's race who was devoted to penances and characterised by tranquil pursuits, viz., Jamadagni of regulated vows. Kusika's son Gadhi begot a son named Viswamitra. Possessed of every attribute of a Brahmana, that son (though born in the Kshatriya order) was equal to a Brahmana. Richika (thus) begot Jamadagni, that ocean of penances. Jamadagni begot a son of fierce deeds. The foremost of men, that son mastered the sciences, including the science of arms. Like unto a blazing fire, that son was Rama, the exterminator of the Kshatriyas. Having gratified Mahadeva on the mountains of Gandhamadana, he begged weapons of that great god, especially the axe of fierce energy in his hands. In consequence of that unrivalled axe of fiery splendour and irresistible sharpness, he became unrivalled on earth. Meanwhile the mighty son of Kritavirya, viz., Ariuna of the Kshatriya order and ruler of the Haihayas, endued with great energy, highly virtuous in behaviour, and possessed of a thousand arms through the grace of (the great Rishi) Dattatreya, having subjugated in battle, by the might of his own arms, the whole earth with her mountains and seven islands, became a very powerful emperor and (at last) gave away the earth unto the Brahmanas in a horse-sacrifice. On a certain occasion, solicited by the thirsty god of fire, O son of Kunti, the thousand-armed monarch of great prowess gave alms unto that deity. Springing from the point of his shafts, the god of fire, possessed of great energy, desirous of consuming (what was offered), burnt villages and towns and kingdoms and hamlets of cowherds. Through the prowess of that foremost of men, viz., Kritavirya of great energy, the god of fire burnt mountains and great forests. Assisted by the king of the Haihayas, the god of fire, caused by the wind to blaze forth with energy consumed the uninhabited but delightful retreat of the high-souled Apava. Possessed of great energy, Apava, O mighty-armed king, seeing his retreat consumed by the powerful Kshatriya, cursed that monarch in wrath, saying, 'Since, O Ariuna, without excepting these my specious woods, thou hast burnt them, therefore, Rama (of Bhrigu's race) will lop off thy (thousand) arm. The mighty Arjuna, however, of great prowess, always devoted to peace, ever regardful of Brahmanas and disposed to grant protection (unto all class), and charitable and brave, O Bharata, did not think of that curse denounced on him by that high-souled Rishis. His powerful sons, always haughty and cruel, in consequence of that course, became the indirect cause of his death. The princes, O bull of Bharata's race, seize and brought away the calf of Jamadagni's homa cow, without the knowledge of Kritavirya, the ruler of the Haihayas. For this reason a dispute took place between the high-souled Jamadagni (and the Haihayas). The puissant Rama, the son of Jamadagni, filled with wrath, lopped off the arms of Arjuna and brought back, O monarch, his sire's calf which was wandering within the inner enclosures of the king's palace. Then the foolish son of Arjuna, repairing together to the retreat of the high-souled Jamadagni, felled with the points of their lances, O king, the

head of the Rishi from off his trunk while the celebrated Rama was out for fetching sacred fuel and grass. Inflamed with wrath at the death of his father and inspired with vengeance, Rama vowed to free the earth of Kshatriyas and took up arms. Then that tiger among the Bhrigus, possessed of great energy, putting forth his prowess, speedily slaughtered all the sons and grandsons of Kritavirya. Slaughtering thousands of Haihayas in rage, the descendent of Bhrigu, O king, made the earth miry with blood. Possessed of great energy, he quickly reft the earth of all Kshatriyas. Filled then with compassion, he retired into the woods. Afterwards, when some thousands of years had passed away, the puissant Rama, who was wrathful by nature, had imputations cast upon him (of cowardice). The grandson of Viswamitra and son of Raivya, possessed of great ascetic merit, named Paravasu, O monarch, began to cast imputations on Rama in public, saying, 'O Rama, were not those righteous men, viz., Pratardana and others, who were assembled at a sacrifice at the time of Yayati's fall, Kshatriyas by birth? Thou art not of true vows, O Rama! Thine is an empty boast among people. Through fear of Kshatriva heroes thou hast betaken thyself to the mountains. The descendant of Bhrigu, hearing these words of Paravasu, once more took up arms and once more strewed the earth with hundreds of Kshatriya bodies. Those Kshatriyas, however, O king, counting by hundreds, that were spared by Rama, multiplied (in time) and became mighty monarchs on earth. Rama once more slaughtered them quickly, not sparing the very children, O king! Indeed, the earth became once more strewn with the bodies of Kshatriya children of premature birth. As soon as Kshatriya children were born, Rama slaughtered them. Some Kshatriya ladies, however, succeeded in protecting their children (from Rama's wrath). Having made the earth destitute of Kshatrivas for thrice seven times. the puissant Bhargava, at the completion of a horse-sacrifice gave away the earth as sacrificial present unto Kasyapa. For preserving the remnant of the Kshatriyas, Kasyapa, O king, pointing with his hand that still held the sacrificial ladle, said these words, O great sage, repair to the shores of the southern ocean. It behoveth thee not, O Rama, to reside within (what is) my dominion.' At these words, Ocean suddenly created for Jamadagni's son, on his other shore, a region called Surparaka. Kasyapa also, O monarch, having accepted the earth in gift, and made a present of it unto the Brahmanas, entered the great forest. Then Sudras and Vaisyas, acting most wilfully, began to unite themselves, O bull of Bharata's race, with the wives of Brahmanas. When anarchy sets in on earth, the weak are oppressed by the strong, and no man is master of his own property. Unprotected duly by Kshatriyas observant of virtue, and oppressed by the wicked in consequence of that disorder, the earth quickly sank to the lowest depths. Beholding the earth sinking from fear, the high-souled Kasyapa held her on his lap; and since the great Rishi held her on his lap (uru) therefore is the earth known by the name of Urvi. The goddess earth, for protection's sake, gratified Kasyapa and begged of him a king.

'The Earth said, 'There are, O, regenerate one, some foremost of Kshatriyas concealed by me among women. They were born in the race of Haihayas. Let them, O sage, protect me. There is another person of Puru's race, viz., Viduratha's son, O puissant one, who has been brought up among bears in the Rikshavat mountains. Another, viz., the son of Saudasa, has been protected, through compassion, by Parasara of immeasurable energy and ever engaged in sacrifices. Though born in one of the regenerate orders, yet like a Sudra he does everything for that Rishi and has, therefore, been named Sarvakarman (servant of all work). Sivi's son of great energy, viz., Gopati by name, has been brought up in the forest among kine. Let him, O sage, protect me. Pratardana's son, named Vatsa of great might, has been brought up among calves in a cowpen. Let that one of the royal order protect me. Dadhivahana's grandson and Diviratha's son was concealed and protected on the banks of Ganga by the sage Gautama. His name is Vrihadratha. Possessed of great energy and adorned with numerous blessed qualities, that blessed prince has been protected by wolves and the mountains of Gridhrakuta. Many Kshatriyas belonging to the race of Maratta have been protected. Equal unto the lord of Maruts in energy, they have been brought up by Ocean. These children of the Kshatriya order have been heard of as existing in different places. They are living among artisans and goldsmiths. If they protect me I shall then stay unmoved. Their sires and grandsires have been slain for my sake by Rama Of great prowess. It is my duty, O great sage, to see that their funeral rites are duly performed. I do not desire that I should be protected by my present rulers. Do thou, O sage, speedily make such arrangements that I may exist (as before)."

"Vasudeva continued, The sage Kasyapa then, seeking out those Kshatriyas of great energy whom the goddess had indicated, installed them duly as kings (for protecting her). Those Kshatriya races that are now extent are the progeny of those princes. That which thou hast questioned me, O son of Panda, happened in days of yore even thus.'

"Vaisampayana continued, 'Conversing thus with Yudhishthira, that foremost of righteous persons, the highsouled Yadava hero proceeded quickly on that car, illumining all the points of the compass like the divine Surya himself."

SECTION 51

"Vaisampayana said, 'King Yudhishthira, hearing of those feats of Rama, became filled with wonder and said unto Janardana, O thou of Vrishni's race, the prowess of the highsouled Rama, who in wrath had freed the earth of Kshatriyas, was like that of Sakra himself. The scions of Kshatrivas, troubled with the fear of Rama, were concealed (and brought up) by kine, Ocean, leopards, bears and apes. Worthy of every praise is this world of men and fortunate are they that reside in it where a feat, that, was again so righteous, was accomplished by a. Brahmana.' After this discourse was ended. those two illustrious persons, viz., Krishna of unfading glory and Yudhishthira proceeded thither where the puissant son of Ganga lay on his bed of arrows. They then beheld Bhishma stretched on his arrowy bed and resembling in splendour the evening San covered with his own rays. The Kuru hero was surrounded by many ascetics like he of a hundred sacrifices by the deities of heaven. The spot on which he lay was highly sacred, being situate on the banks of the river Oghavati Beholding him from a distance, Krishna and Dharma's royal son, and the four Pandavas, and the other headed by Saradwat, alighted from their vehicles and collecting their restless minds and concentrating all their senses, approached the great Rishis. Saluting those foremost of Rishis headed by Vyasa. Govinda and Satyaki and the others approached the son of Ganga. Beholding Ganga's son of great ascetic merit, the Yadu and Kuru princes, those foremost of men, took their seats, surrounding him. Seeing Bhishma looking like a fire about to die out, Kesava with a rather cheerless heart addressed him as follows."

"Kesava said, 'Are thy perceptions now as clear as before? I hope thy understanding, O foremost of eloquent men, is not clouded. I hope thy limbs are not tortured by the pain arising from the wounds by shafts. From mental grief also the body becomes weak. In consequences of the boon granted to thee by thy sire, the righteous Santanu, thy death, O puissant hero, depends on thy own will. I myself have not that merit in consequence of which thou hast obtained this boon. The minutest pin (inserted) within the body produces pain. What need then be said, O king, of hundreds of arrows that have pierced thee? Surely, pain cannot be said to afflict thee. Thou art competent, O Bharata, to instruct the very gods regarding the origin and dissolution of living creatures. Possessed of great knowledge, everything belonging to the Past, the Future, and the Present, is well known to thee. The dissolution of created beings and the reward of righteousness are well known to thee, O thou of great wisdom, for thou art an ocean of virtue and duty. While living in the enjoyment of swelling sovereignty, I beheld thee forgo female intercourse though sound of limbs and perfectly hale and though surrounded by female companions. Except Santanu's son Bhishma of great energy and firmly devoted to righteousness, possessed of heroism and having virtue for the only object of his pursuit, we have never heard of any other person in the three worlds that could, by his ascetic power, though lying on a bed of arrows and at the point of death, still have such a complete mastery over death (as to keep it thus at bay). We have never heard of anybody else that was so devoted to truth, to penances, to gifts, to the performances of sacrifices, to the science of arms, to the Vedas, and to the protection of persons soliciting protection, and that was so harmless to all creatures, so pure in behaviour, so self-restrained, and so bent upon the good of all creatures, and that was also so great a car-warrior as thee. Without doubt, thou art competent to subjugate, on a single car, the gods, Gandharvas, Asuras, Yakshas, and Rakshasas. O mighty-armed Bhishma, thou art always spoken of by the Brahmanas as the ninth of the Vasus. By thy virtues, however, thou hast surpassed them all and art equal unto Vasava himself. I know, O best of persons, that thou art celebrated for thy prowess, O foremost of beings, among even the very gods. Among men on earth, O foremost of men, we have never seen nor heard of any one possessed of such attributes as thee. O thou of the royal order, thou surpassest the gods themselves in respect of every attribute. By thy ascetic power thou canst create a universe of mobile and immobile creatures. What need then be said of thy having acquired many blessed regions by means of thy foremost of virtues? Dispel now the grief of the eldest son of Panda who is burning with sorrow on account of the slaughter of his kinsmen. All the duties that have been declared in respect of the four orders about the four modes of life are well known to thee. Everything again that is indicated in the four branches of knowledge, in the four Hotras, O Bharata, as also those eternal duties that are laid down in Yoga and Sankhya philosophy, the duties too of the four orders and these duties that are not inconsistent with their declared practices,--all these, along with their interpretations, O son of Ganga, are known to thee. The duties that have been laid down for those sprang from an intermixture of the four orders and those laid down for particular countries and tribes and families, and those declared by the Vedas and by men of wisdom, are all

well known to thee. The subjects of histories and the Puranas are all known to thee. All the scriptures treating of duty and practice dwell in thy mind. Save thee, O bull among men, there is no other person that can remove the doubts that may arise in respect of those subjects of knowledge that are studied in the world. With the aid of thy intelligence, do thou, O prince of men, drive the sorrow felt by the son of Pandu. Persons possessed of so great and such varied knowledge live only for comforting men whose minds have been stupefied.¹

"Vaisampayana said, 'Hearing those words of Vasudeva of great intelligence, Bhishma, raising his head a little, said these words with joined hands.'

"Bhishma said, 'Salutations to thee, O divine Krishna! Thou art the origin and thou art the dissolution of all the worlds. Thou art the Creator and thou art the Destroyer. Thou, O Hrishikesa, art incapable of being vanquished by any one. The universe is the handiwork. Thou art the soul of the universe and the universe hath sprung from thee. Salutations to thee! Thou art the end of all created things. Thou art above the five elements. Salutations to thee that art the three worlds and that art again above the three worlds. O lord of Yogins, salutations to thee that art the refuge of everything. O foremost of beings, those words which thou hast said regarding me have enabled me to behold thy divine attributes as manifest in the three worlds. (In consequence of that kindness), O Govinda, I also behold thy eternal form. Thou standest shutting up the seven paths of the Wind possessed of immeasurable energy. The firmament is occupied by thy head, and the earth by thy feet. The points of the compass are thy two arms, and the Sun is thy eye, and Sakra constitutes thy prowess. O thou of unfading glory, thy Person, attired in yellow robes that resemble the hue of the Atasi flower, seem to us to be like a cloud charged with flashing of lightning. Think of that, O best of gods, which would be good, O thou of lotus eves, for my humble self, that am devoted to thee, that seek thy protection, and that am desirous of obtaining a blissful end

"Vasudeva said, 'Since, O bull among men, thy devotion to me is very great, for this, O prince, I have displayed my celestial form to thee. I do not, O foremost of kings, display myself unto one that is not devoted to me, or unto a devotee that is not sincere, or unto one. O Bharata, that is not of restrained soul. Thou art devoted to me and art always observant of righteousness. Of a pure heart, thou art always self-restrained and ever observant of penances and gifts. Through thy own penances, O Bhishma, thou art competent to behold me. Those regions, O king, are ready for thee whence there is no return [i.e. One that goes thither is not subject to rebirth.]. Six and fifty days, O foremost one of Kuru's race, still remain for thee to live! Casting off thy body, thou shalt then, O Bhishma, obtain the blessed reward of thy acts. Behold, those deities and the Vasus, all endued with forms of fiery splendour, riding on their cars, are waiting for thee invisibly till the moment of the sun's entering on northerly course. Subject to universal time, when the divine Surva turns to his northerly course, thou, O foremost of men, shalt go to those regions whence no man of knowledge ever returns to this earth! When thou, O Bhishma, wilt leave this world for that, all Knowledge, O hero, will expire with thee. It is for this, that all these persons, assembled together, have approached thee for listening to discourses on duty and morality. Do thou then speak words of truth, fraught with morality and Yoga, unto Yudhishthira who as firm in truth but whose learning has been clouded by grief on account of the slaughter of his kinsmen, and do thou, by this, quickly dispel that grief of his!'

SECTION 52

"Vaisampayana said, 'Hearing these words of Krishna fraught with Morality and profit, Santanu's Bhishma, answered him in the following words.

"Bhishma said, 'O master of all the worlds, O mighty-armed one, O Siva, O Narayana, O thou of unfading glory, hearing the words spoken by thee I have been filled with joy. But what words (of instruction), O master of speech, can I say in thy presence, when especially in all the subjects of speech have been dealt with in the speech? [The Vedas constitute the speech of the Supreme Being. Everything about morality occurs in them.] Whatever in either world should be done or is done, proceeds from thy intelligent self, O god! That person who is competent to discourse on the subject of heaven in the presence of the chief of the gods himself is competent to discourse on the interpretation of morality and pleasure and profit and salvation in thy presence. My mind, O slayer of Madhu, is exceedingly agitated by the pain of arrow-wounds. My limbs are weak. My understanding is not clear. I am so afflicted, O Govinda, by these shafts resembling poison or fire that I have not power to utter anything. My strength is abandoning me. My life-breaths are hastening to leave me. The very vitals of my body are burning. My understanding is clouded. From weakness my utterance is becoming indistinct. How then can I venture to speak? O enhancer of (the glory of) Dasarha's race, be gratified with me. O mighty-armed one, I will not say anything. Pardon me (for my unwillingness). The very master of speech (Vrihaspati), in speaking in thy presence, will be overcome by hesitation. I cannot any longer distinguish the points of the compass, nor the sky from the earth! Through thy energy, O slayer of Madhu, I am only barely alive. Do thou, therefore, thyself speak for the good of king Yudhishthira the just, for thou art the ordainer of all the ordinances. How, O Krishna, when thou, the eternal creator of the universe, art present, can one like me speak (on such subjects) like a disciple in the presence of the preceptor?"

Vasudeva said, 'The words spoken by thee are worthy of thee that art the foremost one of Kuru's race, thee that art endued with great energy, thee that art of great soul, and thee that art possessed of great patience and conversant with every subject. Regarding what hast thou said unto me about the pain of thy arrow-wounds, receive, O Bhishma, this boon that I grant thee, O puissant one, from my grace. Discomfort and stupefaction and burning and pain and hunger and thirst shall not, O son of Ganga, overcome thee, O thou of unfading glory Thy perceptions and memory, O sinless one, shall be unclouded. [Literally, 'Everything thou knowest shall appear to thee by inward light.'] The understanding shall not fail thee. The mind, O Bhishma, freed from the qualities of passion and darkness, will always be subject to the quality of goodness, like the moon emerged from the clouds. Thy understanding will penetrate whatever subject connected with duty, morality, or profit, thou wilt think upon. O tiger among kings, obtaining celestial vision, thou wilt, O thou of immeasurable prowess, succeed in beholding the four orders of created things. Endued with the eye of knowledge, thou wilt, O Bhishma, behold, like fishes in a limpid stream, all created things that thou mayst endeavour to recollect!'

"Vaisampayana continued, 'Then those great Rishis, with Vyasa amongst them, adored Krishna with hymns from the Richs, the Yajuses, and the Samans. A celestial shower of flowers belonging to every season fell on that spot where he of Vrishni's race, with Ganga's son and the son of Pandu were. Celestial instruments of every kind played in the welkin and the tribes of Apsaras began to sing. Nothing of evil and no portent of any evil kind were seen there. An auspicious, pleasant, and pure breeze, bearing every kind of fragrance, began to blow. All the points of the compass became clear and quiet, and all the animals and birds began to rove in peace. Soon after, like a fire at the extremity of a great forest, the divine Surya of a thousand rays was seen to descend to the west. The great Rishis then, rising up, saluted Janardana and Bhishma and king Yudhishthira. Upon this, Kesava, and the sons of Pandu, and Satyaki, and Sanjaya, and Saradwata's son Kripa, bowed in reverence to those sages. Devoted to the practice of righteousness, those sages, thus worshipped by Kesava and others, speedily proceeded to their respective abodes, saying, 'We will return tomorrow.' After this, Kesava and the Pandavas, saluting Bhishma and circumambulating him, ascended their handsome cars. Those heroes then proceeded, accompanied by many other cars decked with golden Kuvaras, and infuriated elephants looking like mountains and steeds fleet as Garudas, and foot-soldiers armed with bows and weapons. That army, moving with great speed, proceeded in two divisions, one in the van and the other in the rear of those princes. The scene resembled the two currents of the great river Narmada at the point where it is divided by the Rikshavat mountains standing across it. Gladdening that great host, the divine Chandramas rose before it in the firmament, once more inspiring with moisture, by his own force, the terrestrial herbs and plants whose juice had been sucked up by the Sun. Then that bull of Yadu's race and the sons of Pandu, entering the (Kuru) city whose splendour resembled that of the city of Indra itself, proceeded to their respective mansions like tired lions seeking their caves

SECTION 53

"Vaisampayana said, 'The slayer of Madhu, retiring to his bed, slept happily. Awaking when half a Yama was wanting to usher in the day, he addressed himself to contemplation. Fixing all his senses, he meditated on the eternal Brahma Then a batch of well-trained and sweet-voiced persons. conversant with hymns and the Puranas, began to utter the praises of Vasudeva, that lord of all creatures and creator of the universe. Others, marking time by clapping of hands, began to recite sweet hymns, and vocalists began to sing. Conch-shells and drums were blown and beaten by thousands. The delightful sound of Vinas, Panavas, and bamboo flutes was heard. The spacious mansion of Krishna, in consequence thereof, seemed to laugh with music. In the palace of king Yudhishthira also sweet voices were heard, uttering auspicious wishes, and the sound of songs too and musical instruments. Then he of Dasarha's race performed his ablutions. Joining his hands, the mighty-armed hero of unfading glory silently recited his secret mantras, and kindling a fire poured libations of clarified butter upon it. Giving away a thousand kine unto a thousand Brahmanas all of whom were fully conversant with the four Vedas, he caused them to utter benedictions upon him. Touching next diverse kinds of auspicious articles and beholding himself in a clear

mirror, Krishna addressed Satyaki, saying, 'Go, O descendant of Sini, and repairing to Yudhishthira's abode, ascertain whether that king of great energy is dressed for visiting Bhishma.' At these words of Krishna, Satyaki, proceeding quickly to the royal son of Pandu, said unto him, The foremost of cars, belonging to Vasudeva of great intelligence, stands ready, O king, for Janardana will go to see Ganga's son. O righteous king of great splendour, he is waiting for thee. It behoveth thee now to do what should be done next.' Thus addressed, Dharma's son Yudhishthira answered as follows.'

"Yudhishthira said, 'O Phalguna of unrivalled splendour, let my foremost of cars be made ready. We should not be accompanied (today) by the soldiers, but we shall proceed ourselves. That foremost of righteous persons, Bhishma, should not be vexed. Let the guards, therefore, O Dhananjaya, stop today. From this day Ganga's son will speak of things that are great mysteries. I do not therefore, O son of Kunti, wish that there should be a miscellaneous gathering (in Bhishma's presence).'

"Vaisampayana continued, 'Hearing these words of the king, Kunti's son Dhananjaya, that foremost of men (went out and coming back) represented unto him that his best of cars stood harnessed for him. King Yudhishthira, and the twins, and Bhima and Arjuna, the five resembling the five elements, then proceeded towards Krishna's abode. While the high-souled Pandavas were coming, Krishna of great intelligence, accompanied by the grandson of Sini, mounted on his car. Saluting one another from their cars and each enquiring of the other whether the night had been passed happily by him. those bulls among men proceeded, without stopping on those foremost of cars whose rattle resembled the roar of the clouds. Krishna's steeds, viz., Valahaka and Meghapushpa and Saivya and Sugriva were urged by Daruka. The animals, urged by him, O king, proceeded, indenting the earth with their hoofs. Endued with great strength and great speed, they flew onwards, devouring the very skies. Traversing the sacred field of Kuru, the princes proceeded to that spot where the puissant Bhishma on his bed of arrows was lying, surrounded by those great Rishis, like Brahman himself in the midst of the gods. Then Govinda and Yudhishthira and Bhima and the wielder of Gandiva and the twins and Satvaki, alighting from their vehicles, saluted the Rishis by raising their right hands. Surrounded by them, king Yudhishthira like the moon in the midst of the stars approached Ganga's son like Vasava proceeding towards Brahman. Overcome with fear, the king timidly cast his eyes on the mighty-armed hero lying on his bed of arrows like the Sun himself dropped from the firmament."

SECTION 54

"Janamejaya said, 'When that tiger among men, of righteous soul and great energy, firmly adhering to truth and with passions under complete control, viz., the son of Santanu and Ganga, named Devavrata or Bhishma of unfading glory, lay on a hero's bed with the sons of Pandu sitting around him, tell me, O great sage, what converse ensued in that meeting of heroes after the slaughter of the troops.'

"Vaisampayana said, 'When Bhishma that chief of the Kurus, lay on his bed of arrows, many Rishis and Siddhas, O king, headed by Narada, came to that spot. The unslain remnant of the (assembled) kings with Yudhishthira at their head, and Dhritarashtra and Krishna and Bhima and Ariuna and the twins also came there. Those high-souled persons, approaching the grandsire of the Bharatas who looked like the Sun himself dropped from the firmament, indulged in lamentations for him. Then Narada of godlike features reflecting for a short while, addressed all the Pandavas and the unslain remnant of the kings saying, 'The time, I think, has come for you to question Bhishma (on subject of morality and religion), for Ganga's son is about to expire like the Sun that is on the point of setting. He is about to cast off his lifebreaths. Do you all, therefore, solicit him to discourse to you? He is acquainted with the varied duties of all the four orders. Old in years, after abandoning his body he will obtain high regions of bliss. Solicit him, therefore, without delay, to clear the doubts that exists in your minds.' Thus addressed by Narada, those princes approached Bhishma, but unable to ask him anything, looked at one another. Then Yudhishthira the son of Pandu, addressing Hrishikesa said, "There is no one else than Devaki's son that can question the grandsire. O foremost one of Yadu's race, do thou, therefore, O slaver of Madhu, speak first. Thou, O sire, art the foremost of us all and thou art conversant with every duty and practice." Thus addressed by the son of Pandu, the illustrious Kesava of unfading glory, approaching the unconquerable Bhishma, spoke unto him as follows.'

"Vasudeva said, 'Hast thou, O best of kings, passed the night happily? Has thy understanding become unclouded? Does thy knowledge, O sinless one, shine in thee by inward light? I hope thy heart no longer feels pain and thy mind is no longer agitated."

"Bhishma said, 'Burning, stupefaction, fatigue, exhaustion, illness, and pain, through thy grace, O thou of Vrishni's race, have all left me in a single day. O thou of incomparable

splendour, all that is past, all that is future, and all that is present, I behold as clearly as a fruit placed in my hands. All the duties declared in the Vedas, all those laid down in the Vedantas, I behold clearly, O thou of unfading glory, in consequence of the boon thou hast granted to me. The duties that have been declared by persons of learning and righteous behaviour, dwell in my remembrance. I am conversant also, O Janardana, with the duties and practices prevailing in particular countries and among particular tribes and families. Everything relating again to the four modes of life has come back to my recollection. I am acquainted also, O Kesava, with the duties that relate to king-craft. Whatever should at whatever time be said, I would say, O Janardana! Through thy grace, I have acquired an auspicious understanding. Strengthened by meditation on thee, feel as if I have become a young man again. Through thy favour, O Janardana, I have become competent to discourse on what is beneficial (for the world). Why, however, O holy one, dost thou not thyself discourse to Pandu's son upon all that is good? What explanation hast thou to give in respect of this? Tell me quickly, O Madhava!

"Vasudeva said, 'Know, O thou of Kuru's race, that I am the root of fame and of everything that leads to good. All things, good or bad, proceed from me. Who on earth will wonder if the moon be said to be of cool rays? Similarly, who will wonder if I were described as one possessed of the full measure of fame? I have, however, resolved to enhance thy fame, O thou of great splendour! It is for this, O Bhishma, that I have just inspired thee with great intelligence. As long, O lord of earth, as the earth will last, so long will thy fame travel with undiminished lustre through all the worlds. Whatever, O Bhishma, thou wilt say unto the inquiring son of Pandu, will be regarded on earth to be as authoritative as the declarations of that Vedas. That person who will conduct himself here according to the authority of thy declarations, will obtain hereafter the reward of every meritorious act. For this reason, O Bhishma, I have imparted to thee celestial understanding so that thy fame maybe enhanced on earth. As long as a man's fame lasts in the world, so long are his achievements said to live. The unslain remnant of the (assembled) kings are sitting around thee, desirous of listening to thy discourses on morality and duty. Do thou speak unto them, O Bharata! Thou art old in years and thy behaviour is consistent with the ordinance of the Srutis. Thou art well conversant with the duties of kings and with every other science of duty. No one has ever noticed the slightest transgression in thee from thy every birth. All the kings know thee to be conversant with all the sciences of morality and duty. Like a sire unto his sons do thou, therefore, O king, discourse unto them of high morality. Thou hast always worshipped the Rishis and the gods. It is obligatory on thee to discourse on these subjects in detail unto persons desirous of listening to discourse on morality and duty. A learned person, especially when solicited by the righteous, should discourse on the same. The sages have declared this to be a duty. O puissant one, if thou dost not speak on such subjects, thou wilt incur sin. Therefore, questioned by thy sons and grandsons, O learned one, about the eternal duties (of men), do thou, O bull among the Bharatas, discourse upon them on the subject."

SECTION 55

Vaisampayana said, 'Endued with great energy, the delighter of the Kurus (viz., Bhishma), said, 'I shall discourse on the subject of duty. My speech and mind have become steady, through thy grace, O Govinda, since thou art the soul of every being. Let the righteous-souled eternal Yudhishthira question me about morality and duty. I shall then be much gratified and shall speak of all duties. Let the son of Pandu, that royal sage of virtuous and great soul, upon whose birth all the Vrishnis were filled with joy, question me. Let the son of Pandu, who has no equal among all the Kurus, among all persons of righteous behaviour, and among men of great celebrity, put questions to me. Let the son of Pandu, in whom are intelligence, self-restraint, Brahmacharya, forgiveness, righteousness, mental vigour and energy, put questions to me. Let the son of Pandu, who always by his good offices honours his relatives and guests and servants and others that are dependent on him, put questions to me. Let the son of Pandu, in whom are truth and charity and penances, heroism, peacefulness, cleverness, and fearlessness, put questions to me. Let the righteous-souled son of Pandu, who would never commit a sin influenced by desire of Pleasure or Profit or from fear put questions to me. Let the son of Pandu, who is ever devoted to truth, to forgiveness, to knowledge and to guests, and who always makes gifts unto the righteous, put questions to me. Let the son of Pandu, who is ever engaged in sacrifices and study of the Vedas and the practice of morality and duty who is ever peaceful and who has heard all mysteries, put questions to me.

"Vasudeva said, 'King Yudhishthira the just, overcome with great shame and fearful of (thy) curse, does not venture to approach thee. That lord of earth, O monarch, having caused a great slaughter, ventures not to approach thee from fear of (thy) curse. Having pierced with shafts those that deserved his worship, those that were devoted to him, those that were his preceptors, those that were his relatives and kinsmen and those that were worthy of his highest regard, he ventures not to approach thee.'

'Bhishma said, 'As the duty of the Brahmanas consists of the practice of charity, study, and penances, so the duty of Kshatriyas is to cast away their bodies. O Krishna, in battle, A Kshatriva should stay sires and grandsires and brothers and preceptors and relatives and kinsmen that may engage with him in unjust battle. This is their declared duty. That Kshatriya, O Kesava, is said to be acquainted with his duty who slays in battle his very preceptors if they happen to be sinful and covetous and disregardful of restraints and vows. That Kshatriva is said to be acquainted with his duty who slays in battle the person that from covetousness disregards the eternal barriers of virtue. That Kshatriya is said to be acquainted with duty who in battle makes the earth a lake of blood, having the hair of slain warriors for the grass and straw floating on it, and having elephants for its rocks, and standards for the trees on its banks. A Kshatriva, when challenged, should always fight in battle, since Manu has said that a righteous battle (in the case of a Kshatriya) leads to both heaven and fame on earth.

"Vaisampayana continued, 'After Bhishma had spoken thus, Dharma's son Yudhishthira, with great humility, approached the Kuru hero and stood in his sight. He seized the feet of Bhishma who in return gladdened him with affectionate words. Smelling his head, Bhishma asked Yudhishthira to take his seat. Then Ganga's son, that foremost of bowmen, addressed Yudhishthira, saying, 'Do not fear, O best of the Kurus! Ask me, O child, without any anxiety.'"

SECTION 56

Vaisampayana said, 'Having bowed unto Hrishikesa, and saluted Bhishma, and taken the permission of all the seniors assembled there, Yudhishthira began to put questions unto Bhishma.'

"Yudhishthira said, 'Persons conversant with duty and morality say that kingly duties constitute the highest science of duty. I also think that the burden of those duties is exceedingly onerous. Do thou, therefore, O king, discourse on those duties. O grandsire, do thou speak in detail on the duties of kings. The science of kingly duties is the refuge of the whole world of life. O thou of Kuru's race, Morality, Profit, and Pleasure are dependent on kingly duties. It is also clear that the practices that lead to emancipation are equally dependent on them. As the reins are in respect of the steed or the iron hook in respect of the elephant, even so the science of kingly duties constitutes the reins for checking the world. If one becomes stupefied in respect of the duties observed by royal sages, disorder would set in on the earth and everything will become confused. As the Sun, rising, dispels inauspicious darkness, so this science destroys every kind of evil consequence in respect of the world. Therefore, O grandsire, do thou, for my sake, discourse on kingly duties in the first instance, for thou, O chief of the Bharatas, art the foremost of all persons conversant with duties. O scorcher of foes, Vasudeva regards thee as the first of all intelligent persons. Therefore, all of us expect the highest knowledge from thee.'

"Bhishma said, 'Bowing unto Dharma who is Supreme, unto Krishna who is Brahma in full, and unto the Brahmanas. I shall discourse on the eternal duties (of men). Hear from me, O Yudhishthira, with concentrated attention, the whole range of kingly duties described with accurate details, and other duties that you mayst desire to know. In the first place, O foremost one of Kuru's race, the king should, from desire of pleasing (his subjects), wait with humility upon the gods and the Brahmanas, always bearing himself agreeably to the ordinance. By worshipping the deities and the Brahmanas, O perpetuator of Kuru's race, the king pays off his debt to duty and morality, and receives the respect of his subjects. O son, thou shouldst always exert with promptitude, O Yudhishthira for without promptitude of exertion mere destiny never accomplishes the objects cherished by kings. These two, viz., exertion and destiny, are equal (in their operation). Of them, I regard exertion to be superior, for destiny is ascertained from the results of what is begun with exertion. Do not indulge in grief if what is commenced ends disastrously, for thou shouldst then exert thyself in the same act with redoubled attention. This is the high duty of kings. There is nothing which contributes so much to the success of kings as Truth. The king who is devoted to Truth finds happiness both here and hereafter. As regards Rishis also, O king, Truth is their great wealth. Similarly, as regards kings, there is nothing that so much inspires confidence in them as Truth. The king that is possessed of every accomplishment and good behaviour, that is self-restrained, humble, and righteous, that has his passions under control that is of handsome features and not too enquiring, 1 never loses prosperity. By administering justice, by attending to these three, viz., concealment of his own weaknesses, ascertainment of the weaknesses of foes, and keeping his own counsels, as also by the observance of conduct that is straightforward, the king, O delighter of the Kurus,

obtains prosperity. If the king becomes mild, everybody disregards him On the other hand, if he becomes fierce, his subjects then become troubled.

Therefore, do thou observe both kinds of behaviour. O foremost of liberal men, the Brahmanas should never be punished by thee, for the Brahmana, O son of Pandu, is the foremost of beings on the Earth. The high-souled Manu, O king of kings, that sung two Slokas. In respect of thy duties, O thou of Kuru's race, thou shouldst always bear them in mind. Fire hath sprung from water, the Kshatriya from the Brahmana, and iron from stone. The three (viz., fire, Kshatriya and iron) can exert their force on every other thing, but coming into contact with their respective progenitors, their force becomes neutralised. When iron strikes stone, or fire battles with water, or Kshatriya cherishes enmity towards Brahmana, these three soon become weak. When this is so, O monarch, (you will see that) the Brahmanas are worthy of worship. They that are foremost among the Brahmanas are gods on earth. Duly worshipped, they uphold the Vedas and the Sacrifices. But they, O tiger among kings, that desire to have such honour however much they may be impediments to the three worlds, should ever be repressed by the might of thy arms. The great Rishi Usanas, O son, sang two Slokas in days of old. Listen to them, O king, with concentrated attention. The righteous Kshatriya, mindful of his duties, should chastise a Brahmana that may be a very master of the Vedas if he rushes to battle with an uplifted weapon. The Kshatriya, conversant with duties, that upholds righteousness when it is trespassed against, does not, by that act, become a sinner, for the wrath of the assailant justifies the wrath of the chastiser. Subject to these restrictions, O tiger among kings, the Brahmanas should be protected. If they become offenders, they should then be exiled beyond thy dominions. Even when deserving of punishment, thou shouldst, O kings, show them compassion. If a Brahmana becomes guilty of Brahmanicide, or of violating the bed of his preceptor or other revered senior. or of causing miscarriage, or of treason against the king, his punishment should be banishment from thy dominions. No corporal chastisement is laid down for them. Those persons that show respect towards the Brahmanas should be favoured by thee (with offices in the state). There is no treasure more valuable to kings than that which consists in the selection and assemblage of servants. Among the six kinds of citadels indicated in the scriptures, indeed among every kind of citadel, that which consists of (the ready service and the love of the) subjects is the most impregnable. Therefore, the king who is possessed of wisdom should always show compassion towards the four orders of his subjects. The king who is of righteous soul and truthful speech succeeds in gratifying his subjects. Thou must not, however, O son always behave with forgiveness towards everybody, for the king that is mild is regarded as the worst of his kind like an elephant that is reft fierceness. In the scriptures composed by Vrihaspati, a of Sloka was in days of old applicable to the present matter. Hear it, O king as I recite it. 'If the king happens to be always forgiving, the lowest of persons prevails over him, even as the driver who sits on the head of the elephant he guides.' The king, therefore, should not always be mild. Nor should he always be fierce. He should be like the vernal Sun, neither cold nor so hot as to produce perspiration. By the direct evidence of the senses, by conjecture, by comparisons, and by the canons, of the scriptures O monarch, the king should Study friends and foes. O thou of great liberality, thou shouldst avoid all those evil practices that are called Vyasanas. It is not necessary that thou shouldst never indulge in them. What, however, is needed is that thou shouldst not be attached to them. He that is attached to those practices is prevailed over by everyone. The king who cherishes no love for his people inspires the latter with anxiety. The king should always bear himself towards his subjects as a mother towards the child of her womb. Hear, O monarch, the reason why this becomes desirable. As the mother, disregarding those objects that are most cherished by her, seeks the good of her child alone, even so, without doubt, should kings conduct themselves (towards their subjects). The king that is righteous, O foremost one of Kuru's race, should always behave in such a manner as to a old what is dear to him, for the sake of doing that which would benefit his people. Thou shouldst not ever, O son of Pandu, abandon fortitude. The king that is possessed of fortitude and who is known to inflict chastisement on wrong-doers, has no cause of fear. O foremost of speakers, thou shouldst not indulge in jests with thy servants. O tiger among kings, listen to the faults of such conduct. If the master mingles too freely with them, dependents begin to disregard him. They forget their own position and most truly transcend that of the master. Ordered to do a thing, they hesitate, and divulge the master's secrets. They ask for things that should not be asked for and take the food that is intended for the master. They go to the length of displaying their wrath and seek to outshine the master. They even seek to predominate over the king, and accepting bribes and practising deceit, obstruct the business of the state. They cause the state to rot with abuses by falsifications and forgeries. They make love with the female guards of the palace and dress in the same style as their master. They become so shameless as to indulge in eructations and the like, and expectorate in the very presence of their master, O tiger among kings, and they do not fear to even speak of him with levity before others. If the king becomes mild and disposed to jest, his servants, disregarding him, ride on steeds and elephants and cars as good as the king's. 1 His counsellors, assembled in court, openly indulge in such speeches as: 'This is beyond thy power. This is a wicked attempt.' If the king becomes angry, they laugh; nor are they gladdened if favours be bestowed upon them, though they may express joy for other reasons. They disclose the secret counsels of their master and bruit his evil acts. Without the least anxiety they set at naught the king's commands. If the king's jewels, or food, or the necessaries of his bath, or unguents, be not forthcoming, the servants, in his very presence, do not show the least anxiety. They do not take what rightfully belongs to them. On the other hand, without being content with what has been assigned to them, they appropriate what belongs to the king. They wish to sport with the king as with a bird tied with a string, And always give the people to understand that the king is very intimate with them and loves them dearly. If the king becomes mild and disposed to jest, O Yudhishthira, these and many other evils spring from it."

SECTION 57

"Bhishma said, 'The king, O Yudhishthira, should always be ready for action. That king is not worth of praise who, like a woman, is destitute of exertion. In this connexion, the holy Usanas has sting a Sloka, O monarch. Listen to it with attention, O king, as I recite it to thee: 'Like a snake swallowing up mice, the earth swallows tip these two, the king that is averse to battle and the Brahmana that is exceedingly attached to wives and children. It behoveth thee, O tiger among kings, to bear this always in thy heart. Make peace with those foes with whom (according to the ordinance) peace should be made, and wage war with them with whom war should be waged. Be he thy preceptor or be he thy friend, he that acts inimically towards thy kingdom consisting of seven limbs, should be slain. [These seven limbs are the king, army, counsellors, friends, treasury, territory, and forts.] There is an ancient Sloka sung by king Marutta, agreeable to Vrihaspati's opinion. O monarch, about the duty of kings. According to the eternal provision, there is punishment for even the preceptor if he becomes haughty and disregardful of what should be done and what should not, and if he transgresses all restraints. Jadu's son, king Sagara, of great intelligence, from desire of doing good to the citizens, exiled his own eldest son Asamanjas. Asamanjas, O king, used to drown the children of the citizens in the Saravu. His sire, therefore, rebuked him and sent him to exile. The Rishi Uddalaka cast off his favourite son Swetaketu (afterwards) of rigid penances, because the latter used to invite Brahmanas with deceptive promises of entertainment. The happiness of their subjects, observance of truth, and sincerity of behaviour are the eternal duty of kings. The king should not covet the wealth of others. He should in time give what should be given, If the king becomes possessed of prowess, truthful in speech, and forgiving in temper, he would never fall away from prosperity. With soul cleansed of vices, the king should be able to govern his wrath, and all his conclusions should be conformable to the scriptures. He should also always pursue morality and profit and pleasure and salvation (judiciously). The king should always conceal his counsels in respect of these three, (viz., morality, profit, and pleasure). No greater evil can befall the king than the disclosure of his counsels. Kings should protect the four orders in the discharge of their duties. It is the eternal duty of kings to prevent a confusion of duties in respect of the different orders. The king should not repose confidence (on others than his own servants), nor should he repose full confidence (on even his servants).

He should, by his own intelligence, took after the merits and defects of the six essential requisites of sovereignty. The king who is observant of the laches of his foes, and judicious in the pursuit of morality, profit, and pleasure, who sets clever spies for ascertaining secrets and seeks to wean away the officers of his enemies by presents of wealth, deserves applause, The king should administer justice like Yama and amass wealth like Kuvera. He should also be observant of the merits and defects of his own acquisitions and losses and of his own dominions. He should feed those that have not been fed, and enquire after those that have been fed. Possessed of sweet speech, he could speak with a smiling (and not with a sour) countenance. He should always wait upon those that are old in years and repress procrastination. He should never covet what belongs to others. He should firmly follow the behaviour of the righteous and, therefore, observe that behaviour carefully. He should never take wealth from those that are righteous. Taking the wealth of those that are not righteous he should give it unto them that are righteous. The king should himself be skilful in smiting. He should practise liberality. He Should have his soul under control. He should dress himself with splendour. He should make gifts in season and regular in his meals. He should also be of good behaviour. The king desirous of obtaining prosperity should always bind

to his service men that are brave, devoted, incapable of being deceived by foes, well-born, healthy, well-behaved, and connected with families that are well-behaved, respectable, never inclined to insult others, conversant with all the sciences, possessing a knowledge of the world and its affairs, unmindful of the future state of existence, always observant of their duties, honest, and steadfast like mountains. There should be no difference between him and them as regards objects of enjoyment. The only distinction should consist in his umbrella and his power or passing orders. His conduct towards them, before or behind, should be the same. The king who behaves in this way never comes to grief. That crooked and covetous king who suspects everybody and who taxes his subjects heavily, is soon deprived of life by his own servants and relatives. That king, however, who is of righteous behaviour and who is ever engaged in attracting the hearts of his people, never sinks when attacked by foes. If overcome, he soon regains his position. If the king is not wrathful, if he is not addicted to evil practices and not severe in his punishments, if he succeeds in keeping his passions under control, he then becomes an object of confidence unto all like the Himavat mountains (unto all creatures). He is the best of kings who hath wisdom, who is possessed of liberality, who is ready to take advantage of the laches of foes, who has agreeable features, who is conversant with what is bad for each of the four orders of his subjects, who is prompt in action, who has his wrath under control, who is not vindictive, who is highminded, who is not irascible by disposition, who is equal engaged in sacrifices and other religious acts, who is not given to boasting, and who vigorously prosecutes to completion all works commenced by him. He is the best of kings in whose dominions men live fearlessly like sons in the house of their sire. He is the best of kings whose subjects have not to hide their wealth and are conversant with what is good and what is bad for them. He, indeed, is a king whose subjects are engaged in their respective duties and do not fear to cast off their bodies when duty calls for it; whose people, protected duly, are all of peaceful behaviour, obedient, docile, tractable, unwilling to be engaged in disputes, and inclined to liberality. That king earns eternal merit in whose dominions there is no wickedness and dissimulation and deception and envy. That king truly deserves to rule who honours knowledge, who is devoted to the scriptures and the good of his people, who treads in the path of the righteous, and who is liberal. That king deserves to rule, whose spies and counsels and acts, accomplished and unaccomplished, remain unknown to his enemies. The following verse was sung in days of old by Usanas of Bhrigu's race in the narrative called Ramacharita on the subject, O Bharata, of kingly duties: 'One should first select a king (in whose dominions to live). Then should he select a wife, and then earn wealth. If there be no king, what would become of his wife and acquisition'?' Regarding those that are desirous of kingdom, there is no other eternal duty more obligatory than the protection (of subjects). The protection the king grants to his subjects upholds the world. Manu, the son of Prachetas, sang these two verses respecting the duties of kings. Listen to them with attention: 'These six persons should be avoided like a leaky boat on the sea, viz., a preceptor that does not speak, a priest that has not studied the scriptures, a king that does not grant protection, a wife that utters what is disagreeable, a cow-herd that likes to rove within the village, and a barber that is desirous of going to the woods

SECTION 58

"Bhishma said, 'Protection of the subject, O Yudhishthira, is the very cheese of kingly duties. The divine Vrihaspati does not applaud any other duty (so much as this one). The divine Kavi (Usanas) of large eyes and austere penances, the thousand-eyed Indra, and Manu the son of Prachetas, the divine Bharadwaja, and the saga Gaurasiras, all devoted to Brahma and utterers of Brahma, have composed treatises on the duties of kings. All of them praise the duty of protection, O foremost of virtuous persons, in respect of kings. O thou of eyes like lotus leaves and of the hue of copper, listen to the means by which protection may be secured. Those means consist of the employment of spies and servants, giving them their just dues without haughtiness, the realisation of taxes with considerateness, never taking anything (from the subject) capriciously and without cause, O Yudhishthira, the selection of honest men (for the discharge of administrative functions), heroism, skill, and cleverness (in the transaction of business). truth, seeking the good of the people, producing discord and disunion among the enemy by fair or unfair means, the repair of buildings that are old or on the point of falling away, the infliction of corporal punishments and fines regulated by observance of the occasion, never abandoning the honest, granting employment and protection to persons of respectable birth, the storing of what should be stored, companionship with persons of intelligence, always gratifying the soldiery, supervision over the subjects, steadiness in the transaction of business, filling the treasury, absence of blind confidence on the guards of the city, producing disloyalty among the citizens of a hostile town, carefully looking after the friends

and allies living in the midst of the enemy's country, strictly watching the servants and officers of the state, personal observation of the city, distrust of servants, comforting the enemy with assurances, steadily observing the dictates of policy, readiness for action, never disregarding an enemy, and casting off those that are wicked. Readiness for exertion in kings is the root of kingly duties. This has been said by Vrihaspati. Listen to the verses sung by him: 'By exertion the amrita was obtained; by exertion the Asuras were slain, by exertion Indra himself obtained sovereignty in heaven and on earth. The hero of exertion is superior to the heroes of speech. The heroes of speech gratify and worship the heroes of exertion.' [Eloquent Brahmanas learned in the scriptures are heroes of speech, Great Kshatriya kings are heroes of exertion.] The king that is destitute of exertion, even if possessed of intelligence, is always overcome by foes like a snake that is bereft of poison. The king, even if possessed of strength, should not disregard a foe, however weak. A spark of fire can produce a conflagration and a particle of poison can kill. With only one kind of force, an enemy from within a fort, can afflict the whole country of even a powerful and prosperous king. The secret speeches of a king, the amassing of troops for obtaining victory, the crooked purposes in his heart, similar intents for accomplishing particular objects, and the wrong acts he does or intends to do, should be concealed by putting on an appearance of candour. He should act righteously for keeping his people under subjection. Persons of crooked minds cannot bear the burden of extensive empire. A king who is mild cannot obtain superior rank, the acquisition of which depends upon labour. A kingdom, coveted by all like meat, can never be protected by candour and simplicity. A king, O Yudhishthira, should, therefore, always conduct himself with both candour and crookedness. If in protecting his subjects a king falls into danger, he earns great merit. Even such should be the conduct of kings. I have now told thee a portion only of the duties of kings. Tell me, O best of the Kurus, what more you wish to know.

Vaisampayana continued, "The illustrious Vyasa and Devasthana and Aswa, and Vasudeva and Kripa and Satyaki and Sanjaya, filled with joy, and with faces resembling fullblown flowers, said, 'Excellent! Excellent!' and hymned the praises of that tiger among men, viz., Bhishma, that foremost of virtuous persons. Then Yudhishthira, that chief of Kuru's race, with a cheerless heart and eyes bathed in tears, gently touched Bhishma's feet and said, 'O grandsire, I shall tomorrow enquire after those points about which I have my doubts, for today, the sun, having sucked the moisture of all terrestrial objects, is about to set.' Then Kesava and Kripa and Yudhishthira and others, saluting the Brahmanas (assembled there) and circumambulating the son of the great river, cheerfully ascended their cars. All of them observant of excellent vows then bathed in the current of the Drishadwati. Having offered oblations of water unto their ancestors and silently recited the sacred mantras and done other auspicious acts, and having performed the evening prayer with due rites, those scorchers of foes entered the city called after the elephant.'

SECTION 59

Vaisampayana said, "Rising from their beds the next day and performing the morning rites laid down in the scriptures, the Pandavas and the Yadavas set out (for the spot where Bhishma lay) on their cars resembling fortified towns. Proceeding to the field of Kuru and approaching the sinless Bhishma, they enquired of that foremost of car-warriors if he had passed the night happily. Saluting all the Rishis, and blessed by them in return, the princes took their seats around Bhishma. Then king Yudhishthira the just possessed of great energy, having worshipped Bhishma duly, said these words with joined hands.

"Yudhishthira said, 'Whence arose the word Rajan (King), that is used, O Bharata, on earth? Tell me this, O scorcher of foes! Possessed of hands and arms and neck like others, having understanding and senses like those of others, subject like others to the same kinds of joy and grief, endued with back, mouth, and stomach similar to those of the rest of the world. having vital fluids and bones and marrow and flesh and blood similar to those of, the rest of the world, inhaling and exhaling breaths like others, possessed of life-breaths and bodies like other men, resembling others in birth and death, in fact, similar to others in respect of all attributes of humanity, for what reason does one man, viz., the king, govern the rest of the world numbering many men possessed of great intelligence and bravery? Whence is it that one man rules the wide world teeming with brave and energetic and high-born men of good behaviour? Why do all men seek to obtain his favour? Why is it that if one man becomes delighted, the whole world becomes delighted, and if that one man is troubled the whole world becomes troubled? I desire to hear this in detail, O bull of Bharata's race! O foremost of speakers, discourse to me on this fully. O king, there cannot but be a grave reason for all this since it is seen that the whole world bows down to one man as to a god.

"Bhishma said, 'With concentrated attention, O tiger among kings, listen to it in detail as to how in the Krita age sovereignty first began. At first there was no sovereignty, no king, no chastisement, and no chastiser. All men used to protect one another righteously. As they thus lived, O Bharata, righteously protecting one another, they found the task (after some time) to be painful. Error then began to assail their hearts. Having become subject to error, the perceptions of men, O prince, came to be clouded, and thence their virtue began to decline. When their perceptions were dimmed and when men became subject to error, all of them became covetous. O chief of the Bharatas! And because men sought to obtain objects, which they did not possess, another passion called lust (of acquisition) got hold of them. When they became subject to lust, another passion, named anger, soon soiled them. Once subject to wrath, they lost all consideration of what should be done and what should not. Unrestrained sexual indulgence set in. Men began to utter what they chose. All distinctions between food that is clean and unclean and between virtue and vice disappeared. When this confusion set in amongst men, the Vedas disappeared. Upon the disappearance of the Vedas, Righteousness was lost. When both the Vedas and righteousness were lost, the gods were possessed by fear. Overcome with fear, O tiger among men, they sought the protection of Brahmana. Having gratified the divine Grandsire of the universe, the gods, afflicted with grief, said unto him, with joined hands, 'O god, the eternal Vedas have been afflicted in the world of men by covetousness and error. For this, we have been struck with fear. Through loss of the Vedas, O Supreme Lord, righteousness also has been lost. For this, O Lord of the three worlds, we are about to descend to the level of human beings. Men used to pour libations upwards while we used to pour rain downwards. In consequence, however, of the cessation of all pious rites among men, great distress will be our lot. Do thou then, O Grandsire, think of that which would benefit us, so that the universe, created by thy power, may not meet with destruction.' Thus addressed, the Self-born and divine Lord said unto them, 'I shall think of what will do good to all. Ye foremost of gods, let your fears be dispelled!' The Grandsire then composed by his own intelligence a treatise consisting of a hundred thousand chapters. In it were treated the subject of Virtue, Profit, and Pleasure. Which the Self-born designated as the triple aggregate. He treated of a fourth subject called Emancipation with opposite meaning and attributes. The triple aggregate in respect of emancipation, viz., to the attributes of Goodness, Passion, and Darkness, and another, (a fourth, viz., the practice of duty without hope of bliss or reward in this or the other world), were treated in it. Another triple aggregate connected with Chastisement, viz., Conversation, Growth, and Destruction, was treated in it. Another aggregate of six consisting of the hearts of men, place, time, means, overt acts, and alliances, and causes, were treated in it. The religious rites laid down in the three Vedas, knowledge, and the acts necessary for the support of life, (viz., agriculture, trade, &c.), O bull of Bharata's race, and the very extensive branch of learning called punitive legislation, were laid down in it. The subjects also of behaviour towards counsellors, of spies, the indications of princes, of secret agents possessed of diverse means, of envoys and agents of other kinds, conciliation, fomenting discord, gifts, and chastisement. O king, with toleration as the fifth, were fully treated therein. Deliberation of all kinds, counsels for producing disunion, the errors of deliberation, the results of the success or failure of counsels, treaties of three kinds, viz., bad, middling, and good, made through fear, good offices, and gifts of wealth, were described in detail. The four kinds of time for making journeys, the details of the aggregate of three, the three kinds of victory, viz., that secured righteously, that won by wealth, and that obtained by deceitful ways, were described in detail. The three kinds of attributes, viz., bad, middling, and good, of the aggregate of five (viz., counsellors, kingdom, fort, army, and treasury,) were also treated in it. Chastisements of two kinds, viz., open and secret, were indicated. The eight kinds of open chastisement, as also the eight kinds of secret chastisement, were dealt with in detail. Cars, elephants, horses, and foot-soldiers, O son of Pandu, impressed labourers, crews, and paid attendants (of armies), and guides taken from the country which is the seat of war, these are the eight instruments, O Kauravya, of open chastisement or forces acting openly. The use and administration of movable and immovable poison were also mentioned in respect of the three kinds of things, viz., wearing apparel, food, and incantations. Enemies, allies, and neutrals, -- these also were described. The diverse characteristics of roads (to be taken, as dependent on stars and planets, etc.), the attributes of the soil (on which to encamp), protection of self, superintendence of the construction of cars and other utensils of war and use, the diverse means for protecting and improving men, elephants, cars, and steeds, the diverse kinds of battle array, strategies, and manoeuvres in war, planetary conjunctions foreboding evil, calamitous visitations (such as earthquakes), skilful methods of warfare and retreat, knowledge of weapons and

their proper keep, the disorders of troops and how to get rid of them, the means of inspiring the army with joy and confidence, diseases, times of distress and danger, knowledge of guiding foot-soldiers in battle, the methods of sounding alarms and notifying orders, inspiring the enemy with fear by display of standards, the diverse methods of afflicting the enemy's kingdom by means of robbers and fierce wild-tribes, and fire-raisers and poisoners and forgers by producing disunion among the chief officers of hostile armies, by cutting down crops and plants, by destroying the efficiency of the enemy's elephants, by producing alarms, by honouring those among the enemy's subjects that are well disposed towards the invader, and by inspiring the enemy with confidence, the waste, growth, and harmony of the seven essential requisites of sovereignty, capacity for (projected) works. the means for accomplishing them, the methods of extending the kingdom, the means of winning over persons residing in the enemy's territory, the chastisement and destruction of those that are strong, the exact administration of justice, the extermination of the wicked, wrestling, shooting and throwing and hurling of weapons, the methods of making presents and of storing requisite things, feeding the unfed and supervision over those that have been fed, gifts of wealth in season, freedom from the vices called Vyasanas, the attributes of kings, the qualifications of military officers, the sources of the aggregate of three and its merits and faults, the diverse kinds of evil intents, the behaviour of dependents, suspicion against every one, the avoidance of heedlessness, the acquisition of objects unattained, the improving of objects already acquired, gifts to deserving persons of what has thus been improved, expenditure of wealth for pious purposes, for acquiring objects of desire, and for dispelling danger and distress, were all treated in that work. The fierce vices, O chief of the Kurus, born of temper, and those born of lust, in all of ten kinds, were mentioned in that treatise. The four kinds of vices which the learned say are born of lust, viz., hunting, gambling, drinking, and sexual indulgence, were mentioned by the Selfborn in that work. Rudeness of speech, fierceness, severity of chastisement, infliction of pain on the body, suicide, and frustrating one's own objects, these are the six kinds of faults born of wrath, that have also been mentioned. Diverse kinds of machines and their actions have been described there. Devastation of the enemy's territories, attacks upon foes, the destruction and removal of landmarks and other indications, the cutting down of large trees (for depriving the enemy and the enemy's subjects of their refreshing shade), siege of forts, supervision of agriculture and other useful operations, the storage of necessaries, robes and attire (of troops), and the best means of manufacturing them, were all described. The characteristics and uses of Panavas, Anakas, conchs, and drums. O Yudhishthira, the six kinds of articles (viz., gems, animals, lands, robes, female slaves, and gold) and the means of acquiring them (for one's one self) and of destroying them (for injuring the foe), pacification of newly acquired territories, honouring the good, cultivating friendship with the learned, knowledge of the rules in respect of gifts and religious rites such as homa, the touch of auspicious articles, attention to the adornment of the body, the manner of preparing and using food, piety of behaviour, the attainment of prosperity by following in one path, truthfulness of speech, sweetness of speech, observance of acts done on occasions of festivity and social gatherings and those done within the household, the open and secret acts of persons in all places of meeting, the constant supervision of the behaviour of men, the immunity of Brahmanas from punishment, the reasonable infliction of punishment, honours paid to dependants in consideration of kinship and merit, the protection of subjects and the means of extending the kingdom, the counsels that a king who lives in the midst of a dozen of kings, should pursue in respect of the four kinds of foes, the four kinds of allies, and the four kinds of neutrals, the two and seventy acts laid down in medical works about the protection, exercise, and improvements of the body, and the practices of particular countries, tribes, and families, were all duty treated in that work. Virtue, Profit, and Pleasure, and Emancipation, were also described in it. The diverse means of acquisition, the desire for diverse kinds of wealth. O giver of profuse presents, the methods of agriculture and other operations that form the chief source of the revenue, and the various means for producing and applying illusions, the methods by which stagnant water is rendered foul, were laid down in it. All those means, O tiger among kings, by which men might be prevented from deviating from the path of righteousness and honesty, were all described in it. Having composed that highly beneficial treatise, the divine Lord cheerfully said unto the deities having Indra for their head, those words: 'For the good of the world and for establishing the triple aggregate (viz., Virtue, Profit, and Pleasure), I have composed this

science representing the very cheese of speech. Assisted by

chastisement, this science will protect the world. Dealing

rewards and punishments, this science will operate among

men. And because men are led (to the acquisition of the

objects of their existence) by chastisement, or, in other words,

chastisement leads or governs everything, therefore will this

science be known in the three worlds as Dandaniti (science of chastisement). Containing the essence of all the attributes of the aggregate of six, this science will always be much regarded by all high-souled persons. Virtue, Profit, Pleasure, and Salvation have all been treated in it.' After this, the lord of Uma,--the divine and multiform Siva of large eyes, the Source of all blessings, first studied and mastered it. In view, however, of the gradual decrease of the period of life of human beings, the divine Siva abridged that science of grave import compiled by Brahman. The abridgment, called Vaisalakasha, consisting of ten thousand lessons, was then received by Indra devoted to Brahman and endued with great ascetic merit. The divine Indra also abridged it into a treatise consisting of five thousand lessons and called it Vahudantaka. Afterwards the puissant Vrihaspati, by his intelligence, further abridged the work into a treatise consisting of three thousand lessons and called it Varhaspatya. Next, that preceptor of Yoga, of great celebrity, viz., Kavi of immeasurable wisdom, reduced it further into a work of a thousand lessons. In view of the period of men's lives and the general decrease (of everything), great Rishis did thus, for benefiting the world, abridge that science. The gods then, approaching that lord of creatures, viz., Vishnu, said unto him, 'Indicate, O god, that one among mortals who deserves to have superiority over the rest.' The divine and puissant Narayana, reflecting a little, created, by a fiat of his will, a son born of his energy, named Virajas. The highly blessed Virajas, however, did not desire sovereignty on earth. His mind, O son of Pandu, inclined to a life of renunciation. Viraias had a son named Krittimat. He too renounced pleasure and enjoyment. Krittimat had a son named Kardama. Kardama also practised severe austerities. The lord of creatures, Kardama, begot a son named Ananga. Ananga became a protector of creatures, pious in behaviour, and fully conversant with the science of chastisement. Ananga begot a son named Ativala, well versed in policy. Obtaining extensive empire after the demise of his sire, he became a slave of his passions. Mrityu, O king, had a daughter born of his mind, named Sunita and celebrated over the three worlds. She was married to Ativala and gave birth to a son named Vena. Vena, a slave of wrath and malice, became unrighteous in his conduct towards all creatures. The Rishis, those utterers of Brahma, slew him with Kusa blades (as their weapon) inspired with mantras. Uttering mantras the while, those Rishis pierced the right thigh of Vena. Thereupon, from that thigh, came out a short-limbed person on earth, resembling a charred brand, with blood-red eyes and black hair. Those utterers of Brahma said unto him, 'Nishida (sit) here!' From him have sprung the Nishadas, viz., those wicked tribes that have the hills and the forests for their abode, as also those hundreds and thousands of others called Mlechchhas, residing on the Vindhya mountains. The great Rishis then pierced the right arm of Vena. Thence sprang a person who was a second Indra in form. Clad in mail, armed with scimitars, bows, and arrows, and well-versed in the science of weapons, he was fully acquainted with the Vedas and their branches. All the ordinances of the science of chastisement, O king, (in their embodied forms) came to that best of men. The son of Vena then, with joined hands, said unto those great Rishis, 'I have attained an understanding that is very keen and that is observant of righteousness. Tell me in detail what I shall do with it. That useful task which you will be pleased to indicate, I shall accomplish without hesitation.' Thus addressed, the gods that were present there, as also the Rishis, said unto him. 'Do thou fearlessly accomplish all those tasks in which righteousness even resides.

Disregarding what is dear and what not so, look upon all creatures with an equal eye. Castoff at a distance Just and wrath and covetousness and honour, and, always observing the dictates of righteousness, do thou punish with thy own hands the man, whoever he may be, that deviates from the path of duty. Do thou also swear that thou wouldst, in thought, word, and deed, always maintain the religion inculcated on earth by the Vedas. Do thou further swear that thou wouldst fearlessly maintain the duties laid down in the Vedas with the aid of the science of chastisement, and that thou wouldst never act with caprice. O puissant one, know that Brahmanas are exempt from chastisement, and pledge further that thou wouldst protect the world from an intermixture of castes.' Thus addressed, Vena's son replied unto the deities headed by the Rishis, saying, 'Those bulls among men, viz., the highly blessed Brahmanas, shall ever be worshipped by me.' Those utterers of Brahma then said unto him, 'Let it be so!' Then Sukra, that vast receptacle of Brahma, became his priest. The Valakhilyas became his counsellors, and the Saraswatas his companions. The great and illustrious Rishi Garga became his astrologer. This high declaration of the Srutis is current among men that Prithu is the eighth from Vishnu. A little before, the two persons named Suta and Magadha had come into existence. They became his bards and panegyrists. Gratified, Prithu, the royal son of Vena, possessed of great prowess, gave unto Suta the land lying on the sea-coast, and unto Magadha the country since known as Magadha. We have heard that the surface of the earth had before been very uneven. It was Prithu who made the

masses lying all around, O monarch, with the horn of his bow. By this means the hills and mountains became enlarged. Then Vishnu, and the deities of Indra, and the Rishis, and the Regents of the world, and the Brahmanas, assembled together for crowning Prithu (as the king of the world). The earth herself. O son of Pandu, in her embodied form, came to him. with a tribute of gems and jewels. Ocean, that lord of rivers, and Himavat, the king of mountains, and Sakra, O Yudhishthira, bestowed upon him inexhaustible wealth. The great Meru, that mountain of gold, gave unto him heaps of that precious metal. The divine Kuvera, borne on the shoulders of human beings, that lord of Yakshas and Rakshasas, gave him wealth enough for gratifying the needs of religion, profit, and pleasure. Steeds, cars, elephants, and men, by millions, O son of Pandu, started into life as soon as Vena's son thought of them. At that time there was neither decrepitude, nor famine, nor calamity, nor disease (on earth). In consequence of the protection afforded by that king, nobody had any fear from reptiles and thieves or from any other source. When he proceeded to the sea, the waters used to be solidified. The mountains gave him way, and his standard was never obstructed anywhere. He drew from the earth, as a milcher from a cow, seven and ten kinds of crops for the food of Yakshas, and Rakshasas, and Nagas, and other creatures. That high-souled king caused all creatures to regard righteousness as the foremost of all things; and because he gratified all the people, therefore, was he called Rajan (king). And because he also healed the wounds of Brahmanas, therefore, he earned the name of Kshatriya. And because the earth (in his region) became celebrated for the practice of virtue, therefore, she came to be called by many as Prithvi. The eternal Vishnu himself, O Bharata, confirmed his power, telling him, 'No one, O king, shall transcend thee.' The divine Vishnu entered the body of that monarch in consequence of his penances. For this reason, the entire universe offered divine worship unto Prithu, numbered among human gods. [Numbered among human gods," i.e., among kings.] O king, thy kingdom should always be protected by the aid of the science of chastisement. Thou shouldst also, by careful observation made through the movements of thy spies, protect it in such a way that no one may be able to injure it. All good acts, O king, lead to the good (of the monarch). The conduct of a king should be regulated by his own intelligence, as also by the opportunities and means that may offer themselves. What other cause is there in consequence of which the multitude live in obedience to one save the divinity of the monarch? At that time a golden lotus was born from Vishnu's brow. The goddess Sree was born of that lotus. She became the spouse of Dharma of great intelligence upon Sree, O son of Pandu, Dharma begot Artha. All the three, viz., Dharma, and Artha and Sree, were established in sovereignty. A person upon the exhaustion of his merit, comes down from heaven to earth, and takes birth as a king conversant with the science of chastisement. Such a person becomes endued with greatness and is really a portion of Vishnu on earth. He becomes possessed of great intelligence and obtains superiority over others. Established by the gods, no one transcends him. It is for this reason that everybody acts in obedience to one, and it is for this that the world cannot command him. Good acts, O king, lead to good. It is for this that the multitude obev his words of command, though he belongs to the same world and is possessed of similar limbs. He who once beheld Prithu's amiable face became obedient to him. Thenceforth he began to regard him as handsome, wealthy, and highly blessed. In consequence of the might of his sceptre, the practice of morality and just behaviour became so visible on earth. It is through that reason that the earth became overspread with

terrestrial surface level. In every Manwantara, the earth

becomes uneven. Vena's son removed the rocks and rocky

"Thus, O Yudhishthira, the histories of all past events, the origin of the great Rishis, the holy waters, the planets and stars and asterisms, the duties in respect of the four modes of life, the four kinds of Homa, the characteristics of the four orders of men, and the four branches of learning, were all treated of in that work (of the Grandsire). Whatever objects or things, O son of Pandu, there are on earth, were all included in that treatise of the Grandsire. Histories and the Vedas and the science of Nyaya were all treated in it, as also penances, knowledge, abstention from injury in respect of all creatures, truth, falsehood, and high morality. Worship of persons old in years, gifts, purity of behaviour, readiness for exertion, and compassion towards all creatures, were very fully described in it. There is no doubt in this. Since that time, O monarch, the learned have begun to say that there is no difference between a god and a king. I have now told thee everything about the greatness of kings. What other subject is there, O chief of the Bharatas, upon which I shall next have to discourse?

SECTION 60

virtue

Vaisampayana said, "After this, Yudhishthira, saluted his grandsire, viz. the son of Ganga, and with joined hands and concentrated attention, once more asked him, saying, 'What are the general duties of the four orders of men, and what the special duties of each order? What mode of life should be adopted by which order? What duties are especially called the duties of kings? By what means does a kingdom grow, and what are those means by which the king himself grows? How also, O bull of Bharata's race, do the citizens and the servants of the king grow? What sorts of treasuries, punishments, forts, allies, counsellors, priests, and preceptors, should a king avoid? Whom should the king trust in what kinds of distress and danger? From what evils should the king guard himself firmly? Tell me all this, O grandsire!'

"Bhishma said, 'I bow down to Dharma who is great, and to Krishna who is Brahma. Having bowed down also unto the Brahmanas (assembled here), I shall discourse on duties that are eternal. The suppression of wrath, truthfulness of speech, justice, forgiveness, begetting children upon one's own wedded wives, purity of conduct, avoidance of quarrel, simplicity, and maintenance of dependants, these nine duties belong to all the four orders (equally). Those duties, however, which belong exclusively to Brahmanas, I shall now tell thee. Self-restraint, O king, has been declared to be the first duty of Brahmanas. Study of the Vedas, and patience in undergoing austerities, (are also their other duties). By practising these two, all their acts are accomplished. If while engaged in the observance of his own duties, without doing any improper act, wealth comes to a peaceful Brahmana possessed of knowledge, he should then marry and seek to beget children and should also practise charity and perform sacrifices. It has been declared by the wise that wealth thus obtained should be enjoyed by distributing it (among deserving persons and relatives). By his study of the Vedas all the pious acts (laid down for the Brahmana) are accomplished. Whether he does or does not achieve anything else, if he devotes himself to the study of the Vedas, he becomes (by that) known as a Brahmana or the friend of all creatures. I shall also tell thee, O Bharata, what the duties are of a Kshatriya. A Kshatriya, O king, should give but not beg, should himself perform sacrifices but not officiate as a priest in the sacrifices of others. He should never teach (the Vedas) but study (them with a Brahmana preceptor). He should protect the people. Always exerting himself for the destruction of robbers and wicked people, he should put forth his prowess in battle. Those among Kshatriya rulers who perform great sacrifices, who are possessed of a knowledge of the Vedas, and who gain victories in battle, become foremost of those that acquire many blessed regions hereafter by their merit. Persons conversant with the old scriptures do not applaud that Kshatriya who returns unwounded from hattle. This has been declared to be the conduct of a wretched Kshatriya. There is no higher duty for him than the suppression of robbers. Gifts, study, and sacrifices, bring prosperity to kings. Therefore, a king who desires to acquire religious merit should engage in battle. [For without battle, he cannot extend his kingdom and acquire wealth to give away and meet the expenses of sacrifices.] Establishing all his subjects in the observance of their respective duties, it king should cause all of them to do everything according to the dictates of righteousness. Whether he does or does not do any other act, if only he protects his subjects, he is regarded to accomplish all religious acts and is called a Kshatriya and the foremost of men. I shall now tell thee, O Yudhishthira, what the eternal duties of the Vaisya are. A Vaisya should make gifts, study the Vedas, perform sacrifices, and acquire wealth by fair means. With proper attention he should also protect and rear all (domestic) animals as a sire protecting his sons. Anything else that he will do will be regarded as improper for him. By protecting the (domestic) animals, he would obtain great happiness. The Creator, having created the (domestic) animals, bestowed their care upon the Vaisya. Upon the Brahmana and the Kshatriya he conferred (the care of) all creatures. I shall tell thee what the Vaisya's profession is and how he is to earn the means of his sustenance. If he keeps (for others) six kine, he may take the milk of one cow as his remuneration; and if he keeps (for others) a hundred kine, he may take a single pair as such fee. If he trades with other's wealth, he may take a seventh part of the profits (as his share). A seventh also is his share in the profits arising from the trade in horns, but he should take a sixteenth if the trade be in hoofs. If he engages in cultivation with seeds supplied by others, he may take a seventh part of the yield. This should be his annual remuneration. A Vaisva should never desire that he should not tend cattle. If a Vaisva desires to tend cattle, no one else should be employed in that task. I should tell thee, O Bharata, what the duties of a Sudra are. The Creator intended the Sudra to become the servant of the other three orders. For this, the service of the three other classes is the duty of Sudra. By such service of the other three, a Sudra may obtain great happiness. He should wait upon the three other classes according to their order of seniority. A Sudra should never amass wealth, lest, by his wealth, he makes the members of the three superior classes obedient to him. By this he would incur sin. With the king's permission, however, a Sudra, for performing religious acts, may earn wealth. I shall now tell thee the profession he should follow and the means by which

he may earn his livelihood. It is said that Sudras should certainly be maintained by the (three) other orders. Worn-out umbrellas, turbans, beds and seats, shoes, and fans, should be given to the Sudra servants. Torn clothes which are no longer fit for wear, should be given away by the regenerate classes unto the Sudra. These are the latter's lawful acquisitions. Men conversant with morality say that if the Sudra approaches any one belonging to the three regenerate orders from desire of doing menial service, the latter should assign him proper work. Unto the sonless Sudra his master should offer the funeral cake. The weak and the old amongst them should be maintained. The Sudra should never abandon his master, whatever the nature or degree of the distress into which the latter may fall. If the master loses his wealth, he should with excessive zeal be supported by the Sudra servant. A Sudra cannot have any wealth that is his own. Whatever he possesses belongs lawfully to his master. Sacrifice has been laid down as a duty of the three other orders. It has been ordained for the Sudra also, O Bharata! A Sudra, however, is not competent to titter swaha and swadha or any other Vedic mantra. For this reason, the Sudra, without observing the vows laid down in the Vedas, should worship the gods in minor sacrifices called Paka-yajnas. The gift called Purna-patra is declared to be the Dakshina of such sacrifices. It has been heard by us that in days of old a Sudra of the name of Paijavana gave a Dakshina (in one of his sacrifices) consisting of a hundred thousand Purnapatras, according to the ordinance called Aindragni. Sacrifice (as has been already said), is as much laid down for the Sudra as for the three other classes. Of all sacrifices, devotion has been laid down to be the foremost. Devotion is a high deity. It cleanses all sacrificers. Then again Brahmanas are the foremost of gods unto their respective Sudra attendants. They worship the gods in sacrifices, for obtaining the fruition of various wishes. The members of the three other classes have all sprung from the Brahmanas. The Brahmanas are the gods of the very gods. Whatever they would say would be for thy great good. Therefore, all kinds of sacrifices naturally appertain to all the four orders. The obligation is not one whose discharge is optional. The Brahmana, who is conversant with Richs, Yajuses, and Samans, should always be worshipped as a god. The Sudra, who is without Richs and Yajuses and Samans, has Prajapati for his god. Mental sacrifice. O sire, is laid down for all the orders, O Bharata! It is not true that the gods and other (Superior) persons do not manifest a desire to share the offerings in such sacrifices of even the Sudra. For, this reason, the sacrifice that consists in devotion is laid down for all the classes. The Brahmana is the foremost of gods. It is not true that they that belong to that order do not perform the sacrifices of the other orders. The fire called Vitana, though procured from Vaisyas and inspired with mantras, is still inferior. [All sacrificial fires, as a rule, are procured front the houses of Vaisyas. The sacrificial fire of the Sudra is called Vitana.] The Brahmana is the performer or the sacrifices of the three other orders. For this reason all the four orders are holy. All the orders bear towards one another to relation of consanguinity, through the intermediate classes. They have all sprung from Brahmanas. In ascertaining (the priority or subsequence of men in respect of their creation) it will appear that amongst all the orders the Brahmana was created first. Originally Saman was one; Yajus was one, and Rich was one. In this connexion, persons conversant with ancient histories cite a verse, O king, sung in praise of sacrifice by the Vaikhanasa Munis on the occasion of performing a sacrifice of theirs. Before or after sunrise a person of subdued senses, with heart filled with devotion, poureth libations on the (sacrificial) fire according to the ordinance. Devotion is a mighty agent. With regard to homas again, that variety which is called skanna is the initial one, while that which is called askanna is the last (but foremost in point of merit). Sacrifices are multifarious. Their rites and fruits again are multifarious. The Brahmana possessed of devotion who, endued with scriptural learning, who is acquainted with them all, is competent to perform sacrifices. That person who desires to perform a sacrifice is regarded as righteous even if he happens to be a thief, a sinner, or the worst of sinners. The Rishis applaud such a man. Without doubt they are right. This then is the conclusion that all the orders should always and by every means in their power perform sacrifices. There is nothing in the three worlds equal to sacrifice. Therefore, it has been said that every one with heart free from malice, should perform sacrifices, aided by devotion which is sacred, to the best of his power and according as he pleases.

SECTION 61

"Bhishma said, 'O mighty-armed one, listen now to me, O thou of prowess incapable of being baffled, as I mention the names of the four modes of life and the duties in respect of each. The four modes are Vanaprastha, Bhaikshya, Garhasthya of great merit, and Brahmacharya which is adopted by Brahmanas. Undergoing the purificatory rite in respect of bearing matted locks, after having gone through the rite of regeneration and performed for some time the rites in respect of the sacred fire and studied the Vedas, one should, with cleansed soul and senses under restraint. having first carefully performed all the duties of the mode called Garhasthya, proceed, with or without his wife, to the woods for adoption of the mode called Vanaprastha. Having studied the scriptures called Aranyakas, having drawn up his vital fluid and having retired from all worldly affairs, the virtuous recluse may then attain to an absorption with the eternal Soul knowing no decay. These are the indications of Munis that have drawn up their vital fluid. A learned Brahmana, O king, should first practise and perform them. The Brahmana, O king, that is desirous of emancipation, it is well known, is competent to adopt the Bhaikshya mode after having gone through the mode called Brahmacharya. Sleeping at that place (in the course of the wanderings) where evening overtakes him, without desire of bettering his situation, without a home, subsisting on whatever food is obtained (in charity), given to contemplation, practising self-restraint, with the senses under control, without desire, regarding all creatures equally, without enjoyments, without dislike to anything, the Brahmana possessed of learning, by adopting this mode of life, attains to absorption with the eternal Soul that knows no decay. The person leading the Garhasthya mode of life should, after studying the Vedas, accomplish all the religious acts laid down for him. He should beget children and enjoy pleasures and comforts. With careful attention he should accomplish all the duties of this mode of life that is applauded by ascetics and that is extremely difficult to go through (without transgressions). He should be satisfied with his own wedded wife and should never approach her except her season. He should observe the ordinances of the scriptures. should not be cunning and deceitful. He should be abstemious in diet, devoted to the gods, grateful, mild, destitute of cruelty, and forgiving. He should be of a tranquil heart, tractable and attentive in making offerings to the gods and the Pitris. He should always be hospitable to the Brahmanas. He should be without pride, and his charity should not be confined to any one sect. He should also be always devoted to the performance of the Vedic rites. In this connexion, the illustrious and great Rishis cite a verse sung by Narayana himself, of grave import and endued with high ascetic merit. Listen to me as I repeat it .-- 'By truth, simplicity, worship of guests, acquisition of morality and profit, and enjoyment of one's own wedded wives, one should enjoy diverse kinds of happiness both here and hereafter.' The great Rishis have said that support of sons and wives, and study of the Vedas, form the duties of those that lead this high mode of life. That Brahmana who, always engaged in the performance of sacrifices, duly goes through this mode of life and properly discharges all its duties obtains blessed rewards in heaven Upon his death, the rewards desired by him became deathless. Indeed, these wait upon him for eternity like menials ever on the alert to execute the commands of their master. [Literally, 'with eyes, head, and face on all sides.'] Always attending to the Vedas, silently reciting the mantras obtained from his preceptor, worshipping all the deities, O Yudhishthira, dutifully waiting upon and serving his preceptor with his own body smeared with clay and filth, the person leading the Brahmacharya mode of life should always observe rigid vows and, with senses under control, should always pay attention to the instructions he has received. Reflecting on the Vedas and discharging all the duties (in respect of contemplation and overt acts), he should live, dutifully waiting upon his preceptor and always bowing unto him. Unengaged in the six kinds of work (such as officiating in the sacrifices of others), and never engaged with attachment to any kind of acts, never showing favour or disfavour to any one, doing good even unto his enemies, these, O sire, are the duties laid down for a Brahmacharin!'

SECTION 62

"Yudhishthira said, 'Tell his those duties in respect of persons like ourselves which are auspicious, productive of happiness in the future, benevolent, approved by all, pleasant, and agreeable.'

"Bhishma said, 'The four modes of life, O puissant one, have been laid down for the Brahmana. The other three orders do not adopt them, O best of the Bharatas! Many acts, O king, leading to heaven and especially fit for the kingly order, have already been declared. Those, however, cannot be referred to in reply to thy present query, for all of them have been duly laid down for such Kshatriyas as are not disinclined to pitilessness. The Brahmana who is addicted to the practices of Kshatrivas and Vaisvas and Sudras, incurs censure in this world as a person of wicked soul and goes to hell in the next world. Those names which are applied among men to slaves and dogs and wolves and (other) beasts, are applied, O son of Pandu, to the Brahmana who is engaged in pursuits that are improper for him. That Brahmana who, in all the four modes of life. is duly engaged in the six-fold acts (of regulating the breath, contemplation, etc.), who performs all his duties, who is not restless, who has his passions under control, whose heart is pure and who is ever engaged in penances, who has no desire of bettering his prospects, and who is charitable, has inexhaustible regions of bliss in the other world. Everyone derives his own nature from the nature of his acts, in respect of their circumstances, place, and means and motives. Thou shouldst, therefore, O king, regard the study of the Vedas, which is fraught with such high merit, to be equal with the exertion of kingly power, or the pursuits of agriculture, trade, and hunting. The world is set agoing by Time. Its operations are settled by the course of Time. Man does all his acts, good, bad, and indifferent, entirely influenced by Time. Those amongst the good acts of a man's past life that exert the greatest influence on the next, are liable to be exhausted. Men, however, are always engaged in those acts to which their propensities lead. Those propensities, again, lead a living being to every direction.'''

SECTION 63

"Bhishma said, 'Drawing the bow-string, destruction of foes, agriculture, trade, tending cattle, and serving others for wealth, these are improper for a Brahmana. An intelligent Brahmana, leading a domestic mode of life, should duly perform the six Vedic acts. The retirement of a Brahmana into the woods, after having duly discharged all the duties of the domestic mode of life, is applauded. A Brahmana should avoid service of the king, wealth obtained by agriculture, sustenance derived from trade, all kinds of crooked behaviour, companionship with any but his wedded wives, and usury. That wretched Brahmana who falls away from his duties and whose behaviour becomes wicked, becomes, O king, a Sudra. The Brahmana who weds a Sudra woman, who becomes vile in conduct or a dancer or a village servant or does other improper acts, becomes a Sudra. Whether he recites the Vedas or not, O king, if he does such improper acts, he becomes equal to a Sudra and on occasions of feeding he should be assigned a place amongst Sudras. Such Brahmanas become equal to Sudras, O king, and should be discarded on occasions of worshipping the Gods [i.e., Their services as priests should not be taken.]. Whatever presents of food dedicated to the gods and the Pitris are made unto Brahmanas that have transgressed all restraints or become impure in behaviour or addicted to wicked pursuits and cruel acts or fallen away from their legitimate duties, confer no merit (on the giver). For this reason, O king, self-restraint and purity and simplicity have been laid down as the duties of a Brahmana. Besides these. O monarch, all the four modes, of life were laid down by Brahman For him. He that is self-restrained, has drunk the Soma in sacrifices, is of good behaviour, has compassion for all creatures and patience to bear everything, has no desire of bettering his position by acquisition of wealth, is frank and simple, mild, free from cruelty, and forgiving, is truly a Brahmana and not he that is sinful in acts. Men desirous of acquiring virtue, seek the assistance. O king, of Sudras and Vaisyas and Kshatriyas. If, therefore, the members of these (three) orders do not adopt peaceful duties (so as to be able to assist others in the acquisition of virtue), Vishnu, O son of Pandu, never extends his grace to them. If Vishnu be not pleased, the happiness of all men in heaven, the merit arising from the duties laid down for the four orders, the declarations of the Vedas, all kinds of sacrifices, and all other religious acts of men, and all the duties in respect of the several modes of life, become lost.

'Listen now, O son of Pandu, to those duties that should be observed in the four modes of life. These should be known by the Kshatriva who desires the members of the three (other) orders (in his kingdom) to strictly adhere to the respective duties of those modes. For a Sudra who is desirous of hearing (Such scriptures as are not forbidden in his case), who has accomplished his duties, who has begotten a son, between whom and the superior orders there is not Much difference in consequence of the purity of his conduct, all the modes of life have been laid down excepting the observance of universal peacefulness and self-restraint (which are not necessary for him). For a Sudra practising all these duties as also for a Vaisya, O king, and a Kshatriya, the Bhikshu mode of life has been laid down. Having discharged the duties of his order, and having also served the kin, a Vaisya of venerable years, with the king's permission, may betake himself to another mode of life. Having studied the Vedas duly and the treatises on the duties of kings, O sinless one, having begotten children and performed other acts of a like nature, having quaffed the Soma and ruled over and protected all his subjects righteously, O foremost of speakers, having performed the Rajasuya, the horse sacrifice, and other great sacrifices, having invited learned Brahmanas for reciting the scriptures and made presents unto them according to their desires, having obtained victories small or great in battle, having placed on his throne the son of his loins or some Kshatriya of good birth for the protection of subjects, having worshipped the Pitris by performing with due rites the sacrifices laid down for honouring them, having attentively worshipped the gods by performing sacrifices and the Rishis by studying the Vedas. the Kshatriva, who in old age desires another mode of life. may, O king, adopt it by leaving that one which immediately precedes it, and by that means he is sure to obtain (ascetic) success. A Kshatriya, for leading the life of a Rishi, O king, may adopt the Bhikshu mode of life; but he should never do so for the sake of enjoying the pleasures of the world. Having left

the domestic mode of life, he may adopt the life of mendicancy by begging, what would barely support his life. A life of mendicancy is not obligatory upon the three orders (viz. Kshatriyas, Vaisyas. and Sudras), O giver of profuse presents! Inasmuch, however, as they can adopt it if they choose, this mode of life, therefore, is open to the four orders. Amongst men, the highest duties are those which are practised by Kshatrivas. The whole world is subject to the might of their arms. All the duties, principal and subordinate, of the three other orders, are dependent (for their observance) upon the duties of the Kshatriya. The Vedas have declared this. Know that as the footprints of all other animals are engulfed in those of the elephant, even so all the duties of the other orders, under every circumstance, are engulfed, in those of the Kshatriva. Men conversant with the scriptures say that the duties of the other three orders afford small relief or protection, and produce small rewards. The learned have said that the duties of the Kshatriya afford great relief and produce great rewards. All duties have kingly duties for their foremost. All the orders are protected by them. Every kind of renunciation occurs in kingly duties, O monarch, and renunciation has been said to be in eternal virtue and the foremost of all. [The king is entitled to a sixth of the merits acquired by his subjects. The total merit, therefore, of the king, arising from renunciation, is very great. Besides, the merit of every kind of renunciation belongs to him in that way.] If the science of chastisement disappears, the Vedas will disappear. All those scriptures also that inculcate the duties of men become lost. Indeed, if these ancient duties belonging to the Kshatriyas be abandoned, all the duties in respect of all the modes of life, become lost. All kinds of renunciation are seen in kingly duties: all kinds or initiation occur in them; all kinds of learning are connected with them; and all kinds of worldly behaviour enter into them. As animals, if slaughtered by the vulgar, become the means of destroying the virtue and the religious acts of the slaughterers, even so all other duties, if deprived of the protection given by kingly duties, become liable to attack and destruction, and men, full of anxiety, disregard the practices laid down for them."

SECTION 64

"Bhishma said, 'The duties in respect of all the four modes of life, those of yatis, O son of Pandu, and the customs relating to the conduct of men in general, are all included in kingly duties. All these acts, O chief of the Bharatas, occur in Kshatriya duties. If the functions of royalty are disturbed, all creatures are overtaken by evil. The duties of men are not obvious. They have, again, many outlets [i.e., for ascertaining whether kingly duties are superior to those laid down for the several modes of life.]. Led by many (false) systems, their eternal nature is sometimes offended against. Others who pin their faith to the conclusions arrived at by men, without really knowing anything about the truths of duties (as declared in the scriptures), find themselves at last landed and confounded on faiths whose ultimate ends are unknown. The duties imposed upon Kshatriyas are plain, productive of great happiness, evident in respect of their results, free from deceit, and beneficial to the whole world. As the duties of the three orders, as also of Brahmanas and of those that have retired from the world, O Yudhishthira, have before this been said to be all included within those of that sacred mode of life (called Garhasthya), even so, the whole world, with all good actions. are subject to kingly duties. I have told thee, O monarch, how many brave kings had, in days of old, repaired to that lord of all creatures, viz., the divine and puissant Vishnu of great prowess, for resolving their doubts about the science of chastisement. Those kings, mindful of the declarations of the scriptures enforced by examples, waited in days of old upon Narayana, after having weighed each of their acts against the duties of each of the modes of life. [Probably, in the sense of there being exceptions and limitations in respect to them.] Those deities, viz., the Sadhyas, the Vasus, the Aswins, the Rudras, the Viswas, the Maruts, and the Siddhas, created in days of old by the first of gods, are all observant of Kshatriya duties. I shall now recite to thee a history fraught with the conclusions of both morality and profit. In days of old when the Danavas had multiplied and swept away all barriers and distinctions the powerful Mandhatri, O monarch, became king. That ruler of the earth, viz., king Mandhatri, performed a great sacrifice from desire of beholding the puissant Narayana, that god of gods, without beginning, middle, and end. In that sacrifice he worshipped with humility the great Vishnu. The Supreme Lord, assuming the form of Indra, showed himself unto him. Accompanied by many good kings he offered his adorations to that puissant deity. The high discourse took place between that lion among kings and that illustrious god in the form of Indra, touching Vishnu of great effulgence

"Indra said, 'What is your object, O foremost of virtuous persons, in thus seeking to behold that Ancient and First of gods, viz., Narayana, of inconceivable energy, and infinite illusions? Neither myself, nor Brahman himself, can obtain a sight of that god of universal form. I shall grant thee what other objects may be in thy heart, for thou art the foremost of mortals. Thy soul abides in peace; thou art devoted to righteousness; thou hast thy senses under control; and thou art possessed of heroism. Thou seekest unflinchingly to do what is agreeable to the gods. For the sake also of thy intelligence, devotion, and high faith, I shall grant thee whatsoever boons may be desired by thee.'

"Mandhatri said, I bend my head for gratifying thee. Without doubt, however, I desire to see the first of gods. O divine Lord! Casting off all (earthly) desires, I wish to earn religious merit, and to lead the foremost mode of life, that path of the good, highly regarded by all. By exercising the high duties of a Kshatriya, I have earned many regions of inexhaustible merit in the other world, and I have also, through those duties, spread my fame. I do not, however, know how to discharge those duties, the foremost in the world, that have flowed from the first of gods."

"Indra said, 'They that are not kings, however observant they may be of their duties, cannot easily attain the highest rewards of duty. Kingly duties first flowed from the original god. Other duties flowed afterwards from his body. Infinite were the other duties, with those of the Vanaprastha mode of life, that were created afterwards. The fruits of all those are exhaustible. Kingly duties, however, are distinguished above them. In them are included all other duties. For this reason Kshatriya duties are said to be the foremost of all. In days of old, Vishnu, by acting according to Kshatriya duties, forcibly suppressed and destroyed his foes and thereby afforded relief to the gods and the Rishis of immeasurable energy. If the divine Vishnu of inconceivable energy had not slain all his foes among the Asuras, then the Brahmanas, and (Brahman) the Creator of the worlds and Kshatriya duties, and the duties that first flowed from the Supreme deity, would all have been destroyed. If that first and foremost of gods had not, by putting forth his prowess, subjugated the earth with all her Asuras, then all the duties, of the four orders and all the duties in respect of the four modes of life would all have been destroyed in consequence of the destruction of Brahmanas. The eternal duties (of men) had all suffered destruction. It was by the exercise of Kshatriya duties that they were revived. In every Yuga, the duties of Brahmanas in respect of attaining to Brahma first set in. These, however, are all protected by kingly duties. The latter, on this account, are regarded as the foremost. Casting away life in battle, compassion for all creatures, knowledge of the affairs of the world, protection of men, rescuing them from danger, relieving the distressed and the oppressed, all these occur among Kshatriya duties practised by Kings. Persons that do not regard wholesome restraints and that are governed by lust and wrath, do not commit overt acts of sin from fear of kings. Others that are docile and of righteous behaviour succeed, in consequence of the same influence, in performing all their duties. For this reason Kshatriya duties are regarded to be righteous. Without doubt, all creatures live happily in the world, protected by kings exercising Kshatriya duties like children protected by their parents. Kshatriya duties are the foremost of all duties. Those eternal duties, regarded as the first in the world, embrace the protection of every creature. Themselves eternal, they lead to eternal emancipation."

SECTION 65

"Indra said, 'Kshatriya duties, O king, which are possessed of such energy, which include in their exercise all other duties, and which are the foremost of all duties, should be observed by persons that are, like thee, so high-souled and so employed in seeking the good of the world. If those duties are not properly discharged, all creatures would be overtaken by ruin. The kings possessed of compassion for all creatures, should regard these to be the foremost of his duties, reclaiming the land for cultivation and fertilizing it, performance of great sacrifices for cleansing himself, a disregard for begging, and protection of subjects. Abandonment (gift) is said by the sages to be the foremost of virtues. Of all kinds of abandonment, again, that of the body in battle, is the foremost. Thou hast seen with thy eyes how the rulers of the earth, ever observant of Kshatriya duties, having duly waited upon their preceptors and acquired great learning, at last cast off their bodies, engaged in battle with one another. The Kshatriya, desirous of acquiring religious merit, should, after having gone through the Brahmacharya mode, should lead a life of domesticity which is always meritorious. In adjudicating upon ordinary questions of right (between his subjects), he should be thoroughly impartial. For causing all the orders to be observant of their respective duties, for the protection they afford to all, for the diverse contrivances and means and the prowess and exertion (with which they seek the accomplishment of their objects). Kshatriya duties, which include all other duties within their scope, are said to be the foremost. The other orders are able to observe their respective duties in consequence of kingly duties. For this reason the former are said to be dependent upon the latter in respect of the merit they produce. Those men who disregard all wholesome restraints and who are too much attached to the pursuit of worldly objects are said to be of the nature of brutes. They are compelled to act with justice by the exercise

virtuous persons, listen now to me about what thou askest, viz.

the merit (that a king acquires) in consequence of the duties

of kingly duties. Those duties, therefore, are said to be the foremost of all. That course of conduct which has been prescribed for Brahmanas who follow the three Vedas, and those modes of life that have been laid down for Brahmanas, should, before everything else, be observed by every Brahmana. If a Brahmana acts otherwise, he should be punished like a Sudra. The duties of the four modes of life and the ritual prescribed in the Vedas, O king, should ever be followed by a Brahmana. Know that he has no other duties. For a Brahmana acting otherwise, a Kshatriya should not make any arrangement for sustenance. His religious merit grows in consequence of his acts. A Brahmana, indeed, is like Dharma's self. That Brahmana who is employed in acts that are not laid down for him, deserves no respect. If not engaged in his proper acts, he should not be trusted. These are the duties that appertain to the several orders. Kshatriyas should take care of them so that their observance may be improved. Even these are the duties of Kshatriyas. For these reasons also, kingly duties and no other, are the foremost of all. They are, as I believe, the duties of heroes, and they that are heroes are

foremost in practising them.' "Mandhatri said, What duties should be performed by the Yavanas, the Kiratas, the Gandharvas, the Chinas, the Savaras, the Barbaras, the Sakas, the Tusharas, the Kankas, the Pathavas, the Andhras, the Madrakas, the Paundras, the Pulindas, the Ramathas, the Kamvojas, the several castes that have sprung Lip from Brahmanas and Kshatriyas, the Vaisyas, and the Sudras, that reside in the dominions of (Arya) kings? What are those duties again to the observance of which kings like ourselves should force those tribes that subsist by robbery? I desire to hear all this. O illustrious god, instruct me. O chief of all the deities, thou art the friend of us Kshatriyas.'

"Indra said, 'All the robber tribes should serve their mothers and fathers, their preceptors and other seniors, and recluses living in the woods. All the robber tribes should also serve their kings. The duties and rites inculcated in the Vedas should also be followed by them. They should perform sacrifices in honour of the Pitris, dig wells, (and dedicate them to universal service), give water to thirsty travellers, give away beds and make other seasonable presents unto Brahmanas. Abstention from injury, truth, suppression of wrath, supporting Brahmanas and kinsmen by giving them their dues, maintenance of wives and children, purity, peacefulness, making presents to Brahmanas at sacrifices of every kind, are duties that should be practised by every person of this class who desire his own prosperity. Such a person should also perform all kinds of Paka-yajnas with costly presents of food and wealth. These and similar duties, O sinless one, were laid down in olden days for persons of this class. All these acts which have been laid down for all others should be done by persons of also the robber class, O king.'

"Mandhatri said, 'In the world of men, such wicked men may be seen living in disguise among all the four orders and in all the four modes of life.'

"Indra said, 'Upon the disappearance of kingly duties and of the science of chastisement, all creatures became exceedingly afflicted, O sinless one, in consequence of the tyranny of kings. After the expiry of this the Krita age, a confusion will set in, regarding the different modes of life, and innumerable Bhikshus will appear with sectarian marks of different kinds. Disregarding the Puranas and the high truths of religion, men, urged by lust and wrath, will deviate into Wrong paths. When sinful men are rest rained (from wicked acts) by high-souled persons with the aid of the science of chastisement, then religion, which is superior to everything and eternal, and which is the source of everything good, becomes firmly established. The gifts, and libations, and offerings to the Pitris of the man that disregards the king who is superior to every one, become fruitless. The very gods do not disregard a virtuous king who is truly an eternal god. The divine Lord of all creatures, having created the universe, intended the Kshatriya to rule men regarding their inclinations and disinclinations in respect of duties. I respect and worship that person who, aided by his understanding, watches the course of the duties performed by men. Upon such supervision rest Kshatriva duties.

"Bhishma continued, 'Having said these words, the divine and puissant Narayana in the form of Indra, accompanied by the Maruts, repaired to his eternal abode of inexhaustible felicity. When, O sinless one, duties as practised by the good had such a course in days of old, what man of cleansed soul and learning is there that would disregard the Kshatriya? Like blind men lost on the way, creatures acting and abstaining unrighteously meet with destruction. O tiger among men, do thou adhere to that circle (of duties) that was first set agoing and to which the ancients had recourse. I know, O sinless one, that thou art quite competent to do this.'

SECTION 66

"Yudhishthira said, 'Thou hast spoken to me about the four modes of human life. I desire to know more of-them. Do thou discourse on them in detail.'

"Bhishma said, 'O Yudhishthira of mighty arms, all the duties that are practised in this world by the righteous are

practised by others leading other modes of life. All the merits, O son of Kunti, that belong to persons practising the duties of the four modes of life, attach, O foremost of men, to righteous kings. A king who is not governed by lust and hate, who rules with the aid of the science of chastisement, and who looks equally on all creatures. O Yudhishthira, attains to the object of the Bhaikshya mode of life. [That object is Brahma.] That king who is possessed of knowledge, who makes gifts to deserving persons on proper occasions, who knows how to favour and punish, who conducts himself in all things according to the injunctions of the scriptures, and who has tranquillity of soul, attains to the object of the Garhasthya mode of life. That king who always worships those that are deserving of worship by giving them their due, completely attains, O son of Kunti, to the object of the Bhaikshya mode of life. That king, O Yudhishthira, who rescues from distress, to the best of his power, his kinsmen and relatives and friends, attains to the object of the Vanaprashtha mode of life. That king who on every occasion honours those that are foremost among men and those that are foremost among Yatis, attains, O son of Kunti, to the object of the Vanaprashtha mode of life. That king, O Partha, who daily makes offerings unto the Pitris and large offerings unto all living creatures including men, attains to the object of the same mode of life. That king, O tiger among men, who grinds the kingdoms of others for protecting the righteous, attains to the object of the same mode of life. In consequence of the protection of all creatures as also of the proper protection of his own kingdom, a king earns the merit of as many sacrifices as the number of creatures protected, and accordingly attains to the object of the Sannyasa mode of life. Study of the Vedas every day, forgiveness, and worship of preceptors, and services rendered to one's own teacher, lead to the attainment of the object of Brahmacharya. That king who silently recites his mantras every day and who always worships the gods according to the ordinance, attains, O tiger among men, to the object of the Garhasthya mode of life. That king who engages in battle with the resolve of protecting his kingdom or meeting with death, attains to the object of the Vanaprastha mode of life. That king who gives unto persons leading a Vanaprastha mode of life and unto Brahmanas versed in the three Vedas attains to the object of the Vanaprastha mode of life. That king who displays compassion towards all creatures and abstains entirely from cruelty, attains to the objects of all the modes of life. That king, O Yudhishthira, who shows compassion to the young and the old, O son of Kunti, under every circumstance, attains to the objects of every mode of life. That king, O perpetuator of Kuru's race, who affords relief to all oppressed people that seek his protection, attains to the object of the Garhasthya mode of life. That king who protects all creatures mobile and immobile, and honours them is they deserve attains to the object of the Garbasthya mode of life Bestowing favours and inflicting punishments upon the wives and brothers, elder and younger, and upon their sons and grandsons, are the domestic duties of a king and these constitute his best penances. By honouring those that are righteous and deserving of worship and protecting those that have (by their penances) acquired it knowledge of self, a king, O tiger among men, attains to the object of the Garhasthya mode of life. Inviting to this home, O Bharata, persons that have betaken themselves to that Vanaprastha and other modes of life, and treating them with food, constitute the domestic duties of a king. That king who duly adheres to the duties laid down by the Creator, obtains the blessed merits of all the modes of life. That king, O son of Kunti, in whom no virtue is wanting, that foremost of men. O Yudhishthira, is said by the learned to be a person in the observance of the Vanaprastha and all the other modes of life. That king who duly honours the office or rank which deserves honour, the race or family which deserves honour, and those old men that deserve honour is said, O Yudhishthira, to live in all the modes of life. A king, O son of Kunti, by observing the duties of his country and those of his family, acquires, O tiger among men, the merits of all the modes of life. That king who at proper seasons bestows upon righteous persons affluence or gifts of value, earns the merits, O king, of all the modes of life. That king, O son of Kunti, who while overcome with danger and fear still keeps his eye on the duties of all men, earns the merits of all the modes of life. The king obtains a share of the merits earned under his protection by righteous people in his dominions. On the other hand, if kings, O tiger among men, do not protect the righteous people within their dominions, they then take the sins of the latter (of omission and commission). Those men also, O Yudhishthira. who assist kings (in protecting their subjects), become equally entitled, O sinless one to a share of the merits earned by others (in consequence of that protection). The learned say that the Garhasthya, which we have adopted, is superior to all the other modes of life. The conclusions in respect of it are very clear. It is certainly sacred, O tiger among men. That man who regards all creatures to be like his own self. who never

does any harm and has his wrath under control, obtains great happiness both here and hereafter. A king can easily cross the ocean of the world, with kingly duties as his boat passed of great speed, urged on by the breeze of gifts, having the scriptures for its tackle and intelligence for the strength of its helmsman, and kept afloat by the power of righteousness. When the principle of desire in his heart is withdrawn from every earthly object, he is then regarded as one resting on his understanding alone. In this state he soon attains to Brahma. Becoming cheerful by meditation and by restraining desire and other passions of the heart, O tiger among men, it king, engaged in discharging the dully of protection, succeeds in obtaining great merit. Do thou, therefore, O Yudhishthira, exert thyself carefully in protecting Brahmanas of pious deeds and devoted to the study of the Vedas, as also all other men. By exercising the duty of protection only, O Bharata, the king earns merit that is a hundred times greater than what is earned by recluses in their asylums within the wood.'

"I have now described, O eldest son of Pandu, the diverse duties of men. Do thou adhere to kingly duties that are eternal and that have been practised by great men since days of old. If thou employest thyself with concentrated attention to the duty of protecting (thy subjects), O tiger among men, thou mayst then, O son of Pandu, obtain the merits of all the four modes of life and of all the four orders of men!"

SECTION 67

"Yudhishthira said, 'Thou hast said what the duties are of the four modes of the life and the four orders. Tell me now, O grandsire, what are the principal duties of a kingdom.'

"Bhishma said, 'The (election and) coronation of a king is the first duty of a kingdom. A kingdom in which anarchy prevails becomes weak and is soon afflicted by robbers. In kingdoms torn by anarchy, righteousness cannot dwell. The inhabitants devour one another. An anarchy is the worst possible of states. The Srutis declare that in crowning a king, it is Indra that is crowned (in the person of the king). A person who is desirous of prosperity should worship the king as he should worship Indra himself. No one should dwell in kingdoms torn by anarchy. Agni does not convey (to the gods) the libations that are poured upon him in kingdoms where anarchy prevails. If a powerful king approaches kingdoms weakened by anarchy, from desire of annexing them to his dominions, the people should go forward and receive the invader with respect. Some conduct would be consistent with wise counsels. There is no evil greater than anarchy. If the powerful invader be inclined to equity, everything will be right. If, on the other hand, he be engaged, he may exterminate all. That cow which cannot be easily milked has to suffer much torture. On the other hand, that cow which is capable of being easily milked, has not to suffer any torture whatever. The wood that bends easily does not require to be heated. The tree that bends easily, has not to suffer any torture (at the hands of the gardener). Guided by these instances. O hero, men should bend before those that are powerful. The man that bends his head to a powerful person really bends his head to Indra. For these reasons, men desirous of prosperity should (elect and) crown some person as their king. They who live in countries where anarchy prevails cannot enjoy their wealth and wives. During times of anarchy, the sinful man derive great pleasure by robbing the wealth of other people. When, however, his (ill-got) wealth is snatched by others, he wishes for a king. It is evident, therefore, that in times of anarchy the very wicked even cannot be happy. The wealth of one is snatched away by two. That of those two is snatched away by many acting together. He who is not a slave is made a slave. Women, again, are forcibly abducted. For these reasons the gods created kings for protecting the people. If there were no king on earth for wielding the rod of chastisement, the strong would then have preyed on the weak after the manner of fishes in the water. In hath been heard by us that men, in days of old, in consequence of anarchy, met with destruction, devouring one another like stronger fishes devouring the weaker ones in the water. It hath been heard by us that a few amongst them then, assembling together, made certain compacts, saying, 'He who becomes harsh in speech, or violent in temper, he who seduces or abducts other people's wives or robs the wealth that belongs to others, should be cast off by us.' For inspiring confidence among all classes of the people, they made such a compact and lived for some time. Assembling after some time they proceeded in affliction to the Grandsire, saving, Without a king, O divine lord, we are going to destruction. Appoint some one as our king. All of us shall worship him and he shall protect us.' Thus solicited, the Grandsire asked Manu. Manu, however, did not assent to the proposal.

"Manu said, 'I fear all sinful acts. To govern a kingdom is exceedingly difficult, especially among men who are always false and deceitful in their behaviour.'

"Bhishma continued, 'The inhabitants of the earth then said unto him, 'Do not fear. The sins that men commit will touch those only that commit them (without staining thee in the least). For the increase of thy treasury, we will give thee a fiftieth part of our animals and precious metals and a tenth part of our grain. When our maidens also will become desirous of wedding, we shall, when the question comes up, give thee the most beautiful ones among them. Those amongst men who will become the foremost of all in the use of weapons and in riding animals and driving vehicles, shall proceed behind thee like the deities behind Indra. With thy strength enhanced in this way, and becoming invincible and possessed of great prowess, thou wilt be our king and protect us happily like Kuvera protecting the Yakshas and the Rakshasas. A fourth part of the merit which men will earn under thy protection will be thine. Strengthened by that merit so easily obtained by thee, do thou protect us, O king, like He of a hundred sacrifices protecting the deities. Like the Sun scorching everything with his rays, go out for winning victories. Crush the pride of foes and let righteousness always triumph (in the world).' Thus addressed by those inhabitants of the earth, Manu, possessed of great energy, proceeded, accompanied by a large force. Of high descent, he seemed then to blaze with prowess. Beholding the might of Manu, like the gods eyeing the might of Indra, the inhabitants of the earth became inspired with fear and set their hearts upon their respective duties. Manu then made his round through the world, checking everywhere all acts of wickedness and setting all men to their respective duties, like a rain-charged cloud (in its mission of beneficence)."

"Those, O Yudhishthira, those men on earth who desire prosperity should first elect and crown a king for the protection of all. Like disciples humbling themselves in the presence of the preceptors or the gods in the presence of Indra, all men should humble themselves before the king. One that is honoured by his own people becomes an object of regard with his foes also, while one that is disregarded by his own is overridden by foes. If the king be overridden by his foes, all his subjects become unhappy. Therefore, umbrellas and vehicles and outward ornaments, and viands, and drinks. and mansions, and seats, and beds, and all utensils for use and show, should be assigned to the king. By such means the king will succeed in discharging his duties of protection (the better) and become irresistible. He should speak with smiles. Addressed sweetly by others, he should address others sweetly. Grateful (to those that serve him), firmly devoted (to those that deserve his respect), and with passions under control, he should give unto others their due. Looked upon by others he should look at them mildly, sweetly, and handsomely.

SECTION 68

"Yudhishthira said, 'Why, O bull of Bharata's race, have the Brahmanas said that the king, that ruler of men, is a god?"

"Bhishma said, 'In this connexion, is cited the old story, O Bharata, of the discourse of Vrihaspati unto Vasumanas. There was a king of Kosala possessed of great intelligence, named Vasumanas. On a certain occasion he questioned the great sage Vrihaspati of much wisdom. Conversant with the requirements of humility, king Vasumanas, ever devoted to the welfare of all, having observed the proper humilities and having circumambulated* the great sage and bowed unto him duly, enquired of the virtuous Vrihaspati about the ordinances in respect of a kingdom, moved by the desire of securing the happiness of men.' [* Circumambulating a highly revered person or place is an ancient custom of Hindus, Jews, Zoroastrians.]

"Vasumana's said, 'By what means do creatures grow and by what are they destroyed? O thou of great wisdom, by adoring whom do they succeed in obtaining eternal happiness?" Thus questioned by the Kosala king of immeasurable energy, Vrihaspati of great wisdom discoursed unto him coolly about the respect that should be paid to kings.

'Vrihaspati said, 'The duties of all men, O thou of great wisdom, may be seen to have their root in the king. It is through fear of the king only that men do not devour one another. It is the king that brings peace on earth, through due observance of duties, by checking all disregard for wholesome restraints and all kinds of lust. Achieving this, he shines in glory. As, O king, all creatures become unable to see one another and sink in utter darkness if the sun and the moon do not rise, as fishes in shallow water and birds in a spot safe from danger dart and rove as they please (for a time) and repeatedly attack and grind one another with force and then meet with certain destruction even so men sink in utter darkness and meet with destruction if they have no king to protect them, like a herd of cattle without the herdsman to look after them. If the king did not exercise the duty of protection, the strong would forcibly appropriate the possessions of the weak, and if the latter refused to surrender them with ease, their very lives would be taken. Nobody then, with reference to any article in his possession, would be able to say 'This is mine.' Wives, sons, food, and other kinds of property, would not then exist. Ruin would overtake everything if the king did not exercise the duty of protection. Wicked men would forcibly appropriate the vehicles and robes and ornaments and precious stones and other kinds of property belonging to others, if the king did not protect. In the absence of protection by the king, diverse kinds of weapons would fall upon those that are righteous in their

practices, and unrighteousness would be adopted by all. In the absence of royal protection men would disregard or even injure their very mothers and fathers if aged, their very preceptors and guests and seniors. If the king did not protect, all persons possessed of wealth would have to encounter death, confinement, and persecution, and the very idea of property would disappear. If the king did not protect, everything would be exterminated prematurely, and every part of the country would be overrun by robbers, and everybody would fall into terrible hell. If the king did not protect, all restrictions about marriage and intercourse (due to consanguinity and other kinds of relationship) would cease; all affairs relating to agricultures and trade would fall into confusion, morality would sink and be lost; and the three Vedas would disappear. Sacrifices, duly completed with presents according to the ordinance, would no longer be performed; no marriage would take place; society itself would cease to exist, if the king did not exercise the duty of protection. The very bulls would not cover cows and milk-jars would not be churned, and men living by rearing kine would meet with destruction, if the king did not exercise the duty of protection. In the absence of royal protection, all things, inspired with fear and anxiety and becoming senseless and uttering cries of woe, would meet with destruction in no time. No sacrifices extending for a year and completed with presents according to the ordinances would occur if the king did not exercise the duty of protection. In the absence of royal protection Brahmanas would never study the four Vedas or undergo austerities or be cleansed by knowledge and rigid vows. In the absence of royal protection, the slaver of a person guilty of the slaughter of a Brahmana would not obtain any reward; on the other hand the person guilty of Brahmanicide would enjoy perfect immunity. In the absence of royal protection, men would snatch other people's wealth from their very hands, and all wholesome barriers would be swept away, and everybody, inspired with fear, would seek safety in flight. In the absence of royal protection, all kinds of injustice would set in; an intermixture of castes would take place; and famine would ravage the kingdom.

In consequence again of royal protection, men can everywhere sleep fearlessly and at their case without shutting their houses and doors with bolts and bars. Nobody would hear the evil speeches of others, far less actual assaults, if the king did not righteously protect the earth. If the king exercises the duty of protection, women decked with ornament may fearlessly wander everywhere without male relatives to attend upon them. Men become righteous and without injuring serve one another because the king exercises the duty of protection. In consequence of royal protection the members of the three orders are enabled to perform high sacrifices and devote themselves to the acquisition of learning with attention, The world depends upon agriculture and trade and is protected by the Vedas. All these again are duly protected by the king exercising his principal duty. Since the king taking a heavy load upon himself, protects his subjects with the aid of a mighty force, it is for this that the people are able to live in happiness. Who is there that will not worship him in whose existence the people exist and in whose destruction the people are destroyed? That person who does what is agreeable and beneficial to the king and who bears (a share of) the burden of kingly duties that strike every caste with fear, conquers both this and the other world. That man who even thinks of doing an injury to the king, without doubt meets with grief here and goes to hell hereafter. No one should disregard the king by taking him for a man, for he is really a high divinity in human form. The king assumes five different forms according to five different occasions. He becomes Agni, Aditya, Mrityu, Vaisravana, and Yama. When the king, deceived by falsehood, burns with his fierce energy the sinful offenders before him, he is then said to assume the form of Agni. When he observes through his spies the acts of all persons and does what is for the general good, he is then said to assume the form of Aditya. When he destroys in wrath hundreds of wicked men with their sons, grandsons, and relatives, he is then said to assume the form of the Destroyer. When he restrains the wicked by inflicting upon them severe punishments and favours the righteous by bestowing rewards upon them, he is then said to assume the form of Yama. When he gratifies with profuse gifts of wealth those that have rendered him valuable services, and snatches away the wealth and precious stones of those that have offended him, indeed, when he bestows prosperity upon some and takes it away from others, he is then, O king, said to assume the form of Kuvera on earth. No person who is possessed of cleverness, who is capable of work, who desires the acquisition of virtue, and who is free from malice, should ever spread evil reports about the king. No man, by acting against the king, can ever make himself happy, even if he happens to be the king's son or brother or companion or one whom the king regards as his second self. Fire, having the wind for his urger, blazing forth (among articles that are inflammable), may leave a remnant. The wrath of the king, however, leaves not anything to the person that incurs it. Whatever belongs to the king should be avoided from distance. One should turn away from what

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belongs to the king as he would from death itself. A person by appropriating what belongs to the king speedily meets with destruction like a deer upon touching poison. The man of intelligence should protect as his own what belongs to the kin.. They that appropriate wealth belonging to the king sink senseless into a deep hell of eternal gloom and infamy. Who is there that will not worship the king who is adored by such terms as delighter of the people, giver of happiness, possessor of prosperity, the foremost of all, healer of injuries, lord of earth, and protector of men? That man, therefore, who desires his own prosperity, who observes all wholesome restraints, who has his soul under control, who is the master of his passions, who is possessed of intelligence and memory, and who is clever (in the transaction of business), should always be attached to the king. The king should duly honour the minister who is grateful, endued with wisdom, large-hearted, loyal, possessed of mastery over his senses, virtuous, and observant of the dictates of policy. The king should entertain the man who is loyal, grateful, virtuous, possessed of selfcontrol, brave, magnanimous in his acts, and competent to accomplish tasks without the assistance of others. Knowledge makes men proud. The king makes men humble. The man who is afflicted by the king can never obtain happiness. On the other hand, the man who is favoured by the king becomes happy. The king is the heart of his people; he is their great refuge; he is their glory; and he is their highest happiness. Those men, O monarch, who are attached to the king, succeed in conquering both this and the other world. Having governed the earth with the aid of the qualities of selfrestraint, truth, and friendship, and having adored the gods by great sacrifices, the king, earning great glory, obtains an eternal abode in heaven.' That best of monarchs, viz., the heroic Vasumanas, ruler of Kosala, thus instructed by Vrihaspati the son of Angiras, began thenceforth to protect his subjects.

SECTION 69

"Yudhishthira said, 'What other special duties remain for the king to discharge? How should he protect his kingdom and how subdue his foes? How should he employ his spies? How should he inspire confidence in the four orders of his subjects, his own servants, wives, and sons, O Bharata?"

Bhishma said, 'Listen, O monarch, with attention to the diverse duties of kings, -- to those acts which the king or one that is in the position of a king should first do. The king should first subdue himself and then seek to subdue his foes. How should a king who has not been able to conquer his own self be able to conquer his foes? The conquest of these, viz., the aggregate of five, is regarded as the conquest of self. The king that has succeeded in subduing his senses is competent to resist his foes. He should place bodies of foot-soldiers in his forts, frontiers, towns, parks, and pleasure gardens, O delighter of the Kurus, as also in all places where he himself goes, and within his own palace, O tiger among men! He should employ as spies men looking like idiots or like those that are blind and deaf. Those should all be persons who have been thoroughly examined (in respect of their ability), who are possessed of wisdom, and who are able to endure hunger and thirst. With proper attention, the king should set his spies upon all his counsellors and friends and sons, in his city and the provinces, and in dominions of the chiefs under him. His spies should be so employed that they may not know one another. He should also, O bull of Bharata's race, know the spies of his foes by himself setting spies in shops and places of amusement, and concourses of people, among beggars, in his pleasure gardens and parks, in meetings and conclaves of the learned, in the country, in public places, in places where he holds his own court, and in the houses of the citizens. The king possessed of intelligence may thus ascertain the spies despatched by his foes. If these be known, the king may derive much benefit, O son of Pandu! When the king, by a survey of his own, finds himself weak, he should then, consulting with his counsellors make peace with a foe that is stronger. The king that is wise should speedily make peace with a foe, even when he knows that he is not weak, if any advantage is to be derived from it. Engaged in protecting his kingdom with righteousness, the king should make peace with those that are possessed of every accomplishment, capable of great exertion, virtuous, and honest. When the king finds himself threatened with danger and about to be overtaken by ruin, he should slay all offenders whom he had overlooked before and all such persons as are pointed at by the people. A king should have nothing to do with that person who can neither benefit nor injure him, or with one who cannot rescue himself from distress. As regards military operations a king who is confident of his own strength, should, at the head of a large force, cheerfully and with courage give the order to march, without proclaiming his destination against one destitute of allies and friends or already at war with another and (therefore) heedless (of danger from other quarters), or one weaker than himself, having first made arrangements for the protection of his own capital. A king should not for ever live in subjection to another possessed of greater prowess. Though weak, he should seek to afflict the stronger, and resolved upon

this. continue to rule his own. He should afflict the kingdom of the stronger one by means of weapons, fire and application of poison. He should also cause dissensions amongst his counsellors and servants. Vrihaspati has said that a king possessed of intelligence should always avoid war for acquisition of territory. The acquisition of dominion should be made by the three well-known means (of conciliation, gift, and disunion). The king that is possessed of wisdom should be gratified with those acquisition that are made by means of conciliation, gift, and disunion. The king, O delighter of the Kurus, should take a sixth of the incomes of his subjects as tribute for meeting the expenses of protecting them. He should also forcibly take away wealth, much or little (as the case may require), from the ten kinds of offenders mentioned in the scriptures, for the protection of his subjects. A king should, without doubt, look upon his subjects as his own children. In determining their disputes, however, he should not show compassion. For hearing the complaints and answers of disputants in judicial suits, the king should always appoint persons possessed of wisdom and a knowledge of the affairs of the world, for the state really rests upon a proper administration of justice. The king should set honest and trustworthy men over his mines, salt, grain, ferries, and elephant corps. The king who always wields with propriety the rod of chastisement earns great merit. The proper regulation of chastisement is the high duty of kings and deserves great applause. The king should be conversant with the Vedas and their branches, possessed of wisdom, engaged in penances, charitable, and devoted to the performance of sacrifices. All these qualities should permanently reside in a king. If the king fails to administer justice, he can neither have heaven nor fame. If a king be afflicted by a stronger one, the former, if possessed of intelligence, should seek refuge in a fort. Assembling his friends for consultation, he should devise proper means. Adopting the policy of conciliation and of producing dissensions, he should devise means for waging war with the assailant. He should set the inhabitants of the woods on the high roads, and, if necessary, cause whole villages to be removed, transplanting all the inhabitants to minor towns or the outskirts of great cities. Repeatedly assuring his wealthy subjects and the principal officers of the army, he should cause the inhabitants of the open country to take refuge in such forts as are well-protected. He should himself withdraw all stores of grain (from the open country into his forts). If that becomes impossible, he should destroy them completely by fire. He should set men for destroying the crops on the fields of the enemy (by producing disunion among the enemy's subjects). Failing to do this, he should destroy those crops by means of his own troops. He should destroy all the bridges over the rivers in his kingdom. He should bale out the waters of all the tanks in his dominions, or, if incapable of baling them out, cause them to be poisoned. Disregarding the duty of protecting his friends, he should, in view of both present and future circumstances, seek the protection of the ruler of another kingdom who may happen to be the foe of his foe and who may be competent to deal with his foe on the field of battle. He should destroy all the smaller forts in his kingdom. He should also cut down all the smaller trees excepting those that are called Chaitya. He should cause the branches of all the larger trees to be lopped off, but he should not touch the very leaves of those called Chaitya. He should raise outer ramparts round his forts, with enclosures in them, and fill his trenches with water, driving pointed stakes at their bottom and filling them with crocodiles and sharks. He should keep small openings in his walls for making sallies from his fort, and carefully make arrangements for their defence like that of the greater gates. In all his gates he should plant destructive engines. He should plant on the ramparts (of his forts) Sataghnis and other weapons. He should store wood for fuel and dig and repair wells for supply of water to the garrison. He should cause all houses made of grass and straw to be plastered over with mud, and if it is the summer month, he should, from fear of fire, withdraw (into a place of safety) all the stores of grass and straw. He should order all food to be cooked at night. No fire should be ignited during the day, except for the daily homa. Particular care should be taken of the fires in smithies and lying-in rooms. Fires kept within the houses of the inhabitants should be well covered. For the effectual protection of the city, it should be proclaimed that condign punishment will overtake the person who lights fires by the day time. During such times, all beggars, eunuchs, lunatics, and mimes, should. O foremost of men, be driven out of the town, for if they are permitted to remain, evil will follow. In places of public resort, in tirthas, in assemblies, and in the houses of the citizens, the king should set competent spies. The king should cause wide roads to be constructed and order shops, and places for the distribution of water, to be opened at proper stations. Depots (of diverse necessaries). arsenals camps and quarters for soldiers stations for the keeping of horses and elephants, encampments of soldiers, trenches, streets and bypaths, houses and gardens for retirement and pleasure, should be so ordered that their sites may not be known to others, O Yudhishthira. A king who is

afflicted by a hostile army should gather wealth, and store oil

and fat and honey, and clarified butter, and medicines of all kinds, and charcoal and munja grass, leaves, arrows, scribes and draftsmen, grass, fuel, poisoned arrows, weapons of every kind such as darts, swords, lances, and others. The king should store such articles. He should especially keep ready drugs of every kind, roots and fruits, the four kinds of physicians, actors and dancers, athletes, and persons capable of assuming diverse disguises. He should decorate his capital and gladden all his subjects. The king should lose no time in bringing under his control such persons as may happen to inspire him with fear, be they his servants or counsellors or citizens or neighbouring monarchs. After any task of the king has been accomplished, he should reward that those that have aided in its accomplishment with wealth and other proportionate gifts and thankful speeches. It has been laid down in the scriptures, O delighter of the Kurus, that a king pays off his debt when he discomfits his foe or slays him outright. A king should take care of seven things. Listen to me as I recite them. They are his own self, his counsellors, his treasury, his machinery for awarding punishments, his friends, his provinces, and his capital. He should with care protect his kingdom which consists of these seven limbs. That king, O tiger among men, who is conversant with the aggregate of six, the triple aggregate, and the high aggregate of three, succeeds in winning the sovereignty of the whole earth. Listen, O Yudhishthira, to what has been called the aggregate of six. These are ruling in peace after concluding a treaty (with the foe), marching to battle, producing disunion among the foe, concentration of forces, for inspiring the foe with fear, preparedness for war with readiness for peace, and alliance with others. Listen now with attention to what has been called the triple aggregate. They are decrease, maintenance of what is, and growth. The high aggregate of three consists of Virtue, Profit and Pleasure. These should be pursued judiciously. By the aid of virtue, a king succeeds in ruling the earth for ever. Touching this matter, Angirasa's son: Vrihaspati himself has sung two verses. Blessed be thou, O son of Devaki, it behoveth thee to hear them. 'Having discharged all his duties and having protected the earth, and having also protected his cities, a king attains to great happiness in heaven. What are penances to that king, and what need has he of sacrifices who protects his people properly? Such a king should be regarded as one conversant with every virtue!'

Yudhishthira said, 'There is the science of chastisement, there is the king, and there are the subjects. Tell me, O grandsire, what advantage is derived by one of these from the others.'

Bhishma said, 'Listen to me, O king, as I describe, O Bharata, the great blessedness of the science of chastisement, in sacred words of grave import. The science of chastisement forces all men to the observance of the duties of their respective orders. Duly administered, it forces people to virtuous acts. When the four orders attend to their respective duties, when all wholesome barriers are maintained, when peace and happiness are made to flow from the science of chastisement, when the people become freed from all fear, and the three higher orders endeavour, according to their respective duties, to maintain harmony, know that men become truly happy at such times. Whether it is the king that makes the age, or, it is the age that makes the king, is a question about which thou shouldst not entertain any doubt. The truth is that the king makes the age. When, the king rules with a complete and strict reliance on the science of chastisement, the foremost of ages called Krita is then said to set in. Righteousness sets in the Krita age. Nothing of unrighteousness exists then. The hearts of men belonging to all the four orders do not take any pleasure in unrighteousness. Without doubt, all men succeed in acquiring the objects they desire and preserving those that have been acquired. All the Vedic rites become productive of merit. All the seasons become delightful and free from evil. The voice, pronunciation, and minds of all men become clear and cheerful. Diseases disappear and all men become long-lived. Wives do not become widows, and no person becomes a miser. The earth yields crops without being tilled, and herbs and plants grow in luxuriance. Barks, leaves, fruits, and roots, become vigorous and abundant. No unrighteousness is seen. Nothing but righteousness exists. Know these to be the characteristics, O Yudhishthira, of the Krita age. When the king relies upon only three of the four parts of the science of chastisement leaving out a fourth, the age called Treta sets in. A fourth part of unrighteousness follows in the train of such observance (of the great science) by three-fourths. The earth yields crops but waits for tillage. The herbs and plants grow (depending upon tillage). When the king observes the great science by only a half, leaving out the other half, then the age that sets in is called Dwapara. A moiety of unrighteousness follows in the train of such observance of the great science by half. The earth requires tillage and yields crops by half. When the king, abandoning the great science totally, oppresses his subjects by evil means of diverse kinds, the age that sets in is called Kali. During the age called Kali, unrighteousness becomes full and nothing of righteousness is seen. The hearts of men, of all the orders, fall away from their respective duties. Sudras live by adopting lives of mendicancy, and Brahmanas live by serving others. Men fail to acquire the objects they desire and preserve those already acquired. Intermixture of the four orders takes place. Vedic rites fail to produce fruits. All the seasons cease to be delightful and become fraught with evil. The voice, pronunciation, and minds of men lose vigour. Diseases appear, and men die prematurely. Wives become widows, and many cruel men are seen. The clouds do not pour seasonably, and crops fail. All kinds of moisture also fail, when the king does not, with proper attention to the great science, protect the subjects. The king is the creator of the Krita age, of the Treta, and of the Dwapara. The king is the cause of the fourth age (called Kali). If he causes the Krita age, he attains to everlasting heaven. If he causes the Treta age, he acquires heaven for a period that is limited. If he causes the Dwapara, he attains to blessedness in heaven according to the measure of his merits. By causing the Kali age, the king incurs a heavy load of sin. Stained by wickedness, he rots in hell for innumerable years, for sinking in the sins of his subjects, he incurs great sin and infamy himself. Keeping the great science in his view, the Kshatriya possessed of learning should strive to acquire those objects which he desires and protect those that have been already acquired. The science of chastisement, which establishes all men in the observance of their respective duties, which is the groundwork of all wholesome distinctions, and which truly upholds the world and sets it agoing, if properly administered, protects all men like the mother and the father protecting their children. Know, O bull among men, that the very lives of creatures depend upon it. The highest merit a king can acquire is acquaintance with the science of chastisement and administering it properly. Therefore, O thou of Kuru's race, protect thy subjects righteously, with the aid of that great science. By protecting the subjects and adopting such a conduct, thou wilt surely attain to such blessedness in heaven as is difficult of acquisition.

SECTION 70

"Yudhishthira said, 'By adopting that conduct, O thou that art conversant with every kind of behaviour, can a king succeed in easily acquiring, both here and hereafter, objects productive of happiness in the end?"

'Bhishma said, 'There are these thirty-six virtues (which a king should observe). They are connected with thirty-six others. A virtuous person, by attending to those qualities, can certainly acquire great merit. The king should observe his duties without wrath and malice. He should not abandon kindness. He should have faith. He should acquire wealth without persecution and cruelty. He should pursue pleasure without attachments. He should, with cheerfulness, utter what is the agreeable, and be brave without brag. He should be liberal but should not make gifts to persons that are unobserving. He should have prowess without cruelty. He should make alliance, avoiding those that are wicked. He should not act with hostility towards friends. He should never employ persons not devoted to him as his spies and secret agents. He should never accomplish his objects by persecution. He should never, disclose his purposes before persons that are wicked. He should speak of the merits of others but never his own. He should take wealth from his subjects but never from those that are good. He should never employ or take the assistance of persons that are wicked. He should never inflict punishment without careful enquiry. He should never disclose his counsels. He should give away, but not to persons that are covetous. He should repose confidence on others but never on those that have injured him. He should not cherish malice. He should protect his wedded wives. He should be pure and should not always be melted by compassion. He should not indulge much in female companionship. He should take food that is wholesome and never that which is otherwise. He should without pride pay regards to those that deserve them, and serve his preceptors and seniors with sincerity. He should worship the gods without pride. He should seek prosperity, but never do anything that brings infamy. He should wait (upon his seniors) with humility. He should be clever in business but should always wait for the proper time. He should comfort men and never send them away with empty speeches. Having favoured a person, he should not abandon him. He should never strike in ignorance. Having slain his foe he should never indulge in sorrow. He should display temper, but should never do so when there is no occasion. He should be mild, but never to those that have offended. Conduct thyself thus while ruling thy kingdom if thou wishest to have prosperity. The king that behaves otherwise incurs great danger. That king who observes all these virtues that I have mentioned, reaps many blessings on earth and great rewards in heaven.'

"Vaisampayana continued, 'Hearing these words of Santanu's son, king Yudhishthira, docile in receiving instructions, possessed of great intelligence, and protected by Bhima and others, then worshipped his grandsire and from that time began to rule according to that teaching."

SECTION 71

Yudhishthira said, 'Tell me, O grand sire, in what way should the king protect his subjects so as to be able to avoid grief and so as not to offend against righteousness?'

"Bhishma said, 'I shall recite, O king, those eternal duties in brief, for if I were to mention them in detail, I would never attain to their end. Thou shouldst worship those Brahmanas that are devoted to their duties, possessed of learning, regular in worshipping the gods, observant of high vows, and endued with other accomplishments, when they come to thy abode, and employ them in officiating in thy sacrifices. With thy priest accompanying thee, thou shouldst rise up when they approach, and touch and worship their feet, and do every other act that is necessary. Doing these acts of piety and discharging other acts that are for thy own good, thou shouldst (by presents) cause those Brahmanas to utter benedictions on thee for the success of thy purposes. Endued with sincerity, and wisdom and intelligence, O Bharata, thou shouldst adopt truth and avoid lust and wrath. That foolish king who pursues Profit without driving away lust and wrath, fails to acquire virtue and ultimately sacrifices Profit as well. Never employ those that are covetous and foolish in matters connected with Pleasure and Profit. Thou shouldst always employ in all thy acts those that are free from covetousness and possessed of intelligence. Stained with lust and wrath and unskilled in the transaction of business foolish persons, if vested with authority in matters of Profit, always oppress the people by diverse contrivances productive of mischief. With a sixth part upon fair calculation, of the yield of the soil as his tribute, with fines and forfeitures levied upon offenders, with the imposts, according to the scriptures, upon merchants and traders in return for the protection granted to them, a king should fill his treasury [i.e., these are the true sources of the royal revenue.]. Realising this just tribute and governing the kingdom properly the king should, with heedfulness, act in such a way that his subjects may not feel the pressure of want. Men become deeply devoted to that king who discharges the duty of protection properly, who is endued with liberality, who is steady in the observance of righteousness, who is vigilant, and who is free from Just and hate. Never desire to fill thy treasury by acting unrighteously or from covetousness. That king who does not act in accordance with the scriptures fails to earn wealth and religious merit. That king who is mindful only of the means of acquiring wealth, never succeeds in acquiring both religious merit and wealth. The wealth again that he acquires (by such means) is seen to be lavished on unworthy objects. [The meaning is that if a king attends only to the acquisition of wealth, he may succeed in acquiring wealth, but he will never succeed in earning religious merit.] That avaricious king who through folly oppresses his subjects by levying taxes not sanctioned by the scriptures, is said to wrong his own self. As a person desirous of milk never obtains any by cutting off the udders of a cow, similarly a kingdom afflicted by improper means, never yields any profit to the king [Literally, 'never flourishes.']. He who treats a milch cow with tenderness always obtains milk from it. Similarly, the king who rules his kingdom by the aid of proper means, reaps much fruit from it. By protecting a kingdom properly and ruling it by the aid of judicious means, a king, O Yudhishthira, may succeed in always obtaining much wealth. The earth, well protected by the king, yields crops and gold (to the ruler and the ruled) even like a gratified mother yielding milk to her child. Imitate the example, O king, of the flowerman and not of the charcoal-maker. Becoming such and discharging, the duty of protection, thou mayst be able to enjoy the earth for ever. If in attacking an enemy's kingdom thy treasury becomes exhausted, thou mayst refill it by taking wealth from all except Brahmanas. Let not thy heart be moved even when thou art in great distress, upon seeing Brahmanas possessed of wealth. I need not speak then of what thou shouldst do when thou art in affluence. Thou shouldst give them wealth to the best of thy power and as they deserve and protect them, comforting them on all occasions. By conducting thyself in this way, thou mayst acquire such regions hereafter as are most difficult of acquisition. Adopting such virtuous behaviour, do thou protect thy subjects. Thou mayst then obtain, O delighter of the Kurus, fame that is everlasting, high, and pure. Protect thy subjects righteously, O son of Pandu, for no regret or pain will then be thine. Protection of the subject is the highest duty of the king, since compassion to all creatures and protecting them from injury has been said to be the highest merit. Persons conversant with duties regard that to be the highest merit of the king, when, engaged in protecting all creatures, the king displays compassion towards them. The sin a king incurs by neglecting for a single day to protect his subjects from fear is such that he does not attain to end of his sufferings (for it) in hell till after a thousand years. The merit a king earns by protecting his subjects righteously for a single day is such that he enjoys its reward in heaven for ten thousand years. All those regions that are acquired by persons leading duly the Garhasthya, the Brahmacharya, and the Vanaprastha modes of life, are soon acquired by a king by only protecting his subjects righteously. Do thou, O son of Kunti, observe with

great care this duty (of protection). Thou shalt then obtain the reward of righteousness and no grief and pain will be thine. Thou shalt, O son of Pandu, obtain great prosperity in heaven. Merit like this is impossible to be acquired by persons that are not kings. A person, therefore, who is a king, and no other, can succeed in earning such reward of virtue. Possessed of intelligence, thou hast obtained a kingdom. Do thou protect thy subjects righteously. Gratify Indra with offerings of Soma and the friends and well-wishers with the objects of their wishes.'"

SECTION 72

"Bhishma said, 'That person, O king, who would protect the good and punish the wicked, should be appointed as his priest by the king. In this connexion is cited the old story about the discourse between Pururavas, the son of Aila and Matariswan.'

"Pururavas said, 'Whence has the Brahmana sprung and whence the three other orders? For what reason also has the Brahmana become the foremost? It behoveth thee to tell me all this.'

"Matariswan answered, 'The Brahmana, O best of kings, has sprung from the mouth of Brahman. The Kshatriya has sprung from his two arms, and the Vaisya from his two thighs. For waiting upon these three orders, O ruler of men, a fourth order, viz., the Sudra, sprung into life, being created from the feet (of Brahman). Originally created thus, the Brahmana takes birth on earth as the lord of all creatures, his duty being the keep of the Vedas and the other scriptures. Then, for ruling the earth and wielding the rod of chastisement and protecting all creatures, the second order, viz., the Kshatriya was created. The Vaisya was created for supporting the two other orders and himself by cultivation and trade, and finally, it was ordained by Brahman that the Sudra should serve the three orders as a menial.'

"Pururavas said, 'Tell me truly, O god of Winds, to whom, this earth righteously belong. Does it belong to the Brahmana or to the Kshatriya?"

"The god of Winds said, 'Everything that exists in the universe belongs to the Brahmana in consequence of his birth and precedence. Persons conversant with morality say this. What the Brahmana eats is his own. The place he inhabits is his own. What he gives away is his own. He deserves the veneration of all the (other) orders. He is the first-born and the foremost. As a woman, in the absence of her husband, accepts his younger brother for him, even so the earth, in consequence of the refusal of the Brahmana, has accepted his next-born viz the Kshatriva for her lord This is the first rule. In times, however, of distress, there is an exception of this. If thou seekest to discharge the duties of the order and wishest to obtain the highest place in heaven, then give unto the Brahmana all the land thou mayst succeed in conquering, unto him that is possessed of learning and virtuous conduct, that is conversant with duties and observant of penances, that is satisfied with the duties of his order and not covetous of wealth. The well-born Brahmana, possessed of wisdom and humility, guides the king in every matter by his own great intelligence. By means of sound counsels he causes the king to earn prosperity. The Brahmana points out to the king the duties the latter is to observe. As long as a wise king, observant of the duties of his order, and bereft of pride, is desirous of listening to the instructions of the Brahmana. so long is he honoured and so long does he enjoy fame. The priest of the king, therefore, has a share in the merit that the king acquires. When the king behaves himself thus, all his subjects, relying upon him, become virtuous in their behaviour, attentive to their duties, and freed from every fear. The king obtains a fourth part of those righteous acts which his subjects, properly protected by him, perform in his kingdom. The gods, men, Pitris, Gandharvas, Uragas, and Rakshasas, all depend upon sacrifices for their support. In a country destitute of a king, there can be no sacrifice. The gods and the Pitris subsist on the offerings made in sacrifices. Sacrifice, however, depends upon the king. In the season of summer, men desire comfort from the shade of trees, cool water, and cool breezes. In the season of winter they derive comfort from fire, warm clothes, and the sun. The heart of man may find pleasure in sound, touch, taste, vision, and scent. The man, however, who is inspired with fear, finds no pleasure in all these things. That person who dispels the fears of men obtains great merit. There is no gift so valuable in the three worlds as the gift of life. The king is Indra. The king is Yama. The king is Dharma. The king assumes different forms. The king sustains and supports everything."

SECTION 73

"Bhishma said, 'The king, with an eye to both religious merit and profit whose considerations are often very intricate, should, without delay, appoint a priest possessed of learning and intimate acquaintance with the Vedas and the (other) scriptures. Those kings that have priests possessed of virtuous souls and conversant with policy, and that are themselves possessed of such attributes, enjoy prosperity in every direction. Both the priest and the king should have such qualities as are worthy of regard and should be observant of vows and penances. They would then succeed in supporting and aggrandising the subjects and the deities, the Pitris and the children. [Children is a euphemism for subjects, suggested by the word pitris to which it is antithetical.] It is laid down that they should be possessed of similar hearts and should be each other's friends. In consequence of such friendship between Brahmana and Kshatriya, the subjects become happy. If they do not regard each other, destruction would overtake the people. The Brahmana and the Kshatriya are said to be the progenitors of all men. In this connexion is cited the old story about the discourse between Aila's son and Kasyapa. Listen to it. Q Yudhishthira.'

"Aila said, 'When the Brahmana forsakes the Kshatriya or the Kshatriya forsakes the Brahmana, who amongst them should be regarded superior and upon whom do the other orders rely and maintain themselves?'

'Kasyapa said, 'Ruin overtakes the kingdom of the Kshatriya when the Brahmana and Kshatriya contend with each other. Robbers infest that kingdom in which confusion prevails, and all good men regard the ruler to be a Mlechcha. Their oxen do not thrive, nor their children. Their pots (of milk) are not churned, and no sacrifices are performed there. The children do not study the Vedas in kingdoms where Brahmanas abandon Kshatriyas. In their houses wealth does not increase. Their children do not become good and do not study the scriptures and perform sacrifices. Those Kshatriyas that abandon Brahmanas become impure in blood and assume the nature of robbers. The Brahmana and the Kshatriya are connected with each other naturally, and each protects the other. The Kshatriya is the cause of the Brahmana's growth and the Brahmana is the cause of the Kshatriya's growth. When each helps the other, both attain to great prosperity. If their friendship, existing from days of old, breaks, a confusion sets over everything. No person desirous of crossing the ocean of life succeeds in his task even as a small boat floating on the bosom of the sea. The four orders of men become confounded and destruction overtakes all. If the Brahmana. who is like a tree is protected, gold and honey are showered. If, on the other hand, he is not protected, it then tears and sins are showered, When Brahmanas fall away from the Vedas and (in the absence of a Kshatriva ruler) seek protection from the scriptures, then Indra does not pour rain seasonably and diverse kinds of calamities ceaselessly afflict the kingdom. When a sinful wretch having slain a woman or a Brahmana does not incur obloquy in assemblies of fellowmen and has not to stand in fear of the king, then danger threatens the Kshatriva ruler. In consequence of the sins perpetrated by sinful men, the god Rudra appears in the kingdom. Indeed, the sinful by their sins bring upon them that god of vengeance. He then destroys all, the honest and the wicked alike (without making any distinction)."

"Aila said, 'Whence does Rudra spring? What also is his form? Creatures are seen to be destroyed by creatures. Tell me all this, O Kasyapa! Whence does the god Rudra spring?'

"Kasyapa said, 'Rudra exists in the hearts of men. He destroys the bodies themselves in which he dwells as also the bodies of others. Rudra has been said to be like atmospheric visitations and his form is like that of the wind-gods.'

"Aila said, 'The Wind does not, by blowing, visibly destroy men on all occasions, nor does the deity of the clouds do so by pouring rain. On the other hand, it is seen among men that they lose their senses and are slain through lust and malice.'

"Kasyapa said, 'Fire, blazing forth in one house, burneth a whole quarter or an entire village. Similarly, this deity stupefies the senses of some one and then that stupefaction touches all, the honest and the wicked alike, without any distinction.'

"Aila said, 'If chastisement touches all viz., the honest and the wicked alike, in consequence of the sins perpetrated by the sinful, why should men, in that case, do acts that are good? Indeed, why should they not perform wicked acts?

"Kasyapa said, 'By avoiding all connexion with the sinful, one becomes pure and stainless. In consequence, however, of their being mixed with the sinful, the sinless are overtaken by chastisement. Wood that is wet, if mixed with wood that is dry, is consumed by fire in consequence of such co-existence. The sinless, therefore, should never mingle with the sinful.'

"Aila said, 'The earth holds the honest and the wicked. The sun warms the honest and the wicked. The wind blows equally for them. Water cleanses them equally.'

"Kasyapa said, 'Such, indeed, is the course of this world, O prince! It is not so, however, hereafter. In the other world, there is great difference of condition between the person that acts righteously and him that acts sinfully. The regions that meritorious men acquire are full of honey and possessed of the splendour of gold or of a fire upon which clarified butter has been poured. Those regions also are likened to the navel of ambrosia. The meritorious person enjoys great felicity there. Death, decrepitude, and sorrow, are not there. The region for the sinful is hell. Darkness and ceaseless pain are there, and it is full of sorrow. Sinking in infamy, the man of sinful deeds wrung with remorse there for many years. In consequence of a THE GRAND BIBLE

disunion between Brahmanas and Kshatriyas, unbearable griefs afflict the people. Knowing this, a king should appoint a (Brahmana) priest possessed of experience and wide knowledge. A king should first install the priest in his office, and then cause his own coronation. This has been laid down in the ordinance. The ordinances declare that the Brahmana is the foremost of all creatures. Men acquainted with the Vedas say that the Brahmana was created first. In consequence of the precedence of his birth, all things that are good in this world are vested in him. The rightful owner of all the best things that have flowed from the Creator, the Brahmana is also, for such precedence, worthy of the respect and the worship of all creatures. A king, however powerful, should, according to the dictates of the scriptures, bestow upon the Brahmana whatever is best and distinguished above others. The Brahmana contributes to the aggrandisement of the Kshatriya, and the Kshatriya to the aggrandisement of the Brahmana. Brahmanas should, therefore, be especially and always worshipped by kings.

SECTION 74

"Bhishma said, 'It is said that the preservation and growth of the kingdom rest upon the king. The preservation and growth of the king rest upon the king's priest. That kingdom enjoys true felicity where the invisible fears of the subjects are dispelled by the Brahmana and all visible fears are dispelled by the king with the might of his arms. In this connexion is cited the old narrative of the discourse between king Muchukunda and Vaisravana. King Muchukunda, having subjugated the whole earth, repaired to the lord of Alaka for testing his strength. King Vaisravana created (by ascetic power) a large force of Rakshasas. These ground the forces led by Muchukunda. Beholding the slaughter of his army, king Muchukunda, O chastiser of foes, began to rebuke his own learned priest (Vasishtha). Thereupon that foremost of righteous persons viz., Vasishtha, underwent very severe penances and, causing those Rakshasas to be slain, ascertained the true course upon which Muchukunda was bent. When king Vaisravana's troops were being slaughtered, he showed himself unto Muchukunda and said these words.

"The Lord of treasures said, 'Many kings of old, more powerful than thou art, aided by their priests, had never approached me thus? All of them were skilled in weapons and all of them were possessed of might. Regarding me as the grantor of weal and woe, they approached me for offering worship. In truth, if thou hast might of arms, it behoves thee to display it. Why dost thou act so proudly, aided by Brahmana might?' Enraged at these words, Muchukunda, without pride and fear, said unto the lord of treasures these words fraught with reason and justice, 'The self-born Brahman created the Brahmana and the Kshatriya. They have a common origin. If they apply their forces separately, they would never be able to uphold the world. The power of penances and mantras was bestowed upon Brahmanas; the might of arms and of weapons was bestowed upon Kshatrivas. Aggrandised by both kinds of might, kings should protect their subjects. I am acting in that way. Why dost thou, O lord of Alaka, rebuke me then?' Thus addressed, Vaisravana said unto Muchukunda and his priest, 'I never, without being ordered by the (self-created) bestow sovereignty upon any one. Nor do I ever, without being ordered, take it away from any one. Know this, O king! Do thou rule then the whole earth without bounds.' Thus addressed, king Muchukunda replied, saying, 'I do not, O king, desire to enjoy sovereignty obtained as gift from thee! I desire to enjoy sovereignty obtained by the might of my own arms.'

"Bhishma continued, 'At these words of Muchukunda, Vaisravana, seeing the king fearless in the observance of Kshatriya duties, became filled with surprise. King Muchukunda, devoted to Kshatriya duties, continued to rule the entire earth obtained by the might of his own arms. That virtuous king who rules his kingdom, aided by and yielding precedence to the Brahmana, succeeds in subjugating the whole earth and achieving great fame. The Brahmana should every day perform his religious rites and the Kshatriya should always be armed with weapons. Between them they are the rightful owners of everything in the universe."

SECTION 75

"Yudhishthira said, 'Tell me, O grandsire, that conduct by which a king succeeds in aggrandising his subjects and earning regions of felicity in the other world.'

"Bhishma said, 'The king should be liberal and should perform sacrifices, O Bharata! He should be observant of vows and penances, and should be devoted to the duty of protecting his subjects. Righteously protecting all his subjects, he should honour all righteous persons by standing up when they come and by making gifts unto them. If the king regards it, righteousness becomes regarded everywhere. Whatever acts and things are liked by the king are liked by his subjects. Unto his foes the king should always be like Death, with the rod of chastisement uplifted in his hands. He should exterminate robbers everywhere in his kingdom and never pardon any one from caprice. The king, O Bharata, earns a fourth part of the merit that his subjects earn under his protection. By only protecting his subjects the king acquires a fourth part of the merit that his subjects acquire by study, by gifts, by pouring libations, and by worshipping the gods. The king acquires a fourth part also of the sin that his subjects commit in consequence of any distress in the kingdom arising from the king's neglect in discharging the duty of protection. Some say that the king earns a moiety, and some say the full measure, of whatever sin is caused by his becoming cruel and untruthful in speech. Listen now to the means by which the king may be cleansed of such sins. If the king fails to restore to a subject the wealth that has been stolen away by thieves, he should then compensate the injured from his own treasury, or, in case of inability, with wealth obtained from his dependents. All the orders should protect the wealth of a Brahmana even as they should the Brahmana's boy or life. The person that offends against Brahmanas should be exiled from the kingdom. Everything is protected by protecting the Brahmana's wealth. Through the grace of the Brahmana, which may thus be secured, the king becomes crowned with success. Men seek the protection of a competent king like creatures seeking relief from the clouds or birds seeking refuge in a large tree. A cruel and covetous king, with lustful soul and ever seeking the gratification of his desire never succeeds in protecting his subjects.

"Yudhishthira, said, 'I do not, for a moment, desire the happiness that sovereignty bestows or sovereignty itself for its own sake. I desire it, however, for the sake of the merit one may acquire from it. It seems to me that no merit is attached to it. No need for sovereignty then by which no merit can be acquired. I shall, therefore, retire into the woods from desire of earning merit. Laying aside the rod of chastisement, and subduing my senses, I shall go to the woods which are sacred and seek to acquire the merit of righteousness by becoming an ascetic subsisting upon fruit and roots.'

thy heart is, and how inoffensive is thy disposition. Thou wilt not, however, by inoffensiveness alone, succeed in ruling thy kingdom. Thy heart is inclined to mildness, thou art compassionate, and thou art exceedingly righteous. Thou art without energy, and thou art virtuous and full of mercy. People, therefore, do not regard thee much. Follow the conduct of thy sire and grandsire. Kings should never adopt that conduct which thou desirest to adopt. Never be touched by such anxiety (after doing thy duty), and never adopt such inoffensiveness of conduct. By becoming so, thou wouldst not succeed in earning that merit of righteousness which arises from protecting subjects. The behaviour thou wishest to adopt, impelled by thy own intelligence and wisdom, is not consistent with those blessings which thy sire Pandu or thy mother Kunti used to solicit for thee. Thy sire always solicited for thee courage, might, and truth. Kunti always solicited for thee high-mindedness and liberality. The offerings with Swaha and Swadha in Sraddhas and sacrifices are always asked from children by the Pitris and the deities. Whether gifts and study and sacrifices and the protection of subjects be meritorious or sinful, thou hast been born to practise and perform them. The fame, O son of Kunti, is never tarnished of men that even fail in bearing the burdens which are placed on them and unto which they are yoked in life. Even a horse, if properly trained, succeeds in bearing, without falling down, a burden. (What need then be said of thee that art a human being?) One incurs no censure if only one's acts and words be proper, for success is said to depend upon acts (and words). No person, be he a man virtuously following the domestic mode of life, or be he a king, or be he a Brahmacharin, has ever succeeded in conducting himself without tripping. It is better to do an act which is good and in which there is small merit than to totally abstain from all acts, for total abstention from acts is very sinful. When a high-born and righteous person succeeds in obtaining affluence, the king then succeeds in obtaining prosperity in all his affairs. A virtuous king, having obtained a kingdom, should seek to subdue some by gifts, some by force, and some by sweet words. There is no one more virtuous than he upon whom high-born and learned persons rely from fear of losing their means of sustenance and depending upon whom they live in contentment.

"Yudhishthira said, 'What acts, O sire, are conductive to heaven? What is the nature of the great felicity that is derived from them? What also is the high prosperity that may be obtained thence? Tell me all this, if thou knowest.,

"Bhishma said, 'That man from whom a person afflicted with fear obtains relief even for a moment, is the most worthy of heaven amongst us. This that I tell thee is very true. Be thou cheerfully the king of the Kurus, O foremost one of Kuru's race, acquire heaven, protect the good and slay the wicked. Let thy friends, together with all honest men, derive their support from thee, like all creatures from the deity of the clouds and like birds from a large tree with delicious fruits. Men seek the protection of that person who is dignified, courageous, capable of smiting, compassionate, with senses under control, affectionate towards all, and equitable, and just."

SECTION 76

"Yudhishthira said, 'O grandsire, amongst Brahmanas some are engaged in the duties proper to their order, while others are engaged in other duties. Tell me the difference between these two classes!"

"Bhishma said, 'Those Brahmanas, O king, that are possessed of learning and beneficent features, and that look upon all creatures with an equal eye, are said to be equal to Brahma. They that are conversant with the Riches, the Yajuses and the Samans, and who are devoted to the practices of their order, are, O king, equal to the very gods. Those, however, amongst them that are not well-born and not devoted to the duties of their order, and are, besides wedded to evil practices, are like Sudras. A virtuous king should realise tribute from and impress without pay into the public service those Brahmanas that are not possessed of Vedic lore and that have not their own fires to worship. They that are employed in courts of justice for summoning people, they that perform worship for others for a fee, they that perform the sacrifices of Vaisyas and Sudras, they that officiate in sacrifices on behalf of a whole village, and they that make voyages on the ocean,--these five are regarded as Chandalas among Brahmanas. [Mahapathika is believed to mean a person making a voyage by the sea or the ocean, The literal meaning seems to be 'a person making a long or distant voyage.'] They amongst them that become Ritwikas, Purohitas, counsellors, envoys, and messengers, become, O king, equal to Kshatriyas. [A Ritwij is a priest employed on a special occasion. A Purohita is one who always acts as a priest.] They amongst them that ride horses or elephants or cars or become foot-soldiers, become, O king, equal to Vaisyas. If the king's treasury is not full, he may realise tribute from these. In realising tribute, the king, however, should exclude those Brahmanas that are (for their conduct) equal to the gods or Brahma. The Vedas say that the king is the lord of the wealth belonging to all the orders except Brahmanas. He can take the wealth of those Brahmanas also that have fallen away from their legitimate duties. The king should never be indifferent towards those Brahmanas that are not observant of their duties. For the sake of making his people virtuous, he should punish and separate them from their superiors. That king, O monarch, in whose territories a Brahmana becomes a thief, is regarded by the learned to be the author of that misdeed. Persons conversant with the Vedas declare that if a Brahmana versed in the Vedas and observant of vows becomes, through want of sustenance, a thief, it is the duty of the king to provide for his support. If, after provision has been made for his support, he does not abstain from theft he should then, O scorcher of foes be banished from the kingdom with all his kinsmen.""

SECTION 77

"Yudhishthira said, 'Of whose wealth, O bull of Bharata's race, is the king regarded to be the lord? And what conduct also should the king adopt? Discourse to me on this, O grandsire.'

"Bhishma said, 'The Vedas declare that the king is the lord of the wealth that belongs to all persons except Brahmanas, as also of those Brahmanas that are not observant of their proper duties. The king should not spare those Brahmanas that are not observant of their duties. The righteous say that this is the ancient custom of kings. That king, O monarch, in whose dominion a Brahmana becomes a thief, is regarded to be the author of that misdeed. It is the king that becomes sinful on that account. In consequence of such a circumstance, kings regard themselves to be worthy of reproach. All righteous kings, therefore, provide Brahmanas with the means of support. In this connexion is cited the old narrative of the speech made by the king of the Kaikeyas unto a Rakshasa while the latter was about to abduct him away. Of rigid vows and possessed of Vedic lore, the king of the Kaikeyas, O monarch, while living in the woods, was forcibly seized on a certain occasion by a Rakshasa.'

"The king said, 'There is no thief in my territories, nor any person of wicked behaviour, nor any one that drinks alcohol. There is no one in my dominions who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my heart? There is no Brahmana in my dominions who is not possessed of learning or who is not observant of vows or who has not drunk Soma. There is no one who has not his sacred fire or who does not perform sacrifices. How then hast thou been able to possess my soul? In my dominions no sacrifice has been performed without completing it by Dakshina. No one in my dominions studies the Vedas who is not observant of vows. How then hast thou been able to possess my soul? The Brahmanas in my kingdom teach, study, sacrifice, officiate at other's sacrifices, give, and receive gifts. All of them are observant of those six acts. The Brahmanas in my kingdom are all devoted to the performance of the duties of their order. Worshipped and provided for, they are mild, and truthful in speech. How then hast thou been able to possess my soul? The Kshatriyas in my kingdom are all devoted to the duties or their order. They never beg but give, and are conversant with truth and virtue. They never

teach but study, and perform sacrifices but never officiate at the sacrifices of others. They protect the Brahmanas and never fly from battle. How then hast thou been able to possess my soul? The Vaisyas in my dominion are all observant of the duties of their order. With simplicity and without deceit they derive their sustenance from agriculture, cattle-keeping, and trade. They are all heedful, observant of religious rites and excellent vows, and truthful in speech. They give to guests what is their due, and self-restrained, and pure, and attached to their relative and kinsmen. How then hast thou been able to possess my heart? The Sudras in my kingdom, observant of the duties of their order, humbly and duly serve and wait upon the other three orders without entertaining any malice towards them. How then hast thou been able to possess my heart? I support the helpless and the old, the weak, the ill, and women (without guardians), by supplying them with all their necessaries. How then hast thou been able to possess my heart? I am never an exterminator of the special customs of families and of countries existing duly from days of old. How then hast thou been able to possess my heart? The ascetics in my kingdom are protected and worshipped. They are always honoured and entertained with food. How then hast thou been able to possess my heart? I never eat without feeding others from my dishes. I never go to other people's wives. I never sport or recreate alone. How then hast thou been able to possess my heart? No one in my kingdom who is not a Brahmacharin begs his food, and no one who leads the Bhikshu mode of life desires to be a Brahmacharin. No one who is not a Ritwij pours libations (of clarified butter) upon the sacrificial fire. How then hast thou been able to possess my soul? I never disregard the learned or the old or those that are engaged in penances. When the whole population sleeps, I keep myself awake (for watching and protecting). How then hast thou been able to possess my heart? My priest possesses knowledge of self. He is given to penances, and is conversant with all duties. Possessed of great intelligence, he has the fullest power over my kingdom. By gifts I desire to acquire knowledge, and by truth and the protection of Brahmanas, I desire to attain regions of blessedness in heaven. By service I attach myself to my preceptors, I have no fear of Rakshasas. In my kingdom there are no widows, no wicked Brahmanas, no Brahmana that has fallen away from his duties, no deceitful person, no thief, no Brahmana that officiates in the sacrifices of people for whom he should never officiate, and no perpetrator of sinful deeds. I have no fear of Rakshasas. There is no space in my body, of even two fingers' breadth, that does not bear the scar of a weapon-wound. I always fight for the sake of righteousness. How hast thou been able to possess my heart? The people of my kingdom always invoke blessings upon me in order that I may always be able to protect kine and Brahmanas and perform sacrifices. How then hast thou been able to possess me?

"The Rakshasa said, 'Since thou art observant of the duties under all circumstances, therefore, O king of the Kaikeyas, go back to thy abode. Blessed be thou, I leave thee. They, O king of the Kaikeyas, who protect kine and Brahmanas and all their subjects, have nothing to fear from Rakshasas, and much less from sinful persons. Those kings that give the lead to Brahmanas and whose might depends upon that of the Brahmanas, and whose subjects discharge the duties of hospitality, always succeeds in acquiring heaven.'

"Bhishma continued, 'Thou shouldst, therefore, protect the Brahmanas. Protected by thee, they will protect thee in return. Their blessings, O king, would surely descend upon kings of righteous behaviour. For the sake of righteousness, those Brahmanas that are not observant of the duties of their order should be chastised and separated (into a distinct class) from their superiors. A king who conducts himself in this way towards the people of his city and the provinces, obtains prosperity here and residence in heaven with Indra."

SECTION 78

"Yudhishthira said, 'It has been said that in seasons of distress a Brahmana may support himself by the practice of Kshatriya duties. Can he, however, at any time, support himself by the practice of the duties laid down for the Vaisyas?"

"Bhishma said, 'When a Brahmana loses his means of support and falls into distress, he may certainly betake himself to the practices of a Vaisya and derive his support by agriculture and keeping cattle, if, of course, he is incompetent for Kshatriya duties.'

"Yudhishthira said, 'If a Brahmana, O bull of Bharata's race, betakes himself to the duties of a Vaisya, what articles may he sell without losing his prospect of heaven?"

"Bhishma said, Wines, salt, sesamum seeds, animals having manes, bulls, honey, meat, and cooked food, O Yudhishthira, under all circumstances, a Brahmana should avoid. A Brahmana, by selling these, would sink into hell. A Brahmana, by selling a goat, incurs the sin of selling the god of firre; by selling a sheep, the sin of selling the god of water; by selling a horse, the sin of selling the god of the sun; by selling cooked food, the sin of selling land; and by selling a crifice and the Soma juice. These, therefore, should not be sold (by a Brahmana). They that are good do not applaud the purchase of uncooked food by giving cooked food in exchange. Uncooked food, however, may be given for procuring cooked food, O Bharata! 'We will eat this cooked food of thine. Thou mayst cook these raw things (that we give in exchange).'--In a compact of this kind there is no sin. Listen, O Yudhishthira, I shall speak to thee of the eternal practice, existing from days of old, of persons conducting themselves according to approved usages. 'I give thee this. Give me this other thing in return.' Exchange by such agreement is righteous. To take things by force, however, is sinful. Even such is the course of the usage followed by the Rishis and others. Without doubt, this is righteous.'

"Yudhishthira said, [']When, O sire, all the orders, giving up their respective duties, take up arms against the king, then, of course, the power of the king decreases.--By what means should the king then become the protector and refuge of the people? Resolve this doubt of mine, O king, by speaking to me in detail.'

"Bhishma said, 'By gifts, by penances, by sacrifices, by peacefulness, and by self-restraint, all the orders headed by the Brahmanas should, on such occasions, seek their own good. Those amongst them that are endued with Vedic strength, should rise up on every side and like the gods strengthening Indra contribute (by Vedic rites) to enhancing the strength of the king. Brahmanas are said to be the refuge of the king while his power suffers decay. A wise king seeks the enhancement of his power by means of the power of the Brahmanas. When the king, crowned with victory, seeks the re-establishment of peace, all the orders then betake themselves to their respective duties. When robbers, breaking through all restraints, spread devastation around, all the orders may take up arms. By so doing they incur no sin, O Yudhishthira!

"Yudhishthira said, 'If all the Kshatriyas become hostile towards the Brahmanas, who then will protect the Brahmanas and their Vedas? What then should be the duty of the Brahmanas and who will be their refuge?"

"Bhishma said, 'By penances, by Brahmacharya, by weapons, and by (physical) might, applied with or without the aid of deceit, the Kshatriyas should be subjugated. If the Kshatriya misconducts himself, especially towards Brahmanas, the Vedas themselves will subjugate them. The Kshatriyas have sprung from the Brahmanas. Fire has sprung from water; the Kshatriya from the Brahmana; and iron from stone. The energy of fire, the Kshatriya, and iron, are irresistible. But when these come into contact with the sources of their origin, their force becomes neutralised. When iron strikes stone, or fire battles with water, or the Kshatriya becomes hostile to the Brahmana, then the strength of each of those three becomes destroyed. Thus, O Yudhishthira, the energy and might, howsoever great and irresistible, of Kshatriyas become quelled as soon as they are directed against the Brahmanas. When the energy of the Brahmanas becomes mild, when Kshatriya energy becomes weak, when all men misbehave themselves towards the Brahmanas, they that engage in battle then, casting off all fear of death, for protecting the Brahmanas, morality, and their own selves, -- those persons, moved by righteous indignation and possessed of great strength of mind, succeed in winning high regions of bliss hereafter. All persons should take up arms for the sake of Brahmanas. Those brave persons that fight for Brahmanas attain to those felicitous region in heaven that are reserved for persons that have always studied the Vedas with attention, that have performed the austerest of penances, and that have, after fasting, cast off their bodies into blazing fires. The Brahmana, by taking up arms for the three orders, does not incur sin. People say that there is no higher duty than casting off life under such circumstances. I bow to them and blessed be they that thus lay down their lives in seeking to chastise the enemies of Brahmanas. Let us attain to that region which is intended for them. Manu himself has said that those heroes repair to the region of Brahman. As persons become cleansed of all their sins by undergoing the final bath on a horsesacrifice even so they that die at the edge of weapons while fighting wicked people, become cleansed of their sins. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to place and time. Such is the power of place and time (in determining the character of human acts). The friends of humanity, by doing even acts of cruelty, have attained to high heaven. Righteous Kshatriyas, by doing even sinful acts, have attained to blessed ends. The Brahmana, by taking up arms on these three occasions, does not incur sin, viz., for protecting himself, for compelling the other orders to betake themselves to their duties, and for chastising robbers.'

"Yudhishthira said, 'If when robbers raise their heads and an inter-mixture of the orders begins to take place in consequence of confusion, and Kshatriyas become incompetent, some powerful person other than a Kshatriya seeks to subdue those robbers for the sake of protecting the people, indeed, O best of kings, if that powerful person happens to be a Brahmana or a Vaisya or a Sudra, and if he succeeds in protecting the people by righteously wielding the rod of chastisement is he justified in doing what he does or is he restrained by the ordinances from accomplishing that duty? It seems that others, when the Kshatriyas prove so wretched, should take up weapons.'

"Bhishma said, 'Be he a Sudra or be he the member of any other orders, he that becomes a raft on a raftless current, or a means of crossing where means there are none, certainly deserves respect in every way. That person, O king, relying upon whom helpless men, oppressed and made miserable by robbers, live happily, deserve to be lovingly worshipped by all as if he were a near kinsman. The person, O thou of Kuru's race, that dispels the fears of others, always deserves respect. What use is there of bulls that would not bear burthens, or of kine that would not yield milk, or of a wife that is barren? Similarly, what need is there for a king that is not competent to grant protection? As an elephant made of wood, or a deer made of leather, as a person without wealth, or one that is a eunuch, or a field that is sterile, even so is a Brahmana that is void of Vedic lore and a king incapable of granting protection? Both of them are like a cloud that does not pour rain. That person who always protects the good and restrains the wicked deserves to become a king and to govern the world."

SECTION 79

"Yudhishthira said, 'What, O grandsire, should be the acts and what the behaviour of persons employed as priests in our sacrifices? What sort of persons should they be, O king? Tell me all this, O foremost of speakers.'

"Bhishma said, 'It is laid down from those Brahmanas that are eligible as priests that they should be conversant with the Chhandas including the Samans, and all the rites inculcated in the Srutis, and that they should be able to perform all such religious acts as lead to the prosperity of the king. They should be devotedly loyal and utter agreeable speeches in addressing kings. They should also be friendly towards one another, and cast equal eyes on all. They should be devoid of cruelty, and truthful in speech. They should never be usurers, and should always be simple and sincere. One that is peaceful in temper, destitute of vanity, modest, charitable, selfrestrained, and contented, possessed of intelligence, truthful, observant of yows, and harmless to all creatures, without lust and malice, and endued with the three excellent qualities, devoid of envy and possessed of knowledge, deserves the seat of Brahman himself. Persons with such qualities, O sire, are the best of priests and deserve every respect.'

"Yudhishthira said, 'There are Vedic texts about the gift of Dakshina in sacrifices. There is no ordinance, however, which lays down that so much should be given. This ordinance (about the gift of Dakshina) has not proceeded from motives connected with the distribution of wealth. The command of the ordinance, in consequence of the provision in cases of incapacity, is terrible. That command is blind to the competence of the sacrificer. The audition occurs in the Vedas that a person should, with devotion, perform a sacrifice. But what can devotion do when the sacrificer is stained by falsehood? [The falsehood consists in finding substitutes for the Dakshina actually laid down. They are morsels of cooked food for a living cow, a grain of barley for a piece of cloth; a copper coin for gold; etc.]

'Bhishma said, 'No man acquires blessedness or merit by disregarding the Vedas or by deceit or falsehood. Never think that it is otherwise. Dakshina constitutes one of the limbs of sacrifice and conduces to the nourishment of the Vedas. A sacrifice without Dakshina can never lead to salvation. The efficacy, however, of a single Purnapatra is equal to that of any Dakshina, however rich. Therefore, O sire, everyone belonging to the three orders should perform sacrifices. [The fact is that although the sacrificer may not be able to give the Dakshina actually laid down in the Vedas, yet by giving its substitute he does not lose any merit, for a single Purnapatra (256 handfuls of rice) is as efficacious if given away with devotion, as the richest Dakshina.] The Vedas have settled that Soma is as the king himself to the Brahmanas. Yet they desire to sell it for the sake of performing sacrifices, though they never wish to sell it for gaining a livelihood. Rishis of righteous behaviour have declared, agreeably to the dictates of morality, that a sacrifice performed with the proceeds of the sale of Soma serves to extend sacrifices. These three, viz., a person, a sacrifice and Soma, must be of good character. A person that is of bad character is neither for this nor for the other world. This audition has been heard by us that the sacrifice which high-souled Brahmanas perform by wealth earned by excessive physical labour, is not productive of great merit. There is a declaration in the Vedas that penances are higher than sacrifices. I shall now speak to thee of penances. O learned prince, listen to me. Abstention from injury, truthfulness of speech, benevolence, compassion, -- these are regarded as penances by the wise and not the emaciation of the body. Disregard of the Vedas, disobedience to the dictates of the scriptures, and violation of all wholesome restraints, are productive of self-destruction. Listen, O son of Pritha, to what has been laid down by those that pour ten libations upon the fire at ten times of the day .-- For them that perform the sacrifice of penance, the Yoga they endeavour to effect

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with Brahma is their ladle; the heart is their clarified butter; and high knowledge constitutes their Pavitra. [A Pavitra is made by a couple of Kusa blades for sprinkling clarified butter upon the sacrificial fire.] All kinds of crookedness mean death, and all kinds of sincerity are called Brahma. This constitutes the subject of knowledge. The rhapsodies of system-builders cannot affect this.--'''

SECTION 80

"Yudhishthira said, 'The most trifling act, O grandsire, cannot be accomplished by any man if unaided. What then need be said of the king (who has to govern a kingdom)? What should be the behaviour and what the acts of the king's minister? Upon whom should the king repose confidence and upon whom should he not?"

"Bhishma said, 'Kings, O monarch, have four kinds of friends. They are he that has the same object, he that is devoted, he that is related by birth, and he that has been won over (by gifts and kindness). A person of righteous soul, who would serve one and not both sides, is the fifth in the enumeration of the king's friends. Such a person adopts that side on which righteousness is, and accordingly acts righteously. With respect to such a person, the king should never disclose such purposes of his as would not enlist his sympathy.

Kings desirous of success are obliged to adopt both kinds of paths, righteous and unrighteous. Of the four kinds of friends, the second and the third are superior, while the first and the fourth should ever be regarded with suspicion. In view, however, of those acts which the king should do in person, he should always regard with suspicion all the four. The king should never act heedlessly in the matter of watching his friends. A king that is heedless is always overpowered by others. A wicked man assumes the garb of honesty, and he that is honest becomes otherwise. A foe may become a friend and a friend may become a foe. A man cannot always be of the same mind. Who is there that would trust him completely? All the chief acts, therefore, of a king he should accomplish in his own presence. A complete reliance (on his ministers) is destructive of both morality and profit. A want of trust again in respect of all is worse than death. Trustfulness is premature death. One incurs danger by truthfulness. If one trusts another completely, he is said to live by the sufferance of the trusted person. For this reason every one should be trusted as also mistrusted. This eternal rule of policy, O sire, should be kept in view. One should always mistrust that person who would, upon one's desire, obtain one's wealth. The wise declare such a person to be one's enemy. A person whose joy knows no bounds upon beholding the aggrandisement of the king and who feels miserable upon seeing the king's decay, furnishes the indications of one of the best friends of the king. He whose fall would be brought about by thy fall, should be trusted by thee completely even as thou shouldst trust thy sire. Thou shouldst, to the best of thy power, aggrandise him as thou winnest aggrandisement for thyself. One who, in even thy religious rites, seeks to rescue thee from harm, would seek to rescue thee from harm's way in every other business. Such a one should be regarded as thy best friend. They, on the other hand, that wish one harm are one's foes. That friend is said to be like thy own self who is inspired with fear when calamity overtakes thee and with joy when prosperity shines on thee. A person possessed of beauty, fair complexion, excellent voice, liberality, benevolence, and good birth, cannot be such a friend. That person who is possessed of intelligence and memory, who is clever in the transaction of business, who is naturally averse from cruelty, who never indulges in wrath, and who, whether regarded or disregarded is never dissatisfied, be he thy priest or preceptor or honoured friend should always receive thy worship if he accepts the office of thy counsellor and resides in thy abode. Such a person may be informed of thy most secret counsels and the true state of all thy affairs religious or pertaining to matters of profit. Thou mayst confide in him as in thy own sire. One person should be appointed to one task, and not two or three. Those may not tolerate each other. It is always seen that several persons, if set to one task, disagree with one another. That person who achieves celebrity, who observes all restraints, who never feels jealous of others that are able and competent, who never does any evil act, who never abandons righteousness from lust or fear or covetousness or wrath, who is clever in the transaction of business, and who is possessed of wise and weighty speech, should be thy foremost of ministers. Persons possessed of good birth and good behaviour, who are liberal and who never indulge in brag, who are brave and respectable, and learned and full of resources, should be appointed as ministers for supervising all thy affairs. Honoured by thee and gratified with wealth, they would act for thy good and be of great help to thee. Appointed to offices connected with profit and other important matters they always bring about great prosperity. Moved by a feeling of healthy rivalry, they discharge all duties connected with profit, holding consultations with one another when necessary. Thou shouldst fear thy kinsmen as thou shouldst death itself. A kinsman can never bear a kinsman's prosperity even as a feudatory chief cannot bear to

see the prosperity of his overlord. None but a kinsman can feel iov at the destruction of a kinsman adorned with sincerity. mildness, liberality, modesty, and truthfulness of speech. They, again, that have no kinsmen, cannot be happy. No men can be more contemptible than they that are destitute of kinsmen. A person that has no kinsmen is easily overridden by foes. Kinsmen constitute the refuge of one that is afflicted by other men, for kinsmen can never bear to see a kinsman afflicted by other people. When a kinsman is persecuted by even his friends, every kinsman of the persecuted regards the injury to be inflicted upon himself. In kinsmen, therefore, there are both merits and faults. A person destitute of kinsmen never shows favours to any one nor humbles himself to any one. In kinsmen, therefore both merit and demerit may be marked. One should, for this reason, always honour and worship his kinsmen in words and acts, and do them agreeable offices without injuring them at any time. Mistrusting them at heart, one should behave towards them as if he trusted them completely. Reflecting upon their nature, it seems that they have neither faults nor merits. A person who heedfully conducts himself in this way finds his very foes disarmed of hostility and converted into friends. One who always conducts himself in this way amid kinsmen and relatives and bears himself thus towards friends and foes, succeeds in winning everlasting fame."

SECTION 81

"Yudhishthira said, 'If one does not succeed in winning over one's kinsmen and relatives (by this course), they that are intended for becoming friends become foes. How should one, then, conduct one's self so that the hearts of both friends and foes may be won?'

"Bhishma said. 'In this connexion is cited the old history of a discourse between Vasudeva and the celestial sage Narada. On a certain occasion Vasudeva said, 'Neither an illiterate and foolish friend, nor a learned friend of fickle soul, deserves, O Narada, to know one's secret counsels. Relying on thy friendship for me, I shall say something to thee, O sage! O thou that canst go to heaven at thy pleasure, one should speak to another if one be convinced of the intelligence of that other. never behave with slavish obsequiousness towards my kinsmen by flattering speeches about their prosperity. I give them half of what I have, and forgive their evil speeches. As a fire-stick is grinded by a person desirous of obtaining fire, even so my heart is ground by my kinsmen with their cruel speeches. Indeed, O celestial Rishi, those cruel speeches burn my heart every day. Might resides in Sankarshana; mildness in Gada; and as regards Pradyumna, he surpasses even myself in beauty of person. (Although I have all these on my side) yet I am helpless, O Narada! Many others among the Andhakas and the Vrishnis are possessed of great prosperity and might, and during courage and constant perseverance. He on whose side they do not range themselves meets with destruction. He, on the other hand, on whose side they do range themselves, achieves everything. Dissuaded (in turns) by both (viz., Ahuka and Akrura,) I do not side either of them. What can be more painful for a person than to have both Ahuka and Akrura on his side? What, again, can be more painful for one than not to have both of them on his side? [The fact is that Ahuka and Akrura were bitterly opposed to each other. Both of them, however, loved Krishna. Ahuka always advised Krishna to shun Akrura, and Akrura always advised him to shun Ahuka. Krishna valued the friendship of both and could ill dispense with either. What he says here is that to have them both is painful and yet not to have them both is equally painful.] I am like the mother of two brothers gambling against each other, invoking victory to both. I am thus, O Narada, afflicted by both. It behoveth thee to tell me that which is for the good of both myself and my kinsmen."

"Narada said, 'Calamities, O Krishna, are of two kinds, viz., external and internal. They arise, O thou of Vrishni's race, from one's own acts or from the acts of others. The calamity that has now overtaken thee is an internal one and is born of thy own acts. Valadeva and others of the Bhoia race are partisans of Akrura, and have taken up his side either for the sake of wealth, or mere caprice, or moved by words or by hate. As regards thyself, thou hast given away wealth obtained by thee to another. Though possessed of men who should be your friends, thou hast, however, by thy own act, brought calamity over thy head. Thou canst not take back that wealth, even as one cannot swallow again the food that he has vomited himself. The kingdom cannot be taken back from Babhu and Ugrasena (unto whom it has been given). Thyself, O Krishna, cannot, in particular, take it back (from them) from fear of producing intestine dissensions. Supposing the endeavour succeeds, it will do so after much trouble and after the accomplishment of the most difficult feats. A great slaughter and a great loss of wealth will ensue, perhaps, even total destruction. Use then a weapon that is not made of steel, that is very mild and yet capable of piercing all hearts. Sharpening and resharpening that weapon correct the tongues of thy kinsmen.'

"Vasudeva said, 'What is that weapon, O sage, which is not made of steel, which is mild, which still pierces all hearts, and which I must use for correcting the tongues of my kinsmen?"

'Narada said, 'The giving of food to the best of thy power, forgiveness, sincerity, mildness, and honour to whom honour is due, these constitute a weapon that is not made of steel. With soft words alone turn away the anger of kinsmen about the utter cruel speeches, and mollify their hearts and minds and slanderous tongues. None who is not a great man with cleansed soul and possessed of accomplishments and friends can bear a heavy burthen. Take up this great weight (of governing the Vrishnis) and bear it on thy shoulders. All oxen can bear heavy burthens on a level road. The stronger ones only among them can bear such burthens on a difficult road. From disunion destruction will spring and overtake all the Bhojas and the Vrishnis. Thou, O Kesava, art the foremost one among them. Do thou act in such a manner that the Bhojas and the Vrishnis may not meet with destruction. Nothing but intelligence and forgiveness, restraint of the senses, and liberality are present in a person of wisdom. Advancing one's own race is always praiseworthy and glorious and conducive to long life. Do thou, O Krishna, act in such a way that destruction may not overtake thy kinsmen. There is nothing unknown to thee in respect of policy and the art of war, O Lord! The Yadavas, the Kukuras, the Bhojas, the Andhakas, and the Vrishnis, are all dependent on thee even as all the worlds and all the regents of those worlds, O mighty-armed one! The Rishis, O Madhaya, always pray for thy advancement. Thou art the lord of all creatures. Thou knowest the past, the present, and the future. Thou art the foremost one among all the Yadavas. Relying on thee, they expect to live in happiness."

SECTION 82

"Bhishma said, 'This that I have told thee constitutes the first means. Listen now, O Bharata to the second means. That man who seeks to advance the interests of the king should always be protected by the king. If a person, O Yudhishthira, that is paid or unpaid, comes to thee for telling thee of the damage done to thy treasury when its resources are being embezzled by a minister, thou shouldst grant him an audience in private and protect him also from the (impeached) minister. The ministers guilty of peculation seek, O Bharata, to slay such informants. They who plunder the royal treasury combine together for opposing the person who seeks to protect it, and if the latter be left unprotected, he is sure to be ruined. In this connexion also an old story is cited of what the sage Kalakavrikshiya had said unto the king of Kosala. It hath been heard by us that once on a time the sage Kalakavrikshiya came to Kshemadarsin who had ascended the throne of the kingdom of Kosala. Desirous of examining the conduct of all the officers of Kshemadarsin, the sage, with a crow kept within a cage in his hand, repeatedly travelled through every part of that king's dominions. And he spoke unto all the men and said, 'Study, ye the corvine science. The crows tell me the present, the past, and the future.' Proclaiming this in the kingdom, the sage, accompanied by a large number of men, began to observe the misdeeds of all the officers of the king. Having ascertained all the affairs in respect of that kingdom, and having learnt that all the officers appointed by the king were guilty of malversation, the sage, with his crow, came to see the king. Of rigid vows, he said unto the king, 'I know everything (about thy kingdom).' Arrived at the presence of the king, he said unto his minister adorned with the insignia of his office that he had been informed by his crow that the minister had done such a misdeed in such a place, and that such and such persons know that he had plundered the royal treasury. 'My crow tells me this. Admit or prove the falsehood of the accusation quickly. The sage then proclaimed the names of other officers who had similarly been guilty of embezzlement, adding, 'My crow never says anything that is false.' Thus accused and injured by the sage, all the officers of the king, O thou of Kuru's race, (united together and) pierced his crow, while the sage slept, at night. Beholding his crow pierced with a shaft within the cage, the regenerate Rishi, repairing to Kshemadarsin in the morning said unto him, 'O king, I seek thy protection. Thou art all-powerful and thou art the master of the lives and wealth of all. If I receive thy command I can then say what is for thy good. Grieved on account of thee whom I regard as a friend have come to thee, impelled by my devotion and ready to serve thee with my whole heart. Thou art being robbed of thy wealth, I have come to thee for disclosing it without showing any consideration for the robbers. Like a driver that urges a good steed. I have come hither for awakening thee whom I regard as a friend. A friend who is alive to his own interests and desirous of his own prosperity and aggrandisement, should forgive a friend that intrudes himself forcibly, impelled by devotion and wrath, for doing what is beneficial.' The king replied unto him, saying, 'Why should I not bear anything thou wilt say, since I am not blind to what is for my good? I grant thee permission, O regenerate one! Tell me what thou pleasest, I shall certainly obey the instructions thou wilt give me, O Brahman,'

"The sage said, 'Ascertaining the merits and faults of thy servants, as also the: dangers thou incurrest at their hands. I have come to thee, impelled by my devotion, for representing everything to thee. The teachers (of mankind) have of old declared what the curses are, O king, of those that serve others The lot of those that serve the king is very painful and wretched. He who has any connexion with kings is to have connexion with snakes of virulent poison. Kings have many friends as also many enemies. They that serve kings have to fear all of them. Every moment, again, they have fear from the king himself, O monarch. A person serving the king cannot (with impunity) be guilty of heedlessness in doing the king's work. Indeed, a servant who desires to win prosperity should never display heedlessness in the discharge of his duties. His heedlessness may move the king to wrath, and such wrath may bring down destruction (on the servant). Carefully learning how to behave himself, one should sit in the presence of the king as he should in the presence of a blazing fire. Prepared to lay down life itself at every moment, one should serve the king attentively, for the king is all-powerful and master of the lives and the wealth of all, and therefore, like unto a snake of virulent poison. He should always fear to indulge in evil speeches before the king, or to sit cheerlessly or in irreverent postures, or to wait in attitudes of disrespect or to walk disdainfully or display insolent gestures and disrespectful motions of the limbs. If the king becomes gratified, he can shower prosperity like god. If he becomes enraged, he can consume to the very roots like a blazing fire. This, O king, was said by Yama. Its truth is seen in the affairs of the world. I shall now (acting according to these precepts) do that which would enhance thy prosperity. Friends like ourselves can give unto friends like thee the aid of their intelligence in seasons of peril. This crow of mine, O king, has been slain for doing thy business. I cannot, however, blame thee for this. Thou art not loved by those (that have slain this bird). Ascertain who are thy friends and who thy foes. Do everything thyself without surrendering thy intelligence to others. They who are on thy establishment are all peculators. They do not desire the good of thy subjects. I have incurred their hostility. Conspiring with those servants that have constant access to thee they covet the kingdom after thee by compassing thy destruction. Their plans, however, do not succeed in consequence of unforeseen circumstances. Through fear of those men, O king, I shall leave this kingdom for some other asylum. I have no worldly desire, yet those persons of deceitful intentions have shot this shaft at my crow, and have, O lord, despatched the bird to Yama's abode. I have seen this, O king, with eyes whose vision has been improved by penances. With the assistance of this single crow I have crossed this kingdom of thine that is like a river abounding with alligators and sharks and crocodiles and whales. Indeed, with the assistance of that bird, I have passed through thy dominions like unto a Himalayan valley, impenetrable and inaccessible in consequence of trunks of (fallen) trees and scattered rocks and thorny shrubs and lions and tigers and other beasts of prev. The learned say that a region inaccessible in consequence of gloom can be passed through with the aid of a light, and a river that is unfordable can be crossed by means of a boat. No means, however, exist for penetrating or passing through the labyrinth of kingly affairs. Thy kingdom is like an inaccessible forest enveloped with gloom. Thou (that art the lord of it) canst not trust it. How then can I? Good and evil are regarded here in the same light. Residence here cannot, therefore, be safe. Here a person of righteous deeds meets with death, while one of unrighteous deeds incurs no danger. According to the requirements of justice, a person of unrighteous deeds should be slain but never one who is righteous in his acts. It is not proper, therefore, for one to stay in this kingdom long. A man of sense should leave this country soon. There is a river, O king, of the name of Sita. Boats sink in it. This thy kingdom is like that river. An all-destructive net seems to have been cast around it. Thou art like the fall that awaits collectors of honey, or like attractive food containing poison. Thy nature now resembles that of dishonest men and not that of the good. Thou art like a pit, O king, abounding with snakes of virulent poison. Thou resemblest, O king, a river full of sweet water but exceedingly difficult of access, With steep banks overgrown with Kariras and thorny canes. Thou art like a swan in the midst of dogs, vultures and jackals. Grassy parasites, deriving their sustenance from a mighty tree, swell into luxuriant growth, and at last covering the tree itself overshadow it completely. A forest conflagration sets in, and catching those grassy plants first, consumes the lordly tree with them. Thy ministers, O king, resemble those grassy parasites of which I speak. Do thou check and correct them. They have been nourished by thee. But conspiring against thee, they are destroying thy prosperity. Concealing (from thee) the faults of thy servants, I am living in thy abode in constant dread of danger, even like a person living in a room with a snake within it or like the lover of a hero's wife. My object is to ascertain the behaviour of the king who is my fellow-lodger. I wish to know whether the king has his passions under control, whether his servants are obedient to him, whether he is loved by them, and whether he loves his subjects. For the

object of ascertaining all these points, O best of kings, I have come to thee. Like food to a hungry person, thou hast become dear to me. I dislike thy ministers, however, as a person whose thirst has been slaked dislikes drink. They have found fault with me because I seek thy good. I have no doubt that there is no other cause for that hostility of theirs to me. I do not cherish any hostile intentions towards them. I am engaged in only marking their faults. As one should fear a wounded snake, every one should fear a foe of wicked heart!' [The belief is still current that a wounded snake is certain to seek vengeance even if the person that has wounded it places miles of distance between himself and the reptile. The people of this country, therefore, always kill a snake outright and burn it in fire if they ever take it.]

"The king said, 'Reside in my palace, O Brahmana! I shall always treat thee with respect and honour, and always worship thee. They that will dislike thee shall not dwell with me. Do thou thyself do what should be done next unto those persons (of whom thou hast spoken). Do thou see, O holy one, that the rod of chastisement is wielded properly and that everything is done well in my kingdom. Reflecting upon everything, do thou guide me in such a way that I may obtain prosperity.'

"The sage said, 'Shutting thy eyes in the first instance to this offence of theirs (viz., the slaughter of the crow), do thou weaken them one by one. Prove their faults then and strike them one after another. When many persons become guilty of the same offence, they can, by acting together, soften the very points of thorns. Lest thy ministers (being suspected, act against thee and) disclose thy secret counsels, I advise thee to proceed with such caution. As regards ourselves, we are Brahmanas, naturally compassionate and unwilling to give pain to any one. We desire thy good as also the good of others, even as we wish the good of ourselves. I speak of myself, O king! I am thy friend. I am known as the sage Kalakavrikshiya. I always adhere to truth. Thy sire regarded me lovingly as his friend. When distress overtook this kingdom during the region of thy sire, O king, I performed many penances (for driving it off), abandoning every other business. From my affection for thee I say this unto thee so that thou mayst not again commit the fault (of reposing confidence on undeserving persons). Thou hast obtained a kingdom without trouble. Reflect upon everything connected with its weal and woe. Thou hast ministers in thy kingdom. But why, O king, shouldst thou be guilty of heedlessness?' After this, the king of Kosala took a minister from the Kshatriya order, and appointed that bull among Brahmanas (viz., the sage Kalakavrikshiva) as his Purohita. After these changes had been effected, the king of Kosala subjugated the whole earth and acquired great fame. The sage Kalakavrikshiya worshipped the gods in many grand sacrifices performed for the king. Having listened to his beneficial counsels, the king of Kosala conquered the whole earth and conducted himself in every respect as the sage directed.'

SECTION 83

"Yudhishthira said, 'What should be the characteristics, O grandsire, of the legislators, the ministers of war, the courtiers, the generalissimos, and the counsellors of a king!"

"Bhishma said, 'Such persons as are possessed of modesty, self-restraint, truth, sincerity, and courage to say what is proper, should be thy legislators. They that are always by thy side, that are possessed of great courage, that are of the regenerate caste, possessed of great learning, well pleased with thee, and endued with perseverance in all acts, should, O son of Kunti, be desired by thee for becoming thy ministers of war at all seasons of distress O Bharata! One who is of high descent, who, treated with honour by thee, always exerts his powers to the utmost on thy behalf, and who will never abandon thee in weal or woe, illness or death, should be entertained by thee as a courtier. They that are of high birth, that are born in thy kingdom, that have wisdom, beauty of form and features, great learning, and dignity of behaviour, and that are, besides, devoted to thee, should be employed as officers of thy army. Persons of tow descent and covetous dispositions, who are cruet and shameless would court thee. O sire, as long as their hands would remain wet. [i.e., as long as they are paid and have in their hands what has been given to them.] They that are of good birth and good behaviour, that can read all signs and gestures, that are destitute of cruelty, that know what the requirements are of place and time, that always seek the good of their master in all acts, should be appointed as ministers by the king in all his affairs. They that have been won over with gifts of wealth, honours, regardful receptions, and means of procuring felicity, and who on that account may be regarded by thee as persons inclined to benefit thee in all thy affairs, should always be made sharers of thy happiness. They that are unchangeable in conduct, possessed of learning and good behaviour, observant of excellent vows. large-hearted, and truthful in speech, will always be attentive to thy affairs and will never abandon thee, They, on the other hand, that are disrespectable, that are not observant of restraints, that are of wicked souls, and that have fallen away from good practices, should always be compelled by thee to

observe all wholesome restraints. When the question is which of two sides should be adopted, thou shouldst not abandon the many for adopting the side of one. When, however, that one person transcends the many in consequence of the possession of many accomplishments, then thou shouldst, for that one, abandon the many. These are regarded as marks of superiority, viz., prowess, devotion to pursuits that bring fame, and observance of wholesome restraints. He, again, that honours all persons possessed of ability, that never indulges in feelings of rivalry with persons possessed of no merit, that never abandons righteousness from lust or fear or wrath or covetousness, that is adorned with humility, that is truthful in speech and forgiving in temper, that has his soul under control, that has a sense of dignity, and that has been tried in every situation, should be employed by thee as thy counsellor. High descent, purity of blood, forgiveness, cleverness, and purity of soul, bravery, gratefulness, and truth, are, O son of Pritha marks of superiority and goodness. A wise man who conducts himself in this way [i.e., shows these virtues in his conduct.], succeeds in disarming his very foes of their hostility and converting them into friend. A king that has his soul under restraint, that is possessed of wisdom, and that is desirous of prosperity, should carefully examine the merits and demerits of his ministers. A king desirous of prosperity and of shining in the midst of his contemporaries, should have for ministers persons connected with his trusted friends, possessed of high birth born in his own kingdom, incapable of being corrupted, unstained by adultery and similar vices, well tested, belonging to good families, possessed of learning, sprung from sires and grandsires that held similar offices, and adorned with humility. The king should employ five such persons to look after his affairs as are possessed of intelligence unstained by pride, a disposition that is good, energy, patience, forgiveness, purity, loyalty, firmness, and courage, whose merits and faults have been well tested, who are of mature years, who are capable of bearing burthens, and who are free from deceit. Men that are wise in speech, that are possessed of heroism, that are full of resources under difficulties, that are of high birth, that are truthful, that can read signs, that are free from cruelty, that are conversant with the requirements of place and time, and that desire the good of their masters, should be employed by the king as his ministers in all affairs of the kingdom. One who is bereft of energy and who has been abandoned by friends can never work with perseverance. Such a man, if employed, fails in almost every business. A minister possessed of little learning, even if blessed with high birth and attentive to virtue, profit, and pleasure, becomes incompetent in choosing proper courses of action. Similarly, a person of low descent, even if possessed of great learning, always errs, like a blind man without a guide, in all acts requiring dexterity and foresight. A person, again, who is of infirm purposes, even if possessed of intelligence and learning, and even if conversant with means, cannot long act with success. A man of wicked heart and possessed of no learning may set his hand to work but he fails to ascertain what the results will be of his work. A king should never repose trust on a minister that is not devoted to him. He should, therefore, never disclose his counsels to a minister that is not devoted to him. Such a wicked minister, combining with the other ministers of the king, may ruin his master, like a fire consuming a tree by entering its entrails through the holes in its body with the aid of the wind. Giving way to wrath, a master may one day pull down a servant from his office or reprove him, from rage, in harsh words, and restore him to power again. None but a servant devoted to the master can bear and forgive such treatment. Ministers also become sometime highly offended with their royal masters. That one, however, amongst them, who subdues his wrath from desire of doing good to his master, -- that person who is a sharer with the king of his weal and woe, --should be consulted by the king in all his affairs. A person who is of crooked heart, even if he be devoted to his master and possessed of wisdom and adorned with. numerous virtues, should never be consulted by the king. One who is allied with foes and who does not regard the interests of the king's subjects, should be known as an enemy. The king should never consult with him. One who is possessed of no learning, who is not pure, who is stained with pride, who pays court to the king's enemies, who indulges in brag, who is unfriendly, wrathful, and covetous should not be consulted by the king. One who is a stranger, even if he be devoted to the king and possessed of great learning, may be honoured by the king and gratified with assignment of the means of sustenance, but the king should never consult him in his affairs. A person whose sire was unjustly banished by royal edict should not be consulted by the king even if the king may have subsequently bestowed honours upon him and assigned to him the means of sustenance. A well-wisher whose property was once confiscated for a slight transgression, even if he be possessed of every accomplishment should not still be consulted by the king. A person possessed of wisdom, intelligence, and learning, who is born within the kingdom, who is pure and righteous in all his acts, deserves to be consulted by the king. One who is endued with knowledge and wisdom, who is

acquainted with the dispositions of his friends and foes, who is such a friend of the king as to be his second self, deserves to be consulted. One who is truthful in speech and modest and mild and who is a hereditary servant of the king, deserves to be consulted. One who is contented and honoured, who is truthful and dignified, who hates wickedness and wicked men, who is conversant with policy and the requirements of time, and who is courageous, deserves to be consulted by the king. One who is competent to win over all men by conciliation should be consulted, O monarch, by the king that is desirous of ruling according to the dictates of the science of chastisement. One upon whom the inhabitants of both the capital and the provinces repose confidence for his righteous conduct, who is competent to fight and conversant with the rules of policy, deserves to be consulted by the king. Therefore, men possessed of such qualities, men conversant with the dispositions of all and desirous of achieving high acts, should be honoured by the king and made his ministers. Their number also should not be less than three. Ministers should be employed in observing the laches of their masters, of themselves, of the subjects, and of the foes of their master. The kingdom has its root in the counsels of policy that flow from ministers, and its growth proceeds from the same source. Ministers should act in such a way that the enemies of their master may not be able to detect his laches. On the other hand, when their laches become visible, they should then be assailed. Like the tortoise protecting its limbs by withdrawing them within its shell, ministers should protect their own counsels. They should, even thus, conceal their own laches. Those ministers of a kingdom that succeed in concealing their counsels are said to be possessed of wisdom. Counsels constitute the armour of a king, and the limbs of his subjects and officers. A kingdom is said to have its roots in spies and secret agents, and its strength is said to lie in counsels of policy. If masters and ministers follow each other for deriving support from each other, subduing pride and wrath, and vanity and envy, they may then both become happy. A king should also consult with such ministers as are free from the five kinds of deceit. Ascertaining well, in the first instance, the different opinions of the three amongst them whom he has consulted, the king should, for subsequent deliberation, repair to his preceptor for informing him of those opinions and his own. His preceptor should be a Brahmana well versed in all matters of virtue, profit, and pleasure. Repairing, for such subsequent deliberation, to him, the king should, with collected mind, ask his opinion. When a decision is arrived at after deliberation with him, the king should then, without attachment, carry it out into practice. They that are conversant with the conclusions of the science of consultation say that kings should always hold consultation in this way. Having settled counsels in this way, they should then be reduced to practice, for then they will be able to win over all the subjects. There should be no dwarfs, no humpbacked persons, no one of an emaciated constitution, no one who is lame or blind no one who is an idiot no woman and no eunuch, at the spot where the king holds his consultations. Nothing should move there before or behind, above or below, or in transverse directions. Getting up on a boat, or repairing to an open space destitute of grass or grassy bushes and whence the surrounding land may be clearly seen, the king should hold consultations at the proper time, avoiding faults of speech and gestures."

SECTION 84

"'Bhishma said, 'In this connexion, O Yudhishthira, the old account of a conversation between Vrihaspati and Sakra is cited.'

"Sakra said, 'What is that one act, O regenerate one, by accomplishing which with care, a person may become the object of regard with all creatures and acquire great celebrity?"

"Vrihaspati said, 'Agreeableness of speech, O Sakra, is the one thing by practising which a person may become an object of regard with all creatures and acquire great celebrity. This is the one thing, O Sakra, which gives happiness to all. By practising it, one may always obtain the love of all creatures. The person who does not speak a word and whose face is always furrowed with frowns, becomes an object of hatred with all creatures. Abstention from agreeable speeches makes him so. That person who, upon beholding others, addresses them first and does so with smiles succeeds in making everyone gratified with him. Even gifts, if not made with agreeable speeches, do not delight the recipients, like rice without curry. If even the possessions of men, O Sakra, be taken away with sweet speeches, such sweetness of behaviour succeeds in reconciling the robbed. A king, therefore, that is desirous of even inflicting chastisement should utter sweet words. Sweetness of speech never fails of its purpose, while, at the same time it never pains any heart. A person of good acts and good, agreeable, and sweet speeches, has no equal.

"Bhishma continued, 'Thus addressed by his priest, Sakra began to act according to those instructions. Do thou also, O son of Kunti, practise this virtue." SECTION 85

"Yudhishthira said, 'O foremost of kings, what is that method by which a king ruling his subjects may, in consequence of it, obtain great blessedness and eternal fame?"

"Bhishma said, 'A king of cleansed soul and attentive to the duty of protecting his subjects earns merit and fame, both here and hereafter, by conducting himself righteously.'

"Yudhishthira said, 'With whom should the king behave in what way? Asked by me, O thou of great wisdom, it behoveth thee to tell me everything duly. Those virtues of which thou hast already spoken with respect to a person, cannot, it is my belief, be found to exist in any single individual.'

"Bhishma said, 'Thou art endued with great intelligence, O Yudhishthira! It is even so as thou sayest. The person is very rare who is possessed of all those good qualities. To be brief, conduct like this (viz., the presence of all the virtues spoken of), is very difficult to be met with even upon careful search. I shall, however, tell thee what kinds of ministers should be appointed by thee. Four Brahmanas, learned in the Vedas, possessed of a sense of dignity, belonging to the Snataka order, and of pure behaviour, and eight Kshatriyas, all of whom should be possessed of physical strength and capable of wielding weapons, and one and twenty Vaisyas, all of whom should be possessed of wealth, and three Sudras, everyone of whom should be humble and of pure conduct and devoted to his daily duties, and one man of the Suta caste, possessed of a knowledge of the Puranas and the eight cardinal virtues, should be thy ministers. Every one of them should be fifty years of age, possessed of a sense of dignity, free from envy, conversant with the Srutis and the Smritis, humble, impartial, competent to readily decide in the midst of disputants urging different courses of action, free from covetousness, and from the seven dreadful vices called Vyasanas. The king should consult with those eight ministers and hold the lead among them. He should then publish in his kingdom, for the information of his subjects, the results of such deliberation. Thou shouldst always, adopting such a conduct, watch over thy people. Thou shouldst never confiscate what is deposited with thee or appropriate as thine the thing about whose ownership two persons may dispute. Conduct such as this would spoil the administration of justice. If the administration of justice be thus injured, sin will afflict thee, and afflict thy kingdom as well, and inspire thy people with fear as little birds at the sight of the hawk. Thy kingdom will then melt away like a boat wrecked on the sea. If a king governs his subjects with unrighteousness, fear takes possession of his heart and the door of heaven is closed against him. A kingdom, O bull among men, has its root in righteousness. That minister, or king's son, who acts unrighteously, occupying the seat of justice, and those officers who having accepted the charge of affairs, act unjustly, moved by self-interest, all sink in hell along with the king himself. Those helpless men who are oppressed by the powerful and who indulge on that account in piteous and copious lamentations, have their protector in the king. In cases of dispute between two parties the decision should be based upon the evidence of witnesses. If one of the disputants has no witnesses and is helpless, the king should give the case his best consideration. The king should cause chastisement to be meted out to offenders according to the measure of their offences. They that are wealthy should be punished with fines and confiscations; they that are poor, with loss of liberty. Those that are of very wicked conduct should be chastised by the king with even corporal inflictions. The king should cherish all good men with agreeable speeches and gifts of wealth. He who seeks to compass the death of the king should be punished with death to be effected by diverse means. The same should be the punishment of one who becomes guilty of arson or theft or such co-habitation with women as may lead to a confusion of castes. A king, O monarch, who inflicts punishments duly and conformably to the dictates of the science of chastisement, incurs no sin by the act. On the other hand, he earns merit that is eternal. That foolish king who inflicts punishments capriciously, earns infamy here and sinks into hell hereafter. One should not be punished for the fault of another, Reflecting well upon the (criminal) code, a person should be convicted or acquitted. A king should never slay an envoy under any circumstances. That king who slays art envoy sinks into hell with all his ministers. That king observant of Kshatriya practices who slays an envoy that faithfully utters the message with which he is charged, causes the manes of his deceased ancestors to be stained with the sin of killing a foetus. An envoy should possess these seven accomplishments, viz., he should be high-born, of a good family, eloquent, clever, sweet-speeched, faithful in delivering the message with which he is charged, and endued with a good memory. The aid-decamp of the king that protects his person should be endued with similar qualities. The officer also that guards his capital or citadel should possess the same accomplishments. The king's minister should be conversant with the conclusions of the scriptures and competent in directing wars and making treaties. He should, further, be intelligent, possessed of courage, modest, and capable of keeping secrets. He should also be of high birth endued with strength of mind, and pure

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6154 in conduct. If possessed of these qualities, he should be regarded worthy. The commander of the king's forces should be possessed of similar accomplishments. He should also be conversant with the different kinds of battle array and with the uses of engines and weapons. He should be able to bear exposure to rain, cold, heat, and wind, and watchful of the laches of foes. The king, O monarch, should be able to lull his foes into a sense of security. He should not, however, himself trust anyone. The reposing of confidence on even his own son is not to be approved of. I have now, O sinless one, declared to the what the conclusions of the scriptures are. Refusal to trust anyone has been said to be one of the highest mysteries of king-craft.'"

SECTION 86

"Yudhishthira said, 'What should be the kind of city within which the king should himself dwell? Should he select one already made or should he cause one to be especially constructed? Tell me this O grandsire!'

"Bhishma said, 'It is proper, O Bharata, to enquire about the conduct that should be followed and the defences that should be adopted with respect to the city in which. O son of Kunti, a king should reside. I shall, therefore, discourse to thee on the subject, referring especially to the defences of citadels. Having listened to me, thou shouldst make the arrangements required and conduct thyself attentively as directed. Keeping his eye on the six different kinds of citadels, the king should build his cities containing every kind of affluence and every other article of use in abundance. Those six varieties are water-citadels, earth-citadels, hill-citadels, human-citadels, mud-citadels, and forest-citadels. [Watercitadels are those that are surrounded on all sides by a river or rivers, or the sea. Earth-citadels are those that are built, on plains fortified with high walls and encircled with trenches all around. Human-citadels are unfortified cities properly protected by guards and a loyal population.] The king, with his ministers and the army thoroughly loyal to him, should reside in that city which is defended by a citadel which contains an abundant stock of rice and weapons, -- which is protected with impenetrable walls and a trench, which teems with elephants and steeds and cars, which is inhabited by men possessed of learning and versed in the mechanical arts, where provisions of every kind have been well stored, whose population is virtuous in conduct and clever in business and consists of strong and energetic men and animals, which is adorned with many open squares and rows of shops, where the behaviour of all persons is righteous, where peace prevails, where no danger exists, which blazes with beauty and resounds with music and songs, where the houses are all spacious, were the residents number among them many brave and wealthy individuals, which echoes with the chant of Vedic hymns, where festivities and rejoicings frequently take place, and where the deities are always worshipped. Residing there, the king should be employed in filling his treasury, increasing his forces, enhancing the number of his friends, and establishing courts of justice. He should cheek all abuses and evils in both his cities and his provinces. He should be employed in collecting provisions of every kind and in filling his arsenals with care. He should also increase his stores of rice and other grain, and strengthen his counsels (with wisdom). He should further, enhance his stores of fuel, iron, chaff, charcoal, timber, horns, bones, bamboos, marrow, oils and ghee, fat, honey, medicines, flax, resinous exudations, rice, weapons, shafts, leather catgut (for bow-strings), caries, and strings and cords made of munja grass and other plants and creepers. He should also increase the number of tanks and well, containing large quantities of water, and should protect all juicy trees. He should entertain with honour and attention preceptors (of different sciences), Ritwijas, and priests, mighty bowmen, persons skilled in architecture, astronomers and astrologers, and physicians, as also all men possessed of wisdom and intelligence and self-restraint and cleverness and courage and learning and high birth and energy of mind, and capable of close application to all kinds of work. The king should honour the righteous and chastise the unrighteous. He should, acting with resolution, set the several orders to their respective duties. Ascertaining properly, by means of spies, the outward behaviour and the state of mind of inhabitants of his city and provinces, he should adopt those measures that may be required. The king should himself supervise his spies and counsels, his treasury, and the agencies for inflicting chastisements. Upon these everything may be said to depend. With spies constituting his sight, the king should ascertain all the acts and intentions of his foes, friends, and neutrals. He should then, with heedfulness, devise his own measures, honouring those that are loyal to him and punishing those that are hostile. The king should always adore the gods in sacrifices and make gifts without giving pain to anybody. He should protect his subjects, never doing anything that may obstruct or thwart righteousness. He should always maintain and protect the helpless, the masterless, and the old, and women that are widows. The king should always honour the ascetics and make unto them gifts, at proper seasons of cloths and vessels and food. The king

those of others. He should always avoid those acts in

should, with attentive care, inform the ascetics (within his dominions) of the state of his own self, of all his measures, and of the kingdom, and should always behave with humility in their presence. When he sees ascetics of high birth and great learning that have abandoned all earthly objects, he should honour them with gifts of beds and seats and food. Whatever the nature of the distress into which he may fall, he should confide in an ascetic. The very robbers repose confidence upon persons of that character. The king should place his wealth in charge of an ascetic and should take wisdom from him. He should not, however, always wait upon them or worship them on all occasions. From among those residing in his own kingdom, he should select one for friendship. Similarly, he should select another from among those that reside in the kingdom of his foe. He should select a third from among those residing in the forests, and a fourth from among those dwelling in the kingdoms paying tribute to him. He should show hospitality towards and bestow honours upon them and assign them the means of sustenance. He should behave towards the ascetics dwelling in the kingdoms of foes and in the forests in the same way as towards those that reside in his own kingdom. Engaged in penances and of rigid vows they would, if calamity overtakes the king and if he solicits protection, grant him what he wants. I have now told thee in brief the indications of the city in which the king should reside."

SECTION 87

"Yudhishthira said, 'How, O king, may a kingdom be consolidated, and how should it be protected? I desire to know this. Tell me all this, O bull of Bharata's race!"

'Bhishma said, 'Listen to me with concentrated attention. I shall tell thee how a kingdom may be consolidated, and how also it may be protected. A headman should be selected for each village. Over ten villages (or ten headmen) there should be cone superintendent. Over two such superintendents there should be one officer (having the control, therefore, of twenty villages). Above the latter should be appointed persons under each of whom should be a century of villages; and above the last kind of officers, should be appointed men each of whom should have a thousand villages under his control. The headman should ascertain the characteristics of every person in the village and all the faults also that need correction. He should report everything to the officer (who is above him and is) in charge of ten villages. The latter, again, should report the same to the officer (who is above him and is) in charge of twenty villages. The latter, in his turn, should report the conduct of all the persons within his dominion to the officer (who is above him and is) in charge of a hundred villages. The village headman should have control over all the produce and the possessions of the village. Every headman should contribute his share for maintaining the lord of ten villages, and the latter should do the same for supporting the lord of twenty villages. The lord of a hundred villages should receive every honour from the king and should have for his support a large village, O chief of the Bharatas, populous and teeming with wealth. Such a village, so assigned to a lord of hundred villages, should be, however, within the control of the lord of a thousand villages. That high officer, again, viz., the lord of a thousand villages, should have a minor town for his support. He should enjoy the grain and gold and other possessions derivable from it. He should perform all the duties of its wars and other internal affairs pertaining to it. Some virtuous minister, with wrathfulness should exercise supervision over the administration affairs and mutual relations of those officers. In every town, again, there should be an officer for attending to every matter relating to his jurisdiction. Like some planet of dreadful form moving above all the asterisms below, the officer (with plenary powers) mentioned last should move and act above all the officers subordinate to him. Such an officer should ascertain the conduct of those under him through his spies. Such high officers should protect the people from all persons of murderous disposition, all men of wicked deeds, all who rob other people of their wealth, and all who are full of deceit, and all of whom are regarded to be possessed by the devil. Taking note of the sales and the purchases, the state of the roads, the food and dress, and the stocks and profits of those that are engaged in trade, the king should levy taxes on them. Ascertaining on all occasions the extent of the manufactures, the receipts and expenses of those that are engaged in them, and the state of the arts, the king should levy taxes upon the artisans in respect of the arts they follow. The king, O Yudhishthira, may take high taxes, but he should never levy such taxes as would emasculate his people. No tax should be levied without ascertaining the outturn and the amount of labour that has been necessary to produce it. Nobody would work or seek for outturns without sufficient cause. [The sense seems to be that if a sufficient margin of profit, capable of maintaining one at ease, be not left, one would refrain absolutely from work. The king, therefore, in taxing the outturns of work, should leave such a margin of profit to the producers.] The king should, after reflection, levy taxes in such a way that he and the person who labours to produce the article taxed may both share the value. The king

consequence of which he may become an object of hatred to his people. Indeed, by acting in this way he may succeed in winning popularity. The subjects hate that king who earns a notoriety for voraciousness of appetite (in the matter of taxes and imposts). Whence can a king who becomes an object of hatred have prosperity? Such a king can never acquire what is for his good. A king who is possessed of sound intelligence should milk his kingdom after the analogy of (men acting in the matter of) calves. If the calf be permitted to suck, it grows strong, O Bharata, and bears heavy burthens. If, on the other hand, O Yudhishthira, the cow be milked too much, the calf becomes lean and fails to do much service to the owner. Similarly, if the kingdom be drained much, the subjects fail to achieve any act that is great. That king who protects his kingdom himself and shows favour to his subjects (in the matter of taxes and imposts) and supports himself upon what is easily obtained, succeeds in earning many grand results. Does not the king then obtain wealth sufficient for enabling him to cope with his wants? [The sense is that the subjects then, on occasions of their sovereign's want, hasten to place their resources at his disposal.] The entire kingdom, in that case, becomes to him his treasury, while that which is his treasury becomes his bed chamber. If the inhabitants of the cities and the provinces be poor, the king should, whether they depend upon him immediately or mediately, show them compassion to the best of his power. Chastising all robbers that infest the outskirts, the king should protect the people of his villages and make them happy. The subjects, in the case, becoming sharers of the king's weal and woe, feel exceedingly gratified with him. Thinking, in the first instance, of collecting wealth, the king should repair to the chief centres of his kingdom one after another and endeavour to inspire his people with fright. He should say unto them, 'Here, calamity threatens us. A great danger has arisen in consequence of the acts of the foe. There is every reason, however, to hope that the danger will pass away, for the enemy, like a bamboo that has flowered, will very soon meet with destruction. Many foes of mine, having risen up and combined with a large number of robbers, desire to put our kingdom into difficulties, for meeting with destruction themselves. In view of this great calamity fraught with dreadful danger, I solicit your wealth for devising the means of your protection. When the danger passes away, I will give you what I now take. Our foes, however, will not give back what they (if unopposed) will take from you by force. On the other hand (if unopposed), they will even slay all your relatives beginning with your very spouses. You certainly desire wealth for the sake of your children and wives. I am glad at your prosperity, and I beseech you as I would my own children. I shall take from you what it may be within your power to give me. I do not wish to give pain to any one. In seasons of calamity, you should, like strong bulls, bear such burthens. In seasons of distress, wealth should not be so dear to you. A king conversant with the considerations relating to Time should, with such agreeable, sweet, and complimentary words, send his agents and collect imposts from his people. Pointing out to them the necessity of repairing his fortifications and of defraying the expenses of his establishment and other heads, inspiring them with the fear of foreign invasion, and impressing them with the necessity that exists for protecting them and enabling them to ensure the means of living in peace, the king should levy imposts upon the Vaisyas of his realm. If the king disregards the Vaisyas, they become lost to him, and abandoning his dominions remove themselves to the woods. The king should, therefore, behave with leniency towards them. The king, O son of Pritha, should always conciliate and protect the Vaisyas, adopt measures for inspiring them with a sense of security and for ensuring them in the enjoyment of what they possess, and always do what is agreeable to them. The king, O Bharata, should always act in such a way towards the Vaisyas that their productive powers may be enhanced. The Vaisyas increase the strength of a kingdom, improve its agriculture, and develop its trade. A wise king, therefore, should always gratify them. Acting with heedfulness and leniency, he should levy mild imposts upon them. It is always easy to behave with goodness towards the Vaisyas. There is nothing productive of greater good to a kingdom, O Yudhishthira, then the adoption of such behaviour towards the Vaisyas of the realm.'

SECTION 88

"Yudhishthira said: 'Tell me, O grandsire, how should the king should behave if, notwithstanding his great wealth, he desires for more.'

"Bhishma said, 'A king, desirous of earning religious merit, should devote himself to the good of his subjects and protect them according to considerations of place and time and to the best of his intelligence and power. He should, in his dominions, adopt all such measures as would in his estimation secure their good as also his own. A king should milk his kingdom like a bee gathering honey from plants [i.e., without injuring the source.]. He should act like the keeper of a cow who draws milk from her without boring her udders and

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without starving the calf. The king should (in the matter of taxes) act like the leech drawing blood mildly. He should conduct himself towards his subjects like a tigress in the matter of carrying her cubs, touching them with her teeth but never piercing them therewith. He should behave like a mouse which though possessed of sharp and pointed teeth still cuts the feet of sleeping animals in such a manner that they do not at all become conscious of it. A little by little should be taken from a growing subject and by this means should he be shorn. The demand should then be increased gradually till what is taken assumes a fair proportion. The king should enhance the burthens of his subjects gradually like a person gradually increasing the burthens of a young bullock. Acting with care and mildness, he should at last put the reins on them. If the reins are thus put, they would not become intractable. Indeed, adequate measures should be employed for making them obedient. Mere entreaties to reduce them to subjection would not do. It is impossible to behave equally towards all men. Conciliating those that are foremost, the common people should be reduced to obedience. Producing disunion (through the agency of their leaders) among the common people who are to bear the burthens, the king should himself come forward to conciliate them and then enjoy in happiness what he will succeed in drawing from them. The king should never impose taxes unseasonably and on persons unable to bear them. He should impose them gradually and with conciliation, in proper season and according to due forms. These contrivances that I declare unto thee are legitimate means of king-craft. They are not reckoned as methods fraught with deceit. One who seeks to govern steeds by improper methods only makes them furious. Drinking-shops, public women, pimps, actors, gamblers and keepers of gaining houses, and other persons of this kind, who are sources of disorder to the state, should all be checked. Residing within the realm, these afflict and injure the better classes of the subjects. Nobody should ask anything of anyone when there is no distress. Manu himself in days of old has laid down this injunction in respect of all men. If all men were to live by asking or begging and abstain from work, the world would doubtless come to an end. The king alone is competent to restrain and check. That king who does not restrain his subjects (from sin) earns a fourth part of the sins committed by his people (in consequence of the absence of royal protection). This is the declaration of the Srutis. Since the king shares the sins of his subjects like their merits, he should, therefore, O monarch, restrain those subjects of his that are sinful. The king that neglects to restrain them becomes himself sinful. He earns (as already said) a fourth part of their sins as he does a fourth part of their merits. The following faults of which I speak should be checked. They are such as impoverish everyone. What wicked act is there that a person governed by passion would not do? A person governed by passion indulges in stimulants and meat, and appropriates the wives and the wealth of other people, and sets a bad example (for imitation by others). They that do not live upon alms may beg in seasons of distress. The king should, observant of righteousness, make gifts unto them from compassion but not from fear. Let there be no beggars in thy kingdom, nor robbers. It is the robbers (and not virtuous men) that give unto beggars. Such givers are not real benefactors of men. Let such men reside in thy dominions as advance the interests of others and do them good, but not such as exterminate others. Those officers, O king, that take from the subjects more than what is due should be punished. Thou shouldst then appoint others so that these will take only what is due. Agriculture, rearing of cattle, trade and other acts of a similar nature, should be caused to be carried on by many persons on the principle of division of labour. If a person engaged in agriculture, cattle-rearing, or trade, becomes inspired with a sense of insecurity (in consequence of thieves and tyrannical officers), the king, as a consequence, incurs infamy. The king should always honour those subjects of his that are rich and should say unto them, 'Do ye, with me, advance the interest of the people.' In every kingdom, they that are wealthy constitute an estate in the realm. Without doubt, a wealthy person is the foremost of men. [Anga is literally a part. The idea, however, is that the wealthy form an estate in the realm. Kakud is the hump of the bull. The meaning, of course, is that the man of wealth occupies a very superior position.] He that is wise, or courageous, or wealthy or influential, or righteous, or engaged in penances, or truthful in speech, or gifted with intelligence, assists in protecting (his fellow subjects).

For these reasons, O monarch, do thou love all creatures, and display the qualities of truth, sincerity, absence of wrath, and abstention from injury! Thou shouldst thus wield the rod of chastisement, and enhance thy treasury and support thy friends and consolidate thy kingdom thus, practising the qualities of truthfulness and sincerity and supported by thy friends, treasury and forces!"

SECTION 89

"Bhishma said, 'Let not such trees as yield edible fruits be cut down in thy dominions. Fruits and roots constitute the property of the Brahmanas. The sages have declared this to be an ordinance of religion. The surplus, after supporting the Brahmanas, should go to the support of other people. Nobody should take anything by doing an injury to the Brahmanas. If a Brahmana, afflicted for want of support, desires to abandon a kingdom for obtaining livelihood (elsewhere), the king, O monarch, should, with affection and respect, assign unto him the means of sustenance. If he does not still abstain (from leaving the kingdom), the king should repair to an assembly of Brahmanas and say. 'Such a Brahmana is leaving the kingdom. In whom shall my people then find an authority for guiding them?' If after this, he does not give up his intention of leaving, and says anything, the king should say unto him, 'Forget the past.' This, O son of Kunti, is the eternal way of royal duty. The king should further say unto him, 'Indeed, O Brahmana, people say that that only should be assigned to a Brahmana which would be just sufficient for maintaining him. I, however, do not accept that opinion. On the other hand, I think that if a Brahmana seeks to leave a kingdom for the king's neglect in providing him with means of support, such means should be assigned to him and, further, if he intends to take that step for procuring the means of luxury, he should still be requested to stay and supplied with ever those means. Agriculture, cattle-rearing, and trade, provide all men with the means of living. A knowledge of the Vedas, however, provide them with the means of obtaining heaven. They, therefore, that obstruct the study of the Vedas and the cause of Vedic practices, are to be regarded as enemies of society. It is for the extermination of these that Brahman created Kshatriyas. Subdue thy foes, protect thy subjects, worship the deities in sacrifices, and fight battles with courage, O delighter of the Kurus! A king should protect those that deserve protection. The king who does this is the best of rulers. Those kings that do not exercise the duty of protection live a vain life. For the benefit of all his subjects the king should always seek to ascertain the acts and thoughts of all, O Yudhishthira; and for that reason fie should set spies and secret agents. Protecting others from thy own, and thy own from others, as also others from others, and thy own from thy own, do thou always cherish thy people. Protecting his own self first from every one, the king should protect the earth. Men of knowledge have said that everything has its root in self. The king should always reflect upon these, viz., What are his laches, to what evil habits he is addicted, what are the sources of his weakness, and what are the sources of his faults. The king should cause secret and trusted agents to wander through the kingdom for ascertaining whether his conduct as displayed on the previous day has or has not met with the approbation of the people. Indeed, he should ascertain whether his conduct is or is not generally praised, or

ascertain whether his conduct is or is not generally praised, or, is or is not acceptable to the people of the provinces, and whether he has or has not succeeded in earning a good name in his kingdom. Amongst those that are virtuous and possessed of wisdom, those that never retreat from battle, and those that do not reside in thy kingdom, those that are dependent on thee, and those that are thy ministers, as well as those that are independent of party, they that praise or blame thee should never be objects of disregard with thee, O Yudhishthira! No man, O sire, can succeed in earning the good opinion of all persons in the world. All persons have friends, foes, and neutrals, O Bharata!

"Yudhishthira said, 'Among persons all of whom are equal in might of arms and accomplishments, whence does one acquire superiority over all the rest, and whence does that one succeed in ruling over them?"

'Bhishma said, 'Creatures that are mobile devour things that are immobile; animals again that have teeth devour those that have no teeth: wrathful snakes of virulent poison devour smaller ones of their own species. (Upon this principle), among human beings also, the king, who is strong, preys upon those that are weak. The king, O Yudhishthira, should always be heedful of his subjects as also of his foes. If he becomes heedless, they fall upon him like vultures (on carrion). Take care, O king, that the traders in thy kingdom who purchase articles at prices high and low (for sale), and who in course of their journeys have to sleep or take rest in forest and inaccessible regions li.e., they who have to undergo such privations in carrying on their useful occupation should not be taxed heavily.], be not afflicted by the imposition of heavy taxes. Let not the agriculturists in thy kingdom leave it through oppression; they, who bear the burthens of the king, support the other residents also of the kingdom. The gifts made by thee in this world support the gods, Pitris, men, Nagas, Rakshasas, birds, and animals. These, O Bharata, are the means of governing a kingdom and protecting its rulers. I shall again discourse to thee on the subject, O son of Pandu!"

SECTION 90

"Bhishma said, 'That foremost of all persons conversant with the Vedas, viz., Utathya of Angirasa's race, discoursed cheerfully (on former occasion) unto Yuvanaswa's son Mandhatri. I shall now, O Yudhishthira, recite to thee everything that Utathya, that foremost of all persons conversant with the Vedas, had said unto that king.'

"Utathya said, 'One becomes a king for acting in the interests of righteousness and not for conducting himself capriciously. Know this, O Mandhatri; the king is, indeed, the protector of the world. If the king acts righteously, he attains to the position of a god [i.e., goes to heaven.]. On the other hand, if fie acts unrighteously, he sinks into hell. All creatures rest upon righteousness. Righteousness, in its turn, rests upon the king. That king, therefore, who upholds righteousness, is truly a king. That king who is endued with a righteous soul and with every kind of grace is said to be an embodiment of virtue. If a king fails to chastise unrighteousness, the gods desert his mansion and he incurs obloquy among men. The efforts of men who are observant of their own duties are always crowned with success. For this reason all men seek to obev the dictates of righteousness which are productive of prosperity. When sinfulness is not restrained, righteous behaviour comes to an end and unrighteous behaviour increases greatly. When sinfulness is not restrained, no one can, according to the rights of property as laid down in the scriptures, say, 'This thing is mine and this is not mine.' When sinfulness prevails in the world, men cannot own and enjoy their own wives and animals and fields and houses. The deities receive no worship, the Pitris no offerings in Sraddhas, and guests no hospitality, when sinfulness is not restrained. The regenerate classes do not study the Vedas, or observe high vows, or spread out sacrifices, when sinfulness is not restrained. The minds of men, O king, become weak and confounded like those of persons wounded with weapons, when sinfulness is not restrained. Casting their eyes on both the worlds, the Rishis made the king, that superior being, intending that he should be the embodiment of righteousness on earth. He is called Rajan in whom righteousness shines. That king, again in whom there is no righteousness, is called a Vrishala. [This verse gives the etymology of the word Rajan and Vrishala. He in whom righteousness, shines (rajate) is a Rajan; and he in whom righteousness, called Vrisha, disappear, is a Vrishala. Vide next verse.] The divine Dharma (righteousness) has another name, viz., Vrisha. He who weakens Vrisha is called by the name of Vrishala. A king should, therefore, advance the cause of righteousness. All creatures grow in the growth of righteousness, and decay with its decay. Righteousness, therefore, should never be permitted to decay. Righteousness is called Dharma because it aids the acquisition and preservation of wealth (Dhana). The sages, O king, have declared that Dharma restrains and set bounds to all evil acts of men. The self-born (Brahman) created Dharma for the advancement and growth of creatures. For this reason, a king should act according to the dictates of Dharma for benefiting his subjects. For this reason also, O tiger among kings, Dharma has been said to be the foremost of all things. That foremost of men who rules his subjects righteously is called a king. Disregarding lust and wrath, observe thou the dictates of righteousness. Among all things, O chief of Bharata's race, that conduce to the prosperity of kings, righteousness is the foremost. Dharma, again, has sprung from the Brahmana. For this reason, the Brahmana should always be worshipped. Thou shouldst, O Mandhatri, gratify with humility the wishes of Brahmanas. By neglecting to gratify the wishes of Brahmanas, the king brings danger on himself. In consequence of such neglect, he fails to obtain any accession of friends while his foes increase in number. In consequence of malice towards the Brahmanas springing from his folly, the goddess of prosperity who had formerly dwelt with him became enraged and deserted the Asura Vali, the son of Virochana. Deserting the Asura she repaired to Indra, the chief of the deities. Beholding the goddess living with Purandara, Vali indulged in many vain regrets. This, O puissant one, is the results of malice and pride. Be thou awakened, O Mandhatri, so that the goddess of prosperity may not in wrath desert thee. The Srutis declare that Unrighteousness begat a son named Pride upon the goddess of prosperity. This Pride, O king, led many among the gods and the Asuras to ruin. Many royal sages also have suffered destruction on his account. Do thou, therefore, awaken, O king! He who succeeds in conquering him becomes a king. He, on the other hand, who suffers himself to be conquered by him. becomes a slave. If, O Mandhatri, thou wishest for an eternal life (of felicity), live as a king should that does not indulge in these two, viz., Pride and Unrighteousness! Abstain from companionship with him that is intoxicated (with pride), him that is heedless (of the dictates of honesty), him that is scoffer of religion, him that is insensate, and forbear to pay court to all of them when united. Keep thy self aloof from the company of ministers whom thou hast once punished and especially of women, as also from mountains and uneven lands and inaccessible fastnesses and elephants and horses and (noxious) reptiles. Thou shouldst also give up wandering in the night, and avoid the faults of stinginess and vanity and boastfulness and wrath Thou shouldst never have intercourse with unknown women, or those of equivocal sex, or those that are lewd, or those that are the wives of other men, or those that are virgins. When the king does not restrain vice, a confusion of castes follows, and sinful Rakshasas, and persons of neutral sex, and children destitute of limbs or possessed of thick

tongues, and idiots, begin to take birth in even respectable families. Therefore, the king should take particular care to act righteously, for the benefit of his subjects. If a king acts heedlessly, a great evil becomes the consequence. Unrighteousness increases causing a confusion of castes. Cold sets in during the summer months, and disappears when its proper season comes. Drought and flood and pestilence afflict the people. Ominous stars arise and awful comets appear on such occasions. Diverse other portents, indicating destruction of the kingdom, make their appearance. If the king does not take measures for his own safety and does not protect his subjects, the latter first meet with destruction and then destruction seizes the king himself. Two persons combining together snatch the wealth of one, and many acting in concert rob the two. Maidens are deflowered. Such a state of things is said to arise from the king's faults. All rights of property come to an end among men, when the king, abandoning righteousness, acts heedlessly."

SECTION 91

"Utathya said, 'If the deity of the clouds pours rain seasonably and the king acts virtuously, the prosperity that ensues maintain the subjects in felicity. That washerman who does not know how to wash away the filth of cloth without taking away its dye, is very unskilful in his profession. That person among Brahmanas or Kshatriyas or Vaisyas who, having fallen away from the proper duties of his order, has become a Sudra, is truly to be compared to such a washerman. Menial service attaches to the Sudra; agriculture to the Vaisya; the science of chastisement to the Kshatriya, and Brahmacharya, penances, mantras, and truth, attach, to the Brahmana. That Kshatriya who knows how to correct the faults of behaviour of the other orders and to wash them clean like a washerman is really their father and deserve to be their king. The respective ages called Krita. Treta, Dwapara and Kali, O bull of Bharata's race, are all dependent on the conduct of the king. It is the king who constitutes the age. The four orders, the Vedas and the duties in respect of the four modes of life, all become confused and weakened when the king becomes heedless. The three kinds of Fire, the three Vedas, and sacrifices with Dakshina, all become lost when the king becomes heedless. The king is the creator of all creatures. and the king is their destroyer. That king who is of righteous soul is regarded as the creator, while he that is sinful is regarded as the destroyer. The king's wives, sons, kinsmen, and friends, all become unhappy and grieve when the king becomes heedless. Elephants and steeds and kine and camels and mules and asses and other animals all lose their vigour when the king becomes unrighteous. It is said, O Mandhatri, that the Creator created Power (represented by the king) for the object of protecting Weakness. Weakness is, indeed, a great being, for everything depends upon it. [He who protects Weakness wins heaven, while he who persecutes it goes to hell. Weakness, thus, is a great thing. Its power, so to say, is such that it can lead to heaven and hell everyone with whom it may come into contact.] All creatures worship the king. All creatures are the children of the king. If, therefore, O monarch, the king becomes unrighteous, all creatures come to grief. The eyes of the weak, of the Muni, and of the snake of virulent poison, should be regarded as unbearable. Do not, therefore, come into (hostile) contact with the weak. Thou shouldst regard the weak as always subject to humiliation. Take care that the eyes of the weak do not burn thee with thy kinsmen. In a race scorched by the eyes of the weak, no children take birth. Such eyes burn the race to its very roots. Do not, therefore, come into (hostile) contact with the weak. Weakness is more powerful than even the greatest Power, for that Power which is scorched by Weakness becomes totally exterminated. If a person, who has been humiliated or struck. fails, while shrieking for assistance, to obtain a protector, divine chastisement overtakes the king and brings about his destruction. Do not, O sire, while in enjoyment of Power, take wealth from those that are Weak. Take care that that the eves of the Weak do not burn thee like a blazing fire. The tears shed by weeping men afflicted with falsehood slay the children and animals of those that have uttered those falsehoods. Like a cow a sinful act perpetrated does not produce immediate fruits. If the fruit is not seen in the perpetrator himself, it is seen in his son or in his son's son, or daughter's son. When a weak person fails to find a rescuer, the great rod of divine chastisement falls (upon the king). When all subjects of a king (are obliged by distress to) live like Brahmanas, by mendicancy, such mendicancy brings destruction upon the king. When all the officers of the king posted in the provinces unite together and act with injustice, the king is then said to bring about a state of unmixed evil upon his kingdom. When the officers of the king extort wealth, by unjust means or acting from lust or avarice, from persons piteously soliciting mercy, a great destruction then is sure to overtake the king. A mighty tree, first starting into life, grows into large proportions. Numerous creatures then come and seek its shelter. When, however, it is cut down or consumed in a conflagration, those that, had recourse to it for shelter all become homeless. When the residents of a kingdom perform

acts of righteousness and all religious rites, and applaud the good qualities of the king, the latter reaps an accession of affluence. When, on the other hand, the residents, moved by ignorance, abandon righteousness and act unrighteously, the king becomes overtaken by misery. When sinful men whose acts are known are allowed to move among the righteous (without being punished for their misdeeds), Kali then overtakes the rulers of those realms. When the king causes chastisement to overtake all wicked people, his kingdom thrives in prosperity. The kingdom of that king certainly thrives who pays proper honours to his ministers and employs them in measures of policy and in battles. Such a ruler enjoys the wide earth for ever. That king who duly honours all good acts and good speeches succeeds in earning great merit. The enjoyment of good things after sharing them with others, paying proper honours to the ministers, and subjugation or persons intoxicated with strength, are said to constitute the great duty of a king. Protecting all men by words, body, and deeds, and never forgiving his son himself (if he has offended), constitute the great duty of the king. The maintenance of those that are weak by sharing with them the things he has, and thereby increasing their strength constitute the duty of the king. Protection of the kingdom, extermination of robbers, and conquering in battle, constitute the duty of the king. Never to forgive a person however dear, if he has committed an offence by act or word, constitutes the duty of the king. Protecting those that solicit shelter, as he would protect his own children, and never depriving one of the honours to which he is entitled constitute the duty of the king. Adoring the deities, with a devoted heart, in sacrifices completed by presents, and subduing lust and envy, constitute the duty of the king. Wiping the tears of the distressed, the helpless, and the old, and inspiring them with joy, constitute the duty of the king. Aggrandising friends, weakening foes, and honouring the good, constitute the duty of the king. Cheerfully observing the obligations of truth, always making gifts of land, entertaining guests, and supporting dependents, constitute the duty of the king. That king who favours those that deserve favours and chastises those that deserve chastisement earns great merit both here and hereafter. The king is Yama himself. He is, O Mandhatri, the god (incarnate) unto all that are righteous. By subduing his senses he succeeds in acquiring great affluence. By not subduing them he incurs sin. [The king is God (incarnate) unto all righteous men, because they may expect everything from him. As regards the second line, the meaning depends upon bharati, which as the commentator explains means, "obtains affluence or prosperity." For Patukah some texts read Pavakah. The meaning then would be "becomes as a fire," i.e., destroys his own roots, or, probably, becomes destructive to others."]

Paying proper honours unto Ritwijas and priests and preceptors, and doing good offices unto them constitute the duty of the king. Yama governs all creatures without observing distinctions. The king should imitate him in his behaviour by restraining all his subjects duly. The king is said to resemble the Thousand-eved (Indra) in every respect. That, O bull among men, should be regarded as righteousness which is regarded as such by him. Thou shouldst, without being heedless, cultivate forgiveness, intelligence, patience, and the love of all creatures. Thou shouldst also ascertain the strength and weakness of all men and learn to distinguish between right and wrong. Thou shouldst conduct thyself with propriety towards all creatures, make gifts, and utter agreeable and sweet words. Thou shouldst maintain the residents of thy city and the provinces in happiness. A king who is not clever, never succeeds in protecting his subjects Sovereignty, O sire, is a very happy burthen to bear. Only that king who is possessed of wisdom and courage, and who is conversant with the science of chastisement, can protect a kingdom. He, on the other hand, who is without energy and intelligence, and who is not versed in the great science, is incompetent to bear the burthen of sovereignty. Aided by ministers of handsome features and good birth, clever in business, devoted to their master, and possessed of great learning, thou shouldst examine the hearts and acts of all men including the very ascetics in the forests. Conducting thyself thus, thou wilt be able to learn the duties of all orders of men. That will aid thee in observing thy own duties, whether when thou art in thy country or when thou repairest to other realms. Amongst these three objects, viz., Virtue, Profit, and Pleasure, Virtue is the foremost. He that is of virtuous soul obtains great happiness both here and hereafter. If men be treated with honour, they can abandon (for the sake of the honour thou mayst give them) their very wives and sons. By attaching good men to himself (by doing good offices unto them), by gifts, sweet words, heedfulness and purity of behaviour, a king may win great prosperity. Do not, therefore, O Mandhatri, be heedless to these qualities and acts The king should never be heedless in looking after his own laches, as also after those of his foes. He should act in such a way that his foes may not be able to detect his laches, and he should himself assail them when theirs are visible. This is the way in which Vasava, and Yama, and Varuna, and all the great royal sages have acted. Do thou observe the same

conduct. Do thou, O great king, adopt this behaviour which was followed by those royal sages. Do thou soon, O bull of Bharata's race, adept this heavenly road. The gods, the Rishis, the Pitris, and the Gandharvas, possessed of great energy, sing the praises, both here and hereafter, of that king whose conduct is righteous.'

"Bhishma continued, 'Thus addressed by Utathya, O Bharata, Mandhatri, unhesitatingly did as he was directed, and became the sole lord of the wide earth. Do thou also, O king, act righteously like Mandhatri. Thou wilt then, after ruling the earth, obtain an abode in heaven.'"

SECTION 92

"Yudhishthira said, 'How should a righteous king, who is desirous of adhering to a course of righteousness, behave? I ask thee this, O foremost of men! Answer me, O Grandsire!"

"Bhishma said, 'In this connexion is cited the old story of what Vamadeva gifted with great intelligence and acquainted with the true import of everything sang in ancient time. Once upon a time, king Vasumanas, possessed of knowledge and fortitude and purity of behaviour, asked the great Rishi Vamadeva of high ascetic merit, saying, 'Instruct me, O holy one, in words fraught with righteousness and of grave impart, as to the conduct to be observed by me so that I may not fall away from the duties prescribed for me.' Unto him of a golden complexion and seated at his ease like Yayati, son of Nahusha, that foremost of ascetics, viz., Vamadeva, of great energy, said as follows:

"Vamadeva said, 'Do thou act righteously. There is nothing superior to righteousness. Those kings that are observant of righteousness, succeed in conquering the whole earth. That king who regards righteousness to be the most efficacious means for accomplishing his objects, and who acts according to the counsels of those that are righteous, blazes forth with righteousness. That king who disregards righteousness and desires to act with brute force, soon falls away from righteousness and loses both Righteousness and Profit. That king who acts according to the counsels of a vicious and sinful minister becomes a destroyer of righteousness and deserves to be slain by his subjects with all his family. Indeed, he very soon meets with destruction. That king who is incompetent to discharge the duties of state-craft, who is governed by caprice in all his acts, and who indulges in brag, soon meets with destruction even if he happens to be ruler of the whole earth. That king, on the other hand, who is desirous of prosperity, who is free from malice, who has his senses under control, and who is gifted with intelligence, thrives in affluence like the ocean swelling with the waters discharged into it by a hundred streams. He should never consider himself to have a sufficiency of virtue, enjoyments, wealth, intelligence, and friends. Upon these depends the conduct of the world. By listening to these counsels, a king obtains fame', achievements, prosperity, and subjects. Devoted to virtue, that king who seeks the acquisition of virtue and wealth by such means, and who begins all his measures after reflecting upon their objects, succeeds in obtaining great prosperity. That king who is illiberal, and without affection, who afflicts his subjects by undue chastisements, and who is rash in his acts, soon meets with destruction. That king who is not gifted with intelligence fails to see his own faults. Covered with infamy here, he sinks into hell hereafter. If the king gives proper honour to them that deserve it, makes gifts, and recognises the value of sweet speeches by himself uttering them on all occasions, his subjects then dispel the calamities that overtake him, as if these had fallen upon themselves. That king who has no instructor in the ways of righteousness and who never asks others for counsels, and who seeks to acquire wealth by means that caprice suggests, never succeeds in enjoying happiness long. That king, on the other hand, who listens to the instructions of his preceptors in matters connected with virtue, who supervises the affairs of his kingdom himself, and who in all his acquisitions is guided by considerations of virtue, succeed in enjoying happiness for a long time."

SECTION 93

Vamadeva continued, 'When the king, who is powerful, acts unrighteously towards the weak, they who take their birth in his race imitate the same conduct. Others, again, imitate that wretch who sets sin agoing. Such imitation of the man ungoverned by restraints soon brings destruction upon the kingdom. The conduct of a king who is observant of his proper duties, is accepted by men in general as a model for imitation. The conduct, however, of a king who falls away from his duties, is not tolerated by his very kinsfolk. That rash king who, disregarding the injunctions laid down in the scriptures, acts with highhandedness in his kingdom, very soon meets with destruction. That Kshatriya who does not follow the conduct observed from days of old by other Kshatrivas, conquered or unconquered, is said to fall away from Kshatriya duties. Having seized in battle a royal foe that did some good to the conqueror on a former occasion, that king who does not, actuated by malice, pay him honours, is said to fall away from Kshatriya duties. The king should display his power, live cheerfully, and do what is necessary in

seasons of danger. Such a ruler becomes the beloved of all creatures and never falls away from prosperity. If thou doest disservice to any person, thou shouldst, when the turn comes, do him service. One who is not loved becomes an object of love, if he does what is agreeable. Untruthful speeches should be avoided. Thou shouldst do good to others without being solicited. Thou shouldst never abandon righteousness from lust or wrath or malice. Do not give harsh answers when questioned by anybody. Do not utter undignified speeches. Never be in a hurry to do anything. Never indulge in malice. By such means is a foe won over. Do not give way to exclusive joy when anything agreeable occurs, nor suffer thyself to be overwhelmed with sorrow when anything disagreeable occurs. Never indulge in grief when thy pecuniary resources are exhausted, and always remember the duty of doing good to thy subjects. That king who always does what is agreeable by virtue of his disposition achieves success in all his measures and is never shorn of prosperity. The king should always, with heedfulness, cherish that devoted servant who abstains from doing what is injurious to his master and who always does what is for his good. He should appoint in all great affairs persons that have subjugated their senses, that are devotedly loyal and of pure behaviour, and that are possessed of ability. That person, who by the possession of such qualifications pleases the king and who is never heedless in taking care of the interests of his master should be appointed by the king in the affairs of his kingdom. On the other hand, the king becomes divested of prosperity by appointing to important offices men that are fools and slaves of their senses, that are covetous and of disrespectable conduct, that are deceitful and hypocritical, that are malicious, wicked-souled, and ignorant, that are lowminded, and addicted to drink, gambling, women, and hunting. That king, who, first protecting his own self, protects others that deserve protection, feels the satisfaction of finding his subjects growing in prosperity. Such a king succeeds also in obtaining greatness. A king should, by secret agents that are devoted to him, watch the conduct and acts of other kings. By such means can he obtain superiority. Having injured a powerful king, one should not comfort himself with the thought that he (the injurer) lives at a great distance from the injured. Such a king when injured falls upon the injurer like the hawk swooping down upon its prey, in moments of heedlessness. A king whose power has been consolidated and who is confident of his own strength, should assail a neighbour who is weaker than himself but never one that is stronger. A king who is devoted to virtue, having acquired the sovereignty of the earth by prowess, should protect his subjects righteously and slaughter foes in battle. Everything belonging to this world is destined to destruction. Nothing here is durable. For this reason, the king, adhering to righteousness, should protect his subjects righteously. The defence of forts, battle, administration of justice, consultations on questions of policy, and keeping the subjects in happiness, these five acts contribute to enlarge the dominions of a king. That king who takes proper care of these is regarded to be the best of kings. By always attending to these, a king succeeds in protecting his kingdom. It is impossible, however, for one man to supervise all these matters at all times. Making over such supervision to his ministers, a King may govern the earth for ever. The people make such a person their king who is liberal, who shares all objects of enjoyment with others, who is possessed of a mild disposition, who is of pure behaviour, and who will never abandon his subjects. He is obeyed in the world who, having listened to counsels of wisdom, accepts them, abandoning his own opinions. That king who does not tolerate the counsels of a well-wisher in consequence of their opposition to his own views, who listens with inattention to what is said unto him in opposition to his views, and who does not always follow the conduct of high and noble persons conquered or unconquered, is said to fall away from the duties of Kshatriyas. From ministers that have once been chastised, from women in especial, from mountains and inaccessible regions, from elephants and horses and reptiles, the king should always, with heedfulness, protect his own self. [The sense of the passage is that the king should not ride vicious elephants and horses, should guard himself against poisonous reptiles and the arts of women, and should take particular care while ascending mountains or entering inaccessible regions such as forests and woody valleys.] That king who, abandoning his chief ministers, makes favourites of low persons, soon falls into distress, and never succeeds in compassing the (intended) ends of his measures. That king of infirm soul, who, yielding to the influence of wrath and malice, does not love and honour those amongst his kinsmen that are possessed of good qualities, is said to live on the very verge of destruction. That king, who attaches to himself accomplished persons by doing good to them even though he may not like them at heart, succeeds in enjoying fame for ever. Thou shouldst never impose taxes unseasonably. Thou shouldst not be grieved at the occurrence of anything disagreeable, nor rejoice exceedingly at anything agreeable. Thou shouldst always set thyself to the accomplishment of good acts. Who amongst the

dependent kings is truly devoted to thee, and who is loyal to

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thee from fear, and who amongst them has faults, should always be ascertained by thee. The king, even if he be powerful, should trust them that are weak, for in moments of heedlessness the weak may assail the powerful like a flock of vultures seizing their prey. A man of sinful soul seeks to injure his master even if the latter be sweet-speeched and possessed of every accomplishment. Do not, therefore, place thy confidence upon such men. Nahusha's son Yayati, in declaring the mysteries of king-craft, said that a person engaged in ruling men should slay even foes that are contemptible."

SECTION 94

'Vamadeva said, 'The king should win victories without battles. Victories achieved by battles are not spoken of highly. O monarch, by the wise. When the sovereign's own power has not been confirmed, he should not seek to make new acquisitions. It is not proper that a king whose power has not been consolidated should seek to make such acquisitions. The power of that king whose dominions are wide and abound with wealth, whose subjects are loyal and contented, and who has a large number of officers, is said to be confirmed. That king whose soldiery are contented, gratified (with pay and prize), and competent to deceive foes can with even a small force subjugate the whole earth. The power of that king whose subjects, whether belonging to the cities or the provinces, have compassion for all creatures, and possessed of wealth and grain, is said to be confirmed. When the king thinks that his power is greater than that of a foe, he should then, aided by his intelligence, seek to acquire the latter's territories and wealth. A king whose resources are increasing, who is compassionate unto all creatures, who never loses any time by procrastination, and who is careful in protecting, his own self, succeeds in earning advancement. That king who behaves deceitfully towards his own people that have not been guilty of any fault, shears his own self like a person cutting down a forest with an axe. If the king does not always attend to the task of slaying his foes, the latter do not diminish. That king, again, who knows how to kill his own temper finds no enemies. If the king be possessed of wisdom, he would never do any act that is disapproved by good men. He would, on the other hand, always engage himself in such acts as would lead to his own benefit and that of others. That king who, having accomplished all his duties, becomes happy in the approbation of his own conscience, has never to incur the reproach of others and indulge in regrets. That king who observes such conduct towards men succeeds in subjugating both the worlds and enjoy the fruits of victory.' "Bhishma continued, 'Thus addressed by Vamadeva, king

"Bhishma continued, 'Thus addressed by Vamadeva, king Vasumana did as he was directed. Without doubt, thyself also, following these counsels, shalt succeed in conquering both the worlds."

SECTION 95

"Yudhishthira said, 'If a Kshatriya desires to subjugate another Kshatriya in battle, how should the former act in the matter of that victory? Questioned by me, do thou answer it.'

"Bhishma said, 'The king, with or without an army at his back, entering the dominions of the king he would subjugate, should say unto all the people, 'I am your king. I shall always protect you. Give me the just tribute or encounter me in battle.' If the people accept him for their king, there need not be any fighting. If, without being Kshatriyas by birth, they show signs of hostility, they should then, observant as they are of practices not laid down for them, be sought to be restrained by every means. People of the other orders do take up arms (for resisting the invader) if they behold the Kshatriya unarmed for fight, incapable of protecting himself, and making too much of the enemy.' [The sense is that although it is laid down that kings should fight with those only that are of the kingly order, yet when the Kshatriyas do not arm themselves for resisting an invader, or other orders may fight for putting down those that so arm themselves against the kings.]

"Yudhishthira said 'Tell me, O grandsire, how that Kshatriya king should conduct himself in fight who advances against another Kshatriya king.'

'Bhishma said, 'A Kshatriya must not put on armour for fighting a Kshatriya unclad in mail. One should fight one, and abandon the opponent when the latter becomes disabled. If the enemy comes clad in mail, his opponent also should put on mail. If the enemy advances backed by an army, one should, backed by an army, challenge him to battle. If the enemy fights aided by deceit, he should be met with the aid of deceit. If, on the other hand, he fights fairly, he should be resisted with fair means. One should not on horseback proceed against a car-warrior. A car-warrior should proceed against a carwarrior. When an antagonist has fallen into distress, he should not be struck; nor should one that has been frightened. nor one that has been vanquished. [The distress referred to here is of being unhorsed or deprived of car or of weapons, etc.] Neither poisoned nor barbed arrows should be used These are the weapons of the wicked. One should fight righteously, without yielding to wrath or desiring to slay. A weak or wounded man should not be slain, or one that is

sonless; or one whose weapon has been broken; or one that has fallen into distress; or one whose bow-string has been cut; or one that has lost his vehicle. A wounded opponent should either be sent to his own home, or, if brought to the victor's quarters, should have his wounds attended to by skilful surgeons. When in consequence of a quarrel between righteous kings, a righteous warrior falls into distress, (his wounds should be attended to and) when cured he should be set at liberty. This is the eternal duty. Manu himself, the son of the Self-born (Brahman), has said that battles should be fought fairly. The righteous should always act righteously towards those that are righteous. They should adhere to righteousness without destroying it. If a Kshatriya, whose duty it is to fight righteously, wins a victory by unrighteous means, he becomes sinful. Of deceitful conduct, such a person is said to slay his own self. Such is the practice of those that are wicked. Even he that is wicked should be subdued by fair means. It is better to lay down life itself in the observance of righteousness than to win victory by sinful means. Like a cow, O king, perpetrated sin does not immediately produce its fruits. That sin overwhelms the perpetrator after consuming his roots and branches. A sinful person, acquiring wealth by sinful means, rejoices greatly. But the sinner, gaining advancement by sinful ways, becomes wedded to sin. Thinking that virtue has no efficacy, he jeers at men of righteous behaviour. Disbelieving in virtue, he at last meets with destruction. Though enmeshed in the noose of Varuna, he still regards himself immortal. Like unto a large leathern bag puffed up with wind, the sinner dissociates himself entirely from virtue. Soon, however, he disappears like a tree on the riverside washed away with its very roots. Then people, beholding him resemble an earthen pot broken on a stony surface, speak of him as he deserves. The king should, therefore, seek both victory and the enhancement of his resources, by righteous means."

SECTION XCVI

"Bhishma said, 'A king should never desire to subjugate the earth by unrighteous means, even if such subjugation would make him the sovereign of the whole earth. What king is there that would rejoice after obtaining victory by unfair means? A victory stained by unrighteousness is uncertain and never leads to heaven. Such a victory, O bull of Bharata's race, weakens both the king and the earth. A warrior whose armour has fallen off, or who begs for quarter, saying, 'I am thine' or joining his hands, or who has laid aside his weapon, may simply be seized but never slain. If a hostile king be vanguished by the troops of the invader, the latter should not himself fight his vanquished foe. On the other hand, he should bring him to his palace and persuade him for a whole year to say, 'I am thy slave!' Whether he says or does not say this, the vanquished foe, by living for a year in the house of his victor, gains a new lease of life. If a king succeeds in bringing by force a maiden from the house of his vanquished foe, he should keep her for a year and ask her whether she would wed him or any one else. If she does not agree, she should then be sent back. He should behave similarly in respect of all other kinds of wealth (such as slave) that are acquired by force. The king should never appropriate the wealth confiscated from thieves and others awaiting execution. The kine taken front the enemy by force should be given away to the Brahmanas so that they may drink the milk of those animals. The bulls taken from the enemy should be set to agriculture work or returned to the enemy. It is laid down that a king should fight one that is a king. One that is not a king should never strike one that is a king. If a Brahmana, desirous of peace, fearlessly goes between two contending armies, both should immediately abstain from fight. He would break an eternal rule that would slav or wound a Brahmana. If any Kshatriya breaks that rule. he would become a wretch of his order. In addition to this, that Kshatriya who destroys righteousness and transgresses all wholesome barriers does not deserve to be reckoned as a Kshatriya and should be driven from society. A king desirous of obtaining victory should never follow such conduct. What gain can be greater than victory won righteously? The excitable classes (of a kingdom recently conquered) should. without delay, be conciliated with soothing speeches and gifts. This is a good policy for the king to adopt. If instead of doing this, these men be sought to be governed with impolicy, they would then leave the kingdom and side with (the victor's) foes and wait for the accession of calamities (in order that they may then make head against the victor). Discontented men. watching for the calamities of the king, promptly side with the latter's foes. O monarch, in times of danger. An enemy should not be deceived by unfair means, nor should be wounded mortally. For, if struck mortally, his very life may pass away. If a king possessed of little resources be gratified therewith, he would regard life alone to be much. That king whose dominions are extensive and full of wealth whose subjects are loyal, whose servants and officers are all contented, is said to have his roots firm. That king whose Ritwijas and priests and preceptors and others about him that are well-versed in all scriptures and deserving of honours are duly respected, is said to be conversant with the ways of the

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6158 world. It was by such behaviour that Indra got the sovereignty of the world. It is by this behaviour that earthly kings succeed in obtaining the status of Indra. King Pratardana, subjugating his foes in a great battle, took all their wealth, including their very grain and medicinal herbs, but left their land untouched. King Divodasa, after subjugating his foes, brought away the very remnants of their sacrificial fires, their clarified butter (intended for libations). and their food. For this reason he was deprived of the merit of his conquests. [The meaning is that king Pratardana took what is proper to be taken and hence he incurred no sin. King Divodasa, however, by taking what he should not have taken, lost all the merit of his conquests.] King Nabhaga (after his conquests) gave away whole kingdoms with their rulers as sacrificial presents unto the Brahmanas, excepting the wealth of learned Brahmanas and ascetics. The behaviour, O Yudhishthira, of all the righteous kings of old, was excellent, and I approve of it wholly. That king who desires his own prosperity should seek for conquests by the aid of every kind of excellence but never with that of deceit or with pride.

SECTION 97

"Yudhishthira said. 'There are no practices, O king, more sinful than those of the Kshatriyas. In marching or in battle, the king slays large multitudes. By what acts then does the king win regions of felicity? O bull of Bharata's race, tell this, O learned one, unto me that desire to know.'

"Bhishma said, 'By chastising the wicked, by attaching and cherishing the good, by sacrifices and gifts, kings become pure and cleansed. It is true, kings desirous of victory afflict many creatures, but after victory they advance and aggrandise all. By the power of gifts, sacrifices, and penances, they destroy their sins, and their merit increases in order that they may be able to do good to all creatures. The reclaimer of a field, for reclaiming it, takes up both paddy-blades and weeds. His action, however, instead of destroying the blades or paddy, makes them grow more vigorously. They that wield weapons, destroy many that deserve destruction. Such extensive destruction, however, causes the growth and advancement of those that remain. He who protects people from plunder, slaughter, and affliction, in consequence of thus protecting their lives from robbers, comes to be regarded as the giver of wealth, of life, and of food. The king, therefore, by thus adoring the deities by means of a union of all sacrifices whose Dakshina is the dispelling of everybody's fear, enjoys every kind of felicity here and attains to a residence in Indra's heaven hereafter. [The protection of subjects is likened here to the performance of a sacrifice that has the merit of all sacrifices. The final present in that sacrifice is the dispelling of everybody's fear.] That king who, going out, fights his foes in battles that have arisen for the sake of Brahmanas and lays down his life, comes to be regarded as the embodiment of a sacrifice with illimitable presents. If a king, with his quivers full of shafts, shoots them fearlessly at his foes, the very gods do not see anyone on earth that is superior to him. In such a case, equal to the number of shafts with which he pierces the bodies of his enemies, is the number of regions that he enjoys, eternal and capable of granting every wish. The blood that flows from his body cleanses him of All his sins along with the very pain that he feels on the occasion. Persons conversant with the scriptures say that the pains a Kshatriya suffers in battle operate as penances for enhancing his merit. Righteous persons, inspired with fear, stay in the rear, soliciting life from heroes that have rushed to battle, even as men solicit rain from the clouds. If those heroes, without permitting the beseechers to incur the dangers of battle, keep them in the rear by themselves facing those dangers and defend them at that time of fear, great becomes their merit. If, again, those timid p sons, appreciating that deed of bravery, always respect those defenders, they do what is proper and just. By acting otherwise they cannot free themselves from fear. There is great difference between men apparently equal. Some rush to battle, amid its terrible din, against armed ranks of foes. Indeed, the hero rushes against crowds of foes, adopting the road to heaven. He, however, who is inspired with dastardly fear, seeks safety in flight, deserting his comrades in danger. Let not such wretches among men be born in thy race. The very gods with Indra at their head send calamities unto them that desert their comrades in battle and come with unwounded limbs. He who desires to save his own life-breaths by deserting his comrades, should be slain with sticks or stones or rolled in a mat of dry grass for being burnt to death. Those amongst the Kshatriyas that would be guilty of such conduct should be killed after the manner of killing animals [i.e., not at the weapon's edge, but otherwise.]. Death on a bed of repose, after ejecting phlegm and urine and uttering piteous cries, is sinful for a Kshatriya. Persons acquainted with the scriptures do not applaud the death which a Kshatriva encounters with unwounded body. The death of a Kshatriya, O sire, at home is not praiseworthy. They are heroes. Any unheroic act of theirs is sinful and inglorious. In disease, one may be heard to cry, saying, 'What sorrow! How painful! I must be a great sinner. With face emaciated and stench issuing fro in his body and clothes, the sick man plunges his relatives into grief. Coveting

the condition of those that are hale, such a man (amidst his tortures) repeatedly desires for death itself. One that is a hero. having dignity and pride, does not deserve such in inglorious death. Surrounded by kinsmen and slaughtering his foes in battle, a Kshatriya should die at the edge of keen weapons. Moved by desire of enjoyment and filled with rage, a hero fights furiously and does not feel the wounds inflicted on his limbs by foes. Encountering death in battle, he earns that high merit fraught with fame and respect of the world which belongs to his or her and ultimately obtains a residence in Indra's heaven. The hero, by not showing his back in fight and contending by every means in his power, in utter recklessness of life itself, at the van of battle, obtains the companionship of Indra. Wherever the hero encountered death in the midst, of foes without displaying ignoble fear or cheerlessness, he has succeeded in earning regions hereafter of eternal bliss.

SECTION 98

"Yudhishthira said, 'Tell me, O grand-sire, what regions are earned by unreturning heroes by encountering death in battle."

"Bhishma, said, 'In this connexion, O Yudhishthira, is cited the old story of the discourse between Amvarisha and Indra. Amvarisha, the son of Nabhaga, having repaired to heaven that is so difficult of acquisition, beheld his own generalissimo in those celestial regions in the company of Indra. The king saw his puissant general blazing with every kind of energy, endued with celestial form, seated on a very beautiful car, and journeying (in that vehicle) up and up towards still higher regions. Beholding the prosperity of his general Sudeva, and observing how he traversed regions that were still higher, the high-souled Amvarisha, filled with surprise, addressed Vasava, in the following words.'

"Amvarisha said, 'Having duly governed the whole earth bounded by the seas, having from desire of earning religious merit practised all those duties that are common to the four orders as declared by the scriptures, having practised with rigid austerity all the duties of the Brahmacharya mode, having waited with dutiful obedience upon my preceptors and other reverend seniors, having studied with due observances the Vedas and the scriptures on kingly duties, having gratified guests with food and drink, the Pitris with offerings in Sraddhas, the Rishis with attentive study of the scriptures and with initiation (under proper forms into the mysteries of religion), and the gods with many excellent and high sacrifices, having duly observed Kshatriya duties according to the injunctions of the scriptures, having cast my eyes fearlessly upon hostile troops, I won many victories in battle, O Vasaval This Sudeva. O chief of the deities, was formerly the generalissimo of my forces. It is true. He was a warrior of tranquil soul. For what reason, however, has he succeeded in transcending me? He never worshipped the gods in high and great sacrifices. He never gratified the Brahmanas (by frequent and costly presents) according to the ordinance. For what reason, then, has he succeeded in transcending me?"

"Indra said, 'Regarding this Sudeva, O sire, the great sacrifice of battle had often been spread out by him. The same becomes the case with every other man that engages in fight. Every warrior accoutred in armour, by advancing against foes in battle array, becomes installed in that sacrifice. Indeed, it is a settled conclusion that such a person, by acting in this way, comes to be regarded as the performer of the sacrifice of battle.'

"Amvarisha said, 'What constitutes the libations in that sacrifice? What constitutes its liquid offerings? What is its Dakshina? Who, again, are regarded its Ritwijas? Tell me all this, O performer of a hundred sacrifices.'

"Indra said, 'Elephants constitute the Ritwijas of that sacrifice, and steeds are its Audharvus. The flesh of foes constitutes ifs libations, and blood is its liquid offering [Ajya is any liquid substance, generally of course clarified butter, that is poured upon the sacrificial fire.]. Jackals and vultures and ravens, as also winged shafts, constitute its Sadasyas. These drink the remnants left of the liquid offering in this sacrifice and eat the remnants of its libations. Heaps of lances and spears, of swords and darts and axes, blazing, sharp, and well-tempered, constitute the ladles of the sacrificer. Straight, sharp, and well-tempered arrows, with keen points and capable of piercing the bodies of foes, impelled from wellstretched bows, constitute its large double-mouthed ladles. Sheathed in scabbards made of tiger-skin and equipped with handles made of ivory, and capable of cutting off the elephant's trunk, the swords form the Sphises of this sacrifice. [Sphis is the wooden stick with which lines are drawn on the sacrificial platform.] The strokes inflicted with blazing and keen lances and darts and swords and axes, all made of hard iron, constitute its profuse wealth procured from the respectable people by agreement in respect of the amount and period. The blood that runs over the field in consequence of the fury of the attack, constitutes the final libation, fraught with great merit and capable of granting every wish, in the Homa of this sacrifice. Cut, Pierce, and such other sounds, that are heard in the front ranks of the array, constitute the Samans sung by its Vedic chanters in the abode of Yama. The

keep of its libations. The crowd of elephants and steeds and men equipped with shields are regarded to constitute the Syenachit fire of that sacrifice. The headless trunks that rise up after thousands have been slaughtered constitute the octagonal stake, made of Khadira wood, for the hero who performs that sacrifice. The shrieks that elephants utter when urged on with hooks, constitute its Ida mantras. The kettledrums, with the slaps of palms forming the Vashats, O king, are its Trisaman Udgatri. When the property or a Brahmana is being taken away, he who casts off his body that is so dear for protecting that property, does, by that act of self-devotion, acquire the merit or a sacrifice with infinite presents. That hero who, for the sake of his master, displays prowess at the van of the array and shows not his back through fear, earns those regions of felicity that are mine. He who strews the altar of the sacrifice constituted by battle, with swords cased in blue scabbards and severed arms resembling heavy bludgeons, succeeds in winning regions of felicity like mine. That warrior who, resolved upon obtaining victory, penetrates into the midst of the enemy's ranks without waiting for any assistance, succeeds in winning regions of felicity like mine. That warrior who in battle, causes a river of blood to flow, terrible and difficult to cross, having kettle-drums for its frogs and tortoises, the bones of heroes for its sands, blood and flesh for its mire, swords and shields for its rafts, the hair of slain warriors for its floating weeds and moss, the crowds of steeds and elephants and cars for its bridges, standards and banners for its bushes of cane, the bodies or slain elephants for its boats and huge alligators, swords and scimitars for its larger vessels, vultures and Kankas and ravens for the rafts that float upon it, that warrior who causes such a river, difficult of being crossed by even those that are possessed of courage and power and which inspires all timid men with dread, is said to complete the sacrifice by performing the final ablutions. That hero whose altar (in such a sacrifice) is strewn over with the (severed) heads of foes, of steeds, and of elephants, obtains regions of felicity like mine. The sages have said that that warrior who regards the van of the hostile army as the chambers of his wives, who looks upon the van of his own army as the vessel for the keep of sacrificial offering, who takes the combatants standing to his south for his Sadasyas and those to his north as his Agnidhras, and who looks upon the hostile forces as his wedded wife, succeeds in winning all regions of felicity. [The van of the hostile army is the place of his wives, for he goes thither as cheerfully as he does to such a mansion. Agnidhras are those priests that have charge of the celestial fires.] The open space lying between two hosts drawn up for fight constitutes the altar of such a sacrificer, and the three Vedas are his three sacrificial fires. Upon that altar, aided by the recollection of the Vedas, he performs his sacrifice. The inglorious warrior who, turning away from the fight in fear, is slain by foes, sinks into hell. There is no doubt in this. That warrior, on the other hand, whose blood drenches the sacrificial altar already strewn with hair and flesh and bones, certainly succeeds in attaining a high end. That powerful warrior who, having slain the commander of the hostile army, mounts the vehicle of his fallen antagonist, comes to be regarded as possessed of the prowess of Vishnu himself and the intelligence of Vrihaspati, the preceptor of the celestials. That warrior who call seize alive the commander of the hostile army or his son or some other respected leader, succeeds in winning regions of felicity like mine. One should never grieve for a hero slain in battle. A slain hero, if nobody grieves for him, goes to heaven and earns the respect of its denizens. Men do not desire to dedicate (for his salvation) food and drink. Nor do they bathe (after receiving the intelligence), nor go into mourning for him. Listen to me as I enumerate the felicity that is in store for such a person. Foremost of Apsaras, numbering by thousands, go out with great speed (for receiving the spirit of the slain hero) coveting him for their lord. That Kshatriya who duly observes his duty in battle, acquires by that act the merit of penances and of righteousness. Indeed, such conduct on his part conforms with the eternal path of duty. Such a man obtains the merits of all the four modes of life. The aged and the children should not be slain; nor one that is a woman; not one that is flying, away; nor one that holds a straw in his lips [To take up a straw and hold it between the lips is an indication of unconditional surrender.]; nor one that says. 'I am thine.' Having slain in battle Jambha, Vritra, Vala, Paka, Satamaya, Virochana, the irresistible Namuchi, Samvara of innumerable illusions, Viprachitti,--all these sons of Diti and Danu, as also Prahlada, I myself have become the chief of the celestials. 'Bhishma continued, 'Hearing these words of Sakra and

'Bhishma continued, 'Hearing these words of Sakra and approving of them, king Amvarisha comprehended how warriors succeed, (by battle as their means) in compassing success for themselves (in respect of winning regions of beatitude in heaven).'"

SECTION 99

"Bhishma said, 'In this connexion is cited the old story of the battle between Pratardana and the ruler of Mithila. The ruler of Mithila, viz., Janaka, after installation in the sacrifice

of battle, gladdened all his troops (on the eve of fight). Listen to me, O as I recite the story. Janaka, the high souled king of Mithila, conversant with the truth of everything, showed both heaven and hell unto his own warriors. He addressed them, saying, 'Behold, these are the regions, endued with great splendour, for those that fight fearlessly. Full of Gandharva girls, those regions are eternal and capable of granting every wish. There, on the other side, are the regions of hell, intended for those that fly away from battle. They would have to rot there for eternity in everlasting ingloriousness. Resolved upon casting away your very lives, do ye conquer your foes. Do not fall into inglorious hell. The laying down of life, (in battle) constitutes, in respect of heroes, their happy door of heaven.' Thus addressed by their king, O subjugator of hostile towns, the warriors of Mithila, gladdening their rulers, vanquished their foes in battle. They that are of firm souls should take their stand in the van of battle. The carwarriors should be placed in the midst of elephants. Behind the car-warriors should stand the horsemen. Behind the last should be placed the foot-soldiers all accoutred in mail. That king who forms his array in this manner always succeeds in vanguishing his foes. Therefore, O Yudhishthira, the array of battle should always be thus formed. Filled with rage, heroes desire to will blessedness in heaven by fighting fairly. Like Makaras agitating the ocean, they agitate the ranks of the foe. Assuring one another, they should gladden those (amongst them) that are cheerless. The victor should protect the land newly conquered (from acts of aggression). He should not cause his troops to pursue too much the routed foe. The onset is irresistible of persons that rally after the rout and that, despairing of safety, assail their pursuers. For this reason, O king, thou shouldst not cause thy troops to pursue too much the routed roe. Warriors of courage do not wish to strike them that run away with speed. That is another reason why the routed foe should not be pursued hotly. Things that are immobile are devoured by those that are mobile: creatures that are toothless are devoured by those that have teeth; water is drunk by the thirsty; cowards are devoured by heroes. Cowards sustain defeat though they have, like the victors, similar backs and stomachs and arms and legs. They that are afflicted with fear bend their heads and joining their hands stay before those that are possessed of courage. This world rests on the arms of heroes like a son on those of his sire. He, therefore, that is a hero deserves respect under every circumstance. There is nothing higher in the three worlds than heroism. The hero protects and cherishes all, and all things depend upon the hero."

SECTION 100

"Yudhishthira said, 'Tell me, O grandsire, how kings desirous of victory should, O bull of Bharata's race, lead their troops to battle even by offending slightly against the rules of righteousness!'

'Bhishma said: 'Some say that righteousness is made stable by truth; some, by reasoning: so me, by good behaviour; and some, by the application of means and contrivances. I shall presently tell thee what the means and contrivances, productive of immediate fruit, are. Robbers, transgressing all wholesome bounds, very often become destroyers of property and religious merit. For resisting and restraining them. I shall tell thee what the contrivances are, as indicated in the scriptures. Listen to me as I speak of those means for the success of all acts. Both kinds of wisdom, straight and crooked, should be within call of the king. Though acquainted with it, he should not, however, apply that wisdom which is crooked (for injuring others). He may use it for resisting the dangers that may overtake him. Enemies frequently injure a king by producing disunion (among his ministers or troops or allies or subjects). The king, conversant with deceit, may, by the aid of deceit, counteract those enemies. Leathern armour for protecting the bodies of elephants, armour of the same material for bovine bulls, bones, thorns, and keen-pointed weapons made of iron, coats of mail, yak-tails, sharp and well-tempered weapons, all kinds of armour, yellow and red, banners and standards of diverse hues, swords, and lances and scimitars of great sharpness and battle-axes, and spears and shields, should be manufactured and stored in abundance. The weapons should all be properly whetted. The soldiers should be inspired with courage and resolution. It is proper to set the troops in motion in the month of Chaitra or Agrahayana. The crops ripen about that time and water also does not become scarce. That time of the year, O Bharata, is neither very cold nor very hot. Troops should, therefore, be moved at that time. If the enemy, however, be overtaken by distress, troops should immediately be set in motion (without waiting for such a favourable time). These (two) are the best occasions for the motion of troops with a view to subjugate foes. That road which has abundance of water and grass along it, which is level and easy of march, should be adopted (in moving the troops). The regions lying near the road (on both its sides) should previously be well ascertained through spies possessed of skill and having an intimate knowledge of the woods. The troops must not, like animals, be marched through woody regions. Kings desirous of victory should, therefore, adopt THE GRAND BIBLE

good roads for marching their troops. In the van should be placed a division of brave men, endued with strength and high birth. As regards forts, that which has walls and a trench full of water on every side and only one entrance, is worthy of praise. In respect of invading foes, resistance may be offered from within it. In pitching the camp, a region lying near the woods is regarded as much better than one under the open sky by men conversant with war and possessed of military accomplishments. The camp should be pitched for the troops not far from such a wood. Pitching the camp at such a place, planting the foot-soldiers in a position of safety, and collision with the foe as soon as he comes, are the means for warding off danger and distress. Keeping the constellation called Ursa Major [The seven stars of this constellation are supposed to be the seven great Rishis, viz., Marichi, Atri, Angira, Pulastva, Pulaha, Kratu, and Vasishtha.] behind them, the troops should fight taking up their stand like hills. By this means, one may vanquish even foes that are irresistible. The troops should be placed in such a position that the wind, the sun, and the planet Sukra [Venus.] should blow and shine from behind them. As means for ensuing victory the wind is superior to the Sun, and the Sun is superior to Sukra, O Yudhishthira. Men conversant with war approve of a region that is not miry, not watery, not uneven, and not abounding with bricks and stone, as well-fitted for the operations of cavalry. A field that is free from mire and holes is fitted for car-warriors. A region that is overgrown with bushes and large trees and that is under water is fitted for elephant-warriors. A region that has many inaccessible spots, that is overgrown with large trees and topes of cane bushes, as also a mountainous or woody tract, is well-fitted for the operations of infantry. An army, O Bharata, which has a large infantry force, is regarded very strong. An army in which cars and horsemen predominate is regarded to be very effective in a clear (unrainy) day. An army, again; in which footsoldiers and elephants predominate becomes effective in the rainy season. Having attended to these points (about the characters of the different kinds of forces and the manner of marching, quartering, and leading them), the king should turn his attention to the characteristics of place and time. That king, who having attended to all these considerations, sets out under a proper constellation and on an auspicious lunation, always succeeds in obtaining victory by properly leading his troops. No one should slay those that are asleep or thirsty or fatigued, or those whose accoutrements have fallen away, or one that has set his heart on final emancipation, or one that is flying away, or one that is walking (unprepared) along a road, or one engaged in drinking or eating, or one that is mad, or one that is insane, or one that has been wounded mortally, or one that has been exceedingly weakened by his wounds, or one that is staying trustfully, or one that has begun any task without having been able to complete it, or one that is skilled in some especial art (as mining, etc.), or one that is in grief, or one that goes out of the camp for procuring forage or fodder, or men who set up camps or are camp-followers, or those that wait at the gates of the king or of his ministers, or those that do menial services (unto the chiefs of the army), or those that are chiefs of such servants. Those amongst thy warriors that break the rank of foes, or rally thy retreating troops, should have their pay doubled and should be honoured by thee with food, drink and seats equal to thy own. Those amongst such that are chiefs of ten soldiers should be made chiefs of a hundred. That heedful hero again (amongst them) who is the chief of a hundred soldiers should be made the chief of a thousand. Collecting together the principal warriors, they should be addressed, thus: 'Let us swear to conquer, and never to desert one another. Let those that are inspired with fear stay here. Let those also stay here that would cause their chiefs to be slain by themselves neglecting to act heroically in the press of battle. Let such men come as would never break away from battle or cause their own comrades to be slain. Protecting their own selves as also their comrades, they are certain to slav the enemy in fight. The consequence of flying away from battle are loss of wealth, death, infamy, and reproach. Disagreeable and cutting speeches have to be heard by that man who flies away from battle, who loses his lips and teeth. who throws away all his weapons, or who suffers himself to be taken as a captive by the foe. Let such evil consequences always overtake the warriors of our foes. Those that fly away from battle are wretches among men. They simply swell the tale of human beings on earth. For true manhood, however, they are neither here nor hereafter. Victorious foes, O sire, proceed cheerfully. Their praises recited the while by bards, in pursuit of the flying combatants. When enemies, coming to battle tarnish the fame of a person, the misery the latter feels is more poignant, I think, than that of death itself. Know that victory is the root of religious merit and of every kind of happiness. That which is regarded as the highest misery by cowards is cheerfully borne by those that are heroes. Resolved upon acquiring heaven, we should fight, regardless of life itself, and determined to conquer or die, attain a blessed end in heaven. Having taken such an oath, and prepared to throwaway life itself, heroes should courageously rush against the enemy's ranks. In the van should be placed a division of

men armed with swords and shields. In the rear should be placed the car-division. In the space intervening should be placed other classes of combatants. This should be the arrangement made for assailing the foe. Those combatants in the army that are veterans should fight in the van. They would protect their comrades behind them. Those amongst the army that would be regarded as foremost for strength and courage, should be placed in the van. The others should stand behind them. They that are inspired with fear should, with care, be comforted and encouraged. These weaker combatants should be placed on the field (without being withdrawn) for at least showing the number of the army (to the foe). If the troops are few, they should be drawn close together for the fight. At times, if their leader wishes, the close array may be extended wide. When a small number of troops is to fight with a great army, the array called Suchimukha should be formed [i.e., the soldiers should be drawn up as to form a wedge-like appearance with a narrow head.]. When a small force is engaged with a large one, the leader of the former may shake hands with his men and utter loud cries to effect, 'The enemy has broken! The enemy has broken!' Those among them that are endued with strength should resist the enemy, loudly unto their comrades, 'Fresh friends have arrived! Fearlessly strike at your foes!' Those that are in advance of the rest should utter loud shouts and make diverse kinds of noises, and should blow and beat Krakachas, cow-horns, drums, cymbals, and kettle-drums

SECTION 101

"Yudhishthira said, 'Of what disposition, of what behaviour, of what form, how acoutred, and how armed should the combatants be in order that they may be competent for battle?"

"Bhishma said, 'It is proper that those weapons and vehicles should be adopted (by particular bodies of combatants) with which they have become familiar by use. Brave soldiers, adopting those weapons and vehicles, engage in battle. The Gandharvas, the Sindhus, and the Sauviras fight best with their nails and lances. They are brave and endued with great strength. Their armies are capable of vanquishing all forces, The Usinaras are possessed of great strength and skilled in all kinds of weapons. The Easterners are skilled in fighting from the backs of elephants and are conversant with all the ways of unfair fight. The Yavanas, the Kamvojas, and those that dwell around Mathura are well skilled in fighting with bare arms. The Southerners are skilled in fighting sword in hand. It is well-known that persons possessed of great strength and great courage are born in almost every country. Listen to me as I describe their indications. They that have voices and eyes like those of the lion or the tiger, they that have a gait like that of the lion and the tiger, and they that have eyes like those of the pigeon or the snake, are all heroes capable of grinding hostile ranks. 1 They that have a voice like deer, and eyes like those of the leopard or the bull, are possessed of great activity. They whose voice resembles that of hells are excitable wicked and wrathful. They that have a voice deep as that of the clouds, that have wrathful face, or faces like those of camels, they that have hooked noses and tongues, are possessed of great speed and can shoot or hurl their weapons to a great distance. They that have bodies curved like that of the cat, and thin hair and thin skin, become endued with great speed and restlessness and almost invincible in battle. Some that are possessed of eyes closed like those of the iguana, disposition that is mild, and speed and voice like the horses, are competent to fight all foes. They that are of well-knit and handsome and symmetrical frames, and broad chests, that become angry upon hearing the enemy's drum or trumpet, that take delight in affrays of every kind, that have eyes indicative of gravity, or eves that seem to shoot out, or eves that are green, they that have faces darkened with frowns, or eyes like those of the mongoose, are all brave and capable of casting away their lives in battle. They that have crooked eyes and broad foreheads and cheek-bones not covered with flesh and arms strong as thunder-bolts and fingers bearing circular marks, and that are lean with arteries and nerves that are visible, rush with great speed when the collision of battle takes place. Resembling infuriated elephants, they become irresistible. They that have greenish hair ending in curls, that have flanks, cheeks, and faces fat and full of flesh, that have elevated shoulders and broad necks, that have fearful visages and fat calves, that are fiery like (Vasudeva's horse) Sugriva or like the offspring of Garuda, the son of Vinata, that have round heads, large mouths, faces like those of cats, shrill voice and wrathful temper, that rush to battle, guided by its din, that are wicked in behaviour and full of haughtiness, that are of terrible countenances, and that live in the outlying districts, are all reckless of their lives and never flyaway from battle. Such troops should always be placed in the van. They always slav their foes in fight and suffer themselves to be slain without retreating. Of wicked behaviour and outlandish manners, they regard soft speeches as indications of defeat. If treated with mildness, they always exhibit wrath against their sovereign.'

SECTION 102

"Yudhishthira said. 'What are the well-known indications, O bull of Bharata's race, of the (future) success of an army? I desire to know them.'

"Bhishma said, 'I shall tell thee, O bull of Bharata's race, all the well-known indications of the (future) success of an army. When the gods become angry and inert are urged by fate, persons of learning, beholding everything with the eye of heavenly knowledge, perform diverse auspicious acts and expiatory rites including homa and the silent recitation of mantras, and thus allay all evils. That army in which the troops and the animals are all undepressed and cheerful. O Bharata, is sure to win a decided victory. The wind blows favourably from behind such troops. Rainbows appear in the sky. The clouds cast their shadows upon them and at times the sun shines upon them. The jackals become auspicious to them, and ravens and vultures as well. When these show such regard to the army, high success is sure to be won by it. Their (sacrificial) fires blaze up with a pure splendour, the light going upwards and the smokeless flames slightly bending towards the south. The libations poured thereon emit an agreeable fragrance. These have been said to be the indications of future success. The conchs and drums, blown and beat, send forth loud and deep peals. The combatants become filled with alacrity. These have been said to be the indications of future success. If deer and other quadrupeds be seen behind or to the left of those that have already set out for battle or of those that are about to set out, they are regarded auspicious. If they appear to the right of the warriors while about to engage in slaughter, that is regarded as an indication of success. If, however, they make their appearance in the van of such persons, they indicate disaster and defeat. If these birds, viz., swans and cranes and Satapatras and Chashas utter auspicious cries, and all the able-bodied combatants become cheerful, these are regarded as indications of future success. They whose array blazes forth with splendour and becomes terrible to look at in consequence of the sheen of their weapons, machines, armour, and standards as also of the radiant complexion of the faces of the vigorous men that stand within it, always succeed in vanquishing their foes. If the combatants of a host be of pure behaviour and modest deportment and attend to one another in loving-kindness. that is regarded as an indication of future success. If agreeable sounds and orders and sensations of touch prevail, and if the combatants become inspired with gratitude and patience, that is regarded as the root of success. The crow on the left of a person engaged in battle and on the right of him who is about to engage in it, is regarded auspicious. Appearing at the back, it indicates non-fulfilment of the objects in view, while its appearance in the front forebodes danger. Even after enlisting a large army consisting of the four kinds of forces, thou shouldst, O Yudhishthira, first behave peacefully. If thy endeavours after peace fail, then mayst thou engage in battle. The victory, O Bharata, that one acquired by battle is very inferior Victory in battle, it seems, is dependent on caprice or destiny. When a large army breaks and the troops begin to fly away, it is exceedingly difficult to check their flight. The impetuosity of the flight resembles that of a mighty current of water or of a frightened herd of deer. Some have broken. For this, without adequate cause, others break, even they that are brave and skilled in fight. A large army, consisting of even brave soldiers, is like a large herd of Ruru deer. [If a single deer takes fright and runs in a particular direction, the whole herd follows it without knowing the cause. The simile is peculiarly appropriate in the case of large armies, If a single division takes to flight, the rest follows it. Fear is very contagious.] Sometimes again it may be seen that even fifty men, resolute and relying upon one another, cheerful and prepared to lay down their lives, succeed in grinding enemies numerically much superior. Sometimes even five, or six, or seven men, resolute and standing close together, of high descent and enjoying the esteem of those that know them, vanquish foes much superior to them in number. The collision of battle is not desirable as long as it can be avoided. The policy of conciliation, or producing disunion, and making gifts should first be tried, the battle, it is said, should come after these. At the very sight of a (hostile) force, fear paralyses the timid, even as at the sight of the blazing bolt of heaven they ask, 'Oh, upon what would it fall?' [i.e., the king should try conciliation, sending at the same time an invading force, or making an armed demonstration. Such politic measures succeed in bringing about peace.] Having ascertained that a battle is raging, the limbs of those that go to join it, as also of him that is conquering, perspire profusely. The entire country. O king, (that is the seat of war), becomes agitated and afflicted with all its mobile and immobile population. The very marrow of embodied creatures scorched with the heat of weapons, languishes with pain. A king should, therefore, on all occasions, apply the arts of conciliation, mixing them with measures of severity. When people are afflicted by foes, they always show a disposition to come to terms. Secret agents should be sent for producing disunion amongst the allies of the foe. Having produced disunion, it is very desirable that peace should then be made with that king who happens to be

THE GRAND BIBLE in secret cherish feelings of hostility towards them. He should

more powerful than the foe (sought to be crushed). If the invader does not proceed in the way, he can never succeed in completely crushing his foe. In dealing with the foe, care should be taken for hemming him in from all sides. Forgiveness always comes to those that are good. It never comes to those that are bad. Listen now, O Partha, to the uses of forgiveness and of severity. The fame of a king who displays forgiveness after conquest spreads more widely. The very foes of a person that is of a forgiving disposition trust him even when he becomes guilty of a grave transgression. Samvara has said that having afflicted a foe first, forgiveness should be shown afterwards, for a wooden pole, if made straight without the application of heat in the first instance, very soon assumes its former state. Persons skilled in the scriptures do not, however, applaud this. Nor do they regard this as an indication of a good king. On the other hand, they say that a foe should be subdued and checked, like a sire subduing and checking a son, without anger and without destroying him. If, O Yudhishthira, a king becomes severe, he becomes an object of hatred with all creatures. If, on the other hand, he becomes mild, he becomes disregarded by all. Do thou, therefore, practise both severity and mildness. Before smiting, O Bharata, and while smiting, utter sweet words; and having smitten, show them compassion and let them understand that thou art grieving and weeping for them. Having vanquished an army, the kind should address the survivors saying, 'I am not at all glad that so many have been slain by my troops. Alas, the latter, though repeatedly dissuaded by me, have not obeyed my direction. I wish they .(that are slain) were all alive. They do not deserve such death. They were all good men and true, and unretreating from battle. Such men, indeed, are rare. He that has slain such a hero in battle, has surely done that which is not agreeable to me.' Having uttered such speeches before the survivors of the vanquished foe, the king should in secret honour those amongst his own troops that have bravely slain the foe. For soothing the wounded slayers for their sufferings at the hand of the foe, the king, desirous of attaching them to himself, should even weep, seizing their hands affectionately. The king should thus, under all circumstances, behave with conciliation. A king that is fearless and virtuous, becomes the beloved of all creatures. All creatures, also, O Bharata, trust such a ruler. Winning their trust, he succeeds in enjoying the earth as he pleases. The king should, therefore, by abandoning deceitfulness, seek to obtain the trust of all creatures. He should also seek to protect his subjects from all fears if he seek to enjoy the earth.

SECTION 103

"Yudhishthira said, 'Tell me, O grandsire, how a kin should behave towards foe that is mild, towards one that is fierce, and towards one that has many allies and a large force.'

"Bhishma said, 'In this connexion is cited, O Yudhishthira. the old narrative of the discourse between Vrihaspati and Indra. Once on a time, that slayer of hostile heroes, viz., Vasava, the chief of the celestials, joining his palms, approached Vrihaspati, and saluting him, said these words.'

"Indra said. 'How, O regenerate one, should I behave towards my foes? Row should I subdue them by means of contrivances, without exterminating them? In a collision between two armies, victory may be won by either side. In what way should I behave so that this blazing prosperity that I have won and that scorches all my enemies may not desert me?' Thus addressed, Vrihaspati, skilled in Virtue, Profit, and Pleasure, possessed of a knowledge of kingly duties, and endued with great intelligence, answered Indra in the following words.'

"Vrihaspati said, 'One should never wish to subdue one's foes by quarrel. Excited with wrath and bereft of forgiveness. boys only seek quarrel. One that desires the destruction of a foe should not put that foe on his guard. On the other hand, one should never exhibit one's ire or fear or joy. He should conceal these within his own bosom. Without trusting one's foe in reality, one should behave towards him as if one trusted him completely. One should always speak sweet words unto one's foes and never do anything that is disagreeable. One should abstain from fruitless acts of hostility as also from insolence of speech. As a fowler, carefully uttering cries similar to those of the birds he wishes to seize or kill. captures and brings them under his power, even so should a king, O Purandara, bring his foes under subjection and then slay them if he likes. Having overcome one's foes, one should not sleep at ease. A foe that is wicked raises his head again like afire carelessly put out making its appearance again. When victory may be won by either side, a hostile collision of arms should be avoided. Having lulled a foe into security, one should reduce him into subjection and gain one's object. Having consulted with his ministers and with intelligent persons conversant with policy, a foe that is disregarded and neglected being all along unsubdued at heart, smites at the proper season, especially when the enemy makes a false step. By employing trusted agents of his own, such a foe would also render the other's forces inefficient by producing disunion. Ascertaining the beginning, the middle and the end of his foes [i.e., ascertaining everything regarding him.], a king should corrupt the forces of his foe, ascertaining everything by positive proof, using the arts of producing disunion, making gifts, and applying poison. A king should never live in companionship with his foes. A king should wait long and then slay his foes. Indeed, he should wait, expecting the opportunity, so that he might come down upon his foe at a time when the latter would not expect him in the least [We find this wisdom also in China written down by General Sunzi in the 6th century BC (Sunzi Bingfa, The Art of War).]. A king should never slay a large number of the troops of his foe, although he should certainly do that which would make his victory decisive. The king should never do such an injury to his foe as would rankle in the latter's heart. [The translator here had immediately artrocities in mind such as ethnic cleansing: The French had taken the (German populated) Alsace and Lorraine (in the Thirty-Years-War 1618-1648, and afterwards by Louis XIV). That was an impolitic step, though, perhaps, Germany also, by taking back those provinces after they had been completely Frenchified, has committed the same mistake (in 1871). Such iniuries rankle in the heart and are never forgotten.] Nor should be cause wounds by wordy darts and shafts. If the opportunity comes, he should strike at him, without letting it slip. Such, O chief of the gods, should be the conduct of a king desirous of slaying his foes towards those that are his foes. If an opportunity, with respect to the man who waits for it, once passes away, it can never be had again by the person desirous of acting. Acting according to the opinions of the wise, a king should only break the strength of his foe. He should never, when the opportunity is not favourable, seek to accomplish his objects. Nor should he, when the opportunity is at hand, persecute his foe [i.e., ruin him outright (if it is not a modern ideological war).]. Giving up lust and wrath and pride, the king should, acting with heedfulness, continually watch for the laches of his foes. His own mildness, the severity of his punishments, his inactivity and heedlessness, O chief of the gods, and the deceitful contrivances well applied (by his foes), ruin a foolish ruler. That king who can conquer these four faults and counteract the deceitful contrivances of his enemies succeeds, without doubt, in smiting them all. When only one minister (without needing any help) is competent to accomplish a secret object (of the king), the king should consult with that one minister only in respect of such object. Many ministers, if consulted, endeavour to throw the burden of the task upon one another's shoulders and even give publicity to that object which should be kept secret. If consultation with one be not proper, then only should the king consult with many. When foes are unseen, divine chastisement should be invoked upon them; when seen, the army, consisting of four kinds of forces, should be moved. The king should first use the arts of producing disunion, as also those of conciliation. When the time for each particular means comes, that particular means should be applied. At times, the king should even prostrate himself before a powerful foe. It is again desirable that acting heedfully himself, he should seek to compass the victor's destruction when the latter becomes heedless. By prostrating one's self, by gift of tribute, by uttering sweet words, one should humble one's self before a more powerful king. One should (when the occasion for such acts comes) never do anything that may arouse the suspicions of one's powerful foe. The weaker ruler should, under such circumstances, carefully avoid every act that may awaken suspicion. A victorious king, again, should not trust his vanquished foes, for they that are vanquished always remain wakeful. There is nothing, O best of duties, that is more difficult of accomplishment than the acquisition of prosperity, O ruler of the immortals, by persons of a restless disposition. The very existence of persons of restless disposition is fraught with danger. Kings should, therefore, with close attention, ascertain their friends and foes. If a king becomes mild, he is disregarded.

If he becomes fierce, he inspires people with dread. Therefore, do not be fierce. Do, not, again, be mild. But be both fierce and mild. As a rapid current ceaselessly cats away the high bank and causes large landslips, even so heedlessness and error cause a kingdom to be ruined. Never attack many foes at the same time. By applying the arts of conciliation, or gift, or production of disunion, O Purandara, they should be ground one by one. As regards the remnant, (being few in number,) the victor may behave peacefully towards them. An intelligent king, even if competent for it, should not begin to crush all (his foes) at once. When a king happens to have a large army consisting of sixfold forces and teeming with horse, elephants, cars, foot, and engines, all devoted to him, when he thinks himself superior to his foe in many respects upon a fair comparison, then should he openly smite the foe without hesitation. If the foe be strong, the adoption of a policy of conciliation (towards him) is not worthy of approbation. On the other hand, chastisement by secret means is the policy that should be adopted. Nor should mildness of behaviour be adopted towards such foes, nor repeated expedition, for loss of crops, poisoning of wells and tanks, and suspicion in respect of the seven branches of administration, should be

avoided. [I adopt Nilakantha's explanation of this verse. Loss of crops, etc. are the inevitable consequences of expeditions. The king, on such occasions, is obliged also to take particular care of the seven branches of administration. As these are all unpleasant, they should be avoided.] The king should, on such occasions, apply diverse kinds of deception, diverse contrivances for setting his foes against one another, and different kinds of hypocritical behaviour. He should also, through trusted agents, ascertain the doings of his foes in their cities and provinces. Kings, O slayer of Vala and Vritra, pursuing their foes and entering their towers, seize and appropriate the best things that are obtainable there, and devise proper measures of policy in their own cities and dominions. Making gifts of wealth unto them in private, and confiscating their possessions publicly, without, however, injuring them materially, and proclaiming that they are all wicked men that have suffered for their own misdeeds, kings should send their agents to the cities and provinces of their foes. At the same time, in their own cities, they should, through other persons conversant with the scriptures, adorned with every accomplishment, acquainted with the ordinances of the sacred books and possessed of learning cause incantations and foe-killing rites to be performed.'

"Indra said, 'What are the indications, O best of regenerate ones, of a wicked person? Questioned by me, tell me how I am to know who is wicked.'

"Vrihaspati said, A wicked person is he who proclaims the faults of others at their back, who is inspired with envy at the accomplishments of others, and who remains silent when the merits of other people are proclaimed in his presence, feeling a reluctance to join in the chorus. Mere silence on such occasions is no indication of wickedness. A wicked person, however, at such times breathe heavily, bites his lips, and shakes his head. Such a person always mixes in society and speaks irrelevantly. Such a man never does what he promises, when the eve of the person to whom he has given the assurance is not upon him. When the eye of the person assured is on him, the wicked man does not even allude to the subject. The wicked man eats by himself (and not with others on the same board), and finds fault with the food placed before him, saying, 'All is not right today as on other days.' His disposition shows itself in the circumstances connected with his sitting, lying, and riding. Sorrowing on occasions of sorrow and rejoicing on occasions of joy, are the indications of a friend. An opposite behaviour furnishes the indications of an enemy. Keep in thy heart these sayings, O ruler of the gods! The disposition of wicked men can never be concealed. I have now told thee. O foremost of deities what the indications of a wicked person are. Having listened to the truths laid down in the scriptures, follow them duly, O ruler of the celestials!"

"Bhishma continued, 'Having heard these words of Vrihaspati, Purandara, employed in subduing his foes, acted strictly according to them. Bent upon victory, that slayer of foes, when the opportunity came, obeyed these instructions and reduced all his enemies to subjection."

SECTION 104

"Yudhishthira said, 'How should a righteous king, who is opposed by his own officers, whose treasury and army are no longer under his control, and who has no wealth, conduct himself for acquiring happiness?'

"Bhishma said, 'In this connexion, the story of Kshemadarsin is often recited. I shall narrate that story to thee. Listen to it, O Yudhishthira! It has been heard by us that in days of old, when prince Kshemadarsin became weak in strength and fell into great distress, he repaired to the sage Kalakavrikshiya, and saluting him humbly, said unto him these words.'

'The king said, 'What should a person like me who deserves wealth but who has, after repeated efforts, failed to recover his kingdom, do, O Brahmana, excepting suicide, thieving and robbery, acceptance of refuge with others, and other acts of meanness of a similar kind? O best of men, tell me this. One like thee that is conversant with morality and full of gratefulness is the refuge of a person afflicted by disease either mental or physical. Man should cast off his desires. By acting in that way, by abandoning joy and sorrow, and earning the wealth of knowledge, he succeeds in obtaining felicity. I grieve for them that adhere to worldly happiness as dependent on wealth. All that, however, vanishes like a dream. They that can abandon vast wealth achieve a very difficult feat. As regards ourselves we are unable to abandon that wealth which is even no longer existent. I am divested of prosperity and have fallen into a miserable and joyless plight. Instruct me, O Brahmana, what happiness I may yet strive for.' Thus addressed by the intelligent prince of Kosala, the sage Kalakavrikshiya of great splendour made the following answer '

"The sage said, 'Thou hast, it seems, already understood it. Possessed of knowledge as thou art, thou shouldst act as thou thinkest. Thy belief is right, viz., All this that I see is unstable, myself as also everything that I have. Know, O prince, that those things which thou regardest as existing are in reality non-existent. The man of wisdom knows this, and accordingly

is never pained whatever the distress that may overwhelm him. Whatever has taken place and whatever will take place are all unreal. When thou wilt know this which should be known by all, thou shalt be freed from unrighteousness. Whatever things had been earned and acquired by those that came before, and whatever was earned and acquired by those that succeeded them, have all perished. Reflecting on this, who is there that will yield to grief? Things that were, are no more. Things that are, will again be (no more). Grief has no power to restore them. One should not, therefore, indulge in grief. Where, O king, is thy sire to-day, and where thy grandsire? Thou seest them not today, nor do they see thee now. Reflecting on thy own instability, who dost thou grieve for them? Reflect with the aid of thy intelligence, and thou wilt understand that verily thou shalt cease to be. Myself, thyself, O king, thy friends, and thy foes, shall, without doubt, cease to be. Indeed, everything will cease to be. Those men that are now of twenty or thirty years of age will, without doubt, all die within the next hundred years. If a man cannot have the heart to give up his vast possessions, he should then endeavour to think his possessions are not his own and by that means seek to do good to himself. Acquisitions that are future should be regarded by one as not one's own. Acquisitions that have disappeared, should also be regarded by one as not one's own. Destiny should be regarded as all powerful. They that think in this strain are said to be possessed of wisdom. Such a habit of looking at things is an attribute of the good. Many persons who are equal or superior to thee in intelligence and exertion, though deprived of wealth, are not only alive but are never ruling kingdoms. They are not, like thee. They do not indulge in grief like thee. Therefore, cease thou to grieve in this way. Art thou not Superior to those men, or at least equal to them in intelligence and exertion?"" The king said, 'I regard the kingdom which I had with all its appendages to have been won by me without any exertion. All-powerful Time, however, O regenerate one, has swept it away. The consequence, however, that I see, of my kingdom having been swept away by Time as by a stream, is that I am obliged to support upon whatever I obtain (by charity)."

The sage said, 'Moved by the knowledge of what is true (in life) one should never grieve for either the past or the future. Be thou of such a frame of mind. O prince of Kosala, in respect of every affair that may engage thy attention. Desiring to obtain only that which is obtainable and not that which is unobtainable, do thou enjoy thy present possessions and never grieved for that which is absent. Be thou delighted, O prince of Kosala, with whatever thou succeedest in winning with ease. Even if divested of prosperity, do not grieve for Abut seek to preserve a pure disposition. Only an unfortunate man who is of a foolish understanding, when deprived of former prosperity, censures the supreme Ordainer, without being contented with his present possessions. Such a person regards others, however undeserving, as men blessed with prosperity. For this reason, they that are possessed of malice and vanity and filled with a sense of their own importance suffer more misery still. Thou however, O king, art not stained by such vices. Endure the prosperity of others although thou art thyself divested of prosperity. They that are possessed of dexterity succeed in enjoying that prosperity which is vested in others. Prosperity leaves the person that hates others. Men possessed of righteous behaviour and wisdom and conversant with the duties of Yoga renounce prosperity and sons and grandsons of their own accord. Others, regarding earthly wealth to be exceedingly unstable and unattainable, dependent as it is upon ceaseless action and effort, are also seen to renounce it. Thou seemest to be possessed of wisdom. Why dost thou then grieve so piteously, desiring things that should not be desired, that are unstable, and that are dependent on others? Thou desirest to enquire after that particular frame of mind (which would enable thee to enjoy felicity notwithstanding the loss of thy possessions). The advice I give thee is to renounce all those objects of desire. Objects that should be avoided appear in the guise of those that should be striven for, while those that should be striven for appear in the guise of objects that should be avoided. Some lose their wealth in the pursuit of wealth. Others regard wealth as the root of infinite happiness, and, therefore pursue it eagerly. Some again, delighted with wealth, think that there is nothing superior to it. In his eager desire for the acquisition of wealth, such a person loses all other objects of life. If, O prince of Kosala, a person loses that wealth which had been earned with difficulty and which had been proportionate to his desires, he then, overcome by the inactivity of despair, gives up all desire of wealth. Some persons of righteous souls and high birth betake themselves to the acquisition of virtue. These renounce every kind of worldly happiness from desire of winning felicity in the other world. Some persons lay down life itself, moved by the desire of acquiring wealth. These do not think that life has any use if dissociated from wealth. Behold their pitiable condition. Behold their foolishness. When life is so short and uncertain, these men, moved by ignorance, set their eyes on wealth. Who is there that would set his heart upon hoarding when destruction is its end, upon life when death is its end, and

upon union when separation is its end? sometimes man renounces wealth, and sometimes wealth renounces man. What man possessed of knowledge is there that would feel grieved at the loss of wealth? There are many other persons in the world that lose wealth and friends. Behold, O king, with thy intelligence, and thou wilt understand that the calamities which overtake men are all due to the conduct of men themselves. Do thou, therefore, (as a remedy), restrain thy senses and mind and speech. For, if those become weak and productive of evil there is no man who can keep himself free from temptation of external objects by which he is always surrounded. As no one can form an adequate idea of the past nor can foresee the future, there being many intervals of time and place, a person like thee who is possessed of such wisdom and such prowess, never indulges in grief for union and separation, for good or evil. A person of such mildness of disposition, well-restrained soul, and settled conclusions, and observant of Brahmacharya vows, never indulges in grief and never becomes restless from desire of acquiring or fear of losing anything of small value. It is not fit that such a man should adopt a deceitful life of mendicancy, a life that is sinful and wicked and cruel and worthy of only a wretch among men. Do thou repair to the great forest and lead a life of happiness there, all alone and subsisting upon fruit and roots, restraining speech and soul, and filled with compassion for all creatures. He that cheerfully leads such a life in the forest, with large-tusked elephants for companions, with no human being by his side, and contented with the produce of the wilderness, is said to act after the manner of the wise. A large lake when it becomes turbid, resumes its tranquillity of itself. Similarly, a man of wisdom, when disturbed in such matters, becomes tranquil of himself. I see that a person that has fallen into such a plight as thine may live happily even thus. When thy prosperity is almost impossible to recover, and when thou art without ministers and counsellors, such a course is open to thee. Dost thou hope to reap any benefit by depending upon destiny?

SECTION 105

"The sage said, 'If, on the other hand, O Kshatriya, thou thinkest that thou hast any prowess still, I shall discourse to thee about that line of policy which thou mayst adopt for recovering thy kingdom. If thou canst follow that line of policy and seek to exert thyself, thou canst still recover thy prosperity. Listen attentively to all that I say unto thee in detail. If thou canst act according to those counsels, thou mayst yet obtain vast wealth, indeed, thy kingdom and kingly power and great prosperity. If thou likest it, O king, tell me, for then I shall speak to thee of that policy.'

"The king said, 'Tell me, O holy one, what thou wishest to say. I am willing to hear and act according to thy counsels. Let this my meeting with thee today be fruitful of consequences (to myself).'

"The sage said, 'Renouncing pride and desire and ire and joy and fear, wait upon thy very foes, humbling thyself and joining thy hands. Do thou serve Janaka the ruler of Mithila, always performing good and pure deeds. Firmly devoted to truth, the king of Videha will certainly give thee great wealth. Thou shalt then become the right arm of that king and obtain the trust of all persons. As a consequence of this, thou shalt then succeed in obtaining many allies possessed of courage and perseverance, pure in behaviour, and free from the seven principal faults. A person of restrained soul and having his senses under control, by adhering to his duties, succeeds in raising himself and gladdening others. Honoured by Janaka possessed of intelligence and prosperity, thou shalt certainly become the right arm of that ruler and enjoy the confidence of all. Having then mustered a large force and held consultations with good ministers, do thou cause disunion among thy foes and, setting them against one another, break them all like a person breaking a vilwa with a vilwa. Or, making peace with the foes of thy foe, destroy the latter's power [The Vilwa is the fruit of the Egle marmelos.]. Thou shalt then cause thy foe to be attached to such good things as are not easily attainable, to beautiful women and cloths, beds and seats and vehicles, all of very costly kinds, and houses, and birds and animals of diverse species, and juices and perfumes and fruits, so that thy foe may be ruined of himself. [The sense seems to be that by causing thy foe to be attached to these things, the treasury of thy foe is likely to be exhausted. If this can be brought about, thy foe will soon be ruined.] If one's foe be thus managed, or if indifference is to be shown towards him, one that is desirous of acting according to good policy, should never suffer that foe to know it at all. Following the behaviour that is approved by the wise, do thou enjoy every kind of pleasure in the dominions of thy foe, and imitating the conduct of the dog, the deer, and the crow, behave, with apparent friendship, towards thy enemies. Cause them to undertake achievements that are mighty and difficult to accomplish. See also that they engage in hostilities with powerful enemies. Drawing their attention to pleasant gardens and costly beds and seats, do thou, by offering such objects of enjoyment, drain thy enemy's treasury. Advising thy enemy to perform sacrifices and make gifts, do thou gratify the Brahmanas. The latter, (having

received those presents through thy hands), will do good to thee in return (by performing penances and Vedic rites), and devour thy enemy like wolves. Without doubt, a person of righteous deeds obtains a high end. By such deeds men succeed in earning regions of the most felicity in heaven. If the treasury of thy foes be exhausted (by either righteous or unrighteous deeds), every one of them, O prince of Kosala, may be reduced to subjection. The treasury is the root of felicity in heaven and victory on earth. It is in consequence of their treasuries that the foes enjoy such happiness. The treasury, therefore, should by every means be drained. Do not applaud Exertion in the presence of thy foe but speak highly of Destiny. Without doubt, the man who relies too much on acts appertaining to the worship of the gods soon meets with destruction. Cause thy enemy to perform the great sacrifice called Viswajit and divest him by that means of all his possessions. Through this thy object will be fulfilled. Thou mayst then inform thy enemy of the fact that the best men in his kingdom are being oppressed (with exactions for refilling the exhausted treasury), and indicate some eminent ascetic conversant with the duties of Yoga (who will wean thy foe from all earthly possessions). The enemy will then desire to adopt renunciation and retire into the woods, solicitous of salvation. Thou shall then, with the aid of drugs prepared by boiling highly efficacious herbs and plants, and of artificial salts, destroy the elephants and steeds and men (of thy enemy's dominions). These and many other well-devised schemes are available, all connected with fraud. An intelligent person can thus destroy the population of a hostile kingdom with poison.'

SECTION 106

"The king said, 'I do not desire, O Brahmana, to support life by deceit or fraud. I do not desire wealth, however great, which is to be earned by unrighteous means. At the very outset of our present discourse I excepted these means. By the adoption of only such means as would not lead to censure, of such means as would benefit me in every respect, by practising only such acts as are not harmful in their consequences, I desire to live in this world.. I am incapable of adopting these ways that thou pointest out to me. Indeed, these instructions do not become thee.'

"The sage said, 'These words, O Kshatriya, that thou speakest indicate thee to be possessed of righteous feelings. Indeed, thou art righteous in disposition and understanding, O thou of great experience. I shall strive for the good of you both, viz., for thyself and him. I shall cause a union, eternal and incapable of breach, to be brought about between thee and that king. Who is there that would not like to have a minister like thee that art born of noble race, that abstainest from all acts of unrighteousness and cruelty, that art possessed of great learning, and that art well versed in the art of government and of conciliating all persons? I say this because, O Kshatriya, though divested of kingdom and plunged into great misery, thou still desirest to live adopting a behaviour that is righteous. The ruler of the Videhas, firmly adhering to truth, will come to my abode soon. Without doubt, he will do what I will urge to do.

"Bhishma continued, "The sage, after this, inviting the ruler of the Videhas, said these words unto him: 'This personage is of royal birth. I know his very heart. His soul is as pure as the surface of mirror or the disc of the autumnal moon. He has been examined by me in every way. I do not see any fault in him. Let there be friendship between him and thee. Do thou repose confidence on him as on myself. A king who is without a (competent) minister cannot govern his kingdom even for three days. The minister should be courageous as also possessed of great intelligence. By these two qualities one may conquer both the worlds. Behold, O king, these two qualities are necessary for ruling a kingdom. Righteous kings have no such refuge as a minister possessed of such attributes. The high-souled person is of royal descent. He walketh along, the path of the righteous. This one who always keeps righteousness in view has been a valuable acquisition. If treated by thee with honour, he will reduce all thy foes to subjection. If he engages in battle with thee, he will do what as a Kshatriya he should do. Indeed, if after the manner of his sires and grandsires he fights for conquering thee, it will be thy duty to fight him, observant as thou art of the Kshatriya duty of conquering antagonists. Without engaging in battle, however, do thou, at my command, employ him under thee from desire of benefiting thyself. Cast thy eyes on righteousness, giving up covetousness that is improper. It behoveth thee not to abandon the duties of thy order from lust or desire of battle. Victory O sire, is not certain. Defeat also is not certain. Remembering this, peace should be made with an enemy by giving him food and other articles of enjoyment. One may see victory and defeat in his own case. They that seek to exterminate a foe are sometimes exterminated themselves in course of their efforts.' Thus addressed, king Janaka, properly saluting and honouring that bull among Brahmanas who deserved every honour, replied unto him, saying, 'Thou art of great learning and great wisdom. That which thou hast said from desire of benefiting us, is certainly advantageous for both of us. Such a course of conduct is highly beneficial (to us). I have no hesitation in saying this. The ruler of Videha then, addressing the prince of Kosala, said these words: 'In observance of Kshatriya duties as also with aid of Policy, I have conquered the world. I have, however, O best of kings, been conquered by thee with thy good qualities. Without cherishing any sense of humiliation (if thou remainest by my side), live thou with me as a victor. I honour thy intelligence, and I honour thy prowess. I do not disregard thee, saying that I have conquered thee. On the other hand, live thou with me as a victor. Honoured duly by me, O king, thou wilt go to my abode. Both the kings then worshipped that Brahmana, and trusting each other, proceeded to the capital of Mithila. The ruler of the Videhas, causing the prince of Kosala to enter his abode, honoured him who deserved every honour, with offerings of water to wash his feet, honey and curds and the usual articles. King Janaka also bestowed upon his guest his own daughter and diverse kinds of gems and jewels. This (the establishment of peace) is the high duty of kings; victory and defeat are both uncertain

SECTION 107

'Yudhishthira said, 'Thou hast, O scorcher of foes, described the course of duties, the general conduct, the means of livelihood, with their results, of Brahmanas and Kshatriyas and Vaisvas and Sudras. Thou hast discoursed also on the duties of kings, the subject of their treasuries. the means of filling them, and the topic of conquest and victory. Thou hast spoken also of the characteristics of ministers, the measures, that lead to the advancement of the subjects, the characteristics of the sixfold limbs of a kingdom, the qualities of armies, the means of distinguishing the wicked, and the marks of those that are good, the attributes of those that are equal, those that are inferior, and those that are superior, the behaviour which a king desirous of advancement should adopt towards the masses, and the manner in which the weak should be protected and cherished. Thou hast discoursed on all these subjects, O Bharata, laying down instructions that are plain according to what has been inculcated hi sacred treatise. Thou hast spoken also of the behaviour that should be adopted by kings desirous of conquering their foes. I desire now, O foremost of intelligent men, to listen to the behaviour that one should observe towards the multitude of courageous men that assemble round a king! I desire to hear how these may grow, how they may be attached to the king, O Bharata, how may they succeed in subjugating their foes and in acquiring friends. It seems to me that disunion alone can bring about their destruction. I think it is always difficult to keep counsels secret when many are concerned. I desire to hear all this in detail, O scorcher of foes! Tell me also, O king, the means by which they may be prevented from falling out with the king.

'Bhishma said, 'Between the aristocracy on the one side and the kings on the other, avarice and wrath, O monarch, are the causes that produce enmity. If the king, moved by avarice. taxes them heavily, the aristocracy resent it and seek to pull down the king.] One of these parties (viz., the king,) yields to avarice. As a consequence, wrath takes possession of the other (the aristocracy). Each intent upon weakening and wasting the other, they both meet with destruction. By employing spies, contrivances of policy, and physical force, and adopting the arts of conciliation, gifts, and disunion and applying other methods for producing weakness, waste, and fear, the parties assail each other. The aristocracy of a kingdom, having the characteristics of a compact body, become dissociated from the king if the latter seeks to take too much from them. Dissociated from the king, all of them become dissatisfied, and acting from fear, side with the enemies of their ruler. If again the aristocracy of a kingdom be disunited amongst themselves, they meet with destruction. Disunited, they fall an easy prey to foes. The nobles, therefore, should always act in concert. If they be united together, they may earn acquisitions of value by means of their strength and prowess. Indeed, when they are thus united, many outsiders seek their alliance. Men of knowledge applaud those nobles that art united with one another in bonds of love. If united in purpose, all of them can be happy. They can (by their example) establish righteous courses of conduct. By behaving properly, they advance in prosperity. By restraining their sons and brothers and teaching them their duties, and by behaving kindly towards all persons whose pride has been quelled by knowledge, the aristocracy advance in prosperity. By always attending to the duties of setting spies and devising means of policy, as also to the matter of filling their treasuries, the aristocracy, O thou of mighty arms, advance in prosperity. By showing proper reverence for them that are possessed of wisdom and courage and perseverance and that display steady prowess in all kinds of work, the aristocracy advance in prosperity. Possessed of wealth and resources, of knowledge of the scriptures and all arts and sciences, the aristocracy rescue the ignorant masses from every kind of distress and danger. Wrath (on the of part the king), rupture, terror, chastisement, persecution, oppression, and executions, O chief of the Bharatas, speedily cause the aristocracy to fall away

from the king and side with the king's enemies. They, therefore, that are the leaders of the aristocracy should be honoured by the king. The affairs of the kingdom, O king, depend to a great extent upon them. Consultations should be held with only those that are the leaders of the aristocracy, and secret agents should be placed, O crusher of foes, with them only. The king should not, O Bharata, consult with every member of the aristocracy. The king, acting in concert with the leaders, should do what is for the good of the whole order. When, however, the aristocracy becomes separated and disunited and destitute of leaders, other courses of action should be followed. If the members of the aristocracy quarrel with one another and act, each according to his own resources, without combination, their prosperity dwindles away and diverse kinds of evil occur. Those amongst them that are possessed of learning and wisdom should tread down a dispute as soon as it happens. Indeed, if the seniors of a race look on with indifference, quarrels break out amongst the members. Such quarrels bring about the destruction of a race and produce disunion among the (entire order of the) nobles. Protect thyself, O king, from all fears that arise from within. Fears, however, that arise from outside are of little consequence. The first kind of fear, O king, may cut thy roots in a single day. Persons that are equal to one another in family and blood, influenced by wrath or folly or covetousness arising from their very natures, cease to speak with one another. This is an indication of defeat. It is not by courage. nor by intelligence, nor by beauty, nor by wealth, that enemies succeed in destroying the aristocracy. It is only by disunion and gifts that it can be reduced to subjugation. For this reason, combination has been said to be the great refuge of the aristocracy."

SECTION 108

"Yudhishthira said, 'The path of duty is long. It has also, O Bharata, many branches. What, however, according to thee, are those duties that most deserve to be practised? What acts, according to thee, are the most important among all duties, by the practice of which I may earn the highest merit both here and hereafter?

"Bhishma said, 'The worship of mother, father, and preceptor is most important according to me. The man who attends to that duty here, succeeds in acquiring great fame and many regions of felicity. Worshipped with respect by thee, whatever they will command thee, be it consistent with righteousness or in consistent with it, should be done unhesitatingly, O Yudhishthira! One should never do what they forbid. Without doubt, that which they command should always be done. [Literally, "One should not follow that course of duty which they do not indicate. That again is duty which they command. This is settled."] They are the three worlds. They are the three modes of life. They are the three Vedas. They are the three sacred fires. The father is said to be the Garhapatya fire; the mother, the Dakshina fire, and the preceptor is that fire upon which libations are poured. These three fires are, of course, the most eminent. If thou attendest with heedfulness to these three fires, thou wilt succeed in conquering the three worlds. By serving the father with regularity, one may cross this world. By serving the mother in the same way, one may attain to regions of felicity in the next. By serving the preceptor with regularity one may obtain the region of Brahma. Behave properly towards these three, O Bharata, thou shalt then obtain great fame in the three worlds, and blessed be thou, great will be thy merit and reward. Never transgress them in any act. Never eat before they eat, nor eat anything that is better than what thy eat. Never impute any fault to them. One should always serve them with humility That is an act of high merit. By acting in that way, O best of kings, thou mayst obtain fame, merit, honour, and regions of felicity hereafter. He who honours these three is honoured in all the worlds. He, on the other hand, who disregards these three, falls to obtain any merit from any of his acts. Such a man, O scorcher of foes, acquires merit neither in this world nor in the next. He who always disregards these three seniors never obtains fame either here or hereafter. Such a man never earns any good in the next world. All that I have given away in honour of those three has become a hundredfold or a thousandfold of its actual measure. It is in consequence of that merit that even now, O Yudhishthira, the three worlds are clearly before my eyes. One Acharya is superior to ten Brahmanas learned in the Vedas. One Upadhyaya is again superior to ten Acharyas. The father, again, is superior to ten Upadhyayas. The mother again, is superior to ten fathers, or perhaps, the whole world, in importance. There is no one that deserves such reverence as the mother. In my opinion, however, the preceptor is worthy of greater reverence than the father or even the mother. The father and the mother are authors of one's being. The father and the mother, O Bharata, only create the body. The life, on the other hand, that one obtains from one's preceptor, is heavenly. That life is subject to no decay and is immortal. The father and the mother, however much they may offend, should never be slain. By not punishing a father and a mother, (even if they deserve punishment), one does not incur sin. Indeed, such reverend

persons, by enjoying impunity, do not stain the king. The gods and the Rishis do not withhold their favours from such persons as strive to cherish even their sinful fathers with reverence. He who favours a person by imparting to him true instruction, by communicating the Vedas, and giving knowledge which is immortal, should be regarded as both a father and a mother. The disciple, in grateful recognition of what the instructor has done, should never do anything that would injure the latter. They that do not reverence their preceptors after receiving instruction from them by obeying them dutifully in thought and deed, incur the sin of killing a foetus. There is no sinner in this world like them. Preceptors always show great affection for their disciples. The latter should, therefore, show their preceptors commensurate reverence. He, therefore, that wishes to earn that high merit which has existed from ancient days, should worship and adore his preceptors and cheerfully share with them every object of enjoyment. With him who pleases his father is pleased Prajapati himself. He who pleases his mother gratifies the earth herself. He who pleases his preceptor gratifies Brahma by his act. For this reason, the preceptor is worthy of greater reverence than either the father or the mother. If preceptors are worshipped, the very Rishis, and the gods, together with the Pitris, are all pleased. Therefore, the preceptor is worthy of the highest reverence. The preceptor should never be disregarded in any manner by the disciple. Neither the mother nor the father deserves such regard as the preceptor. The father, the mother, and the preceptor, should never be insulted. No act of theirs should be found fault with. The gods and the great Rishis are pleased with him that behaves with reverence towards his preceptors. They that injure in thought and deed their preceptors, or fathers, or mothers, incur the sin of killing a foetus. There is no sinner in the world equal to them. That son of the sire's loins and the mother's womb, who, being brought up by them and when he comes to age, does not support them in his turn, incurs the sin of killing a foetus. There is no sinner in the world like unto him. We have never heard that these four, viz., he who injures a friend, he who is ungrateful, he who slays a woman, and he who slays a preceptor, ever succeed in cleansing themselves. I have now told thee generally all that a person should do in this world. Besides those duties that I have indicated, there is nothing productive of greater felicity. Thinking of all duties, I have told thee their essence.'

SECTION 109

"Yudhishthira said, 'How, O Bharata, should a person act who desires to adhere to virtue? O bull of Bharata's race, possessed as thou art of learning, tell me this, questioned by me. Truth and falsehood exist, covering all the worlds. Which of these two, O king, should a person adopt that is firm in virtue? What again is truth? What is falsehood? What, again, is eternal virtue? On what occasions should a person tell the truth, and on what occasions should a tell an untruth?'

"Bhishma said 'To tell the truth is consistent with righteousness. There is nothing higher than truth. I shall now, O Bharata, say unto thee that which is not generally known to men. There where falsehood would assume the aspect of truth, truth should not be said. There, again, where truth would assume the aspect of falsehood, even falsehood should be said. That ignorant person incurs sin who says truth which is dissociated from righteousness. That person is said to be conversant with duties who can distinguish truth from falsehood [i.e., who knows when truth becomes as harmful as untruth, and untruth becomes as righteous as truth.]. Even a person that is disrespectable, that is of uncleansed soul, and that is very cruel, may succeed in earning great merit as the hunter Valaka by slaying the blind beast (that threatened to destroy all creatures). How extraordinary it is that a person of foolish understanding, though desirous of acquiring merit (by austere penances) still committed a sinful act! An owl again, on the banks of the Ganges, (by doing an unrighteous deed) obtained great merit. The question thou hast asked me is a difficult one, since it is difficult to say what righteousness is. It is not easy to indicate it. No one in discoursing upon righteousness, can indicate it accurately. Righteousness was declared (by Brahman) for the advancement and growth of all creatures. Therefore, that which leads to advancement and growth is righteousness. Righteousness was declared for restraining creatures from injuring one another. Therefore, that is Righteousness which prevents injury to creatures. Righteousness (Dharma) is so called because it upholds all creatures. In fact, all creatures are upheld by righteousness. Therefore, that is righteousness which is capable of upholding all creatures. Some say that righteousness consists in what has been inculcated in the Srutis. Others do not agree to this. I would not censure them that say so. Everything, again, has not been laid down in the Srutis. Sometimes men (robbers), desirous of obtaining the wealth of some one, make enquiries (for facilitating the act of plunder). One should never answer such enquiries. That is a settled duty. If by maintaining silence, one succeeds in escaping, one should remain silent. If, on the other hand, one's silence at a time when one must speak rouses suspicion, it would be better on such an occasion to say what

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is untrue than what is true. This is a settled conclusion. If one can escape from sinful men by even a (false) oath, one may take it without incurring sin. One should not, even if one be able, giveaway his wealth to sinful men. Wealth given to sinful men afflicts even the giver. If a creditor desires to make his debtor pay off the loan by rendering bodily service, the witnesses would all be liars, if, summoned by the creditor for establishing the truth of the contract, they did not say what should be said. When life is at risk, or on occasion of marriage, one may say an untruth. One that seeks for virtue, does not commit a sin by saying an untruth, if that untruth be said to save the wealth and prosperity of others or for the religious purposes. Having promised to pay, one becomes bound to fulfil his promise. Upon failure, let the self-appropriator be forcibly enslaved. If a person without fulfilling a righteous engagement acts with impropriety, he should certainly be afflicted with the rod of chastisement for having adopted such behaviour. A deceitful person, falling away from all duties and abandoning those of his own order, always wishes to betake himself to the practices of Asuras for supporting life. Such a sinful wretch living by deceit should be slain by every means. Such sinful men think that there is nothing in this world higher than wealth. Such men should never be tolerated. No one should eat with them. They should be regarded to have fallen down in consequence of their sins. Indeed, fallen away from the condition of humanity and shut out from the grace of the gods, they are even like evil genii. Without sacrifices and without penances as they are, forbear from their companionship. If their wealth be lost, they commit even suicide which is exceedingly pitiable. Among those sinful men there is no one to whom thou canst say, 'This is thy duty. Let thy heart turn to it.' Their settled convictions are that there is nothing in this world that is equal to wealth. The person that would slay such a creature would incur no sin. He who kills him kills one that has been already killed by his own acts. If slain, it is the dead that is slain. He who vows to destroy those persons of lost senses should keep his vows. Such sinners are, like the crow and the vulture, dependent on deceit for their living. After the dissolution of their (human) bodies, they take rebirth as crows and vultures. One should, in any matter. behave towards another as that other behaves in that matter. He who practises deceit should be resisted with deceit while one that is honest should be treated with honesty."

SECTION 110

"Yudhishthira said, 'Creatures are seen to be afflicted by diverse means and almost continually. Tell me, O grandsire, in what way can one overcome all those difficulties.'

"Bhishma said, 'Those members of the regenerate class that duly practise, with restrained souls, the duties that have been laid down in the scriptures for the several modes of life, succeed in overcoming all these difficulties. They that never practise deceit, they whose behaviour is restrained by salutary restrictions, and they that control all worldly desires, succeed in overcoming all difficulties. They that do not speak when, addressed in evil language, they that do not injure others when themselves injured, they that give but do not take, succeed in overcoming all difficulties. They that always give hospitable shelter to guests, they that do not indulge in malice, they that are constantly engaged in the study of the Vedas, succeed in overcoming all difficulties. Those persons who, being conversant with duties, adopt that behaviour towards parents which they should, they that abstain from sleeping during the day, succeed in overcoming all difficulties. They that do not commit any kind of sin in thought, word, and deed, they that never injure any creature, succeed in overcoming all difficulties. Those kings that do not, under the influence of passion and covetousness, levy oppressive taxes, and those that protect their own dominions, succeed in overcoming all difficulties. They that go to their own wedded wives in season without seeking the companionship of other women, they that are honest and attentive to their Agnihotras, succeed in overcoming all difficulties. They that are possessed of courage and that, casting away all fear of death, engage in battle, desirous of victory by fair means, succeed in overcoming all difficulties. They that always speak truth in this world even when life is at stake, and that are exemplars for all creatures to imitate succeed in overcoming all difficulties. They whose acts never deceive, whose words are always agreeable, and whose wealth is always well spent, succeed in, overcoming all difficulties. Those Brahmanas that never study the Vedas at hours not intended for study, and that practise penances with devotion, succeed in overcoming all difficulties. Those Brahmanas that betake themselves to a life of celibacy and Brahmacharya, that perform penances and that are cleansed by learning, Vedic knowledge, and proper vows, succeed in overcoming all difficulties. They that have checked all the qualities that appertain to Passion and Darkness, that are possessed of high souls, and that practise the qualities that are called Good, succeed in overcoming all difficulties. They of whom no creature stands in fear and those that do not fear any creature themselves, they that look upon all creatures as their own selves, succeed in overcoming all difficulties. Those bulls among men that are good, that are

never inspired with grief at the sight of other people's prosperity, and that abstain from all kinds of ignoble behaviour, succeed in overcoming all difficulties. They that bow to all the gods, that listen to the doctrines of all creeds, that have faith, and that are endued with tranquil souls, succeed in overcoming all difficulties. They that do not desire honour for themselves, that give honours unto others, that bow down unto those that deserve their worship, succeed in overcoming all difficulties. They that perform Sraddhas on the proper lunar days, with pure minds, from desire of offspring, succeed in overcoming all difficulties. They that restrain their own wrath and pacify the wrath of others, and that never get angry with any creature, succeed in overcoming all difficulties. They that abstain, from their birth, from honey and meat and intoxicating drinks, succeed in overcoming all difficulties. They that eat for only supporting life, that seek the companionship of women for the sake only of offspring and that open their lips for only speaking what is true, succeed in overcoming all difficulties. They that worship with devotion the god Narayana, that Supreme Lord of all creatures, that origin and destruction of the universe, succeed in overcoming all difficulties. This Krishna here, of eves red as the lotus, clad in yellow robes, endued with mighty arms, -this Krishna who is our well-wisher, brother, friend, and relative,--is Narayana of unfading glory. He covers all the worlds like a leathern case, at his own pleasure. He is the puissant Lord, of inconceivable soul. He is Govinda, the foremost of all beings. This Krishna who is ever engaged in doing what is agreeable and beneficial to Jishnu, as also to thee, O king, is that foremost of all beings, that irresistible one, that abode of eternal felicity. They that with devotion seek the refuge of this Narayana, called also Hari, succeed in overcoming all difficulties. They that read these verses about the overcoming of difficulties, that recite them to others, and that speak of them unto Brahmanas, succeed in overcoming all difficulties. I have now, O sinless one, told thee all those acts by which men may overcome all difficulties both here and hereafter."

SECTION 111

"Yudhishthira said, 'Many persons here that are not really of tranquil souls appear in outward form as men of tranquil souls. There are again others that are really of tranquil souls but that appear to be otherwise. How, O sire, shall we succeed in knowing these people?"

"Bhishma said, 'In this connexion is recited the old story of the discourse between a tiger and a jackal. Listen to it, O Yudhishthira! In ancient times in a city called Purika full of affluence, there was a king named Paurika. That worst of beings was exceedingly cruel and took delight in injuring others. On the expiry of the period of his life he obtained an undesirable end. In fact, stained by the evil acts of his human life, he was reborn as a jackal. Remembering his former prosperity, he became filled with grief and abstained from meat even when brought before him by others. And he became compassionate unto all creatures, and truthful in speech, and firm in the observance of austere vows. At the appointed time he took food which consisted of fruit that had dropped from the trees. That jackal dwelt in a vast crematorium and liked to dwell there. And as it was his birth place, he never wished to change it for a finer locality. Unable to endure the purity of his behaviour, the other members of his species, endeavoured to make him alter his resolve by addressing him in the following words fraught with humility: 'Though residing in this terrible crematorium, thou desirest yet to live in such purity of behaviour. Is not this a perversity of understanding on thy part, since thou art by nature an cater of carrion? Be thou our like. All of us will give thee food. Eat that which ought always to be thy food, abandoning such purity of conduct. Hearing these words of theirs, the jackal replied unto them, with rapt attention, in these sweet words fraught with reason and inculcating harmlessness to all: 'My birth has been low. It is conduct, however, that determines the race. I desire to behave in such a way that my fame may spread. Although my habitation is this crematorium, yet listen to my vows in respect of behaviour. One's own self is the cause of one's acts. The mode of life to which one may betake oneself is not the cause of one's religious acts. If one, while in the observance of a particular mode of life, slays a Brahmana, will not the sin of Brahmanicide attach to him? If, on the other hand, one gives away a cow while one is not in the observance of any particular mode of life, will that pious gift produce no merit? Moved by the desire of getting what is agreeable, ye are engaged in only filling your stomachs. Stupefied by folly ye do not see the three faults that are in the end. I do not like to adopt the life led by you, fraught as it is with evil both here and hereafter, and characterised as it is by such censurable loss of virtue occasioned by discontentment and temptation.' A tiger, celebrated for prowess, happened to overhear this conversation, and accordingly, taking the jackal for a learned person of pure behaviour, offered him such respectful worship as was suited to his own self and then expressed a wish for appointing him his minister."

"The tiger said, 'O righteous personage, I know what thou art. Do thou attend to the duties of government with myself. Enjoy whatever articles may be desired by thee, abandoning whatever may not suit thy taste. As regards ourselves, we are known to be of a fierce disposition. We inform thee beforehand of this. If thou behavest with mildness, thou wilt be benefited and reap advantages for thyself.'--Honouring these words of that high-souled lord of all animals, the jackal, hanging down his head a little, said these words fraught with humility.'

"The jackal said, 'O king of beasts, these words of thine with reference to myself are such as befit thee. It is also worthy of thee that thou shouldst seek for ministers of pure behaviour and conversant with duties and worldly affairs. Thou canst not maintain thy greatness without a pious minister. O hero, or with a wicked minister that is on the look-out for putting an end to the very life. Thou shouldst, O highly blessed one, regard those amongst thy ministers that are devoted to thee, that are conversant with policy, that are independent of one another, desirous of crowning thee with victory, unstained by covetousness, free from deceit, possessed of wisdom ever engaged in thy good, and endued with great mental vigour, even as thou regardest thy preceptors or parents. But, O king of beasts, as I am perfectly contented with my present position, I do not desire to change it for anything else. I do not covet luxurious enjoyments or the happiness that arises from them. My conduct, again, may not agree with that of thy old servants. If they happen to be of wicked conduct, they will produce disunion between thee and me. Dependence upon another, even if that other happens to be possessed of splendour, is not desirable or praiseworthy. I am of cleansed soul, I am highly blessed. I am incapable of showing severity to even sinners. I am of great foresight. I have capacity for great exertion. I do not look at small things. I am possessed of great strength. I am successful in acts. I never act fruitlessly. I am adorned with every object of enjoyment. I am never satisfied with a little. I have never served another. I am, besides, unskilled in serving. I live according to my pleasure in the woods. All who live by the side of kings have to endure great pain in consequence of evil speeches against themselves. Those, however, that reside in the woods pass their days. fearlessly and without anxiety, in the observance of vows. The fear that arises in the heart of a person who is summoned by the king is unknown to persons passing their days contentedly in the woods, supporting life upon fruits and roots. Simple food and drink obtained without effort, and luxurious food procured with fear, widely differ from each other. Reflecting upon these two. I am of opinion that there is happiness where there is no anxiety. A few only amongst those that serve kings are justly punished for their offences. A large number of them, however, suffer death under false accusations. If, notwithstanding all this, thou appointest me, O king of beasts, as thy minister, I wish to make a compact with thee in respect of the behaviour thou shouldst always adopt towards me. Those words that I shall speak for thy good should be listened to and regarded by thee. The provision which thou wilt make for me shall not be interfered with by thee. I shall never consult with thy other ministers. If I do, desirous of superiority as they are they will then impute diverse kinds of faults to me. Meeting with thee alone and in secret I shall say what is for thy good. In all matters connected with thy kinsmen, thou shalt not ask me what is for thy good or what is otherwise. Having consulted with me thou shalt not punish thy other ministers afterwards, yielding to rage thou shalt not punish my followers and dependants.' Thus addressed by the jackal, the king of beasts answered him, saying, 'Let it be so,' and showed him every honour. The jackal then accepted the ministership of the tiger. Beholding the jackal treated with respect and honoured in all his acts, the old servants of the king, conspiring together, began ceaselessly to display their hatred towards him. Those wicked persons at first strove to gratify and win him over with friendly behaviour and make him tolerate the diverse abuses that existed in the taste. Despoilers of other people's property, they had long lived in the enjoyment of their perquisites. Now, however, being ruled by the jackal, they were unable to appropriate anything belonging to others. Desirous of advancement and prosperity, they began to tempt him with sweet speeches. Indeed, large bribes even were offered to allure his heart. Possessed of great wisdom, the jackal showed no signs of yielding to those temptations. Then some amongst them, making a compact amongst themselves for effecting his destruction, took away the well-dressed meat that was intended for and much desired by the king of beasts, and placed it secretly in the house of the jackal. The jackal knew who had stolen the meat and who had conspired to do it. But though he knew everything, he tolerated it for a particular object. He had made a compact with the king at the time of his accepting the ministership, saying, 'Thou desirest my friendship, but thou shalt not, O monarch, mistrust me without cause.

"Bhishma continued, 'When the king of beasts, feeling hungry, came to eat, he saw not the meat that was to have been kept ready for his dinner. The king then ordered, 'Let the thief be found out.' His deceitful ministers represented

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unto him that the meat kept for him had been stolen away by his learned minister, the jackal, that was so proud of his own wisdom. Rearing Of this injudicious act on the part of the jackal, the tiger became filled with rage. Indeed, the king, giving way to his wrath, ordered his minister to be slain. Beholding the opportunity, the former ministers addressed the king, saying, 'The jackal is ever ready to take away from all of us the means of sustenance.' Having represented this they once more spoke of the jackal's act of robbing the king of his food. And they said, 'Such then is his act! What is there that he would not venture to do? He is not as thou hadst heard. He is righteous in speech but his real disposition is sinful. A wretch in reality, he has disguised himself by putting on a garb of virtue. His behaviour is really sinful. For serving his own ends he had practised austerities in the matter of diet and of vows. If thou disbelievest this, we will give thee ocular proof."

Having said this, they immediately caused that meat to be discovered by entering the jackal's abode. Ascertaining that the meat was brought back from the jackal's house and hearing all those representations of his old servants, the king ordered, saying, 'Let the jackal be slain.' Hearing these words of the tiger, his mother came to that spot for awakening son's good sense with beneficial counsels. The venerable dame said, 'O son, thou shouldst not accept this accusation fraught with deceit. Wicked individuals impute faults to even an honest person, moved by envy and rivalry. Enemies desirous of a quarrel cannot endure the elevation of an enemy brought about by his high feats. Faults are ascribed to even a person of pure soul engaged in penances. With respect to even an ascetic living in the woods and employed in his own (harmless) acts, are raised three parties, viz., friends, neutrals, and foes. They that are rapacious hate them that are pure. The idle hate the active. The unlearned hate the learned. The poor hate the rich The unrighteous hate the righteous. The ugly hate the beautiful. Many amongst the learned, the unlearned, the rapacious, and the deceitful, would falsely accuse an innocent person even if the latter happens to be possessed of the virtues and intelligence of Vrihaspati himself. If meat had really been stolen from thy house in thy absence, remember, the jackal refuses to take any meat that is even given to him. Let this fact be well considered (in finding out the thief). Wicked persons sometimes put on the semblance of the good, and they that are good sometimes wear the semblance of the wicked. Diverse kinds of aspect are noticeable in creatures. It is, therefore, necessary to examine which is which. The firmament seems to be like the solid base of a vessel. The fire-fly seems to be like the actual spark of fire. In reality, however, the sky has no base and there is no fire in the fire-fly. You see, there is necessity. therefore, for scrutiny in respect of even such things as are addressed to the eye. If a person ascertains everything after scrutiny, he is never called upon to indulge in any kind of regret afterwards. It is not at all difficult, O son, for a master to put his servant to death. Forgiveness, however, in persons possessed of power, is always praiseworthy and productive of renown. Thou hadst made the jackal thy first minister. In consequence of that act, thou hadst earned great fame among all neighbouring chiefs. A good minister cannot be obtained easily. The jackal is thy well-wisher. Let him, therefore, be supported. The king who regards a really innocent person falsely accused by his enemies to be guilty, soon meets the destruction in consequence of the wicked ministers that lead him to that conviction.' After the tiger's mother had concluded her speech, a righteous agent of the jackal, stepping out of that phalanx of his foes, discovered everything about the manner in which that false accusation had been made. The jackal's innocence being made manifest, he was acquitted and honoured by his master. The king of beasts affectionately embraced him again and again. The jackal, however, who was conversant with the science of policy, burning with grief, saluted the king of beasts and solicited his permission for throwing away his life by observing the Praya vow. The tiger, casting upon the virtuous jackal his eyes expanded with affection and honouring hit' with reverential worship, sought to dissuade him from the accomplishment of his wishes. The jackal, beholding his master agitated with affection, bowed down to him and in a voice choked with tears said these words: 'Honoured by thee first, I have afterwards been insulted by thee. Thy behaviour towards me is calculated to make me an enemy of thine. It is not proper therefore, that I should any longer dwell with thee. Servants that are discontented, that have been driven from their offices, or degraded from the honours that were theirs, that have brought destitution upon themselves, or have been ruined by their enemies (through the wrath of their master). that have been weakened, that are rapacious, or enraged, or alarmed, or deceived (in respect of their employers), that have suffered confiscation, that are proud and desirous of achieving great feats but deprived of the means or earning wealth, and that burn with grief or rage in consequence of any injury done to them, always wait for calamities to overtake their masters. Deceived, 'they leave their masters and become effective instruments in the hands of foes. 1 I have been insulted by thee and pulled down from my place. How wilt thou trust me

again? How shall I (on my part) continue to dwell with thee? Thinking me to be competent thou tookest me, and having examined me thou hadst placed me in office. Violating the compact then made (between us) thou hast insulted me. If one speaks of a certain person before others as possessed of righteous behaviour, one should not, if desirous of maintaining one's consistency. afterwards describe the same person as wicked. I who have thus been disregarded by thee cannot any longer enjoy thy confidence. On my part, when I shall see thee withdraw thy confidence from me, I shalt be filled with alarm and anxiety. Thyself suspicious and myself in alarm, our enemies will be on the look-out for opportunities for injuring us. Thy subjects will, as a consequence, become anxious and discontented. Such a state of things has many faults. The wise do not regard that situation happy in which there is honour first and dishonour afterwards. It is difficult to reunite the two that have been separated, as, indeed, it is difficult to separate the two that are united. If persons reunited after separation approach one another again, their behaviour cannot be affectionate. No servant is to be seen who is moved (in what he does) by only the desire of benefiting his master. Service proceeds from the motive of doing good to the master as also one's own self. All acts are undertaken from selfish motives. Unselfish acts or motives are very rare. Those kings whose hearts are restless and unquiet cannot acquire a true knowledge of men. Only one in a hundred can be found who is either able or fearless. The prosperity of men, as also their fall, comes of itself. Prosperity and adversity, and greatness, all proceed from weakness of understanding. Perhaps the sense is that men of vigorous understanding think all states to be equal.]

"Bhishma continued, 'Having said these conciliatory words fraught with virtue, pleasure, and profit, and having gratified the king, the jackal retired to the forest. Without listening to the entreaties of the king of beasts, the intelligent jackal cast off his body by sitting in praya and proceeded to heaven (as the reward of his good deeds on earth)."

SECTION 112

"Yudhishthira said, 'What acts should be done by a king, and what are those acts by doing which a king may become happy? Tell me this in detail, O thou that art the foremost of all persons acquainted with duties.'

"Bhishma said, 'I shall tell thee what thou wishest to know. Listen to the settled truth about what should be done in this world by a king and what those acts are by doing which a king may become happy. A king should not behave after the manner disclosed in the high history of a camel of which we have heard. Listen to that history then, O Yudhishthira! There was, in the Krita age, a huge camel who had recollection of all the acts of his former life. Observing the most rigid vows, that camel practised very severe austerities in the forest. Towards the conclusion of his penances, the puissant Brahman became gratified with him. The Grandsire, therefore, desired to grant him boons.'

'The camel said, 'Let my neck, O holy one, become long through thy grace, so that, O puissant lord, I may be able to seize any food that may lie even at the end of even a hundred Yojanas.' The high-souled giver of boons said, 'Let it be so.' The camel then, having obtained the boon, returned to his own forest. The foolish animal, from the day of obtaining the boon, became idle. Indeed, the wretch, stupefied by fate, did not from that day go out for grazing. One day, while extending his long neck of a hundred Yojanas, the animal was engaged in picking his food without any labour, a great storm arose. The camel, placing his head and a portion of the neck within the cave of a mountain, resolved to wait till the storm would be over. Meanwhile it began to pour in torrents, deluging the whole earth. A jackal, with his wife, drenched by the rain and shivering with cold, dragged himself with difficulty towards that very cave and entered it quickly for shelter. Living as he did upon meat, and exceedingly hungry and tired as he was, O bull of Bharata's race, the jackal, seeing the camel's neck, began to eat as much of it as he could. The camel, when he perceived that his neck was being eaten, strove in sorrow to shorten it. But as he moved it up and down, the jackal and his wife, without losing their hold of it, continued to eat it away. Within a short time the camel was deprived of life. The jackal then, having (thus) slain and eaten the camel, came out of the cave after the storm and shower had ceased. Thus did that foolish camel meet with his death. Behold, what a great evil followed in the train of idleness. As regards thyself, avoiding idleness and restraining thy senses, do everything in the world with proper means. Manu himself has said that victory depends upon intelligence. All acts that are accomplished with the aid of intelligence are regarded as the foremost, those achieved with the aid of arms are middling, those achieved with the aid of feet are inferior, while those done by carrying loads are the lowest. If the king is clever in the transaction of business and restrains his senses, his kingdom endures. Manu himself has said that it is with the aid of the intelligence that an ambitious person succeeds in achieving victories. In this world, O Yudhishthira, they who listen to wise counsels that are not generally known, that are,

O sinless one, possessed of allies, and that act after proper scrutiny, succeed in achieving all their objects. A person possessed of such aids succeeds in ruling the entire earth. O thou that art possessed of prowess like that of Indra himself, this has been said by wise men of ancient times conversant with the ordinances laid down in the scriptures. I, also, with sight directed to the scriptures, have said the same to thee. Exercising thy intelligence, do thou act in this world, O kine!"

SECTION 113

"Yudhishthira said, 'Tell me O bull of Bharata's race, how a king, without the usual aids, having obtained a kingdom that is so precious a possession, behave himself towards a powerful foe.'

"Bhishma said, In this connexion is cited the old story of the discourse between the Ocean and the Rivers. In days of old, eternal Ocean, that lord of Rivers, that refuge of the foes of the celestials, asked all the Rivers for resolving this doubt that had arisen in his mind.'

"The Ocean said, 'Ye Rivers, I see that all of you, with your full currents, bring away trees of large trunks, tearing them off with their roots and branches. Ye do not, however, ever bring to me a cane. The canes that grow on your banks are of mean stems and destitute of strength. Do you refuse to wash them down through contempt, or are they of any use to you? I desire, therefore, to hear what the motive is that inspires all of you. Indeed, why is it that canes are not washed down by any of you, uprooted from the banks where they grow? Thus addressed, the River Ganga, replied unto Ocean, that lord of all Rivers, in these words of grave import, fraught with reason, and, therefore, acceptable to all.'

"Ganga said, 'Trees stand in one and the same place and are unyielding in respect of the spot where they stand. In consequence of this disposition of theirs to resist our currents, they are obliged to leave the place of their growth. Canes, however, act differently. The cane, beholding the advancing current, bends to it. The others do not act in that way. After the current has passed away, the cane resumes its former posture. The cane knows the virtues of Time and opportunity. It is docile and obedient. It is yielding, without being stiff. For these reasons, it stands where it grows, without having to come with us. Those plants, trees, and creepers that bend and rise before the force of wind and water, have never to suffer discomfiture (by being taken up by the roots).'

"Bhishma continued, 'That person who does not yield to the power of a foe that has advanced in might and that is competent to imprison or kill, soon meets with destruction. [The true policy, therefore, is to wait for the time when the foe becomes weak (See: General Sunzi, Sunzi Bingfa, The Art of War).] That man of wisdom who acts after ascertaining fully the strength and weakness, the might and energy, of himself and his foe, has never to suffer discomfiture. An intelligent man, therefore, when he sees his enemy to be more powerful than himself, should adopt the behaviour of the cane. That is an indication of wisdom.'"

SECTION 114

"Yudhishthira said, 'How, O Bharata, should a learned man adorned with modesty behave, O chastiser of foes, when assailed with harsh speeches in the midst of assemblies by an ignorant person swelling with conceit?"

'Bhishma said, 'Listen, O lord of earth, how the subject has been treated of (in the scriptures), how a person of good soul should endure in this world the abusive speeches of persons of little intelligence. If a person, when abused by another, do not yield to wrath, he is then sure to take away (the merit of) all the good deeds that have been done by the abuser. The endurer, in such a case, communicates the demerit of all his own bad acts to the person who under the influence of wrath indulges in abuse. An intelligent man should disregard an abusive language who resembles, after all, only a Tittibha uttering dissonant cries [A bird that is identified by Dr. Wilson with the Parra Jacana.]. One who yields to hate is said to live in vain. A fool may often be heard to say, 'Such a respectable man was addressed by me in such words amid such an assembly of men,' and to even boast of that wicked act. He would add, 'Abused by me, the man remained silent as if dead with shame. Even thus does a shameless man boast of an act about which no one should boast. Such a wretch among men should carefully be disregarded. The man of wisdom should endure everything that such a person of little intelligence may say. What can a vulgar fellow do by either his praise or his blame? He is even like a crow that caws uselessly in the woods. If those who accuse others by only their words could establish those accusations by such means, then, perhaps, their words would have been regarded to be of some value. As a fact, however, these words are as effective as those uttered by fools invoking death upon them with whom they quarrel. [In India. the commonest form of verbal abuse among ignorant men and women is 'Do thou meet with death,' or, 'Go thou to Yama's house.' What Bhishma says is that as these words are uttered in vain, even so the verbal accusations of wicked men prove perfectly abortive.] That man simply proclaims his bastardy

who indulges in such conduct and words. Indeed, he is even like a peacock that dances while showing such a part of his body as should be ever concealed from the view. A person of pure conduct should never even speak with that wight of sinful conduct who does not scruple to utter anything or do anything. That man who speak of one's merits when one's eye is upon him and who speaks ill of one when one's eye is withdrawn from him, is really like a dog. Such a person loses all his regions in heaven and the fruits of any knowledge and virtue that he may have [A dog is an unclean animal in Hindu estimation.]. The man who speaks ill of one when one's eye is not upon him, loses without delay the fruits of all his libations on fire and of the gifts he may make unto even a hundred persons. A man of wisdom, therefore, should unhesitatingly avoid a person of such sinful heart who deserves to be avoided by all honest men, as he would avoid the flesh of the dog. That wicked-souled wretch who proclaims the faults of a highsouled person, really publishes (by that act) his own evil nature even as a snake displays his hood (when interfered with by others). The man of sense who seeks to counteract such a back-biter ever engaged in an occupation congenial to himself, finds himself in the painful condition of a stupid ass sunk in a heap of ashes. A man who is ever engaged in speaking ill of others should be avoided like a furious wolf, or an infuriated elephant roaring in madness, or a fierce dog. Fie on that sinful wretch who has betaken himself to the path of the foolish and has fallen away from all wholesome restraints and modesty, who is always engaged in doing what is injurious to others, and who is regardless of his own prosperity. If an honest man wishes to exchange words with such wretches when they seek to humiliate him, he should be counselled in these words: Do not suffer thyself to be afflicted. A wordy encounter between a high and a low person is always disapproved by persons of tranquil intelligence. A slanderous wretch, when enraged, may strike another with his palms, or throw dust or chaff at another, or frighten another by showing or grinding his teeth. All this is well known. That man who endures the reproaches and slanders of wickedsouled wights uttered in assemblies, or who reads frequently these instructions, never suffers any pain occasioned by speech.

SECTION 115

'Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom, I have one great doubt that perplexes me. Thou shouldst, O king, resolve it. Thou art an advancer of our family. Thou hast discoursed to us upon the slanderous speeches uttered by wicked-souled wretches of bad conduct. I desire, however, to question thee further. That which is beneficial to a kingdom, that which is productive of the happiness of the royal line, that which is productive of good and advancement in the future and the present, that which is good in respect of food and drink and as regards also the body, are topics upon which I wish thee to discourse. How should a king who has been placed on the throne and who continues to occupy it, surrounded by friends, ministers, and servants gratify his people. That king who, led away by his affections and predilections, becomes devoted to evil associates, and who pays court to wicked men in consequence of his being enthralled by his senses, finds all servants of good birth and blood disaffected towards him. Such a king never succeeds in obtaining those objects the accomplishment of which depends upon one's having a number of good servants about him. It behoveth thee that art equal to Vrihaspati himself in intelligence to discourse to me upon these duties of kings which are difficult to be ascertained and thereby remove my doubts. Thou, O tiger among men, art ever engaged in accomplishing the good of our race. For this reason thou always discoursest to us on the duties of king-craft. Kshatri (Vidura) also, possessed of great wisdom, always gives us valuable instruction. Hearing instructions from thee that are productive of good to our race and kingdom, I shall be able to pass my days in happiness like a person gratified with having quaffed the deathless Amrita. What classes of servants are to be regarded as inferior and what is possessed of every accomplishment? Aided by what class of servants or by servants of what kind of birth, is it advisable to discharge the duties of ruling? If the king choose to act alone and without servants, he can never succeed in protecting his people. All persons, however, of high birth covet the acquisition of sovereignty.'

"Bhishma said, 'The king, O Bharata, cannot alone rule his kingdom. Without servants to aid him, he cannot succeed in accomplishing any object. Even if he succeeds in gaining any object, he cannot (if alone), retain it. That king whose servants are all possessed of knowledge and wisdom, who are all devoted to the good of their master, and who are of high birth and tranquil disposition, succeeds in enjoying the happiness connected with sovereignty. That king whose ministers are all well born, incapable of being weaned away from him (by means of bribes and other influences), who always live with him, who are engaged in giving advice to their master, who are possessed of wisdom and goodness, who have a knowledge of the relations of things, who can provide for future events and contingencies, who have a good knowledge of the virtues of time, and who never grieve for what is past, succeeds in enjoying the happiness that attaches to sovereignty. That king whose servants share with him his griefs and joys, who always do what is agreeable to him, who always direct their attention to the accomplishment of their master's objects, and all of whom are faithful, succeeds in enjoying the happiness that attaches to sovereignty. The king whose subjects are always cheerful, and high minded, and who always tread in the path of the righteousness, succeeds in enjoying the happiness attached to sovereignty. He is the best of kings all the sources of whose income are managed and supervised by contented and trustworthy men well acquainted with the means of increasing the finances. That king succeeds in obtaining affluence and great merit whose repositories and barns are supervised by incorruptible, trust-worthy, devoted, and uncovetous servants always bent upon gathering. That king in whose city justice is administered properly with the result of such administration leading to the well known results of fining the plaintiff or the defendant if his case is untrue, and in which criminal laws are administered even after the manner of Sankha and Likhita, succeeds in earning the merit that attaches to sovereignty. That king who attaches his subjects to himself by kindness, who is conversant with the duties of kings, and who attends to the aggregate of six. succeeds in earning the merit that attaches to sovereignty."

SECTION 116

"Bhishma said, 'In this connexion is cited the following history of olden times. That history is regarded as a high precedent amongst good and wise men. That history has connexion with the present topic. I heard it in the hermitage of Rama, the son of Jamadagni, recited by many foremost of Rishis. In a certain large forest uninhabited by human beings, there lived an ascetic upon fruit and roots observing rigid vows, and with his senses under control. Observant also of stringent regulations and self-restraint, of tranquil and pure soul, always attentive to Vedic recitations, and of heart cleansed by fasts, he adopted a life of goodness towards all creatures. Possessed of great intelligence, as he sat on his seat, the goodness of his behaviour having been known to all the creatures that lived in that forest, they used to approach him with affection. Fierce lions and tigers, infuriated elephants of huge size, leopards, rhinoceroses, bears, and other animals of fierce aspect, subsisting upon blood, used to come to the Rishi and address him the usual questions of polite enquiry. Indeed, all of them behaved towards him like disciples and slaves and always did unto him what was agreeable. Coming to him they addressed the usual enquiries, and then went away to their respective quarters. One domestic animal, however, lived there permanently, never leaving the Muni at any time. He was devoted to the sage and exceedingly attached to him. Weak and emaciated with fasts, he subsisted upon fruit and roots and water, and was tranquil and Of inoffensive aspect. Lying at the feet of that high-souled Rishi as the latter sat, the dog, with a heart like that of a human being, became exceedingly attached to him in consequence of the affection with which he was treated. One day a leopard of great strength came there, subsisting upon blood. Of a cruel disposition and always filled with delight at the prospect of prey, the fierce animal looked like a second Yama. Licking the corners of his mouth With the tongue, and lashing his tail furiously, the leopard came there, hungry and thirsty, with wide open jaws, desirous of seizing the dog as his prey. Beholding that fierce beast coming, O king, the dog, in fear of his life, addressed the Muni in these words. Listen unto them, O monarch! 'O holy one, this leopard is a foe of the dogs. It wishes to slay me. O great sage, do thou act in such a way that all my fears from this animal may be dispelled through thy grace. O thou of mighty arms, without doubt thou art possessed of omniscience.' Acquainted with the thoughts of all creatures, the sage felt that the dog had ample cause for fear. Possessed of the six attributes and capable of reading the voices of all animals, the sage said the following words.

'The sage said, 'Thou shalt have no fear of death from leopards any longer. Let thy natural form disappear and be thou a leopard, O son!' At these words, the dog was transformed into a leopard with skin bright as gold. With stripes on his body and with large teeth, thenceforth he began to live in that forest fearlessly. Meanwhile, the leopard, seeing before him an animal of his own species, immediately forsook all feelings of animosity towards it. Some time after, there came into the hermitage a fierce and hungry tiger with open mouth. Licking the corners of his mouth with the tongue, and eagerly desirous of drinking blood, that tiger began to approach towards the animal that had been transformed into a leopard. Beholding the hungry tiger of terrible teeth approach that forest, the (transformed) leopard sought the Rishi's protection for saving his life. The sage, who showed great affection for the leopard in consequence of the latter's iving in the same place with him, forthwith transformed his leopard into a tiger powerful for all foes. The tiger seeing a beast of his own species did him no injury, O king. The dog, having in course of time been transformed into a powerful

tiger subsisting upon flesh and blood, abstained from his former food which had consisted of fruit and roots. Indeed, from that time, O monarch, the transformed tiger lived, subsisting upon the other animals of the forest, like a true king of beasts.¹

SECTION 117

"Bhishma said, 'The dog transformed into a tiger, gratified with the flesh of slain beasts, slept at his ease. One day as he lay on the yard of the hermitage, an infuriated elephant came there, looking like a risen cloud. Of huge stature, with rent cheeks, having signs of the lotus on his body, and with broad frontal globes, the animal had long tusks and a voice deep as that of the clouds. Beholding that infuriated elephant, proud of his strength, approaching towards him, the tiger agitated with fear, sought the protection of the Rishi. That best of sages thereupon transformed the tiger into an elephant. The real elephant, seeing an individual of his own species, huge as mass of clouds, became terrified. The Rishi's elephant then, freckled with the dust of lotus filaments, dived delightfully into lakes overgrown with lotuses and wandered by their banks indented with rabbit holes. A considerable time elapsed in this way. One day as the elephant was cheerfully striding along the vicinity of the hermitage, there came before him unto that spot a maned lion born in a mountain cave and accustomed to slay elephants. Beholding the lion coming, the Rishi's elephant, from fear of life, began to tremble and sought the protection of the sage. The sage thereupon transformed that prince of elephants into a lion. As the wild lion was an animal of same species with himself, the Rishi's lion no longer feared him. On the other hand, the wild lion seeing a stronger beast of his own species before him, became terrified. The Rishi's lion began to dwell in that hermitage within the forest. Through fear of that animal, the other animals no longer ventured to approach the hermitage. Indeed, they all seemed to be inspired with fear about the safety of their lives. Some time after one day, a slayer of all animals, possessed of great strength inspiring all creatures with fright, having eight legs and eyes on the forehead, viz., a Sarabha, came to that spot. Indeed he came to that very hermitage for the object of slaying the Rishi's lion. Seeing this, the sage transformed his lion into a Sarabha of great strength. The wild Sarabha, beholding the Rishi's Sarabha before him to be fiercer and more powerful, quickly fled away, from that forest. Having been thus transformed into a Sarabha by the sage, the animal lived happily by the side of his transformer. All the animals then that dwelt in the vicinity became inspired with the fear of that Sarabha. Their fear and the desire of saving their lives led them all to fly away from that forest. Filled with delight, the Sarabha continued every day to slay animals for his food. Transformed into a carnivorous beast, he no longer affected fruit and roots upon which he had formerly lived. One day that ungrateful beast who had first been a dog but who was now transformed into a Sarabha, eagerly thirsting for blood, wished to slay the sage. The latter, by ascetic power, saw it all by his spiritual knowledge. Possessed of great wisdom, the sage, having ascertained the intentions of the beast, addressed him in these words.'

"The sage said, 'O dog, thou wert first transformed into a leopard. From a leopard thou wert then made a tiger. From a tiger thou wert next transformed into an elephant with the temporal juice tricking down thy cheeks. Thy next transformation was into a lion. From a mighty lion thou wert then transformed into a Sarabha. Filled with affection for thee, it was I that transformed thee into these diverse shapes. Thou didst not, and dost not, belong by birth, to any of those species. Since, however, O sinful wretch, thou desirest to stay me who have done thee no injury, thou shalt return to thy own species and be a dog again.' After this, that mean and foolish animal of wicked soul, transformed into a Sarabha once more assumed, in consequence of the Rishi's curse, his own proper form of a dog.''

SECTION 118

"Bhishma said, 'Having once more assumed his proper form, the dog became very cheerless. The Rishi, reproving him, drove the sinful creature from his hermitage. An intelligent king should, guided by this precedent, appoint servants, each fit for the office assigned to him, and exercise proper supervision over them, having first ascertained their qualifications in respect of truthfulness and purity, sincerity, general disposition, knowledge of the scripture, conduct, birth, self-restraint, compassion, strength, energy, dignity, and forgiveness. A king should never take a minister without first having examined him. If a king gathers round him persons of low birth, he can never be happy. A person of high birth, even if persecuted without any fault by his royal master, never sets his heart, in consequence of the respectability of his blood, upon injuring his master. An individual, however, that is mean and of low birth, having obtained even great affluence from his connexion with some honest man, becomes an enemy of the latter if only he is reproached in words. A minister should be possessed of high birth and strength; he should be forgiving and self-restrained, and have all his sense under

control; he should be free from the vice of rapacity, contented with his just acquisitions, delighted with the prosperity of his master and friends, conversant with the requirements of place and time, ever employed in attaching men to himself or his master by doing good offices to them, always attentive to his duties, desiring the good of his master, always heedful, faithful in the discharge of his own duties., a thorough master of the art of war and peace, conversant with the king's requirements in respect of the great aggregate of three, beloved by both the citizens and the inhabitants of the provinces, acquainted with all kinds of battle-array for piercing and breaking the enemy's ranks, competent to inspire the forces of his master with cheerfulness and joy, capable of reading signs and gestures, acquainted with all requirements in respect of march, skilled in the art of training elephants, free from pride, confident of his own powers, clever in the transaction of business, always doing what is right, of righteous conduct, surrounded by righteous friends, of sweet speech, possessed of agreeable features, capable of leading men. well-versed in policy, possessed of accomplishments, energetic in action, active, possessed of ingenuity, of a sweet temper, modest in address, patient, brave, rich, and capable of adapting his measures to the requirement of place and time. That king who succeeds in obtaining such a minister can never be humiliated or overpowered by any one. Indeed, his kingdom gradually spreads over the earth like the light of the moon. A king, again, who is conversant with the scriptures, who regards righteousness to be superior to everything, who is always engaged in protecting his subjects, and who is possessed of the following virtues, obtains the love of all. He should be patient, forgiving, pure in conduct, severe when the occasion requires it acquainted with the efficacy of exertion, respectful in his behaviour towards all his seniors, possessed of a knowledge of the scriptures, ready to listen to the instructions and counsels of those that are competent to instruct and give counsel, capable of judging correctly amid different or opposite courses of action suggested to him, intelligent, of a retentive memory, ready to do what is just, self-restrained, always sweet-speeched, forgiving even unto enemies, practising charity personally, possessed of faith, of agreeable features, ready to extend the hand of succour to persons plunged in distress, possessed of ministers that always seek his good, free from the fault of egoism, never without a wife, and undisposed to do anything with haste. He should always reward his ministers when they achieve anything signal He should love those that are devoted to him. Avoiding idleness, he should always attract men to himself by doing good to them. His face should always be cheerful. He should always be attentive to the wants of his servants and never give way to wrath. He should, besides, be magnanimous. Without lying aside the lord of chastisement, he should wield it with propriety. He should make all men about him act righteously. Having spies for his eyes, he should always supervise the concerns of his subjects, and should be conversant in all matters connected with virtue and wealth. A king that is possessed of these hundred qualifications earns the love of all. Every ruler should strive to be such. The king should also, O monarch, search for good warriors (to enlist in his army) that should all be possessed of the necessary qualifications, for aiding him in protecting his kingdom. A king that desires his own advancement should never disregard his army. That king whose soldiers are brave in battle, grateful, and versed in the scriptures, whose army consists of foot-soldiers conversant with the treatises on religion and duty, whose elephantwarriors are fearless, whose car-warriors are skilled in their own mode of fighting and well-versed in shooting arrows and in wielding other weapons, succeeds in subjugating the whole earth. That king who is always employed in attaching all men to himself, who is ready for exertion, who is rich in friends and allies, becomes the foremost of rulers. A king who has succeeded in attaching all men unto himself, may, O Bharata, with the aid of even a thousand horsemen of courage, succeed in conquering the whole earth."

SECTION 119

"Bhishma said, 'That king who, guided by the lesson to be drawn from the story of the dog, appoints his servants to offices for which each is fit, succeeds in enjoying the happiness that is attached to sovereignty. A dog should not, with honours, be placed in a position above that for which he is fit. If a dog be placed above the situation which is fit for him, he becomes intoxicated with pride. Ministers should be appointed to offices for which they are fit and should possess such qualifications as are needed for their respective occupations. Appointments on unfit persons are not at all approved. That king who confers on his servants offices for which each is fit, succeeds, in consequence of such merit, to enjoy the happiness attaching to sovereignty. A Sarabha should occupy the position of a Sarabha; a lion should swell with the might of a lion; a tiger should be placed in the position of a tiger; and a leopard should be placed as a leopard. Servants should, according to the ordinance, be appointed to offices for which each is fit. If thou wishest to achieve success, thou shouldst never appoint servants in

situations higher than what they deserve. That foolish king who, transgressing precedent, appoints servants to offices for which they are not fit, fails to gratify his people. A king that desires to possess accomplished servants should never appoint persons that are destitute of intelligence, that are low-minded, that are without wisdom, that are not masters of their senses, and that are not of high birth. Men that are honest, possessed of high birth, brave, learned, destitute of malice and envy, high-minded, pure in behaviour, and clever in the transaction of business, deserve to be appointed as ministers. Persons that are possessed of humility, ready in the performance of their duties, tranquil in disposition, pure in mind, adorned with diverse other gifts of nature and are never the objects of calumny in respect of the offices they hold should be the intimate associates of the king. A lion should always make a companion of a lion. If one that is not a lion becomes the companion of a lion, one earns all the advantages that belong to a lion. That lion, however who, while engaged in discharging the duties of a lion, has a pack of dogs only for his associates, never succeeds in consequence of such companionship, in accomplishing those duties. Even thus, O ruler of men, may a king succeed in subjugating the whole earth if he has for his ministers men possessed of courage, wisdom, great learning, and high birth. O foremost of royal masters, kings should never entertain a servant that is destitute of learning and sincerity and wisdom and great wealth. These men that are devoted to the services of their master are never slopped by any impediments. Kings should always speak in soothing terms unto those servants that are always engaged in doing good to their masters. Kings should always, with great care, look after their treasuries. Indeed, kings have their roots in their treasuries. A king should always seek to swell his treasury. Let thy barns, O king, be fitted with corn. And let their keep be entrusted to honest servants. Do thou seek to increase thy wealth and corn. Let thy servants, skilled in battle, be always attentive to their duties. It is desirable that they should be skilful in the management of steeds. O delighter of the Kurus, attend to the wants of thy kinsmen and friends. Be thou surrounded with friends and relatives. Seek thou the good of thy city. By citing the precedent of the dog I have instructed thee about the duties thou shouldst adopt towards thy subjects. What further dost thou wish to hear?

SECTION 120

"Yudhishthira said, 'Thou hast, O Bharata, discoursed upon the many duties of king-craft that were observed and laid down in days of old by persons of ancient times conversant with kingly duties. Thou hast, indeed, spoken in detail of those duties as approved by the wise. Do thou, however, O bull of Bharata's race, speak of them in such a way that one may succeed in retaining them in memory."

"Bhishma said, 'The protection of all creatures is regarded as the highest duty of the Kshatriya. Listen now to me, O king, as to how the duty of protection is to be exercised. A king conversant with his duties should assume many forms even as the peacock puts forth plumes of diverse hues. Keenness, crookedness, truth, and sincerity, are the qualities that should be present in him. With thorough impartiality, he should practise the qualities of goodness if he is to earn felicity. He must assume that particular hue or form which is beneficial in view of the particular object which he seeks to accomplish. [i.e., as the commentator explains, keenness, when he punishes and harmlessness when he shows favour.] A king who can assume diverse forms succeeds in accomplishing even the most subtle objects. Dumb like the peacock in autumn, he should conceal his counsel. He should speak little, and the little he speaks should be sweet. He should be of good features and well versed in the scriptures. He should always be heedful in respect of those gates through which dangers may come and overtake him, like men taking care of breaks in embankments through which the waters of large tanks may rush and flood their fields and houses. He should seek the refuge of Brahmanas crowned with ascetic success even as men seek the refuge or loudly rivers generated by the rain-water collected within mountain lakes. That king who desires to amass wealth should act like religious hypocrites in the matter of keeping a coronal lock. The king should always have the rod of chastisement uplifted in his hands. He should always act heedfully (in the matter of levying his taxes) after examining the incomes and expenses of his subjects like men repairing to a full-grown palmyra for drawing its juice. He should act equitably towards his own subjects; cause the crops of his enemies to be crushed by the tread of his cavalry, march against foes when his own wings have become strong; and observe all the sources of his own weakness. He should proclaim the faults of his foes; crush those that are their partisans: and collect wealth from outside like a person plucking flowers from the woods. He should destroy those foremost of monarchs that swell with might and stand with uplifted heads like mountains, by seeking the shelter of unknown shades and by ambuscades and sudden attacks. Like the peacock in the season of rains, he should enter his nightly quarters alone and unseen. Indeed, he should enjoy, after the

companionship of his wives. He should not put off his mail. He should himself protect his own self, and avoid the nets spread out for him by the spies and secret agents of his foes. He should also win over the affections of the spies of his enemies, but extirpate them when opportunity occurs. Like the peacocks the king should kill his powerful and angry foes of crooked policy, and destroy their force and drive them away from home. The king should also like the peacock do what is good to him, and glean wisdom from everywhere as they collect insects even from the forest. A wise and peacocklike king should thus rule his kingdom and adopt a policy which is beneficial to him. By exercising his own intelligence, he should settle what he is to do. By consulting with others he should either abandon or confirm such resolution. Aided by that intelligence which is sharpened by the scriptures, one can settle his courses of action. In this consists the usefulness of the scriptures. By practising the arts of conciliation, he should inspire confidence in the hearts of his enemies. He should display his own strength. By judging of different courses of action in his own mind he should, by exercising his own intelligence, arrive at conclusions. The king should be wellversed in the arts of conciliatory policy, he should be possessed of wisdom; and should be able to do what should be done and avoid what should not. A person of wisdom and deep intelligence does not stand in need of counsels or instruction. A wise man who is possessed of intelligence like Vrihaspati, if he incurs obloquy, goon regains his disposition like heated iron dipped in water. A king should accomplish all objects, of his own or of others, according to the means laid down in the scriptures. A king conversant with the ways of acquiring wealth should always employ in his acts such men as are mild indisposition, possessed of wisdom and courage and great strength. Beholding his servants employed in acts for which each is fit, the king should act in conformity with all of them like the strings of a musical instrument, stretched to proper tension, according with their intended notes. The king should do good to all persons without transgressing the dictates of righteousness. That king stands immovable as a hill whom everybody regards -- 'He is mine.' Having set himself to the task of adjudicating between litigants, the king, without making any difference between persons that are liked and those that are disliked by him, should uphold justice. The king should appoint in all his offices such men as are conversant with the characteristics of particular families, of the masses of the people, and of different countries; as are mild in speech; as are of middle age; as have no faults; as are devoted to good act: as are never heedless: as are free from rapacity: as are possessed of learning and self-restraint: as are firm in virtue and always prepared to uphold the interests of both virtue and profit. In this way, having ascertained the course of actions and their final objects the king should accomplish them heedfully; and instructed in all matters by his spies, he may live in cheerfulness. The king who never gives way to wrath and joy without sufficient cause, who supervises all his acts himself, and who looks after his income and expenditure with his own eyes, succeeds in obtaining great wealth from the earth. That king is said to be conversant with the duties of king-craft who rewards his officers and subjects publicly (for any good they do), who chastises those that deserve chastisement, who protects his own self, and who protects his kingdom from every evil. Like the Sun shedding his rays upon everything below, the king should always look after his kingdom himself, and aided by his intelligence he should supervise all his spies and officers. The king should take wealth from his subjects at the proper time. He should never proclaim what he does. Like an intelligent man milking his cow every day, the king should milk his kingdom every day. As the bee collects honey from flowers gradually, the king should draw wealth gradually from his kingdom for storing it. Having kept apart a sufficient portion, that which remains should be spent upon acquisition of religious merit and the gratification of the desire for pleasure. That king who is acquainted with duties and who is possessed of intelligence would never waste what has been stored. The king should never disregard any wealth for its littleness: he should never disregard foes for their powerlessness; he should, by exercising his own intelligence, examine his own self; he should never repose confidence upon persons destitute of intelligence. Steadiness, cleverness, self-restraint, intelligence, health, patience, bravery, and attention to the requirements of time and place, -- these eight qualities lead to the increase of wealth, be it small or be it much. A little fire, fed with clarified butter, may blaze forth into a conflagration. A single seed may produce a thousand trees. A king, therefore, even when he hears that his income and expenditure are great, should not disregard the smaller items. A foe, whether he happens to be a child, a young man, or an aged one, succeeds in staying a person who is heedless. An insignificant foe, when he becomes powerful, may exterminate a king. A king, therefore, who is conversant with the requirements of time is the foremost of all rulers. A foe, strong or weak, guided by malice, may very soon destroy the fame of a king, obstruct the acquisition of religious merit by him; and deprive him of even his energy.

manner of the peacock, within his inner apartments, the

Therefore, a king that is of regulated mind should never be heedless when he has a foe. If a king possessed of intelligence desire affluence and victory, he should, after surveying his expenditure, income, savings, and administration, make either peace or war. For this reason the king should seek the aid of an intelligent minister. Blazing intelligence weakens even a mighty person; by intelligence may power that is growing be protected; a growing foe is weakened by the aid of intelligence; therefore, every act that is undertaken conformably to the dictates of intelligence is deserving of praise. A king possessed of patience and without any fault, may, if he likes, obtain the fruition of all his wishes, with the aid of even a small force. That king, however, who wishes to be surrounded by a train of self-seeking flatterers [i.e., that king who is vain and covetous.], never succeeds in winning even the smallest benefit. For these reasons.. the king should act with mildness in taking wealth from his subjects. If a king continually oppresses his people, he meets with extinction like a flash of lightening that blazes forth only for a second. Learning, penances, vast wealth, indeed, everything, can be earned by exertion. Exertion, as it occurs in embodied creatures, is governed by intelligence. Exertion, therefore, should be regarded as the foremost of all things. The human body is the residence of many intelligent creatures of great energy, of Sakra, of Vishnu, of Saraswati, and of other beings. A man of knowledge, therefore, should never disregard the body. [Whether it belongs to himself or to any other person.] A covetous man should be subjugated by constant gifts. He that is covetous is never satiated with appropriating other people's wealth. Every one, however, becomes covetous in the matter of enjoying happiness. If a person, therefore, becomes destitute of wealth, he becomes destitute of virtue and pleasure (which are objects attainable by wealth). A covetous man seeks to appropriate the wealth, the enjoyments, the sons and daughters, and the affluence of others. In covetous men every kind of fault may be seen. The king, therefore, should never take a covetous man for his minister or officer. A king (in the absence of proper agents) should despatch even a low person for ascertaining the disposition and acts of foes. A ruler possessed of wisdom should frustrate all the endeavours and objects of his enemies. That trustful and high-born king who seeks instruction from learned and virtuous Brahmanas and who is protected by his ministers, succeeds in keeping all his tributary chiefs under proper control. O prince of men, I have briefly discoursed to thee of all the duties laid down in the scriptures. Attend to them, aided by thy intelligence. That king who, in obedience to his preceptor, attends to these, succeeds in ruling the whole earth. That king who disregards the happiness that is derivable from policy and seeks for that which chance may bring, never succeeds in enjoying the happiness that attaches to sovereignty or in winning regions of bliss hereafter. [The sense seems to be that a king should always be guided by the precepts of the science of king-craft without depending upon chance.] A king that is heedful, by properly attending to the requirements of war and peace. succeeds in slaving even such foes as are eminent for wealth. worshipped for intelligence and good conduct, possessed of accomplishments, brave in battle, and ready for exertion. The king should discover those means which are furnished by different kinds of acts and measures. He should never depend upon destiny. One that sees faults in faultless persons never succeeds in winning prosperity and fame. When two friends engage in accomplishing one and the same act, a wise man always applauds him among the two that takes upon himself the heavier share of the work. Do thou practise these duties of kings that I have told thee. Set thy heart upon the duty of protecting men. Thou mayst then easily obtain the reward of virtue. All the regions of felicity hereafter are dependent upon merit!"" [i.e., he who earns religious merit is sure to obtain such regions; and as great merit may be acquired by properly discharging kingly duties one may, by such conduct, win much felicity hereafter.]

SECTION 121

'Yudhishthira said, 'O grandsire, thou hast now finished thy discourse upon the duties of kings. From what thou hast said it seems that Chastisement occupies a high position and is the lord of everything for everything depends upon Chastisement. It seems, O puissant one, that Chastisement, which is possessed of great energy and which is present everywhere, is the foremost of all beings among either gods and Rishis and high-souled Pitris and Yakshas and Rakshasas and Pisachas and Sadhyas, or living beings in this world including beasts and birds. Thou hast said that the entire universe, mobile and immobile, including gods, Asuras, and men, may be seen to depend upon Chastisement. I now desire, O bull of Bharata's race, to know truly who Chastisement is. Of what kind is he? What is his form? What is his disposition? Of what is he made? Whence is his origin? What are his features? What is his splendour? How does he remain wakeful among living creatures so heedfully? Who is he that remains eternally wakeful, protecting this universe? Who is he that is known to be the foremost of all things? Who, indeed, is that

high personage called Chastisement? What is that upon which Chastisement depends? And what is his course?'

"Bhishma said, 'Listen, O descendent of Kuru, who Chastisement is and why he is called also Vyavahara! That upon whom all things depend is called Chastisement. Chastisement is that by which righteousness is kept up. He is sometimes called Vyavahara. In order that the righteousness of a king that is heedfully awake may not suffer extinction (Chastisement has come to be called by that name). It is for this reason that the name Vyavahara becomes applicable to it. In olden days Manu, O king, declared first of all this truth, viz.,--'He who protects all creatures, the loved and the odious equally, by impartially wielding the lord of Chastisement, is said to be the embodiment of righteousness.' -- These words that I have said were. O king first, uttered in days of old by Manu. They represent the high words of Brahman. And because these words were spoken first, therefore, they are known as the first words. And since it is by Chastisement that the misappropriation of other people's possessions is stopped, therefore Chastisement has come to be called by the name of Vyavahara. The aggregate of three always rests on well applied Chastisement. Chastisement is a great god. In form he looks like a blazing fire. His complexion is dark like that of the petals of the blue lotus. He is equipt with four teeth, has four arms and eight legs and many eyes. His cars are pointed like shafts and his hair stands upright. He has matted locks and two tongues. His face has the hue of copper, and he is clad in a lion's skin. 1 That irresistible deity assumes such a fierce shape. Assuming again the form of the sword, the bow, the mace, the dart, the trident, the mallet, the arrow, the thick and short club, the battle-axe, the discus, the noose, the heavy bludgeon, the rapier, the lance, and in fact of every kind of weapon that exists on earth. Chastisement moves in the world. Indeed, Chastisement moves on earth, piercing and cutting and afflicting and lopping off and dividing and striking and slaving and rushing against its victims. These, O Yudhishthira. are some of the names which Chastisement bears, viz., Sword, Sabre, Righteousness, Fury, the Irresistible, the Parent of prosperity, Victory, Punisher, Checker, the Eternal, the Scriptures, Brahmana, Mantra, Avenger, the Foremost of first Legislators, Judge, the Undecaying, God, the individual whose course is irresistible, the Ever-agoing, the First. born, the individual without affections, the Soul of Rudra, the eldest Manu and the great Benefactor Chastisement is the holy Vishnu. He is the puissant Narayana. And because he always assumes a terrible form, therefore he is called Mahapurusha. His wife Morality is also known by the names of Brahmana's Daughter. Lakshmi. Vriti, Saraswati, and Mother of the universe. Chastisement thus has many forms. Blessings and curse, pleasure and pain, righteousness and unrighteousness. strength and weakness, fortune and misfortune, merit and demerit, virtue and vice, desire and aversion, season and month, night and day, and hour, heedfulness and heedlessness, joy and anger, peace and self-restraint, destiny and exertion, salvation and condemnation, fear and fearlessness, injury and abstention from injury, penances and sacrifice and rigid abstinence, poison and healthy food, the beginning, the middle, and the end, the result of all murderous acts, insolence, insanity, arrogance, pride, patience, policy, impolicy, powerlessness and power, respect, disrespect, decay and stability, humility, charity, fitness of time and unfitness of time, falsehood, wisdom, truth, belief, disbelief, impotence, trade, profit, loss, success, defeat, fierceness, mildness, death, acquisition and non-acquisition, agreement and disagreement, that which should be done and that which should not be done, strength and weakness, malice and goodwill, righteousness and unrighteousness, shame and shamelessness, modesty, prosperity and adversity, energy, acts, learning, eloquence, keenness of Understanding, -- all these, O Yudhishthira. are forms of Chastisement in this world. Hence, Chastisement is exceedingly multiform. If Chastisement had not existed, all creatures would have ground one another. Through fear of Chastisement. O Yudhisthira, living creatures do not slay one another. The subjects, O king, always protected by Chastisement, enhance the might of their ruler. It is for this that Chastisement is regarded as the foremost refuge of all. Chastisement, O king, quickly sets the world on the path of righteousness. Dependent upon truth, righteousness exists in the Brahmanas. Endued with righteousness, foremost of Brahmanas became attached to the Vedas. From the Vedas the sacrifices flow. Sacrifices gratify the deities. The deities, being gratified, commend the denizens of the earth to Indra, For benefiting the denizens of the earth, Indra gives them food (in the form of rain without which crops and vegetation would fail). The life of all creatures depends upon food. From food creatures derive their support and growth. Chastisement (in the form of the Kshatriya ruler) remains wakeful amongst them. For serving this object, Chastisement assumes the form of a Kshatriva among men. Protecting men, he remains awake, always heedful and never decaying. Chastisement has again these other eight names, viz., God, Man, Life, Power, Heart, the Lord of all creatures, the Soul of all things, and the Living creature. God gave both affluence and the rod of chastisement to the king who is possessed of strength (in the

ingredients. [These are Righteousness, Law, Chastisement, God, and Living Creature.] Nobility of blood, ministers of great wealth, knowledge, the different kinds of forces (such as strength of body, energy of mind, etc.), with the eight objects mentioned below, and the other force (viz., that which depends upon a well-filled treasury), should be sought for the king, O Yudhishthira. Those eight objects are elephants, horses, cars, foot soldiers, boats, impressed labourers (for following the camp and doing other work), increase of population, and cattle (such as sheep, etc.). Of the army equipped in mail and with other accoutrements, car-warriors, elephant-warriors, cavalry, Infantry, officers, and surgeons constitute the limbs. Beggars, principal judges, astrologers, performers of propitiatory and Atharvan rites, treasury, allies, grain, and all other requisites, constitute the body, composed of seven attributes and eight limbs, of a kingdom. Chastisement is another powerful limb of a kingdom. Chastisement (in the form of an army) is the author of a kingdom. God himself has, with great care, sent Chastisement for the use of the Kshatriva. This eternal universe is impartial Chastisement's self. There is nothing more worthy of respect by kings than Chastisement by which the ways of Righteousness are pointed out. Brahman himself, for the protection of the world and for establishing the duties of different individuals, sent down (or created) Chastisement. There is another kind of Vyavahara arising out of the dispute of litigants which also has sprung from Brahman. Principally characterised by a belief in either of the two parties, that Vyavahara is seen to be productive of good. There is another kind of Vyavahara which has the Veda for its soul. It is also said to have the Veda for its cause. There is, O tiger, among kings, a (third) kind of Vyavahara which is connected with family customs but which is consistent with the scriptures. [The nearest approach in English to what is meant here by Vyavahara is Law. Three kinds of Vyavahara or Law are here spoken of. The first is the ordinary Law, according to which the disputes of litigants are decided, it includes booth civil and criminal law, it is quaintly described here as Vattripratyayalakskana, i.e., 'characterised by a belief in either of two litigant parties.' When a suit, civil or criminal, is instituted, the king or those that act in the king's name must call for Evidence and decide the matter by believing either of the two parties. Then follows restoration or punishment. In either case, it is a form of Chastisement The second kind of Vyavahara or Law is the ecclesiastical law of the Vedas. These are the precepts or injunctions laid down in those sacred books for regulating every part of human duty. The third kind of Vyayahara or Law is the particular customs of families or races. It is also called kulachara. Where Kulachara is not inconsistent or in open variance with the established civil or criminal Law, or is not opposed to the spirit of the ecclesiastical law as laid down in the Vedas, it is upheld. (Even the British courts of law uphold Kulachara, interpreting it very strictly). What Bhishma says here is that even Kulachara should not be regarded as inconsistent with the scriptures (Vedas and Smritis).] That Vyavahara which has, as above, been said to be characterised by a belief in either of two litigant parties, should be known by us as inhering in the king. It should be also known by the name of Chastisement, as also by the name of Evidence. Although Chastisement is seen to be regulated by Evidence, yet it has been said to have its soul in Vyavahara. That which has been called Vyavahara is really based upon Vedic precepts. That Vyavahara which has been indicated to have the Vedas for its soul is Morality or duty. It is also productive of good unto persons believing in duty and morality, men of cleansed souls have spoken of that Vyavahara as they have done of ordinary law. [In the verse 52 Bhishma says that the first kind of Vyavahara or Law, i.e., the ordinary civil and criminal law of a realm, must be regarded as resting on the king. But as this kind of law has the Veda for its soul and has originally flowed from Brahman, a king incurs no sin by administering it and by inflicting chastisement in its administration. The purport in brief, of verse 54 is that Manu and others, in speaking of Morality and duty have said that it is as binding as the ordinary law that is administered by kings.] The third kind of Vyavahara is also a preceptor of men, and it has also its roots in the Veda, O Yudhishthira! It upholds the three worlds. It has Truth for its soul and it is productive of prosperity. That which is Chastisement has been seen by us to be eternal Vyavahara. That which has been said to be Vyayahara is verily the Veda. That which is the Veda is morality, duty. That which is morality and duty is the path of Righteousness. This last it was which in the beginning had been Grandsire Brahman, that Lord of all creatures. Brahman is the Creator of the entire universe with the gods and Asura and Rakshasas and human beings and snakes, and of every other thing. Hence that Vvavahara which is characterised by a belief in either of two litigant parties has also flowed from him. For this reason He has laid down the following in respect of Vyavahara: Neither mother, nor father, nor brother, nor wife, nor priest, is unpunishable with that king who rules agreeably to his duty.

form of military forces) and who is a combination of five

SECTION 122

"Bhishma said. 'In this connexion is cited the old story that follows. There was among the Angas a king of great splendour, called Vasuhoma. That king was always engaged in acts of piety, and accompanied by his spouse he always practiced the most rigid penances. He repaired to the spot called Munjaprishtha held in high esteem by the Pitris and the celestial Rishis. There, on that peak of Himavat, near the golden mountains of Merit, (the great Brahmana here) Rama, sitting under the shade of a well-known banian, had tied his matted locks together. 1 From that time, O monarch, the spot, which is a favourite haunt of Rudra, came to be called Munjaprishtha by Rishis of rigid vows. King Vasuhoma, residing in that spot, acquired many pious attributes and, having gained the esteem of the Brahmanas, came to be regarded as a celestial Rishi in holiness. One day, that crusher of foes, that friend of Sakra, viz., king Mandhatri of great soul, came to Vasuhoma on his mountain retreat. Arrived there, Mandhatri, beholding king Vasuhoma of austere penances stood before the latter in an attitude of humility. Vasuhoma offered unto his guest water to wash his feet, and the Arghya consisting of the usual articles, and enquired of him about the well-being or otherwise of his kingdom consisting of seven limbs. After this, Vasuhoma addressed his royal guest who faithfully followed the practices of the righteous men of old, saying, 'What, O king, shall I do for thee?' Thus addressed, O delighter of the Kurus, Mandhatri. that best of kings, highly gratified, answered Vasuhoma of great wisdom seated at his ease, in the following words.

"Mandhatri said, 'Thou hast, O king, studied all the doctrines of Vrihaspati. O best of men, the doctrines laid down by Usanas also are known to thee. I desire to know what is the origin of Chastisement. What was awake before Chastisement? What also is said to be its end? How came Chastisement to depend upon the Kshatriya? Tell me all this. O thou of great wisdom! I come to thee as a disciple ready to give thee the tutorial fee.' [i.e., to acknowledge thee as a tutor.]

"Vasuhoma said, 'Listen, O king, as to how Chastisement, that upholder of the world, arose. The soul of righteousness, it is eternal, and was created for maintaining the due government of all creatures. It hath been heard by us that once upon a time, the Grandsire of all the worlds, viz., the divine Brahman desiring to perform a sacrifice, failed to find a priest possessed of qualifications like himself. For this reason he conceived in his brain and held the foetus there for many long years. After a thousand years had passed away, the great god sneezed. In that act, the foetus fell from his head. The divine being. O chastiser of foes, that thus took birth from Brahman was called by the name of Kshupa. Possessed of great powers, he became a lord of creatures. That Kshupa became the priest, O king, in the sacrifice of the high-souled Grandsire. Upon the commencement of that sacrifice, of Brahman, O best of kings. Chastisement disappeared in consequence of the visible form that the Grandsire was then obliged to assume. 1 Chastisement having disappeared, a great confusion set in among all creatures. There was no longer any distinction between what should be done and what should not. All distinction, again, between clean and unclean food ceased. Men ceased to distinguish between what drink was allowable and what drink was otherwise. All creatures began to injure one another. There were no restraints in the matter of the union of the sexes. All idea of property ceased. All creatures began to rob, and snatching meat from one another. The strong began to slay the weak. Nobody cherished the slightest consideration for his neighbour. The Grandsire then, having worshipped the divine and eternal Vishnu, addressed that great boon-giving god, saying, 'It behoveth thee. O Kesava, to show mercy on the present occasion. Let it be so ordained by thee that the confusion that has occurred may disappear.' Thus addressed, that foremost of deities, armed with an enormous Sula, 2 having reflected long, created his ownself into the form of Chastisement. From that form, having Righteousness for its legs, the goddess Saraswati created Danda-niti (Science of Chastisement) which very soon became celebrated over the world. After this the great god armed with the enormous Sula, having again reflected for some time, appointed a few among the gods as the lords or rulers of their respective classes. It was then that he made the divine Indra of a thousand eyes the ruler of the deities. Yama the son of Vivaswat was made the lord of the Pitris. Kuvera was made the lord of treasures and of all the Rakshasas. Meru was made the king of the mountains, and Ocean was made the lord of the rivers. The puissant Varuna was installed into the sovereignty of the waters and the Asuras. Death was made the lord of life and all living things, and Fire was appointed as the lord of all things possessed of energy. The puissant Isana the high-souled and eternal Mahadeva, of three eves, was made the lord of the Rudras. Vasishtha was made the lord of the Brahmanas, and Jatavedas was made the chief of the Vasus Surya was made the lord of all luminous bodies, and Chandramas was made the king of Stars and constellations. Ansumat was made the lord of all herbs, and the puissant and foremost of deities, viz., Kumara or Skanda, of twelve arms,

was made the chief of all the spirits and ghostly beings (that wait upon Mahadeva). Time, possessing the seeds of both destruction and growth, was made the sovereign of all creatures as also of the four portions of Death (viz., weapons, diseases, Yama, and acts) and lastly of grief and joy. The Srutis declare that the supreme god Mahadeva, that lord of lords, O king, armed with Sula, is the chief of the Rudras. The rod of chastisement was given to Brahmana's son of subsequent birth, viz., Kshupa, that lord of all creatures and the foremost one of all virtuous persons. Upon the completion of that sacrifice according to due rites, Mahadeva, after doing proper reverence made over Chastisement, that protector of Righteousness, unto Vishnu. Vishnu gave it to Angiras; and Angiras, that foremost of ascetics, made it over to Indra and Marichi. Marichi gave it to Bhrigu. Bhrigu gave that rod intended for the protection of righteousness, unto all the Rishis. The Rishis gave it unto the Regents of the world, and the Regents made it over again to Kshupa. Kshupa then made it over to Manu the son of Surya. The deity of Sraddhas (viz., Manu), gave it unto his sons for the sake of true righteousness and wealth. Chastisement should be inflicted with discrimination, guided by righteousness and not by caprice. It is intended for restraining the wicked. Fines and forfeitures are intended for striking alarm, and not for filling the king's treasury. The maiming of one's body or the infliction of death should not proceed from trivial causes. The infliction of physical pain by diverse means, hurling from tops of mountains, and banishment also, should not proceed from similar causes. Surva's son Manu gave the rod of chastisement (to his sons) for the protection of the world. Chastisement, in the hands of successive holders, remains awake, protecting all creatures. At the top of the scale, the divine Indra is awake (with the rod of chastisement); after him, Agni of blazing flames; after him, Varuna; after Varuna, Prajapati; after Praiapati, Righteousness whose essence consists of restraint [i.e., Self-denial or discipline.], after Righteousness the son of Brahman, viz., the eternal Law; after Law, Energy is awake, employed in the act of protection; after Energy, the herbs (offered in sacrifices for supporting the gods and used as food and medicines); after the herbs, the mountains; after the mountains, all kinds of juices and their attributes; after these, the goddess Niriti: after Niriti, the planets and the luminous bodies in heaven; after these, the Vedas; after the Vedas, the puissant form of Vishnu with equine head; after him, the almighty and eternal Grandsire, viz., Brahman; after the Grandsire, the divine and blessed Mahadeva; after Mahadeva, the Viswedevas; after them, the great Rishis; after the Rishis the divine Soma: after Soma the deities who are all eternal: after the deities, know that the Brahmanas are awake. After the Brahmanas, the Kshatriyas are righteously protecting all creatures. The eternal universe, consisting of mobile and immobile creatures, is kept awake by the Kshatriyas. Creatures are kept awake in this world, and Chastisement is awake among them. Possessed of splendour resembling that of the Grandsire himself. Chastisement keeps together and upholds everything. Time, O Bharata, is always awake, in the beginning, the middle, and the end. The master of all the worlds, the lord of all creatures, the puissant and blessed Mahadeva, the god of gods, is always awake. He is called by these names also, viz., Kapardin, Sankara, Rudra, Bhava, Sthanu and the lord of Uma. Thus Chastisement also keeps awake in the beginning, the middle, and the end. A virtuous king should rule properly, guided by Chastisement.

"Bhishma continued, That person who listens to this teaching of Vasuhoma, and having listened to it conducts himself according to its tenure, is sure to obtain the fruition of all his wishes. I have now, O bull among men, told thee everything as to who Chastisement is, that restrainer of the universe which is governed by righteousness."

SECTION 123

"Yudhishthira said, 'I wish, O sire, to hear the settled conclusions on the subject of Virtue, Wealth, and Pleasure. Depending upon which of these does the course of life proceed? What are the respective roots of Virtue, Wealth, and Pleasure? What are again the results of those three? They are sometimes see n to mingle with one another, and sometimes to exist separately and independently of one another.'

'Bhishma said, 'When men in this world endeavour with good hearts to achieve Wealth with the aid of Virtue, then those three, viz., Virtue, Wealth, and Pleasure, may be seen to co-exist in a state of union in respect of time, cause, and action. Wealth has its root in Virtue, and Pleasure is said to be the fruit of Wealth. All the three again have their root in Will. Will is concerned with objects. All objects, again, in their entirety, exist for gratifying the desire of enjoyment. Upon these then does the aggregate of three depend. Entire abstraction from all objects is Emancipation. It is said that Virtue is sought for the protection of the body, and Wealth is for the acquisition of Virtue. Pleasure is only the gratification of the senses. All the three have, therefore, the quality of Passion. [There are three qualities or attributes that characterise human acts, viz., Goodness, Passion, and Darkness. Vide the latter sections of the Bhagavadgita. Such

Virtue and Wealth and Pleasure, therefore, are not very high objects of pursuit. Things possessing the, attribute of Goodness only are worthy of pursuit.] Virtue, Wealth, and Pleasure, when sought for the sake of heaven or such other rewards, are said to be remote because the rewards themselves are remote. When sought, however, for the sake of Knowledge of Self, they are said to be proximate. One should seek them when they are of such a character. One should not cast them off even mentally. If Virtue, Wealth, and Pleasure are to be abandoned, one should abandon them when one has freed one's self by ascetic penances. The aim of the triple aggregate is towards emancipation.

Would that man could obtain it! One's acts, undertaken and completed with eve tithe aid of intelligence may or may not lead to the expected results. Virtue is not always the root of Wealth, for other things than Virtue lead to Wealth (such as service, agriculture, &c). There is again a contrary opinion (for some say that Wealth is earned through chance or birth or like causes). In some instances, Wealth acquired has been productive of evil. Other things again that Wealth (such as fasts and yows) have led to the acquisition of Virtue. As regards this topic, therefore, a dullard whose understanding has been debased by ignorance, never succeeds in acquiring the highest aim of Virtue and Wealth, viz., Emancipation. Virtue's dross consists in the desire of reward; the dross of Wealth consists in hoarding it; when purged of these impurities, they are productive of great results. In this connexion is cited the narrative of the discourse that look place in days of old between Kamandaka and Angaristha. One day, king Angaristha, having waited for the opportunity, saluted the Rishi Kamandaka as he was seated at his ease and asked him the following questions, 'If a king, forced by lust and folly, commits sin for which he afterwards repents, by what acts, O Rishi, can those sins be destroyed? If again a man impelled by ignorance, does what is sinful in the belief that he is acting righteously, how shall the king put a stop to that sin come into vogue among men?'

"Kamandaka said, 'That man who, abandoning Virtue and Wealth pursues only Pleasure, reaps as the consequence of such conduct the destruction of his intelligence. The destruction of intelligence is followed by heedlessness that is at once destructive of both Virtue and Wealth. From such heedlessness proceed dire atheism and systematic wickedness of conduct. If the king does not restrain those wicked men of sinful conduct, all good subjects then live in fear of him like the inmate of a room within which a snake has concealed itself. The subjects do not follow such a king. Brahmanas and all pious persons also act in the same way. As a consequence the king incurs great danger, and ultimately the risk of destruction itself. Overtaken by infamy and insult, he has to drag on a miserable existence. A life of infamy, however, is equal to death. Men learned in the scriptures have indicated the following means for checking sin. The king should always devote himself to the study of the three Vedas. He should respect the Brahmanas and do good offices unto them. He should be devoted to righteousness. He should make alliance (of marriage) with high families. He should wait upon highminded Brahmanas adorned with the virtue of forgiveness. He should perform ablutions and recite sacred mantras and thus pass his time happily. Banishing all wicked subjects from himself and his kingdom, he should seek the companionship of virtuous men. He should gratify all persons by speeches or good acts. He should say unto all--'I am yours,'--proclaim the virtues of even his foes. By pursuing such conduct he may soon cleanse himself of his sins and win the high regard of all. Without doubt, by conduct such as this all his sins will be destroyed. Thou shouldst accomplish all those high duties which thy seniors and preceptors would indicate. Thou art sure to obtain great blessing through the grace of thy seniors and preceptors.

SECTION 124

"Yudhishthira said, 'All persons on earth, O foremost of men, applaud virtuous behaviour. I have, however, great doubts with respect to this object of their praise. If the topic be capable of being understood by us, O foremost of virtuous men, I desire to hear everything about the way in which virtuous behaviour can be acquired. How indeed, is that behaviour acquired, O Bharata! I desire to hear it. Tell me also, O foremost of speakers, what has been said to be the characteristics of that behaviour.'

"Bhishma said, Formerly, O giver of honours, Duryodhana while burning with grief at sight of that well-known prosperity belonging to thee and thy brothers at Indraprastha and for the jeers he received in consequence of his mistakes at the grand mansion, had asked his father Dhritarashtra the same question. Listen to what transpired on that occasion, O Bharata! Having seen that grand mansion of thine and that high prosperity of which thou wert master, Duryodhana, while sitting before his father, spake of what he had seen to the latter. Having heard the words of Duryodhana, Dhritarashtra, addressing his son and Karna, replied unto him as follows.

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Dhritarashtra said, 'Why dost thou grieve, O son! I desire to hear the cause in detail. If after ascertaining the reason they appear to be adequate, I shall then endeavour to instruct thee. O subjugator of hostile towns, thou too hast obtained great affluence. All thy brothers are ever obedient to thee, as also all thy friends and relatives. Thou coverest thy limbs with the best robes. Thou eatest the richest food. [Pisitaudanam is food mixed with pounded meat; a kind of Pilau, or, perhaps, Kebab.] Steeds of the best kind bear thee. Why then hast thou become pale and emaciated?'

Duryodhana said, 'Ten thousands of high-souled Snataka Brahmanas daily eat at Yudhishthira's palace off plates of gold. Beholding his excellent mansion adorned with excellent flowers and fruit, his steeds of the Tittiri and the Kalmasha breeds, his robes of diverse kinds, indeed, beholding that high prosperity of my enemies viz., the sons of Pandu, a prosperity that resembles the high affluence of Vaisravana himself, I am burning with grief, O Bharata!'

Dhritarashtra said, 'If thou wishest, O sire, to win prosperity like that of Yudhishthira or that which is even superior to it, do thou then, O son, endeavour to be of virtuous behaviour. Without doubt, one may, by behaviour alone, conquer the three worlds. There is nothing impossible of attainment by persons of virtuous behaviour. Mandhatri conquered the whole world in course of only one night, Janamejaya, in course of three; and Nabhaga, in course of seven. All these kings were possessed of compassion and of virtuous behaviour. For this reason the earth came to them of their own accord, won over by their virtue.

"Duryodhana said, 'I desire to hear, O Bharata, how that behaviour may be acquired, that behaviour, viz., in consequence of which the earth was won so speedily (by the kings named by thee).

"Dhritarashtra said, 'In this connexion, the following old narrative is cited. It was formerly recited by Narada on the subject of virtuous behaviour. In days of yore, the Daitya Prahlada, by the merit of his behaviour, snatched from the high-souled Indra his sovereignty and reduced the three worlds to subjection. Sukra then, with joined hands, approached Vrihaspati. Possessed of great wisdom, the chief of the celestials addressed the great preceptor, saying, 'I desire thee to tell me what is the source of felicity. Thus addressed, Vrihaspati said unto him that Knowledge (leading to emancipation) is the source of the highest felicity. Indeed, Vrihaspati indicated Knowledge to be the source of supreme felicity. Indra, however, once more asked him as to whether there was anything higher than that. "Vrihaspati said, 'There is something, O son, that is still

higher. The high-souled Bhargava (Usanas) will instruct thee better. Repair to him, blessed be thou, and enquire of him, O chief of the celestials!' Possessed of great ascetic merit and endued with great splendour, the chief of the celestials then repaired to Bhargava and obtained from him with a ratified heart, a knowledge of what was for his great good. Obtaining the permission of the high-souled Bhargava, the performer of a hundred sacrifices once more asked the sage as to whether there was anything higher (as the means for the acquisition of felicity) than what the sage had already told him. The omniscient Bhargava said, 'The high-souled Prahlada has better knowledge.' Learning this, Indra became highly delighted. The chastiser of Paka, possessed of great intelligence, assumed the form of a Brahmana, and repairing to Prahlada, asked him, saying, 'I desire to hear what conduces to felicity. Prahlada answered the Brahmana, saying, 'O chief of regenerate ones, I have no time, being wholly occupied in the task of ruling the three worlds, I cannot, therefore, instruct thee.' The Brahmana said, 'O king, when thou mayst have leisure. I desire to listen to thy instructions about what course of conduct is productive of good. At this answer, king Prahlada. became delighted with that utterer of Brahma. Saying, 'So be it!' he availed of a favourable opportunity for imparting to the Brahmana the truths of knowledge. The Brahma na duly observed towards Prahlada the conduct which a disciple should observe towards his preceptor, and began with his whole heart to do what Prahlada desired. Many a time the Brahmana enquired, saying, 'O chastiser of foes, by what means hast thou been able to win the sovereignty of the three worlds? Tell me, O righteous king, 'What those means are.' Prahlada, O monarch, answered the question the Brahmana asked.

"Prahlada said, 'I do not, O regenerate one, feel any pride in consequence of my being a king, nor do I cherish any hostile feelings towards the Brahmanas. On the other hand, I accept and follow the counsels of policy they declare unto Me based upon the teachings of Sukra. In complete trustfulness they say unto me what they wish to say, and restrain me from courses that are unrighteous or improper. I am ever obedient to the teachings of Sukra. I wait upon and serve the Brahmanas and my seniors. I bear no malice. I am of righteous soul. I have conquered wrath. I am self-restrained, and all my senses are under my control. These regenerate ones that are my instructors pour beneficial instructions upon me like bees dropping honey into the cells of their comb. I taste the nectar dropped by those learned men, and like the Moon among the constellations I live among the members of my race. 1 Even this is nectar on earth, even this is the clearest eye, viz., listening to the teaching of Sukra from the lips of Brahmanas and acting according to them. In these consists the good of a man. Thus said Prahlada unto that utterer of Brahma. Served dutifully by him, the chief of the Daityas once more said, 'O foremost of regenerate ones, I am exceedingly gratified with thee in consequence of thy dutiful behaviour towards me. Ask of me the boon thou desirest, blessed be thou, for verily I shall grant thee what thou wilt ask. The Brahmana answered the chief of the Daityas saying, 'Very well. I will obey thee.' Prahlada, gratified with him, said, 'Take what thou wishest.'

"The Brahmana said, 'If, the king, thou hast been gratified with me and if thou wishest to do what is agreeable to me, I desire then to acquire thy behaviour. Even this is the boon that I solicit. At this, though delighted, Prahlada became filled with a great fear. Indeed, when this boon was indicated by the Brahmana, the Daitya chief thought the solicitor could not be a person of ordinary energy. Wondering much, Prahlada at last said, 'Let it be so.' Having, however, granted the boon, the Daitva chief became filled with grief. The Brahmana, having received the boon, went away, but Prahlada, O king, became penetrated by a deep anxiety and knew not what to do. While the Daitya chief sat brooding over the matter, a flame of light issued out of his body. It had a shadowy form of great splendour and huge proportions. Prahlada asked the form, saying, 'Who art thou?' The form answered, saying, 'I am the embodiment of thy Behaviour. Cast off by thee I am going away. I shall henceforth, O king, dwell in that faultless and foremost of Brahmanas who had become thy devoted disciple.' Having said these words, the form disappeared and soon after entered the body of Sakra. After the disappearance of that form, another of similar shape issued out of Prahlada's body. The Daitya chief addressed it, saying, 'Who art thou?' The form answered, saying, 'Know me, O Prahlada, for the embodiment of Righteousness. I shall go there where that foremost of Brahmanas is, for, O chief of the Daityas, I reside there where Behaviour dwells.' Upon the disappearance of Righteousness, a third form, O monarch, blazing with splendour, issued out of the body of the high souled Prahlada. Asked by Prahlada as to who he was, that form possessed of great effulgence answered, saving, 'Know, O chief of the Daityas, that I am Truth. I shall leave thee, following the way of Righteousness.' After Truth had left Prahlada, following in the wake of Righteousness, another great person issued out of Prahlada's body. Asked by the Daityas king, the mighty being answered, 'I am the embodiment of Good deeds, Know, O Prahlada, that I live there where Truth lives.' After this one had left Prahlada, another being came out, uttering loud and deep cries. Addressed by Prahlada, he answered, 'Know that I am Might. I dwell there where Good deeds are.' 'Having said these words, Might went away to that place whither Good deeds had gone. After this, a goddess of great effulgence issued out of Prahlada's body. The Daitya chief asked her and she answered him saying that she was the embodiment of Prosperity, adding, 'I dwelt in thee, O hero, O thou of prowess incapable of being baffled! Cast off by thee, I shall follow in the wake of Might.' The high-souled Prahlada, penetrated, with great fear, once more asked the goddess, saying, 'Where dost thou go, O goddess, O thou that dwellest amid lotuses? Thou art ever devoted to truth, O goddess, and thou art the first of deities. Who is that foremost of Brahmanas (who was my disciple)? I desire to know the truth.'

The goldess of Prosperity said, 'Devoted to the vow of Brahmacharya, that Brahmana who was instructed by thee was Sukra. O puissant one, he robbed thee of that sovereighty which thou hadst over the three worlds. O righteous one, it was by thy behaviour that thou hadst reduced the three worlds to subjection. Knowing this, the chief of the celestials robbed thee of thy behaviour. Righteousness and Truth and Good deeds and Might and myself, O thou of great wisdom, all have our root verily in Behaviour.'

"Bhishma continued, 'Having said these words, the goddess of Prosperity went away, as also all the rest, O Yudhishthira! Duryodhana, once more addressing his father, said these words: 'O delighter of the Kurus, I wish to know the truth about Behaviour. Tell me the means by which it may be acquired.'

"Dhritarashtra said, 'Those means were indicated by the high-souled Prahlada while discoursing unto Indra. Listen, however, O ruler of men, as how in brief Behaviour may be acquired. Abstention from injury, by act, thought, and word, in respect of all creatures, compassion, and gift, constitute behaviour that is worthy of praise. That act or exertion by which others are not benefited, or that act in consequence of which one has to feel shame, should never be done. That act, on the other hand, should be done in consequence of which o tie may win praise in society. O best of the Kurus, I have now told thee in brief as to what Behaviour is. If O king, persons of wicked behaviour do ever win prosperity, they do not enjoy it long, O son, and are seen to be exterminated by the root.' "Dhritarashtra continued, 'Knowing all this truly, do thou, O son, be of good behaviour, if thou desirest to obtain prosperity greater than that of Yudhishthira.'

"Bhishma continued, 'Even this was what king Dhritarashtra said unto his son. Do thou act according, to these instructions, O son of Kunti, and thou wilt then surely obtain their fruit."

SECTION 125

Yudhishthira said, 'Thou hast said, O grandsire, that behaviour is the first (of requisites for a man). Whence, however, does Hope arise? Tell me what it is. This great doubt has taken possession of my mind. There is no other person than thee, O subjugator of hostile towns, who can remove it. O grandsire, I had great hope in respect of Suvodhana that when, a battle was about to ensue (in consequence of his own obstinacy), he would, O lord, do what was proper. In every man hope is great. When that hope is destroyed, great is the grief that succeeds, and which, without doubt, is equal to almost death itself. Fool that I am, Dhritarashtra's wickedsouled son. Durvodhana, destroyed the hope I had cherished. Behold, O king, the foolishness of my mind! I think that hope is vaster than a mountain with all its trees. Or, perhaps, it is vaster than the firmament itself. Or, perhaps, O king, it is really immeasurable. Hope, O chief of the Kurus, is exceedingly difficult of being understood and equally difficult of being subdued. Beholding this last attribute of Hope, I ask, what else is so unconquerable as this?'

'Bhishma said, 'I shall narrate to thee, O Yudhishthira, in this connexion, the discourse between Sumitra and Rishabha that took place in olden times. Listen to it. A royal sage of the Haihaya race, Sumitra by name, went out a hunting. He pursued a deer, having pierced it with a straight shaft. Possessed of great strength, the deer ran ahead, with the arrow sticking to him. The king was possessed of great strength, and accordingly pursued with great speed his prey. The animal, endued with fleetness, quickly cleared a low ground and then a level plain. The king, young, active and strong, and armed with bow and sword and cased in mail, still pursued it. Unaccompanied by anybody, in chasing the animal through the forest the king crossed many rivers and streams and lakes and copses. Endued with great speed, the animal, at its will, showing itself now and then to the king, ran on with great speed. Pierced with many shafts by the king, that denizen of wilderness, O monarch, as if in sport, repeatedly lessened the distance between itself and the pursuer. Repeatedly putting forth its speed and traversing one forest after another, it now and then showed itself to the king at a near point. At last that crusher of foes, taking a very superior shaft, sharp, terrible, and capable of penetrating into the very vitals, fixed it on his bowstring. The animal then, of huge proportions, as if laughing at the pursuer's efforts suddenly distanced him by reaching a point full four miles ahead of the range of the shaft. That arrow of blazing splendour accordingly fell on the ground. The deer entered a large forest but the king still continued the chase.'

SECTION 126

"Bhishma said, 'The king, having entered that large forest, came upon an asylum of ascetics. Fatigued with the toil he had undergone, he sat himself down for rest. Beholding him armed with bow, worn out with toil, and hungry, the ascetics approached him and honoured him in due form. Accepting the honours offered by the Rishis, the king enquired of them about the progress and advancement of their penances. Having duly answered the enquiries of the king, those Rishis endued with wealth of asceticism asked that tiger among rulers about the reason that led his steps to that retreat. And they said, 'Blessed be thou, in pursuit of what delightful object hast thou, O king, come to this asylum, walking on foot and armed with sword and bow and arrows? We wish to hear whence thou art coming, O giver of honours. Tell us also in what race thou art born and what thy name is.' Thus addressed, O bull among men, the king proceeded to duly give unto all those Brahmanas an account of himself. O Bharata. saying, 'I am born in the race of the Haihayas. By name I am Sumitra, and I am the son of Mitra. I chase herds of deer, slaying them in thousands with my arrows. Accompanied by a large force and my ministers and the ladies of my household, I came out on a hunting expedition. I pierced a deer with an arrow, but the animal with the shaft sticking to his body ran with great speed. In chasing it I have, without a set purpose, arrived at this forest and find myself in your presence, shorn of splendour, toil-worn, and with hope disappointed. What can be more pitiable than this, viz., that I have arrived at this asylum, spent with fatigue, shorn of the signs of royalty, and disappointed of my hopes. I am not at all sorry, ye ascetics, at my being now shorn of the signs of royalty or at my being now at a distance from my capital. I feel, however, a poignant grief in consequence of my hope having been disappointed. The prince of mountains, viz., Himavat, and that vast receptacle of waters, viz., the ocean, cannot, for its vastness, measure the extent of the firmament. Ye ascetics, similarly, I also cannot discern the limit of hope. Ye that are endued with

wealth of penances are omniscient. There is nothing unknown to you. You are also highly blessed. I therefore, solicit you for resolving my doubt. Hope as cherished by man, and the wide firmament, which of these two appears vaster to you? I desire to hear in detail what is so unconquerable to hope. If the topic be one upon which it is not improper for ye to discourse, then tell me all about it without delay. I do not wish, ye foremost of regenerate ones, to hear anything from You that may be a mystery improper to discourse upon. If again the discourse be injurious to your penances, I would not wish you to speak. If the question asked by me be a worthy topic of discourse, I would then wish to hear the cause in detail. Devoted to penances as ye are, do ye all instruct me on the subject."

SECTION 127

"Bhishma said, 'Then that best of Rishis, viz., the regenerate Rishabha, sitting in the midst of all those Rishis, smiled a little and said these words: 'Formerly, O tiger among kings, while travelling among sacred places, I arrived, O lord, at the beautiful asylum of Nara and Narayana. There lies the delightful spot called Vadri, and there also is that lake in the firmament (whence the sacred Ganga takes her rise). [This lake is at a great height on the Himalayas.] There the sage Aswasiras, O king, (always) reads the eternal Vedas. Having performed my ablutions in that lake and offered with due rites oblations of water unto the Pitris and the dogs, I entered the asylum. Within that retreat the Rishis Nara and Naravana always pass their time in true pleasure. [The spirits of those two immortal sages are supposed to dwell for ever, in that retreat in the enjoyment of true happiness.] Not far from that spot I repaired to another retreat for taking up my abode. While seated there I beheld a very tall and emaciated Rishi, clad in rags and skins, approaching towards me. Possessed of the wealth of penances, he was named Tanu. Compared, O mighty-armed one, with other men, his height seemed to be eight times greater. As regards his leanness, O royal sage, I can say that I have never beheld its like. His body, O king, was as thin as one's little finger. His neck and arms and legs and hair were all of extra-ordinary aspect. His head was proportionate to his body, and his cars and eyes also were the same. His speech, O best of kings, and his movements were exceedingly feeble. Beholding that exceedingly emaciated Brahmana I became very cheerless and frightened. Saluting his feet, I stood before him with joined hands. Having informed him of my name and family, and having told him also the name of my father, O bull among men, I slowly sat myself down on a seat that was indicated by him. Then, O monarch, that foremost of virtuous men, viz., Tanu, began to discourse in the midst of the Rishis dwelling in that asylum upon topics connected with Righteousness and Profit. While engaged in discourse, a king, possessed of eyes like lotus petals and accompanied by his forces and the ladies of his household, came to that spot on a car drawn by fleet steeds. The name of that king was Viradyumna. Of handsome features, he was possessed of great fame. His son's name was Bhuridvumna. The child had been missing, and the sire, exceedingly cheerless. came there in course of his wanderings amid the forest in pursuit of the missing one. 'I shall find my son here!' 'I shall find my son here!' Dragged on by hope in this way, the king wandered through that forest in those days. Addressing the emaciated Rishi he said, 'Without doubt that highly virtuous son of mine is exceedingly difficult to be traced by me. Alas he was my only child. He is lost and can nowhere be found! Though incapable of being found out, my hope, however, of finding him is very great. Filled with that hope (which is being constantly disappointed), I am verily on the point of death.' Hearing these words of the king, that foremost of Munis, viz., the holy Tanu, remained for a short while with head hanging down and himself buried in contemplation. Beholding him buried in contemplation, the king became exceedingly cheerless. In great grief he began to say slowly and softly, 'What, O celestial Rishi, is unconquerable and what is greater than hope? O holy one, tell me this if I may hear it without impropriety.'

"The Muni said, 'A holy and great Rishi had been insulted by thy son. He had done it through ill-luck, moved by his foolish understanding. The Rishi had asked thy son for a golden jar and vegetable barks. Thy son contemptuously refused to gratify the ascetic. Thus treated by thy son, the great sage became disappointed. Thus addressed, the king worshipped that ascetic who was worshipped by all the world. Of virtuous soul, Viradyumna sat there, spent with fatigue even as thou, o best of men, now art. The great Rishi, in return, offered the king according to the rites observed by the dwellers of the forests water to wash his feet and the usual ingredients that make up the Arghya. Then all the Rishis, O tiger among kings, sat there, surrounding that bull among men like the stars of the constellation of Ursa Major surrounding the Pole star. And they asked the unvanquished king as to the cause of his arrival at that asylum.""

SECTION 128

"The king said, 'I am a king called by the name of Viradyumna. My fame has spread in all directions. My son Bhuridyumna hath been lost. It is in quest of him that I have come to this forest. Ye foremost of Brahmanas, that child was my only son and, ye sinless ones, he is of very tender years. He cannot, however, be found here. I am wandering everywhere for finding him out.'

"Rishabha continued, 'After the king had said these words, the ascetic Tanu hung down his head. He remained perfectly silent, without uttering a single word in answer. In former days that Brahmana had not been much honoured by the king. In disappointment, O monarch, he had for that reason practised austere penances for a longtime, resolving in his mind that he should never accept anything in gift from either kings or members of any other order. And he said to himself, 'Hope agitates every man of foolish understanding. I shall drive away hope from my mind.' Even such had been his determination. Viradyunna once more questioned that foremost of ascetics in these words:

"The king said, 'What is the measure of the thinness of Hope? What on earth is exceedingly difficult of acquisition? Tell me this, O holy one, for thou art well conversant with morality and profit."

"Rishabha continued, 'Himself recollecting all the past incidents (about his own disregard at the hands of the king) and calling them back to the recollection of the king also, that holy Brahmana of emaciated body addressed the king and said the following words:

"The sage said, 'There is nothing, O king, that equals Hope in slenderness. I had solicited many kings and found that nothing is so difficult of acquisition as an image that Hope sets before the mind.'

"The king said, 'At thy words, O Brahmana, I understand what is slender and what is not so. I understand also how difficult of acquisition are the images set by Hope before the mind. I regard these words of thine as utterances of Sruti. O thou of great wisdom, one doubt, however, has arisen in mymind. It behoveth thee, O sage, to explain it in detail unto me that ask thee. What is more slender than thy body? Tell me this, O holy one, if, of course, O best of sages, the topic be one which may be discoursed upon without impropriety.'

"The emaciated sage said, 'A contented applicant is exceedingly difficult to meet with. Perhaps, there is none such in the world. Something rarer still, O sire, is the person that never disregards an applicant. The hope that rests upon such persons as do not, after passing their promises, do good to others according to the best of their powers and according as the applicants deserve, is slenderer than even my body*. The hope that rests upon an ungrateful man, or upon one that is cruel, or one that is idle, or one that injures others, is slenderer than even my body*. [* The sense is that such persons should always be distrusted. Yet there are men who hope for good from them. Such hope, the sage says, is slenderer than his slender body.] The hope cherished by a sire that has but one son, of once more seeing that son after he has been lost or missed, is slenderer than even my body. The hope that old women entertain of bringing forth sons, O king, and that is cherished by rich men, is slenderer than even my body. The hope that springs up in the hearts of grown up maidens of marriage when they hear anybody only talk of it in their presence, is slenderer than even my body.' Hearing these words, O monarch, king Viradyumna, and the ladies of his household, prostrated themselves before that bull among Brahmanas and touched his feet with their bent heads.

"The king said, 'I beg thy grace, O holy one! I wish to meet with my child. What thou hast said, O best of Brahmanas, is very true. There is no doubt of the truth of thy utterances.'

"Rishabha continued, 'The holy Tanu, that foremost of virtuous persons, smiling, caused, by means of his learning and his penances the king's son to be brought to that spot. Having caused the prince to be brought thither, the sage rebuked the king (his father). [For the king's disregard of the sage in former days.] That foremost of virtuous persons then displayed himself to be the god of righteousness. Indeed, having displayed his own wonderful and celestial form, he entered an adjacent forest, with heart freed from wrath and the desire of revenge. I saw all this, O king, and heard the words I have said. Drive off thy hope, that is even slenderer (than any of those which the sage indicated).'

"Bhishma continued 'Thus addressed, O monarch, by the high-souled Rishabha, king Sumitra speedily cast off the hope that was in his heart and which was slenderer (than any of the kinds of hope indicated by the emaciated Rishi). Do thou also, O son of Kunti, hearing these words of mine, be calm and collected like Himavat. Overcome with distress [The distress, which Yudhishthira felt at the thought of the slaughter in battle.], thou hast questioned me and heard my answer. Having heard it. O monarch, it behoves thee to dispel these regrets of thine!'

SECTION 129

"Yudhishthira said, 'Like one that drinks nectar I am never satiated with listening to thee as thou speakest. As a person possessing a knowledge of self is never satiated with meditation, even so I am never satiated with hearing thee. Do thou, therefore, O grandsire, discourse once more upon morality. I am never satiated with drinking the nectar of thy discourse upon morality.'

"Bhishma said, 'In this connexion is cited the old narrative of the discourse between Gotama and the illustrious Yama. Gotama owned a wide retreat on the Paripatra hills. Listen to me as to how many years he dwelt in that abode. For sixty thousand years that sage underwent ascetic austerities in that asylum. One day, the Regent of the world, Yama, O tiger among men, repaired to that great sage of cleansed soul while he was engaged in the severest austerities. Yama beheld the great ascetic Gotama of rigid penances. The regenerate sage understanding that it was Yama who had come, speedily saluted him and sat with joined hands in an attentive attitude (waiting for his commands). The royal Dharma, beholding that bull among Brahmanas, duly saluted him (in return) and addressing him asked what he was to do for him.'

"Gotama said, "By doing what acts does one liberate one's self from the debt One owes to one's mother and father? How also does one succeed in winning regions of pure bliss that are so difficult of attainment?"

"Yama said, 'Devoting one's self to the duty of truth, and practising purity and penances one should ceaselessly worship one's mother and father. One should also perform Horsesacrifices with presents in profusion unto the Brahmanas. By such acts one wins many regions (of felicity) of wonderful aspect.'"

SECTION 130

"Yudhishthira said, 'What course of conduct should be adopted by a king shorn of friends, having many enemies, possessed of an exhausted treasury, and destitute of troops, O Bharata! What, indeed, should be his conduct when he is surrounded by wicked ministers, when his counsels are all divulged, when he does not see his way clearly before him, when he assails another kingdom, when he is engaged in grinding a hostile kingdom, and when though weak he is at war with a stronger ruler? What, indeed, should be the conduct of a king the affairs of whose kingdom are illregulated, and who disregards the requirements of place and time, who is unable, in consequence of his oppressions, to bring about peace and cause disunion among his foes? Should he seek the acquisition of wealth by evil means, or should he lay down his life without seeking wealth?"

'Bhishma said, 'Conversant as thou art with duties, thou hast, O bull of Bharata's race, asked me a question relating to mystery (in connexion with duties) [i.e., this is not a subject upon which one can or should discourse before miscellaneous audiences.]. Without being questioned, O Yudhishthira, I could not venture to discourse upon this duty. Morality is very subtle. One understands it, O bull of Bharata's race, by the aid of the texts of scriptures. By remembering what one has heard and by practising good acts, some one in some place may become a righteous person. By acting with intelligence the king may or may not succeed in acquiring wealth [i.e., by ingenious contrivances a king may succeed in filling his treasury, or his best ingenuity and calculations may fail.]. Aided by thy own intelligence do thou think what answer should be given to thy question on this head. Listen, O Bharata, to the means, fraught with great merit, by which kings may conduct themselves (during seasons of distress). For the sake of true morality, however, I would not call those means righteous. If the treasury be filled by oppression, conduct like this brings the king to the verge of destruction. Even this is the conclusion of all intelligent men who have thought upon the subject. The kind of scriptures or science which one always studies gives him the kind of knowledge which it is capable of giving. Such Knowledge verily becomes agreeable to him. Ignorance leads to barrenness of invention in respect of means. Contrivance of means, again, through the aid of knowledge, becomes the source of great felicity. Without entertaining any scruples and any malice [i.e., with a pure heart.], listen to these instructions. Through the decrease of the treasury, the king's forces are decreased. The king should, therefore, fill his treasury (by any means) like to one creating water in a wilderness which is without water. Agreeably to this code of quasi-morality practised by the ancients, the king should, when the time for it comes [i.e., when the season of distress is over.], show compassion to his people. This is eternal duty. For men that are able and competent [i.e., he should perform expiations and do good to them whom he has injured, so that these may not remain discontented with him.], the duties are of one kind. In seasons of distress, however, one's duties are of a different kind. Without wealth a king may (by penances and the like) acquire religious merit. Life, however, is much more important than religious merit. (And as life cannot be supported without wealth, no such merit should be sought which stands in the way of the acquisition of wealth). A king that is weak, by acquiring only religious merit, never succeeds in obtaining just and proper means for sustenance; and since he cannot, by even his best exertions, acquire power by the aid of only religious merit, therefore the practices in seasons of distress are sometimes regarded as not inconsistent with morality. The learned, however, are of opinion that those practices lead to

sinfulness. After the season of distress is over, what should the Kshatriya do? He should (at such a time) conduct himself in such a way that his merit may not be destroyed. He should also act in such a way that he may not have to succumb to his enemies. Even these have been declared to be his duties. He should not sink in despondency. He should not (in times of distress) seek to rescue (from the peril of destruction) the merit of others or of himself. On the other hand, he should rescue his own self. This is the settled conclusion. There is this Sruti, viz., that it is settled that Brahmanas, who are conversant with duties, should have proficiency in respect of duties. Similarly, as regards the Kshatriya, his proficiency should consist in exertion, since might of arms is his great possession. When a Kshatriya's means of support are gone, what should he not take excepting what belongs to ascetics and what is owned by Brahmanas? Even as a Brahmana in a season of distress may officiate at the sacrifice of a person for whom he should never officiate (at other and ordinary times) and eat forbidden food, so there is no doubt that a Kshatriya (in distress) may take wealth from every one except ascetics and Brahmanas. For one afflicted (by an enemy and seeking the means of escape) what can be an improper outlet? For a person immured (within a dungeon and seeking escape) what can be an improper path? When a person becomes afflicted, he escapes by even an improper outlet. For a Kshatriya that has, in consequence of the weakness of his treasury and army, become exceedingly humiliated, neither a life of mendicancy nor the profession of a Vaisya or that of a Sudra has been laid down. The profession ordained for a Kshatriva is the acquisition of wealth by battle and victory. He should never beg of a member of his own order. The person who supports himself at ordinary times by following the practices primarily laid for him, may in seasons of distress support himself by following the practices laid down in the alternative. In a season of distress, when ordinary practices cannot be followed, a Kshatriya may live by even unjust and improper means. The very Brahmanas, it is seen, do the same when their means of living are destroyed. When the Brahmanas (at such times) conduct themselves thus, what doubt is there in respect of Kshatriyas? This is, indeed, settled. Without sinking into despondency and yielding to destruction, a Kshatriya may (by force) take what he can from persons that are rich. Know that the Kshatriya is the protector and the destroyer of the people, Therefore, a Kshatriya in distress should take (by force) what he can, with a view to (ultimately) protect the people. No person in this world, O king, can support life without injuring other creatures. The very ascetic leading a solitary life in the depths of the forest is no exception. A Kshatriva should not live, relying upon destiny, especially he. O chief of the Kurus, who is desirous of ruling. The king and the kingdom should always mutually protect each other. This is an eternal duty. As the king protects, by spending all his possessions, the kingdom when it sinks into distress, even so should the kingdom protect the king when he sinks into distress. The king even at the extremity of distress, should never give up [Literally, "cause to be removed."] his treasury, his machinery for chastising the wicked, his army, his friends and allies and other necessary institutions and the chiefs existing in his kingdom. Men conversant with duty say that one must keep one's seeds, deducting them from one's very food. This is a truth cited from the treatise of Samvara wellknown for his great powers of illusion. Fie on the life of that king whose kingdom languishes. Fie on the life of that man who from want of means goes to a foreign country for a living. The king's roots are his treasury and army. His army, again, has its roots in his treasury. His army is the root of all his religious merits. His religious merits, again are the root of his subjects. The treasury can never be filled without oppressing others. How 'then can the army be kept without oppression's The king, therefore, in seasons of distress, incurs no fault by oppressing his subjects for filling the treasury. For performing sacrifices many improper acts are done. For this reason a king incurs no fault by doing improper acts (when the object is to fill his treasury in a season of distress). For the sake of wealth practices other than those which are proper are followed (in seasons of distress). If (at such times) such improper practices be not adopted, evil is certain to result. All those institutions that are kept up for working destruction and misery exist for the sake of collecting wealth. [The army and the criminal courts.] Guided by such considerations, all intelligent king should settle his course (at such times). As animals and other things are necessary for sacrifices, as sacrifices are for purifying the heart, and as animals, sacrifices, and purity of the heart are all for final emancipation, even so policy and chastisement exist for the treasury, the treasury exists for the army, and policy and treasury and army all the three exist for vanquishing foes and protecting or enlarging the kingdom. I shall here cite an example illustrating the true ways of morality. A large tree is cut down for making of it a sacrificial stake. In cutting it, other trees that stand in its way have also to be cut down. These also, in falling down, kill others standing on the spot.

Even so they that stand in the way of making a well-filled treasury must have to be slain. I do not see how else success can be had. By wealth, both the worlds, viz., this and the other, can be had, as also Truth and religious merit. A person without wealth is more dead than alive. Wealth for the performance of sacrifices should be acquired by every means. The demerit that attaches to an act done in a season of distress is not equal to that which attaches to the same act if done at other times. O Bharata! The acquisition of wealth and its abandonment cannot both be possibly seen in the same person, O king! I do not see a rich man in the forest. With respect to every wealth that is seen in this world, every one contends with every one else, saying, 'This shall be mine,' 'This shall be mine!' This is nothing, O scorcher of foes, that is so meritorious for a king as the possession of a kingdom. It is sinful for a king to oppress his subjects with heavy impositions at ordinary times. In a season, however, of distress, it is quite different. Some acquire wealth by gifts and sacrifices; some who have a liking for penances acquire wealth by penances; some acquire it by the aid of their intelligence and cleverness. A person without wealth is said to be weak, while he that has wealth become powerful. A man of wealth may acquire everything. A king that has well-filled treasury succeeds in accomplishing everything. By his treasury a king may earn religious merit, gratify his desire for pleasure, obtain the next world, and this also. The treasury, however, should be filled by the aid of righteousness and never by unrighteous practices, such, that is, as pass for righteous in times of distress.

SECTION 131

(Apaddharmanusasana Parva)

"Yudhishthira said, 'What, besides this, should be done by a king that is weak and procrastinating, that does not engage in battle from anxiety for the lives of his friends, that is always under the influence of fear, and that cannot keep his counsels secret? What, indeed, should that king do whose cities and kingdom have been partitioned and appropriated by foes, who is divested of wealth, who is incapable (through such poverty) of honouring his friends and attaching them to himself, whose ministers are disunited or bought over by his enemies, who is obliged to stand in the face of foes, whose army has dwindled away, and whose heart has been agitated by some strong enemy?"

"Bhishma said, 'If the invading enemy be of pure heart and if he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of the kingdom that have already been conquered. If, again, the invader be strong and sinful and seek to obtain victory by unrighteous means, the king should make peace with him, too, by abandoning a portion of his territories. If the invader be unwilling to make peace, the king should then abandon his very capital and all his possessions for escaping from danger. If he can save his life he may hope for similar acquisitions in future. What man conversant with morality is there that would sacrifice his own self, which is a more valuable possession, for encountering that danger from which escape can be had by the abandonment of his treasury and army? A king should protect the ladies of his household. If these fall into the hands of the enemy, he should not show any compassion for them (by incurring the risk of his own arrest in delivering them). As long as it is in his power, he should never surrender his own self to the enemy."

"Yudhishthira said, 'When his own people are dissatisfied with him, when he is oppressed by invaders, when his treasury is exhausted, and when his counsels are divulged, what should the king then do?'

"Bhishma said, 'A king, under such circumstances, should (if his enemy be righteous) seek to make peace with him. If the enemy be unrighteous, he should then put forth his valour. He should, by such means, seek to cause the foe to withdraw from his kingdom; or fighting bravely, he should lay down his life and ascend to heaven. A king can conquer the whole earth with the help of even a small force if that force be loyal, cheerful, and devoted to his good. If slain in battle, he is sure to ascend to heaven. If he succeeds in slaying (his enemies), he is sure to enjoy the earth. By laying down one's life in battle, one obtains the companionship of Indra himself."

SECTION 132

"Yudhishthira said, 'When practices fraught with high morality and beneficial to the world, (viz., those that appertain to righteous rule) disappear, when all the means and resources for the support of life fall into the hands of robbers, when, indeed, such a calamitous time sets in, by what means should a Brahmana, O grandsire, who from affection is unable to desert his sons and grandsons, subsist?"

"Bhishma said, 'When such a time sets in, the Brahmana should live by the aid of knowledge. Everything in this world is for them that are good. Nothing here is for them that are wicked. He who making himself an instrument of acquisition, takes wealth from the wicked and gives it unto them that are good, is said to be conversant with the morality of adversity. Desirous of maintaining his rule, the king, O monarch, without driving his subjects to indignation and rebellion, may take what is not freely given by the owner, saying, 'This

is mine!' That wise man who, cleansed by the possession of knowledge and might and of righteous conduct at other times, acts censurably in such season, does not really deserve to be censured. They who always support themselves by putting forth their might never like any other method of living. They that are endued with might, O Yudhishthira, always live by the aid of prowess. The ordinary scriptures, that exist (for seasons of distress) without exceptions of any kind, should be practised by a king (at such times). A king, however, that is endued with intelligence, while following those scriptures, would do something more. At such times, however, the king should not oppress, Ritwijas, and Purohitas and preceptors and Brahmanas, all of whom are honoured and held in high esteem. By oppressing them, even at such times, he incurs reproach and sin. This that I tell thee is regarded as an authority in the world. Indeed, this is the eternal eye (by which practices in seasons of distress are to be viewed). One should be guided by his authority. By this is to be judged whether a king is to be called good or wicked. It is seen that many persons residing in villages and towns, actuated by jealousy and wrath, accuse one another. The king should never, at their words, honour or punish anybody. Slander should never be spoken. If spoken, it should never be heard. When slanderous converse goes on, one should close one's ears or leave the place outright. Slanderous converse is the characteristic of wicked men. It is an indication of depravity. They, on the other hand, O king, who speak of the virtues of others in assemblies of the good, are good men. As a pair of sweet-tempered bulls governable and well-broken and used to bear burthens, put their necks to the yoke and drag the cart willingly, even so should the king bear his burthens (in seasons of distress). Others say that a king (at such times) should conduct himself in such a way that he may succeed in gaining a large number of allies. Some regard ancient usage as the highest indication of righteousness. Others, viz., they that are in favour of the conduct pursued by Sankha, towards Likhita, do not hold this opinion. They do not advance such an opinion through either malice or covetousness. Examples are seen of even great Rishis who have laid down that even preceptors, if addicted to evil practices, should be punished. But approvable authority there is none for such a proposition. The gods may be left to punish such men when they happen to be vile and guilty of wicked practices. The king who fills his treasury by having recourse to fraudulent devices, certainly falls away from righteousness. The code of morality which is honoured in every respect by those that are good and in affluent circumstances, and which is approved by every honest heart, should be followed. He is said to be conversant with duty who knows duty as depending on all the four foundations. It is difficult to find out the reasons on which duties stand even as it is difficult to find out the legs of the snake. As a hunter of beasts discovers the track of a shaftstruck deer by observing spots of blood on the ground, even so should one seek to discover the reasons of duties. This should a man tread with humility along the path trod by the good. Such, indeed, was the conduct of the great royal sages of old, O Yudhishthira!"

SECTION 133

"Bhishma said, 'The king should, by drawing wealth from his own kingdom as also from the kingdoms of his foes, fill his treasury. From the treasury springs his religious merit, O son of Kunti, and it is in consequence of the treasury that the roots of his kingdom extend. For these reasons the treasury must be filled; and when filled; it should be carefully protected (by putting a stop to all useless expenditure), and even sought to be increased. This is the eternal practice. The treasury cannot be filled by (acting with) purity and righteousness, nor by (acting with) heartless cruelty. It should be filled by adopting a middle course. How can a weak king have a treasury? How again can a king who has no treasury have strength? How can a weak man have kingdom? Whence again can one without a kingdom obtain prosperity? For a person of high rank, adversity is like death. For this reason the king should always increase his treasury, and army, and allies and friends. All men disregard a king with an empty treasury. Without being gratified with the little that such a king can give, his servants never express any alacrity in his business. In consequence of his affluence, the king succeeds in obtaining great honours. Indeed, affluence conceals his very sins, like robes concealing such parts of a feminine form as should not be exposed to the view. Those with whom the king has formerly quarrelled become filled with grief at the sight of his new affluence. Like dogs they once more take service under him, and though they wait only for an opportunity to slay him, he takes to them as if nothing has happened. How, O Bharata, can such a king obtain happiness? The king should always exert for acquiring greatness. He should never bend down in humility [i.e., yield with ease.]. Exertion is manliness. He should rather break at an unfavourable opportunity than bend before any one. He should rather repair to the forest and live therewith the wild animals. But he should not still live in the midst of ministers and officers who have like robbers broken through all restraints.

Even the robbers of the forest may furnish a large number of soldiers for the accomplishment of the fiercest of deeds. O Bharata! If the king transgresses all wholesome restraints, all people become filled with alarm. The very robbers who know not what compassion is, dread such a king. For this reason, the king: should always establish rules and restraints for gladdening the hearts of his people. Rules in respect of even very trivial matters are hailed with delight by the people. There are men who think that this world is nothing and the future also is a myth. He that is an atheist of this type, though his heart is agitated by secret fears, should never be trusted. If the robbers of the forest, while observing other virtues, commit depredations in respect only of property, those depredations may be regarded as harmless. The lives of thousands of creatures are protected in consequence of robbers observing such restraints. Slaying an enemy who is flying away from battle, ravishment of wives, ingratitude, plundering the property of a Brahmana, depriving a person of the whole of his property, violation of maidens, continued occupation of villages and towns as their lawful lords, and adulterous congress with other people's wives--these are regarded as wicked acts among even robbers, and robbers should always abstain from them. It is again certain that those kings who strive (by making peace) to inspire confidence upon themselves in the hearts of the robbers, succeed, after watching all their ins and outs, in exterminating them. For this reason, in dealing with robbers, it is necessary that they should not be exterminated outright. [Their wives and children ought to be saved, and their habitations and wearing apparel and domestic utensils, etc., should not be destroyed.] They should be sought to be brought under the king's way. The king should never behave with cruelty towards them, thinking that he is more powerful than they. Those kings that do not exterminate them outright have no fear of extermination to themselves. They, however, that do exterminate them have always to live in fear in consequence of that act.'

SECTION 134

"Bhishma said, 'In this connexion, persons acquainted with the scriptures declare this text in respect of duty, viz., for a Kshatriva possessed of intelligence and knowledge. (the earning of) religious merit and (the acquisition of) wealth, constitute his obvious duties. He should not, by subtle discussions on duty and unseen consequences in respect of a future world, abstain from accomplishing those two duties. As it is useless to argue, upon seeing certain foot-prints on the ground, whether they are wolf's or not, even so is all discussion upon the nature of righteousness and the reverse. Nobody in this world ever sees the fruits of righteousness and unrighteousness. A Kshatriya, therefore, should seek the acquisition of power. He that is powerful is master of everything. Wealth leads to the possession of an army. He that is powerful obtains intelligent advisers. He that is without wealth is truly fallen. A little (of anything in the world) is regarded as the dirty remnant of a feast. If a strong man does even many bad acts, nobody, through fear, says or does anything (for censuring or checking him). If righteousness and Power be associated with Truth, they can then rescue men from great perils. If, however, the two be compared, Power will appear to be superior to Righteousness. It is from Power that Righteousness springs. Righteousness rests upon Power as all immobile things upon the earth. As smoke depends upon the wind (for its motion), even so Righteousness depends upon Power. Righteousness which is the weaker of the two depends for its support upon a tree. Righteousness is dependent on them that are powerful even as pleasure is dependent upon them that are given to enjoyment. There is nothing that powerful men cannot do. Everything is pure with them that are powerful. A powerless man, by committing evil acts can never escape. Men feel alarmed at his conduct even as they are alarmed at the appearance of a wolf. One fallen away from a state of affluence leads a life of humiliation and sorrow. A life of humiliation and reproach is like death itself The learned have said that when in consequence of one's sinful conduct one is cast off by friends and companions, one is pierced repeatedly by the wordy darts of others and one has to burn with grief on that account. Professors of scriptures have said with respect to the expiation of sinfulness that one should (if stained with sinfulness) study the three Vedas, wait upon and worship the Brahmanas, gratify all men by looks, words, and acts, cast off all meanness, marry in high families, proclaim the praises of others while confessing one's own worthlessness, recite mantras, perform the usual water-rites, assume a mildness of behaviour, and abstain from speaking much, and perform austere penances, seek the refuge of Brahmanas and Kshatriyas. Indeed, one who has committed many evil acts, should do all this, without being angry at the reproaches uttered by men. By conducting one's self in this way, one may soon become cleansed of all his sins and regain the regard of the world. Indeed, one wins great respect in this world and great rewards in the next, and enjoys diverse kinds of happiness here by following such conduct and by sharing his wealth with others '

SECTION 135

"Bhishma said, 'In this connexion is cited the old story of a robber who having in this would been observant of restraints did not meet with destruction in the next. There was a robber of the name of Kayavya, born of a Kshatriya father and a Nishada mother. Kayavya was a practiser of Kshatriya duties. Capable of smiting, possessed of intelligence and courage, conversant with the scriptures, destitute of cruelty, devoted to the Brahmanas, and worshipping his seniors and preceptors with reverence, he protected the ascetics in the observance of their practices. Though a robber, he still succeeded in winning felicity in heaven. Morning and evening he used to excite the wrath of the deer by chasing them. He was well conversant with all the practices of the Nishadas as also of all animals living in the forest. Well acquainted with the requirements of time and place, he roved over the mountains. Acquainted as he was with the habits of all animals, his arrows never missed their aim, and his weapons were strong. Alone, he could vanquish many hundreds of troops. He worshipped his old, blind, and deaf parents in the forest every day. With honey and flesh and fruits and roots and other kinds of excellent food, he hospitably entertained all persons deserving of honour and did them many good offices. He showed great respect for those Brahmanas that had retired from the world for taking up their residence in the woods. Killing the deer, he often took flesh to them. As regards those that were unwilling, from fear of others, to accept gifts from him because of the profession he followed, he used to go to their abodes before dawn and leave flesh at their doors. [It is always reproachful to accept gifts from persons of questionable character.] One day many thousands of robbers, destitute of compassion in their conduct and regardless of all restraints, desired to elect him as their leader."

"The robbers said, 'Thou art acquainted with the requirements of place and time. Thou hast wisdom and courage. Thy firmness also is great in everything thou undertakest. Be thou our foremost of leaders, respected by us all, We will do as thou wilt direct. Protect us duly, even as a father or mother.'

"Kavavva said, 'Never kill ye a woman, or one that from fear keeps away from the fight, or one that is a child, or one that is an ascetic. One that abstains from fight should never be slain, nor should women be seized or brought away with force. None of you should ever slay a woman amongst all creatures. Let Brahmanas be always blessed and you should always fight for their good. Truth should never be sacrificed. The marriages of men should never be obstructed. No injury should be inflicted on those houses in which the deities, the Pitris, and guests are worshipped. Amongst creatures, Brahmanas deserve to be exempted by you in your plundering excursions. By giving away even your all, you should worship them. He who incurs the wrath of the Brahmanas, he for whose discomfiture they wish, fails to find a rescuer in the three worlds. He who speaks ill of the Brahmanas and wishes for their destruction, himself meets with destruction like darkness at sunrise. Residing here, ye shall acquire the fruits of your valour. Troops shall be sent against those that will refuse to give us our dues. The rod of chastisement is intended for the wicked. It is not intended for self-aggrandisement. They who oppress the god deserve death, it is said. They who seek to aggrandise their fortunes by afflicting kingdoms in unscrupulous ways, very soon come to be regarded as vermin in a dead body. Those robbers again that would conduct themselves by conforming to these restraints of the scriptures, would soon win salvation al though leading a plundering life.' "Bhishma continued, 'Those robbers, thus addressed,

"Bhishma continued, 'Those robbers, thus addressed, obeyed all the commands of Kayavya. By desisting from sin, they obtained great prosperity. By behaving himself in such a way by thus doing good to the honest and by thus restraining the robbers from bad practices, Kayavya won great success (in the next world). He who always thinks of this narrative of Kayavya will not have any fear from the denizens of the forest, in fact, from any earthly creature. Such a man will have no fear from any creature, O Bharata! He will have no fear from wicked men. If such a man goes to the forest, he will be able to live there with the security of a king.'"

SECTION 136

"Bhishma said, 'In this connexion, viz., the method by which a king should fill his treasury, persons acquainted with the scriptures of olden days cite the following verses sung by Brahman himself. The wealth of persons who are given to the performance of sacrifices, as also the wealth dedicated to the deities, should never be taken. A Kshatriya should take the wealth of such persons as never perform religious rites and sacrifices as are on that account regarded to be equal to robbers. All the creatures that inhabit the earth and all the enjoyments that appertain to sovereignty, O Bharata, belong to the Kshatriyas. All the wealth of the earth belongs to the Kshatriya should use for keeping up his army and for the performance of sacrifice. Tearing up such creepers and plants as are not of any use, men burn them for cooking such

vegetables as serve for food. [The king should similarly, by punishing the wicked, cherish the good.] Men conversant with duty have said that his wealth is useless who does not, with libations of clarified butter, feed the gods, the Pitris, and men. A virtuous ruler, O king, should take away such wealth. By that wealth a large number of good people can be gratified. He should not, however, hoard that wealth in his treasury. He who makes himself an instrument of acquisition and taking away wealth from the wicked gives them to those that are good is said to be conversant with the whole science of morality. A king should extend his conquests in the next world according to the measure of his power, and as gradually as vegetable products are seen to grow. As some ants are seen to grow from no adequate cause, even so sacrifice spring from no adequate cause. [The sense seems to be that sacrifice proceeds more from an internal desire than from a large sum of money lying in the treasury. If the desire exists, money comes gradually for accomplishing it. The force of the simile consists in the fact that ants (probably white ants) are seen to gather and multiply from no ostensible cause.] As flies and gnats and ants are driven off from the bodies of kine and other domestic cattle (at the time of milking them), even so should persons who are averse to the performance of sacrifices should be similarly driven off from the kingdom. This is consistent with morality. As the dust that lies on the earth, if pounded between two stones, becomes finer and finer, even so questions of morality, the more they are reflected upon and discussed, become finer and finer."

SECTION 137

"Bhishma said, 'These two, viz., one that provides for the future, and one possessed of presence of mind, always enjoy happiness. The man of procrastination, however, is lost. In this connexion, listen attentively to the following excellent story of a procrastinating person in the matter of settling his course of action. In a lake that was not very deep and which abounded with fishes, there lived three Sakula fishes that were friends and constant companions. Amongst those three one had much forethought and always liked to provide for what was coming. Another was possessed of great presence of mind. The third was procrastinating. One day certain fishermen coming to that lake began to bale out its waters to a lower ground through diverse outlets. Beholding the water of the lake gradually decreasing, the fish that had much foresight, addressing his two companions on that occasion of danger, said, 'A great danger is about to overtake all the aquatic creatures living in this lake. Let us speedily go to some other place before our path becomes obstructed. He that resists future evil by the aid of good policy, never incurs serious danger. Let my counsels prevail with you. Let us all leave this place' That one amongst the three who was procrastinating then answered, 'It is well said. There is, however, no need of such haste. This is my deliberate opinion.' Then the other fish, who was noted for presence of mind, addressed his procrastinating companion and said, 'When the time for anything comes, I never fail to provide for it according to policy.' Hearing the answers of his two companions, he of great forethought and considerable intelligence immediately set out by a current and reached another deep lake. The fishermen, Seeing that all the water had been baled out, shut in the fishes that remained, by diverse means. Then they began to agitate the little water that remained, and as they began to catch the fish, the procrastinating Sakula was caught with many others. When the fisherman began to tie to a long string the fishes they had caught, the Sakula who was noted for presence of mind thrust himself into the company of those that had been so tied and remained quietly among them, biting the string, for he thought that he should do it to give the appearance of being caught. The fishermen believed that all the fishes attached to the string had been caught. They then removed them to a piece of deep water for washing them. Just at that time the Sakula noted for presence of mind, leaving the string, quickly escaped. That fish, however, who had been procrastinating, foolish and senseless and without intelligence as he was, and, therefore, unable to escape, met with death.

"Thus every one meets with destruction, like the procrastinating fish, who from want of intelligence cannot divine the hour of danger. That man, again, who regarding himself clever does not seek his own good in proper time, incurs great danger like the Sakula who had presence of mind. Hence these two only, viz., he that has much forethought and he that has presence of mind, succeed in obtaining happiness. He, however, that is procrastinating meets with destruction. Diverse are the divisions of time, such as Kashtha, Kala, Muhurta, day, night, Lava, month, fortnight, the six seasons, Kalpa, year. The divisions of the earth are called place. Time cannot be seen. As regards the success of any object or purpose, it is achieved or not achieved according to the manner in which the mind is set to think of it These two viz the person of forethought and the person of presence of mind, have been declared by the Rishis to be the foremost of men in all treatises on morality and profit and in those dealing with emancipation. One, however, that does everything after reflection and scrutiny, one that avails oneself of proper means for the accomplishment of one's objects, always succeeds in achieving much. Those again that act with due regard to time and place succeed in winning results better than the mere man of foresight and the man of presence of mind."

SECTION 138

'Yudhishthira said, 'Thou hast, O bull of Bharata's race, said that that intelligence which provides against the future, as well as that which can meet present emergencies, is everywhere superior, while procrastination brings about destruction. I desire, O grandsire, to hear of that superior intelligence aided by which a king, conversant with the scriptures and well versed with morality and profit, may not be stupefied even when surrounded by many foes. I ask thee this, O chief of Kuru's race! It behoveth thee to discourse to me on I his. I desire to hear everything, comfortable to what has been laid down in the scriptures, about the manner in which a king should conduct himself when he is assailed by many foes. When a king falls into distress, a large number of foes, provoked by his past acts, range themselves against him and seek to vanquish him. How may, a king, weak and alone, succeed in holding up his head when he is challenged on all sides by many powerful kings leagued together? How does a king at such times make friends and foes? How should he, O bull of Bharata's race, behave at such a time towards both friends and foes? When those that have indications of friends really become his foes, what should the king then do if he is to obtain happiness? With whom should he make war and with whom should he make peace? Even if he be strong, how should he behave in the midst of foes? O scorcher of foes, this I regard to be the highest of all questions connected with the discharge of kingly duties. There are few men for listening to the answer of this question and none to answer it save Santanu's son, Bhishma, firmly wedded to truth and having all his senses under control. O thou that art highly blessed reflect upon it and discourse to me on it!'

"Bhishma said, 'O Yudhishthira, this question is certainly worthy of thee. Its answer is fraught with great happiness. Listen to me, O son, as I declare to thee, O Bharata, all the duties generally known that should be practised in seasons of distress. A foe becomes a friend and a friend also becomes a foe The course of human actions, through the combination of circumstances, becomes very uncertain. As regards, therefore, what should be done and what should not, it is necessary that paying heed to the requirements of time and place, one should either trust one's foes or make war. One should, even exerting, one's self to one's best make friends with men of intelligence and knowledge that desire one's welfare. One should make peace with even one's foes, when, O Bharata, one's life cannot otherwise be saved. That foolish man who never makes peace with foes, never succeeds in winning any gain or acquiring any of those fruits for which others endeavour. He again who makes peace with foes and quarrels with even friends after a full consideration of circumstances, succeeds in obtaining great fruits. In this connexion is cited the old story of the discourse between a cat and a mouse at the foot of a banian.

"Bhishma continued, 'There was a large banian in the midst of an extensive forest. Covered with many kinds of creepers, it was the resort of diverse kinds of birds. It had a large trunk from which numerous branches extended in all directions. Delightful to look at, the shade it afforded was very refreshing. It stood in the midst of the forest, and animals of diverse species lived on it. A mouse of great wisdom, named Palita, lived at the foot of that tree, having made a hole there with a hundred outlets. On the branches of the tree there lived a cat, of the name of Lomasa, in great happiness, daily devouring a large number of birds. Some time after, a Chandala came into the forest and built a hut for himself. Every evening after sunset he spread his traps. Indeed, spreading his nets made of leathern strings he went back to his hut, and happily passing the night in sleep, returned to the spot at the dawn of day. Diverse kinds of animals fell into his traps every night. And it so happened that one day the cat, in a moment of heedlessness, was caught in the snare. O thou of great wisdom, when his foe the cat who was at all times an enemy of the mouse species was thus caught in the net, the mouse Palita came out of his hole and began to rove about fearlessly. While trustfully roving through the forest in search of food, the mouse after a little while saw the meat (that the Chandala had spread there as lure). Getting upon the trap. the little animal began to eat the flesh. Laughing mentally, he even got upon his enemy entangled helplessly in the net. Intent on eating the flesh, he did not mark his own danger, for as he suddenly cast his eyes he saw a terrible foe of his arrived at that spot. That foe was none else than a restless mongoose of coppery eyes, of the name of Harita. Living in underground holes, its body resembled the flower of a reed. Allured to that spot by the scent of the mouse, the animal came there with great speed for devouring his prey. And he stood on his haunches, with head upraised, licking the corners of his mouth with his tongue. The mouse beheld at the same time another foe living in the trees, then sitting on the branch of the banian. It was a night-prowling owl of the name of

Chandraka of sharp beaks. Having become an object of sight with both the mongoose and the owl, the mouse, in great alarm, began to think in this strain: 'At such a season of great danger, when death itself is staring me in the face, when there is fear on every side, how should one act that wishes for one's good? Encompassed on all sides by danger, seeing fear in every direction, the mouse, filled with alarm for his safety, made a high resolution. Warding off even innumerable dangers by hundreds of means, one should always save one's life. Danger, at the present moment, encompasses me on every side. If I were to descend from this trap on the ground, without adequate precautions, the mongoose will surely seize and devour me. If I remain on this trap, the owl will surely seize me. If, again, that cat succeeds in disentangling himself from the net, he also is certain to devour me. It is not proper, however, that a person of our intelligence should lose his wits. I shall, therefore, strive my best to save my life, aided by proper means and intelligence. A person possessed of intelligence and wisdom and conversant with the science of policy never sinks, however great and terrible the danger that threatens him. At present, however, I do not behold any other refuge than this cat. He is an enemy. But he is in distress. The service that I can do him is very great. Sought to be made a prey by three foes, how should I now act for saving my life? I should now seek the protection of one of those foes, viz., the cat. Taking the aid of the science of policy, let me counsel the cat for his good, so that I may, with my intelligence, escape from all the three. The cat is my great foe, but the distress into which he has fallen is very great. Let me try whether I can succeed in making this foolish creature understand his own interests. Having fallen into such distress, he may make peace with me. A person when afflicted by a stronger one should make peace with even an enemy. Professors of the science of policy say that even this should be the conduct of one who having fallen into distress seeks the safety of his life. It is better to have a learned person for an enemy than a fool for a friend. As regards myself, my life now rests entirely in the hands of my enemy the cat. I shall now address the cat on the subject of his own liberation. Perhaps, at this moment, it would not be wrong to take the cat for an intelligent and learned foe,' Even thus did that mouse, surrounded by foes, pursue his reflections. Having reflected in this strain, the mouse, conversant with the science of Profit and well acquainted with occasions when war should be declared and peace made, gently addressed the cat, saying, 'I address thee in friendship, O cat! Art thou alive? I wish thee to live! I desire the good of us both. O amiable one, thou hast no cause for fear. Thou shalt live in happiness. I shall rescue thee, if, indeed, thou dost not slav me. There is an excellent expedient in this case, which suggests itself to me, and by which you may obtain your escape and I may obtain great benefit. By reflecting earnestly I have hit upon that expedient for thy sake and for my sake, for it will benefit both of us. There are the mongoose and the owl, both waiting with evil intent. Only so long, O cat, as they do not attack me, is my life safe. There that wretched owl with restless glances and horrid cries is eveing me from the branch of that tree. I am exceedingly frightened by it. Friendship, as regards the good, is seven-paced. [The meaning is that as regards good men, they become friends in no time. By taking only seven steps in a walk together, two such men become friends.] Possessed of wisdom as thou art, thou art my friend. I, shall act towards thee as a friend. Thou needst have no fear now. Without my help, O cat, thou wilt not succeed in tearing the net. I, however, shall cut the net for serving thee, if thou abstain from killing me. Thou hast lived on this tree and I have lived at its foot. Both of us have dwelt here for many long years. All this is known to thee. He upon whom nobody places his trust, and he who never trusts another, are never applauded by the wise. Both of them are unhappy. For this reason, let our love for each other increase, and let there be union amongst us two. Men of wisdom never applaud the endeavour to do an act when its opportunity has passed away. Know that this is the proper time for such an understanding amongst us. I wish that thou shouldst live, and thou also wishest that I should live. A man crosses a deep and large river by a piece of wood. It is seen that the man takes the piece of wood to the other side, and the piece of wood also takes the man to the other side. Like this, our compact, also will bring happiness to both of us. I will rescue thee, and thou also wilt rescue me.' Having said these words that were beneficial to both of them, that were fraught with reason and on that account highly acceptable, the mouse Palita waited in expectation of an answer.

"Hearing these well-chosen words, fraught with reason and highly acceptable, that the mouse said, the mouse's foe possessed of judgement and forethought, viz., the cat spoke in reply. Endued with great intelligence, and possessed of eloquence, the cat, reflecting upon his own state, praised the Words of the speaker and honoured him by gentle words in return. Possessed of sharp foreteeth and having eyes that resembled the stones called lapis lazuli, the cat called Lomasa, gentle eyeing the mouse, answered as follows: I am delighted with thee, O amiable one! Blessed be thou that wishest me to live! Do that, without hesitation, which thou thinkest to be of beneficial consequences. I am certainly in great distress. Thou art, if possible, in greater distress still. Let there be a compact between us without delay. I will do that which is opportune and necessary for the accomplishment of our business, O Puissant one! If thou rescuest me, the service will go for nothing I place myself in thy hands. I am devoted to thee. I shall wait upon and serve thee like a disciple. I seek thy protection and shall always obey thy behests,' Thus addressed, the mouse Palita, addressing in return the cat who was completely under his control, said these words of grave import and high wisdom: 'Thou hast spoken most magnanimously. It could scarcely be unexpected from one like thee. Listen to me as I disclose the expedient I have hit upon for benefiting both of us. I will crouch myself beneath thy body. I am exceedingly frightened at the mongoose. Do thou save me. Kill me not. I am competent to rescue thee. Protect me also from the owl, for that wretch too wishes to seize me for his prey. I shall cut the noose that entangles thee. I swear by Truth, O friend!' Hearing these judicious words fraught with reason, Lomasa, filled with delight, cast his eyes upon Palita and applauded him with exclamations of welcome. Having applauded Palita, the cat, disposed to friendliness. reflected for a moment, and gladly said without losing any time, 'Come quickly to me! Blessed be thou, thou art, indeed, a friend dear to me as life. O thou of great I wisdom, through thy grace I have almost got back my life. Whatever it is in my power to do for thee now, tell me and I shall do it. Let there be peace between us. O friend! Liberated from this danger. I shall, with all my friends and relatives, do all that may be agreeable and beneficial to thee. O amiable one, freed from this distress, I shall certainly seek to gladden thee, and worship and honour thee on every occasion in return for thy services. A person by doing even abundant services in return never becomes equal to the person that did him good in the first instance. The former does those services for the sake of services received. The latter, however, should be held to have acted without any such motive.'

"Bhishma continued, 'The mouse, having thus made the cat understand his own interests, trustfully crouched beneath his enemy's body. Possessed of learning, and thus assured by the cat, the mouse trustfully laid himself thus under the breast of the cat as if it were the lap of his father or mother. Beholding him thus ensconced within the body of the cat, the mongoose and the owl both became hopeless of seizing their prey. Indeed, seeing that close intimacy between the mouse and the cat, both Harita and Chandraka became alarmed and filled with wonder. Both of them had strength and intelligence. Clever in seizing their prev, though near, the mongoose and the owl felt unable to wean the mouse and the cat from that compact. Indeed, beholding the cat and the mouse make that covenant for accomplishing their mutual ends, the mongoose and the owl both left that spot and went away to their respective abodes. After this, the mouse Palita, conversant with the requirements of time and place, began, as he lay under the body of the cat, to cut strings of the noose slowly, waiting for the proper time to finish his work. Distressed by the strings that entangled him, the cat became impatient upon seeing the mouse slowly cutting away the noose. Beholding the mouse employed so slowly in the work, the cat wishing to expedite him in the task, said: 'How is it, O amiable one, that thou dost not proceed with haste in thy work? Dost thou disregard me now, having thyself succeeded in thy object? O slaver of foes, do thou cut these strings quickly. The hunter will soon come here.' Thus addressed by the cat who had become impatient, the mouse possessed of intelligence said these beneficial words fraught with his own good unto the cat who did not seem to possess much wisdom: 'Wait in silence, O amiable one! Expedition is not necessary.

Drive all thy fears. We know the requirements of time. We are not wasting time. When an act is begun at an improper time, it never becomes profitable when accomplished. That act, on the other hand, which is begun at the proper time, always produces splendid fruits. If thou be freed at an improper time, I shall have to stand in great fear of thee. Therefore, do thou wait for the proper time. Do not be impatient, O friend! When I shall see the hunter approach towards this spot armed with weapons, I shall cut the strings at that moment of fear to both of us. Freed then, thou wilt ascend the tree. At that time thou wilt not think of anything else save the safety of thy life. And when thou, O Lomasa, wilt fly away in fear, I shall enter my hole and thou wilt get upon the tree.' Thus addressed by the mouse in words that were beneficial to him, the cat, possessed of intelligence and eloquence, and impatient of saving his life, replied unto the mouse in the following words. Indeed, the cat, who had quickly and properly done his own part of the covenant, addressing the mouse who was not expeditious in discharging his part, said, 'I rescued thee from a great danger with considerable promptness. Alas! honest persons never do the business of their friends in this way. Filled with delight while doing it, they do it otherwise. Thou shouldst do what is for my good with greater expedition. O thou of great wisdom, do thou exert a little so that good may be done to both of us. If, on the other hand, remembering our former hostility thou art only suffering the time to slip away,

know, O wicked wight, that the consequence of this act of thine will surely be to lessen the duration of thy own life! [Virtue prolongs life, and sin and wickedness always shorten it. This is laid down almost everywhere in the Hindu scriptures (and the scripture of other faiths; with the exception of Islam which promotes virtuous behaviour only to Muslims but not to any non-Muslims called "Kafir" [= the vile Islam-rejectors, Infidels, non-believers, disbelievers, unbelievers, "the house of war," etc.], see Koran 3:28, 8:12, 9:29, 33:61, 40:35, 47:4, 86:15).] If I have ever, before this, unconsciously done thee any wrong, thou shouldst not bear it in remembrance. I beg thy forgiveness. Be gratified with me.' After the cat had said these words, the mouse, possessed of intelligence and wisdom and knowledge of the scriptures, said these excellent words unto him: 'I have, O cat, heard what thou hast said in furtherance of thy own object. Listen, however, to me as I tell thee what is consistent with my own objects. That friendship in which there is fear and which cannot be kept up without fear, should be maintained with great caution like the hand (of the snake-charmer) from the snake's fangs. The person that does not protect himself after having made a covenant with a stronger individual, finds that covenant to be productive of injury instead of benefit. Nobody is anybody's friend; nobody is anybody's well-wisher; persons become friends or foes only from motives of interest. Interest enlists interest even as tame elephants catch wild individuals of their species. After, again, an act has been accomplished, the doer is scarcely regarded. For this reason, all acts should be so done that something may remain to be done. When I shall set thee free, thou wilt, afflicted by the fear of the hunter, fly away for thy life without ever thinking of seizing me. Behold, all the strings of this net have been cut by me. Only one remains to be cut. I will cut that also with haste. Be comforted, O Lomasa!' While the mouse and the cat were thus talking with each other, both in serious danger, the night gradually wore away. A great fear, however, penetrated the heart of the cat. When at last morning came, the Chandala, whose name was Parigha, appeared on the scene. His visage was frightful. His hair was black and tawny. His hips were very, large and his aspect was very fierce. Of a large mouth that extended from car to car, and exceedingly filthy, his ears were very long. Armed with weapons and accompanied by a pack of dogs, the grimlooking man appeared on the scene. Beholding the individual who resembled a messenger of Yama, the cat became filled with fear. Penetrated with fright, he addressed Palita and said 'What shalt thou do now?' The mouse very quickly cut the remaining string that held fast the cat. Freed from the noose, the cat ran with speed and got upon the banian. Palita also, freed from that situation of danger and from the presence of a terrible foe, quickly fled and entered his hole. Lomasa meanwhile had climbed the high tree. The hunter, seeing everything, took tip his net. His hopes frustrated, he also quickly left that spot. Indeed, O bull of Bharata's race, the Chandala returned to his abode. Liberated from that great peril, and having obtained back his life which is so very valuable, the cat from the branches of that tree addressed the mouse Palita then staying within the hole, and said, 'Without having conversed with me, thou hast suddenly run away. I hope thou dost not suspect me of any evil intent. I am certainly grateful and thou hast done me a great service. Having inspired me with trustfulness and having given me my life, why dost thou not approach me at a time when friends should enjoy the sweetness of friendship? Having made friends. he that forgets them afterwards, is regarded a wicked person and never succeeds in obtaining friends at times of danger and need. I have been, O friend, honoured and served by thee to the best of thy power. It behoveth thee to enjoy the company of my poor self who has become thy friend. Like disciples worshipping their preceptor, all the friends I have, all my relatives and kinsmen, will honour and worship thee. I myself too shall worship thee with all thy friends and kinsmen. What grateful person is there that will not worship the giver of his life? Be thou the lord of both my body and home. Be thou the disposer of all my wealth and possessions. Be thou my honoured counsellor and do thou rule me like a father. I swear by my life that thou hast no fear from us. In intelligence thou art Usanas himself. By the power of thy understanding thou hast conquered us. Possessed of the strength of policy, thou hast given us our life.' Addressed in such soothing words by the cat, the mouse, conversant with all that is productive of the highest good, replied in these sweet words that were beneficial to himself: 'I have heard, O Lomasa, all that thou hast said. Listen now as I say what appears to me. Friends should be well examined. Foes also should be well studied. In this world, a task like this is regarded by even the learned as a difficult one depending upon acute intelligence. Friends assume the guise of foes, and foes assume the guise of friends. When compacts of friendship are formed, it is difficult for the parties to understand whether the other parties are really moved by lust and wrath. There is no such thing as a foe. There is no such thing in existence as a friend. It is force of circumstances that creates friends and foes. He who regards his own interests ensured as long as another person lives and thinks them endangered when that other person will cease to

as long as those interests of his are not clashed against. There is no condition that deserves permanently the name either of friendship or hostility. Both friends and foes arise from considerations of interest and gain. Friendship becomes changed into enmity in the course of time. A foe also becomes a friend. Self-interest is very powerful. He who reposes blind trust on friends and always behaves with mistrust towards foes without paying any regard to considerations of policy, finds his life to be unsafe. He who, disregarding all considerations of policy, sets his heart upon an affectionate union with either friends or foes, comes to be regarded as a person whose understanding has been unhinged. One should not repose trust upon a person undeserving of trust, nor should one trust too much a person deserving of trust. The danger that arises from blind reposing of confidence is such that it cuts the very roots (of the person that reposes such confidence). The father, the mother, the son, the maternal uncle, the sister's son, other relatives and kinsmen, are all guided by considerations of interest and profit. Father and mother may be seen to discard the dear son if fallen. 1 People take care of their own selves. Behold the efficacy of self-interest. O thou that art possessed of great wisdom, his escape is very difficult who immediately after he is freed from danger seeks the means of his enemy's happiness. Thou camest down from the tree-top to this very spot. Thou couldst not, from levity of understanding, ascertain that a net had been spread here. A person, possessed of levity of understanding, fails to protect his own self. How can he protect others? Such a person, without doubt, ruins all his acts. Thou tellest me in sweet words that I am very dear to thee. Hear me, however, O friend, the reasons that exist on my side. One becomes dear from an adequate cause. One becomes a foe from an adequate cause. This whole world of creatures is moved by the desire of gain (in some form or other). One never becomes dear to another (without cause). The friendship between two uterine brothers, the love between husband and wife, depends upon interest. I do not know any kind of affection between any persons that does not rest upon some motive of self-interest. If, as is sometimes seen, uterine brothers or husband and wife having quarrelled reunite together from a natural affection, such a thing is not to be seen in persons unconnected with one another. One becomes dear for one's liberality. Another becomes dear for his sweet words. A third becomes so in consequence of his religious acts. Generally, a person becomes dear for the purpose he serves. The affection between us arose from a sufficient cause. That cause exists no longer. On the other hand, from adequate reason that affection between us has come to an end. What is that reason. I ask, for which I have become so dear to thee, besides thy desire of making me thy prey? Thou shouldst know that I am not forgetful of this. Time spoils reasons. Thou seekest thy own interests. Others, however, Possessed of wisdom, understand their own interests. The world rests upon the example of the wise. Thou shouldst not address such words to a person possessed of learning and competent to understand his own interests. Thou art powerful. The reason of this affection that thou showest for me now is ill-timed. Guided, however, by my own interests, I myself am firm in peace and war that are themselves very unstable. The circumstances under which peace is to be made or war declared are changed as quickly as the clouds change their form. This very day thou wert my foe. This very day, again, thou wert my friend. This very day thou hast once more become my enemy. Behold the levity of the considerations that move living creatures. There was friendship between us as long as there was reason for its existence. That reason, dependant upon time, has passed away. Without it, that friendship also has passed away. Thou art by nature my foe. From circumstances thou becomest my friend. That state of things has passed away. The old state of enmity that is natural has come back. Thoroughly conversant as I am with the dictates of policy that have been thus laid down, tell me, why I should enter today, for thy sake, the net that is spread for me. Through thy power I was freed from a great danger. Through my power thou hast been freed from a similar danger. Each of us has served the other. There is no need of uniting ourselves again in friendly intercourse. O amiable one, the object thou hadst hath been accomplished. The object I had has also been accomplished. Thou hast now no use for me except to make me your meal. I am thy food. Thou art the eater. I am weak. Thou art strong. There cannot be a friendly union between us when we are situated so unequally. I understand thy wisdom. Having been rescued from the net, thou applaudest me so that thou mayst succeed in easily making a meal of me. Thou wert entangled in the net for the sake of food. Thou hast been freed from it. Thou feelest now the pangs of hunger. Having recourse to that wisdom which arises from a study of the scriptures, thou seekest verily to eat me up today. I know that thou art hungry. I know that this is thy hour for taking food. Thou art seeking for thy prev. with thy eyes directed towards me. Thou hast sons and wives. Thou seekest still friendly union with me and wishest to treat me with affection and do me services. O friend, I am incapable of acceding to this proposal. Seeing me with thee, why will not thy dear spouse and thy loving children cheerfully eat me

up? I shall not, therefore, unite with thee in friendship. The reason no longer exists for such a union. If, indeed, thou dost not forget my good offices, think of what will be beneficial to me and be comfortable. What person is there possessed of any wisdom that will place himself under the power of a foe that is not distinguished for righteousness, that is in pangs of hunger and that is on the look-out for a prey? Be happy then, I will presently leave thee. I am filled with alarm even if I behold thee from a distance. I shall not mingle with thee, cease in thy attempts, O Lomasa! If thou thinkest that I have done thee a service, follow then the dictates of friendship when I may happen to rove trustfully or heedlessly. Even that will be gratitude in thee. A residence near a person possessed of strength and power is never applauded, even if the danger that existed be regarded to have passed away. I should always stand in fear of one more powerful than myself. If thou dost not seek thy own interests (of the kind indicated), tell me then what is there that I should do for thee. I shall certainly give thee everything except my life. For protecting one's own self one should give up one's very children, and kingdom, and jewels, and wealth. One should sacrifice one's all for protecting one's own self. If a person lives he can recover all the affluence that he may have to give unto foes for protecting his life. It is not desirable to give up life like one's wealth. Indeed, one's own self should always be protected by, as I have already said, giving up one's wives and wealth. Persons who are mindful of protecting their own selves and who do all their acts after a proper consideration and survey, never incur danger as the consequence of their acts. They that are weak always know him for a foe who is possessed of greater strength. Their understanding, firm in the truths of the scriptures, never loses its steadiness.

"Thus rebuked soundly by the mouse Palita, the cat, blushing with shame, addressed the mouse and said the following words."

'Lomasa said, 'Truly I swear by thee that to injure a friend is in my estimation very censurable. I know thy wisdom. I know also that thou art devoted to my good. Guided by the science of Profit, thou said that there is cause for a breach between thee and me. It doth not behave thee, however, O good friend, to take me for what I am not. I cherish a great friendship for thee in consequence of thy having granted me my life. I am, again, acquainted with duties. I am all appreciator of other people's merits. I am very grateful for services received. I am devoted to the service of friends. I am, again, especially devoted to thee. For these reasons, O good friend, it behoveth thee to reunite thyself with me. If I am commanded by thee. I can, with all my kinsmen and relatives. lay down my very life. They that are possessed of learning and wisdom see ample reason for placing their trust in persons of such mental disposition as ourselves. O thou that art acquainted with the truths of morality, it behoveth thee not to cherish any suspicion in respect of me.' Thus addressed by the cat, the mouse reflecting a little, said these words of grave import unto the former, 'Thou art exceedingly good. I have heard all that thou hast said and am glad to hear thee. For all that, however, I cannot trust thee. It is impossible for thee, by such eulogies or by gifts of great wealth, to induce me to unite with thee again. I tell thee, O friend, that they who are possessed of wisdom never place themselves, when there is not sufficient reason, under the power of a foe. A weak person having made a compact with a stronger one when both are threatened by foes, should (when that common danger passes away) conduct himself heedfully and by considerations of policy. Having gained his object, the weaker of the two parties should not again repose confidence on the stronger. One, should never trust a person who does not deserve to be trusted. Nor should one repose blind confidence upon a person deserving of trust. One should always endeavour to inspire others with confidence in himself-. One should not, however, himself repose confidence in foes. For these reasons one should, under all circumstances, protect his own self. One's possessions and children and everything are so long valuable as one is alive. In brief, the highest truth of all treatises on policy is mistrust. For this reason, mistrust of all is productive of the greatest good. However weak people may be, if they mistrust their foes, the latter, even if strong, never succeed in getting them under power. O cat, one like myself should always guard ones life from persons like thee. Do thou also protect thy own life from the Chandala whose rage has been excited.' While the mouse thus spake, the cat, frightened at the mention of the hunter, hastily leaving the branch of the tree, ran away with great speed. Having thus displayed his power of understanding, the mouse Palita also, conversant with the truths of scripture and possessed of wisdom, entered another hole.'

"Bhishma continued, 'Even thus the mouse Palita, possessed of wisdom, though weak and alone, succeeded in baffling many powerful foes. One possessed of intelligence and learning should make peace with a powerful foe. The mouse and the cat owed their escape to their reliance upon each other's services. I have thus pointed out to thee the course of Kshatriya duties at great length. Listen now to me in brief. When two persons who were once engaged in hostilities make

peace with each other, it is certain that each of them has it in his heart to over-reach the other. In such a case he that is possessed of wisdom succeeds by the power of his understanding in over-reaching the other. He, on the other hand, who is destitute of wisdom suffers himself, in consequence of his heedlessness, to be over-reached by the wise. It is necessary, therefore, that, in fear one should seem to be fearless, and while really mistrusting others one should seem to be trustful. One who acts with such heedfulness never trips. or tripping, is never ruined. When the time comes for it, one should make peace with an enemy; and when the time comes, one should wage war with even a friend. Even thus should one conduct oneself, O king, as they have said that are conversant with the considerations of peace (and war). Knowing this, O monarch, and bearing the truths of scripture in mind, one should, with all his senses about one and without heedfulness, act like a person in fear before the cause of fear actually presents itself. One should, before the cause of fear has actually come, act like a person in fear, and make peace with foes. Such fear and heedfulness lead to keenness of understanding. If one acts like a man in fear before the cause of fear is at hand, one is never filled with fear when that cause is actually present. From the fear, however, of a person who always acts with fearlessness, very great fear is seen to arise. 'Never cherish fear'--such a counsel should never be given to any one. The person that cherishes fear moved by a consciousness of his weakness, always seeks 'the counsel of wise and experienced men. For these reasons, one should, when in fear, seem to be fearless, and when mistrusting (others) should seem to be trustful. One should not, in view of even the gravest acts, behave towards others with falsehood. Thus have I recited to thee, O Yudhishthira, the old story (of the mouse and the cat). Having listened to it, do thou act duly in the midst of thy friends and kinsmen. Deriving from that story a high understanding, and learning the difference between friend and foe and the proper time for war and peace, thou wilt discover means of escape when overwhelmed with danger. Making peace, at a time of common danger, with one that is powerful, thou shouldst act with proper consideration in the matter of uniting thyself with the foe (when the common danger has passed away). Indeed, having gained thy object, thou shouldst not trust the foe again. This path of policy is consistent with the aggregate of three (viz., Virtue, Profit, and Pleasure), O king! Guided by this Sruti, do thou win prosperity by once more protecting thy subjects. O son of Pandu, always seek the companionship of Brahmanas in all thy acts. Brahmans constitute the great source of benefit both in this world and the next. They are teachers of duty and morality. They are always grateful, O puissant one! If worshipped, they are sure to do thee good. Therefore, O king, thou shouldst always worship them. Thou wilt then, O king, duly obtain kingdom, great good, fame, achievement's and progeny in their proper order. With eyes directed to this history of peace and war between the mouse and the cat, this history couched in excellent words and capable of sharpening the intelligence, a king should always conduct himself in the midst of his foes."

SECTION 139

"Yudhishthira said, 'Thou hast laid it down, O mighty one, that no trust should be placed upon foes. But how would the king maintain himself if he were not to trust anybody? From trust, O king, thou hast said, great danger arises to kings. But how, O monarch, can a king, without trusting others, conquer his foes? Kindly remove this doubt of mine. My mind has become confused, O grandsire, at what I have heard thee say on the subject of mistrust.'

'Bhishma said, 'Listen, O king, to what happened at the abode of Brahmadatta, viz., the conversation between Pujani and king Brahmadatta. There was a bird named Pujani who lived for a long time with king Brahmadatta in the inner apartments of his palace at Kampilya. Like the bird Jivajivaka, Pujani could mimic the cries of all animals. Though a bird by birth, she had great knowledge and was conversant with every truth. While living there, she brought forth an offspring of great splendour. At the very same time the king also got by his queen a son. Pujani, who was grateful for the shelter of the king's roof, used every day to go to the shores of the ocean and bring a couple of fruits for the nourishment of her own young one and the infant prince. One of those fruits she gave to her own child and the other she gave to the prince. The fruits she brought were sweet as nectar, and capable of increasing strength and energy. Every day she brought them and everyday she disposed of them in the same way. The infant prince derived great strength from the fruit of Pujani's giving that he ate. One day the infant prince, while borne on the arms of his nurse, saw the little offspring of Pujani. Getting down from the nurse's arms, the child ran towards the bird, and moved by childish impulse, began to Play with it, relishing the sport highly. At length, raising the bird which was of the same age with himself in his hands, the prince pressed out its young life and then came back to his nurse. The dam, O king, who had been out in her search after the accustomed fruits, returning to the palace, beheld her young

one lying on the ground, killed by the prince. Beholding her son deprived of life, Pujani, with tears gushing down her cheeks, and heart burning with grief, wept bitterly and said, Alas, nobody should live with a Kshatriya or make friends with him or take delight in any intercourse with him. When they have any object to serve, they behave with courtesy. When that object has been served they cast off the instrument. The Kshatrivas do evil unto all. They should never be trusted. Even after doing an injury they always seek to soothe and assure the injured for nothing. I shall certainly take due vengeance, for this act of hostility, upon this cruel and ungrateful betrayer of confidence. He has been guilty of a triple sin in taking the life of one that was horn on the same day with him and that was being reared with him in the same place, that used to eat with him, and that was dependent on him for protection.' Having said these words unto herself, Pujani, with her talons, pierced the eyes of the prince, and deriving some comfort from that act of vengeance, once more said, 'A sinful act, perpetrated deliberately, assails the doer without any loss of time. They. on the other hand, who avenge themselves of an injury, never lose their merit by such conduct. If the consequence of a sinful act be not seen in the perpetrator himself, they would certainly be seen, O king, in his sons or son's sons or daughter's sons. Brahmadatta, beholding his son blinded by Pujani and regarding the act to have been a proper vengeance for what his son had done, said these words unto Pujani '

"Brahmadatta said, 'An injury was done by us to thee. Thou hast avenged it by doing an injury in return. The account has been squared. Do not leave thy present abode. On the other hand, continue to dwell here, O Pujani.'

"Pujani said, 'If a person having once injured another continues to reside with that other, they that are possessed of learning never applaud his conduct. Under such circumstances it is always better for the injurer to leave his old place. One should never place one's trust upon the soothing assurances received from an injured party. The fool that trusts such assurances soon meets with destruction. Animosity is not quickly cooled. The very sons and grandsons of persons that have injured each other meet with destruction (in consequence of the quarrel descending like an inheritance). In consequence again of such destruction of their offspring, they lose the next world also. Amongst men that have injured one another, mistrust would be productive of happiness. One that has betrayed confidence should never be trusted in the least. One who is not deserving of trust should not be trusted; nor should too much trust be placed upon a person deserving of trust. The danger that arises from blind confidence brings about a destruction that is complete. One should seek to inspire others with confidence in one's self. One, however, should never repose confidence on others. The father and the mother only are the foremost of friends. The wife is merely a vessel for drawing the seeds. The son is only one's seed. The brother is a foe. The friend or companion requires to have his palms oiled if he is to remain so. One's own self it is that enjoys or suffers one's happiness or misery. Amongst persons that have injured one another, it is not advisable there should be (real) peace. The reasons no longer exists for which I lived here. The mind of a person who has once injured another becomes naturally filled with mistrust, if he sees the injured person worshipping him with gifts and honours. Such conduct, especially when displayed by those that are strong, always fills the weak with alarm. A person possessed of intelligence should leave that place where he first meets with honour in order to meet only with dishonour and injury next. In spite of any subsequent honour that he might obtain from his enemy, he should behave in this way. I have dwelt in thy abode for a longtime, all along honoured by thee. A cause of enmity, however, has at last arisen. I should, therefore, leave this place without any hesitation."

"Brahmadatta said, 'One who does an injury in return for an injury received is never regarded as offending. Indeed, the avenger squares his account by such conduct. Therefore, O Pujani, continue to reside here without leaving this place.'

"Pujani said, 'No friendship can once more be cemented between a person that has injured and him that has inflicted an injury in return. The hearts of neither can forget what has happened.'

"Brahmadatta said, 'It is necessary that a union should take place between an injurer and the avenger of that injury. Mutual animosity, upon such a union, has been seen to cool. No fresh injury also has followed in such cases.'

"Pujani said, 'Animosity (springing from mutual injuries) can never die. The person injured should never trust his foes, thinking, 'O, I have been soothed with assurances of goodwill.' In this world, men frequently meet with destruction in consequence of (misplaced) confidence. For this reason it is necessary that we should no longer meet each other. They who cannot be reduced to subjection by the application of even force and sharp weapons, can be conquered by (insincere) conciliation like (wild) elephants through a (tame) she-elephant.'

"Brahmadatta said, 'From the fact of two persons residing together, even if one inflicts upon the other deadly injury, an affection arises naturally between them, as also mutual trust as in the case, of the Chandala and the dog. Amongst persons that have injured one another, co-residence blunts the keenness of animosity. Indeed, that animosity does not last long, but disappears quickly like water poured upon the leaf of a lotus.'

"Pujani said, 'Hostility springs from five causes. Persons possessed of learning know it. Those five causes are woman, land, harsh words, natural incompatibility, and injury, 1 When the person with whom hostility occurs happens to be a man of liberality, he should never be slain, particularly by a Kshatriya, openly or by covert means. In such a case, the man's fault should be properly weighed. [The sense seems to be that the act which has led to the hostility should be calmly considered by the enemy before he gives way to anger.] When hostility has arisen with even a friend, no further confidence should be reposed upon him. Feelings of animosity lie hid like fire in wood. Like the Aurvya fire within the waters of the ocean, the fire of animosity can never be extinguished by gifts of wealth, by display of prowess, by conciliation, or by scriptural learning. The fire of animosity, once ignited, the result of an injury once inflicted, is never extinguished. O king, without consuming out the right one of the parties. One, having injured a person, should never trust him again as one's friend, even though one might have (after the infliction of the injury) worshipped him with wealth and honours. The fact of the injury inflicted fills the injurer with fear. I never injured thee. Thou also didst never do me an injury. For this reason I dwelt in thy abode. All that is changed, and at present I cannot trust thee.'

"Brahmadatta said, 'It is Time that does every act, Acts are of diverse kinds, and all of them proceed from Time. Who, therefore, injures whom? [If it is Time that does all acts, there can be no individual responsibility.] Birth and Death happen in the same way. Creatures act (i.e., take birth and live) in consequence of Time, and it is in consequence also of Time that they cease to live. Some are seen to die at once. Some die one at a time. Some are seen to live for long periods. Like fire consuming the fuel, Time consumes all creatures. O blessed lady, I am, therefore, not the cause of your sorrow, nor art thou the cause of mine. It is Time that always ordains the weal and woe of embodied creatures. Do thou then continue to dwell here according to thy pleasure, with affection for me and without fear of any injury from me. What thou hast done has been forgiven by me. Do thou also forgive me, O Pujani!"

"Pujani said, 'If Time, according to thee, be the cause of all acts, then of course nobody can cherish feelings of animosity towards anybody on earth. I ask, however, why friends and kinsmen, seek to avenge themselves the slain. Why also did the gods and the Asuras in days of your smite each other in battle? If it is Time that causes weal and woe and birth and death, why do physicians, then seek, to administer medicines to the sick? If it is Time that is moulding everything, what need is there of medicines? Why do people, deprived of their senses by grief, indulge in such delirious rhapsodies? If Time, according to thee, be the cause of acts, how can religious merit be acquired by persons performing religious acts? Thy son killed my child. I have injured him for that. I have by that act, O king, become liable to be slain by thee. Moved by grief for my son, I have done this injury to thy son. Listen now to the reason why I have become liable to be killed by thee. Men wish for birds either to kill them for food or to keep them in cages for sport. There is no third reason besides such slaughter or immurement for which men would seek individuals of our species. Birds, again, from fear of being either killed or immured by men seek safety in Right. Persons conversant with the Vedas have said that death and immurement are both painful. Life is dear unto all. All creatures are made miserable by grief and pain. All creatures wish for happiness. Miserv arises from various sources. Decrepitude, O Brahmadatta, is misery. The loss of wealth is misery. The adjacence of anything disagreeable or evil is misery. Separation or dissociation from friends and agreeable objects is misery. Misery arises from death and immurement. Misery arises from causes connected with women and from other natural causes. The misery that arises from the death of children alters and afflicts all creatures very greatly. Some foolish persons say that there is no misery in others' misery [i.e., they are indifferent to other people's sorrow.]. Only he who has not felt any misery himself can say so in the midst of men. He, however, that has felt sorrow and misery, would never venture to say so. One that has felt the pangs of every kind of misery feels the misery of others as one's own. What I have done to thee, O king, and what thou has done to me, cannot be washed away by even a hundred years After what we have done to each other, there cannot be a reconciliation. As often as thou wilt happen to think of thy son, thy animosity towards me will become fresh. If a person after avenging oneself of an injury, desires to make peace with the injured, the parties cannot be properly reunited even like the fragments of an earthen vessel. Men conversant with scriptures have laid it down that trust never produces happiness Usanas himself sang two verses unto Prahlada in days of old. He who trusts the words, true or false, of a foe,

meets with destruction like a seeker of honey, in a pit covered with dry grass. Animosities are seen to survive the very death of enemies, for persons would speak of the previous quarrels of their deceased sires before their surviving children. Kings extinguish animosities by having recourse to conciliation but, when the opportunity comes, break their foes into pieces like earthen jars full of water dashed upon stone. If the king does injury to any one, he should never trust him again. By trusting a person who has been injured, one has to suffer great misery.

"Brahmadatta said, 'No man can obtain the fruition of any object by withholding his trust (from others). By cherishing fear one is always obliged to live as a dead person.'

"Pujani said, 'He whose feet have become sore, certainly meets with a fall if he seeks to move, move he may howsoever cautiously. A man who has got sore eyes, by opening them against the wind, finds them exceedingly pained by the wind. He who, without knowing his own strength, sets foot on a wicked path and persists in walking along it, soon loses his very life as the consequence. The man who, destitute of exertion, tills his land, disregarding the season of rain, never succeeds in obtaining a harvest. He who takes every day food that is nutritive, be it bitter or astringent or palatable or sweet, enjoys a long life. He, on the other hand, who disregards wholesome food and takes that which is injurious without an eye to consequences, soon meets with death. Destiny and Exertion exist, depending upon each other. They that are of high souls achieve good and great feats, while eunuchs only pay court to Destiny. Be it harsh or mild, an act that is beneficial should be done.

The unfortunate man of inaction, however, is always overwhelmed by all sorts of calamity. Therefore, abandoning everything else, one should put forth his energy. Indeed, disregarding everything, men should do what is productive of good to themselves. Knowledge, courage, cleverness, strength, and patience are said to be one's natural friends. They that are possessed of wisdom pass their lives in this world with the aid of these five. Houses, precious metals, land, wife, and friends,--these are said by the learned to be secondary sources of good. A man may obtain them everywhere. A person possessed of wisdom may be delighted everywhere. Such a man shines everywhere. He never inspires anybody with fear. If sought to be frightened, he never yields to fear himself. The wealth, however little, that is possessed at any time by an intelligent man is certain to increase. Such a man does every act with cleverness. In consequence of self-restraint, he succeeds in winning great fame. Home-keeping men of little understanding have to put up with termagant wives that eat up their flesh like the progeny of a crab eating up their dam. There are men who through loss of understanding become very cheerless at the prospect of leaving home. They say unto themselves, -- These are our friends! This is our country! Alas. how shall we leave these?--One should certainly leave the country of one's birth, if it be afflicted by plague or famine. One should live in one's own country, respected by all, or repair to a foreign country for living there. I shall, for this reason, repair to some other region. I do not venture to live any longer in this place, for I have done a great wrong to thy child, O king, one should from a distance abandon a bad wife a bad son, a bad king, a bad friend, a bad alliance, and a bad country. One should not place any trust on a bad son. What joy can one have in a bad wife? There cannot be any happiness in a bad kingdom. In a bad country one cannot hope to obtain a livelihood. There can be no lasting companionship with a bad friend whose attachment is very uncertain. In a bad alliance, when there is no necessity for it, there is disgrace. She indeed, is a wife who speaks only what is agreeable. He is a son who makes the sire happy. He is a friend in whom one can trust. That indeed, is one's country where one earns one's living. He is a king of strict rule who does not oppress, who cherishes the poor and in whose territories there is no fear. Wife, country, friends, son, kinsmen, and relatives, all these one can have if the king happens to be possessed of accomplishments and virtuous eyes. If the king happens to be sinful, his subjects, inconsequence of his oppressions, meet with destruction. The king is the root of one's triple aggregate (i.e., Virtue, Wealth, and Pleasure). He should protect his subjects with heedfulness. Taking from his subjects a sixth share of their wealth, he should protect them all. That king who does not protect his subjects is truly a thief. That king who, after giving assurances of protection, does not, from rapacity, fulfil them, -- that ruler of sinful soul, -- takes upon himself the sins of all hi subjects and ultimately sinks into hell. That king, on the other hand, who, having given assurances of protection, fulfils them, comes to be regarded as a universal benefactor in consequence of protecting all his subjects. The lord of all creatures, viz., Manu, has said that the king has seven attributes: he is mother, father, preceptor, protector, fire, Vaisravana and Yama. The king by behaving with compassion towards his people is called their father. The subject that behaves falsely towards him takes birth in his next life as an animal or a bird. By doing good to them and by cherishing the poor, the king becomes a mother unto his people. By scorching the wicked he comes to be regarded as

fire, and by restraining the sinful he comes to be called Yama. By making gifts of wealth unto those that are dear to him, the king comes to be regarded as Kuvera, the grantor of wishes. By giving instruction in morality and virtue, he becomes a preceptor, and by exercising the duty of protection he becomes the protector. That king who delights the people of his cities and provinces by means of his accomplishments, is never divested of his kingdom in consequence of such observance of duty. That king who knows how to honour his subjects never suffers misery either here or hereafter. That king whose subjects are always filled with anxiety or overburdened with taxes, and overwhelmed by evils of every kind, meets with defeat at the hands of his enemies. That king, on the other hand, whose subjects grow like a large lotus in a lake succeeds in obtaining every reward here and at last meets with honour in heaven. Hostility with a person that is powerful is, O king, never applauded. That king who has incurred the hostility of one more powerful than himself, loses both kingdom and happiness.'

"Bhishma continued, 'The bird, having said these words, O monarch, unto king Brahmadatta, took the king's leave and proceeded to the region she chose. I have thus recited to thee, O foremost of kings, the discourse between Brahmadatta and Pujani. What else dost thou wish to hear?"

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"Yudhishthira said, 'When both righteousness and men, O Bharata, decay in consequence of the gradual lapse of Yuga, and when the world becomes afflicted by robbers, how, O Grandsire, should a king then behave?' [Everything decays in course of time. Vide the characteristics of the different Yugas, ante.]

"Bhishma said, 'I shall tell thee, O Bharata, the policy the king should Pursue at such distressful times. I shall tell thee how he should bear himself at such a time, casting off compassion. In this connexion is cited the old story of the discourse between Bharadwaja and king Satrunjaya. There was a king named Satrunjaya among the Sauviras. He was a great car-warrior. Repairing to Bharadwaja, he asked the Rishi about the truths of the science of Profit,--saying,--How can an unacquired object be acquired? How again, when acquired, can it be increased? How also, when increased, can it be protected? And how, when protected, should it be used?--Thus questioned about the truths of the science of Profit, the regenerate Rishi said the following words fraught with

"The Rishi said, 'The king should always stay with the rod of chastisement uplifted in his hand. He should always display his prowess. Himself without laches, he should mark the laches of his foes. Indeed, his eyes should ever be used for that purpose. At the sight of a king who has the rod of chastisement ever uplifted in his hand, every one is struck with fear. For this reason, the king should rule all creatures with the rod of chastisement. Men possessed of learning and knowledge of truth applaud Chastisement. Hence, of the four requisites of rule, viz., Conciliation, Gift, Disunion, and Chastisement, Chastisement is said to be the foremost. When the foundation of that which serves for a refuge is cut away, all the refugees perish. When the roots of a tree are cut away, how would the branches live? A king possessed of wisdom should cut away the very roots of his foe. He should then win over and bring under his sway the allies and partisans of that foe. When calamities overtake the king, he should without losing time, counsel wisely, display his prowess properly, fight with ability, and even retreat with wisdom. In speech only should the king exhibit his humility, but at heart he should be sharp as a razor. He should cast off lust and wrath, and speak sweetly and mildly. When the occasion comes for intercourse with an enemy, a king possessed of foresight should make peace, without reposing blind trust on him. When the business is over, he should quickly turn away from the new ally. One should conciliate a foe with sweet assurances as if he were a friend. One, however, should always stand in fear of that foe as living in a room within which there is a snake. He whose understanding is to be dominated by thee (with the aid of thine intellect) should be comforted by assurances given in the past. He who is of wicked understanding should be assured by promises of future good. The person, however, that is possessed of wisdom, should be assured by present services. The person who is desirous of achieving prosperity should join hands, swear, use sweet words, worship by bending down his head, and shed tears li.e. do any of these or all as occasion may require.]. One should bear one's foe on one's shoulders as long as time is unfavourable. When however, the opportunity has come, one should break him into fragments like an earthen jar on a stone. It is better, O monarch that a king should blaze up for a moment like charcoal of ebony-wood than that he should smoulder and smoke like chaff for many years. A man who has many purposes to serve should not scruple to deal with even an ungrateful person. If successful, one can enjoy happiness. If unsuccessful, one loses esteem. Therefore in accomplishing the acts of such persons, one should, without doing them completely, always keep something unfinished. A king should

do what is for his good, imitating a cuckoo, a boar, the mountains of Meru, an empty chamber, an actor, and a devoted friend. [The king should imitate the cuckoo by causing his own friends or subjects to be maintained by others; he should imitate the boar by tearing up his foes by their very roots; he should imitate the mountains of Meru by presenting such a front that nobody may transgress him he should imitate an empty chamber by keeping room enough for storing acquisitions he should imitate the actor by assuming different guises; and lastly, he should imitate devoted friend in attending to the interests of his loving subjects.] The king should frequently, with heedful application, repair to the houses of his foes, and even if calamities befall them, ask them about their good. They that are idle never win affluence; nor they that are destitute of manliness and exertion: nor they that are stained by vanity; nor they that fear unpopularity; nor they that are always procrastinating. The king should act in such a way that his foe may not succeed in detecting his laches. He should, however, himself mark the laches of his foes. He should imitate the tortoise which conceals its limbs. Indeed he should always conceal his own holes. He should think of all matters connected with finance like a crane. [The crane sits patiently by the water side for hours together in expectation of fish.] He should put forth his prowess like a lion. He should lie in wait like a wolf and fall upon and pierce his foes like a shaft. Drink, dice, women, hunting, and music,--these he should enjoy judiciously. Addiction to these is productive of evil. He should make bows with bamboos, etc.; he should sleep cautiously like the deer; he should be blind when it is necessary that he should be so, or he should even be deaf when it is necessary to be deaf. The king possessed of wisdom should put forth his prowess, regardful of time and place. If these are not favourable, prowess becomes futile. Marking timeliness and untimeliness reflecting upon his own strength and weakness, and improving his own strength by comparing it with that of the enemy, the king should address himself to action. That king who does not crush a foe reduced to subjection by military force, provides for his own death like the crab when she conceives. A tree with beautiful blossoms may be lacking in strength. A tree carrying fruits may be difficult of climbing; and sometimes trees with unripe fruits look like trees with ripe fruits. Seeing all these facts a king should not allow himself to be depressed. If he conducts himself in such a way, then he would succeed in upholding himself against all foes. The king should first strengthen the hopes (of those that approach him as suitors). He should then put obstacles in the way of the fulfilment of those hopes. He should say that those obstacles are merely due to occasion. He should next represent that those occasions are really the results of grave causes. As long as the cause of fear does not actually come, the king should make all his arrangements like a person inspired with fear. When, however, the cause of fear comes upon him, he should smite fearlessly. No man can reap good without incurring danger. If, again, he succeeds in preserving his life amid danger, he is sure to earn great benefits [i.e., if he passes safely through the danger.]. A king should ascertain all future dangers; when they are present, he should conquer them; and lest they grow again, he should, even after conquering them, think them to be unconquered. The abandonment of present happiness and the pursuit of that which is future, is never the policy of a person possessed Of intelligence. The king who having made peace with a foe sleeps happily in truthfulness is like a man who sleeping on the top of a tree awakes after a fall. When one falls into distress, one should raise one's self by all means in one's power, mild or stern; and after such rise, when competent, one should practise righteousness. The king should always honour the foes of his foes. He should take his own spies as agents employed by his foes. The king should see that his own spies are not recognised by his foe. He should make spies of atheists and ascetics and send them to the territories of his enemies. Sinful thieves, who offend against the laws of righteousness and who are thorns in the side of every person, enter gardens and places of amusement and houses set up for giving drinking water to thirsty travellers and public inns and drinking spots and houses of ill fame and holy places and public assemblies. These should be recognised and arrested and put down. The king should not trust the person that does not deserve to be trusted nor should he trust too much the person that is deserving of trust. Danger springs from trust. Trust should never be placed without previous examination. Having by plausible reasons inspired confidence in the enemy. the king should smite him when he makes a false step. The king should fear him, from whom there is no fear; he should also always fear them that should be feared. Fear that arises from an unfeared one may lead to total extermination. By attention (to the acquisition of religious merit), by taciturnity, by the reddish garb of ascetics, and wearing matted locks and skins one should inspire confidence in one's foe, and then (when the opportunity comes) one should jump upon him like the wolf. A king desirous of prosperity should not scruple to slay son or brother or father or friend, if any of these seek to thwart his objects. The very preceptor, if he happens to be arrogant, ignorant of what should be done and,

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what should not, and a treader of unrighteous paths, deserves to be restrained by chastisement. Even as certain insects of sharp stings cut off all flowers and fruits of the trees on which they sit, the king should, after having inspired confidence in his foe by honours and salutations and gifts, turn against him and shear him of everything. Without piercing the very vitals of others, without accomplishing many stern deeds, without slaughtering living creatures after the manner of the fisherman, one cannot acquire great prosperity. There is no separate species of creatures called foes or friends. Persons become friends or foes according to the force of circumstances. The king should never allow his foe to escape even if the foe should indulge piteous lamentations. He should never be moved by these; on the other hand, it is his duty to destroy the person that has done him an injury. A king desirous of prosperity should take care to attach to himself as many men as he can, and to do them good. In behaving towards his subjects he should always be free from malice. He should also, with great care, punish and check the wicked and disaffected. When he intends to take wealth, he should say what is agreeable. Having taken wealth, he should say similar things. Having struck off one's head with his sword, he should grieve and shed tears. A king desirous of prosperity should draw others unto himself by means of sweet words, honours, and gifts. Even thus should he bind men unto his service. The king should never engage in fruitless disputes. He should never cross a river with the aid only of his two arms. To eat cowhorns is fruitless and never invigorating. By, eating them one's teeth are broken while the taste is not gratified. The triple aggregate has three disadvantages with three Inseparable adjuncts. Carefully considering those adjuncts, the disadvantages should be avoided. [The triple aggregate consists of Virtue, Wealth, and Pleasure. The disadvantages all arise from an injudicious pursuit of each. Virtue stands as an impediment in the way of Wealth; Wealth stands in the way of Virtue; and Pleasure stands in the way of both. The inseparable adjuncts of the three, in the case of the vulgar, are that Virtue is practised as a Means of Wealth, Wealth is sought as a means of Pleasure; and Pleasure is sought for gratifying the senses. In the case of the truly wise, those adjuncts are purity of the soul as the end of virtue. performance of sacrifices as the end of Wealth; and upholding of the body as the end of Pleasure.] The unpaid balance of a debt, the unquenched remnant of a fire, and the unslain remnant of foes, repeatedly grow and increase. Therefore, all those should be completely extinguished and exterminated. Debt, which always grows, is certain to remain unless wholly extinguished. The same is the cause with defeated foes and neglected maladies. These always produce great feat. (One should, therefore, always eradicate them). Every act should be done thoroughly One should be always heedful. Such a minute thing as a thorn, if extracted badly, leads to obstinate gangrene. By slaughtering its population, by tearing up its roads and otherwise injuring them, and by burning and pulling down its houses, a king should destroy a hostile kingdom. A kings should be far-sighted like the vulture, motionless like a crane, vigilant like a dog, valiant like a lion, fearful like a crow, and penetrate the territories of his foes like a snake with ease and without anxiety. A king should win over a hero by joining his palms, a coward by inspiring him with fear, and a covetous man by gifts of wealth while with an equal he should wage war. He should be mindful of producing disunion among the leaders of sects and of conciliating those that are dear to him. He should protect his ministers from disunion and destructions. If the king becomes mild, the people disregard him. If he becomes stern, the people feel it as an affliction. The rule is that he should be stern when the occasion requires sternness, and mild when the occasion requires mildness. By mildness should the mild be cut. By mildness one may destroy that which is fierce. There is nothing that mildness cannot effect. For this reason, mildness is said to be sharper than fierceness. That king who becomes mild when the occasion requires mildness and who becomes stern when sternness is required, succeeds in accomplishing all his objects, and in putting down his foes. Having incurred the animosity of a person possessed of knowledge and wisdom. one should not draw comfort from the conviction that one is at a distance (from one's foe). Far-reaching are the arms of an intelligent man by which he injures when injured. That should not be sought to be crossed which is really uncrossable. That should not be snatched from the foe which the foe would be able to recover. One should not seek to dig at all if by digging one would not succeed in getting at the root of the thing for which one digs. One should never strike him whose head one would not cut off. A king should not always act in this way. This course of conduct that I have laid down should be pursued only in seasons of distress. Inspired by the motive of doing thee good I have said this for instructing thee as to how thou shouldst hear thyself when assailed by foes

"Bhishma continued, 'The ruler of the kingdom of the Sauviras, hearing these words spoken by that Brahmana inspired with the desire of doing him good, obeyed those instructions cheerfully and obtained with his kinsmen and friends blazing prosperity."

'Yudhishthira said, 'When the high righteousness suffers decay and is transgressed by all, when unrighteousness becomes righteousness, and righteousness assumes the form of its reverse, when all wholesome restraints disappear, and all truths in respect of righteousness are disturbed and confounded, when people are oppressed by kings and robbers, when men of all the four modes of life become stupefied in respect of their duties, and all acts lose their merit, when men see cause of fear on every direction in consequence of lust and covetousness and folly, when all creatures cease to trust one another, when they slay one another by deceitful means and deceive one another in their mutual dealings, when houses are burnt down throughout the country, when the Brahmanas become exceedingly afflicted, when the clouds do not pour a drop of rain, when every one's hand is turned against every one's neighbour, when all the necessaries of life fall under the power of robbers, when, indeed, such a season of terrible distress sets in, by what means should a Brahmana live who is unwilling to cast off compassion and his children? How, indeed should a Brahmana maintain himself at such a time? Tell me this, O grandsire! How also should the king live at such a time when sinfulness overtakes the world? How, O scorcher of foes, should the king live so that he might not fall away from both righteousness and profit?'

"Bhishma said, 'O mighty-armed one, the peace and prosperity of subjects, sufficiency and seasonableness of rain, disease. death and other fears, are all dependent on the king. I have no doubt also in this. O bull of Bharata's race, that Krita, Treta, Dwapara, and Kali, as regards their setting in, are all dependent on the king's conduct. When such a season of misery as has been described by thee sets in, the righteous should support life by the aid of judgement. In this connexion is cited the old story of the discourse between Viswamitra and the Chandala in a hamlet inhabited by Chandalas. Towards the end of Treta and the beginning of Dwapara, a frightful drought occurred, extending over twelve years, in consequence of what the gods had ordained. At that time which was the end of Treta and the commencement of Dwapara, when the period came for many creatures superannuated by age to lay down their lives, the thousandeved deity of heaven poured no rain. The planet Vrihaspati began to move in a retrograde course, and Soma abandoning his own orbit, receded towards the south. Not even could a dew-drop be seen, what need then be said of clouds gathering together? The rivers all shrank into narrow streamlets. Everywhere lakes and wells and springs disappeared and lost their beauty in consequence of that order of things which the gods brought about. Water having become scarce, the places set up by charity for its distribution became desolate. [In India, during the hot months, charitable persons set up shady thatches by the sides of roads for the distribution of cool water and raw sugar and oat soaked in water. Among any of the principal roads running through the country, one may, during the hot months, still see hundreds of such institutions affording real relief to thirsty travellers.] The Brahmanas abstained from sacrifices and recitation of the Vedas. They no longer uttered Vashats and performed other propitiatory rites. Agriculture and keep of cattle were given up. Markets and shops were abandoned. Stakes for tethering sacrificial animals disappeared. People no longer collected diverse kinds of articles for sacrifices. All festivals and amusements perished. Everywhere heaps of bones were visible and every place resounded with the shrill cries and yells of fierce creatures. The cities and towns of the earth became empty of inhabitants. Villages and hamlets were burnt down. Some afflicted by robbers, some by weapons, and some by bad kings, and in fear of one another, began to fly away. Temples and places of worship became desolate. They that were aged were forcibly turned out of their houses. Kine and goats and sheep and buffaloes fought (for food) and perished in large numbers. The Brahmanas began to die on all sides. Protection was at an end. Herbs and plants were dried up. The earth became shorn of all her beauty and exceedingly awful like the trees in a crematorium. In that period of terror, when righteousness was nowhere, O Yudhishthira, men in hunger lost their senses and began to eat one another. The very Rishis, giving up their vows and abandoning their fires and deities, and deserting their retreats in woods, began to wander hither and thither (in search of food). The holy and great Rishi Viswamitra, possessed of great intelligence, wandered homeless and afflicted with hunger. Leaving his wife and son in some place of shelter, the Rishi wandered, fireless and homeless, and regardless of food clean and unclean. One day he came upon a hamlet, in the midst of a forest, inhabited by cruel hunters addicted to the slaughter of living creatures. The little hamlet abounded with broken jars and pots made of earth. Dog-skins were spread here and there. Bones and skulls, gathered in heaps, of boars and asses, lay in different places. Cloths stripped from the dead lay here and there, and the huts were adorned with garlands of used up flowers. Many of the habitations again were filled with sloughs cast off by snakes. The place resounded with the loud crowing of cocks and hens and the dissonant bray of asses. Here and there the inhabitants

disputed with one another, uttering harsh words in shrill voices. Here and there were temples of gods bearing devices of owls and other birds. Resounding with the tinkle of iron bells, the hamlet abounded with canine packs standing or lying on every side. The great Rishi Viswamitra, urged by pangs of hunger and engaged in search after food, entered that hamlet and endeavoured his best to find something to eat. Though the son of Kusika begged repeatedly, yet he failed to obtain any meat or rice or fruit or root or any other kind of food. He then, exclaiming, 'Alas, great is the distress that has overtaken me!' fell down from weakness in that hamlet of the Chandalas. The sage began to reflect, saying to himself, 'What is best for me to do now?' Indeed, O best of kings, the thought that occupied him was of the means by which he could avoid immediate death. He beheld, O king, a large piece of flesh, of a dog that had recently been slain with a weapon, spread on the floor of a Chandala's hut. The sage reflected and arrived at the conclusion that he should steal that meat. And he said unto himself, 'I have no means now of sustaining life. Theft is allowable in a season of distress for even an eminent person. It will not detract from his glory. Even a Brahmana for saving his life may do it. This is certain. In the first place one should steal from a low person. Failing such a person one may steal from one's equal. Failing an equal, one may steal from even an eminent and righteous man. I shall then, at this time when my life itself is ebbing away, steal this meat. I do not see demerit in such theft. I shall, therefore, rob this haunch of dog's meat." Having formed this resolution, the great sage Viswamitra laid himself down for sleep in that place where the Chandala was. Seeing some time after that the night had advanced and that the whole Chandala hamlet had fallen asleep, the holy Viswamitra, quietly rising up, entered that hut. The Chandala who owned it, with eyes covered with phlegm, was lying like one asleep. Of disagreeable visage, he said these harsh words in a broken and dissonant voice.

The Chandala said, 'Who is there, engaged in undoing the latch? The whole Chandala hamlet is asleep. I, however, am awake and not asleep. Whoever thou art, thou art about to be slain.' These were the harsh words that greeted the sage's ears. Filled with fear, his face crimson with blushes of shame, and his heart agitated by anxiety caused by that act of theft which he had attempted, he answered, saying, 'O thou that art blest with a long life, I am Viswamitra. I have come here oppressed by the pangs of hunger. O thou of righteous understanding, do not slay me, if thy sight be clear.' Hearing these words of that great Rishi of cleansed soul, the Chandala rose up in terror from his bed and approached the sage. Joining his palms from reverence and with eves bathed in tears, he addressed Kusika's son, saying, 'What do you seek here in the night, O Brahmana?' Conciliating the Chandala, Viswamitra said, 'I am exceedingly hungry and about to die of starvation. I desire to take away that haunch of dog's meat. Being hungry, I have become sinful. One solicitous of food has no shame. It is hunger that is urging me to this misdeed. It is for this that I desire to take away that haunch of dog's meat. My life-breaths are languishing. Hunger has destroyed my Vedic lore. I am weak and have lost my senses. I have no scruple about clean or unclean food. Although I know that it is sinful, still I wish to take away that haunch of dog's meat. After I had filed to obtain any alms, having wandered from house to house in this your hamlet, I set my heart upon this sinful act of taking away this haunch of dog's meat. Fire is the mouth of the gods. He is also their priest. He should, therefore, take nothing save things that are pure and clean. At times, however, that great god becomes a consumer of everything. Know that I have now become even like him in that respect.' Hearing these words of the great Rishi, the Chandala answered him, saying, 'Listen to me. Having heard the words of truth that I say, act in such a way that thy religious merit may not perish. Hear, O regenerate Rishi, what I say unto thee about thy duty. The wise say that a dog is less clean than a jackal. The haunch, again, of a dog is a much worse part than other parts of his body. This was not wisely resolved by thee, therefore, O great Rishi, this act that is inconsistent with righteousness, this theft of what belongs to a Chandala, this theft, besides, of food that is unclean. Blessed be thou, do thou look for some other means for preserving thy life. O great sage, let not thy penances suffer destruction in consequence of this thy strong desire for dog's meat. Knowing as thou dost the duties laid down in the scriptures, thou shouldst not do an act whose consequence is a confusion of duties. 1 Do not cast off righteousness, for thou art the foremost of all persons observant of righteousness.' Thus addressed, O king, the great Rishi Viswamitra, afflicted by hunger, O bull of Bharata's race, once more said, 'A long time has passed away without my having taken any food. I do not see any means again for preserving my life. One should, when one is dying, preserve one's life by any means in one's power without judging of their character. Afterwards, when competent, one should seek the acquisition of merit. The Kshatriyas should observe the practices of Indra. It is the duty of the Brahmanas to behave like Agni. The Vedas are fire. They constitute my strength. I shall, therefore, eat even this unclean food for appeasing my hunger. That by which life may be preserved should certainly

be accomplished without scruple. Life is better than death. Living, one may acquire virtue. Solicitous of preserving my life, I desire, with the full exercise of my understanding, to eat this unclean food. Let me receive thy permission. Continuing to live I shall seek the acquisition of virtue and shall destroy by penances and by knowledge the calamities consequent on my present conduct, like the luminaries of the firmament destroying even the thickest gloom.'

"The Chandala said, 'By eating this food one (like thee) cannot obtain long life. Nor can one (like thee) obtain strength (from such food), nor that gratification which ambrosia offers. Do thou seek for some other kind of alms. Let not thy heart incline towards eating dog's meat. The dog is certainly an unclean food to members of the regenerate classes.'

"Viswamitra said, 'Any other kind of meat is not to be easily had during a famine like this. Besides, O Chandala, I have no wealth (wherewith to buy food). I am exceedingly hungry. I cannot move any longer. I am utterly hopeless. I think that all the six kinds of taste are to be found in that piece of dog's meat.'

"The Chandala said, 'Only the five kinds of five-clawed animals are clean food for Brahmanas and Kshatriyas and Vaisyas, as laid down in the scriptures. Do not set thy heart upon what is unclean (for thee).'

"Viswamitra said, 'The great Rishi Agastya, while hungry, ate up the Asura named Vatapi. I am fallen into distress. I am hungry. I shall therefore, eat that haunch of dog's meat.' "The Chandala said, 'Do thou seek some other alms. It

"The Chandala said, 'Do thou seek some other alms. It behoves thee not to do such a thing. Verily, such an act should never be done by thee. If however, it pleases thee, thou mayst take away this piece of dog's meat.'

"Viswamitra said, 'They that are called good are authorities in matters of duty. I am following their example. I now regard this dog's haunch to be better food than anything that is highly pure.'

"The Chandala said, 'That which is the act of an unrighteous person can never be regarded as an eternal practice. That which is an improper act can never be a proper one. Do not commit a sinful act by deception.'

"Viswamitra said, 'A man who is a Rishi cannot do what is sinful. 1 In the present case, deer and dog, I think, are same (both being animals). I shall, therefore, eat this dog's haunch.'

"The Chandala said, "Solicited by the Brahmanas, the Rishi (Agastya) did that act. Under the circumstances it could not be a sin. That is righteousness in which there is no sin. Besides, the Brahmanas, who are the preceptors of three other orders, should be protected and preserved by every means."

"Viswamitra said, 'I am a Brahmana. This my body is a friend of mine. It is very dear to me and is worthy of the highest reverence from me. It is from the desire of sustaining the body that the wish is entertained by me of taking away that dog's haunch. So eager have I become that I have no longer any fear of the and thy fierce brethren.'

"The Chandala said, 'Men lay down their lives but they still do not set their hearts on food that is unclean. They obtain the fruition of all their wishes even in this world by conquering hunger. Do thou also conquer thy hunger and obtain those rewards.' "Viswamitra said, 'As regards myself, I am observant of

"Viswamitra said, 'As regards myself, I am observant of rigid vows and my heart is set on peace. For preserving the root of all religious merit, I shall eat food that is unclean. It is evident that such an act would be regarded as righteous in a person of cleansed soul. To a person, however, of uncleansed soul, the eating of dog's flesh would appear sinful. Even if the conclusion to which I have arrived be wrong, (and if I eat this dog's meat) I shall not, for that act, become one like thee.'

"The Chandala said, 'It is my settled conclusion that I should endeavour my best to restrain thee from this sin. A Brahmana by doing a wicked act falls off from his high state. It is for this that I am reproving thee.'

"Viswamitra said, 'Kine continue to drink, regardless of the croaking of the frogs. Thou canst lay no claim to what constitutes righteousness (and what not). Do not be a selfeulogiser.'

"The Chandala said, 'I have become thy friend. For this reason only I am preaching to thee. Do what is beneficial. Do not, from temptation, do what is sinful.'

"Viswamitra said, 'If thou be a friend desirous of my happiness, do thou then raise me up from this distress. In that case, relinquishing this dog's haunch, I may consider myself saved by the aid of righteousness (and not by that of sinfulness).'

"The Chandala said, 'I dare not make a present of this piece of meat to thee, nor can I quietly suffer thee to rob me of my own food. If I give thee this meat and if thou take it, thyself being a Brahmana, both of us will become liable to sink in regions of woe in the next world.'

"Viswamitra said, 'By committing this sinful act today I shall certainly save my life which is very sacred. Having saved my life, I shall afterwards practise virtue and cleanse my soul. Tell me which of these two is preferable (to die without food, or save my life by taking this food that is unclean).' "The Chandala said: 'In discharging the duties that appertain to one's order or race, one's own self is the best judge (of its propriety or impropriety). Thou thyself knowest which of those two acts is sinful. He who would regard dog's meat as clean food, I think, would in matters of food abstain from nothing!'

"Viswamitra said, 'In accepting (an unclean present) or in eating (unclean food) there is sin. When one's life, however, is in danger there is no sin in accepting such a present or eating such food. Besides, the eating of unclean food, when unaccompanied by slaughter and deception and when the act will provoke only mild rebuke, is not matter of much consequence.'

"The Chandala said, 'If this be thy reason for eating unclean food, it is then clear thou dost not regard the Veda and Arya morality. Taught by what thou art going to do, I see, O foremost of Brahmanas, that there is no sin in disregarding the distinction between food that is clean and food that is unclean.'

"Viswamitra said, 'It is not seen that a person incurs a grave sin by eating (forbidden food). That one becomes fallen by drinking wine is only a wordy precept (for restraining men from drinking). The other forbidden acts (of the same species), whatever they be, in fact, every sin, cannot destroy one's merit.'

"The Chandala said, 'That learned person who takes away dog's meat from an unworthy place (like this), from an unclean wretch (like me), from one who (like me) leads such a wicked life, commits an act that is opposed to the behaviour of those that are called good. In consequence, again, of his connexion with such a deed, he is certain to suffer the pangs of repentance.'

"Bhishma continued, 'The Chandala, having said these words unto Kusika's son, became silent. Viswamitra then, of cultivated understanding, took away that haunch of dog's meat. The great ascetic having possessed himself of that piece of dog's meat for saving his life, took it away into the woods and wished with his wife to eat it. He resolved that having first gratified the deities according to due rites, he should then eat that haunch of dog's meat at his pleasure. Igniting a fire according to the Brahma rites, the ascetic, agreeably to those rites that go by the name of Aindragneva, began himself to cook that meat into sacrificial Charu. He then, O Bharata, began the ceremonies in honour of the gods and the Pitris, by dividing that Charu into as many portions as were necessary, according to the injunctions of the scriptures, and by invoking the gods with Indra at their head (for accepting their shares). Meanwhile, the chief of the celestials began to pour copiously. Reviving all creatures by those showers, he caused plants and herbs to grow once more. Viswamitra, however, having completed the rites in honour of the gods and the Pitris and having gratified them duly, himself ate that meat. Burning all his sins afterwards by his penances, the sage, after a long time, acquired the most wonderful (ascetic) success. Even thus, when the end in view is the preservation of life itself, should a high-souled person possessed of learning and acquainted with means rescue his own cheerless self, when fallen into distress, by all means in his power. By having recourse to such understanding one should always preserve one's life. A person, if alive, can win religious merit and enjoy happiness and prosperity. For this reason, O son of Kunti, a person of cleansed soul and possessed of learning should live and act in this world, relying upon his own intelligence in discriminating between righteousness and its reverse.'

SECTION 142

"Yudhishthira said, 'If that which is so horrible and which like falsehood should never be an object of regard, be cited (as duty), then what act is there from which I should forbear? Why also should not robbers then be respected? I am stupefied! My heart is pained! All the ties that bind me to morality are loosened! I cannot tranquillise my mind and venture to act in the way suggested by you.'

"Bhishma said. 'I do not instruct thee in respect of duty. taught by what I have heard from the Vedas alone. What I have told thee is the result of wisdom and experience. This is the honey that the learned have gathered. Kings should gather wisdom from various sources. One cannot accomplish his course through the world with the aid of a morality that is one-sided. Duty must spring from the understanding; and the practices of those that are good should always be ascertained, O son of Kuru! Attend to these words of mine. Only kings that are possessed of superior intelligence can rule, expecting victory. A king should provide for the observance of morality by the aid of his understanding and guided by knowledge derived from various sources. The duties of a king can never be discharged by rules drawn from a morality that is onesided. A weak-minded king can never display wisdom (in the discharge of his duties) in consequence of his not having drawn any wisdom from the examples before him. Righteousness sometimes takes the shape of unrighteousness. The latter also sometimes takes the shape of the former. He who does not know this, becomes confounded when confronted by an actual instance of the kind. Before the

circumstances under which righteousness and its reverse become confused. Having acquired this knowledge, a wise king should, when the occasion comes, act accordingly, aided by his judgement. The acts he does at such a time are misunderstood by ordinary people. Some persons are possessed of true knowledge. Some persons have false knowledge. Truly ascertaining the nature of each kind of knowledge, a wise king derives knowledge from them that are regarded as good. They that are really breakers of morality find fault with the scriptures. They that have themselves no wealth proclaim the inconsistencies of the treatises on the acquisition of wealth. Those who seek to acquire knowledge for the object only of carrying their sustenance by it, O king, are sinful besides being enemies of morality. Wicked men, of immature understandings, can never know things truly, even as persons unconversant with scriptures are unable in all their acts to be guided by reason. With eyes directed to the faults of the scriptures, they decry the scriptures. Even if they understand the true meaning of the scriptures, they are still in the habit of proclaiming that scriptural injunctions are unsound. Such men, by decrying the knowledge of others proclaim the superiority of their own knowledge. They have words for their weapons and words for their arrows and speak as if they are real masters of their sciences. Know, O Bharata, that they are traders in learning and Rakshasas among men. By the aid of mere pretexts they cast off that morality which has been established by good and wise men. It has been heard by us that the texts of morality are not to be understood by either discussion or one's own intelligence. Indra. himself has said that this is the opinion of the sage Vrihaspati. Some are of opinion that no scriptural text has been laid down without a reason. Others again, even if they properly understand the scriptures, never act according to them. One class of wise men declare that morality is nothing else than the approved course of the world. The man of true knowledge should find out for himself the morality laid down for the good. If even a wise man speaks of morality under the influence of wrath or confusion of understanding or ignorance, his deliverances go for nothing. Discourses on morality made with the aid of an intelligence that is derived from the true letter and spirit of the scriptures, are worthy of praise and not those which are made with the help of anything else. Even the words heard from an ignorant person, if in themselves they be fraught with sense, come to be regarded as pious and wise. In days of old, Usanas said unto the Daityas this truth, which should remove all doubts, that scriptures are no scriptures if they cannot stand the test of reason. The possession or absence of knowledge that is mixed with doubts is the same thing. It behoves thee to drive off such knowledge after tearing it up by the roots. He who does not listen to these words of mine is to be regarded as one that has suffered himself to be misled. Dost thou not see that thou wert created for the accomplishment of fierce deeds? Behold me, O dear child, how, by betaking myself, to the duties of the order of my birth, I have despatched innumerable Kshatriyas to heaven! There are some that are not delighted with me for this. The goat, the horse and the Kshatriya were created by Brahman for a similar purpose (viz., for being useful to everybody). A Kshatriya, therefore, should incessantly seek the happiness of all creatures. The sin that attaches to killing a person that should not be killed is equal to that which is incurred by not killing one who deserves to be killed. Even such is the established order of things which a weak-minded king thinks of never attending to. Therefore, a king should display severity in making all his subjects observe their respective duties. If this is not done, they will prowl like wolves, devouring one another. He is a wretch among Kshatriyas in whose territories robbers go about plundering the property of other people like crows taking little fishes from water. Appointing high-born men possessed of Vedic knowledge as thy ministers, do thou govern the earth, protecting thy subjects righteously. That Kshatriya who, ignorant of the established customs and contrivances, improperly levies taxes upon his people, is regarded as a eunuch of his order. A king should be neither severe nor mild. If he rules righteously he deserves praise. A king should not cast off both the qualities; on the other hand, becoming severe (on occasions demanding severity), he should be mild when it is necessary to be so. Painful is the observance of Kshatriya duties. I bear a great love for thee. Thou art created for the accomplishment of severe acts. Therefore, do thou rule thy kingdom. Sakra possessed of great intelligence has said that in times of distress the great duty of a king is chastising the wicked and protecting the good.

occasion comes, one should, O Bharata, comprehend the

"Yudhishthira said, 'Is there any such rule (in respect of kingly duties) which should, under no circumstances, be violated? I ask thee this, O foremost of virtuous persons! Tell me, O grandsire!"

"Bhishma said, 'One should always worship Brahmanas venerable for learning, devoted to penances, and rich in conduct conformable to the injunctions of the Vedas. This indeed, is a high and sacred duty. Let thy conduct towards the Brahmanas be always that which thou observest towards the gods. The Brahmanas, if enraged, can inflict diverse kinds of wrong, O king. If they be gratified, high fame will be thy share. If otherwise, great will be thy fear. If gratified, the Brahmanas become like nectar. If enraged, they become like poison."

SECTION 143

"Yudhishthira said, 'O grandsire, O thou of great wisdom, O thou that are conversant with every kind of scripture, tell me what the merit is of one who cherishes a suppliant that craves for protection.'

"Bhishma said, 'Great is the merit, O monarch, in cherishing a suppliant. Thou art worthy, O best of the Bharatas, of asking such a question. Those high-souled kings of old, viz., Sivi and others, O king, attained to great bliss in heaven by having protected suppliants. It is heard that a pigeon received with respect a suppliant foe according to due rites and even fed him with his own flesh.'

"Yudhishthira said, 'How, indeed, did a pigeon in days of old feed a suppliant foe with his own flesh? What also was the end, O Bharata, that he won by such conduct?"

"Bhishma said, 'Listen, O king, to this excellent story that cleanses the hearer of every sin, the story, viz., that Bhrigu's son (Rama) had recited to king Muchukunda. This very question, O son of Pritha had been put to Bhrigu's son by Muchukunda with due humility. Unto him desirous of listening with humility the son of Bhrigu narrated this story of how a pigeon, O monarch, won success (entitling him to the highest heavenly bliss).'

'The sage said, 'O mighty-armed monarch, listen to me as I narrate to thee this story that is fraught with truths connected with Virtue, Profit, and Pleasure. A wicked and terrible fowler, resembling the Destroyer himself, used in days of old to wander through the great forest. He was black as a raven and his eyes were of a bloody hue. He looked like Yama himself. His legs were long, his feet short, his mouth large, and his cheeks protruding. He had no friend, no relative, no kinsman. He had been cast off by them all for the exceedingly cruel life he led. Indeed, a man of wicked conduct should be renounced from a distance by the wise, for he who injures his own self cannot be expected to do good to others. Those cruel and wicked-souled men that take the lives of other creatures are always like poisonous snakes, a source of trouble to all creatures. Taking his nets with him, and killing birds in the woods, he used to sell the meat of those winged creatures, O king (for livelihood). Following such conduct, the wickedsouled wretch lived for many long years without ever understanding the sinfulness of his life. Accustomed for many long years to sport with his wife in the forest in the pursuit of this profession, and stupefied by destiny, no other profession was liked by him. One day as he was wandering through the forest intent on his business, a great storm arose that shook the trees and seemed about to uproot them. In a moment dense clouds appeared on the sky, with flashes of lightning playing amidst them, presenting the aspect of a sea covered with merchants' boats and vessels. He of a hundred sacrifices having entered the clouds with a large supply of rain, in a moment the earth became flooded with water. While yet the rain fell to torrents, the fowler lost his senses through fear. Trembling with cold and agitated with fear, he roved through the forest. The killer of birds failed to find any high spot (which was not under water). The paths of the forest were all submerged. Inconsequence of the force of the shower, many birds were deprived of life or dropped down on the ground. Lions and bears and other animals, availing themselves of some high spots they had found, lay down to rest. All the denizens of the forest were filled with fear in consequence of that frightful storm and shower. Frightened and hungry they roamed through the woods in packs, small and large. The fowler, however, with limbs stiffened by cold, could neither stop where he was nor move. While in this state he eyed a shepigeon lying on the ground, stiffened with cold. The sinful wight, though himself in the same predicament, beholding the bird, picked her up and immured her in a cage. Himself overwhelmed with affliction, he scrupled not to overwhelm a fellow-creature with affliction. Indeed, the wretch, through force of habit alone, committed that sin even at such a time. He then beheld in the midst of that forest a lordly tree, blue as the clouds. It was the resort of myriads of birds desirous of shade and shelter. It seemed to have been placed there by the Creator for the good of all creatures like a good man in the world. Soon the sky cleared and became spangled with myriads of stars, presenting the aspect of a magnificent lake smiling with blooming lilies. Turning his eyes towards the clear firmament rich with stars, the fowler began to advance, still trembling with cold. Beholding the sky cleared of clouds he cast his eyes on all sides and seeing that night was already upon him, he began to think, 'My home is at great distance from where I am.' He then resolved to pass the night under the shade of that tree. Bowing down to it with joined hands, he addressed that monarch of the forest, saying, 'I am a suppliant for the shelter unto all the deities that have this tree for their resort.' Having said these words, he spread some leaves for a bed, and laid himself down on it, resting his head on a stone

Though overwhelmed with affliction, the man soon fell asleep."

SECTION 144

"Bhishma said, 'In one of the branches of that tree, a pigeon with beautiful feathers, O king, lived for many years with his family. That morning his wife had gone out in search of food but had not yet returned. Seeing the night had come and his wife still unreturned, the bird began to indulge in lamentations: 'Oh, great has been the storm and painful the shower that came today! Alas, thou has not yet returned, O dear wife! Woe is on me, what can be the cause that she has not yet comeback to us? Is every thing right with that dear spouse of mine in the forest? Separated from her, this my home appears to me empty! A house-holder's home, even if filled with sons and grandsons and daughters-in-law and servants, is regarded empty if destitute of the housewife. One's house is not one's home; one's wife only is one's home. A house without the wife is as desolate as the wilderness. If that dear wife of mine, of eyes fringed with red, of variegated plumes, and of sweet voice, does not come back today, my life itself will cease to be of any value. Of excellent vows, she never eats before I eat, and never bathes before I bathe. She never sits before I sit down, and never lies before I lie down. She rejoices if I rejoice, and becomes sorry when I am sorry. When I am away she becomes cheerless, and when I am angry she ceases not to speak sweetly. Ever devoted to her lord and ever relying upon her lord, she was ever employed in doing what was agreeable to and beneficial for her lord. Worthy of praise is that person on earth who own such a spouse. That amiable creature knows that I am fatigued and hungry. Devoted to me and constant in her love, my famous spouse is exceedingly sweet-tempered and worships me devoutly. Even the foot of a tree is one's home if one lives there with one's spouse as a companion. Without one's spouse, a very palace is truly a desolate wilderness. One's spouse is one's associate in all one's acts of Virtue, Profit and Pleasure. When one sets out for a strange land one's wife is one's trusted companion. It is said that the wife is the richest possession of her lord. In this world the wife is the only associate of her lord in all the concerns of life. [The idea that man comes alone into the world and goes out of it alone. Only the wife is his true associate for she alone is a sharer of his merits, and without her no merit can be won. The Hindu idea of marriage is a complete union. From the day of marriage the two persons become one individual for the performance of all religious and other acts.] The wife is ever the best of medicines that one can have in sickness and woe There is no friend like unto the wife. There is no refuge better than the wife. There is no better ally in the world than the wife in acts undertaken for the acquisition of religious merit. He that has not in his house a wife that is chaste and of agreeable speech, should go to the woods. For such a man there is no difference between home and wilderness."

SECTION 145

"Bhishma said, 'Hearing those piteous lamentations of the pigeon on the tree, the she-pigeon seized by the fowler began to say to herself as follows '

to say to herself as follows.' "The she-pigeon said, 'Whether I have any merit or not, verily there is no limit to any good fortune when my dear lord thus speaks of me. She is no wife with whom her lord is not content. In the case of women, if their lords be gratified with them all the deities also become so. Since the marriage union takes place in the presence of fire, the husband is the wife's highest deity. That wife with whom her husband is not pleased becomes consumed into ashes, even like a creeper adorned with bunches of flowers in a forest conflagration." Having reflected thus, the she-pigeon, afflicted with woe, and immured by the fowler within his cage, thus spoke unto her woe-stricken lord, 'I shall say what is now beneficial for thee. Hearing me follow thou my counsel, O dear lord, be thou the rescuer of a suppliant. This fowler lies here by thy abode, afflicted with cold and hunger. Do him the duties of hospitality. The sin that a person commits by slaying a Brahmana or that mother of the world, viz., a cow, is equal to that which one incurs by suffering a suppliant to perish (from want of help). Thou art possessed of knowledge of self. It ever behoves one like thee, therefore, to follow that course which has been ordained for us as pigeons by the order of our birth. It has been heard by us that the householder who practises virtue according to the measure of his abilities, wins hereafter inexhaustible regions of bliss. Thou hast sons. Thou hast progeny. O bird, casting off all kindness for thy own body, therefore, and for winning virtue and profit, offer worship to this fowler so that his heart may be pleased. Do not, O bird, indulge in any grief on my account. (See, how unimportant I am!) Thou mayst continue to live, taking other wives!' The amiable she-pigeon, overcome with sorrow, and casting her eves upon her lord from the fowler's cage within which she had been immured, said these words unto him.'

SECTION 146

"Bhishma said, 'Hearing these words fraught with morality and reason that were spoken by his wife, the pigeon became

joy. Beholding that fowler whose avocation was the slaughter of birds, the pigeon honoured him scrupulously according to the rites laid down in the ordinance. Addressing him, he said, 'Thou art welcome today. Tell me, what I shall do for thee. Thou shouldst not repine. This is thy home. Tell me quickly what I am to do and what is thy pleasure. I ask thee this in affection, for thou hast solicited shelter at our hands. Hospitality should be shown to even one's foe when he comes to one's house. The tree withdraws not its shade from even the person that approaches it for cutting it down. One should, with scrupulous care, do the duties of hospitality towards a person that craves for shelter. Indeed, one is especially bound to do so if one happens to lead a life of domesticity that consists of the five sacrifices. If one, while leading a life of domesticity, does not, from want of judgement, perform the five sacrifices, one loses, according to the scriptures, both this and the next world. Tell me then trustfully and in intelligible words what thy, wishes are. I will accomplish them all. Do not set thy heart on grief.' Hearing these words of the bird, the fowler replied unto him, saying, 'I am stiff with cold. Let provision be made for warming me.' Thus addressed, the bird gathered together a number of dry leaves on the ground, and taking a single leaf in his beak speedily went away for fetching fire. Proceeding to a spot where fire is kept, he obtained a little fire and came back to the spot. He then set fire to those dry leaves, and when they blazed forth into vigorous flames, he addressed his guest, saying, 'Do thou trustfully and without fear warm thy limbs.' Thus addressed, the fowler said, 'So be it.' And he set himself to warm his stiffened limbs. Recovering (as it were) his life-breathes the fowler said unto his winged host, 'Hunger is afflicting me. I wish thee to give me some food.' Hearing his words the bird said, 'I have no stores by which to appease thy hunger. We, denizens of the woods, always live upon what we get every day. Like the ascetics of the forest we never hoard for the morrow.' Having said these words, the bird's face became pale (from shame). He began to reflect silently as to what he should do and mentally deprecated his own method of living. Soon, however, his mind became clear. Addressing the slaughterer of his species, the bird said, 'I shall gratify thee, Wait for a moment,' Saving these words, he ignited a fire with the help of some dry leaves, and filled with joy, said, 'I heard in former days from highsouled Rishis and gods and Pitris that there is great merit in honouring a guest. O amiable one, be kind to me. I tell thee truly that my heart is set upon honouring thee that art my guest.' Having formed this resolution, the high-souled bird with a smiling face, thrice circumambulated that fire and then entered its flames. Beholding he bird enter that fire, the fowler began to think, and asked himself, 'What have I done? Alas, dark and terrible will be my sin, without doubt in consequence of my own acts! I am exceedingly cruel and worthy of reprobation. Indeed, observing the bird lay down his life, the fowler, deprecating his own acts, began to indulge in copious lamentations like thee

filled with great delight and his eves were bathed in tears of

SECTION 147

"Bhishma said, 'The fowler, seeing the pigeon fall into the fire, became filled with compassion and once more said, 'Alas, cruel and senseless that I am, what have I done! I ant certainly a mean wretch! Great will be my sin for everlasting years! Indulging in such self-reproaches he began to say, repeatedly, 'I am unworthy of credit. My understanding is wicked. I am ever sinful in my resolves. Alas, abandoning all kinds of honourable occupation, I have become a fowler A cruel wretch that I am, without doubt, this high-souled pigeon, by laying down his own life, has read me a grave lesson. Abandoning wives and sons, I shall certainly cast off my very life-breaths that are so dear. The high-souled pigeon has taught me that duty. From this day, denying every comfort to my body, I shall wear it out even as a shallow tank in the season of summer. Capable of bearing hunger, thirst, and penances, reduced to emaciation, and covered with visible veins all over, I shall, by diverse kinds of practise such vows as have a reference to the other world. Alas, by giving up his body, the pigeon has shown the worship that should be paid to a guest. Taught by his example. I shall henceforth practise righteousness. Righteousness is the highest refuge (of all creatures). Indeed, I shall practise such righteousness as has been seen in the righteous pigeon, that foremost of all winged creatures.' Having formed such a resolution and said these words, that fowler, once of fierce deeds, proceeded to make an unreturning tour of the world, [Mahaprasthana is literally an unreturning departure. When a person leaves home for wandering through the world till death puts a stop to his wanderings, he is said to go on Mahaprasthana.] observing for the while the most rigid vows. He threw away his stout staff, his sharp-pointed iron-stick, his nets and springes, and his iron cage, and set at liberty the she-pigeon that he had seized and immured."

SECTION 148

"Bhishma said, 'After the fowler had left that spot, the shepigeon, remembering her husband and afflicted with grief on his account, wept copiously and indulged in these lamentations, 'I cannot, O dear lord, recollect a single instance of thy having done me an injury! Widows, even if mothers of many children, are still miserable! Bereft of her husband, a woman becomes helpless and an object of pity with her friends. I was always cherished by thee, and in consequence of the great respect thou hadst for me I was always honoured by thee with sweet, agreeable, charming, and delightful words. I sported with thee in valleys, in springs of rivers, and on delightful tops of trees. I was also made happy by thee while roving with thee through the skies. I used to sport with thee before, O dear lord, but where are those joys now? Limited are the gifts of the father, of the brother, and of the son to a woman. The gifts that her husband alone makes to her are unlimited. What woman is there that would not, therefore, adore her lord? A woman has no protector like her lord, and no happiness like her lord. Abandoning all her wealth and possessions, a woman should take to her lord as her only refuge. Life here is of no use to me, O lord, now that I am separated from thee. What chaste woman is there that would, when deprived of her lord, venture to bear the burden of life?' Filled with sorrow and indulging in such piteous lamentations, the she-pigeon, devoted to her lord, cast herself on the blazing fire. She then beheld her (deceased) husband adorned with bracelets, seated on a (celestial) car, and adored by many high-souled and meritorious beings standing around him. Indeed, there he was in the firmament, decked with fine garlands and attired in excellent robes, and adorned with every ornament. Around him were innumerable celestial cars ridden by beings who had acted meritoriously while in this world. Seated on his own celestial car, the bird ascended to heaven, and obtaining proper honours for his deeds in this world, continued to sport in joy, accompanied by his wife."

SECTION 149

"Bhishma said, 'The fowler, O king, happened to see that pair while seated on their celestial car. Beholding the couple he became filled with sorrow (at the thought of his own misfortune) and began to reflect upon the means of obtaining the same end. And he said to himself, 'I must, by austerities like those of the pigeon, attain to such a high end!' Having formed this resolution, the fowler, who had lived by the slaughter of birds, set out on an unreturning journey. Without any endeavour (for obtaining food) and living upon air alone, he cast off all affections from desire of acquiring heaven. After he had proceeded for some distance, he saw an extensive and delightful lake full of cool and pure water, and adorned with lotuses and teeming with diverse kinds of waterfowl. Without doubt, the very sight of such a lake is capable of slaking the desire for drink of a thirsty person. Emaciated with fasts, the fowler, however, O king, without casting his eyes upon it, gladly penetrated a forest inhabited by beasts of prey, having ascertained previously its wide extent. After he had entered the forest he became much afflicted by sharp pointed thorns. Lacerated and torn by prickles, and covered all over with blood, he began to wander in that forest destitute of men but abounding with animals of diverse species. Sometime after, inconsequence of the friction of some mighty trees caused by a powerful wind, a widespread bush fire arose The raging element, displaying a splendour like to what it assumes at the end of the Yuga, began to consume that large forest teeming with tall trees and thick bushes and creepers. Indeed, with flames fanned by the wind and myriads of sparks flying about in all directions, the all-consuming deity began to burn that dense forest abounding with birds and beasts. The fowler, desirous of casting off his body, ran with a delighted heart towards that spreading conflagration. Consumed by that fire the fowler became cleansed of all his sins and attained, O best of the Bharatas, to high success. The fever of his heart dispelled, he at last beheld himself in heaven, shining in splendour like Indra in the midst of Yakshas and Gandharvas and persons crowned with ascetic success. Thus, indeed, the pigeon and his devoted spouse, with the fowler, ascended to heaven for their meritorious acts. The woman who thus follows her lord speedily ascends to heaven and shines in splendour there like the she-pigeon of whom I have spoken. Even this is the old history of the high-souled fowler and the pigeon. Even thus did they earn a highly meritorious end by their righteous acts. No evil befalls the persons who listens every day to this story or who recites it every day, even if error invades his mind. O Yudhisthira. O foremost of all righteous persons, the protection of a suppliant is truly a high act of merit. Even the slayer of a cow, by practising this duty, maybe cleansed of sin. That man, however, will never be cleansed who slays a suppliant. By listening to this sacred and sin-cleansing story one becomes freed from distress and attains to heaven at last.'

SECTION 150

"Yudhishthira said, 'O best of the Bharatas, when a person commits sin from want of judgement, how may he be cleansed from it? Tell me everything about it.'

"Bhishma said, 'I shall in this connexion recite to thee the old narrative, applauded by the Rishis, of what the regenerate

Indrota, the son of Sunaka, said unto Janamejaya. There was in days of yore, a king possessed of great energy, called Janamejaya, who was the son of Parikshit. That lord of earth on one occasion, from want of judgement became guilty of killing a Brahmana. Upon this, all the Brahmanas together with his priests abandoned him. Burning day and night with regret, the king retired into the woods. Deserted by his subjects too, he took this step for achieving high merit. Consumed by repentance, the monarch underwent the most rigid austerities. For washing himself of the sin of Brahmanicide he interrogated many Brahmanas, and wandered from country to country over the whole earth. I shall now tell thee the story of his expiation. Burning with the remembrance of his sinful act, Janamejava wandered about. One day, in course of his wanderings, he met Indrota, the son of Sunaka, of rigid vows, and approaching him touched his feet. The sage, beholding the king before him, reproved him gravely, saying, 'Thou hast committed a great sin. Thou hast been guilty of foeticide. Why has thou come here? What business hast thou with us? Do not touch me by any means! Go, go away! Thy presence does not give us pleasure. Thy person smells like blood. Thy appearance is like that of a corpse. Though impure, thou seemest to be pure, and though dead thou movest like a living! Dead within, thou art of impure soul, for thou art ever intent upon sin. Though thou sleepest and wakest, thy life, however, is passed in great misery. Thy life, O king, is useless. Thou livest most miserably. Thou hast been created for ignoble and sinful deeds. Sires wish for sons from desire of obtaining diverse kinds of blessings, and hoping they perform penances and sacrifices, worship the gods, and practise renunciation. [Making gifts, etc.] Behold, the whole race of thy ancestors has fallen into hell in consequence of thy acts. All the hopes thy sires had placed upon thee have become fruitless. Thou livest in vain, for thou art always inspired with hatred and malice towards the Brahmanas--them, that is, by worshipping whom other men obtain long life, fame, and heaven. Leaving this world (when the time comes), thou shalt have to fall (into hell) with head downwards and remain in that posture for innumerable years in consequence of thy sinful deeds. There thou shalt be tortured by vultures and peacocks having iron beaks. Returning thence into this world, thou shalt have to take birth in a wretched order of creatures. If thou thinkest, O king, that this world is nothing and that the next world is the shadow of a shadow, the myrmidons of Yama in the infernal regions will convince thee, dispelling thy unbelief."

SECTION 151

"Bhishma said, 'Thus addressed, Janamejaya replied unto the sage, saying, 'Thou rebukest one that deserves to be rebuked. Thou censurest one that is deserving of censure. Thou upbraidest me and my acts. I implore thee to be graceful towards me. All my acts have been sinful. I burn, however, with repentance as if I am in the midst of blazing fire! My mind, in remembrance of my deeds, is exceedingly cheerless. Verily, I am much afraid of Yama. How can I bear to live without extracting that dart from my heart? O Saunaka, suppressing all thy wrath, instruct me now. Formerly I used to show regard for Brahmanas. I solemnly declare that I shall once more show the same regard for thee. Let not my line be extinct. Let not the race in which I am born sink into the dust. It is not proper that they who have wronged Brahmanas and have for that, in consequence of the injunctions of the Vedas, forfeited all claim to the respect of the world and to social intercourse with their fellowmen, should have any bearer of their names for continuing their races. I am overwhelmed with despair. I, therefore, repeat my resolves (about mending my conduct). I pray you to protect me like sages that do not accept gifts protecting the poor. Sinful wights abstaining from sacrifices never attain to heaven. Leaving (this world), they have to pass their time in the pits of hell like Pullindas and Khasas. [These are Mleccha tribes of impure behaviour.] Ignorant that I am, give me wisdom like a learned preceptor to his pupil or like a sire to his son. Be gratified with me, O Saunaka!

"Saunaka said, 'What wonder is there that a person destitute of wisdom should do many improper acts? Knowing this, a. person of real wisdom is never angry with creatures (when they become guilty of folly). By ascending upon the top of wisdom's palace, one grieves for others, one's own self being then too pure for becoming an object of other people's grief. In consequence of one's wisdom one surveys all creatures in the world like a person on a mountain-top surveying people below. The person who becomes an object of censure with good men, who hates good men and who hides himself from their view, never succeeds in obtaining any blessing and never understands the propriety of acts. Thou knowest what the energy and the nobility of the Brahmana is as laid down in the Vedas and other scriptures. Act now in such a way that tranquillity of heart may be thine and let Brahmanas be thy refuge, If the Brahmanas cease to be angry with thee, that will ensure thy felicity in heaven. If, again, thou repentest in sin, thy sight will be clear and thou wilt succeed in beholding righteousness.

"Janamejaya said, 'I am repenting of my sins. I will never again seek to extinguish virtue. I desire to obtain blessedness. Be thou gratified with me.'

"Saunaka said, 'Dispelling arrogance and pride, O king, I wish thee to show regard for me! Employ thyself in the good of all creatures, ever remembering the mandates of righteousness. I am not reproving the from fear or narrowness of mind or covetousness. Listen now, with these Brahmanas here, to the words of truth I utter, I do not ask for anything. I shall, however, instruct thee in the ways of righteousness. All persons will croak and bray and cry fie on me (for what I am going to do). They will even call me sinful. My kinsmen and friends will discard me. Without doubt, however, my kinsmen and friends, hearing the words I speak, will succeed in vigorously crossing the difficulties of life. Some that are possessed of great wisdom will understand (my motives) rightly. Know, O child, what my views are, O Bharata, in respect of the Brahmanas. Do thou (after listening to me) act in such away that they may, through my efforts, obtain every blessing. Do thou also, O king, pledge thy word that thou wilt not again injure the Brahmanas.

"Janamejaya said, 'I swear, touching even thy feet, that I shall never again, in thought, word, or deed, injure the Brahmanas."

SECTION 152

"Saunaka said, 'I shall for these reasons discourse to thee of righteousness, to thee whose heart has been exceedingly agitated. Possessed of knowledge and great strength, and with a contented heart, thou seekest righteousness of thy own will. A king, first becoming exceedingly stern, then shows compassion and does good to all creatures by his acts. This is certainly very wonderful. People say that that king who commences with sternness burns the whole world. Thou wert stern before. But thou turnest thy eyes on righteousness now. Forsaking luxurious food and all articles of enjoyment, thou hast betaken thyself for a long time to rigid penances. All this, O Janamejaya, is certain to appear wonderful to those kings that are sunk in sin. That he who has affluence should become liberal, or that he who is endued with wealth of asceticism should become reluctant to spend it, is not at all wonderful. It has been said that the one does not live at a distance from the other. That which is ill-judged produces misery in abundance. That on the other hand, which is accomplished with the aid of sound judgement leads to excellent results. Sacrifice, gift, compassions, the Vedas, and truth, O lord of the earth--these five--are cleansing. The sixth is penance well-performed. This last, O Janameiava, is highly cleansing for kings. By betaking thyself to it properly, thou art certain to earn great merit and blessedness. Visiting sacred spots has also been said to be highly cleansing. In this connexion are cited the following verses sung by Yayati: 'That mortal who would earn life and longevity should, after having performed sacrifices with devotion, renounce them (in old age) and practise penances. The field of Kuru has been said to be sacred. The river Saraswati has been said to be more so. The tirthas of the Saraswati are more sacred than the Saraswati herself; and the tirtha called Prithudaka is more sacred than all the tirthas of the Saraswati. One that has bathed in Prithudaka. and drunk its waters will not have to grieve for a premature death. Thou shouldst go to Mahasaras, to all the tirthas designated by the name of Pushkara, to Prabhasa, to the northern lake Manasa, and to Kalodaka. Thou shalt then regain life and acquire longevity. Lake Manasa is on the spot where the Saraswati and the Drisadwati mingle with each other. A person possessed of Vedic knowledge should bathe in these places. Manu has said that liberality is the best of all duties and that renunciation is better than liberality. In this connexion is cited the following verse composed by Satyavat. (One should act) as a child full of simplicity and destitute of either merit or sin. As regards all creatures there is in this would neither misery nor happiness. (That which is called misery and that which is called happiness are the results of a distraught imagination.) Even this is the true nature of all living creatures. Of all creatures, their lives are superior who have betaken themselves to renunciation and abstained from acts both meritorious and sinful. I shall now tell thee those acts which are best for a king. By putting forth thy might and liberality do thou conquer heaven, O king! That man who possesses the attributes of might and energy succeeds in attaining to righteousness. Do thou rule the earth, O king, for the sake of the Brahmanas and for the sake of happiness. Thou usedst formerly to condemn the Brahmanas. Do thou gratify them now. Though they have cried fie on thee and though they have deserted thee, do thou still, guided by knowledge of self, solemnly pledge thyself never to injure them. Engaged in acts proper for thee, seek what is for thy highest good.

Amongst rulers some one becomes as cool as snow; some one, as fierce as fire; some one becomes like a plough (uprooting all enemies); and some one, again, becomes like a thunder-bolt (suddenly scorching his foes). He who wishes to prevent selfdestruction should never mix with wicked wights for general or special reasons. From a sinful act committed only once, one may cleanse one's self by repenting of it. From a sinful act committed twice, one may cleanse one's self by vowing never to commit it again. From such an act committed thrice, one may cleanse one's self by the resolution to bear one's self righteously ever afterwards. By committing such an act repeatedly, one may cleanse one's self by a trip to sacred places One who is desirous of obtaining prosperity should do all that results in blessedness. They who live amidst fragrant odours themselves become fragrant in consequence. They, on the other hand, who live in the midst of foul stench themselves become foul. One devoted to the practice of ascetic penances is soon cleansed of all one's sins. By worshipping the (homa) fire for a year, one stained by diverse sins becomes purified. One guilty of foeticide is cleansed by worshipping the fire for three vears. One guilty of foeticide becomes cleansed at even a hundred Yojanas from Mahasaras, or the tirthas called Pushkara, or Prabhasa, or Manasa on the north, if only one gets out for any of them. A slayer of creatures is cleansed of his sins by saying from imminent peril as many creatures of that particular species as have been slain by him. Manu has said that by diving in water after thrice reciting the Aghamarshana mantras, one reaps the fruits of the final bath in a Horse-sacrifice. Such an act very soon cleanses one of all one's sins, and one regains in consequence the esteem of the world. All creatures become obedient to such a person like helpless idiots (obedient to those that surround them). The gods and Asuras, in days of yore, approaching the celestial preceptor Vrihaspati, O king, humbly enquired of him, saying, 'Thou knowest. O great Rishi, the fruits of virtue, as also the fruits of those other acts that lead to hell in the next world. Does not that person succeed in liberating himself from both merit and sin with whom the two (weal and woe) are equal? Tell us, O great Rishi, what the fruits of righteousness are, and how does a righteous person dispels his sins.

"Vrihaspati answered, 'If having committed sin through folly, one does meritorious acts understanding their nature, one succeds, by such righteousness, in cleansing one's self from sin even as a piece of dirty cloth is washed clean by means of some saline substance. One should not boast after having committed sin. By having recourse to faith and by freeing one's self from malice, one succeeds in obtaining blessedness. That person who covers the faults, even when exposed, of good men, obtains blessedness even after committing faults. As the sun rising at morn dispels darkness, one dispels all ones sins by acting righteously.'

"Bhishma continued, 'Indrota, the son of Sunaka, having said these words unto king Janamejaya, assisted him, by his ministrations, in the performance of the horse-sacrifice. The king, cleansed of his sins and regaining blessedness, shone with splendour like a blazing fire, and that slayer of foes then entered his kingdom like Soma in his full form entering heaven."

SECTION 153

"Yudhishthira said, 'Hast thou, O grandsire, ever seen or heard of any mortal restored to life after having succumbed to death?"

"Bhishma said, 'Listen, O king, to this story of the discourse between a vulture and a jackal as happened of old. Indeed, the occurrence took place in the forest of Naimisha. Once upon a time a Brahmana had, after great difficulties, obtained a son of large expansive eves. The child died of infantile convulsions Some (amongst his kinsmen), exceedingly agitated by grief and indulging in loud lamentations, took up the boy of tender years, that sole wealth of his family. Taking the deceased child they proceeded in the direction of the crematorium, Arrived there, they began to take the child from one another's breast and cry more bitterly in grief. Recollecting with heavy hearts the former speeches of their darling again and again, they were unable to return home casting the body on the bare ground. Summoned by their cries, a vulture came there and said these words: 'Go ye away and do not tarry, ye that have to cast off but one child. Kinsmen always go away leaving on this spot thousands of men and thousands of women brought here in course of time. Behold, the whole universe is subject to weal and woe. Union and disunion may be seen in turns. They that have come to the crematorium bringing with them the dead bodies of kinsmen, and they that sit by those bodies (from affection), themselves disappear from the world in consequence of their own acts when the allotted periods of their own lives run out. There is no need of your lingering in the crematorium, this horrible place, that is full of vultures and jackals and that abounds with skeletons and inspires every creature with dread. Whether friend or foe, no one ever comes back to life having once succumbed to the power of Time. Such, indeed, is the fate of all creatures, In this world of mortals, every one that is born is sure to die. Who shalt restore to life one that is dead and gone on the way ordained by the Destroyer? At this hour when men are about to close their daily toil, the Sun is retiring to the Asta hills. Go ye to your homes, casting off this affection for the child.' Hearing these words of the vulture, the grief of the kinsmen seemed to abate, and placing the child on the bare ground they prepared to go away. Assuring themselves of the fact that the child had

died and despairing of seeing him again, they began to retrace their steps, indulging in loud lamentations. Assured beyond doubt, and despairing of restoring the dead to life, they cast off that offspring of their race, and prepared to turn back from that spot. At this time a jackal, black as a raven, issued out of his hole and addressed those departing kinsmen, saying, 'Surely, ye that are kinsmen of that deceased child have no affection. There the sun still shineth in the sky, ye fools! Indulge your feelings, without fear. Multifarious are the virtue of the hour. This one may come back to life! Spreading a few blades of Kusa grass on the ground and abandoning that dear child on the crematorium, why do ye go away with hearts of steel and casting off every affection for the darling? Surely, ye have no affection for that sweet-speeched child of tender years, whose words, as soon as they left his lips, used to gladden you greatly. Behold the affection that even birds and beasts bear towards their offspring. Theirs is no return for bringing up their young ones. Like the sacrifices of the Rishis (that are never undertaken from desire of fruit or rewards) the affection of quadrupeds of birds and insects, bears no reward in heaven. Though delighting in their children, they are never seen to derive any benefit from the latter either here or hereafter. 'Yet they cherish their young ones with affection. Their children, growing up, never cherish them in age. Yet are not they grieved when they do not behold their little ones? Where, indeed, is affection to be seen in human beings that they would own the influence of grief? Where would you go leaving here this child who is the perpetuator of his race? Do you shed tears for him for some time, and do you look at him a little longer with affection? Objects so dear are, indeed, difficult to abandon. It is friends and not others that wait by the side of him that is weak, of him that is prosecuted in a court of law, of him that is borne towards the crematorium. Life-breaths are dear unto all, and all feel the influence of affection. Behold the affection that is cherished by even those that belong to the intermediate species! How, indeed, can you go away, casting off this boy of eyes large as the petals of the lotus, and handsome as a newly-married youth washed clean and adorned with floral garlands?' Hearing these words of the jackal that had been indulging in such expressions of touching grief, the men turned back for the sake of the corpse.

"The vulture said, 'Alas, ye men destitute of strength of mind, why do ye turn back at the bidding of a cruel and mean jackal of little intelligence? Why do you mourn for that compound of five elements deserted by their presiding deities, no longer tenanted (by the soul), motionless, and stiff as a piece of wood? Why do you not grieve for your own selves? Do you practise austere penances by which you will succeed in cleansing yourselves from sin? Everything may be had by means of penances. What will lamentations do? ill-luck is born with the body. It is in consequence of that ill-luck that this boy has departed, plunging you into infinite grief. Wealth, kine, gold, precious gems, children, all have their root in penances. Penances again are the results of yoga (union of the soul with Godhead). Amongst creatures, the measure of weal or woe is dependent on the acts of a previous life. Indeed, every creature comes into the world taking with him his own measure of weal and woe. The son is not bound by the acts of the sire, or the sire by those of the son. Bound by their own acts, good and bad, all have to travel by this common road. Duly practise all the duties, and abstain from acts of unrighteousness. Reverentially wait, according to the directions of the scriptures, upon the gods and the Brahmanas. Cast off sorrow and cheerlessness, and abstain from parental affection. Leave the child on this exposed ground, and go ye away without delay. The actor alone enjoys the fruit of acts, good or bad, that he does. What concern have kinsmen with them? Casting off a (deceased) kinsman, however dear, kinsmen leave this spot. With eyes bathed in tears, they go away, ceasing to display affection for the dead. Wise or ignorant, rich or poor, every one succumbs to Time, endued with acts, good and bad. What will you do by mourning? Why do you grieve for one that is dead? Time is the lord of all, and in obedience to his very nature he casts an equal eye on all things. In pride of youth or in helpless infancy bearing the weight of years or lying in the mother's womb, every one is subject to be assailed by Death. Such indeed, is the course of the world.'

"The jackal said, 'Alas, the affection cherished by your weeping selves that are overwhelmed with grief for your deceased child has been lessened by that light-brained vulture. Even this must be the case, since in consequence of his wellapplied words fraught with tranquillity and capable of producing conviction, there that one goes back to the town, casting off affection that is so difficult to abandon. Alas, I had supposed that great is the grief felt by men indulging in loud lamentations for the death of a child and for the corpse on a crematorium like that of kine bereft of calves Today however, I understand what the measure of grief is of human beings on earth. Witnessing their great affection I had shed tears myself. (It seems however, that their affection is not strong)! One should always exert oneself. Thence does one succeed through destiny. Exertion and destiny, joining together, produce fruit. One should always exert oneself with

hopefulness. How can happiness be had from despondency? Objects of desire may be won by resolution. Why then do you go back so heartlessly? Where do you go, abandoning in the wilderness this son of your own loins, this perpetuator of the race of his sires? Stay here till the sun sets and the evening twilight comes. You may then take away this boy with yourselves or stay with him.'

'The vulture said, 'I am, ye men, a full thousand years of age today, but I have never seen a dead creature, male or female or of ambiguous sex, revive after death. Some die in the womb; some die soon after birth; some die (in infancy) while crawling (on all fours); some die in youth; and some in old age. The fortunes of all creatures, including even beasts and birds, are unstable. The periods of life of all mobile and immobile creatures are fixed beforehand. Bereaved of spouses and dear ones and filled with sorrow for (the death of) children, men leave this spot every day with agonised hearts for returning home. Leaving on this spot both friends and foes numbering by thousands, kinsmen afflicted with grief go back to their homes. Cast off this lifeless body with no longer any animal heat in it and which is as stiff as a piece of wood! Why then do you not go away, leaving the body of this child which has become like a piece of wood and whose life has entered a new body? This affection (which ye are displaying) is unmeaning and this hugging of the child is fruitless. He does not see with his eyes or hear with his ears. Leaving him here, go ye away without delay. Thus addressed by me in words which are apparently cruel but which in reality are fraught with reason and have a direct bearing with the high religion of emancipation, go ye back to your respective homes.' Addressed thus by the vulture endued with wisdom and knowledge and capable of imparting intelligence and awakening the understanding, those men prepared themselves to turn their backs upon the crematorium. Grief, indeed, increaseth to twice its measure at sight of its object and at the remembrance of the acts of that object (in life). Having heard these words of the vulture, the men resolved to leave the spot. Just at that time the jackal, coming thither with quick steps, cast his eyes on the child lying in the sleep of death.

"The jackal said, 'Why, indeed, do you leave, at the vulture's bidding, this child of golden complexion, adorned with ornaments, and capable of giving the obsequial cake to his ancestors? If you abandon him, your affection will not come to an end, nor these piteous lamentations. On the other hand, your grief will certainly be greater. It is heard that a Sudra named Samvuka having been slain and righteousness having been upheld by Rama of true prowess, a (dead) Brahmana child was restored to life. Similarly, the son of the royal sage Sweta died (prematurely). But the monarch, devoted to virtue, succeeded in reviving his dead child. After the same manner, in your case also, some sage or deity may be willing to grant your desire and show compassion to you that are crying so piteously.' Thus addressed by the jackal, the men, afflicted with grief and full of affection for the child, retraced their steps, and placing the child's head on their laps one after another, began to indulge in copious lamentations. Summoned by their cries, the vulture, coming to that spot, spoke unto them as follows."

"The vulture said, 'Why are you bathing this child with your tears? Why are you pressing him in this fashion with the touch of your palms? At the command of the grim king of iustice the child has been sent to that sleep which knows no waking. Those that are endued with the merit of penances, those that are possessed of wealth, those that have great intelligence, in fact, all succumb to death. Even this is the place intended for the dead. It is always to be seen that kinsmen casting off thousands of kinsmen young and old, pass their nights and days in grief, rolling on the bare ground. Cease this ardour in putting on the trappings of woe. That this child would come back to life is what passes belief. He will not get back his life at the bidding of the jackal. If a person once dies and takes leave of his body, his body never regains animation. Hundreds of jackals, by laying down their own lives, will not succeed in reviving this child in hundreds of years. If, however, Rudra, or Kumara, or Brahman, or Vishnu, grant him a boon, then only may this child come back to life. Neither the shedding of tears, nor the drawing of long sighs, nor copious lamentations, will bring back this one to life. Myself, the jackal, you all, and all the kinsmen of this one, with all our merits and sins, are on the same road (that this one has taken). For this reason one possessed of wisdom should, from a distance, avoid behaviour that displeases others, harsh speeches, the infliction of injury on others, the enjoyment of other people's wives, and sin and falsehood. Carefully seek righteousness, truth, the good of others, justice, compassion for all creatures, sincerity, and honesty. They, incur sin who, while living, do not cast their eyes upon their mothers and fathers and kinsmen and friends. What will you do, by crying, for him after death, that sees not with his eyes and that stirs not in the least?' Thus addressed, the men, overwhelmed with sorrow and burning with grief on account of their affection for the child, departed for their homes, leaving the body (on the crematorium)

"The jackal said, 'Alas, terrible is the world of mortals! Here no creature can escape. Every creature's period of life, again, is short. Beloved friends are always departing. It abounds with vanities and falsehoods, with accusations and evil reports. Beholding again this incident that enhances pain and grief, I do not for a moment like this world of men. Alas, fie on you, ye men, that thus turn back, like foolish persons, at the vulture's bidding, though you are burning with grief on account of the death of this child. Ye cruel wights, how can you go away, casting off parental affection upon hearing the words of a sinful vulture of uncleansed soul? Happiness is followed by misery, and misery by happiness. In this world which is enveloped by both happiness and misery, none of these two exists uninterruptedly. Ye men of little understanding, whither would ye go, casting off on the bare ground this child of so much beauty, this son that is an ornament of your race. Verily, I cannot dispel the idea from my mind that this child endued with comeliness and youth and blazing with beauty is alive. It is not meet that he should die [i.e., he is sure to come back to life. The idea and belief between Jewish resurection and Hindu rebirth or reincarnation is very similar, and it has the same purpose: salvation from mortality.]. It seems that ye are sure to obtain happiness. Ye that are afflicted with grief on account of the death of this child will surely have good luck today. Anticipating the probability of inconvenience and pain (if you remain here for the night) and fixing your hearts on your own comfort, whither would you, like persons of little intelligence, go, leaving this darling?

"Bhishma continued, 'Even thus, O king, the kinsmen of the deceased child, unable to decide upon what they should do, were, for accomplishment of his own purpose, induced by that sinful jackal who uttered agreeable falsehoods, that denizens of the crematorium who wandered every night in quest of food, to stay in that place.'

'The vulture said, 'Dreadful is this spot, this wilderness, that resounds with the screech of owls and teems with spirits and Yakshas and Rakshasas. Terrible and awful, its aspect is like that of a mass of blue clouds. Casting off the dead body, finish the funeral rites. Indeed, throwing away the body, accomplish those rites before the sun sets and before the points of the horizon become enveloped in gloom. The hawks are uttering their harsh cries. Jackals are howling fiercely. Lions are roaring. The sun is setting. The trees on the crematorium are assuming a dark hue in consequence of the blue smoke of the funeral pyres. The carnivorous denizens of this place, afflicted with hunger, are yelling in rage. All those creatures of horrible forms that live in this frightful place, all those carnivorous animals of grim features that haunt this desert. will soon assail you. This wilderness is certainly frightful. Danger will overtake you. Indeed, if you listen to these false and fruitless words of the jackal against your own good sense, verily, all of you are sure to be destroyed.'

"The jackal said, 'Stay where you are! There is no fear even in this desert as long as the sun shines. Till the god of day sets, do ye remain here hopefully, induced by parental affection. Without any fear, indulging in lamentations as ye please, continue to look at this child with eyes of affection. Frightful though this wilderness be, no danger will overtake you. In reality this wilderness presents an aspect of quiet and peace. It is here that the Pitris by thousands took leave of the world. Wait as long as the sun shines. What are this vulture's words to you? If with stupefied understandings ye accept the cruel and harsh speeches of the vulture, then your child will never come back to life!"

"Bhishma continued, 'The vulture then addressed those men, saying that the sun had set. The jackal said that it was not so. Both the vulture and the jackal felt the pangs of hunger and thus addressed the kinsmen of the dead child. Both of them had girded up their loins for accomplishing their respective purposes. Exhausted with hunger and thirst, they thus disputed, having recourse to the scriptures. Moved (alternately) by these words, sweet as nectar, of those two creatures, viz., the bird and the beast, both of whom were endued with the wisdom of knowledge, the kinsmen at one time wished to go away and at another to stay there. At last, moved by grief and cheerlessness, they waited there, indulging in bitter lamentations. They did not know that the boast and the bird, skilled in accomplishing their own purposes, had only stupefied them (by their addresses). While the bird and the beast, both possessed of wisdom.. were thus disputing and while the kinsmen of the deceased child sat listening to them, the great god Sankara, urged by his divine spouse (Uma), came there with eyes bathed in tears of compassion. Addressing the kinsmen of the deceased child, the god said, 'I am Sankara the giver of boons.' With hearts heavy with grief, those men prostrated themselves before the great deity and said unto him in reply, 'Bereft of this one who was our only child, all of us are at the point of death. It behoveth thee to grant us life by granting life to this our son.' Thus solicited, the illustrious deity, taking up a quantity of water in his hands granted unto that dead child life extending for a hundred years. Ever employed in the good of all creatures, the illustrious wielder of Pinaka granted a boon unto both the

jackal and the vulture in consequence of which their hunger was appeased. Filled with delight and having achieved great prosperity, the men bowed unto the god. Crowned with success, they then, O king, left that spot in great joy. Through persistent hopefulness and firm resolution and the grace of the great god, the fruits of one's acts are obtained without delay. Behold, the combination of circumstances and the resolution of those kinsmen. While they were crying with agonised hearts, their tears were wiped and dried up. Behold, how within only a short time, through their steadiness of resolution, they obtained the grace of Sankara, and their afflictions dispelled, they were made happy. Indeed, through Sankara's grace, O chief of the Bharatas, those sorrowing kinsmen were filled with amazement and delight at the restoration of their child to life. Then, O king, casting off that grief of which their child had been the cause, those Brahmanas, filled with delight, quickly went back to their town taking the restored child with them. Behaviour like this has been laid down for all the four orders. By frequently listening to this auspicious story fraught with virtue, profit, and salvation, a man obtains happiness both here and hereafter.

SECTION 154

"Yudhishthira said, "If a person, weak, worthless, and light-hearted, O grand sire, doth from folly provoke, by means of unbecoming and boastful speeches, a powerful foe always residing in his vicinity, competent to do good (when pleased) and chastise (when displeased), and always ready for action, how should the former, relying on his own strength, act when the latter advances against him in anger and from desire of exterminating him?

"Bhishma said, 'In this connexion is cited, O chief of the Bharatas, the old story of the discourse between Salmali and Pavana. There was a lordly (Salmali) tree on one of the heights of Himavat. Having grown for many centuries, he had spread out his branches wide around. His trunk also was huge and his twigs and leaves were innumerable. Under his shade toil-worn elephants in rut, bathed in sweat, used to rest, and many animals of other species also. The girth of his trunk was four hundred cubits, and dense was the shade of his branches and leaves. Loaded with flowers and fruits, it was the abode of innumerable parrots, male and female. In travelling along their routes, caravans of merchants and traders, and ascetics, residing in the woods, used to rest under the shade of that delightful monarch of the forest. One day, the sage Narada, O bull of Bharata's race, seeing the wide-extending and innumerable branches of that tree and the circumference of his trunk, approached and addressed him, saving, 'O thou art delightful! O thou art charming! O foremost of trees. O Salmali, I am always delighted at thy sight! O charming tree, delightful birds of diverse kinds, and elephants and other animals, cheerfully live; on thy branches and under their shade. Thy branches, O wide-branched monarch of the forest, and thy trunk are gigantic. I never see any of them broken by the god of the wind. Is it, O child, the case that Pavana is pleased with thee and is thy friend so that he protects thee always in these woods? The illustrious Pavana possessed of great speed and force moveth from their sites the tallest and strongest trees, and even mountain summits. That sacred bearer of perfumes, blowing (when he wills) drieth up rivers and takes and seas, including the very nether region. Without doubt, Pavana protects thee through friendship. It is for this reason that, though possessed of innumerable branches, thou art still graced with leaves and flowers. O monarch of the forest, this thy verdure is delightful since these winged creatures, O child, filled with joy, sport on thy twigs and branches. During the season when thou puttest forth thy blossoms, the sweet notes of all these denizens of thy branches are heard separately when they indulge in their melodious songs. Then, again, O Salmali, these elephants that are the ornaments of their species, bathed in sweat and indulging in cries (of delight), approach thee and find happiness here. Similarly, diverse other species of animals inhabiting the woods, contribute to adorn thee. Indeed, O tree, thou lookest beautiful even like the mountains of Meru peopled by creatures of every kind. Resorted to also by Brahmanas crowned with ascetic success, by others engaged in penances, and by Yatis devoted to contemplation, 1 this thy region. I think, resembles heaven itself."

SECTION 155

"Narada said, 'Without doubt, O Salmali, the terrible and irresistible god of the wind always protects thee from friendliness or amity. It seems, O Salmali, that a close intimacy has come to subsist between thee and the Wind. It seems thou hast said unto him these words, viz., 'I am thine,' and it is for this reason that the Wind-god protects thee. I do not see the tree or mountain or mansion in this world that may not, I think, be broken by the Wind. Without doubt thou standest here with all thy branches and twigs and leaves, simply because, O Salmali, thou art protected by the Wind for some reason or reasons (unknown to us)."

"The Salmali said, 'The Wind, O regenerate one, is neither my friend nor mate nor well-wisher. Indeed, he is neither my great Ordainer that he should protect me. My fierce energy and might, O Narada, are greater than the Wind's. In truth, the strength of the Wind comes up to about only an eighteenth part of mine. When the Wind comes in rage, tearing up trees and mountains and other things, I curb his strength by putting forth mine. Indeed, the Wind that breaks many things has himself been repeatedly broken by me. For this reason, O Celestial Rishi, I am not afraid of him even when he comes in wrath.'

'Narada said, 'O Salmali, thy protection seems to be thoroughly perverse. There is no doubt in this. There is no created thing which is equal to the Wind in strength. Even Indra, or Yama, or Vaisravana, the lord of the waters, is not equal to the god of the wind in might. What need, therefore, be said of thee that art only a tree? Whatever creature in this world, O Salmali, does whatever act, the illustrious Wind-god it is that is at all times the cause of that act, since it is he that is the giver of life. When that god exerts himself with propriety, he makes all living creatures live at their ease. When, however, he exerts improperly, calamities overtake the creatures of the world. What else can it be than weakness of understanding which induces thee to thus withhold thy worship from the god of wind, that foremost of creatures in the universe, that being deserving of worship? Thou art worthless and of a wicked understanding. Indeed, thou indulgest only in unmeaning brag. Thy intelligence being confounded by wrath and other evil passions, thou speakest only untruths, O Salmali! I am certainly angry with thee for thy indulging in such speeches. I shall myself report to the god of the wind all these derogatory words of thine. Chandanas, and Syandanas, and Salas, and Saralas and Devadarus and Vetavas and Dhanwanas and other trees of good souls that are far stronger than thou art, have never, O thou of wicked understanding, uttered such invectives against the Wind. All of them know the might of the Wind as also the might that is possessed by each of them. For these reasons those foremost of trees bow down their heads in respect to that deity. Thou, however, through folly, knowest not the infinite might of the Wind. I shall, therefore, repair to the presence of that god (for apprising him of thy contempt for him)."

SECTION 156

"Bhishma continued, 'Having said these words unto the Salmali. that foremost of all persons conversant with Brahma, viz., Narada, represented unto the god of the wind all that the Salmali had said about him.'

"Narada said, 'There is a certain Salmali on the breast of Himavat, adorned with branches and leaves. His roots extend deep into the earth and his branches spread wide around. That tree, O god of the wind disregards thee. He spoke many words fraught with abuse of thyself. It is not proper, O Wind, that I should repeat them in thy hearing. I know, O Wind, that thou art the foremost of all created things. I know too that thou art a very superior and very mighty being, and that in wrath thou resemblest the Destroyer himself."

"Bhishma continued, 'Hearing these words of Narada, the god of wind, wending to that Salmali, addressed him in rage and said as follows.'

"The Wind-god said, 'O Salmali, thou hast spoken in derogation of me before Narada. Know that I am the god of the wind. I shall certainly show thee my power and might. I know thee well. Thou art no stranger to me. The puissant Grandsire, while engaged in creating the world, had for a time rested under thee. It is in consequence of this incident that I have hitherto shown thee grace. O worst of trees, it is for this that thou standest unharmed, and not in consequence of thy own might. Thou regardest me lightly as if I were a vulgar thing. I shall show myself unto thee in such a way that thou mayst not again disregard me.'

"Bhishma continued, 'Thus addressed, the Salmali laughed in derision and replied, saying, 'O god of the wind, thou art angry with me. Do not forbear showing the extent of thy might. Do thou vomit all thy wrath upon me. By giving way to thy wrath, what wilt thou do to me? Even if thy might had, been thy own (instead of being derived), I would not still have been afraid of thee. I am superior to thee in might. I should not be afraid of thee. They are really strong in understanding. They, on the other hand, are not to be regarded strong that are possessed of only physical strength.' Thus addressed, the Wind-god said, 'Tomorrow I shall test thy strength.' After this, night came. The Salmali, concluding mentally what the extent is of the Wind's might and beholding his own self to be inferior to the god, began to say to himself, 'All that I said to Narada is false. I am certainly inferior in might to the Wind. Verity, he is strong in his strength. The Wind, as Narada said, is always mighty. Without doubt, I am weaker than other trees. But in intelligence no tree is my equal. Therefore, relying upon my intelligence I shall look at this fear that arises from the Wind. If the other trees in the forest all rely upon the same kind of intelligence, then, verily, no injury can result to them from the god of the Wind when he becomes angry. All of them. however, are destitute of understanding, and, therefore, they do not know, as I know, why or how the Wind succeeds in shaking and tearing them up."

SECTION 157

"Bhishma said, 'Having settled this in his mind, the Salmali. in sorrow, himself caused all his branches, principal and subsidiary, to be cut off. Casting off his branches and leaves and flowers, at morn the tree looked steadily at the Wind, as he came towards him. Filled with rage and breathing hard, the Wind advanced, felling large trees, towards that spot where the Salmali stood. Beholding him divested of top and branches and leaves and flowers, the Wind, filled with joy, smilingly addressed that lord of the forest which had before such a gigantic appearance, these words.'

"The Wind said, 'Filled with rage, O Salmali, I would have done to thee precisely what thou hast done to thyself by lopping off all thy branches. Thou art now divested of thy proud top and flowers, and thou art now without thy shoots and leaves. In consequence of thy own evil counsels, thou hast been brought under my power.'

'Bhishma continued, 'Hearing these words of the Wind, the Salmali felt great shame. Remembering also the words that Narada had said, he began to repent greatly for his folly. Even in this way, O tiger among kings, a weak and foolish person, by provoking the enmity of a powerful one, is at last obliged to repent like the Salmali in fable. Even when possessed of equal might, people do not suddenly wage hostilities with those that have injured them. On the other hand, they display their might gradually, O king! A person of foolish understanding should never provoke the hostility of one that is possessed of intelligence. In such cases the intelligence of the intelligent man penetrates (the subject upon which it is employed) like fire penetrating a heap of dry grass. Intelligence is the most precious possession that a person call have. Similarly, O king, a man can have nothing here more valuable than might. One should, therefore, overlook the wrongs inflicted by a person possessed of superior strength, even as one should overlook (from compassion) the acts of a child, and idiot, or one that is blind or deaf. The wisdom of this saying is witnessed in thy case, O slayer of foes. The eleven Akshauhinis (of Duryodhana), O thou of great splendour, and the seven (collected by thyself), were not, in might equal to the single-handed Arjuna of high soul. All the troops (of Durvodhana), therefore, were routed and slain by that illustrious Pandava, that son of Paka's chastiser, as he coursed on the field of battle, relying on his own strength. I have. O Bharata, discoursed to thee of the duties of kings and the morality of duties in detail. What else. O king, dost thou wish to hear!

SECTION 158

"Yudhishthira said, 'I desire, O bull of Bharata's race, to hear in detail the source from which sin proceeds and the foundation upon which it rests.' "Bhishma said, 'Hear, O King, what the foundation is of sin. Covetousness alone is a great destroyer (of merit and goodness). From covetousness proceeds sin. It is from this source that sin and irreligiousness flow, together with great misery. This covetousness is the spring of also all the cunning and hypocrisy in the world. It is covetousness that makes men commit sin. From covetousness proceeds wrath; from covetousness flows lust, and it is from covetousness that loss of judgement, deception, pride, arrogance, and malice, as also vindictiveness, shamelessness. loss of prosperity, loss of virtue, anxiety, and infamy spring, miserliness, cupidity, desire for every kind of improper act. pride of birth, pride of learning, pride of beauty, pride of wealth, pitilessness for all creatures, malevolence towards all, mistrust in respect of all, insincerity towards all, appropriation of other people's wealth, ravishment of other people's wives, harshness of speech, anxiety, propensity to speak ill of others, violent craving for the indulgence of lust, gluttony, liability to premature death, violent propensity malice, irresistible liking for towards falsehood unconquerable appetite for indulging in the passions, insatiable desire for indulging the ear, evil-speaking, boastfulness, arrogance, non-doing of duties, rashness, and perpetration of every kind of evil act,--all these proceed from covetousness. In life, men are unable, whether infants or youth or adults, to abandon covetousness. Such is the nature of covetousness that it never decays even with the decay of life. Like the ocean that can never be filled by the constant discharge of even innumerable rivers of immeasurable depths, covetousness is incapable of being gratified by acquisitions to any extent. The covetousness, however, which is never gratified by acquisitions and satiated by the accomplishment of desires, that which is not known in its real nature by the gods, the Gandharvas, the Asuras, the great snakes, and, in fact, by all classes of beings, that irresistible passion, along with that folly which invites the heart to the unrealities of the world, should ever be conquered by a person of cleansed soul. Pride, malice, slander, crookedness, and incapacity to hear other people's good are vices. O descendant of Kuru that are to be seen in persons of uncleansed soul under the domination of covetousness. Even persons of great learning who bear in their minds all the voluminous scriptures, and who are competent to dispel the doubts of others, show themselves in this respect to be of weak understanding and feel great misery

in consequence of this passion. Covetous men are wedded to envy and anger. They are outside the pale of good behaviour. Of crooked hearts, the speeches they utter are sweet. They resemble, therefore, dark pits whose mouths are covered with grass. They attire themselves in the hypocritical cloak of religion. Of low minds, they rob the world, setting up (if need be) the standard of religion and virtue. Relying upon the strength of apparent reasons, they create diverse kinds of schisms in religion. Intent upon accomplishing the purposes of cupidity, they destroy the ways of righteousness. When wicked-souled persons under the domination of covetousness apparently practise the duties of righteousness, the consequence that results is that the desecrations committed by them soon become current among men. Pride, anger, arrogance, insensibility, paroxysms of joy and sorrow, and self-importance, all these, O descendant of Kuru, are to be seen in persons swayed by covetousness. Know that they who are always under the influence of covetousness are wicked. I shall now tell thee of those about whom thou askest, viz., those who are called good and whose practices are pure. They who have no fear of an obligation to return to this world (after death), they who have no fear of the next world, they who are not addicted to animal food and who have no liking for what is agreeable and no dislike for what is otherwise, they to whom good behaviour is ever dear, they in whom there is self-restraint, they to whom pleasure and pain are equal, they who have truth for their high refuge, they who give but not take, they who have compassion, they who worship Pitris, gods and guests, they who are always ready to exert themselves (for the good of others), they who are universal benefactors, they who are possessed of great courage (of mind), they who observe all the duties laid down in the scriptures, they who are devoted to the good of all, they who can give their all and lay down their very lives for others, are regarded as good and virtuous, O Bharata! Those promoters of righteousness are incapable of being forced away from the path of virtue. Their conduct, conformable to the model set by the righteous men of old, can never be otherwise. They are perfectly fearless, they are tranquil, they are mild, and they always adhere to the right path. Full of compassion, they are always worshipped by the good. They are free from lust and anger. They are not attached to any worldly object. They have no pride. They are observant of excellent vows. They are always objects of regard. Do thou, therefore, always wait upon them and seek instruction from them. They never acquire virtue, O Yudhishthira, for the, sake of wealth or of fame. They acquire it on the other hand, because it is a duty like that of cherishing the body. Fear, wrath, restlessness, and sorrow do not dwell in them. There is not the outward garb of religion for misleading their fellowmen. There is no mystery with them. They are perfectly contented. There is no error of judgement arising from covetousness. They are always devoted to truth and sincerity. Their hearts never fall from righteousness. Thou shouldst show thy regard for them always, O son of Kunti! They are never delighted at any acquisition or pained at any loss. Without attachment to anything, and freed from pride, they are wedded to the quality of goodness, and they cast an equal eye on all. Gain and loss, weal and woe, the agreeable and the disagreeable, life and death, are equal in the eyes of those men of firm tread, engaged in the pursuit of (divine) knowledge, and devoted to the path of tranquillity and righteousness. Keeping thy senses under restraint and without yielding to heedlessness, thou shouldst always worship those high-souled persons who bear such love for virtue. O blessed one, one's words become productive of good only through the favour of the gods. Under other circumstances, words produce evil consequence.'

SECTION 159

"Yudhishthira said, 'Thou hast said, O grandsire, that the foundation of all evils is covetousness. I wish, O sire, to hear of ignorance in detail.'

"Bhishma said, 'The person who commits sin through ignorance, who does not know that his end is at hand, and who always hates those that are of good behaviour, soon incurs infamy in the world. In consequence of ignorance one sinks into hell. Ignorance is the spring of misery. Through ignorance one'suffers afflictions and incurs great danger.'

"Yudhishthira said, 'I desire, O king, to hear in detail the origin, the place, the growth, the decay, the rise, the root, the inseparable attribute, the course, the time, the cause, and the consequence, of ignorance. The misery that is felt here is all born of ignorance. [The commentator explains that including the first, altogether 12 questions are put by Yudhishthira.]

"Bhishma said, 'Attachment, hate, loss of judgement, joy, sorrow, vanity, lust, anger, pride, procrastination, idleness, desire, aversion, jealousy, and all other sinful acts are all known by the common name of ignorance. [This is an answer to the first question viz., the general aspect of ignorance.] Hear now, O king, in detail, about its tendency, growth and other features after which thou enquirest. These two viz., ignorance and covetousness, know, O king, are the same (in substance). Both are productive of the same fruits and same faults, O Bharata! Ignorance has its origin in covetousness. As covetousness grows, ignorance also grows. Ignorance exists there where covetousness exists. As covetousness decreases, ignorance also decreases. It rises with the rise of covetousness. Manifold again is the course that it takes. The root of covetousness is loss of judgement. Loss of judgement, again, is its inseparable attribute. Eternity is ignorance's course. The time when ignorance appears is when objects of covetousness are not won. From one's ignorance proceeds covetousness, and from the latter proceeds ignorance. (Covetousness, therefore, is both the cause and consequence of ignorance). Covetousness is productive of all. For these reasons, every one should avoid covetousness. Janaka, and Yuvanaswa, and Vrishadarbhi, and Prasenajit, and other kings acquired heaven in consequence of their having repressed covetousness. Do thou also in the sight of all persons, avoid covetousness by a strong resolution, O chief of the Kurus! Avoiding covetousness thou shalt obtain happiness both here and in the next world."

SECTION 160

"Yudhishthira said, 'O grandsire, O thou of virtuous soul, what, indeed, is said to be productive of great merit for a person attentively engaged in the study of the Vedas and desirous of acquiring virtue? That which is regarded in this world as productive of high merit is of diverse kinds as set forth in the scriptures. Tell me, O grandsire, about that which is regarded as such both here and hereafter. The path of duty is long and has innumerable branches, O Bharata! Amongst those duties what are those few that should, according to thee, be preferred to all others for observance? Tell me, O king, in detail, about that which is so comprehensive and which is so many-branched.'

"Bhishma said, 'I shall speak to thee of that by which thou mayst attain to high merit. Possessed as thou art of wisdom. thou shalt be gratified with the knowledge. I will impart to thee, like a person gratified with having quaffed nectar. The rules of duty that have been uttered by the great Rishis, each relying upon his own wisdom, are many. The highest among them all is self-restraint. Those amongst the ancients that were acquainted with truth said that self-restraint leads to the highest merit. As regards the Brahmana in particular, selfrestraint is his eternal duty. It is from self-restraint that he obtains the due fruition of his acts. Self-restraint, in his case, surpasses (in merit) charity and sacrifice and study of the Vedas. Self-restraint enhances (his) energy. Self-restraint is highly sacred. Through self-restraint a man becomes cleansed of all his sins and endued with energy, and as a consequence, attains to the highest blessedness. We have not heard that there is any other duty in all the worlds that can equal selfrestraint. Self-restraint, according to all virtuous persons, is the highest of virtues in this world. Through self-restraint, O foremost of men, a person acquires the highest happiness both here and hereafter. Endued with self-restraint, one acquires great virtue. The self-restrained man sleeps in felicity and awakes in felicity, and moves through the world in felicity. His mind is always cheerful. The man who is without selfrestraint always suffers misery. Such a man brings upon himself many calamities all born of his own faults. It has been said that in all the four modes of life self-restraint is the best of vows. I shall now tell thee those indications whose sum total is called self-restraint. Forgiveness, patience, abstention from injury, impartiality, truth, sincerity, conquest of the senses, cleverness, mildness, modesty, steadiness, liberality, freedom from wrath, contentment, sweetness of speech, benevolence, freedom from malice, -- the union of all these is self-restraint. It also consists, O son of Kuru, of veneration for the preceptor and universal compassion. The self-restrained man avoids both adulation and slander. Depravity, infamy, false speech, lust, covetousness, pride, arrogance, selfglorification, fear, envy and disrespect, ale all avoided by the self-restrained man. He never incurs obloquy. He is free from envy. He is never gratified with small acquisitions (in the form of earthly happiness of any kind.) He is even like the ocean which can never be filled. The man of self-restraint is never bound by the attachments that arise from earthly connexions like to those involved in sentiments like these, 'I am thine, Thou art thine, They are in me, and I am in them.' Such a man, who adopts the practices of either cities or the woods, and who never indulges in slander or adulation, attains to emancipation. Practising universal friendliness, and possessed of virtuous behaviour, of cheerful soul and endued with knowledge of soul, and liberated from the diverse attachments of the earth, great is the reward that such a person obtains in the world to me. Of excellent conduct and observant of duties, of cheerful soul and possessed of learning and knowledge of self, such a man wins esteem while here and attains to a high end hereafter. All acts that are regarded as good on earth, all those acts that are practised by the righteous, constitute the path of the ascetic possessed of knowledge. A person that is good never deviates from that path. Retiring from the world and betaking himself to a life in the woods, that learned person having a complete control over the senses who treads in that path, in quiet expectation of his decease, is sure to attain to the state of Brahma. He who has no fear of any

creature and of whom no creature is afraid, has, after the dissolution of his body, no fear to encounter. He who exhausts his merits (by actual enjoyment) without seeking to store them up, who casts an equal eye upon all creatures and practises a course of universal friendliness, attains to Brahma. As the track of birds along the sky or of fowl over the surface of water cannot be discerned, even so the track of such a person (on earth) does not attract notice. For him, O king, who abandoning home adopts the religion of emancipation. many bright worlds wait to be enjoyed for eternity. If, abandoning all acts, abandoning penances in due course, abandoning the diverse branches of study, in fact, abandoning all things (upon which worldly men set their hearts), one becomes pure in his desires, liberated from all restraints, of cheerful soul, conversant with self, and of pure heart, one then wins esteem in this world and at last attains to heaven. That eternal region of the Grandsire which springs from Vedic penances, and which is concealed in a cave, can be won by only self-restraint. He who takes pleasure in true knowledge, who has become enlightened, and who never injures any creature, has no fear of coming back to this world, far less, any fear in respect of the others. [The translator: The word used here is Buddhasya (genitive of Buddha.) May not this verse be a reference to the Buddhistic idea of a Buddha? -- The term Buddha has been in use in all Indian religions and teachings (Hinduism, Jainism, Buddhism), and it has there the same significance as "saviour" and "messiah" in Jewish and Greek-Roman civilisaton (Christianity).] There is only one fault in self-control. No second fault is noticeable in it. A person who has self-control is regarded by men as weak and imbecile. O thou of great wisdom, this attribute has only one fault. Its merits are many. By forgiveness (which is only another form of self-control), the man of self-control may easily acquire innumerable worlds. What need has a man of self-control for a forest? Similarly, O Bharata, of what use is the forest to him that has no self-control? That is a forest where the man of selfcontrol dwells, and that is even a sacred asylum.'

"Vaisampayana continued, 'Hearing these words of Bhishma, Yudhishthira became highly gratified as if he had quaffed nectar. Again the king asked that foremost of virtuous men. That perpetuator of Kuru's race (questioned by his grandson) once more began to discourse cheerfully (on the topic raised).""

SECTION 161

"Bhishma said, 'They that are possessed of knowledge say that everything has penance for its root. That foolish person who has not undergone penances does not meet with the rewards of even his own acts. The puissant Creator created all this universe with the aid of penances. After the same manner, the Rishis acquired the Vedas through the power of penances. It was by the aid of penances that the Grandsire created food, fruit and roots. It is by penances that persons crowned with ascetic success behold the three worlds, with rapt souls. Medicines and all antidotes to injurious substances, and the diverse acts (seen here), produce their intended results through the aid of penance. The accomplishment of all purposes depends upon penance. Whatever things there are that are apparently unattainable are sure to be won by the aid of penance. Without doubt, the Rishis obtained their sixfold divine attributes through penance. A person that drinks alcoholic stimulants, one that appropriates the possessions of others without their consent, one guilty of foeticide, one that violates one's preceptor's bed, are all cleansed by penance properly practised. Penances are of many kinds. They exhibit themselves through various outlets. Of all kinds of penances, however, that one may Practise after abstaining from pleasure and enjoyment, abstention from food Is the highest and best. The penance involved in abstention from food is superior, O king, to even compassion, truthfulness of speech, gifts, and restraining the senses. There is no act more difficult to accomplish than gift. There is no mode of life that is superior to serving one's mother. There is no creature superior to those that are conversant with the three Vedas. Similarly, Renunciation constitutes the highest penance. People keep their senses under control for taking care of their virtue and heaven. In respect of such control over the senses as also in the acquisition of virtue, there is no penance higher than abstention from food. The Rishis, the gods, human beings, beasts, birds, and whatever other creatures there are, mobile or immobile, are all devoted to penances, and whatever success they win is won through penance. Thus it was through penance that the gods acquired their superiority These (luminaries in the firmament) that have got their shares of felicity, are always the results of penance. Without doubt, through penance the very status of godhead may be acquired.

SECTION 162

"Yudhishthira said, 'Brahmanas and Rishis and Pitris and the gods all applaud the duty of truth. I desire to hear of truth Discourse to me upon it, O grandsire! What are the indications, O king, of truth? How may it be acquired? What is gained by practising truth, and how? Tell me all this.'

is never applauded. That which is called Truth always exists in a pure and unmingled state in every one of those four orders. With those that are good, Truth is always a duty. Indeed, Truth is an eternal duty. One should reverentially bow unto Truth. Truth is the highest refuge (of all). Truth is duty; Truth is penance; Truth is Yoga; and Truth is the eternal Brahma, Truth has been said to be Sacrifice of a high order, 1 Everything rests upon Truth. I shall now tell thee the forms of Truths one after another, and its indications also in due order. It behoveth thee to hear also as to how Truth may be acquired. Truth, O Bharata, as it exists in all the world, is of thirteen kinds. The forms that Truth assumes are impartiality, self control, forgiveness, modesty, endurance, goodness, renunciation, contemplation, dignity, fortitude, compassion, and abstention from injury. These, O great monarch, are the thirteen forms of Truth. Truth is immutable, eternal, and unchangeable. It may be acquired through practices which do not militate against any of the other virtues. It may also be acquired through Yoga. When desire and aversion, as also lust and wrath are destroyed that attribute in consequence of which one is able to look upon one's own self and one's foe. upon one's good and one's evil, with an unchanging eye, is called impartiality. Self-control consists in never wishing for another man's possessions, in gravity and patience and capacity to allay the fears of others in respect to one's own self, and immunity from disease. It may be acquired through knowledge. Devotion to the practice of liberality and the observance of all duties are regarded by the wise as constituting goodwill. One comes to acquire universal goodwill by constant devotion to truth. As regards nonforgiveness and forgiveness, it should be stated that the attribute through which an esteemed and good man endures both what is agreeable and disagreeable, is said to be forgiveness. This virtue may well be acquired through the practice of truthfulness. That virtue in consequence of which an intelligent man, contented in mind and speech, achieves many good deeds and never incurs the censure of others, is called modesty. It is acquired through the aid of righteousness. That virtue which forgives for the sake of virtue and profit is called endurance. It is a form of forgiveness. It is acquired through patience, and its purpose is to attach people to one's self. The casting off of affection as also of all earthly possessions, is called renunciation. Renunciation can never be acquired except by one who is divested of anger and malice. That virtue in consequence of which one does good, with watchfulness and care, to all creatures is called goodness. It hath no particular shape and consists in the divestment of all selfish attachments. That virtue owing to which one remains unchanged in happiness and misery is called fortitude. That wise man who desires his own good always practises this virtue. One should always practise forgiveness and devotedness to truth. That man of wisdom who succeeds in casting off joy and fear and wrath, succeeds in acquiring fortitude. Abstention from injury as regards all creatures in thought, word, and deed, kindness, and gift, are the eternal duties of those who are good. These thirteen attributes, though apparently distinct from one another, have but one and the same form, viz., Truth. All these, O Bharata, support Truth and strengthen it. It is impossible, O monarch, to exhaust the merits of Truth. It is for these reasons that the Brahmanas, the Pitris, and the gods, applaud Truth. There is no duty which is higher than Truth, and no sin more heinous than untruth. Indeed, Truth is the very foundation of righteousness. For this reason, one should never destroy Truth. From Truth proceed gifts, and sacrifice with presents, as well as the threefold Agnihotras, the Vedas, and everything else that leads to righteousness. Once on a time a thousand horse-sacrifices and Truth were weighed against each other in the balance. Truth weighed heavier than a thousand horsesacrifices."

SECTION 163

"Yudhishthira said, 'Tell me, O thou of great wisdom, everything about that from which spring wrath and lust, O bull of Bharata's race, and sorrow and loss of judgement, and inclination to do (evil to others), and jealousy and malice and pride, and envy, and slander, and incapacity to bear the good of others, and unkindness, and fear. Tell me everything truly and in detail about all these.'

"Bhishma said, These thirteen vices are regarded as very powerful foes of all creatures. These, O Monarch, approach and tempt men from every side. They goad and afflict a heedless man or one that is insensate. Indeed, as soon as they see a person, they assail him powerfully like wolves jumping upon their prey. From these proceed all kinds of grief. From these proceed all kinds of sin. Every mortal, O foremost of men, should always know this. I shall now speak to thee of their origin, of the objects upon which they rest, and of the means of their destruction, O lord of the earth! Listen, first, O king, with undivided attention, to the origin of wrath truly and in detail. Anger springs from covetousness. It is strengthened by the faults of others. Through forgiveness it remains dormant, and through forgiveness it disappears. As

regards lust, it springs from resolution. Indulgence strengthens it. When the man of wisdom resolutely turns away from it, it disappears and dies. Envy of others proceeds from between wrath and covetousness. It disappears in consequence of compassion and knowledge of self. In consequence of compassion for all creatures, and of that disregard for all worldly objects (that knowledge brings in its train), it disappears. It also arises from seeing the faults of other people. But in men of intelligence it quickly disappears in consequence of true knowledge. Loss of judgement has its origin in ignorance and proceeds from sinfulness of habit. When the man whom this fault assails begins to take delight in (the company and counsels of) wise men, the vice at once and immediately hides its head. Men. O thou of Kuru's race. see conflicting scriptures. From that circumstance springs the desire for diverse kinds of action. When true Knowledge has been gained, that desire is allayed. The grief of an embodied creature proceeds from affection which is awakened by separation. When, however, one learns that the dead do not return (whatever the grief one may feel for them), it subsides. Incapacity to bear other people's good proceeds from wrath and covetousness. Through compassion for every creature and in consequence of a disregard for all earthly objects, it is extinguished. Malice proceeds from the abandonment of truth and indulgence in wickedness. This vice, O child, disappears in consequence of one's waiting upon the wise and good. Pride, in men, springs from birth, learning, and prosperity. When those three, however, are truly known, that vice instantly disappears. Jealousy springs from lust and delight in low and vulgar people. In consequence of wisdom it is destroyed. From errors (of conduct) inconsistent with the ordinary course of men, and through disagreeable speeches expressive of aversion, slander takes its rise. It disappears, O king, upon a survey of the whole world. When the person that injures is powerful and the injured one is unable to avenge the injury, hate shows itself. It subsides, however, through kindliness. Compassion proceeds from a sight of the helpless and miserable persons with whom the world abounds. That sentiment disappears when one understands the strength of virtue. Covetousness in all creatures spring from ignorance. Beholding the instability of all objects of enjoyment, it suffers destruction. It has been said that tranquillity of soul can alone subdue all these thirteen faults. All these thirteen faults stained the sons of Dhritarashtra. Thyself, always desirous of truth, hast conquered all of those vices in consequence of thy regard for seniors."

SECTION 164

"Yudhishthira said, 'I know what benevolence is, in consequence of my observation of persons that are good. I do not, however, know them that are malevolent, nor the nature of their acts, O Bharata. Indeed, people avoid malevolent persons of cruel deeds even as they avoid thorns and pitfalls and fire. It is evident, O Bharata, that he who is malevolent is sure to burn (with misery) both here and hereafter. Therefore, O thou of Kuru's race, tell me what, in truth, the acts of such a person are.'

'Bhishma said, 'Malevolent persons always do wicked acts and feel an irresistible inclination for doing them. They slander others and incur obloquy themselves. They always regard themselves as cheated of what is their due. A malevolent person brags of his own acts of charity. He sees others with malicious eyes. He is very mean. He is deceitful, and full of cunning. He never gives others their dues. He is arrogant. He keeps evil company and is always boastful. He fears and suspects all with whom he comes into contact. He is of foolish understanding. He practises miserliness. He praises his associates. He cherishes an inordinate aversion and hatred for all recluses who have retired into the woods. He takes delight in injuring others. He is utterly regardless of distinguishing the merits and faults of others. He is full of lies. He is discontented. He is exceedingly covetous, and always acts cruelly. Such a person regards a virtuous and accomplished man as a pest, and thinking everybody else to be like himself never trusts any one. Such a person proclaims the faults of other people however unsuspected those faults might viz. With regard to such faults, however, as similar to those that stain his own self, he does not refer to them even remotely, for the sake of the advantage he reaps from them. He regards the person that does him good as a simpleton whom he has cleverly deceived. He is filled with regret for having at any time made any gift of wealth even unto a benefactor. Know him for a malevolent and wicked person who quietly and alone takes comestibles and drinks and other kinds of food that are regarded choice, even when persons are standing by with wishful eyes. He on the other hand, who dedicates the first portion to Brahmanas and takes what remains, dividing it with friends and kinsmen, attains to great felicity in the next world and infinite happiness here. I have now, O chief of the Bharatas, said unto thee what the indications are of the wicked and malevolent man. Such a person should always be avoided by a man of wisdom."

SECTION 165

'Bhishma said, 'For enabling such pious and impoverished Brahmanas as have been robbed of their wealth (by thieves), as are engaged in the performance of sacrifices, as are well conversant with all the Vedas, and as are desirous of acquiring the merit of righteousness, to discharge their obligations to preceptors and the Pitris, and pass their days in reciting and studying the scriptures, wealth and knowledge, O Bharata, should be given. In India, from the remotest times, preceptors are excluded from charging their pupils any fees for the instruction they give. No doubt, a final fee, called Gurudakshina, is demandable, but that is demandable after the pupil has completed his studies. To sell knowledge for money is a great sin. To this day in all the indigenous tols of the country, instruction is imparted free of all charges. In addition to this, the pupils are fed by their preceptors. The latter, in their turn, are supported by the charity of the whole country.] Unto those Brahmanas that are not poor, only the Dakshina, [Dakshina is the present or gift made in sacrifices.] O best of the Bharatas, should be given. As regards those that have fallen away (in consequence of their sinful deeds) from the status of Brahman, uncooked food should be given to them outside the limits of the sacrificial altar. The Brahmanas are the Vedas themselves and all the Sacrifices with large presents. Desirous of excelling one another, they always perform sacrifices, impelled by their virtuous inclinations. The king should, therefore, make presents of diverse kinds of valuable wealth unto them. That Brahmana who hath a sufficiency of stores for feeding his family for three or more years, deserves to drink the Soma. If not withstanding the presence of a virtuous king on the throne, the sacrifice begun by anybody, especially by a Brahmana, cannot be completed for want of only a fourth part of the estimated expenses, then the king should, for the completion of that sacrifice, take away from his kinsmen the wealth of a Vaisya that is possessed of a large flock of cattle but that is averse from sacrifices and abstains from quaffing Soma. The Sudra has no competence for performing a sacrifice. The king should, therefore, take away (wealth for such a purpose) from a Sudra house of ours. The king should also, without any scruple, take away from the kinsmen the wealth of him who does not perform sacrifices though possessed of a hundred kine and also of him who abstains from sacrifices though possessed of a thousand kine. The king should always publicly take away the wealth of such a person as does not practise charity, by acting in this way the king earns great merit. Listen again to me. That Brahmana who has been forced by want to go without six meals, may take away without permission, according to the rule of a person that cares only for today without any thought of the morrow, only what is necessary for a single meal, from the husking tub or the field or the garden or any other place of even a man of low pursuits. He should, however, whether asked or unasked, inform the king of his act. [Aswastanavidhana is the rule of providing only for today without thinking of the morrow.] If the king be conversant with duty he should not inflict any punishment upon such a Brahmana. He should remember that a Brahmana becomes afflicted with hunger only through the fault of the Kshatriya. Having ascertained a Brahmana's learning and behaviour, the king should make a provision for him, and protect him as a father protects the son of his own loins. On the expiry of every year, one should perform the Vaisvanara sacrifice (if he is unable to perform any animal or Soma sacrifice). They who are conversant with religion say that the practice of an act laid down in the alternative, is not destructive of virtue. The Viswedevas, the Sadhyas, the Brahmanas, and great Rishis, fearing death in seasons of distress, do not scruple to have recourse to such provisions in the scriptures as have been laid down in the alternative. That man, however, who while able to live according to the primary provision, betakes himself to the alternative, comes to be regarded as a wicked person and never succeeds in winning any felicity in heaven. A Brahmana conversant with the Vedas should never speak of his energy and knowledge to the king. (It is the duty of the king to ascertain it himself.) Comparing again the energy of a Brahmana with that of the king, the former will always be found to be superior to the latter. For this reason the energy of the Brahmanas can scarcely be borne or resisted by a king. The Brahmana is said to be creator, ruler, ordainer, and god No word of abuse, no dry speeches, should be addressed to a Brahmana. The Kshatriya should cross all his difficulties by the aid of the might of his arms. The Vaisva and the Sudra should conquer their difficulties by wealth; the Brahmana should do so by Mantras and homa. None of these, viz., a maiden, a youthful woman, a person unacquainted with mantras, an ignorant guy, or one that is impure, is competent to pour libations on the sacrificial fire. If any of these do so, he or she is sure to fall into hell, with him for whom they act. For this reason none but a Brahmana conversant with the Vedas and skilled in all sacrifices should become the pourer of sacrificial libations. They who are conversant with the scriptures say that the man who, having kindled the sacrificial fire, does not give away the dedicated food as Dakshina, is not the kindler of a sacrificial fire. A person should, with his

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senses under control, and with proper devotion, do all the acts of merit (indicated in the scriptures). One should never worship the deities in sacrifices in which no Dakshina is given. sacrifice not completed with Dakshina, (instead of producing merit) brings about the destruction of one's children, animals, and heaven. Such a sacrifice destroys also the senses, the fame, the achievements and the very span of life, that one has. Those Brahmanas that lie with women in their season, or who never perform sacrifices, or whose families have no members conversant with the Vedas, are regarded as Sudras in act. That Brahmana who, having married a Sudra* girl, resides for twelve continuous years in a village has only a well for its water supply, becomes a Sudra in act. [* The Sudra Kingdom, as one of the kingdoms of ancient India in the Mahabharata, it was mentioned along with another tribe called the Abhiras along the banks of Sarasvati River where it dried up in the desert. The Yadava Balarama visited this place during his pilgrimage along the partially dried up river Saraswati. After this place, only a dried up river bed existed and the desert or the Maru region began. Abhira (Abiru, Habiru, Hebrew) kingdom lies within Northern areas of Gujarat and Southern Rajasthan. It is an indirect indication pointing towards Abiru / Hebrew people who have lived in India since the times of the Neo-Assyrian Empire (911-609 BC). The Aramaic language from the 8th century BC was adopted as the Lingua Franca of the Assyrian Empire and continued by the Achaemenid Empire (550-330 BC). Assyrian war ships and trade ships patrolled the Persian Gulf as far as Gujarat in India. The first Hebrews arrived in India probably already in the 7th and 6th centuries BC and established trading posts.] That Brahmana who summons to his bed an unmarried maiden, or suffers a Sudra, thinking him worthy of respect, to sit upon the same carpet with him, should sit on a bed of dry grass behind some Kshatriya or Vaisya and give him respect in that fashion. It is in this manner that he can be cleansed. Listen, O king, to my words on this subject. The sin that a Brahmana commits in a single night by respectfully serving a member of a lower order or by sporting with him in the same spot or on the same bed, is cleansed by observing the practice of sitting behind a Kshatriva or a Vaisva on a bed of dry grass for three continuous years. A falsehood spoken in jest is not sinful: nor one that is spoken to a woman. O king, nor one that is spoken on an occasion of marriage; nor one spoken for benefiting one's preceptor; nor one spoken for saving one's own life These five kinds of falsehood in speech, it has been said, are not sinful. One may acquire useful knowledge from even a person of low pursuits with devotion and reverence. One may take up gold, without any scruple, from even an unclean place. A woman that is the ornament of her sex may be taken (for wife) from even a vile race. Amrita, if extracted from poison, may be quaffed; women, jewels and other valuables, and water, can never, according to the scriptures, be impure or unclean. For the benefit of Brahmanas and kine, and on occasions of transfusion of castes, even a Vaisya may take up weapons for his own safety. Drinking alcoholic liquors, killing a Brahmana, and the violation of the preceptor's bed, are sins that, if committed consciously, have no expiation. The only expiation laid down for them is death. The same may be said of stealing gold and the theft of a Brahmana's property. By drinking alcoholic liquors, by having congress with one with whom congress is prohibited, by mingling with a fallen person, and (a person of any of the other three orders) by having congress with a Brahmani, one becomes inevitably fallen. By mixing with a fallen person for one whole year in such matters as officiation in sacrifices and teaching sexual congress, one becomes fallen. One, however, does not become so by mixing with a fallen person in such matters as riding on the same vehicle, sitting on the same seat, and eating in the same line. Excluding the five grave sins that have been mentioned above, all other sins have expiations, provided for them. Expiating those sins according to the ordinances laid down for them, one should not again indulge in them. In the case of those who have been guilty of the first three of these five sins, (viz., drinking alcoholic liquors, killing a Brahmana, and violation of the preceptor's bed), there is no restriction for their (surviving) kinsmen about taking food and wearing ornaments, even if their funeral rites remain unperformed when they die. The surviving kinsmen should make no scruple about such things on such occasions. A virtuous man should, in the observance of his duties, discard his very friends and reverend seniors. In fact, until they perform expiation, they that are virtuous should not even talk with those sinners. A man that has acted sinfully destroys his sin by acting virtuously afterwards and by penances. By calling a thief a thief, one incurs the sin of theft. By calling a person a thief who, however, is not a thief one incurs a sin just double the sin of theft. The maiden who suffers her virginity to be deflowered incurs three-fourths of the sin of Brahmanicide while the man that deflowers her incurs a sin equal to a fourth part of that of Brahmanicide. By slandering Brahmanas or by striking them, one sinks in infamy for a hundred years. By killing a Brahmana one sinks into hell for a thousand years.

If a person strikes a Brahmana with a weapon, he will have to live in hell for as many years as the grains of dust that are soaked by the blood flowing from the wounded. One guilty of foeticide becomes cleansed if he dies of wounds received in battle fought for the sake of kine and Brahmanas. He may also be cleansed by casting his person on a blazing fire. 1 A drinker of alcoholic liquors becomes cleansed by drinking hot alcohol. His body being burnt with that hot drink, he is cleansed through death in the other world. 2 A Brahmana stained by such a sin obtains regions of felicity by such a course and not by any other. For violating the bed of a preceptor, the wicked-souled and sinful wretch becomes cleansed by the death that results from embracing a heated female figure of iron. Or, cutting off his organ and testicles and bearing them in his hands, he should go on in a straight course towards the south-west and then cast off his life. Or, by meeting with death for the sake of benefiting a Brahmana, he may wash off his sin. Or, after performing a horse-sacrifice or a cowsacrifice or an Agnishtoma, he may regain esteem both here and hereafter. The slayer of a Brahmana should practise the vow of Brahmacharya for twelve years and devoting himself to penances, wander, holding in his hands the skull of the slain all the time and proclaiming his sin unto all. He should even adopt such a course, devoted to penance and leading the life of an ascetic. Even such is the expiation provided for one who slays a woman quick with child, knowing her condition. The man who knowingly slays such a woman incurs double the sin that follows from Brahmanicide. A drinker of alcoholic liquor should live on frugal fare, practising Brahmacharva vows. and sleep on the bare ground, and perform, for more than three years the sacrifice next to the Agnishtoma. He should then make a present of a thousand kine with one bull (unto a good Brahmana). Doing all this, he would regain his purity. Having slain a Vaisya one should perform such a sacrifice for two years and make a present of a hundred kine with one bull. Having slain a Sudra, one should perform such a sacrifice for one year and make a present of a hundred kine with one bull. Having slain a dog or bear or camel, one should perform the same penance that is laid down for the slaughter of a Sudra. For slaying a cat, a chasa, a frog, a crow, a reptile, or a rat, it has been said, one incurs the sin of animal slaughter. O king! I shall now tell thee of other kinds of expiations in their order. For all minor sins one should repent or practise some vow for one year. For congress with the wife of a Brahmana conversant with the Vedas, one should for three years practise the vow of Brahmacharya, taking a little food at the fourth part of the day. For congress with any other woman (who is not one's wife) one should practise similar penance for two years. For taking delight in a woman's company by sitting with her on the same spot or on the same seat, one should live only on water for three days. By doing this he may cleanse himself of his sin. The same is laid down for one who befouls a blazing fire (by throwing impure things on it). He who without adequate cause, casts off his sire or mother or preceptor, surely becomes fallen, O thou of Kuru's race, as the conclusion is of the scriptures. Only food and clothes should be given, as the injunction is, unto a wife guilty of adultery or one confined in a prison. Indeed, the vows that are laid down for a male person guilty of adultery should be caused to be observed by also a woman who is guilty of the same. That woman who abandoning a husband of a superior caste, has congress with a vile person (of a lower order), should be caused by the king to be devoured by dogs in a public place in the midst of a large concourse of spectators. A wise king should cause the male person committing adultery under such circumstances to be placed upon a heated bed of iron and then, placing faggots underneath, burn the sinner thereon. The same punishment, O king, is provided for the woman that is guilty of adultery. The wicked sinner who does not perform expiation within a year of the commission of the sin incurs demerit that is double of what attaches to the original sin. One who associates with such a person for two years must wander over the earth, devoting himself to penances and living upon eleemosynary charity. One associating with a sinner for four years should adopt such a mode of life for five years. If a younger brother weds before his elder brother, then the younger brother, the elder brother and the woman that is married, all three, in consequence of such wedding, become fallen. All of them should observe the vows prescribed for a person who has neglected his sacrificial fire, or practise the vow of Chandrayana for a month, or some other painful vow, for cleansing themselves of their sin. The younger brother, wedding, should give his wife unto his unmarried elder brother. Afterwards, having obtained the permission of the elder brother, the younger brother may take back his wife. By such means may all three be cleansed of their sin. By slaving animals save a cow, the slayer is not stained. The learned know that man has dominion over all the lower animals. A sinner, holding in his hand a yak-tail and an earthen pot, should go about, proclaiming his sin. He should every day beg of only seven families, and live upon what may be thus obtained. By doing this for twelve days he may be cleansed of

his sin. He who becomes unable to bear in his hand the yak-

tail while practising this vow, should observe the vow of

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No one, therefore, should speak ill of a Brahmana or slay him.

mendicancy (as stated above) for one whole year. Amongst men such expiation is the best. For those that are able to practise charity, the practice of charity has been laid down in all such cases. Those who have faith and virtue may cleanse themselves by giving away only one cow. One who eats or drinks the flesh, ordure, or urine, of a dog, a boar, a man, a cock, or a camel must have his investiture of the sacred thread re-performed. If a Soma-drinking Brahmana inhales the scent of alcohol from the mouth of one that has drunk it, he should drink warm water for three days or warm milk for the same period. Or, drinking warm water for three days he should live for that period upon air alone. These are the eternal injunctions laid down for the expiation of sin, especially for a Brahmana who has committed these sins through ignorance and want of iudgement."

SECTION 166

"Vaisampayana said, 'Upon the completion of this discourse, Nakula who was an accomplished swordsman thus questioned the Kuru grandsire lying on his bed of arrows.'

"Nakula said, 'The bow, O grandsire, is regarded as the foremost of weapons in this world. My mind, however, inclines towards the sword, since when the bow, O king, is cut off or broken, when steeds are dead or weakened, a good warrior, well trained in the sword, can protect himself by means of his sword. A hero armed with the sword can, single handed, withstand many bowmen, and many antagonists armed with maces and darts. I have this doubt, and I feel curious to know the truth. Which, O king, is really the foremost of weapons in all battles? How was the sword first preceptor in the weapon? Tell me all this, O grandsire.'

"Vaisampayana continued, 'Hearing these words of the intelligent son of Madri, the virtuous Bhishma, the complete master of the science of the bow, stretched upon his bed of arrows, made this answer fraught with many refined words of delightful import, melodious with vowels properly placed, and displaying considerable skill, unto the high-souled Nakula, that disciple of Drona, endued with skilful training.'

'Bhishma said, 'Hear the truth, O son of Madri, about what thou hast asked me. I am excited by this question of thine, like a hill of red-chalk. In ancient times the universe was one vast expanse of water, motionless and skyless, and without this earth occupying any space in it. Enveloped in darkness, and intangible, its aspect was exceedingly awful. Utter silence reigning all over, it was immeasurable in extent. In his own proper time the Grandsire (of the universe) took his birth. He then created the wind and fire, and the sun also of great energy. He also created the sky, the heavens, the nether regions, earth, the directions, the firmament with the moon and the stars, the constellations, the planets, the year, the seasons, the months, the two fortnights (lighted and dark) and the smaller divisions of time. The divine Grandsire then, assuming a visible form, begot (by power of his will) some sons possessed of great energy. They are the sages Marichi, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Angiras, and the mighty and puissant lord Rudra, and Prachetas. The last begat Daksha, who in his turn, begat sixty daughters. All those daughters were taken by regenerate sages for the object of begetting children upon them. From them sprang all the creatures of the universe, including the gods, Pitris, Gandharvas, Apsaras, diverse kinds of Rakshasas, birds and animals and fishes, monkeys, great snakes, and diverse species of fowl that range the air or sport on the water, and vegetables, and all beings that are oviparous or viviparous or born of filth. In this way the whole universe consisting of mobile and immobile creatures sprang into existence. The universal Grandsire, having thus evoked into existence all mobile and immobile creatures, then promulgated the eternal religion laid down in the Vedas. That religion was accepted by the gods, with their preceptors, priests, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, the Aswins, Bhrigu, Atri, Angiras, the Siddhas, Kasyapa rich in penances Vasishtha, Gautama, Agastya, Narada, Parvata, the Valikhilya Rishis, those other Rishis known under the names of Prabhasas, the Sikatas, the Ghritapas, the Somavavavas, the Vaiswanaras, Marichipas, the Akrishtas, the Hansas, those born of Fire, the Vanaprasthas, and the Prasnis. All of them lived in obedience to Brahman. The foremost of the Danavas, however, setting at night the commands of the Grandsire, and yielding to wrath and covetousness, began to cause the destruction of righteousness. They were Hiranyakasipu, and Hiranyaksha, and Virochana, and Samvara, and Viprachitti, and Prahlada, and Namuchi, and Vali. These and many other Daityas and Danavas, transcending all restraints of duty and religion, sported and took delight in all kinds of wicked acts. Regarding themselves equal in point of birth with the gods, they began to challenge them and the sages of pure behaviour. They never did any good to the other creatures of the universe or showed compassion for any of them. Disregarding the three well-known means, they began to persecute and afflict all creatures by wielding only the rod of chastisement. Indeed, those foremost of Asuras, filled with pride, forsook every friendly intercourse with other creatures. Then the divine

delightful summit of Himavat, extending for a hundred Yojanas in area, adorned with diverse kinds of jewels and gems, and upon whose surface the stars seemed to rest like so many lotuses on a lake. On that prince of mountains, O sire, overgrown with forests of flowering trees, that foremost of the gods, viz., Brahman, stayed for some time for accomplishing the business of the world. After the lapse of a thousand years, the puissant lord made arrangements for a grand sacrifice according to the ordinances laid down in the scriptures. The sacrificial altar became adorned with Rishis skilled in sacrifice and competent to perform all acts appertaining thereto, with faggots of sacrificial fuel, and with blazing fires. And it looked exceedingly beautiful in consequence of the sacrificial plates and vessels all made of gold. All the foremost ones among the gods took their seats on it. The platform was further adorned with Sadasyas all of whom were high regenerate Rishis. I have heard from the Rishis that soon something very awful occurred in that sacrifice. It is heard that a creature sprang (from the sacrificial fire) scattering the flames around him, and whose splendour equalled that of the Moon himself when he rises in the firmament spangled with stars. His complexion was dark like that of the petals of the blue lotus. His teeth were keen. His stomach was lean. His stature was tall. He seemed to be irresistible and possessed of exceeding energy. Upon the appearance of that being, the earth trembled. The Ocean became agitated with high billows and awful eddies. Meteors foreboding great disasters shot through the sky. The branches of trees began to fall down. All the points of the compass became unquiet. Inauspicious winds began to blow. All creatures began to quake with fear every moment. Beholding that awful agitation of the universe and that Being sprung from the sacrificial fire, the Grandsire said these words unto the great Rishis, the gods, and the Gandharvas. This Being was thought of by me. Possessed of great energy, his name is Asi (sword or scimitar). For the protection of the world and the destruction of the enemies of the gods, I have created him. That being then, abandoning the form he had first assumed, took the shape of a sword of great splendour, highly polished, sharp-edged, risen like the all-destructive Being at the end of the Yuga. Then Brahman made over that sharp weapon to the blue-throated Rudra who has for the device on his banner the foremost of bulls, for enabling him to put down irreligion and sin. At this, the divine Rudra of immeasurable soul, praised by the great Rishis, took up that sword and assumed a different shape. Putting forth four arms, he became so tall that though standing on the earth he touched the very sun with his head. With eves turned upwards and with every limb extended wide. he began to vomit flames of fire from his mouth. Assuming diverse complexions such as blue and white and red, wearing a black deer-skin studded with stars of gold, he bore on his forehead a third eye that resembled the sun in splendour. His two other eves, one of which was black and the other tawny. shone very brightly. The divine Mahadeva, the bearer of the Sula, the tearer of Bhaga's eyes, taking up the sword whose splendour resembled that of the all-destructive Yuga fire, and wielding a large shield with three high bosses which looked like a mass of dark clouds adorned with flashes of lightning, began to perform diverse kinds of evolutions. Possessed of great prowess, he began to whirl the sword in the sky, desirous of an encounter. Loud were the roars he uttered, and awful the sound of his laughter. Indeed, O Bharata, the form then assumed by Rudra was exceedingly terrible. Hearing that Rudra had assumed that form for achieving fierce deeds, the Danavas, filled with joy, began to come towards him with great speed, showering huge rocks upon him as they come, and blazing brands of wood, and diverse kinds of terrible weapons made of iron and each endued with the sharpness of a razor. The Danava host, however, beholding that foremost of all beings, the indestructible Rudra, swelling with might, became stupefied and began to tremble. Although Rudra was alone and single-handed, yet so quickly did he move on the field of battle with the sword in his arm that the Asuras thought there were a thousand similar Rudras battling with them. Tearing and piercing and afflicting and cutting and lopping off and grinding down, the great god moved with celerity among the thick masses of his foes like forest conflagration amid heaps of dry grass spread around. The mighty Asuras, broken by the god with the whirls of his sword, with arms and thighs and chests cut off and pierced, and with heads severed from their trunks, began to fall down on the earth. Others among the Danavas, afflicted with strokes of the sword, broke and fled in all directions, cheering one another as they fled. Some penetrated into the bowels of the earth; others got under the cover of mountains, Some went upwards; others entered the depths of the sea. During the progress of that dreadful and fierce battle, the earth became miry with flesh and blood and horrible sights presented themselves on every side. Strewn with the fallen bodies of Danavas covered with blood, the earth looked as if overspread with mountain summits overgrown with Kinsukas. Drenched with gore, the earth looked exceedingly beautiful, like a fair-complexioned lady intoxicated with alcohol and

established Righteousness on earth, the auspicious Rudra cast off his awful form and assumed his own beneficent shape. Then all the Rishis and all the celestials adored that god of gods with loud acclamations wishing him victory. The divine Rudra, after this, gave the sword, that protector of religion, dyed with the blood of Danavas, unto Vishnu with due adorations. Vishnu gave it unto Marichi. The divine Marichi gave it unto all the great Rishis. The latter gave it to Vasava. Vasava gave it to the Regents of the world. The Regents, O son, gave that large sword to Manu the son of Surya. At the time, of giving it unto Manu, they said, 'Thou art the lord of all men. Protect all creatures with this sword containing religion within its womb. Duly meting out chastisement unto those that have transgressed the barriers of virtue for the sake of the body or the mind, they should be protected conformably to the ordinances but never according to caprice. Some should be punished with wordy rebukes, and with fines and forfeitures. Loss of limb or death should never be inflicted for slight reasons. These punishments, consisting of wordy rebukes as their first, are regarded as so many forms of the sword. These are the shapes that the sword assumes in consequence of the transgressions of persons under the protection (of the king). In time Manu installed his own son Kshupa in the sovereignty of all creatures, and gave him the sword for their protection. From Kshupa it was taken by Ikshvaku, and from Ikshvaku by Pururavas. From Pururavas it was taken by Ayus, and from Ayus by Nahusha. From Nahusha it was taken by Yavati, and from Yavati by Puru. From Puru it was taken by Amurtarya, From Amurtarya it descended to the royal Bhumisaya. From Bhumisaya it was taken by Dushmanta's son Bharata. From Bharata, O monarch, it was taken by the righteous Ailavila. From Ailavila it was taken by king Dhundumara. From Dhundumara it was taken by Kamvoja, and from Kamvoja it was taken by Muchukunda, From Muchukunda it was taken by Marutta, and from Marutta by Raivata. From Raivata it was taken by Yuvanaswa, and from Yuvanaswa by Raghu. From Raghu it was taken by the valiant Harinaswa. From Harinaswa the sword was taken by Sunaka and from Sunaka by the righteous-souled Usinara. From the last it was taken by the Bhojas and the Yadavas. From the Yadus it was taken by Sivi. From Sivi it descended to Pratardana. From Pratardana it was received by Ashtaka, and from Ashtaka by Prishadaswa. From Prishadaswa it was received by Bharadwaja, and from the last by Drona. After Drona it was taken by Kripa. From Kripa that best of swords has been obtained by thee with thy brothers. The constellation under which the sword was born is Krittika. Agni is its deity, and Rohini is its Gotra. Rudra is its high preceptor. The sword has eight names which are not generally known. Listen to me as I mention them to you. If one mentions these, O son of Pandu, one may always win victory. Those names then are Asi, Vaisasana, Khadga, sharp-edged, difficult of acquisition, Sirgarbha, victory, and protector of righteousness. Of all weapons, O son of Madravati, the sword is the foremost. The Puranas truly declare that it was first wielded by Mahadeva. As regards the bow, again, O chastiser of foes, it was Prithu who first created it. It was with the aid of this weapon that that son of Vena, while he governed the earth virtuously for many years, milked her of crops and grain in profusion. It behoveth thee, O son of Madri, to regard what the Rishis have said, as conclusive proof. All persons skilled in battle should worship the sword. I have now told thee truly the first portion of thy query, in detail, about the origin and creation of the sword, O bull of Bharata's race! By listening to this excellent story of the origin of the sword, a man succeeds in winning fame in this world and eternal felicity in the next."

attired in crimson robes. Having slain the Danavas and re-

SECTION 167

"Vaisampayana said, 'When Bhishma, after having said this, became silent, Yudhishthira (and the others) returned home. The king addressing his brothers with Vidura forming the fifth, said, 'The course of the world rests upon Virtue, Wealth, and Desire. Amongst these three, which is the foremost, which the second, and which the last, in point of importance? For subduing the triple aggregate (viz., lust, wrath, and covetousness), upon which of the first three (viz., Virtue, Wealth, and Desire) should the mind be fixed? It behoveth you all to cheerfully answer this question in words that are true.' Thus addressed by the Kuru chief, Vidura, who was conversant with the science of Profit, with the course of the world, and with truth (that concerns the real nature of things), and possessed of great brilliancy of intellect, spoke first these words, recollecting the contents of the scriptures.'

"Vidura said, 'Study of the various scriptures, asceticism, gift, faith, performance of sacrifices, forgiveness, sincerity of disposition, compassion, truth, self-restraint, these constitute possessions of Virtue. Do thou adopt Virtue. Let not thy heart ever turn away from it. Both Virtue and Profit have their roots in these. I think that all these are capable of being included in one term. It is by Virtue that the Rishis have crossed (the world with all its difficulties). It is upon Virtue, hat all the worlds depend (for their existence). It is by Virtue that the gods attained to their position of superiority. It is upon Virtue that Profit or Wealth rests. Virtue, O king, is foremost in point of merit. Profit is said to be middling. Desire, it is said by the wise, is the lowest of the three. For this reason, one should live with restrained soul, giving his attention to Virtue most. One should also behave towards all creatures as he should towards himself.'

"Vaisampayana continued, 'After Vidura had finished what he had to say, Pritha's son Arjuna, well skilled in the science of Profit, and conversant also with the truths of both Virtue and Profit, urged on (by the drift of Yudhishthira's question), said these words.'

"Arjuna said, 'This world, O king, is the field of action. Action, therefore, is applauded here. Agriculture, trade, keep of cattle, and diverse kinds of arts, constitute what is called Profit. Profit, again, is the end of all such acts. Without Profit or Wealth, both Virtue and (the objects of) Desire cannot be won. This is the declaration of the Sruti. Even persons of uncleansed souls, if possessed of diverse kinds of Wealth, are able to perform the highest acts of virtue and gratify desires that are apparently difficult of being gratified. Virtue and Desire are the limbs of Wealth as the Sruti declares. With the acquisition of Wealth, both Virtue and the objects of Desire may be won. Like all creatures worshipping Brahman, even persons of superior birth worship a man possessed of Wealth. Even they that are attired in deer-skins and bear matted locks on their heads, that are self-rest rained, that smear their bodies with mire, that have their senses under complete control, even they that have hald heads and that are devoted Brahmacharins, and that live separated from one another, cherish a desire for Wealth. Others attired in yellow robes, bearing long beards, graced with modesty, possessed of learning, contented, and freed from all attachments, become desirous of Wealth. Others, following the practices of their ancestors, and observant of their respective duties, and others desirous of heaven, do the same. Believers and unbelievers and those that are rigid practisers of the highest Yoga--all certify to the excellence of Wealth. He is said to be truly possessed of Wealth who cherishes his dependants with objects of enjoyment, and afflicts his foes with punishments. Even this O foremost of intelligent men, is truly my opinion. Listen, however, now to these two (viz., Nakula and Sahadeva) who are about to speak.'

"Vaisampayana continued, 'After Arjuna had ceased, the two sons of Madri, viz., Nakula and Sahadeva, said these words of high import.'

"Nakula and Sahadeva said, 'Sitting or lying, walking and standing, one should strive after the acquisition of Wealth even by the most vigorous of means. If Wealth, which is difficult of acquisition and highly agreeable, be earned, the person that has earned it, without doubt, is seen to obtain all the objects of Desire. That Wealth which is connected with Virtue, as also that Virtue which is connected with Wealth, is certainly like nectar. 1 For this reason, our opinions are as follows. A person without wealth cannot gratify any desire: similarly, there can be no Wealth in one that is destitute of Virtue. He, therefore, who is outside the pale of both Virtue and Wealth, is an object of fear unto the world. For this reason, one should seek the acquisition of Wealth with a devoted mind, without disregarding the requirements of Virtue. They who believe in (the wisdom of) this saying succeed in acquiring whatever they desire. One should first practise Virtue; next acquire Wealth without sacrificing Virtue; and then seek the gratification of Desire, for this should be the last act of one who has been successful in acquiring Wealth.'

"Vaisampayana continued, 'The twin sons of the Aswins, after having said these words, remained silent. Then Bhimasena began to say the following.'

'Bhimasena said, 'One without Desire never wishes for Wealth. One without Desire never wishes for Virtue. One who is destitute of Desire can never feel any wish. For this reason, Desire is the foremost of all the three. It is under the influence of Desire that the very Rishis devote themselves to penances subsisting upon fruits, of living upon roots or air only. Others possessed of Vedic lore are engaged upon the Vedas and their branches or upon rites of faith and sacrificial acts, or upon making gifts or accepting them. Traders, agriculturists, keepers of cattle, artists and artisans, and those who are employed in rites of propitiation, all act from Desire. Some there are that dive unto the depths of the ocean, induced by Desire, Desire, indeed, takes various forms. Everything is pervaded by the principle of Desire. A man outside the pale of Desire never is, was, or will be, seen in this world. This, O king, is the truth. Both Virtue and Wealth are based upon Desire. As butter represents the essence of curds, even so is Desire the essence of Profit and Virtue. Oil is better than oilseeds. Ghee is better than sour milk. Flowers and fruits are better than wood. Similarly, Desire is better than Virtue and Profit. As honeyed juice is extracted from flowers, so is Desire said to be extracted from these two. Desire is the parent of Virtue and Profit. Desire is the soul of these two. Without Desire the Brahmanas would never give either sweets or wealth unto Brahmanas. Without Desire the diverse kinds of

action that are seen in the world would never have been seen. For these reasons. Desire is seen to be the foremost of the triple aggregate. Approaching beautiful damsels attired in excellent robes, adorned with every ornament, and exhilarated with sweet wines, do thou sport with them. Desire, O king, should be the foremost of the three with us. Reflecting upon the question to its very roots, I have come to this conclusion. Do not hesitate to accept this conclusion, O son of Dharma! These words of mine are not of hollow import. Fraught with righteousness as they are they will be acceptable to all good men. Virtue, Profit, and Desire should all be equally attended to. That man who devotes himself to only one of them is certainly not a superior person. He is said to be middling who devotes himself to only two of them. He, on the other hand, is the best of his species who attends to all the three. Having said these words in brief as also in detail, unto those heroes, Bhima possessed of wisdom, surrounded by friends, smeared with sandal-paste, and adorned with excellent garlands and ornaments, remained silent. Then king Yudhishthira the just, that foremost of virtuous men, possessed of great learning, properly reflecting for a while upon the words spoken by all of them, and thinking all those speeches to be false philosophy, himself spoke as follows.'

Yudhishthira said, 'Without doubt, all of you have settled conclusions in respect of the scriptures, and all of you are conversant with authorities. These words fraught with certainty that you have spoken have been heard by me. Listen now, with concentrated attention, to what I say unto you. He who is not employed in merit or in sin, he who does not attend to Profit, or Virtue, or Desire, who is above all faults, who regards gold and a brick-bat with equal eyes, becomes liberated from pleasure and pain and the necessity of accomplishing his purposes. All creatures are subject to birth and death. All are liable to waste and change. Awakened repeatedly by the diverse benefits and evils of life, all of them applaud Emancipation. We do not know, however, what Emancipation is. The self-born and divine Brahman has said that there is no Emancipation for him who is bound with ties of attachment and affection. They, however, that are possessed of learning seek Extinction. For this reason, one should never regard anything as either agreeable or disagreeable. This view seems to be the best. No one in this world can act as he pleases. I act precisely as I am made (by a superior power) to act. The great Ordainer makes all creatures proceed as He wills. The Ordainer is Supreme. Know this, all of you. No one can, by his acts, obtain what is unobtainable. That which is to be, takes place. Know this. And since he who has withdrawn himself from the triple aggregate may succeed in winning Emancipation, it seems, therefore, that Emancipation is productive of the highest good.'

"Vaisampayana continued, 'Having listened to all these foremost words fraught with reason and acceptable to the heart, Bhima and others were filled with delight and joining their hands, bowed unto that prince o f Kuru's race. Indeed, those foremost of men, O king, having heard that speech of the monarch, well adorned with sweet letters and syllables, acceptable to the heart, and divested of dissonant sounds and words, began to applaud Yudhishthira highly. The highsouled son of Dharma, in return, possessed of great energy, praised his convinced auditors; and once more the king addressed the son of the foremost of rivers, possessed of a high soul, for enquiring about duties.'"

SECTION 168

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom, I shall ask thee a question. It behoveth thee, O enhancer of the happiness of the Kurus, to discourse to me fully upon it. What kind of men are said to be of gentle disposition? With whom may the most delightful friendship exist? Tell us also who are able to do good in the present time and in the end. I am of opinion that neither swelling wealth, nor relatives, nor kinsmen, occupy that place which wellwishing friends occupy. A friend capable of listening to beneficial counsels, and also of doing good, is exceedingly rare. It behoveth thee, O foremost of virtuous men, to discourse fully on these topics.'

"Bhishma said, 'Listen to me, O Yudhishthira, as I speak to thee, in detail, of those men with whom friendships may be formed and those with whom friendships may not be formed. One that is covetous, one that is pitiless, one that has renounced the duties of his order, one that is dishonest, one that is a knave, one that is mean, one that is of sinful practices, one that is suspicious of all, one that is idle, one that is procrastinating, one that is of a crooked disposition, one that s an object of universal obloquy, one that dishonours the life of his preceptor, one that is addicted to the seven well-known vices, one that casts off distressed friends, one possessed of a wicked soul one that is shameless one whose sight is ever directed towards sin, one that is an atheist, one that is a slanderer of the Vedas, one whose senses are not restrained, one that gives free indulgence to lust, one that is untruthful, one that is deserted by all, one that transgresses all restraints, one that is deceitful, one that is destitute of wisdom, one that

is envious, one that is wedded to sin, one whose conduct is bad, one whose soul has not been cleansed, one that is cruel, one that is a gambler, one that always seeks to injure friends, one that covets wealth belonging to others, that wicked-souled wight who never expresses satisfaction with what another may give him according to the extent of his means, one that is never pleased with his friends, O bull among men, one that becomes angry on occasions that do not justify anger, one that is of restless mind, one that quarrels without cause, that sinful bloke who feels no scruple in deserting well-meaning friends, that wretch who is always mindful of his own interests and who, O king, quarrels with friends when those do him a very slight injury or inflict on him a wrong unconsciously, one who acts like a foe but speaks like a friend, one who is of perverse perceptions, one who is blind (to his own good), one who never takes delight in what is good for himself or others, should be avoided. One who drinks alcoholic liquors, one who hates others, one who is wrathful, one who is destitute of compassion, one who is pained at the sights of other's happiness, one who injures friends, one who is always engaged in taking the lives of living creatures, one who is ungrateful, one who is vile, should be avoided. Alliances (of friendship) should never be formed with any of them. Similarly, no alliance (of friendship) should be formed with him who is ever intent upon marking the faults of others. Listen now to me as I indicate the persons with whom alliances (of friendship) may be formed. They that are well-born, they that are possessed of eloquence and politeness of speech, they that are endued with knowledge and science, they that are possessed of merit and other accomplishments, they that are free from covetousness, they that are never exhausted by labour, they that are good to their friends, they that are grateful, they that are possessed of varied information and knowledge, they that are destitute of avarice, they that are possessed of agreeable qualities, they that are firm in truth, they that have subdued their senses, they that are devoted to athletic and other exercises, they that are of good families, they that are perpetuators of their races [i.e., they that have wives and have procreated children.], they that are destitute of faults, they that are possessed of fame, should be accepted by kings for forming alliances (of friendship) with them, They, again, O monarch, who become pleased and contented if one behaves with them according to the best of one's powers, they who never get angry on occasions that do not justify anger, they who never become displeased without sufficient cause, those persons who are well conversant with the science of Profit and who, even when annoyed, succeed in keeping their minds tranquil, they who devote themselves to the service of friends at personal sacrifice. they who are never estranged from friends but who continue unchanged (in their attachment) like a red blanket made of wool (which does not easily change its colour), 2 they who never disregard, from anger, those that are poor, they who never dishonour youthful women by yielding to lust and loss of judgement, they who never point out wrong paths to friends, they who are trustworthy, they who are devoted to the practice of righteousness, they who regard gold and brickbats with an equal eye, they that adhere with firmness to friends and well-wishers, they who muster their own people and seek the accomplishment of the business of friends regardless of their own dignity and casting off all the marks of their own respectability, should be regarded as persons with whom alliances (of friendship) should be made. Indeed, the dominions of that king spread on every direction, like the light of the lord of the stars, who makes alliances of friendship with such superior men. Alliances should be formed with men that are well-practised in weapons, that have completely subdued their anger, that are always strong in battle and possessed of high birth, good behaviour, and varied accomplishments. Amongst those vicious men, O sinless one, that I have mentioned, the vilest, O king, are those that are ungrateful and that injure friends. Those persons of wicked behaviour should be avoided by all. This, indeed, is a settled conclusion."

"Yudhishthira said, 'I desire to hear in detail this description. Tell me who they are that are called injurers of friends and ungrateful persons.'

"Bhishma said, 'I shall recite to thee an old story whose incidents occurred in the country, O monarch, of the Mlecchas that lies to the north. There was a certain Brahmana belonging to the middle country. He was destitute of Vedic learning. (One day), beholding a prosperous village, the man entered it from desire of obtaining charity.' In that village lived a robber possessed of great wealth, conversant with the distinctive features of all the orders (of men), devoted to the Brahmanas, firm in truth, and always engaged in my king gifts. Repairing to the abode of that robber, the Brahmana begged for a alms. Indeed, he solicited a house to live in and such necessaries of life as would last for one year. Thus solicited by the Brahmana, the robber gave him a piece of new cloth with its ends complete, and a widowed woman possessed of youth. Obtaining all those things from the robber, the Brahmana became filled with delight. Indeed, Gautama began to live happily in that commodious house which the robber assigned to him. He began to hold the relatives and kinsmen

of the female slave he had got from the robber chief. In this way he lived for many years in that prosperous village of hunters. He began to practise with great devotion the art of archery. Every day, like the other robbers residing there, Gautama, O king, went into the woods and slaughtered wild cranes in abundance. Always engaged in slaughtering living creatures, he became well-skilled in that act and soon bade farewell to compassion. In consequence of his intimacy with robbers he became like one of them. As he lived happily in that robber village for many months, large was the number of wild cranes that he slew. One day another Brahmana came to that village. He was dressed in rags and deer-skins and bore matted locks on his head. Of highly pure behaviour, he was devoted to the study of the Vedas. Of a humble disposition, frugal in fare, devoted to the Brahmanas, thoroughly conversant with the Vedas, and observant of Brahmacharya vows, that Brahmana had been a dear friend of Gautama and belonged to that part of the country from which Gautama had emigrated. In course of his wanderings, as already said, the Brahmana came to that robber village where Gautama had taken up his abode. He never accepted any food if given by a Sudra and, therefore, began to search for the house of a Brahmana there (for accepting the duties of hospitality). Accordingly he wandered in every direction in that village teeming with robber-families. At last that foremost of Brahmanas came to the house owned by Gautama. It so happened that just at that time Gautama also, returning from the woods, was entering his abode. The two friends met. Armed with bow and sword, he bore on shoulders a load of slaughtered cranes, and his body was smeared with the blood that trickled down from the bag on his shoulders. Beholding that man who then resembled a cannibal and who had fallen away from the pure practices of the order of his birth, entering his house, the newly-arrived guest, recognising him, O king, said these words: 'What is this that thou art doing here through folly? Thou art a Brahmana, and the perpetuator of a Brahmana family. Born in a respectable family belonging to the Middle country, how is it that thou becomest like a robber in thy practices? Recollect, O regenerate one, thy famous kinsmen of former times, all of whom were well-versed in the Vedas. Born in their race, alas, thou hast become a stigma to it. Awake thyself by thy own exertions. Recollecting the energy, the behaviour, the learning, the self-restraint, the compassion (that are thine by the order of thy birth), leave this thy present abode, O regenerate one!' Thus addressed by that well-meaning friend of his, O king, Gautama answered him in great affliction of heart, saying, O foremost of regenerate ones, I am poor. I am destitute also of a knowledge of the Vedas. Know, O best of Brahmanas, that I have taken up my abode here for the sake of wealth alone. At thy sight, however, I am blest today. We shall together set out of this place tomorrow. Do thou pass the night here with me. Thus addressed, the newly-arrived Brahmana, full of compassion as he was, passed the night there, refraining to touch anything. Indeed, though hungry and requested repeatedly the guest refused to touch any food in that house."

SECTION 169

"Bhishma said, 'After that night had passed away and that best of Brahmanas had left the house, Gautama, issuing from his abode, began to proceed towards the sea, O Bharata! On the way he beheld some merchants that used to make voyages on the sea. With that caravan of merchants he proceeded towards the ocean. It so happened however, O king, that that large caravan was assailed, while passing through a valley, by an infuriated elephant. Almost all the persons were killed. Somehow escaping from that great danger, the Brahmana fled towards the north for saving his life not knowing whither he proceeded. Separated from the caravan and led far away from that spot, he began to wander alone in a forest, like Kimpurusha*. [Kimpurusha is half-man and half-horse. The body is supposed to be that of a horse, and the face that of a man. A centaur (Greek: kentauros, Latin: centaurus), or occasionally hippocentaur, is a creature in Greek mythology with the upper body of a human and the lower body and legs of a horse. The etymology from ken + tauros, 'piercing bull or "bull-slayer." The Kalibangan cylinder seal, dated to be around 2600-1900 BC, found at the site of Indus-Valley civilisation shows a battle between men in the presence of centaur-like creatures. Other sources claim the creatures represented are actually half human and half tigers, later evolving into the Hindu Goddess of War. These seals are also evidence of Indus-Mesopotamia relations in the 3rd millennium BC. Origin of the myth: The most common theory holds that the idea of centaurs came from the first reaction of a non-riding culture, as in the Minoan Aegean world, to nomads who were mounted on horses. The theory suggests that such riders would appear as half-man, half-animal. Bernal Díaz del Castillo (c. 1496–1584) was a Spanish conquistador, who participated as a soldier in the conquest of Mexico under Hernán Cortés, reported in his Historia Verdadera (1632) that the Aztecs viewed Spanish cavalrymen on their horses as centaurs. l.

At last coming upon a road that led towards the ocean he journeyed on till he reached a delightful and heavenly forest abounding in flowering trees. It was adorned with mango trees that put forth flowers and fruits throughout the year. It resembled the very woods of Nandana (in heaven) and was inhabited by Yakshas and Kinnaras. It was also adorned with Salas and palmyras and Tamalas, with clusters of black aloes, and many large sandal trees. Upon the delightful tablelands that he saw there, fragrant with perfumes of diverse kinds. birds of the foremost species were always heard to pour forth their melodies. Other winged denizens of the air, called Bharundas, and having faces resembling those of human beings, and those called Bhulingas, and others belonging to mountainous regions and to the sea, warbled sweetly there, Gautama proceeded through that forest, listening, as he went, to those delightful and charming strains of nature's choristers. On his way he beheld a very delightful and level spot of land covered with golden sands and resembling heaven itself, O king, for its beauty. On that plot stood a large and beautiful banian with a spherical top. Possessed of many branches that corresponded with the parent tree in beauty and size, that banian looked like an umbrella set over the plain. The spot underneath that magnificent tree was drenched with water perfumed with the most fragrant sandal. Endued with great beauty and abounding in delicious flowers all around, the spot looked like the court of the Grandsire himself. Beholding that charming and unrivalled spot, abounding with flowering trees, sacred, and looking like the abode of a very celestial, Gautama became very much delighted. Arrived there, he sat himself down with a well-pleased heart. As he sat there, O son of Kunti, a delicious, charming, and auspicious breeze, bearing the perfume of many kinds of flowers, began to blow softly, cooling the limbs of Gautama and filling him with celestial pleasure, O monarch! Fanned by that perfumed breeze the Brahmana became refreshed, and in consequence of the pleasure he felt he soon fell asleep. Meanwhile the sun set behind the Asta hills. When the resplendent luminary entered his chambers in the west and the evening twilight came, a bird that was the foremost of his species, returned to that spot, which was his home, from the regions of Brahman. His name was Nadijangha and he was a dear friend of the creator. He was a prince of Cranes, possessed of great wisdom, and a son of (the sage) Kasyapa. He was also known extensively on earth by the name of Rajadharman. Indeed, he surpassed everyone on earth in fame and wisdom. The child of a celestial maiden, possessed of great beauty and learning, he resembled a celestial in splendour. Adorned with the many ornaments that he wore and that were as brilliant as the sun himself that child of a celestial girl seemed to blaze with beauty. Beholding that bird arrived at that spot, Gautama became filled with wonder. Exhausted with hunger and thirst, the Brahmana began to cast his eyes on the bird from desire of slaying him.'

"Rajadharman said, 'Welcome, O Brahmana! By good luck have I got thee today in my abode. The sun is set. The evening twilight is come. Having come to my abode, thou art today my dear and excellent guest. Having received my worship according to the rites laid down in the scriptures, thou mayst go whither thou wilt tomorrow morning."

SECTION 170

"Bhishma said, 'Hearing these sweet words, Gautama became filled with wonder. Feeling at the same time a great curiosity, he eyed Rajadharman without being able to withdraw his gaze from him.'

"Rajadharman said, 'O Brahmana, I am the son of Kasyapa by one of the daughters of (the sage) Daksha. Possessed of great merits, thou art my guest today. Thou art welcome, O foremost of Brahmanas!

"Bhishma continued, 'Having offered him hospitality according to the rites laid down in the scriptures, the crane made an excellent bed of the Sala flowers that lay all around. He also offered him several large fishes caught from the deep waters of the Bhagirathi. Indeed, the son of Kasyapa offered, for the acceptance of his guest Gautama a blazing fire and certain large fishes. After the Brahmana had eaten and became gratified, the bird possessing wealth of penances began to fan him with his wings for driving off his fatigue. Seeing his guest seated at his case, he asked him about his pedigree. The man answered, saying, 'I am a Brahmana known by the name of Gautama,' and then remained silent. The bird gave his guest a soft bed made of leaves and perfumed with many fragrant flowers. Gautama laid himself down on it, and felt great happiness. When Gautama had laid himself down, the eloquent son of Kasyapa, who resembled Yama himself in his knowledge of duties, asked him a bout the cause of his arrival there. Gautama answered him, saying, 'I am, O large-souled one, very poor. For earning wealth [Literally, 'for obtaining goods'.], I am desirous of going to the sea.' The son of Kasyana cheerfully told him: 'It behoveth thee not to feel any anxiety. Thou shalt succeed, O foremost of Brahmanas, and shalt return home with properly. The sage Vrihaspati hath spoken of four kinds of means for the acquisition of wealth, viz., inheritance, sudden accession due to luck or the favour of the gods, acquisition by labour, and acquisition through the

aid or kindness of friends. I have become thy friend. I cherish good feelings towards thee. I shall, therefore, exert myself in such a way that thou mayst succeed in acquiring wealth. The night passed away and morning came. Seeing his guest rise cheerfully from bed, the bird addressed him, saying, 'Go, O amiable one, along this very route and thou art sure to succeed. At the distance of about three Yoianas from this place, there is a mighty king of the Rakshasas. Possessed of great strength, his name is Virupaksha, and he is a friend of mine. Go to him, O foremost of Brahmanas! That chief, induced by my request, will, without doubt, give thee as much wealth as thou desirest.' Thus addressed, O king, Gautama cheerfully set out from that place, eating on the way, to his fill, fruits sweet as ambrosia. Beholding the sandal and aloe and birch trees that stood along the road, and enjoying their refreshing shade, the Brahmana proceeded quickly. He then reached the city known by the name of Meruvraja. It had large porches made of stone, and high walls of the same material. It was also surrounded on every side with a trench, and large pieces of rock and engines of many kinds were kept ready on the ramparts. He soon became known to the Rakshasa chief of great intelligence. O king, as a dear guest sent unto him by the chief's friend (the crane). The chief received Gautama very gladly. The king of the Rakshasas then, O Yudhishthira, commanded his attendants, saying, 'Let Gautama be soon brought hither from the gate.' At the command of the king, certain persons, quick as hawks, issued from the splendid palace of their ruler, and proceeding to the gate accosted Gautama. The royal messengers. O monarch, said unto that Brahmana, 'Come quickly, the king desires to see thee. Thou mayst have heard of the king of the Rakshasas, Virupaksha, by name, possessed of great courage. Even he is impatient of seeing thee. Come quickly and tarry not.' Thus addressed, the Brahmana, forgetting his toil in his surprise, ran with the messengers. Beholding the great affluence of the city, he became filled with wonder. Soon he entered the king's palace in the company of the messengers solicitous of obtaining a sight of the king of the Rakshasas."

SECTION 171

"Bhishma said, 'Led into a spacious apartment, Gautama was introduced to the king of the Rakshasas. Worshipped by the latter (with the usual offerings), he took his seat on an excellent seat. The king asked him about the race of his birth and his practices, his study of the Vedas and his observance of the Brahmacharya vow. The Brahmana, however, without answering the other queries, only stated his name and race. The king having ascertained only the name and the race of his guest, and seeing that he was destitute of Brahmanic splendour and Vedic studies, next enquired about the country of his residence.'

"The Rakshasa said, 'Where is thy residence, O blessed one, and to what race does thy wife belong? Tell us truly, do not fear. Trust us without anxiety.'

"Gautama said, 'I belong by birth to the Middle country. I live in a village of hunters. I have married a Sudra spouse who had been a widow. All this that I tell you is the truth.'

"Bhishma continued, 'The king then began to reflect as to what he should do. Indeed, the king began to think how he might succeed in acquiring merit. He said unto himself. 'This man is by birth a, Brahmana. He is, again a friend of the highsouled Rajadharman. He has been sent to me by that son of Kasyapa. I must do what is agreeable to my friend. He is very intimate with me. Indeed, he is my brother, and a dear relative. He is truly a friend of my heart. On this day of the month of Kartika, a thousand Brahmanas of the foremost order are to be entertained in my house. This Gautama also shall be entertained with them and I shall give wealth unto him too. This is a sacred day. Gautama has come hither as a guest. The wealth that is to be given away (unto the Brahmanas) is ready. What is there then to think of?' Just about this time a thousand Brahmanas, possessed of great learning, with persons purified by baths and adorned (with sandalpaste and flowers) and attired in long robes of linen, came to the palace. The Rakshasa king Virupaksha, O monarch, received the guests, as they came, duly and according to the rites laid down in the scriptures. At the command of the king, skins were spread out for them. The royal servants then, O best of the Bharatas, placed mats of Kusa grass on the ground. [At such entertainments, Hindus, to this day (c. 1880-1895), sit on separate seats when eating. If anybody touches anybody else's seat, both become impure and cannot eat any longer. Before eating, however, when talking or hearing, the guests may occupy a common seat, i.e., a large mat or blanket or cloth, etc., spread out on the floor.] Those foremost of Brahmanas, having been duly worshipped by the king sat down on those seats. The Rakshasa chief once more worshipped his guests, as provided by the ordinance, with sesame seeds, green blades of grass, and water. Some amongst them were selected for representing the Viswedevas, the Pitris, and the deities of fire. These were smeared with sandal-paste, and flowers were offered unto them. They were also adored with other kinds of costly offerings. After such worship, every one of them looked as effulgent as the moon in the firmament. Then bright and

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polished plates of gold, adorned with engravings, and filled with excellent food prepared with ghee and honey, were given unto those Brahmanas. Every year (on the days of full moon) of the months of Ashadha and Magha, a large number of Brahmanas used to receive from the Rakshasa chief, after proper honours, the best kinds of food that they desired. Especially, on the day of full moon in the month of Kartika, after the expiry of autumn, the king used to give unto the Brahmanas much wealth of diverse kinds, including gold, silver, jewels, gems, pearls, diamonds of great value, stones of the lapis lazuli variety, deer-skins, and skins of the Ranku deer. Indeed, O Bharata, throwing a heap of wealth of many kinds for giving it away as Dakshina (unto his regenerate guests), the mighty Virupaksha, addressing those foremast of Brahmanas, said unto them, 'Take from these jewels and gems as much as ye wish and can hope to bear away.' And he also used to say unto them, O Bharata, these words: 'Taking those plates of gold and vessels which you have used for your dinner go ye away, O foremost of Brahmanas.' When these words were uttered by the high-souled Rakshasa king (on the occasion of that particular feast), those bulls among Brahmanas took as much wealth as each desired. Worshipped with those costly jewels and gems, those best of Brahmanas, attired in excellent robes, became filled with delight. Once more, the Rakshasa king, having restrained the Rakshasas that had come to his palace from diverse lands, addressed those Brahmanas and said, 'This one day, ye regenerate ones, ve need have no fear from the Rakshasas here. Sport ye as ye wish, and then go away with speed.' The Brahmanas then, leaving that spot, went away in all directions with great speed Gautama also, having taken up a heavy quantity of gold without any loss of time, went away. Carrying the burthen with difficulty, he reached that same banian (under which he had met the crane). He sat himself down, fatigued, toil worn, and hungry. While Gautama was resting there, that best of birds viz., Rajadharman, O king, came there. Devoted to friends, he gladdened Gautama by bidding him welcome. By flapping his wings he began to fan his guest and dispel his fatigue. Possessed of great intelligence, he worshipped Gautama, and made arrangements for his food. Having eaten and refreshed himself, Gautama began to think, 'Heavy is this load that I have taken of bright gold, moved by covetousness and folly. I have a long way to travel. I have no food by which to support life on my way. What should I do for supporting life?' Even these were his thoughts then. It so happened that even upon much thinking he failed to see any food which he could eat on the way. Ungrateful as he was, O tiger among men, even this was the thought that he then conceived, 'This prince of cranes, so large and containing a heap of flesh, stayeth by my side. Staying and bagging him, I shall leave this spot and go along with great speed

SECTION 172

"Bhishma said, 'There, under that banian, for the protection of his guest, the prince of birds had kindled and kept up a fire with high and blazing flames. [Agni or fire is a deity that is said to have Vayu (the wind-god) for his charioteer. The custom, to this day, with all travellers in India is to kindle a large fire when they have to pass the night in woods and forests or uninhabited places. Such fires always succeed in scaring off wild beasts. In fact, even tigers, raging with hunger, do not approach the place where a blazing fire is kept up.] On one side of the fire, the bird slept trustfully. The ungrateful and wicked-souled wretch prepared to slay his sleeping host. With the aid of that blazing fire he killed the trustful bird, and having despatched him, became filled with delight, never thinking there was sin in what he did. Peeling off the feathers and the down, he roasted the flesh on that fire. Then taking it up with the gold he had brought, the Brahmana Red quickly from that spot. The next day, the Rakshasa king, Virupaksha, addressing his son, said, 'Alas, O son, I do not behold Rajadharman, that best of birds, today. Every morning he repairs to the regions of Brahman for adoring the Grandsire. While returning, he never goes home without paying me a visit. These two mornings and two nights have passed away without his having come to my abode. My mind, therefore, is not in peace. Let my friend be enquired after. Gautama, who came here, is without Vedic studies and destitute of Brahmanic splendour. He has found his way to the abode of my friend. I greatly fear, that worst of Brahmanas has slain Rajadharman. Of evil practices and wicked understanding, I read him through by the signs he showed. Without compassion, of cruel and grim visage, and wicked, that vilest of men is like a robber. That Gautama has gone to the abode of my friend. For this reason, my heart has become extremely anxious. O son, proceeding hence with great speed to the abode of Rajadharman, ascertain whether that puresouled bird is still alive. Do not tarry.' Thus addressed by his sire, the prince, accompanied by other Rakshasas, proceeded with great speed. Arrived at the foot of that banian, he saw the remains of Rajadharman. Weeping with grief, the son of the intelligent king of the Rakshasas, ran with great speed and to the utmost of his power, for seizing Gautama. The Rakshasas had not to go far when they succeeded in catching

the Brahmana and discovering the body of Rajadharman destitute of wings, bones, and feet. Taking the captive with them, the Rakshasas returned with great speed to Meruvraja, and showed the king the mutilated body of Rajadharman, and that ungrateful and singing wretch, viz., Gautama. Beholding the remains of his friend the king, with his counsellors and priest, began to weep aloud. Indeed, loud was the voice of lamentation that was heard in his abode. The entire city of the Rakshasa king, men, women, and children, became plunged in woe. The king then addressed his son saying, 'Let this sinful wretch be slain. Let these Rakshasas here feast merrily on his flesh. Of sinful deeds, of sinful habits, of sinful soul, and inured to sin, this wretch, I think, should be slain by you. Thus addressed by the Rakshasa king, many Rakshasas of terrible prowess expressed their unwillingness to eat the flesh of that sinner. Indeed, those wanderers of the night, addressing their king, said, 'Let this vilest of men be given away to the robbers.' Bending their heads to their king, they told him so, adding, 'It behoveth thee not to give us this sinful wretch for our food.' The king said unto them, 'Let it be so! Let this ungrateful wight be given to the robbers then without delay.' Thus addressed by him, the Rakshasas armed with lances and battle-axes, hacked that vile wretch into pieces and gave them away to the robbers. It so happened, however, that the very robbers refused to eat the flesh of that vile man. Though cannibals, O monarch, they would not eat an ungrateful person. For one that slays a Brahmana, for one that drinks alcohol, for one that steals, for one that has fallen away from a vow, there is explation, O king. But there is no expiation for an ungrateful person. That cruel and vile man who injures a friend and becomes ungrateful, is not eaten by the very cannibals nor by the worms that feed on carrion.'

SECTION 173

"Bhishma said, 'The Rakshasa king then caused a funeral pyre to be made for that prince of cranes and adorned it with jewels and gems, and perfumes, and costly robes. Setting fire to it with the body of that prince of birds, the mighty chief of the Rakshasas caused the obsequial rites of his friend to be performed according to the ordinance. At that time, the auspicious goddess Surabhi, the daughter of Daksha, appeared in the sky above the place where the pyre had been set up. Her breasts were full of milk. [Surabhi is the celestial or heavenly cow sprung from the sage Daksha.] From her mouth, O sinless monarch, froth mixed with milk fell upon the funeral pyre of Rajadharman. At this, the prince of cranes became revived. Rising up, he approached his friend Virupaksha, the king of the Rakshasas. At this time, the chief of the celestials himself came to the city of Virupaksha. Addressing the Rakshasa king, Indra said, 'By good luck, thou hast revived the prince of cranes.' The chief of the deities further recited to Virupaksha the old story of the curse denounced by the Grandsire upon that best of birds named Rajadharman. Addressing; the king he said, 'Once on a time, O monarch, this prince of cranes absented himself from the region of Brahman (when his presence was expected). In wrath the Grandsire said unto this prince of birds, 'Since this vile crane hath not presented himself today in my assembly, therefore, that wicked-souled one shall not soon die (so as to be able to leave the earth).' In consequence of these words of the Grandsire, the prince of cranes, though slain by Gautama, has come back to life, through the virtue of the nectar with which his body was drenched.' After Indra had become silent, Rajadharman, having bowed unto the chief of the celestials, said 'O first of gods, if thy heart be inclined towards me for grace, then let my dear friend Gautama be restored to life!' Hearing these words of his, Vasava, O foremost of men, sprinkled nectar over the Brahmana Gautama and restored him to life. The prince of cranes, approaching his friend Gautama, who still bore on his shoulders the load of gold (that he had got from the king of the Rakshasas) embraced him and felt great joy. Rajadharman, that prince of cranes, dismissing Gautama of sinful deeds, together with his wealth, returned to his own abode. At the due hour he repaired (the next day) to the Grandsire's region. The latter honoured the high-souled bird with such attentions as are shown to a guest. Gautama also, returning to his home in the village of the hunters, begot many sinful children upon his Sudra wife. A heavy curse was denounced upon him by the gods to the effect that having begotten, within a few years, upon the body of his remarried wife many children that ungrateful sinner should sink into a terrible hell for many years. All this, O Bharata, was recited to me formerly by Narada. Recollecting the incidents of this grave story, O bull of Bharata's race, I have recited to thee all its details duly. Whence can an ungrateful person derive fame? Where is his place? Whence can he have happiness? An ungrateful person does not deserve to be trusted. One that is ungrateful can never escape. No person should injure a friend. He that injures a friend sinks into terrible and everlasting hell. Every one should be grateful and every one should seek to benefit his friends. Everything may be obtained from a friend. Honours may be obtained from friends. In consequence of friends one may enjoy various objects of enjoyment. Through the exertions of friends, one

may escape from various kinds of danger and distress. He that is wise would honour his friend with his best attentions. An ungrateful, shameless, and sinful wight should be shunned by those that are wise. One that injures his friends is a wretch of his race. Such a sinful wight is the vilest of men. I have thus told thee, O foremost of all virtuous men, what the characteristics are of that sinful wretch who is stained by ingratitude and who injures his friend. What else dost thou wish to hear?'

"Vaisampayana continued, 'Hearing these words spoken by the high-souled Bhishma, Yudhishthira, O Janamejaya, became highly gratified.'

THE MAHABHARATA, BOOK 12 SANTI PARVA (IN 3 PARTS)

PART 2 OF BOOK 12

SECTION 174

MOKSHADHARMA PARVA

"Yudhishthira said, 'Thou hast, O grandsire, discoursed upon the auspicious duties (of person in distress) connected with the duties of kings. It behoveth thee now, O king, to tell me those foremost of duties which belong to those who lead the (four) modes of life.'

"Bhishma said, 'Religion hath many doors. The observance of (the duties prescribed by) religion can never be futile. Duties have been laid down with respect to every mode of life. (The fruits of those duties are invisible, being attainable in the next world.) The fruits, however, of Penance directed towards the soul are obtainable in this world. [It is very difficult to literally translate such verses. The word Dharma is sometimes used in the sense of Religion or the aggregate of duties. At other times it simply means a duty or the course of duties prescribed for a particular situation. Tapah is generally rendered penance. Here, however, it has a direct reference to sravana (hearing), manana (contemplation), and nididhyasana (abstraction of the soul from everything else for absolute concentration). The Grammar of the second half of the first line is Sati apretya etc., Sat being that which is real, hence, the Soul, or the Supreme Soul, of which every individual Soul is only a portion.] Whatever be the object to which one devotes oneself, that object, O Bharata, and nothing else, appears to one as the highest of acquisitions fraught with the greatest of blessings. When one reflects properly (one's heart being purified by such reflection), one comes to know that the things of this world are as valueless as straw. Without doubt, one is then freed from attachment in respect of those things. When the world, O Yudhishthira, which is full of defects, is so constituted, every man of intelligence should strive for the attainment of emancipation of his soul.'

"Yudhishthira said, 'Tell me, O grandsire, by what frame of soul should one kill one's grief when one loses one's wealth, or when one's wife, or son, or sire, dies.'

"Bhishma said, 'When one's wealth is lost, or one's wife or son or sire is dead, one certainly says to oneself 'Alas, this is a great sorrow!' But then one should, by the aid of reflection, seek to kill that sorrow. In this connection is cited the old story of the speech that a regenerate friend of his, coming to Senajit's court, made to that king. Beholding the monarch agitated with grief and burning with sorrow on account of the death of his son, the Brahmana addressed that ruler of very cheerless heart and said these words, 'Why art thou stupefied? Thou art without any intelligence. Thyself an object of grief, why dost thou grieve (for others)? A few days hence others will grieve for thee, and in their turn they will be grieved for by others. Thyself, myself, and others who wait upon thee, O king, shall all go to that place whence all of us have come.'

"Senajit said, 'What is that intelligence, what is that penance, O learned Brahmana, what is that concentration of mind, O thou that hast wealth of asceticism, what is that knowledge, and what is that learning, by acquiring which thou dost not yield to sorrow?'

'The Brahmana said, 'Behold, all creatures, -- the superior, the middling, and the inferior, -- in consequence of their respective acts, are entangled in grief. I do not regard even my own self to be mine. On the other hand, I regard the whole world to be mine. I again think that all this (which I see) is as much mine as it belongs to others. Grief cannot approach me in consequence of this thought. Having acquired such an understanding, I do not yield either to joy or to grief. As two pieces of wood floating on the ocean come together at one time and are again separated, even such is the union of (living) creatures in this world. Sons, grandsons, kinsmen, relatives are all of this kind. One should never feel affection for them, for separation with them is certain. Thy son came from an invisible region. He has departed and become invisible. He did not know thee. Thou didst not know him. Who art thou and for whom dost thou grieve? Grieve arises from the disease constituted by desire. Happiness again results from the disease of desire being cured. From joy also springs sorrow, and hence sorrow arises repeatedly. Sorrow comes after joy, and

joy after sorrow. The joys and sorrows of human beings are revolving on a wheel. After happiness sorrow has come to thee Thou shalt again have happiness. No one suffers sorrow for ever, and no one enjoys happiness for ever. The body is the refuge of both sorrow and happiness. Whatever acts an embodied creature does with the aid of his body, the consequence thereof he has to suffer in that body. Life springs with the springing of the body into existence. The two exist together, and the two perish together. Men of uncleansed souls, wedded to worldly things by various bonds, meet with destruction like embankments of sand in water. Woes of diverse kinds, born of ignorance, act like pressers of oil-seeds, for assailing all creatures in consequence of their attachments. These press them like oil-seeds in the oil-making machine represented by the round of rebirths (to which they are subject). Man, for the sake of his wife (and others), commits numerous evil acts, but suffers singly diverse kinds of misery both in this and the next world. All men, attached to children and wives and kinsmen and relatives, sink in the miry sea of grief like wild elephants, when destitute of strength, sinking in a miry slough. Indeed. O lord, upon loss of wealth or son or kinsmen or relatives, man suffers great distress, which resembles as regards its power of burning, a forest conflagration. All this, viz., joy and grief, existence and nonexistence, is dependent upon destiny. One having friends as one destitute of friends, one having foes as one destitute of foes, one having wisdom as one destitute of wisdom, each and every one amongst these, obtains happiness through destiny. Friends are not the cause of one's happiness. Foes are not the cause of one's misery. Wisdom is not competent to bring an accession of wealth; nor is wealth competent to bring an accession of happiness. Intelligence is not the cause of wealth, nor is stupidity the cause of penury. He only that is possessed of wisdom, and none else, understands the order of the world. Amongst the intelligent, the heroic, the foolish, the cowardly, the idiotic, the learned, the weak, or the strong, happiness comes to him for whom it is ordained. Among the calf, the cowherd that owns her, and the thief, the cow indeed belongs to him who drinks her milk. They whose understanding is absolutely dormant, and they who have attained to that state of the mind which lies beyond the sphere of the intellect, succeed in enjoying happiness. Only they that are between the two classes, suffer misery. They that are possessed of wisdom delight in the two extremes but not in the states that are intermediate. The sages have said that the attainment of any of these two extremes constitutes happiness. Misery consists in the states that are intermediate between the two. They who have succeeded in attaining to real felicity (which samadhi can bring), and who have become free from the pleasures and pains of this world, and who are destitute of envy, are never agitated by either the accession of wealth or its loss. They who have not succeeded in acquiring that intelligence which leads to real felicity, but who have transcended folly and ignorance (by the help of a knowledge of the scriptures), give way to excessive joy and excessive misery. Men destitute of all notions of right or wrong, insensate with pride and with success over others, yield to transports of delight like the gods in heaven. [Pride in consequences of having insulted or humiliated others; and success over others such as victories in, battle and other concerns of the world.] Happiness must end in misery. Idleness is misery; while cleverness (in action) is the cause of happiness. Affluence and prosperity dwell in one possessed of cleverness, but not in one that is idle. Be it happiness or be it misery, be it agreeable or be it disagreeable, what comes to one should be enjoyed or endured with an unconquered heart. Every day a thousand occasions for sorrow, and hundred occasions for fear assail the man of ignorance and folly but not the man that is possessed of wisdom. Sorrow can never touch the man that is possessed of intelligence, that has acquired wisdom, that is mindful of listening to the instructions of his betters, that is destitute of envy, and that is self-restrained. Relying upon such an understanding, and protecting his heart (from the influences of desire and the passions), the man of wisdom should conduct himself here. Indeed, sorrow is unable to touch him who is conversant with that Supreme Self from which everything springs and unto which everything disappears. The very root of that for which grief, or heartburning, or sorrow is felt or for which one is impelled to exertion, should, even if it be a part of one's body, be cast off That object, whatever it may be in respect of which the idea of meum is cherished, becomes a source of grief and heartburning. Whatever objects, amongst things that are desired, are cast off become sources of happiness. The man that pursues objects of desire meets with destruction in course of the pursuit. Neither the happiness that is derived from a gratification of the senses nor that great felicity which one may enjoy in heaven, approaches to even a sixteenth part of the felicity which arises from the destruction of all desires. The acts of a former life, right or wrong, visit, in their consequences, the wise and the foolish, the brave and the timid. It is even thus that joy and sorrow, the agreeable and the disagreeable, continually revolve (as on a wheel) among living creatures. Relying upon such an understanding, the man of

intelligence and wisdom lives at ease. A person should

disregard all his desires, and never allow his wrath to get the better of him. This wrath springs in the heart and grows there into vigour and luxuriance. This wrath that dwells in the bodies of men and is born in their minds, is spoken of by the wise as Death. When a person succeeds in withdrawing all his desires like a tortoise withdrawing all its limbs, then his soul, which is self-luminous, succeeds in looking into itself. That object, whatever it may be, in respect of which the idea of meum is cherished, becomes a source of grief and heartburning. When a person himself feels no fear, and is feared by no one, when he cherishes no desire and no aversion, he is then said to attain to the state of Brahma. Casting off both truth and falsehood, grief and joy, fear and courage, the agreeable and the disagreeable, thou mayst become of tranquil soul. When a person abstains from doing wrong to any creature, in thought, word, or deed, he is then said to attain to a state of Brahma. True happiness is his who can cast off that thirst which is incapable of being cast off by the misguided, which does not decay with decrepitude, and which is regarded as a fatal disease. In this connection, O king, are heard the verses sung by Pingala about the manner in which she had acquired eternal merit even at a time that had been very unfavourable. A fallen woman of the name of Pingala, having repaired to the place of assignation, was denied the company of her lover through an accident. At that time of great misery, she succeeded in acquiring tranquillity of soul."

"Pingala said, 'Alas, I have for many long years lived, all the while overcome by frenzy, by the side of that Dear Self in whom there is nothing but tranquillity. Death has been at my door. Before this, I did not, however approach that Essence of Purity. I shall cover this house of one column and nine doors (by means of true Knowledge). What woman is there that regards that Supreme Soul as her dear lord, even when He comes near? I am now awake. I have been roused from the sleep of ignorance. I am no longer influenced by desire. Human lovers, who are really the embodied forms of hell, shall no longer deceive me by approaching me lustfully. Evil produces good through the destiny or the acts of a former life. Roused (from the sleep of ignorance), I have cast off all desire for worldly objects. I have acquired a complete mastery over my senses. One freed from desire and hope sleeps in felicity. Freedom from every hope and desire is felicity. Having driven off desire and hope, Pingala sleeps in felicity.

"Bhishma continued, 'Convinced with these and other words uttered by the learned Brahmana, king Senajit (casting off his grief), experienced delight and became very happy."

SECTION 175

"Yudhishthira said, 'Time, which is destructive of every created thing, is passing on. Tell me, O grandsire, what is that good thing which should be sought.'

"Bhishma said, 'In this connection, O king, is cited the old narrative of a discourse between sire and son, O Yudhishthira! A certain Brahmana. O Partha, who was devoted to the study of the Vedas, got a very intelligent son who (for this) was called Medhavin [Literally, intelligent.]. One day, the son, well conversant with the truths of the religion of Emancipation, and acquainted also with the affairs of the world, addressed his sire devoted to the study of the Vedas.'

"The son said, 'What should a wise man do, O father, seeing that the period of human life is passing away so very quickly? O father, tell me the course of duties that one should perform, without omitting to mention the fruits. Having listened to thee, I desire to observe those duties.'

"The sire said, 'O son, observing the Brahmacharya mode of life, one should first study the Vedas. He should then wish for children for rescuing his ancestors. Setting up his fire next, he should seek to perform the (prescribed) sacrifices according to due rites. At last, he should enter the forest for devoting himself to contemplation.'

"The son said, 'When the world is thus surrounded on all sides and is thus assailed, and when such irresistible things of fatal consequences fall upon it, how can you say these words so calmly?"

"The sire said, How is the world assailed? What is that by which it is surrounded? What, again, are those irresistible things of fatal consequences that fall upon it? Why dost thou frighten me thus?"

"The son said, 'Death is that by which the world is assailed. Decrepitude encompasses it. Those irresistible things that come and go away are the nights (that are continually lessening the period of human life). When I know that Death tarries for none (but approaches steadily towards every creature), how can I pass my time without covering myself with the garb of knowledge? When each succeeding night, passing away lessens the allotted period of one's existence, the man of wisdom should regard the day to be fruitless. (When each is approaching steadily) who is there that would, like a fish in a shallow water, feel happy? Death comes to a man before his desires have been gratified. Death snatches away a person when he is engaged in plucking flowers and when his heart is otherwise set, like a tigress bearing away a ram. Do thou, this very day, accomplish that which is for thy good. Let not this Death come to thee. Death drags its victims before their acts are accomplished. The acts of tomorrow should be done today, those of the afternoon in the forenoon. Death does not wait to see whether the acts of its victim have all been accomplished or not. Who knows that Death will not come to him even today? In prime of age one should betake oneself to the practice of virtue. Life is transitory. If virtue be practised, fame here and felicity hereafter will be the consequences. Overwhelmed by ignorance, one is ready to exert oneself for sons and wives. Achieving virtuous or vicious acts, one brings them up and aggrandises them. Like a tiger bearing away a sleeping deer, Death snatches away the man addicted to the gratification of desire and engaged in the enjoyment of sons and animals. Before he has been able to pluck the flowers upon which he has set his heart, before he has been gratified by the acquisition of the objects of his desire. Death bears him away like a tiger bearing away its prey. Death overpowers a man while the latter is stilt in the midst of the happiness that accrues from the gratification of desire, and while, still thinking, 'This has been done; this is to be done; this has been half-done.' Death bears away the man, however designated according to his profession, attached to his field, his shop, or his home, before he has obtained the fruit of his acts. Death bears away the weak, the strong, the brave, the timid, the idiotic, and the learned, before any of these obtains the fruits of his acts. When death, decrepitude, disease, and sorrow arising from diverse causes, are all residing in thy body, how is it that thou livest as if thou art perfectly hale? As soon as a creature is born, Decrepitude and Death pursue him for (effecting) his destruction. All existent things, mobile and immobile, are affected by these two. The attachment which one feels for dwelling in villages and towns (in the midst of fellowmen) is said to be the very mouth of Death. The forest, on the other hand, is regarded as the fold within which the senses may be penned. This is declared by the Srutis [The word used in the text is Devanam (of the gods). There can be no doubt however, that the word deva is here used for implying the senses. Compare with Latin divus, divi, or English divine, divinity, etc.]. The attachment a person feels for dwelling in a village or town (in the midst of men) is like a cord that binds him effectually. They that are good break that cord and attain to emancipation, while they that are wicked do not succeed in breaking them. He who never injures living creatures by thought, word, or deed, is never injured by such agencies as are destructive of life and property. Nothing can resist the messengers (Disease and Decrepitude) of Death when they advance except Truth which devours Untruth. In Truth is immortality. For these reasons one should practise the yow of Truth: one should devote oneself to a union with Truth: one should accept Truth for one's Veda: and restraining one's senses, one should vanquish the Destroyer by Truth. Both Immortality and Death are planted in the body. One comes to Death through ignorance and loss of judgement; while Immortality is achieved through Truth. I shall, therefore, abstain from injury and seek to achieve Truth, and transgressing the sway of desire and wrath, regard pleasure and pain with an equal eye, and attaining tranquillity, avoid Death like an immortal. Upon the advent of that season when the sun will progress towards the north, I shall restraining my senses, set to the performance of the Santi-sacrifice, the Brahma-sacrifice, the Mind-sacrifice, and the Work-sacrifice. How can one like me worship his Maker in animal-sacrifices involving cruelty, or sacrifices of the body, such as Pisachas only can perform and such as produce fruits that are transitory? That person whose words, thoughts, penances, renunciation, and yoga meditation, all rest on Brahma, succeeds in earning the highest good. There is no eye which is equal to (the eye of) Knowledge. There is no penance like (that involved in) Truth. There is no sorrow equal to (that involved in) attachment. There is no happiness (that which is obtainable from) renunciation. I have sprung from Brahma through Brahma. I shall devote myself to Brahma, though I am childless. I shall return to Brahma. I do not require a son for rescuing me. A Brahmana can have no wealth like to the state of being alone, the state in consequence of which he is capable of regarding everything with an equal eye, the practice of truthfulness, good behaviour, patience, abstention from injury, simplicity, and avoidance of all rites and visible sacrifices. What use hast thou, O Brahmana, of wealth or kinsmen and relatives, of wives, when thou shalt have to die? Seek thy Self which is concealed in a cave. Where are thy grandsires and where thy sire?'

"Bhishma continued, 'Do thou also, O monarch, conduct thyself in that way in which the sire (in this story), conducts himself, devoted to the religion of Truth, after having listened to the speech of his son.'

SECTION 176

"Yudhishthira said, 'Tell me, O grandsire, whence and how happiness and misery come to those that are rich, as also those that are poor, but who live in the observance of different practices and rites.'

"Bhishma continued, 'In this connection is cited the old narrative of what was sung by Sampaka who had obtained tranquillity and achieved emancipation for himself. In former times a certain Brahmana, rendered miserable by a bad wife, bad dress, and hunger, and living in the observance of the vow of renunciation, told me these verses, 3 'Diverse kinds of sorrow and happiness overtake, from the day of birth the person that is born on the earth. If he could ascribe either of them to the action of Destiny, he would not then feel glad when happiness came or miserable when sorrow overtook him. Though thy mind is divested of desire, thou bearest yet neavy load. Thou dost not seek to achieve thy good (i.e., meancipation). Art thou not successful in controlling thy mind? If thou goest about, having renounced home and

mind? If thou goest about, having renounced home and desirable possessions, thou shalt taste real happiness. A person divested of everything sleepeth in happiness, and awaketh in happiness. Complete poverty, in this world, is happiness. It is a good regimen, it is the source of 'blessings, it is freedom from danger. This foeless path is unattainable (by persons cherishing desire) and is easily attainable (by those that are freed from desire). Casting my eyes on every part of the three worlds, I do not behold the person who is equal to a poor man of pure conduct and without attachment (to worldly things). I weighed poverty and sovereignty in a balance. Poverty weighed heavier than sovereignty and seemed to possess greater merits. Between poverty and sovereignty there is this great distinction, viz., that the sovereign, possessed of affluence, is always agitated by anxiety and seems to be within the very jaws of death. As regards, however, the poor man who in consequence of the divestment of all wealth has freed himself from hopes and emancipated himself, neither fire. nor foe, nor death, nor robbers, can get the better of him. The very gods applaud such a man who wanders about according to his sweet will, who lies down on the bare ground with his arm for a pillow, and who is possessed of tranquillity. Affected by wrath and cupidity, the man of affluence is stained by a wicked heart. He casts oblique glances and makes dry speeches .-- He becomes sinful, and his face is always darkened with frowns. Biting his lips, and excited with wrath, he utters harsh and cruel words. If such a man desires to even make a gift of the whole world, who is there that would like even to look at him? Constant companionship with Prosperity stupefies a person of weak judgement. It drives off his judgement like the wind driving off the autumnal clouds. Companionship with Prosperity induces him to think .-- I am possessed of beauty! I am possessed of wealth! I am high-born! I meet with success in whatever I undertake! I am not an ordinary human being!--His heart becomes intoxicated in consequence of these three reasons. With heart deeply attached to worldly possessions, he wastes the wealth hoarded by his sires. Reduced to want, he then regards the appropriation of other people's wealth as blameless. At this stage, when he transgresses all barriers and beings to appropriate the possessions of others from every side, the rulers of men obstruct and afflict him like sportsmen afflicting with keen shafts a deer that is espied in the woods. Such a man is then overwhelmed with many other afflictions of a similar kind that originate in fire and weapons. Therefore, disregarding all worldly propensities (such as desire for children and wives) together with all fleeting unrealities (such as the body, etc.,) one should, aided by one's intelligence, apply proper medicine for the cure of those painful afflictions. Without Renunciation one can never attain to happiness. Without Renunciation one can never obtain what is for one's highest good. Without Renunciation one can never sleep at case. Therefore, renouncing everything, make happiness thy own. All this was said to me in past times at Hastinapur by a Brahmana about what Sampaka had sung. For this reason, I regard Renunciation to be the foremost of things."

SECTION 177

"Yudhishthira said, 'If any person, desiring to accomplish acts (of charity and sacrifices), fails to find (the necessary) wealth, and thirst of wealth overwhelms him, what is that which he must do for obtaining happiness?"

"Bhishma said, 'He that regards everything (viz., joy and sorrow, honour and insult, etc.,) with an equal eye, that never exerts himself (for gratifying his desire for earthly possessions), that practises truthfulness of speech, that is freed from all kinds of attachment, and that has no desire for action, is, O Bharata, a happy man. These five, the ancients say, are the acquisition of perfect tranquillity or means for th emancipation. These are called Heaven. These are Religion. These constitute the highest happiness. In this connection is cited the old narrative of what Manki had sung, when freed from attachments, Listen to it, O Yudhishthira! Desirous of wealth, Manki found that he was repeatedly doomed to disappointments. At last with a little remnant of his property he purchased a couple of young bulls with a yoke for training them (to agricultural labour). One day the two bulls properly tied to the yoke, were taken out for training (in the fields). Shying at the sight of a camel that was lying down on the road, the animals suddenly ran towards the camel, and fell upon its neck. Enraged at finding the bulls fall upon its neck, the camel, endued with great speed, rose up and ran at a quick pace, bearing away the two helpless creatures dangling on either side of its neck. Beholding his two bulls thus borne

point of death, Manki began to say, 'If wealth be not ordained by destiny, it can never be acquired by even a clever man himself with attention and confidence and accomplishing with skill all that is necessary towards that end. I had, before this, endeavoured by diverse means and devotion to earn wealth. Behold this misfortune brought about by destiny to the property I had! My bulls are borne away, rising and falling, as the camel is running in an uneven course. This occurrence seems to be an accident. Alas, those dear bulls of mine are dangling on the camel's neck like a couple of gems! This is only the result of Destiny. Exertion is futile in what is due to Chance. Or, if the existence of anything like Exertion (as an agent in the production of results) be admitted, a deeper search would discover Destiny to be at the bottom Hence, the person that desires happiness should renounce all attachment. The man without attachments, no longer cherishing any desire for earning wealth, can sleep happily. Ho, it was well said by Suka while going to the great forest from his father's abode, renouncing everything!--Amongst these two, viz., one who obtains the fruition of all his wishes. and one who casts off every wish, the latter, who renounces all, is superior to the former who obtains the fruition of all. No one could ever attain to the end of desire. Only he that is destitute of knowledge and judgements feels an avidity for protecting his body and life .-- Forbear from every desire for action. O my Soul that art possessed by cupidity, adopt tranquillity by freeing thyself from all attachments! Repeatedly hast thou been deceived (by desire and hope). How is it that thou dost not still free thyself from attachments? If I am not one that deserves destruction at thy hands, if I am one with whom thou shouldst sport in delight, then, O my wealthcoveting Soul, do not induce me towards cupidity. Thou hast repeatedly lost thy hoarded wealth. O my wealth-coveting and foolish Soul, when wilt thou succeed in emancipating thyself from the desire of wealth? Shame on my foolishness! I have become a toy of thine! It is thus that one becomes a slave of others. No one born on earth did ever attain to the end of desire, and to one that will take birth will succeed in attaining to it. Casting off all acts, I have at last been roused from sleep. I am now awake. Without doubt, O Desire, thy heart is as hard as adamant, since though affected by a hundred distresses. thou does not break into a hundred pieces! I know thee, O Desire, and all those things that are dear to thee! Seeking what is dear to thee, I shall feel happiness in my own Self. O Desire, I know thy root. Thou springest from Will .-- I shall, therefore, avoid Will. Thou shalt then be destroyed with thy roots. The desire for wealth can never be fraught with happiness. If acquired, great is the anxiety that the acquirer feels. If lost after acquisition, that is felt as death. Lastly, respecting acquisition itself, it is very uncertain. Wealth cannot be got by even the surrender of one's person. What can be more painful than this? When acquired, one is never gratified with its measure, but one continues to seek it. Like the sweet water of the Ganges, wealth only increases one's hankering. It is my destruction. I am now awakened. Do thou, O Desire, leave me! Let that Desire which has taken refuge in this my body,--this compound of (five) elements,--go whithersoever it chooses and live happily whithersoever it likes. Ye all that are not of the Soul, I have no joy in you, for ye follow the lead of Msire and Cupidity! Abandoning all of you I shall take refuge in the quality of Goodness. Beholding all creatures in my own body and my own mind, and devoting my reason to Yoga, my life to the instructions of the wise, and soul to Brahma, I shall happily rove through the world, without attachment and without calamities of any kinds, so that thou mayst not be able to plunge me again into such sorrows! If I continue to be agitated by thee, O Desire, I shall necessarily be without a path (by which to effect my deliverance). Thou, O Desire, art always the progenitor of thirst, of grief, and of fatigue and toil. I think the grief that one feels at the loss of wealth is very keen and far greater than what one feels under any other circumstances. Kinsmen and friends disregard him that has lost his wealth. With various kinds of humiliation that number by thousands, there are many faults in property that are more painful still. On the other hand, the very small happiness that resides in wealth is mingled with pain and sorrow. Robbers slay, in the sight of all, the person that is possessed of wealth, or afflict him with various kinds of severity, or always fill him with fear. At last, after a long time, I have understood that the desire for wealth is fraught with sorrow. Whatever the object, O Desire, upon which thou settest thy heart, thou forcest me to pursue it! Thou art without judgement. Thou art a fool. Thou art difficult of being contented. Thou canst not be gratified. Thou burnest like fire. Thou dost not enquire (in pursuing an object) whether it is easy or difficult of attainment. Thou canst not be filled to the brim, like the nether region. Thou wishest to plunge me into sorrow. From this day, O Desire, I am incapable of living with thee! I who had felt despair, at first, at the loss of my property, have now attained to the high state of perfect freedom from attachments. At this moment I no longer think of thee and thy train. I had, before this, felt

great misery on thy account. I do not (now) regard myself as

destitute of intelligence. Having adopted Renunciation in consequence of loss of my property, I can now rest, freed from every kind of fever. I cast thee off, O Desire, with all the passions of my heart. Thou shalt not again dwell with me or sport with me. I shall forgive them that will slander or speak ill of me. I shall not injure even when injured. If anybody from aversion speaks disagreeable words of me, disregarding those words I shall address him in agreeable speeches. In contentment of heart and with all my senses at case, I shall always live upon what may be got by me. I shall not contribute to the gratification of the wishes entertained by thee that art my foe. Freedom from attachment, emancipation from desire, contentment, tranquillity, truth, self-restraint, forgiveness, and universal compassion are the qualities that have now I come to me. Therefore, let Desire, cupidity, thirst, miserliness avoid me. I have now adopted the path of Goodness. Having cast off Desire and Cupidity, great is my happiness now. I shall no longer yield to the influence of Cupidity and no longer suffer misery like a person of uncleansed soul. One is sure to obtain happiness according to the measure of the desires he may be able to cast off. Truly, he who yields himself up to Desire always suffers misery. Whatever passions connected with Desire are cast off by a person, all appertain to the quality of Passion. Sorrow and shamelessness and discontent all arise from Desire and Wealth. Like a person plunging in the hot season into a cool lake, I have now entered into Brahma. I have abstained from work. I have freed myself from grief. Pure happiness has now come to me. The felicity that results from the gratification of Desire. or that other purer felicity which one enjoys in heaven, does not come to even a sixteenth part of that which arises upon the abandonment of all kinds of thirst! Killing the principle of desire, which with the body makes an aggregate of seven, and which is a bitter foe, I have entered the immortal city of Brahma and shall pass my days there in happiness like a king! Relying upon such intelligence, Manki freed himself from attachments, casting off all desires and attaining to Brahma that abode of the highest felicity. Indeed, in consequence of the loss of his two bulls Manki attained to immortality. Indeed, because he cut the very roots of desire, he attained, through that means, to high felicity."

SECTION 178

"Bhishma continued, 'In this connection is also cited the old narrative of the verses sung by Janaka the ruler of the Videhas, who had attained to tranquillity of soul. What the monarch said was, 'Unlimited is my wealth. At the same time I have nothing, if the whole of (my kingdom) Mithila be consumed in a conflagration. I shall incur no loss.' In the connection is also cited the speech of Vodhya uttered in respect of this very topic, viz., freedom from attachments. Listen to it O Yudhishthira! Once on a time the royal son of Nahusha (Yayati) questioned the Rishi Vodhya who had, in consequence of the abandonment of desire, attained to tranquillity of soul and who had an intimate acquaintance with the scriptures. The monarch said, 'O thou of great wisdom, give me instructions about tranquillity. What is that under standing relying upon which thou succeedest in wandering over the world in tranquillity of soul and disengaged from all acts?'

"Vodhya said, 'I conduct myself according to the instructions of others but never instruct others myself. I shall, however, mention the indications of those instructions (according to which my conduct is framed). Thou mayst catch their spirit by reflection. My six preceptors are Pingala, the osprey, the snake, the bee in the forest, the maker of shafts (in the story)!

"Bhishma continued, 'Hope is very powerful (in agitating the heart), O King! Freedom from hope is high felicity. Reducing hope to an absence of expectation, Pingala sleeps in peace. Beholding an osprey with meat in his beaks, others, that have not found any meat, assail and destroy him. A certain osprey, by altogether abstaining from meat obtained felicity. To build a house for one's own self is productive of sorrow and not of happiness. The snake, taking up his residence in another creature's abode, lives in felicity. The ascetics live happily, betaking themselves to mendicancy, without being injured by any creature, like bees in the forest. A certain maker of shafts, while employed at his work, was so deeply attentive to it that he did not notice the king who passed by his side. When many are together, dispute ensues. Even when two reside together, they are sure to converse. I, however, wander alone like the anklet made of sea-shells in the wrist of the maiden in the story."

SECTION 179

"Yudhishthira said, 'O thou that art conversant with the conduct of men, tell me by what conduct a person may succeed in this world, freed from grief. How also should a person act in this world so that he may attain to an excellent end?"

"Bhishma said, 'In this connection is cited the old story of the discourse between Prahlada and the sage Ajagara. Once on a time king Prahlada of great intelligence questioned a wandering Brahmana of great intelligence and a cleansed and tranquil soul.'

"Prahlada said, 'Freed from desire, with a cleansed soul. possessed of humility and self-restraint, without desire of action, free from malice, agreeable in speech, endued with dignity and intelligence and wisdom, thou livest (in simplicity) like a child. Thou never covetest any kind of gain, and never grievest at any kind of loss. Thou art always contented. O Brahmana, and dost not seem to regard anything in the world. While all other creatures are being borne away in the current of desire and passion, thou art perfectly indifferent to all acts appertaining to Religion, Profit, and Pleasure. Thou seemest to be in a state of quietude (without the possibility of agitation). Disregarding all objects of the senses, thou movest like an emancipated self, only witnessing everything (but never taking part in anything). What, O sage, is thy wisdom, what thy learning, and what thy behaviour (in consequence of which all this becomes possible)? Tell me this without delay, if, O Brahmana, thou thinkest it will do me good!'

"Bhishma continued, 'That intelligent Brahmana who was well-conversant with the duties of the world, thus questioned by Prahlada, answered him in sweet words of grave import. Behold, O Prahlada, the origin of creatures, their growth, decay, and death, are traceable to no (intelligible) cause. It is for this that I do not indulge in either joy or sorrow. All the propensities (for action) that exist in the universe may be seen to flow from the very natures of the creatures (to which they inhere). All things (in the universe) are depended on their respective natures. Hence, I am not delighted with anything. Behold, O Prahlada, all kinds of union have an aptitude for disunion. All acquisitions are certain to end in destruction. Hence I never set my heart upon the acquisition of any object. All things possessed of attributes are certain to meet with destruction. What remains there for a person then to do who (like me) is conversant with both the origin and the end of things? Of all things, large or small, born in the ocean of waters, the end is noticeable. I see also the death, which is manifest, O chief of Asuras, of all things, mobile and immobile, belonging to the land. O best of Danavas, death comes in season unto even the strongest of winged creatures which range the sky. I see again that the luminous bodies, large and small, which move in the firmament, fall down when their time comes. Beholding all created things Possessed of knowledge, to be thus liable to be affected by death, and thinking all things to be possessed of the same nature, I sleep in peace without any anxiety of heart. If I get without trouble a copious repast, I do not scruple to enjoy it. On the other hand, I pass many days, together without eating anything. Sometimes people feed me with costly viands in profusion. sometimes with a small quantity, sometimes with even less, and sometimes I get no food whatever. I sometimes eat only a portion of a grain; sometimes the dry sesame cakes from which the oil has been pressed out, I sometimes eat rice and other food of the richest kind. Sometimes I sleep on an elevated bedstead of the best kind. Sometimes I sleep on the bare ground. Sometimes my bed is made within a fine palace or mansion. I am sometimes clad in rags, sometimes in sackcloth, sometimes in raiments of fine texture, sometimes in deer-skins, sometimes in robes of the costliest kind. I never reject such enjoyments as are consistent with virtue and as are obtained by me without effort. I do not, at the same time, strive for attaining such objects as are difficult of acquisition. The rigid vow I have adopted is called Ajagara. That vow can secure immortality. It is auspicious and griefless. It is incomparable and pure. It is consistent with the counsels of the wise. It is disapproved by persons of foolish understanding who never follow it. With a pure heart I conduct myself according to it. My mind never swerves from this vow. I have not swerved from the practices of my order. I am abstemious in everything, I know the past and the present. Divested of fear and wrath and cupidity and errors of judgement, I follow this vow with a pure heart. There are no restrictions in respect of food and drink and other objects of enjoyment for one practising this vow. As everything is dependent on destiny, there is no observance of the considerations of time and place for one like us. The vow I follow contributes to true happiness of the heart. It is never observed by those that are wicked. I follow it with a pure heart. Induced by cupidity, men pursue different kinds of wealth. If baffled in the pursuit, they become depressed by sorrow. Reflecting properly upon all this by the aid of my intelligence which has penetrated the truths of things, I follow this vow with a pure heart. I have seen persons in distress seeking, for the acquisition of wealth, the shelter of men, good and bad. Devoted to tranquillity, and with my passions under control, I follow this vow with a pure heart. Beholding, by the aid of truth, that happiness and misery, loss and gain, attachment and renunciation, death and life, are all ordained by destiny. I follow this yow with a pure heart. Divested of fear and attachment and errors of judgement and pride, and endued with wisdom, intelligence, and understanding, and devoted to tranquillity and hearing that large snakes without moving enjoy the fruit that comes to them of itself, I follow their practice with a pure heart. Without restrictions of any kind in respect of bed and food, endued by my nature with

self-restraint, abstemiousness, pure vow, truth, and purity of conduct, and without any desire to store (for future use) the rewards of action, I follow, with a delighted and pure heart, this vow. All causes of sorrow have fled from me in consequence of my having driven off the object of desire. Having received an accession of light, I follow this vow with a pure heart, for controlling my soul which is thirsty and unrestrained but which is capable (under proper culture) of depending upon itself (without the necessity of external objects to keep it engaged). Without paying any heed to the concerns towards which my heart, mind, words would like to lead me, and marking that the happiness which is connected with these is both difficult of acquisition and fleeting in respect of duration, I follow this vow with a pure heart. Learned men possessed of great intelligence, desirous of proclaiming their own feats, have while establishing their own theories and censuring those of others, said this and that on this topic which is incapable of being settled by disputation. Foolish men fail to understand this vow in a proper light. I, however, see it to be destructive of Ignorance. Regarding it also as fraught with immortality and as a remedy against diverse kinds of evil, I wander among men, having subdued all faults and having freed myself from thirst (after worldly goods)!'

"Bhishma continued, 'That high-souled person who, having freed himself from attachments and divested himself of fear, cupidity; foolishness, and wrath, follows this Ajagara vow, or indulges in this sport, as it may be called, certainly succeeds in passing his days in great delight.'"

SECTION 180

"Yudhishthira said, 'Which of these, O grandsire, viz., kinsmen, or acts, or wealth, or wisdom should be the refuge of a person? Questioned by me, answer me this!"

"Bhishma said, 'Wisdom is the refuge of creatures. Wisdom is regarded as the highest of acquisitions. Wisdom is the highest felicity in the world. Wisdom is heaven in the estimation of the good and virtuous. It was through wisdom that Vali, Prahlada, Namuchi, and Manki, when they lost their (earthly) prosperity, succeeded in acquiring felicity. What is there that is superior to wisdom? In this connection is cited the old story of the discourse between Indra and Kasyapa. Listen to it, O Yudhishthira! Once on a time a prosperous Vaisya, in the enjoyment of prosperity, and proud of his affluence, threw down, by negligently driving his car, a Rishi's son of rigid vows named Kasyapa, devoted to penances. Prostrated on the ground, the young man, in exceeding pain, gave way to his wrath; and under the influence of despair resolved, saying, 'I shall cast off my life. A poor man has no need of life in this world.' While the Brahmana was lying in that state, silent and agitated, deprived of energy and at the point of death, Indra appeared on the scene in the form of a ackal and addressing him, said, 'All (inferior) creatures covet birth in the human race. Among men again, the status of a Brahmana is much desired. Thou, O Kasyapa, art a human being! Amongst human beings, thou art again a Brahmana. Among Brahmanas, thou art again one that is conversant with the Vedas. Having obtained that which is attainable with very great difficulty, it behoveth thee not to give up life from folly! All kinds Of (worldly) acquisitions are fraught with pride. The declaration of the Srutis in that respect is perfectly true. Thou lookest the picture of contentment. In forming such a resolve (which is so derogatory of thy own self) about casting off thy life, thou actest from cupidity! O, they are crowned with success that have hands! I eagerly wish for the status of those creatures that have hands! We covet hands as eagerly as you covet riches. There is no acquisition that is more valuable than the acquisition of hands. Behold, O Brahmana, I cannot extract this thorn that has entered my body, or crush these insects and worms that are biting and afflicting me greatly! They that have bestowed upon them two hands with ten fingers, succeed in throwing away or crushing the worms (by scratching) that bite their limbs. They succeed in constructing shelters for themselves from rain, cold, and heat. They succeed also in enjoying excellent clothes for themselves, good food, comfortable beds, and excellent habitations. Lying on this Earth, they that have hands enjoy kine and other animals and cause them to carry burthens or drag their vehicles, and by the aid of diverse means bring those animals under sway (for their own purposes). Those living creatures that are without tongues, that are helpless, of little strength, and destitute of hands, bear all the several kinds of misery (indicated above). By good luck, O ascetic, thou art not like them. By good luck, thou art not a jackal, nor a worm, nor a mouse, nor a frog, nor an animal of any other miserable order. With this measure of gain (that thou hast won), thou shouldst, O Kasyapa, be contented! How happy, again, shouldst thou feel at the thought that amongst living creatures thou art a superior Brahmana! These worms are biting me! For want of hands I am unable to drive them off. Behold this my miserable plight! I do not cast off life because to do so is a very sinful act, and lest, indeed, I fall into a more miserable order of existence! This order of existence, viz., that of a jackal, to which I now belong is rather tolerable.

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that are more miserable still. By birth certain classes of creatures become happier than others who become subject to great woe. But I never see that there is any order of being which can be said to be in the possession of perfect happiness. Human beings, obtaining affluence, next wish for sovereignty. Having achieved sovereignty their next wish is for the status of gods. Having won that status they then wish for the chiefdom of the celestials. If thou becomest affluent, thou wilt never succeed in becoming a king (for thou art a Brahmana by birth), nor in becoming a god (because, in reality, thy status of Brahmanahood is equal if not superior to that of a god). If by any means (led away by the alluring prospect of heavenly bliss) thou becomest a god (instead of attaining to a superior position), thou wilt then covet for the chiefdom of the gods. In no condition wilt thou be contented. Contentment does not result from acquisition of desirable objects. Thirst is never slaked although there is profusion of water. The thirst for acquisition only blazes up with each fresh acquisition like a fire with new faggots thrown into it. In thee there is grief. But joy also dwells in thee. Both happiness and misery dwell in thee. Why then shouldst thou yield to grief? One should shut up, like birds in a cage, the very springs, viz., the understanding and the senses of, all one's desires and acts. There can be no cutting of a second head, nor of a third hand. That which does not exist can produce no fear. One that is not acquainted with the enjoyment a certain object affords, never feels a desire for that object. Desires arise from the actual experience of the pleasures that touch or sight, or hearing gives. Thou hast no idea of the taste of the wine called Varuni or of the meat of the birds called Ladwaka. There is no drink and no food more delicious than these. Thou hast no idea also, O Kasyapa, of every other superior kind of drink and food that exists among men, for thou hast never tasted it. Without doubt, therefore, not to taste, not to see, should be the yow of a man if he is to win happiness. Creatures that have hands, without doubt, become strong and earn wealth. Men are reduced by men to a state of servitude, and are repeatedly afflicted (at the hands of their own species) with death, imprisonment, and other tortures. Although such is their condition, yet even they (without yielding to grief) laugh and sport and indulge in merriment. Others again, though endued with might of arms, and possessed of knowledge and great energy of mind, follow censurable, sinful, and miserable professions. They seek to change such professions for other pursuits (that are more dignified) but then they are bound by their own acts (of a previous life) and by the force of Destiny. The vilest man of the Pukkasa or the Chandala orders never wishes to cast off his life. He is quite contented with the order of his birth. Behold the illusion in this respect! Beholding those amongst thy species that are destitute of arms, or struck with palsy, or afflicted with other diseases, thou canst regard thyself as very happy and possessed of valuable accompaniments amongst the members of thy own order. If this thy regenerated body remains safe and sound, and free from disease, and all thy limbs remain perfect, thou art sure of never incurring any reproach amongst men. It would not behove thee, O Brahmana, to cast off thy life even if any blame, founded on fact and capable of bringing about thy dismissal from caste, attached to thee! Rise, and practise virtue. It is not meet that thou shouldst throw away thy life! If, O regenerate one, thou listen to me and place credence on my words, thou wilt then obtain the highest reward of the religion inculcated in the Vedas. Do thou set thyself to Vedic studies, and duly maintain thy sacred fire, and observe truth, and self-restraint, and charity. Never compare thyself boastfully with another. They who, by devoting themselves to the study of the Vedas, become competent for performing sacrifices for themselves and others, have no need to indulge in any kind of regret or fear any kind of evil. They that are born under an auspicious constellation on an auspicious lunation and at an auspicious hour, strive their best for performing sacrifices, practising charity, and procreating children, and desiring to pass their time cheerfully in those acts, at last win very great happiness. They, on the other hand, that are born under evil constellations, inauspicious lunations, and at evil hours, become destitute of sacrifices and progeny and at last fall into the Asura order. In my former life I had much useless learning. I always sought for reasons and had very little faith. I was a slanderer of the Vedas. I was destitute of the (fourfold) objects of life, and was devoted to that science of argumentation which is based upon ocular or tangible proofs. I used to utter words based on (plausible) reasons. Indeed, in assemblies, I always spoke of reasons (and never faith). I used to speak irreverently of the declarations of the Srutis and address Brahmanas in domineering tones. I was an unbeliever, skeptical of everything, and though really ignorant, proud of my learning. This status of a jackal that I have obtained in this life is the consequence, O regenerate one, of those sins of mine! If even after hundreds of days and nights I that am a jackal can once again obtain the status of humanity, I shall then pass my life in contentment, heedful of the true objects of existence, and engaged in sacrifices and gifts. I shall then know what should be known, and avoid what should be

Miserable as it is, there are many orders of existence below it

THE GRAND BIBLE

avoided!' Thus addressed, the ascetic Kasyapa, rising up, said, 'O, thou art certainly possessed of knowledge and great intelligence! I am really surprised at all this!' With eyes whose vision was extended by knowledge, the Brahmana then beheld that being who had addressed him to be Indra, chief of the gods and the lord of Sachi. Kasyapa then worshipped that god having the best of steeds for the animal that bore him. Receiving afterwards the god's permission, the Brahmana returned to his abode.'''

SECTION 181

"Yudhishthira said, 'Tell me, O grandsire, if gifts, sacrifices, penances, and dutiful services returned to preceptors, are productive of wisdom and high felicity.'

'Bhishma said, 'If the mind becomes affected by desire, wrath and other evil passions, it then runs towards sin. If one's acts are stained by sin, one is obliged to dwell in painful regions. Sinful men take birth in indigent circumstances and repeatedly suffer the pangs of famine, woe, fear, and death. Those that are virtuous in their acts, and possessed of faith, and that have their senses under control, become born as affluent men and repeatedly sport in festivities and heaven and happiness. Unbelievers, with their arms manacled, are sent to regions rendered inaccessible by carnivorous beasts and elephants and full of terrors in consequence of snakes and robbers. What more need be said of them? They, on the other hand, who have reverence for gods and guests, who are liberal, who are fond of good and honest men, go, in consequence of their acts of charity, along that happy way which belongs to persons of cleansed souls. They that have no reverence for virtue are as vile among men as seedless grains among corn or the gnat among birds. That which is ordained in consequence of the acts of a past life pursues the actor even if the latter strives his best for leaving it behind. It sleeps when he sleeps and does whatever else he does. Like his shadow it rests when he rests, proceeds when he proceeds, and acts when he acts. Whatever acts a man does he has certainly to obtain the fruits thereof. Death is dragging all creatures who are surely destined to fall (into orders of existence they deserve) and who are surely 'liable to enjoy or suffer that which has been ordained as the consequence of their acts. The acts of a past life develop their consequences in their own proper time even as flowers and fruits, without extraneous efforts of any kind, never fail to appear when their proper time comes. After the consequences, as ordained, of the acts of a past life, have been exhausted (by enjoyment or sufferings), honour and disgrace, gain and loss, decay and growth, no longer flow or appear in respect of any one. This happens repeatedly. [The word dattam, generally rendered 'gifts' or 'charity,' means and includes protection of suppliants, abstention from injury as regards all creatures, and actual gifts made outside the sacrificial altar. Similarly, the maintenance of the sacred fire, penances, purity of conduct, the study of the Vedas, hospitality to guests, and offer of food to the Viswedevas, are all included in the word Ishta which is ordinarily rendered 'sacrifice.'] A creature while still in the mother's womb enjoys or suffers the happiness or the misery that has been ordained for him in consequence of his own acts. In childhood or youth or old age, at whatever period of life one does an act good or bad, the consequences thereof are sure to visit him in his next life at precisely the same period. As a calf recognises and approaches its parent in the midst of even a thousand kine. even so the acts of a past life recognise and visit the doer in his new life. Washed in water a (dirty) piece of cloth becomes clean. Similarly, men burning in repentance obtain endless happiness by proper penances. Those that can take up their residence in the woods and by performing austerities for a long period can wash themselves of their sins, succeed in obtaining the objects on which they set their hearts. As no one can mark the track of birds in the sky or of fishes in the water, similarly, the track of persons whose souls have been cleansed by knowledge cannot be marked by any. 1 There is no need of any more eloquence or any more reference to sinful acts. Suffice it to say that one should, with proper judgement and as befits one best, do what is for one's good. This is the means by which wisdom and high felicity may be achieved.

SECTION 182

"Yudhishthira said, 'Whence has this universe consisting of mobile and immobile creatures been created? Whom does it go to when destruction sets in? Tell me this, O grandsire! Indeed, by whom has this universe with its oceans, its firmament, its mountains, its clouds, its lands, its fire, and its wind, been created. How were all objects created? Whence this division into separate orders of existence? Whence are their purity and impurity, and the ordinances about virtue and vice? Of what kind is the life of living creatures? Where also do they go who die. Tell us everything about this and the other world.'

"Bhishma said, 'In this connection is cited the old narrative of the sacred words that Bhrigu said in reply to the questions of Bharadwaja. Beholding the great Rishi Bhrigu blazing with energy and splendour, seated on the Kailasa summit, Bharadwaja addressed him in the following words.' "Bharadwaja said, 'By whom was this world with its ocean, its firmament, its mountains, its clouds, its lands, its fire, and its wind, created? How were all creatures first created? Whence this distinction of castes? Whence the purity and the impurity of (behaviour), and whence the ordinances about virtue and vice, for living creatures? Of what kind is the life of living creatures? Where do they go who die? It behoveth thee to tell me everything about this and the other world.' Thus addressed about his doubts by Bharadwaja, the illustrious and regenerate Rishi Bhrigu who resembled Brahma itself, replied unto him, saying these words.'

"Bhrigu said, 'There is a Primeval Being, known to the great Rishis, of the name of Manasa. He is without beginning and without end. That Divine Being is incapable of being penetrated by weapons. He is without decay and is Immortal. He is said to be Unmanifest. He is Eternal, Undecaying, and Unchangeable. Through Him are creatures born and through Him they die. He first created a Divine Being known by the name of Mahat. Mahat created Consciousness. That Divine Being created Space. That puissant Being is the holder of all created objects. From Space was born Water, and from Water were born Fire and Wind. Through the union of Fire and Wind was born the Earth. Self-born Manasa then created a divine Lotus pregnant with Energy. From that Lotus sprang Brahman, that Ocean of Veda. [Veda is here used in the sense of Knowledge and Power.] The Srutis say that as soon as born, that divine Being uttered the words, 'I am He!' For this He came to be called by the name of Consciousness. He has all created things for his body and He is their Creator. These five elements that we see are that Brahman of great energy. The mountains are his bones. The earth is his fat and flesh. The oceans are his blood. Space is his stomach. The Wind is his breath. Fire is his energy. The rivers are his arteries and veins. Agni and Soma, otherwise called the Sun and the Moon, are called his eyes. The firmament above is his head. The earth is his two feet. The cardinal and subsidiary points of the horizon are his arms. Without doubt, He is incapable of being known and His Soul is inconceivable by even persons crowned with ascetic success. The Divine Being, who pervades the whole universe, is also known by the name of Ananta (Infinite). He lives in Consciousness, and is incapable of being known by persons of uncleansed souls. Asked by thee I have now told thee of Him who created Consciousness for evoking into existence all created objects, and from whom this universe has sprung.

"Bharadwaja said, 'What is the extent of the firmament, of the points of the horizon, of the surface of this earth, and of the Wind? By telling me the truth, solve my doubts.'

"Bhrigu said, 'The sky thou seest above is Infinite. It is the abode of persons crowned with ascetic success and of divine beings. It is delightful, and consists of various regions. Its limits cannot be ascertained. The Sun and the Moon cannot see, above or below, beyond the range of their own rays. There where the rays of the Sun and the Moon cannot reach are luminaries which are self-effulgent and which possess splendour like that of the Sun or the fire. Know this, O giver of honours, that possessed of far-famed splendour, even these last do not behold the limits of the firmament in consequence of the inaccessibility and infinity of those limits. This Space which the very gods cannot measure is fall of many blazing and self-luminous worlds each above the other. Beyond the limits of land are oceans of water. Beyond water is darkness. Beyond darkness is water again, and beyond the last is fire. Downwards, beyond the nether regions, is water. Beyond water is the region belonging to the great snakes. Beyond that is sky once more, and beyond the sky is water again. Even thus there is water and sky alternately without end. Even such are the limits of the Divinity represented by water. The very gods are unable to ascertain limits of fire and wind and water. The nature of fire, wind, water, and land, is like that of space. They are distinguished through want of true Knowledge. Sages read in diverse scriptures the limits that have been declared of the three worlds and the ocean. Who is there, however, that would set limits to what cannot be grasped by vision and what is inaccessible (in all its parts)? If even it becomes possible to ascertain the limits of the firmament which is the track of the gods and beings crowned with ascetic success, it can never be possible to set limits to that which is limitless and known by the name of the Infinite, to that which correspond with the name by which it is known, viz., what has been called the high-souled Manasa? When again His form is sometimes contracted and sometimes expanded, how can any one else except one that is equal to Him, be able to comprehend His limits? From the Lotus (of which I have already spoken) was first created the Omniscient lord, Brahman, endued with form, of essence comprised of Righteousness, and the Creator of all mobile and immobile things

"Bharadwaja said, 'If Brahman sprang from the Lotus, then it is the Lotus that should be regarded as the First-born and not Brahman. Why, however, is Brahma said to be the first? Do thou remove that doubt of mine.'

"Bhrigu said, 'The Earth it is that is called the Lotus. It was created for giving a seat unto that form of Manasa which

became Brahman. Reaching up to heaven itself, the Sumeru became the pericarp of the Lotus. Remaining within it, the puissant Lord of the Universe created all the worlds."

SECTION 183

"Bharadwaja said, 'Tell me, O best of Brahmanas, how the puissant Brahman residing within Meru, created these diverse kinds of objects.'

"Bhrigu said, 'The great Manasa (in his form of Brahman) created the diverse kinds of objects by fiat of Will. For the protection then of all creatures, he first created water. Water is the life of all creatures, and it is water which aids their growth. If there be no water, all creatures would perish. The whole universe is pervaded by water. Earth, mountains, clouds, and all things which have form, should all be known as transformations of water. They have all been produced by the solidification of that element.'

Bharadwaja said, 'How did water spring? How Fire and Wind? How also was the earth created? I have great doubts on these points.'

"Bhrigu said, 'O regenerate one, in very ancient times called the Brahma-kalpa, the high-souled Rishis of the regenerate order, when they assembled together, felt this very doubt about the creation of the universe. Re-straining speech, they remained immovable, engaged in (ascetic) contemplation. Having given up all food, they subsisted upon air alone, and remained thus for a thousand celestial years. At the end of that period, certain words as sacred as those of the Vedas simultaneously reached the ears of all. Indeed, this celestial voice was heard in the firmament to say, 'Formerly there was only infinite Space, perfectly motionless and immovable. Without sun, moon, stars, and wind, it seemed to be asleep. Then water sprang into existence like something darker within darkness. Then from the pressure of water arose wind. As an empty vessel without a hole appears at first to be without any sound, but when filled with water, air appears and makes a great noise, even so when infinite Space was filled with water, the wind arose with a great noise, penetrating through the water. That wind, thus generated by the pressure of the ocean of water, still moveth. Coming into (unobstructed) Space, its motion is never stopped. Then in consequence of the friction of wind and water, fire possessed of great might and blazing energy, sprang into existence, with flames directed upwards. That fire dispelled the darkness that had covered Space. Assisted by the wind, fire drew Space and Water together. Indeed, combining with the wind, fire became solidified. While failing from the sky, the liquid portion of fire solidified again and became what is known as the earth. The earth or land, in which everything is born, is the origin of all kinds of taste, of all kinds of scent, of all kinds of liquids, and of all kinds of animals."

SECTION 184

"Bharadwaja said, 'When the high-souled Brahman has created thousands of creatures, why is it that only these five elements which he created first, which pervade all the universe and which are great creatures, have come to have the name of creatures applied to them exclusively?' [All created things are called Bhutas, but the five principal elements, viz., fire, air, earth, water, and space, are especially called Bhutas or Mahabhutas.]

"Bhrigu said, 'All things that belong to the category of the Infinite or the Vast receive the appellation of Great. It is for this reason that these five elements have come to be called Great creatures. Activity is wind. The sound that is heard is space. The heat that is within it is fire. The liquid juices occurring in it are water. The solidified matter, viz., flesh and bones, are earth. The bodies (of living creatures) are thus made of the five (primeval) elements. All mobile and immobile objects are made of these five elements. The five senses also of living creatures partake of the five elements. The ear partakes of the properties of space, the nose of earth; the tongue of water; touch of wind; and the eyes of light (of fire).'

"Bharadwaja said, 'If all mobile and immobile objects be composed of these five elements, why is it that in all immobile objects those elements are not visible? Trees do not appear to have any heat. They do not seem to have any motion. They are again made up of dense particles. The five elements are not noticeable in them. Trees do not hear: they do not see; they are not capable of the perceptions of scent or taste. They have not also the perception of touch. How then can they be regarded as composed of the five (primeval) elements? It seems to me that in consequence of the absence of any liquid material in them, of any heat, of any earth, of any wind, and of any empty space, trees cannot be regarded as compounds of the five (primeval) elements.'

"Bhrigu said, 'Without doubt, though possessed of density, trees have space within them. The putting forth of flowers and fruits is always taking place in them. They have heat within them in consequence of which leaf, bark, fruit, and flower, are seen to droop. They sicken and dry up. That shows they have perception of touch. Through sound of wind and fire and thunder, their fruits and flowers drop down. Sound is perceived through the ear. Trees have, therefore, ears and do hear. A creeper winds round a tree and goes about all its sides. consequence of the other breath called Samana, every one of A blind thing cannot find its way. For this reason it is evident the senses is made to act as it does. The breath called Apana. having recourse to the heat that is in the urethra and the that trees have vision. Then again trees recover vigour and put forth flowers in consequence of odours, good and bad, of abdominal intestines, moves, engaged in carrying out urine the sacred perfume of diverse kinds of dhupas. It is plain that trees have scent. They drink water by their roots. They catch

and faeces. That single breath which operates in these three, is called Udana by those that are conversant with science. That breath which operates, residing in all the joints of men's bodies, is called Vyana. There is heat in the bodies of living creatures which is circulated all over the system by the breath Samana. Residing thus in the body, that breath operates upon the different kinds of watery and other elementary substances and all bad humours. That heat, residing between Apana and Prana, in the region of the navel, operates, with the aid of those two breaths, in digesting all food that is taken by a living creature. There is a duct beginning from the mouth down to the anal canal. Its extremity is called the anus. From this main duct numerous subsidiary ones branch out in the bodies of all living creatures. In consequence of the rush of the several breaths named above (through these ducts), those breaths mingle together. The heat (that dwells in Prana) is called Ushman. It is this heat that causes digestion in all creatures possessed of bodies. The breath called Prana, the bearer of a current of heat, descends (from the head) downwards to the extremity of the anal canal and thence is sent upwards once more. Coming back to its seat in the head, it once more sends down the heat it bears. Below the navel is the region of digested matter. Above it is that for the food which is taken. In the navel are all the forces of life that sustain the body. Urged by the ten kinds of breaths having Prana for their first, the ducts (already mentioned), branching out from the heart, convey the liquid juices that food yields, upwards, downwards, and in transverse directions. The main duct leading from the mouth to the anus is the path by which yogins, vanquishers of fatigue, of perfect equanimity in joy and sorrow, and possessed of great patience, succeed in attaining to Brahma by holding the soul within the brain. Even thus is heat panted in the breaths called Prana and Apana and others, of all embodied creatures. That heat is always burning there like a fire placed in any (visible) vessel.'

SECTION 186

"Bharadwaja said, 'If it is the wind that keeps us alive, if it is the wind that causes us to move and exert, if it is the wind that causes us to breathe and to speak, then it seems that life is worth little. If the animal heat (that digests all food) be of the nature of fire, and if it is that fire which assists at digestion by dissolving the food we take, then life is worth little. When an animal dies that which is called its life is never seen leaving it Only the breath leaves it, and the internal heat becomes extinguished. If life were nothing else, than wind, or if life depended only on the wind, then it could have been seen like the external sea of air, and when passing out it would have mingled with that air. If life dependest upon air, and if it ended with the escape of that air from the body, it would then mingle with another portion of air (that exists externally) like a portion of water escaping into the great ocean and thereby only changing the place of its residence. If a quantity of water be thrown into a well, or if the flame of a lamp be thrown into a blazing fire, either of them, entering a homogeneous element, loses its independent or separate existence. If life were air, it also, when the animal died, would mingle with the great ocean of air outside. How can we say that there is life in this animal body which is made up of the five (primal) elements? If one of those elements disappear, the union of the other four becomes dissolved. The element of water drieth up if food be not taken. The element of air disappears if the breath be restrained. The element of space disappears if the excretions cease. So also the element of fire becomes extinguished if food does not go in. The element of earth breaks in pieces in consequence of diseases, wounds, and other sufferings. If only one of the five becomes afflicted, the union, being dissolved, the five go away into five different directions. When the body which is a union of the elements, becomes separated into five ingredients, whither doth life go? What doth it then know? What doth it then hear? What doth it then say? This cow (that is given away to a holy Brahmana), it is said, will rescue me in the other world. The animal, however, that is given away, itself dies. Whom then will this cow rescue? The taker of the cow (in gift) and the giver are both equal (in being both subject to death). Both of them meet with extinction in this world. How then will they meet again? How will the person that has been eaten up by birds, or that has been broken in pieces by a fall from a mountain summit, or that has been consumed by fire, regain life? The root of a tree that has been cut down does not grow up again. Only the seeds put forth sprouts. Where is the person who having died comes back (to some sort of new existence)? Only seeds were originally created. All this universe is the result of seeds in succession. They that die, die to perish Seeds result from seeds."

SECTION 187

"Bhrigu said, 'There is no destruction of the living creature, or of what is given, or of our other acts. The creature that dies only goes into another form. The body along dissolves away. The living creature, though depending upon the body, does not meet with destruction when the body is destroyed. It is not seen after the destruction of the physical frame just as fire is not seen after the consumption of the fuel with which it was ignited.'

"Bharadwaia said, 'If there is no destruction of the living creature like that of fire, I submit, fire itself is not seen after consumption of the fuel (that ignited it). When the supply of fuel is stopped, the fire becomes extinguished, and, as far as I know, becomes annihilated. That should surely be regarded to have met with destruction which has no longer any action, which furnishes no proof of its existence, and which no longer occupies any space.

"Bhrigu said, 'It is true that upon the consumption of fuel fire is no longer seen. It mingles with space because there is no longer any visible object in which to inhere, and hence it becomes incapable of perception by us. Similarly, upon leaving the body, the creature lives in space, and cannot be seen in consequence of its extreme subtility as is doubtless the case with fire. It is fire or heat that sustains the breaths called Prana and the others. Know that that heat (thus existing) is called life or the living agent. That heat which is the sustainer of the breaths, becomes extinguished in consequence of the suppression of breath. Upon that heat in the physical frame being extinguished, the frame itself loses animation. Falling down, it is transformed into earth, for that is its ultimate destination. The breath that is in all mobile and immobile objects mingles with space, and the heat that is in them follows that breath. These three (viz., space, air, and tire), mingle together. The other two (viz., water and earth), exist together in the form of earth. There is wind where space is, and there is fire where wind is. They are formless, it should be known, and become endued with form only in respect of embodied creatures.

'Bharadwaja said, 'If in the physical frames of all living creatures there are heat, wind, earth, space and water, what, then, are the indications of living agent? Tell me these, O sinless one! I desire to know the nature of the life that is in the bodies of living beings, -- bodies made up of the five primal elements, engaged in the five acts, endued with the five senses and possessed of animation. Upon the dissolution of the body which is a union of flesh and blood, and a mass of fat, sinews and bones, that which is the living agent cannot be seen. If this body, composed of the five elements, be destitute of what is called life, who or what then is that which feels misery upon the appearance of either bodily or mental pain? The living agent hears what is said with the aid of the ears. It however happens again. O great Rishi, that the same agent hears not when the Mind is otherwise engaged. It seems, therefore, that that which is called the living agent serves no purpose. The whole scene that the living agent sees with eyes acting in concert with the mind, the eye beholds not, even when lying before it, if the mind be otherwise engaged. Then again, when it is under the influence of sleep, that agent neither sees nor smells, nor hears, nor speaks, nor experiences the perceptions of touch and taste. Who or what then is that which feels joy, becomes angry, gives way to sorrow, and experiences tribulation? What is that which wishes, thinks, feels aversion, and utters words?

"Bhrigu said, 'The mind also is made of the five elements in common with the body. For this reason it is of no consequence with respect to the acts mentioned by thee. Only the one internal Soul sustaineth the body. It is he that perceives smell, taste, sound, touch and form and other properties (that exist in external nature). That Soul, pervading all the limbs, is the witness (of the acts) of the mind endued with five attributes and residing within the body composed of the five elements. It is he who feels pleasure and pain, and when separated from him the body no longer experiences them. When there is no longer any perception of form or of touch, when there is no heat in the fire that resides within the body,--indeed, when that animal heat becomes extinguished, -- the body, in consequence of its abandonment by the Soul, meets with destruction. The whole universe is composed of water. Water is the form of all embodied creatures. In that water is the Soul which is displayed in the mind. That Soul is the Creator Brahman who exists in all things. When the Soul becomes endued with vulgar attributes, it comes to be called Kshetrajna. When freed from those attributes, it comes to be called Paramatman or Supreme Soul. Know that Soul. He is inspired with universal benevolence. He resides in the body like a drop of water in a lotus. Know well that which is called Kshetrajna and which has universal benevolence. Darkness, Passion, and Goodness are the attributes of the living agent. The learned say that the Soul has Consciousness and exists with the attributes of life. The soul exerts and causes everything to exert. Persons that have a knowledge of the Soul say that the Soul is different from life. It is the Supreme Soul that has created the seven worlds and sets them agoing. There is no destruction of the living agent when the dissolution of the body takes place. Men destitute of intelligence say that it dies. That is certainly untrue. All that the living agent does is to go from one unto another body.

diseases of diverse kinds. Those diseases again are cured by different operations. From this it is evident that trees have perceptions of taste. As one can suck up water through a bent lotus-stalk, trees also, with the aid of the wind, drink through their roots. They are susceptible of pleasure and pain, and grow when cut or lopped off. From these circumstances I see that trees have life. They are not inanimate. Fire and wind cause the water thus sucked up to be digested. According, again, to the quantity of the water taken up, the tree advances in growth and becomes humid. In the bodies of all mobile things the five elements occur. In each the proportions are different. It is in consequence of these five elements that mobile objects can move their bodies. Skin, flesh, bones, marrow, and arteries and veins, that exist together in the body are made of earth. Energy, wrath, eyes, internal heat, and that other heat which digest the food that is taken, these five, constitute the fire that occurs in all embodied creatures. The ears, nostrils, mouth, heart, and stomach, these five, constitute the element of space that occurs in the bodies of living creatures. Phlegm, bile, sweat, fat, blood, are the five kinds of water that occur in mobile bodies. Through the breath called Prana a living creature is enabled to move. Through that called Vyana, they put forth strength for action. That called Apana moves downwards. That called Samana resides within the heart. Through that called Udana one eructates and is enabled to speak in consequence of its piercing through (the lungs, the throat, and the mouth). These are the five kinds of wind that cause an embodied creature to live and move. The properties of scent an embodied creature knows through the earth-element in him. From the water-element he perceives taste. From the fire-element represented by the eyes, he perceives forms, and from the wind-element he obtains the perception of touch. Scent, touch, taste, vision, and sound, are regarded as the (general) properties of every mobile and immobile object. I shall first speak of the several kinds of scent. They are agreeable, disagreeable, sweet, pungent, far-going, varied, dry, indifferent. All these nine kinds of scent are founded upon the earth-element. Light is seen by the eyes and touch through the wind-element. Sound, touch, vision and taste are the properties of water. I shall speak (in detail) now of the perception of taste. Listen to me. High-souled Rishis have spoken of diverse kinds of taste. They are sweet, saltish. bitter, astringent, sour, and pungent. These are the six kinds of taste appertaining to the water-element. Light contributes to the vision of form. Form is of diverse kinds. Short, tall, thick, four-cornered, round, white, black, red, blue, yellow, reddish, hard, bright, smooth, oily, soft, and terrible. These are the sixteen different kinds of form which constitute the property of light or vision. The property of the wind-element is touch. Touch is of various kinds: warm, cold, agreeable. disagreeable, indifferent, burning, mild, soft, light, and heavy. Both sound and touch are the two properties of the windelement. These are the eleven properties that appertain to the wind. Space has only one property. It is called sound. I shall now tell thee the different kinds of sound. They are the seven original notes called Shadia, Rishabha, Gandhara, Mahdhyama, Panchama, Dhaivata and Nishada. These are the seven kinds of the property that appertains to space. Sound inheres like the Supreme Being in all space though attached especially to drums and other instruments. Whatever sound is heard from drums small and large, and conchs, and clouds, and cars, and animate and inanimate creatures, are all included in these seven kinds of sound already enumerated. Thus sound, which is the property of space, is of various kinds The learned have said sound to be born of space. When raised by the different kinds of touch, which is the property of the wind, it may be heard. It cannot however, be heard, when the different kinds of touch are inceptive. The elements, mingling with their counterparts in the body, increase and grow. Water, fire, wind are always awake in the bodies of living creatures. They are the roots of the body. Pervading the five life-breaths (already mentioned) they reside in the body."

SECTION 185

"Bharadwaja said, 'How does bodily fire or heat, entering the body, reside there? How also does the wind, obtaining space for itself, cause the body to move and exert itself?'

'Bhrigu said, 'I shall, O regenerate one, speak to thee of the course in which the wind moves, and how, O sinless one, that mighty element causes the bodies of living creatures to move and exert themselves. Heat resides within the head (brain) and protects the body (from perishing). The wind or breath called Prana, residing within the head and the heat that is there. cause all kinds of exertion. That Prana is the living creature, the universal soul, the eternal Being, and the Mind, Intellect, and Consciousness of all living creatures, as also all the objects of the senses. 1 Thus the living creature is, in every respect, caused by Prana to move about and exert. Them in

That which is called death is only the dissolution of the body. It is thus that the Soul, wrapped in diverse forms, migrates from form to form, unseen and unnoticed by others. Persons possessed of true Knowledge behold the Soul by their keen and subtile intelligence. The man of wisdom, living on frugal fare, and with heart cleansed of all sins, devoting himself to yoga meditation, succeeds every night, before sleep and after sleep, in beholding his Soul by the aid of his Soul. In consequence of a contented heart, and by abandoning all acts good and bad, one can obtain infinite happiness by depending upon one's own Soul. The king, of fiery effulgence, residing within the mind is called the living agent. It is from that Lord of everything that this creation has sprung. Even this is the conclusion to be arrived at in the enquiry into the origin of creatures and the soul.'

SECTION 188

"Bhrigu said, 'Brahman first created a few Brahmanas who came to be called Prajapatis (lords of creation). Possessed of splendour equal to that of the fire or the Sun, they were created out of the energy of that First-born Being. The puissant Lord then created Truth, Duty, Penance, the eternal Vedas, all kinds of pious acts, and Purity, for enabling creatures to attain to heaven (by practising them). After this, the Deities and the Danavas, the Gandharvas, the Daityas, the Asuras, the great snakes, the Yakshas, the Rakshasas, the Serpents, the Pisachas, and human beings with their four divisions, viz., Brahmanas, Kshatriyas, Vaisyas, and Sudras, O best of regenerate ones, and all the other orders of creatures that exist, were created. The complexion the Brahmanas obtained was white; that which the Kshatriyas obtained was red; that which the Vaisyas got was yellow; and that which was given to the Sudras was black.' "Bharadwaja said, 'If the distinction between the four

"Bharadwaja said, 'If the distinction between the four orders (of human beings) be made by means only of colour (attribute), then it seems that all the four orders have been mingled together. Lust, wrath, fear, cupidity, grief, anxiety, hunger, toil, possess and prevail over all men. How can men be distinguished by the possession of attributes? The bodies of all men emit sweat, urine, faeces, phlegm, bile, and blood. How then can men be distributed into classes? Of mobile objects the number is infinite; the species also of immobile objects are innumerable. How, then, can objects of such very great diversity be distributed into classes?

"Bhrigu said, 'There is really no distinction between the different orders. The whole world at first consisted of Brahmanas. Created (equal) by Brahman, men have, in consequence of their acts, become distributed into different orders. They that became fond of indulging in desire and enjoying pleasures, possessed of the attributes of severity and wrath, endued with courage, and unmindful of the duties of piety and worship, -- these Brahmanas possessing the attribute of Passion, -- became Kshatriyas. Those Brahmanas again who, without attending to the duties laid down for them, became possessed of both the attributes of Goodness and Passion, and took to the professions of cattle-rearing and agriculture, became Vaisyas. Those Brahmanas again that became fond of untruth and injuring other creatures, possessed of cupidity,-engaged in all kinds of acts for a living, and fallen away from purity of behaviour, and thus wedded to the attribute of Darkness, became Sudras. Separated by these occupations, Brahmanas, falling away from their own order, became members of the other three orders. All the four orders, therefore, have always the right to the performance of all pious duties and of sacrifices. Even thus were the four orders at first created equal by Brahman who ordained for all of them (the observances disclosed in) the words of Brahma (in the Vedas). Through cupidity alone, many fell away, and became possessed by ignorance. The Brahmanas are always devoted to the scriptures on Brahma; and mindful of vows and restraints, are capable of grasping the conception of Brahma. Their penances therefore, never go for nothing. They amongst them are not Brahmanas that are incapable of understanding that every created thing is Supreme Brahma. These, falling away, became members of diverse (inferior) orders. Losing the light of knowledge, and betaking themselves to an unrestrained course of conduct, they take birth as Pisachas and Rakshasas and Pretas and as individuals of diverse Mleccha species. The great Rishis who at the beginning sprang into life (through Brahman's Will) subsequently created, by means of their penances, men devoted to the duties ordained for them and attached to the rites laid down in the Eternal Vedas. That other Creation, however, which is eternal and undecaying, which is based upon Brahma and has sprung from the Primeval God, and which has its refuge upon yoga, is a mental one." [The distinction here laid down seems to be this: the eternal creation is due to the yoga or mental action of the Primeval Deity. That creation which we behold is the result of the penances of those sages who were first created. Perhaps, what is intended to be said is that the principle of life, of life proceeding from life, and primal matter with space, etc., are all due to the fiat of God; while all visible and tangible objects, resulting from the action of those principles and from primal matter and space, are attributable to the ancient sages.]

SECTION 189

"Bharadwaja said, 'By what acts does one become a Brahmana? By what, a Kshatriya? O best of regenerate ones, by what acts again does one become a Vaisya or a Sudra? Tell me this, O foremost of speakers.'

"Bhrigu said, 'That person is called a Brahmana who has been sanctified by such rites as those called jata and others; who is pure in behaviour; who is engaged in studying the Vedas; who is devoted to the six well-known acts (of ablutions every morning and evening, silent recitation of mantras, pouring libations on the sacrificial fire, worshipping the deities, doing the duties of hospitality to guests, and offering food to the Viswedevas); who is properly observant of all pious acts: who never takes food without having offered it duly to gods and guests; who is filled with reverence for his preceptor; and who is always devoted to vows and truth. He is called a Brahmana in whom are truth, gifts, abstention from injury to others, compassion, shame, benevolence, and penance. He who is engaged in the profession of battle, who studies the Vedas, who makes gifts (to Brahmanas) and takes wealth (from those he protects) is called a Kshatriva. He who earns fame from keep of cattle, who is employed in agriculture and the means of acquiring wealth, who is pure in behaviour and attends to the study of the Vedas, is called a Vaisya. He who takes pleasure in eating every kind of food, who is engaged in doing every kind of work, who is impure in behaviour, who does not study the Vedas, and whose conduct is unclean, is said to be a Sudra. If these characteristics be observable in a Sudra, and if they be not found in a Brahmana, then such a Sudra is no Sudra, and, such a Brahmana is no Brahmana. By every means should cupidity and wrath be restrained. This as also self-restraint, are the highest results of Knowledge. Those two passions (viz., cupidity and wrath), should, with one's whole heart, be resisted. They make their appearance for destroying one's highest good. One should always protect one's prosperity from one's wrath, one's penances from pride; one's knowledge from honour and disgrace; and one's soul from error. That intelligent person, O regenerate one, who does all acts without desire of fruit, whose whole wealth exists for charity, and who performs the daily Homa, is a real Renouncer. One should conduct oneself as a friend to all creatures, abstaining from all acts of injury. Rejecting the acceptance of all gifts, one should, by the aid of one's own intelligence, be a complete master of one's passions. One should live in one's soul where there can be no grief. One would then have no fear here and attain to a fearless region hereafter. One should live always devoted to penances and with all passions completely restrained; observing the vow of taciturnity, and with soul concentrated on itself; desirous of conquering the unconquered senses, and unattached in the midst of attachments. All things that can be perceived by the senses are called Manifest. All, however, that is Unmanifest, that is beyond the ken of the senses, that can be ascertained only by the subtile senses, should be sought to be known. If there be no faith, one will never succeed in attaining to that subtile sense. Therefore, one should hold oneself in faith. The mind should be united with Prana, and Prana should then be held within Brahma. By dissociating oneself from all attachments, one may obtain absorption into Brahma. There is no need of attending to any other thing. A Brahmana can easily attain to Brahma by the path of Renunciation. The indications of a Brahmana are purity, good behaviour and compassion unto all creatures."

SECTION 190

"Bhrigu said, 'Truth is Brahma; Truth is Penance; it is Truth that creates all creatures. It is by Truth that the whole universe is upheld; and it is with the aid of Truth that one goes to heaven. Untruth is only another form of Darkness. It is Darkness that leads downwards. Those who are afflicted by Darkness and covered by it fail to behold the lighted regions of heaven. It has been said that Heaven is Light and that Hell is Darkness. The creatures that dwell in the universe may obtain both heaven and hell. In this world also, truth and untruth lead to opposite courses of conduct and opposite indications, such as Righteousness and Unrighteousness, light and darkness, pleasure and pain. Amongst these, that which is Truth is Righteousness; that which is Righteousness is Light; and that which is Light is Happiness. Similarly, that which is Untruth is Unrighteousness; that which is Unrighteousness is Darkness: and that which is Darkness is Sorrow or Misery. In this respect it is said that they that are possessed of wisdom, beholding that the world of lire is overwhelmed with sorrow, both bodily and mental, and with happiness that is sure to end in misery, never suffer themselves to be stupefied. He that is Wise will strive to rescue himself from sorrow. The happiness of living creatures is unstable both here and hereafter. The happiness of creatures that are overwhelmed by Darkness disappears like the splendour of the Moon when afflicted by Rahu. Happiness is said to be of two kinds, viz., bodily and mental. Both in this and the other world, the visible and the invisible fruits (of action) are specified (in the Vedas) for the sake of happiness. There is nothing more important than happiness and among the fruits or consequences of the triple aggregate. Happiness is desirable. It is an attribute of the Soul. Both Virtue and Profit are sought for its sake. Virtue is its root. This, indeed, is its origin. All acts have for their end the attainment of happiness.'

"Bharadwaja said, 'You have said that happiness is the highest object, I do not comprehend this. This attribute of the soul that (you say) is so desirable is not sought by the Rishis who are regarded to be engaged in something promising a higher reward. It is heard that the Creator of the three worlds, viz., the puissant Brahman, lives alone, observant of the vow of Brahmacharya. He never devotes himself to the happiness obtainable from the gratification of desire. Also, the divine Master of the universe, the lord of Uma, reduced Kama (the deity of desire) to extinction. For this reason, we say that happiness is not acceptable to high-souled people. Nor does it appear to be a high attribute of the Soul. I cannot put faith in what thy divine self has said, viz., that there is nothing higher than happiness. That there are two kinds of consequences in respect of our acts, viz., the springing of happiness from good acts and of sorrow from sinful, acts, is only a saying that is current in the world.'

"Bhrigu said, 'On this it is said as follows: from Untruth springs Darkness. They that are overwhelmed by Darkness pursue only Unrighteousness and not Righteousness, being overmastered by wrath, covetousness, malice, falsehood, and similar evils. They never obtain happiness either here or hereafter. On the other hand, they are afflicted by various kinds of disease and pain and trouble. They are also tortured by Death, imprisonment, and diverse other griefs of that kind, and by the sorrows, attending on hunger and thirst and toil. They are also pained by the numerous bodily griefs that arise from rain and wind and burning heat and exceeding cold. They are also overwhelmed by numerous mental griefs caused by loss of wealth and separation from friends, as also by griefs caused by decrepitude and death. They that are not touched by these diverse kinds of physical and mental afflictions, know what happiness is. These evils are never found in heaven. There delicious breezes blow. In heaven there is also perpetual fragrance. In heaven there is no hunger, no thirst, no decrepitude, no sin. In this world there is both happiness and misery. In hell there is only misery. Therefore, happiness is the highest object of acquisition. The Earth is the progenitrix of all creatures. Females partake of her nature. The male animal is like Prajapati himself. The vital seed, it should be known, is the creative energy. In this way did Brahman ordain in days of old that the creation should go on. Each, affected by his own acts, obtains happiness or misery." [Nearly the whole of this section is prose.]

SECTION 191

"Bharadwaja said, 'What has been said to be the consequence of gift? What of Righteousness? What of conduct? What of Penances well-performed? What of the study and recitation of the Vedas? And what of pouring libations upon the fire?'

'Bhrigu said, 'By pouring libations on the sacred fire, sin is burnt. By study of the Vedas one obtains blessed tranquillity. By gift, one obtains pleasure and articles of enjoyment. By Penances, one acquires blessed heaven. Gift is said to be of two kinds: gifts for the other world, and those for this. Whatever is given to the good attends the giver in the other world. Whatever is given to those that are not good produces consequences enjoyable here. The consequences of gifts are commensurate with the gifts themselves.'

"Bharadwaja said, "What course of duties should be performed by whom? What also are the characteristics of duty? How many kinds of duty are there? It behove the to tell me these."

"Bhrigu said, 'Those wise men who are engaged in practising the duties laid down for them succeed in obtaining heaven as their reward. By doing otherwise people become guilty of folly.'

"Bharadwaja said, 'It behoveth thee to tell me about the four modes of life that were formerly laid down by Brahman, and the practices ordained for each of them.'

"Bhrigu said, 'In days of yore, the divine Brahman, for benefiting the world, and for the protection of righteousness, indicated four modes of life. Amongst them, residence in the abode of the preceptor is mentioned as the first (in order of time). He who is in this mode of life should have his soul cleansed by purity of conduct, by Vedic rites, and by restraints and vows and humility. He should worship the morning and evening twilights, the Sun, his own sacred fire, and the deities. He should cast off procrastination and idleness. He should cleanse his soul by saluting his preceptor, by studying the Vedas, and by listening to his preceptor's instructions. He should perform his ablutions thrice (viz., in the morning, noon, and evening). He should lead a life of celibacy: attend to his sacred fire; dutifully serve his preceptor; daily go out on a round of mendicancy (for supporting himself); and give ungrudgingly unto his preceptor the whole of what is obtained in alms. Willingly accomplishing everything that the commands of his preceptor may indicate, he should be ready

to receive such Vedic instruction as his preceptor may give him as a favour. On this subject there is a verse: That Brahmana who obtains his Veda by attending with reverence upon his preceptor, succeeds in attaining to heaven and obtains the fruition of all his desires. The domestic mode of life is called the second (in point of time). We shall explain to you all the pious acts and indications of that mode. Those who having completed their residence in the preceptor's abode return home, who are of pious conduct, who desire the fruits of a virtuous course of behaviour with spouses in their company, have this mode of life ordained for them. In it Virtue, Wealth, and Pleasure, may all be obtained. It is (thus) suited to the cultivation of the triple aggregate. Acquiring wealth by irreproachable acts, or with wealth of high efficacy which is obtained from recitation of the Vedas, or living upon such means as are utilised by the regenerate Rishis, or with the produce of mountains and mines, or with the wealth represented by the offerings made in sacrifices and on the termination of vows and other observances, and those made unto deities, the householder should lead this mode of life. That mode of life is regarded as the root of all the others. They who are residents in the abodes of preceptors, they who lead lives of mendicancy, and others who live in the observance of vows and restraints to which they are pledged, derive from this mode the means they live upon, the offerings they make unto the Pitris and the deities, and, in short, their entire support. The third mode of life is called the Forest-life. For those that lead it, there is no storing of wealth and articles. Generally, these pious and good men, subsisting upon good food, and engaged in studying the Vedas, roam ever the earth for journeying to tirthas and visiting diverse realms. Standing up, advancing forward, sweet speeches uttered in sincerity, gifts according to the measure of the giver's competence, offer of seats and beds of the best kind. and presents of excellent food, are some of the means for showing them regard. On this subject there is a verse: If a guest turns away from a house with expectations unfulfilled, he is supposed to take away the merits of the householder and leave the latter all his misdeeds. Then again in the domestic mode of life the deities are gratified by sacrifices and other religious rites: the Pitris by the performance of obsequial rites: the Rishis by cultivation of (Vedic) knowledge, by listening to the instructions of preceptors, and by committing to memory the scriptures; and lastly the Creator by begetting children. On this subject there are two verses: One in the observance of this mode of life should speak upon all creatures words breathing affection and agreeable to the ears. To give pain, to inflict mortifications, and harsh words, are all censurable. Insult, arrogance, and deceit, also should be avoided. Abstention from injury, truth, and absence of wrath, produce the merit of penances in all the (four) modes of life. In the domestic mode of life these are allowed, viz., the use and enjoyment of floral garlands, ornaments, robes, perfumed oils and unguents; enjoyment of pleasures derived from dancing and music, both vocal and instrumental, and all sights and scenes that are agreeable to the sight; the enjoyment of various kinds of viands and drinks belonging to the principal orders of edibles, viz., those that are swallowed, those that are lapped, those that are quaffed, and those that are sucked; and the enjoyment of pleasures derivable from sports and every kind of amusement and the gratification of desires. That man who in the observance of this mode of life seeks the acquisition of the triple aggregate (viz., Religion, Wealth, and Pleasure), with that of the great end of the three attributes of Goodness and Passion and Darkness, enjoys great happiness here and at last attains to the end that is reserved for persons that are virtuous and good. Even that householder who observes the duties of his mode of life by following the practice of picking up fallen grains of corn from the cracks of fields and who abandons sensual pleasure and attachment to action, does not find it difficult to obtain heaven."

SECTION 192

"Bhrigu said, 'Forest recluses seeking the acquisition of virtue go to sacred waters and rivers and springs, and undergo penances in lone and secluded woods abounding with deer and buffaloes and boars and tigers and wild elephants. They forsake all kinds of robes and food and enjoyments for which people living in society have a taste. They subsist abstemiously upon wild herbs and fruits and roots and leaves of diverse kinds. The bare ground is their seat. They lie down on the bare earth or rocks or pebbles or gravel or sand or ashes. They cover their limbs with grass and animal skins and barks of trees. They never shave their heads and beards or pare their nails. They perform their ablutions at regular intervals. They pour libations on the ground, as also on the sacred fire at the proper time without fail. They never enjoy any rest till completion of their daily gathering of the sacred fuel (for their homa fires) and sacred grass and flowers (for sacrifice and worship) and till they have swept and rubbed clean (their sacrificial altars). They bear without the least regard cold and heat, and rain and wind, and, therefore, the skin of their bodies is cracked all over; and in consequence of observing and laying down for themselves various kinds of rites and

vows and acts, their flesh and blood and skin and bones become emaciated. Endued with great patience and fortitude, they live, always practising the quality of goodness. That person who, with restrained soul, observes such a course of duties originally ordained by regenerate Rishis, burns all his sins like fire and obtains regions of felicity difficult of attainment.'

"I shall now describe the conduct of those called Parivrajakas. That is as follows: freeing themselves from attachment to the sacred fire, wealth, spouse and children, and robes, seats, beds, and such other objects of enjoyment, and breaking the bonds of affection, they roam about, regarding with an equal eye a clump of earth or rock and gold. They never set their hearts on the acquisition or enjoyment of the triple aggregate. They cast an equal eve on foes and friends and neutrals or strangers. They never injure, in thought, word, or deed, immobile things or creatures that are viviparous, or oviparous or born of filth, or called vegetables. They have no homes. They roam over hills and mountains, upon shores of rivers or seas, under shades of trees, and among temples of deities. They may go to towns or villages for residence. In a town, however, they should not live for more than five nights, while in a village their residence should never exceed one night. Entering a town or a village, they should, for the support of life, repair to the abodes of only Brahmanas of liberal deeds. [The Hindus had no poor laws. The injunctions of their scriptures have always sufficed to maintain the poor, particularly their religious mendicants. The mendicants themselves are restrained from disturbing the householders often. None again save the well-to-do were to be visited by the mendicants, so that men of scanty means might not be compelled to support the recluses.] They should never ask for any alms except what is thrown into the (wooden) bowls they carry. They should free themselves from lust, wrath, pride, cupidity, delusion, miserliness, deceit, slander, vanity, and injury to living creatures. On this subject there are some verses: that person, who, observing the vow of taciturnity, roveth without giving any creature cause of fear, is never inspired with any fear himself by any creature. That learned person who performs the Agnihotra (not by kindling of, external fire but) with the aid of the fire that is his own body, indeed, who poureth libations into his own mouth and upon the fire that exists in his own body, succeeds in attaining to numerous regions of felicity in consequence of that fire being fed with such libations obtained by a life of eleemosynation. That person of regenerate birth who observes in the aforesaid way this mode of life having Emancipation for its end, with a pure heart and with an understanding freed from resolution, attains to Brahma after the manner of a tranquil ray of light that is not fed by any blazing fuel."

"Bharadwaja said, 'Beyond this region (that we inhabit) there is a region that we have heard of but never seen. I desire to know all about it. It behoveth thee to describe it to me.'

"Bhrigu said, 'Towards the north, on the other side of Himavat, which is sacred and possessed of every merit, there is a region that is sacred, blessed, and highly desirable. That is called the other world. The men that inhabit that region are righteous in act, pious, of pure hearts, freed from cupidity and errors of judgement, and not subject to afflictions of any kind. That region is, indeed, equal to heaven, possessed as it is of such excellent attributes. Death comes there at the proper season. Diseases never touch the inhabitants. Nobody cherishes any desire for the wives of other people. Every one is devoted to his own wife. These people do not afflict or kill one another, or covet one another's things. There no sin occurs, no doubt arises. There the fruits of all (religious) acts are visible. There some enjoy seats and drinks and viands of the best kind, and live within palaces and mansions. There some, adorned with ornaments of gold, surround themselves with every article of enjoyment. There are, again, some that eat very abstemiously, for only keeping body and soul together. There some, with great toil, seek to hold the life-breaths. Here (in this region that is inhabited by us), some men are devoted to righteousness and some to deceit. Some are happy and some miserable; some are poor and some rich. Here toil, and fear and delusion, and painful hunger make their appearance. Here cupidity for wealth is also seen, a passion that stupefies even those that are learned amongst men. Here diverse opinions prevail, broached by those that do deeds which are righteous or sinful. That man possessed of wisdom who knows all those opinions which may be divided into two kinds, is never stained by sin. Deceit With fraud, theft, slander, malice, oppression, injury, treachery, and untruth, and vices that detract from the merit of his penances who practises them. He, on the other hand, possessed of learning, who avoids them, finds the merit of his penances increased. Here there is much reflection about acts that are righteous and those that are unrighteous. This region that we inhabit is the field of action. Having done good and evil here, one obtains good for his good acts and evil for acts that are evil. Here the very Creator in days of yore, and all the gods with the Rishis, having performed proper penances, become cleansed and attain to Brahma. The northern portion of the earth is highly auspicious and sacred. Those belonging to this region (that we inhabit) that are doers of righteous deeds or that show regard for yoga, become born in that region. Others (that are of a different disposition) take their births in the intermediate species. Some again, when their allotted periods run out, become lost on earth. Employed in feeding upon one another and stained by cupidity and delusion, these mea return to this very region without being able to go (after death) to that northern region. Those men of wisdom who with vows and observant of Brahmacharyya listen with veneration to the instructions of preceptors, succeed in knowing the ends reserved for all classes of men. I have now told thee in brief the course of duties ordained by Brahman. He, indeed, is said to be possessed of intelligence who knows what is righteousness and what its reverse in this world.'

"Bhishma continued, 'Thus, O king, did Bhrigu speak unto Bharadwaja of great energy. Of soul highly virtuous, the latter became filled with wonder and worshipped the great sage with veneration. Thus, O monarch, the origin of the universe has been narrated to thee in detail. What, O thou of great wisdom, dost thou wish to hear after this?"

SECTION 193

"Yudhishthira said, 'I think, O grandsire, that thou art acquainted with everything, O thou that art conversant with duties. I desire to hear thee discourse to me, O sinless one, of the ordinances about conduct.'

"Bhishma said. 'They that are of bad conduct, of bad acts of wicked understanding, and excessive rashness, are called evil or wicked men. They, however, that are called good are distinguished by purity of conduct and practices. They are good men who never answer calls of nature on the high roads, in cow-pens, or in fields overgrown with paddy. Having finished the necessary acts one should perform his ablutions in river-water and gratify the deities with oblations of water. This is said to be the duty of all men. Surva should be always worshipped. One should not sleep after sunrise. Morning and evening the prayers (ordained in the scriptures) should be said, sitting with face turned towards the east and towards the west respectively. Washing the five limbs [The five limbs which should be washed before eating are the two feet, the two hands, and the face.], one should eat silently with face turned towards the east. One should never disparage the food which one is to eat. One should eat food that is good to the taste. After eating one should wash one's hands and rise. One should never go to sleep at night with wet feet. The celestial Rishi Narada said that these are indications of good conduct. One should every day circumambulate a sacred spot, a bull, a sacred image, a cow-pen, a place where four roads meet, a pious Brahmana, and sacred tree. One should not make distinctions between one's guests and attendants and kinsmen in matters of food. Equality (in this respect) with servants is applauded. Eating (twice a day) in the morning and evening is an ordinance of the gods. It is not laid down that one should eat (once more) at any intermediate period. He who eats according to this rule acquires the merit of a fast. At the hours ordained for Homa one should pour libations on the sacred fire. Without seeking the companionship of other people's wives, the man of wisdom who seeks his own wife in her season acquires the merit of Brahmacharyya. The remnants of a Brahmana's dish are like ambrosia. They are like the lacteal sustenance that is yielded by the mother's breast. People highly prize those remnants. The good, by eating them attain to Brahma. He who pounds turf to clay (for making sacrificial altars), or he who cuts grass (for making sacrificial fuel), or he who uses his nails only (and not weapons of any kind) for eating (sanctified meat), or he who always subsists on the remnants of Brahmana's dishes, or he who acts, induced by desire for reward, has not to live long in the world. One who has abstained from meat (under any vow) should not take meat even if it be sanctified with mantras from the Yajurveda. One should also avoid the flesh about the vertebral column (of any animal) and the flesh of animals not slain in sacrifices. Whether at one's own place or in a strange land, one should never cause one's guest to fast. Having obtained alms and other fruits of optional acts, one should offer them to one's seniors. One should offer seats to one's seniors and salute them with respect. By worshipping one's seniors, one obtains long life, fame, and prosperity. One should never behold the Sun at the moment of rising, nor should one turn one's gaze towards a naked woman that is another man's spouse. Congress with one's wife (in her season) is not sinful but it is an act that should always be done in privacy. The heart of all sacred spots and shrines is the Preceptor. The heart of all pure and cleansing things is Fire. All acts done by a good and pious person are good and laudable, including even the touching of the hair of a cow's tail. Every time one meets with another, one should make polite enquiries. The saluting of Brahmanas every morning and evening is ordained. In temples of gods, amid cows, in performing the rites of religion laid down for Brahmanas, in reading the Vedas, and in eating, the right hand should be raised. The worship of Brahmanas, morning and evening, according to due rites, produces great merit. In consequence of such worship the stock-in-trade of the merchant, become abundant and the produce of the

agriculturist. Great also becomes the yield of all kinds of corn and the supply of all articles that the senses can enjoy becomes copious. When giving eatables to another (seated at his dish), one should say, 'Is it sufficient?' When presenting drink, one should ask, 'Will it gratify,' and when giving sweetened milk and rice, or sugared gruel of barley, or milk with sesame or pease, one should ask 'Has it fallen?' After shaving, after spitting, after bathing, and after eating, people should worship Brahmanas with reverence, Such worship is sure to bestow longevity on sickly men. One should not pass urine with face turned towards the sun, nor should one see one's own excreta. One should not lie on the same bed with a woman, nor eat with her. In addressing seniors one should never apply the pronoun you to them or take their names. Thouing or the taking of names is not censurable in addressing inferiors or equals in age. The hearts of sinful men betray the sins committed by them. Those sinful men that conceal their conscious sins from good men meet with destruction. Only ignorant fools seek to conceal the sins which they commit consciously. It is true that human beings do not see those sins but the gods see them. A sin concealed by another sin leads to fresh sins. An act of merit, again, if concealed by an act of merit, increases the merit. The acts of a virtuous man always follow in the wake of virtue. A man destitute of understanding never thinks of the sins committed by him. Those sins, however, overtake the doer that has fallen away from the scriptures. As Rahu comes to Chandra (at his proper time), those sinful acts come to the foolish man. The objects that are stored with expectation are scarcely enjoyed. Such storing is never applauded by the wise, for death waits for no one (but snatches his prey whether the latter be ready or unready). The wise have said that the righteousness of all creatures is an attribute of the mind. For this reason, one should, in one's mind, do good to all. [The Hindu moralist, in this verse, declares the same high morality that Christ himself preached. Merit or sin, according to him, does not depend on the overt act alone. Both depend on the mind. Hence the injunction against even mentally harming others.] One should practise virtue singly. In the practice of virtue one has no need for the help of others. If one obtains only the ordinances of the scriptures, what can an associate do? Righteousness is the origin of mankind. Righteousness is the ambrosia of the gods. After death, men enjoy, through Righteousness, eternal happiness

SECTION 194

"Yudhishthira said, 'Tell me, O grandsire, what and of what nature is that which is called by the name of Adhyatma and which is laid down for every person. O thou that art acquainted with Brahma, whence has this universe consisting of mobile and immobile things, been created? When universal destruction sets in, to whom does it go? It behoveth thee to discourse to me upon this topic.'

'Bhishma said 'This, Adhyatma, O son of Pritha, that thou askest me about, I will presently discourse upon. It is highly agreeable and productive of great felicity. Great teachers have (before this) show the truths about Creation and the Destruction (of the universe). Knowing those truths, a person may obtain, even in this world, great satisfaction and felicity. Such knowledge may lead also to the acquisition of great fruits, and it is highly beneficial to all creatures. Earth, air, space, water, and light numbered as the fifth, are regarded as Great Creatures. These constitute both the origin and the destruction of all created objects. Unto him from whom these great primal elements take their origin, they return repeatedly, severing themselves from all creatures (into whose compositions they enter), even like the waves of the ocean (subsiding into that from which they seem to take their rise). As the tortoise stretches its limbs and withdraws them again, even so the Supreme Soul creates all objects and again withdraws into Himself. The Creator places the five primal elements in all created objects in different proportions. The living creature, however, does not see it (through ignorance). Sound, the organs of hearing, and all holes, -- these three, -spring from Space as their progenitor. Touch, action, and skin are the triple attributes of the Wind. Form, eye, and digestion are the triple attributes of Fire or Energy. Taste, all liquid secretions, and the tongue represent the three attributes of Water. Scents, the nose, and the body are the triple properties of Earth. The great (primal) elements are five. The mind is the sixth. The senses and the mind, O Bharata, are (the sources of all) the perceptions of a living creature. The seventh is called the understanding; and the eighth is the soul. [Generally, in Hindu philosophy, particularly of the Vedanta school, a distinction is conceived between the mind, the understanding, and the soul. The mind is the seat or source of all feelings and emotions as also all our perceptions, or those which are called cognitions in the Kantian school, including Comparison which (in the Kantian school) is called the Vernuft or Reason. This last is called the Understanding or buddhi. The soul is regarded as something distinct from both the body and the mind. It is the Being to whom the body and the mind belong. It is represented as inactive, and as the allseeing witness within the physical frame. It is a portion of the

(unable to deal with those perceptions) produces uncertainty. The understanding reduces all perceptions to certainty. The Soul exists as a witness (without acting). All that is above the two feet, all that is behind, and all that is above, are seen by the Soul. Know that the Soul pervades the entire being without any space being left unoccupied. All men should know the senses, the mind, and the understanding fully. The three states or qualities called Darkness, Passion, and Goodness, exist, dependent on the senses, the mind, and the understanding. Man, by apprehending with the aid of his intelligence, the manner in which creatures come and leave the world, is sure to gradually attain to steadfast tranquillity. The three qualities (already mentioned, viz., Darkness, Passion, and Goodness), lead the understanding (to worldly attachments). In this respect, the Understanding (or Intelligence) is identical with the Senses and the Mind. The Understanding, therefore, is identical with the six (the five senses and the mind), and also with the objects comprehended by it. When, however, the Understanding is destroyed, the three qualities (of Darkness, Passion, and Goodness) are incapable of leading to action. This universe of immobile and mobile things consists of that intelligence. It is from that Intelligence that everything arises and it is into it that everything subsides. For this reason, the scriptures indicate that everything is a manifestation of Intelligence. That by which one hears is the ear. That by which one smells is called the organ of smell, and that by which one distinguishes the tastes is called the tongue. By the coat that covers the body one acquires perception of touch. That which is called the Intelligence undergoes modifications. When the Intelligence desires anything it comes to be called Mind. The foundations upon which the Intelligence rests are five in number, each serving a different purpose. They are called the senses. The invisible principle, viz., Intelligence rests on them. The Intelligence that exists in a living creature concerns itself with the three states (called Passion, Darkness, and Goodness). Sometimes it obtains joy and sometimes misery. Sometimes it becomes divested of both joy and misery. Even thus the Intelligence exists in the minds of all men. Sometimes the Intelligence which is made up of the triple states (already mentioned), transcends those three states (by voga), like the lord of rivers, viz., the Ocean, with his surges, transgressing his high continents. That Intelligence which transcends the three qualities exist in the mind in a pure state of (unmodified) existence: alone. The quality of Darkness, however, that impels to action, soon pursues it. At that time, the Intelligence sets all the senses to action. The properties of the three are even thus: joy dwells in Goodness: sorrow in Passion: delusion in Darkness. All the states that exist (of the mind) are included in the three (that have been named). I have now, O Bharata, told thee about the course of the Understanding. An intelligent man should subdue all his senses.. The three qualities of Goodness, Passion, and Darkness, are always attached to living creatures. Three kinds of intelligence also are noticeable in every creature, viz., that which depends upon Goodness, that upon Passion, and that upon Darkness, O Bharata. The quality of Goodness brings happiness; the quality of Passion produces sorrow; and if these two combine with the quality of Darkness, then neither happiness nor sorrow is produced (but, instead, only delusion or error). Every state of happiness that appears in the body or the mind is said to be due to the quality of Goodness. A state of sorrow, disagreeable to oneself, that comes, is due to nothing but the quality of Passion. One should never think of it with fear. That state, again, which is allied with delusion and error, and in consequence of which one knows not what to do, which is unascertainable and unknown, should be regarded as belonging to the quality of Darkness. Gladness, satisfaction, delight, happiness, tranquillity of heart, these are the properties of the state of Goodness. Man sometimes obtains a measure of them. Discontent, heart-burning, grief, cupidity, vindictiveness are all indications of the state of Passion. They are seen with or without adequate causes for producing them. Disgrace, delusion, error, sleep and stupefaction, that overtake one through excess of ill-luck, are the various properties of the state of Darkness. That person whose mind is far-reaching, capable of extending in all directions, mistrustful in respect of winning the objects it desires, and well-restrained, is happy both here and hereafter. Mark the distinction between these two subtile things, viz., Intelligence and Soul. One of these (viz., intelligence), puts forth the qualities. The other (viz., the Soul), does nothing of the kind. A gnat and a fig may be seen to be united with each other. Though united, each however is distinct from the other. Similarly, Intelligence and Soul, though distinguished from each other, by their respective natures, yet they may always be seen to exist in a state of union. A fish and water exist in a state of union Each however is different from the other. The same is the case with Intelligence and Soul. The qualities do not know the Soul, but the Soul knows them all. The Soul is the spectator of the qualities and regards them all as proceeding from itself. The soul, acting through the senses, the mind, and the understanding numbering as the seventh,

discovers the objects (amid which it exists) like a (covered) lamp showing all objects around it by shedding its rays through an aperture in the covering. The understanding or Intelligence creates all the qualities. The Soul only beholds them (as a witness). Even such is certainly the connection between the intelligence and the Soul. [The soul is said to be only a witness or spectator and not an actor. The Rishis understood by the soul the being to whom the mind, the senses, etc., all belong. Could the idea of the inactive and unsinning Soul have arisen from observation of the moral principle of Conscience which discriminates between right and wrong, and acts, therefore, as an impartial judge, or watches everything like an uninterested spectator? European moralists generally attribute two other functions to the Conscience, viz. impelling us to do the right and avoid the wrong, and approving when right is done and wrong avoided. But these functions may easily be attributed to some other principle. At any rate, when the question is one of nomenclature only, the last two functions may be taken away and the word Soul applied to indicate the Conscience as the faculty of discrimination only.] There is no refuge on which either Intelligence or Soul depends. The Understanding creates the mind, but never the qualities. When the soul, by means of the mind, sufficiently restrains the rays that emanate from the senses, it is then that it becomes manifest (to the Understanding) like a lamp burning within a vessel that covers it. That person who renounces all ordinary acts, practises penances, devotes himself to study the Soul, taking a delight therein, and regards himself as the Soul of all creatures, acquires a high end. As an aquatic fowl, while moving over the waters, is never drenched in that element, even thus does a person of wisdom move (in the world) among creatures. By the aid of one's intelligence one should act in the world after this fashion, without grief, without joy, with an equal eve for all, and destitute of malice and envy. One living in this way succeeds in creating the qualities (instead of being oneself affected by them), like a spider creating threads. 1 The qualities should, indeed, be regarded as the threads of the spider. Some say that the qualities in respect of such men are not lost. Some say that they are all lost. Those who say that they are not lost rely upon the revealed scriptures (viz., the Srutis), which do not contain any declaration to the contrary. They, on the other hand, who say that the qualities are all lost rely on the Smritis. Reflecting upon both these opinions, one should judge oneself as to which of them is right. One should thus get over this hard and knotty question which is capable c f disturbing the understanding by doubt, and thereby win happiness. When that doubt will be removed, one will no longer have to indulge in sorrow of any kind. Men of filthy hearts may by knowledge obtain success like persons plunging in a well-filled stream purifying themselves of all filth. One who has to cross a broad river does not feel happy at only seeing the other shore. If the case were otherwise (i.e., if by only beholding the other shore one could reach it by a boat). then might one become happy. The matter is otherwise with one acquainted with the Truth. The mere knowledge of Truth will bring him happiness. As soon as such knowledge begins to bear fruits, the person may be regarded to have reached the other shore. They who thus know the Soul as freed from all worldly objects and is but the One, are said to obtain high and excellent knowledge. A person by knowing the origin and the end of all creatures, which is even such, and by reflecting upon the matter, gradually obtains infinite happiness. He that has understood the triple aggregate (viz., that it is liable to destruction instead of being eternal), and reflecting upon it, casts it away, succeeds by yoga to behold the Truth and obtain perfect felicity. The Soul is incapable of being seen unless the senses, which are employed on diverse objects and are difficult of being controlled, be all duly restrained. He that knows this is really wise. What other indication is there of a wise man? Acquiring this knowledge, men possessed of intelligence regard themselves to be crowned with success. That which inspires the ignorant with fear can never inspire fear in persons of Knowledge. There is no higher end for anybody (than Emancipation). In consequence, however, of the excess or otherwise of good qualities, the sages say that differences are observable in respect of the degree of Emancipation. A person by acting without expectation of fruits succeeds (by those acts) in annihilating his sinful acts of a former period. To one possessed of wisdom, the acts of a former period (thus washed off) and those of this life also (which are accomplished without expectation of fruit), do not become productive of any disagreeable consequence (such as immurement in hell). But how can acts, if he continues to be engaged in accomplishing acts, bring about what is agreeable (viz., Emancipation)? People censure a person that is afflicted (with lust, envy, and other evil passions). Those vices hurl the person in his next life into diverse kinds of inferior orders. Mark with close attention the vicious in this world who grieve exceedingly for the loss of their possessions (such as sons and wives, etc.). Behold also those that are gifted with judgement and who never grieve when thrown into similar circumstances. Those that are conversant with both (i.e., with gradual

all of which are inactive and have no self-consciousness.

Emancipation and immediate Emancipation), deserve to be called truly wise.""

SECTION 195

"Bhishma said, 'I shall now, O son of Pritha, discourse to thee upon the four kinds of yoga meditation. The great Rishis, obtaining a knowledge of the same, attain to eternal success even here. Great Rishis gratified with knowledge, with hearts set upon Emancipation, and conversant with voga, act in such a way that their yoga meditation may get on properly. These, O son of Pritha, being freed from the faults of the world, never come back (for rebirth). Liberated from liability to rebirth, they live in their original Soul-state. Freed from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), ever existing in their own (original) state, liberated (from attachments), never accepting anything (in gift), they live in places free from the companionship of wives and children, without others with whom disputes may arise, and favourable to perfect tranquillity of heart. There such a person, restraining speech, sits like a piece of wood, crushing all the senses, and with mind undividedly united by the aid of meditation (with the Supreme Soul). He has no perception of sound through the ear; no perception of touch through the skin; no perception of form through the eye; no perception of taste through the tongue. He has no perception also of scents through the organ of smell. Immersed in yoga, he would abandon all things, rapt in meditation. Possessed of great energy of mind, he has no desire for anything that excites the five senses. The wise man, withdrawing his five senses into the mind, should then fix the unstable mind with the five senses (into the Intellect). Possessed of patience, the yogin should fix his mind which always wanders (among worldly objects), so that his five gates (under the influence of training) may be made stable in respect of things that are themselves unstable. He should, in the firmament of the heart, fix his mind into the path of meditation, making it independent of the body or any other refuge. I have spoken of the path of meditation as the first, since the yogin has first to crush his senses and the mind (and direct them to that path). The mind, which constitutes the sixth, when thus restrained, seeks to flash out like the capricious and flighty lightning moving in frolic among the clouds. As a drop of water on a (lotus) leaf is unstable and moves about in all directions, even so becomes the yogin's mind when first fixed on the path of meditation. When fixed, for a while the mind stays in that path. When, however, it strays again into the path of the wind, it becomes as flighty as the wind. The person conversant with the ways of yogameditation, undiscouraged by this, never regarding the loss of the toil undergone, casting aside idleness and malice, should again direct his mind to meditation. Observing the vow of silence, when one begins to set his mind on yoga, then discrimination, knowledge, and power to avoid evil, are gained by him. Though feeling annoyed in consequence of the flightiness of his mind, he should fix it (in meditation). The vogin should never despair, but seek his own good. As a heap of dust or ashes; or of burnt cow-dung, when drenched with water, does not seem to be soaked, indeed, as it continues dry if drenched partially, and requires incessant drenching before it becomes thoroughly soaked, even thus should the yogin gradually control all his senses. He should gradually withdraw them (from all objects). The man that acts in this way succeeds in controlling them. One, O Bharata, by oneself directing one's mind and senses to the path of meditation, succeeds in bringing them under perfect p. 52

control by steadfast yoga. The felicity that he feels who has succeeded in controlling his mind and senses is such that its like can never be obtained through Exertion or Destiny. United with such felicity, he continues to take a pleasure in the act of meditation. Even in this way yogins attain to Nirvana which is highly blessed.'"

SECTION 196

'Yudhishthira said, 'Thou hast discoursed on the four modes of life and their duties. Thou hast also spoken of the duties of kings. Thou hast recited many histories of diverse kinds and connected with diverse topics. I have also heard from thee, O thou of great intelligence, many discourses connected with morality. I have, however, one doubt. It behoveth thee to resolve it. I wish, O Bharata, to hear of the fruits that silent Reciters of sacred mantras acquire (by their practice). What are the fruits that have been indicated for such men? What is that region to which they go after death? It behoveth thee also, O sinless one, to tell me all the rules that have been laid down in respect of such silent recitation? When the word Reciter is uttered, what shall I understand by it? Is such a man to be regarded as following the ordinances of Sankhya or yoga or work? Or, is such a man to be regarded as observing the ordinances about (mental) sacrifices? How is the path of the Reciters to be called? Thou art, as I think, of universal knowledge. Tell me all this.

"Bhishma said, In this connection is cited the old history of what transpired between Yama, Time, and a certain Brahmana. Sages conversant with the means of attaining to

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Emancipation have spoken of two methods, viz., the Sankhya and the yoga. Amongst these, in the former, which is otherwise called the Vedanta, Renunciation has been preached with respect to silent recitation. The declarations of the Vedas preach Abstention (from rites), are fraught with tranquillity, and are concerned with Brahma. Indeed, the two paths spoken of by sages bent on achieving what is for their good, viz., Sankhya and yoga, are such that they are both concerned and again unconcerned (with silent recitations). The manner in which silent recitation is connected (with each of the two paths) and the cause I shall now explain. In both as in the case of silent recitation, are needed the subduing of the senses and the fixing of the mind (after withdrawal from external objects); as also truth keeping up of the (sacred) fire, residence in solitude, meditation, penance, self-restraint, forgiveness benevolence, abstemiousness in respect of food, withdrawal from worldly attachments, the absence of talkativeness, and tranquillity. These constitute a sacrifice in acts (leading to the fruition of desire about heaven or felicity in next life). Listen now to the course that consists of abstention (from acts). The manner in which the acts of the Reciter observing the vow of Brahmacharva may cease. I will presently declare. Such a person should conduct himself in every way according to what has been (already) said by me. Betaking himself to the path of abstention, he should seek to extinguish his dependence on both the External and the Internal. Sitting on kusa grass, with kusa in hand, and binding his coronal locks with kusa, he should surround himself with kusa and have kusa for robes. Bowing unto all earthly concerns, he should take leave of them and never think of them. Assuming equability by the aid of his mind, he should fix his mind on the mind itself. Reciting the highly beneficial composition (viz., the Gayatri), he meditates with the aid of his intellect on Brahma alone. Afterwards he leaves off even that, being then absorbed in concentrated contemplation. In consequence of his dependence on the strength of the Gayatri which he recites, this concentrated contemplation will come of itself. By penances he attains to purity of soul, and self-restraint, and cessation of aversion and desire. Freed from attachment and delusion, above the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc.), he never grieves and never suffers himself to be drawn towards worldly objects. He does not regard himself as the actor nor as the enjoyer or sufferer of the consequences of his acts. He never, through selfishness, fixes his mind on anything. Without being employed in the acquisition of wealth, he abstains also from disregarding or insulting others, but not from work. The work in which he is employed is that of meditation; he is devoted to meditation, and seeks meditation unalterably. By meditation he succeeds in bringing about concentrated contemplation, and then gradually leaves off meditation itself. In that state he enjoys the felicity which attaches to the abandonment of all things. Having thoroughly mastered the principle of desire he casts off his life-breaths and then enters into the Brahmic body. Or if he does not desire to enter into the Brahmic body, he at once goes upwards into the region of Brahma and has never to undergo rebirth. Having become tranquillity's self, and being freed from all kinds of calamity, such a person, by depending upon his own intelligence, succeeds in attaining to that Soul which is pure and immortal and which is without a stain.""

SECTION 197

"Yudhishthira said, 'Thou hast said that as regards Reciters, they obtain this very high end. I beg to enquire whether this is their only end or there is any other to which they attain.'

"Bhishma said, 'Listen with concentrated attention, O puissant monarch, to the end that silent Reciters attain, and to the diverse kinds of hell into which they sink. O bull among men! That Reciter who does not at first conduct himself according to the method that has been laid down, and who cannot complete the ritual or course of discipline laid down, has to go to hell. That Reciter who goes on without faith, who is not contented with his work, and who takes no pleasure in it, goes to hell, without doubt. They who follow the ritual with pride in their hearts, all go to hell. That Reciter who insults and disregards others has to go to hell. That man who betakes himself to silent recitation under the influence of stupefaction and from desire of fruit, obtains all those things upon which his heart becomes set. That Reciter whose heart becomes set upon the attributes that go by the name of divinity, has to incur hell and never becomes freed from it. That Reciter who betakes himself to recitation under the influence of attachments (to earthly objects such as wealth, wives etc.) obtain those objects upon which their hearts are set. That Reciter of wicked understanding and uncleansed soul who sets himself to his work with an unstable mind, obtains an unstable end or goes into hell. That Reciter who is not endued with wisdom and who is foolish becomes stupefied or deluded; and in consequence of such delusion has to go to hell where he is obliged to indulge in regrets. If a person of even firm heart, resolving to complete the discipline, betakes himself to recitation, but fails to attain to completion in consequence of his having freed himself from attachments by a

violent stretch without genuine conviction of their inutility or harmful character, he also has to go to hell.

"Yudhishthira said, 'When the Reciter attains to the essence of that which exists in its own nature (without being anything like created or born objects), which is Supreme, which is indescribable and inconceivable, and which dwells in the syllable om forming the subject of both recitation and meditation (indeed, when Reciters to a state of Brahma), why is it that they have again to take birth in embodied forms?"

"Bhishma, said, 'In consequence of the absence of true knowledge and wisdom, Reciters obtain diverse descriptions of hell. The discipline followed by Reciters is certainly very superior. These, however, that I have spoken of, are the faults that appertain to it."

SECTION 198

"Yudhishthira said, 'Tell me what description of hell is obtained by a Reciter? I feel, O king, a curiosity to know this. It behoveth thee to discourse on the subject.'

"Bhishma said, 'Thou hast sprung from a portion of the god of righteousness. Thou art by nature observant of righteousness. Listen, O sinless one, with undivided attention, to these words resting on righteousness as their basis. Those regions that are owned by the high-souled gods, that are of diverse aspects and colours, of diverse descriptions and productive of diverse fruits, and that are of great excellence, those ears again that: move at the will of the riders, those beautiful mansions and hells, those various pleasure-gardens embellished with golden lotuses, those regions that belong to the four Regents and Sukra and Vrihaspati and the Maruts and Viswedevas and Sadhyas and the Aswins, and the Rudras and the Adityas and the Vasus, and other denizens of heaven, are, O sire, spoken of as hells, when compared with the region of the Supreme Soul. The region last spoken of is without any fear (of change for the worse), uncreate (and therefore, in its true nature), without pain of any kind (such as ignorance and delusion), without any agreeable or disagreeable element, beyond the reach of the three attributes (of Sattwa, Rajas, and Tamas), freed from the eight incidents, (viz., the five primal elements, the senses, the: mind, and the intellect), without the three (distinctions between the knower, the known, and act of knowing); freed also from the four attributes (seeing, hearing, thinking, and knowing), without the fourfold causes (of knowledge), without joy and delight and sorrow and disease. Time (in his forms of past, present, and future) arises there for use. Time is not the ruler there. That supreme region is the ruler of Time as also of Heaven. That Reciter who becomes identified with his Soul (by withdrawing everything into it) goes thither. He has, after this, never to feel any sorrow. This region is called Supreme. The other regions (of which I have first spoken) are hell. I have not told thee of all those regions that are called hell. Indeed, in comparison with that foremost of regions all the others are called hell.'

SECTION 199

"Yudhishthira said, 'Thou hadst referred to the dispute between Time, Mrityu, Yama, Ikshvaku, and a Brahmana. It behoveth thee to narrate the story in full.'

"Bhishma said, 'In connection with this subject that I am discoursing upon, is cited the old history of what transpired between Surva's son Ikshvaku and a certain Brahmana, and Time and Mritvu. Listen to me as to what occurred, and what was the conversation that took place between them, and the place where it happened. There was a certain Brahmana of great fame and pious behaviour. He was a Reciter. Possessed of great wisdom, he was conversant with the six Angas (of the Vedas). He was of the Kusika race and son of Pippalada. [The six Angas are Siksha, Kalpa, Vyakarana, Nirukta, Chhandas, Jvotish.] He acquired (by his austerities) spiritual insight into the Angas. Residing at the foot of Himavat, he was devoted to the Vedas. Silently reciting the Gayatri composition, he practised severe austerities for attaining to Brahma. A thousand years passed over his head while he was engaged in the observance of vows and fasts. The goddess (of Gayatri or Savitri) showed herself to him and said, 'I am gratified with thee.' Continuing to recite the sacred mantra, the Brahmana remained silent and spoke not a word to the goddess. The goddess felt compassion for him and became highly gratified. Then that progenitrix of the Vedas applaud that recitation in which the Brahmana had been engaged. After finishing his recitation (for that day) the Brahmana stood up and, bending his head, prostrated himself before the goddess's feet. The righteous-souled Reciter, addressing the goddess, said, 'By good luck, O goddess, thou hast been gratified with me and shown thyself to me. If, indeed, thou art gratified with me, the boon I ask is that my heart may take pleasure in act of recitation."

"Savitri said, 'What dost thou ask, O regenerate Rishi? What wish of thine shall I accomplish? Tell me, O foremost of Reciters, everything will be as thou wishest.' Thus addressed by the goddess, the Brahmana, conversant with duties, replied, saying, 'Let my wish about continuing my recitations go on increasing every moment. Let also, O auspicious goddess, the absorption of my mind into Samadhi be more complete.' The goddess sweetly said, 'Let it be as thou wishest.' Desiring to do good to the Brahmana, the goddess once again addressed him, saying, 'Thou shalt not have to go to hell, i.e., thither where great Brahmanas go. Thou shalt go into the region of Brahma which is uncreate and free from every fault. I go hence, but that which thou hast asked me shall happen. Go on reciting with restrained soul and rapt attention. The god Dharma will in person come to thee. Time, Mrityu. and Yama also will all approach thy presence. There will be a dispute here between them and thee on a question of morality.'

'Bhishma continued, 'Having said these words, the goddess went back to her own abode. The Brahmana. continued engaged in recitation for a thousand celestial years. Restraining wrath, and always controlling self, he passed his time, firmly devoting himself to truth and freed from malice. Upon the completion of his observance by the intelligent Brahmana, Dharma, gratified with him, showed his person unto that regenerate individual.'

'Dharma said, 'O regenerate one, behold me who am Dharma. I have come here for seeing thee. Thou hast won the reward of this recitation in which thou hadst been engaged. Listen to ma as to what that reward is. Thou hast won all the regions of felicity which appertain to either gods or men. O good man, thou shalt ascend above all the abodes of the deities. O ascetic, cast off thy vital breaths then, and go unto whatever regions of lelicity.'

"The Brahmana said, 'What business have I with those regions of felicity of which thou speakest? O Dharma, go whithersoever thou pleasest. I will not, O puissant lord, cast off this body which is subject to much happiness and misery.'

"Dharma said, 'Thy body, O foremost of ascetics, should certainly be cast off. Do thou ascend to heaven, O Brahmana! Or, tell us what else should please thee, O sinless one!"

"The Brahmana said, 'I do not, O puissant lord, wish to reside in heaven itself without this body of mine. Leave me, O Dharma! I have no desire to go to heaven itself without my own body.'

"Dharma said, 'Without (thus) setting thy heart on thy body, cast it off and be happy Go into regions that are free from the attribute of Passion. Indeed, going thither, thou shalt never have to feel any misery.'

"The Brahmana said, 'O highly-blessed one, I take great pleasure in recitation. What need have I for those eternal regions of which thou speakest? Indeed, O puissant lord, I do not desire to go to heaven with even this body of mine.'

"Dharma said, 'If thou dost not wish to cast off thy body, behold, O regenerate one, there is Time, and there is Mrityu, and there is Yama, who are all approaching thee!"

'Bhishma continued, 'After Dharma had said this, Vivaswat's son (Yama), Time, and Mrityu,--the trio (who snatch away all creatures from the earth), approached that Brahmana, O blessed king, and addressed him thus.'

"Yama said, 'I am Yama. I say unto thee that a high reward awaits thee for these well-performed penances of thine, and for this pious conduct that thou hast observed.'

"Time said, 'Thou hast won a high reward which is, indeed, commensurate with this course of recitation that thou hast finished. The time is come for thee to ascend to heaven.. I am Time and I have come to thee.'

"Mrityu said, 'O thou that art conversant with righteousness, know me for Mrityu herself in her proper form. I have come to thee in person, urged by Time, for bearing thee hence, O Brahmana.'

"The Brahmana said, 'Welcome to Surya's son, to Time possessed of high soul, to Mrityu, and to Dharma! What shall I accomplish for you all.

"Bhishma continued, 'In that meeting, the Brahmana gave them water to wash their feet, and the usual articles of the Arghya. Highly gratified, he then addressed them, saying, 'What shall I do for you all by exerting my own might?' Just at that time, 01 monarch, (king) Ikshvaku, who had set out on a sojourn to holy waters and shrines, came to that spot where those deities had been assembled together. 'The royal sage Ikshvaku bowed his head and worshipped them all. That best of kings then enquired after the welfare of all of them. The Brahmana gave the king a seat, as also water to wash his feet, and the usual Arghya. Having next made the usual enquiries of courtesy, he said, 'Thou art welcome, O great monarch!' Tell me all this thy wishes! Let thy noble self tell me what I shall have to accomplish for thee by putting forth my might.'

"The king said, 'I am a king. Thou art a Brahmana in the observance of the six well-known duties. (I cannot ask), I will give thee some wealth. That is well-known. Tell me how much I shall give thee.'

"The Brahmana said, 'There are two kinds of Brahmanas, O monarch! Morality of righteousness also is of two kinds; addiction to work, and abstention from work. As regards myself, I have abstained from acceptance of gifts. Give presents unto them, O, king, that are addicted to the duty of work and acceptance. I shall not, therefore, accept anything in gift. On the other hand, I ask thee, what is for thy good? What, indeed, shall I give thee? Tell me, O foremost of kings, and I shall accomplish it with the aid of my penances.' "The king said, 'I am a Kshatriya. I do not know how to say the word 'Give.' The only thing, O best of regenerate persons, that we can say (by way of asking) is Give (us) battle.'

"The Brahmana said, 'Thou art content with the observance of the duties of thy order. Similarly, I am content with the duties of mine, O king! There is, therefore, little difference between us. Do as thou pleasest!"

"The king said, 'Thou saidst these words first, viz., 'I shall give thee according to my might.' I, therefore, solicit thee, O regenerate one. Give me the fruits of this recitation (which thou hast gone through).'

"The Brahmana said, 'Thou wert boasting that thy utterances always solicit battle. Why then dost thou not solicit battle with me?"

"The king said, 'It has been said that Brahmanas are armed with the thunder of speech, and that Kshatriyas have might of arms. Hence, learned Brahmana, this wordy warfare has set in between thee and me.'

"The Brahmana said, 'As regards myself, even that is my resolution today. What shall I give thee according to my might? Tell me, O king of kings, and I shall give thee, having wealth of my own. Do not tarry.'

"The king said, 'If, indeed, thou desirest to give me anything, then give me the fruits thou hast earned by practising recitation for these thousand years.'

"The Brahmana said, 'Take the highest fruit of the recitations I have gone through. Indeed, take half, without any scruple, of that fruit. Or, O king, if thou wishest, take without any scruple the entire fruits of my recitations."

"The king said, 'Blessed be thou, I have no need for the fruits of thy recitations which I solicited. Blessings on thy head. I am about to leave thee. Tell me, however, what those fruits are (of thy recitations).'

"The Brahmana said, 'I have no knowledge of the fruits I have won. I have, however, given thee those fruits that I have acquired by recitation. These, viz., Dharma and Time, and Yama, and Mrityu, are witnesses (of the act of gift).'

"The king said, 'What will the fruits, that are unknown, of these thy observances, do for me? If thou dost not tell me what the fruits are of thy recitations, let those fruits be thine, for without doubt I do not wish for them.'

"The Brahmana said, 'I will not accept any other utterance (from thee). I have given thee the fruits of my recitations. Let, O royal sage, both thy words and mine become true. As regards my recitations, I never cherished any specific desire to accomplish. How then, O tiger among kings, should I have any knowledge of what the fruits are of those recitations? Thou saidst, 'Give!' I said 'I give!' I shall not falsify these words. Keep the truth. Be calm! If thou request to keep my word, O king, great will be thy sin due to falsehood. O chastiser of foes, it does not become thee to utter what is untrue. Similarly, I dare not falsify what I have uttered. I have, before this, unhesitatingly said, 'I give!' If, therefore, thou art firm in truth, accept my gift. Coming here, O king, thou didst solicit of me the fruits of my recitations. Therefore, take what I have given away, if, indeed, thou art firm in truth. He who is addicted to falsehood had neither this world nor the next. Such a person fails to rescue his (deceased) ancestors. How again shall he succeed in doing good to his (unborn) progeny? The rewards of sacrifices and gifts, as also of fasts and religious observances, are not so efficacious in rescuing (a person from evil and hell) as Truth. O bull among men, in both this and the next world. All the penances that have been undergone by thee and all those that thou wilt undergo in the future for hundreds and thousands of years do not possess efficacy greater than that of Truth. Truth is one un deteriorating Brahma. Truth is the one undeteriorating Penance. Truth is the one undeteriorating sacrifice. Truth is the one undeteriorating Veda. Truth is awake in the Vedas. The fruits attached to Truth have been said to be the highest. From Truth arise Righteousness and Self-restraint. Everything rests on Truth. Truth is the Vedas and their branches. Truth is Knowledge. Truth is the Ordinance. Truth is the observance of vows and fasts. Truth is the Primeval Word Om. Truth is the origin of creatures. Truth is their progeny. It is by Truth that the Wind moves. It is by Truth that the Sun gives heat. It is by Truth that Fire burns. It is on Truth that Heaven rests. Truth is Sacrifice, Penance, Vedas, the utterance of Samans, Mantras, and Saraswati. It hath been heard by us that once on a time Truth and all religious observances were placed on a pair of scales. When both were weighed, that scale on which Truth was, seen to be heavier. There is Truth where Righteousness is. Everything increaseth through Truth. Why, O king, dost thou wish to do an act that is stained with falsehood? Be firm in Truth. Do not act falsely, O monarch! Why wouldst thou falsify thy words 'Give (me),' which thou hast uttered? If thou refusest, O monarch, to accept the fruits that I have given thee of my recitations, thou shalt then have to wander over the world fallen away from Righteousness! That person who does not give after having promised, and he also that does not accept after having solicited, are both stained with falsehood. It behoveth thee, therefore, not to falsify thy own words.'

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"The king said, 'To fight and protect (subjects) are the duties of Kshatriyas. It is said that Kshatriyas are givers (of presents). How then shall I take anything from thee (in gift)?"

"The Brahmana said, 'I never insisted on thee, O king (for accepting anything from me in the first instance). I did not seek thy house. Thyself, coming here, didst solicit me. Why then dost thou not take?"

"Dharma said, 'Know ye both that I am Dharma himself. Let there be no dispute between you. Let the Brahmana become endued with the reward attaching to gift, and let the monarch also obtain the merit of Truth.'

"Heaven said, 'Know, O great king, that I am Heaven's self in my embodied form, come hither in person. Let this dispute between you cease. You are both equal in respect of the merit or rewards earned.'

"The king said, 'I have no use with Heaven. Go, O Heaven, to the place you have come from. If this learned Brahmana desires to repair to thee, let him take the rewards that I have won (by my acts in life).'

"The Brahmana said, 'In my younger days I had, through ignorance, stretched my hand (for acceptance of gifts). At present, however, I recite the Gayatri, observing the duty of abstention. Why dost thou, O king, tempt me thus, me who have for a long time observed the duty of abstention? I shall myself do what my duty is. I do not wish to have any share of the rewards won by thee, O monarch! I am devoted to penances and to study of the Vedas, and I have abstained from acceptance.'

"The king said, 'If, O Brahmana, thou art really to give me the excellent reward of thy recitation, then let half that reward be mine, thyself taking at the same time half the reward that I myself have won by my acts. Brahmanas are engaged in the duty of acceptance. Persons born in the royal order are engaged in the duty of giving. If thou art not unaware of the duties (laid down for both the orders), let our fruits be equal (according to the suggestion I have made). Or, if thou dost not wish to be my equal in respect of our rewards, take then the whole of the rewards that I may have won. Do take the merit I have won, if thou wishest to show me grace.'

"Bhishma continued, 'At this time, two individuals of very ungainly aspect came there. Each had his arm upon the other's shoulder; both were ill-dressed. They said these words, 'Thou owest me nothing. I really owe thee. If we dispute in this way, here is the king who ruleth individuals. I say truly, thou owest me nothing! Thou speakest falsely. I do owe thee a debt. Both of them, waxing very hot in dispute, then addressed the king, saying, 'See, O monarch, that none of us may become stained with sin.'

"Virupa said, 'I woe my companion, Vikrita, O monarch, the merits of the gift of a cow. I am willing to pay off that debt. This Vikrita, however, refuses to take repayment.'

"Vikrita said, 'This Virupa, O monarch, oweth me nothing. He speaks a falsehood with the appearance of truth, O king.'

"The king said, "Tell me, O Virupa, what is that which thou owest thy friend here. It is my resolution to hear thee and then do what is proper.'

'Hear attentively, O king, all the "Virupa said, circumstances in detail, about how I owe my companion, viz., this Vikrita, O ruler of men. This Vikrita had, in bygone days, for the sake of winning merit, O sinless one, given away an auspicious cow, O royal sage, unto a Brahmana devoted to penances as the study of the Vedas. Going unto him, O king, I begged of him the reward of that act. With a pure heart, Vikrita made a gift to me of that reward. I then, for my purification, did some good acts. I also purchased two kapila cows with calves, both of which used to yield large quantities of milk. I then made a present, according to due rites and with proper devotion, of those two cows unto a poor Brahmana living by the Unchha method. Having formerly accepted the gift from my companion, I desire, O lord, even here, to give him return twice the reward! The circumstances being such, O tiger among men, who amongst us two shall be innocent and who guilty (according to your judgement)? Disputing with each other about this, we have both come to thee, O monarch! Whether thou judgest rightly or wrongly, establish both of us in peace. If this my companion does not wish to take from me in return a gift equal to what he gave me, thou shalt have to judge patiently and set us both on the right track.'

"The king said, 'Why do you not accept payment that is sought to be made of the debt that is owing to thee? Do not delay, but accept payment of what thou knowest is thy due.' "Vikrita said. This one says that he owes me. I say unto him

"Vikrita said, 'I his one says that he owes me. I say unto him that what I gave I gave away. He doth not, therefore, owe me anything. Let him go whithersoever he wishes.'

"The king said, 'He is ready to give thee. Thou., however, art unwilling to take. This does not seem proper to me. I think that thou deservest punishment for this. There is little doubt in this.'

"Vikrita said, 'I made a gift to him, O royal sage! How can I take it back? If I am guilty in this, do thou pronounce the punishment, O puissant one.'

"Virupa said, 'If thou refusest to take when I am ready to give, this king will certainly punish thee, for he is an upholder of justice.' "Vikrita said, 'Solicited by him I gave him what was my own. How shall I now retake that? Thou mayst go away. Thou hast my leave.'

"The Brahmana said, 'Thou hast heard, O king, the words of these two. Do thou take without scruple that which I have pledged myself to give thee.'

"The king said, 'This matter is, indeed, as deep (in importance) as an unfathomable pit. How will the pertinacity of this Reciter end? If I do not accept what has been given by this Brahmana, how shall I avoid being stained with a great sin?' The royal sage then said unto the two disputants, 'Go ye both, having won your respective objects. I should see that kingly duties, vested in me, may not become futile. It is settled that kings should observe the duties laid down for them. To my misfortune, however, the course of duties prescribed for Brahmanas has possessed my wretched self.'

"The Brahmana said, 'Accept, O king! I owe thee. Thou didst solicit it, and I also have become pledged (to give thee). If, however, thou refuse to take, O monarch, I shall without doubt curse thee.'

"The king said, 'Fie on kingly duties, the settled conclusion about the operation of which is even such. I should, however, take what thou givest, for only this reason, viz., rendering the two courses of duty exactly equal. This is my hand, that was never before (stretched forth for acceptance of gifts), is now stretched forth (for acceptance as also) for giving away. Give me what thou owest me.'

"The Brahmana said, 'If I have won any fruits by reciting the Gayatri, accept them all.'

"The king said, 'These drops of water, behold, O foremost of Brahmanas, have fallen upon my hand. I also desire to give thee. Accept my gift. Let there be equality between us (through thy accepting my gift as I have accepted thine).'

"Virupa said, 'Know, O king, that we two are Desire and Wrath. It hath been by us that thou hast been induced to act in this way. Thou hast made a gift in return to the Brahmana. Let there be equality between thee and this regenerate person in respect of regions--of felicity in the next world. This Vikrita really does not owe me anything. We appealed to thee for thy own sake. Time, Dharma, Mrityu, and we two, have examined everything about thee, here in thy very presence, by producing this friction between thee and that Brahmana. Go now, as thou choosest, to those regions of felicity which thou hast won by means of thy deeds.'

"Bhishma continued, 'I have now told thee how Reciters obtain the fruits (of their recitation) and what, indeed, is their end, what the spot, and what the regions, that a Reciter may win. A Reciter of Gavatri goes to the supreme god Brahman, or repairs to Agni or enters the region of Surva. If he sports there in his (new) energetic form, then stupefied by such attachment, he catches the attributes of those particular regions. The same becomes the case with him if he goes to Soma, or Vayu, or Earth, or Space. The fact is, he dwells in all these, with attachment, and displays the attributes peculiar to those regions. If, however, he goes to those regions after having freed himself from attachments, and feels a. mistrust (respecting the felicity he enjoys) and wishes for That Which is Supreme and Immutable, he then enters even That. In that case he attains to the ambrosia of ambrosia, to a state free from desire and destitute of separate consciousness. He becomes Brahma's self freed from the influence of opposites. happy, tranguil, and without pain. Indeed, he attains to, that condition which is free from pain, which is tranquillity's self, which is; called Brahma, whence there is no return, and which is styled the One and Immutable. He becomes freed from the four means of apprehension [These are Direct knowledge (through the senses), Revelation, Inference, and Intuition.], the six conditions, and also the other six and ten attributes [The first six are Hunger, Thirst, Grief, Delusion, Disease, and Death. The other sixteen are the five breaths, the ten senses, and the mind.]. Transcending the Creator (Brahman), he attains to absorption into the One Supreme Soul. Or, if under the influence of attachments, he wishes not for such absorption, but desires to have a separate existence as dependent on that Supreme Cause of everything, then obtains the fruition of everything for which he cherishes a wish. Or, if he looks (with aversion) upon all regions of felicity, which have been (as previously stated) called hells, he then, driving off desire and freed from everything, enjoys supreme felicity even in those very regions. Thus, O monarch, I have discoursed to thee about the end attained by Reciters. I have told thee everything. What else thou wishest to hear?

SECTION 200

"Yudhishthira said, 'Tell me, O grandsire, what reply was given by either the Brahmana or the monarch to Virupa after the conclusion of the latter's speech. What kind of end was it, amongst those described by thee, that they obtained? What, indeed, was the discourse that happened between them, and what did they do there?

"Bhishma said, 'The Brahmana, saying, 'Let it be as thou hast said, 'worshipped Dharma and Yama and Time and Mrityu and Heaven, all of whom were worthy of worship. He also worshipped all those foremost of Brahmanas that had come there by bending his head unto them. Addressing the monarch then, he said, 'Endued with the reward of my recitations, O royal sage, attain thou to a position of eminence. With thy leave I shall set myself to my recitations again. O thou of great might, the goddess Savitri gave me a boon, saying, 'Let thy devotion to recitations be continuous.'

"The king said, 'If thy success (in recitation) has b.-come fruitless (in consequence of thy having given away those fruits unto me), and if thy heart be set upon practising again, go, O learned Brahmana, half and half with me, and let the reward of thy recitations themselves be thine.'

"The Brahmana said, 'Thou hast made strenuous efforts before all these persons (for making me a sharer of the rewards in store for thee as the consequences of thy own acts). Let us then become equal in respect of our rewards (in next life), and let us go to receive that end which is ours.' Knowing the resolve to which they came there, the chief of the gods came to that spot, accompanied by the deities and the Regents of the world. The Sadhyas, the Viswas, the Mantras, diverse kinds of loud and sweet music, the Rivers, the Mountains, the Seas, the Sacred Waters, the Penances, the Ordinances about voga, the Vedas, the Sounds that accompany the singing of the Samans, Saraswati, Narada, Parvata, Viswavasu, the Hahas, the Huhus, the Gandharva Chitrasena with all the members of his family, the Nagas, the Sadhyas, the Munis, the god of gods, viz., Prajapati, and the inconceivable and thousand-headed Vishnu himself, came there. Drums and trumpets were beat and blown in the firmament. Celestial flowers were rained down upon those high-souled beings. Bands of Apsaras danced all around. Heaven, in his embodied form, came there. Addressing the Brahmana, he said, 'Thou hast attained to success. Thou art highly blessed.' Next addressing the monarch, he said, 'Thou also, O king, hast attained to success.' Those two persons then, O monarch (viz., the Brahmana and the king), having done good to each other, withdrew their senses from the objects of the world. Fixing the vital breaths Prana, Apana, Samana, Udana and Vyana in the heart, they concentrated the mind in Prana and Apana united together. They then placed the two united breaths in the abdomen, and directed their gaze to the tip of the nose and then immediately below the two eve-brows. They next held the two breaths, with the aid of the mind, in the spot that intervenes between the two eye-brows, bringing them there very gradually. With bodies perfectly inactive, they were absorbed with fixed gaze. Having control over their souls, they then placed the soul within the brain. Then piercing the crown of the high-souled Brahmana a fiery flame of great splendour ascended to heaven. Loud exclamations of woe uttered by all creatures, were then heard on all sides. Its praises hymned by all, that splendour then entered Brahman's self. The Great grandsire, advancing forward, addressed that splendour which had assumed a form of the tallness of a span, saying, 'Welcome!' And once more he uttered these words, 'Verily, Reciters attain to the same end with the vogins. The attainment by the yogin of his end is an object of direct vision unto all these (here assembled). As regards Reciters, there is this distinction, that the honour is ordained for them of Brahman's advancing forward to receive them (after their departure from earth). Dwell thou in me.' Thus spoke Brahman and once more imparted consciousness into that splendour. Indeed, the Brahmana then, freed from all anxieties, entered the mouth of the Creator. The monarch (Ikshvaku) also, after the same manner, entered the divine Grandsire like that foremost of Brahmanas. The (assembled) deities saluted the self-born and said, 'A very superior end is, indeed, ordained for Reciters. This exertion (that we have seen thee put forth) is for Reciters. As regards ourselves, we came hither for beholding it. Thou hast made these two equal, rendered them equal honour, and bestowed upon them an equal end. The high end that is reserved for both yogins and Reciters has been seen by us today. Transcending all regions (of felicity), these two are capable of going whithersoever they wish.'

"Brahman said, 'He also that would read the great Smriti (viz., the Veda), and he too, who would read the other auspicious Smritis that follow the former (viz., Manu's and the rest), would, in this way, attain to the same region with me. He also who is devoted to yoga, will, without doubt, acquire in this manner, after death, the regions that are mine. I go hence. Go ye all to your respective places for the accomplishment of your ends.'

"Bhishma continued, 'Having said these words, that foremost of gods disappeared there and then. The assembled deities, having previously taken his leave, returned to their respective abodes. All those high-souled beings, having honoured Dharma, proceeded with well-pleased hearts, O monarch, walking behind that great deity. These are the rewards of reciters and this their end. I have described them to thee as I myself had heard of them. What else, O monarch, dost thou wish to hear of?'"

SECTION 201

"Yudhishthira said, 'What are the fruits of the yoga represented by Knowledge, of all the Vedas, and of the (various) observances and vows? How also may the creaturesoul be known? Tell us, this, O grandsire!'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between that lord of creatures, viz., Manu, and the great Rishi, Vrihaspati. In days of old, the foremost of celestial Rishis, viz., Vrihaspati, who was a disciple of Manu, bowed to his preceptor and addressing that lord and first of all creatures, said, 'What is the cause (of the universe)? Whence have the ordinances (about sacrifices and other pious observances) flowed? What are those fruits which the learned say are attached to Knowledge? Tell me also truly, O illustrious one, what is that which the very, Vedas have not been able to reveal? What are those fruits which are adored by eminent personages conversant with the science of Artha, with the Vedas, and with the Mantras, through sacrifices and plentiful gifts of kine? Whence do those fruits arise? Where are they to be found? Tell me also this old history, viz., whence have the earth, all earthly objects, wind, sky, aquatic creatures, water, heaven, and the denizens of heaven, all sprung? Man's inclinations tend towards that object about which he seeks knowledge. I have no knowledge of that Ancient and Supreme one. How shall I rescue myself from a false display of inclinations towards Him? [Different translation: The fact is, I do not know anything of Him, but still I profess to worship him. This is false behaviour. How shall I be rescued from such falsehood? This is what Vrihaspati says.] The Riks, all the Samanas, all the Yajuses, the Chhandas, Astronomy, Nirukta, Grammar, Sankalpa, and Siksha, I have studied. But I pave no knowledge of the nature of the great creatures (the five primal elements) that enter into the composition of everything. Tell me all I have asked thee, by using only simple assertions and distinguishing adjectives or attributes. Tell me what the fruits are of Knowledge and what those fruits that are attached to sacrifices and other religious rites. Explain to me how also an embodied being departs from his body and how he attains to another body.

"Manu said, 'That which is agreeable to one is said to constitute one's happiness. Similarly, that which is disagreeable to one is said to constitute one's misery.--By this I shall obtain happiness and keep off misery--from a sentiment like this flow all religious acts. The efforts for the acquisition of Knowledge, however, arise from a sentiment for avoiding both happiness and misery. The ordinances about sacrifices and other observances, that occur in the Vedas, are all connected with desire. He, however, who liberates himself from desire, succeeds in attaining to Brahma. That man who, from desire of winning happiness, walks in the path of acts which are of diverse kinds, has to go to hell.'

"Vrihaspati said, 'Men's aspirations are concerned with the acquisition of the agreeable which ends in happiness, and the avoidance of the disagreeable which brings misery. Such acquisition and such avoidance again are accomplished by acts."

"Manu said, 'It is by liberating oneself from acts that one succeeds in entering into Brahma. The ordinances about acts have flowed for that very end. The ordinances about acts tempts only those whose hearts are not free from desire. By liberating oneself from acts (as already said) one acquires the highest state. One desirous of felicity (Emancipation), betaking oneself to religious rites, becomes purified (from attachments) by acts having for their object the purification of the soul, and at last wins great splendour. By liberating oneself from acts, one acquires the highest end, viz., Brahma, which is very much above the reward that acts give. Creatures have all been created by Mind and Act. These again are the two best paths adored by all. Outward acts produce fruits that are transitory as also eternal. For acquiring the latter there is no other means than abandonment of fruits by the mind. As the eye, when night passes away and the veil of darkness is removed from it, leads its possessor by its own power, so the Understanding, when it becomes endued with Knowledge, succeeds in beholding all evils that are worthy of avoidance. Snakes, sharp-pointed kusa blades, and pits, men avoid when they perceive them lie on their way. If some tread upon or fall into them, they do so through ignorance. Behold the superiority of the fruits of knowledge (over those of ignorance). Mantras applied duly, sacrifices, the presents called Dakshina, gift of food, and concentration of the mind (for divine contemplation), -- these are the five acts that are said to be productive of fruits, there being none else. Acts have (the three) attributes (of Sattwa, Rajas, and Tamas) for their soul. The Vedas say this. (The Vedas consist of Mantras). The Mantras, therefore, have the same three attributes, since it is with Mantras that acts are to be accomplished. The ritual also must be liable to the same three attributes. The fruits of action depend upon the mind. It is the embodied creature that enjoys those fruits. All excellent kinds of sound, form, taste, touch, and scent, are the fruits of acts, being attainable in the region of acts (i.e., heaven). As regards, however, the fruits of knowledge, man acquires them even here before death. Whatever acts are accomplished by means of the body, one enjoys the fruits thereof in a state of physical existence. The body is, indeed, the framework to which happiness inheres, as also the framework to which misery inheres. Whatever acts are accomplished by means of words, their fruits are to be enioved in a state in which words can be spoken. Similarly, whatever acts are accomplished by the mind, their fruits are enjoyed in a state in which one is not freed from the mind. Devoted to the fruits of acts, whatever kind of acts (Sattwika or Rajasika or Tamasika) a person covetous of fruits accomplishes, the fruits, good or bad, that he actually enjoys partake of their character. Like fishes going against a current of water, the acts of a past life come to the actor. The embodied creature experiences happiness for his good acts, and misery for his evil ones. Him from whom this universe hath sprung. Him by knowing whom persons of cleansed souls transgress this world, Him who has not been expressed by Vedic mantras and words. I will now indicate. Listen to me as I speak of that highest of the high. Himself liberated from the several kinds of taste and scent, and sound and touch and form. He is incapable of being grasped by the senses, unmanifest, without colour, the One, and He has created the five kinds of objects, viz., Taste. etc., for His creatures. He is neither female, nor male, nor of the neuter sex. He is neither existent, nor non-existent, nor existent-nonexistent. Only those that are acquainted with Brahma behold Him. He knoweth no direction.

SECTION 202

"Manu said, 'From that eternal and undeteriorating One first sprang Space; from space came Wind; from wind came Light; from light came Water; from water sprang the Universe: and from the universe, all things that occur in it. The bodies of all (earthly) things, (after dissolution), first enter into water, thence to light or heat, thence to the wind, and thence to space. They that seek Emancipation have not to return from space. On the other hand, they attain to Brahma. The refuge of Emancipation, viz., Brahma, is neither hot, nor cold, neither mild nor fierce, neither sour nor astringent, neither sweet nor bitter. He is not endued with sound, or scent or form. He transcends all these and everything, and is without dimensions. The skin perceives touch; the tongue, taste; the nose, scent; the ears, sounds; and the eyes, forms. Men not conversant with Adhyatma succeed not in beholding what is above these. Having withdrawn the tongue from tastes, the nose from scents, the ears from touch, and the eves from forms, one succeeds in beholding one's own self (as independent of the senses and the mind and, therefore, of attributes). It hath been said that that which is the Cause of the actor, the act, the material with which the act is done, the place and the time of the act, and the inclinations and propensities in respect of happiness and misery, is called the Self (or Soul). That which pervades everything, which does everything (assuming the forms of living creatures), that which exists in the universe even as the mantras declare, 1 that which is the cause of all, that which is the highest of the high, and that which is One without a second and does all things, is the Cause. Everything else is effect. It is seen that a person, in consequence of the acts performed by him, obtains results both good and evil, which (though apparently incompatible with each other, still) dwell together in harmony. Indeed, as the good and evil fruits born of their own acts dwell together in the bodies of creatures which are their refuge, even so Knowledge dwells in the body. As a lighted lamp, while burning, discovers other objects before it, even so the five senses which are like lamps set on high trees, find out their respective objects when lighted by Knowledge. As the various ministers of a king, uniting together, give him counsel, even so the five senses that are in the body are all subservient to Knowledge. The latter is superior to all of them. As the flames of fire, the current of the wind, the rays of the sun, and the waters of rivers, go and come repeatedly, even so the bodies of embodied creatures are going and coming repeatedly. As a person by taking up an axe cannot, by cutting open a piece of wood, find either smoke or fire in it, even so one cannot, by cutting open the arms and feet and stomach of a person, see the principle of knowledge, which, of course, has nothing in common with the stomach, the arms and the feet. As again, one beholds both smoke and fire in wood by rubbing it against another piece, so a person of well-directed intelligence and wisdom, by uniting (by means of yoga) the senses and the soul, may view the Supreme Soul which, of course, exists in its own nature. As in the midst of a dream one beholds one's own body lying on the ground as something distinct from one's own self, even so a person, endued with the five senses, the mind, and the understanding, beholds (after death) his own body and then goes from one into another form. The Soul is not subject to birth, growth, decay, and destruction. In consequence of the acts of life being endued with effects, the Soul, clothed in body, passes from this body (when deprived of animation) into another, unseen by others. No one can behold with the eve the form of the Soul. The Soul cannot, again form the subject of any one's touch. With those (i.e. the senses), the Soul accomplishes no act. The senses do not approach the Soul. The Soul, however, apprehends them all. As anything, placed in a blazing fire before a spectator, assumes a certain colour in consequence of the light and heat that operates upon it, without taking any other hue or

from the body. After the same manner, man, casting off one body, enters another, unseen by all. Indeed, casting off his body to the (five) great primal elements, he assumes a form that is similarly made of the same (five) elements. The embodied creature (upon the destruction of his body) enters space, wind, fire, water, and earth in such a way that each particular element in his body mingles with the particular element (out of his body) with whose nature it is consonant. The senses also, which are engaged in diverse occupations and dependent on the five elements (for the exercise of their functions), enter these five elements that call forth their functions. The ear derives its capacity from space; and the sense of scent from the earth. Form, which is the property of the eye, is the consequence of light or fire. Fire or heat has been said to be the dependent cause of water. The tongue which has for its property taste becomes merged into water. The skin which has touch for its property becomes lost in the wind whose nature it partakes. The fivefold attributes, (viz., sound, etc.) dwell in the (five) great creatures (viz., the five primal elements). Those fivefold objects of the senses (viz., space, etc.) dwell in the (five) senses. All these again (viz., the fivefold attributes, the fivefold elements, and the five senses) follow the lead of the mind. The mind follows the lead of the Understanding, and the Understanding follows the lead of That which exists in its true and undefiled nature (viz., the Supreme Soul). The doer in his new body receives all the good and bad acts done by him as also all acts done by him in his past existence. All these acts done in this life and the next ones to come follow the mind even as aquatic animals pass along a genial current. As a quickly-moving and restless thing becomes an object of sight, as a minute object appears to be possessed of large dimensions (when seen through spectacles or magnifying glasses), as a mirror shows a person his own face (which cannot otherwise be seen), even so the Soul (though subtile and invisible) become an object of the Understanding's apprehension."" [This verse seems to show that the Rishis had knowledge of spectacles, and probably also, of microscopes. The instrument that shewed minute objects must have been well known, otherwise some mention would have been made of it by name. The commentator calls it upanetra. Archaeological findings: In 1850, the English archaeologist, Austen Henry Layard found a 3× magnifying glass in the Neo-Assyrian palace of Nimrud (Iraq) that was made in around 750-710 BC. The lens is made from natural rock crystal and has diameter of 38 mm (1.5 in) and is 23 mm (0.9 in) thick. The glass collection of the Berliner Museum, Aegyptische Abteilung, has all sorts of glass objects, including pearls, half-spheres, and lentil-shaped lenses of glass found in Amarna, Egypt (Die Technik des Altertums, Alfred Neuburger, 1919, p 157, Abb 214). The cut and polish of gems in antiquity had not the modern facette design on the surface but looked like waterdrops that we can see on leaves in the early morning. Many of the gems had the shape of a lentil or oval being quite able to magnify 10× or more. Therefore, Ganguli might have been right in his assumption about optical instruments.]

SECTION 203

"Manu said, 'The mind united with the senses, recollects after a long time the impressions of the objects received in the past. When the senses are all suspended (in respect of their functions) [By death on sleep.], the Supreme (the Soul), in the form of the Understanding, exists in its own true nature. When the Soul (at such a time) does not in the least regard all those objects of the senses in respect of their simultaneity or the reverse in point of time but mustering them from all directions holds them before it together, it necessarily happens that he wanders among all things that are incongruous. He is, therefore, the (silent) Witness. Hence the Soul encased in body is something having a distinct and independent existence. There is Rajas, there is Tamas, and there is Sattwa, the third. There are again three states of the understanding, viz., waking, dreaming, and sound sleep. The Soul has knowledge of the pleasures and pains, which are all contradictory, of those states, and which partake of the nature of the threefold attributes first mentioned. The Soul enters the senses like the wind entering the fire in a piece of wood. One cannot behold the form of the Soul by one's eye, nor can the sense of touch, amongst the senses, apprehend it. The Soul is not, again, an object of apprehension by the ear. It may, however, be seen by the aid of the Srutis and the instructions of the wise. As regards the senses, that particular sense which apprehends it loses upon such apprehension its existence as a sense. The senses cannot themselves apprehend their respective forms by themselves. The Soul is omniscient (inasmuch as it apprehends both the knower and the known). It beholds all things. Being omniscient, it is the Soul that heholds the senses (without, as already said, the senses being able to apprehend it). Nobody has seen the other side of the Himavat mountains, nor the reverse of the moon's disc. Yet it cannot be said that these do not exist. Similarly, though never apprehended by the senses, yet nobody can say that the Soul, which dwells in all creatures, which is subtile, and which has

reflected on the moon's disc in the form of spots. Though seeing, they do not know that it is the world that is so reflected there. Even such is the knowledge of the Soul. That knowledge must come of itself. The Soul depends upon the Soul itself. Men of wisdom, reflecting on the formlessness of visible objects before birth and after destruction, behold by the aid of intelligence, the formlessness of objects that have apparent forms. So also although the Sun's motion cannot be seen, yet persons, by watching its rising and setting, conclude that the sun has motion. Similarly, those who are endued with wisdom and learning behold the Soul by the aid of the lamp of intelligence, though it is at a great distance from them, and seek to merge the fivefold elements, which are near, into Brahma. Verily, an object cannot be accomplished without the application of means. Fishermen catch fish by means of nets made of strings. Animals are captured by employing animals as are the means. Birds are caught by employing birds as the means. Elephants are taken by employing elephants. In this way, the Soul may be apprehended by the principle of knowledge. We have heard that only a snake can see a snake's legs. After the same manner one beholds, through Knowledge, the Soul encased in subtile form and dwelling within the gross body. People cannot, through their senses, know the senses. Similarly, mere Intelligence at its highest cannot behold the Soul which is supreme. The moon, on the fifteenth day of the dark fortnight, cannot be seen in consequence of its form being hid. It cannot be said, however, that destruction overtakes it. Even such is the case with the Soul dwelling in the body. On the fifteenth day of the dark fortnight, the gross body of the moon becomes invisible. After the same manner, the Soul, when liberated from the body, cannot be apprehended. As the moon, gaining another point in the firmament begins to shine once more, similarly, the Soul obtaining a new body, begins to manifest itself once more. The birth, growth and disappearance of the moon can all be directly apprehended by the eye. These phenomena, however, appertain to the gross form of that luminary. The like are not the attributes of the Soul. The moon, when it shows itself after its disappearance on the fifteenth day of the dark fortnight, is regarded as the same luminary that had become invisible. After the same manner, notwithstanding the changes represented by birth, growth and age, a person is regarded as the same individual without any doubt of his identity. It cannot be distinctly seen how Rahu approaches and leaves the moon. After the same manner, the Soul cannot be seen how it leaves one body and enters another. [Tamas is another name for Rahu. The first line, therefore, refers to the manner in which an eclipse occurs. There is no absolute necessity, however, for taking it as an allusion to the eclipse. The meaning may be more general. Every day, during the lighted fortnight, the moon gains in appearance, as, indeed, every day, during the dark fortnight, it loses in appearance. It may, therefore, be said that darkness approaches it or leaves it for eating it away or discovering it more and more. The actual process of covering and discovering cannot be noticed. This circumstance may be taken as furnishing the simile. In verse 21, similarly, tamas is capable of a wider meaning. In 22, the word Rahu is used. It should be explained, however, that Rahu is no imaginary monster as the Puranas describe but the descending node of the moon, i.e., a portion of space in and about the lunar orbit. Some more details: Rahu is one of the nine major celestial bodies (navagraha) in Hindu texts. Unlike most of the others, Rahu is a shadow entity, one that causes eclipses and is the king of meteors. Rahu represents the ascension of the moon in its precessional orbit around the earth. Rahu is usually paired with Ketu which is also considered to be a shadow planet. The time of day considered to be under the influence of Rahu is called Rahu kala and is considered inauspicious. This sounds like mythology and astrology, however, it has a real background in astronomical observations. As per Hindu astrology, Rahu and Ketu have an orbital cycle of 18 years and are always 180 degrees from each other orbitally (as well as in the birth charts). This coincides with the precessional orbit of the moon or the ~ 18 year rotational cycle of the lunar ascending and descending nodes on the earth's ecliptic plane. This also corresponds to a saros, a period of approximately 223 synodic months (approximately 6585.3211 days, or 18 years, 11 days, 8 hours), that can be used to predict eclipses of the Sun and Moon. Rahu rules the zodiac sign of Aquarius together with Shani, Astronomically, Rahu and Ketu denote the points of intersection of the paths of the Sun and the Moon as they move on the celestial sphere. Therefore, Rahu and Ketu are respectively called the north and the south lunar nodes. The fact that eclipses occur when the Sun and the Moon are at one of these points gives rise to the understanding of swallowing of the Sun and the Moon by the snake. Rahu is responsible for causing the Eclipse of the Sun.] Rahu becomes visible only when it exists with the sun or the moon. Similarly, the Soul becomes an object of apprehension only when it exists with the body. When liberated from the sun or the moon, Rahu can no longer be seen. Similarly, the Soul, liberated from the body, can no longer be seen. Then again, as the moon, even when it

knowledge for its essence, does not exist. People see the world

disappears on the fifteenth day of the dark fortnight, is not deserted by the constellations and the stars, the Soul also, even though separated from the body, is not deserted by the fruits of the acts it has achieved in that body.'"

SECTION 204

"Manu said, 'As in a dream this manifest (body) lies (inactive) and the enlivening spirit in its subtile form, detaching itself from the former, walks forth after the same manner, in the state called deep slumber (or death), the subtile form with all the senses becomes inactive and the Understanding, detached from it remains awake. The same is the case with Existence and Non-Existence. As when quantity of water is clear, images reflected in it can be seen by the eye, after the same manner, if the senses be unperturbed, the Soul is capable of being viewed by the understanding. If, however, the quantity of water gets stirred, the person standing by it can no longer see those images. Similarly, if the senses become perturbed, the Soul can no longer be seen by the understanding. Ignorance begets Delusion. Delusion affects the mind. When the mind becomes vitiated, the five senses which have the mind for their refuge become vitiated also. Surcharged with Ignorance, and sunk in the mire of worldly objects, one cannot enjoy the sweets of contentment or tranquillity. The Soul (thus circumstanced), undetached from its good and evil acts, returns repeatedly unto the objects of the world, in consequence of sin one's thirst is never slaked. One's thirst is slaked only when one's sin is destroyed. In consequence of attachment to worldly objects, which has a tendency to perpetuate itself, one wishes for things other than those for which one should wish, and accordingly fails to attain to the Supreme. From the destruction of all sinful deeds, knowledge arises in men. Upon the appearance of Knowledge, one beholds one's Soul in one's understanding even as one sees one's own reflection in a polished mirror. One obtains misery in consequence of one's senses being unrestrained. One obtains happiness in consequence of one's senses being restrained. Therefore, one should restrain one's mind by self-effort from objects apprehended by the senses. Above the senses is the mind; above the mind is the understanding; above the understanding is the Soul: above the Soul is the Supreme or Great. From the Unmanifest hath sprung the Soul; from the Soul hath sprung the Understanding; from the Understanding hath sprung the Mind. When the Mind becomes associated with the senses, then it apprehends sound and the other objects of the senses. He who casts off those objects, as also all that are manifest, he who liberates himself from all things that arise from primordial matter, being so freed, enjoys immortality. The Sun rising diffuses his rays, When he sets, he withdraws unto himself those very rays that were diffused by him. After the same manner, the Soul, entering the body, obtains the fivefold objects of the senses by diffusing over them his rays represented by the senses. When, however, he turns back, he is said to set by withdrawing those ravs unto himself. Repeatedly led along the path that is created by acts, he obtains the fruits of his acts in consequence of his having followed the practice of acts. Desire for the objects of the senses keeps away from a person who does not indulge in such desire. The very principle of desire, however, leaves him who has beheld his soul, which, of course, is entirely free from desire. When the Understanding, freed from attachment to the objects of the senses, becomes fixed in the mind, then does one succeed in attaining to Brahma, for it is there that the mind with the understanding withdrawn into it can possibly be extinguished. Brahma is not an object of touch, or of hearing, or of taste, or of sight, or of smell, or of any deductive inference from the Known. Only the Understanding (when withdrawn from everything else) can attain to it. All objects that the mind apprehends through 'the senses are capable of being withdrawn into the mind; the mind can be withdrawn into the understanding; the Understanding can be withdrawn into the Soul, and the Soul into the Supreme. The senses cannot contribute to the success of the mind. The mind cannot apprehend the Understanding. The Understanding cannot apprehend the manifested Soul. The Soul, however, which is subtile, beholds those all."

SECTION 205

"Manu said, 'Upon the appearance of the physical and mental sorrow, one does not become able to practise yoga. It is advisable, therefore, for one not to brood over such sorrow. The remedy for sorrow is abstention from brooding over it. When sorrow is brooded over, it comes aggressively and increases in violence. One should relieve mental sorrow by wisdom, while physical sorrow should be cured by medicaments. Wisdom teaches this. One should not, while under sorrow, behave like a child. The man of wisdom should never cherish a desire for youth, beauty, length of life, accumulation of wealth, health, and the companionship of those that are dear, all of which are transitory. One should not grieve singly for a sorrow that affects a whole community. Without grieving, one should, if one sees an opportunity, seek to apply a remedy. Without doubt, the measure of sorrow is much greater than that of happiness in life. To one who is

content with the objects of the senses, death that is disagreeable comes in consequence of his stupefaction. That man who avoids both sorrow and happiness succeeds verily in attaining to Brahma. Such persons, who are possessed of wisdom, have never to grieve.

Worldly possessions bring about sorrow. In protecting them thou canst not have any happiness. They are again earned with misery. One should not therefore, regard their loss. Pure Knowledge (or Brahma) is regarded (by ignorance) as existing in the diverse forms that are objects of Knowledge. Know that mind is only an attribute of Knowledge. When the mind becomes united with the faculties of knowledge, then the Understanding (which bodies forth the forms of things) sets in. When the Understanding, freed from the attributes of action, becomes directed towards the mind (after being withdrawn from outward objects), then does it succeed in knowing Brahma by meditation or Yoga ending in complete absorption (samadhi)? The Understanding flowing from Ignorance, and possessed of the senses and attributes, runs towards external objects, like a river issuing from a mountain summit and flowing towards other regions. When the Understanding, withdrawn into the mind, succeeds in absorbing itself into contemplation that is free from attributes, it attains to a knowledge of Brahma like the touch of gold on a touchstone. The mind is the apprehender of the objects of the senses. It must first be extinguished (before Brahma can be attained). Dependent upon the attributes of objects that are before it, the mind can never show that which is without attributes. Shutting up all the doors constituted by the senses, the Understanding should be withdrawn into the mind. In this state, when absorbed in contemplation, it attains to the knowledge of Brahma. As the fivefold great creatures (in their gross form) upon the destruction of the attributes by which they are known, become withdrawn (into their subtile form called Tanmatra), after the same manner the Understanding may dwell in the mind alone, with the senses all withdrawn from their objects. When the Understanding, though possessed of the attribute of certainty, dwells in the mind, busied with the internal, even then it is nothing but the mind (without being anything superior to it). When the mind or consciousness, which attains to excellence through contemplation, succeeds in identifying attributes with what are considered as their possessors, then can it cast off all attributes and attain to Brahma which is without attributes. There is no indication that is fit enough for yielding a knowledge of what is Unmanifest (Brahma). That which cannot form the subject of language, cannot be acquired by any one. With cleansed soul, one should seek to approach the Supreme Brahma, through the aid afforded by penances, by inferences, by self-restraint, by the practices and observances as laid down for one's own order, and by the Vedas. Persons of clear vision (besides seeing the Supreme within themselves), seek him in even external forms by freeing themselves from attributes. The Supreme, which is called by the name of Jneya (i.e., that which should be known), in consequence of the absence of all attributes or of its own nature, can never be apprehended by argument. When the Understanding becomes freed from attributes, then only it can attain to Brahma. When unemancipated from attributes, it falls back from the Supreme. Indeed, such is the nature of the understanding that it rushes towards attributes and moves among them like fire among fuel. As in the state called Sushupti (deep and dreamless slumber) the five senses exist freed from their respective functions, after the same manner the Supreme Brahma exists high above Prakriti, freed from all its attributes. Embodied creatures thus betake themselves to action in consequence of attributes. When they abstain therefrom, they attain to Emancipation. Some again (by action) go to heaven. The living creature, primordial nature, the understanding, the objects of the senses, the senses, consciousness, conviction of personal identity, are called creatures (for they are subjected to destruction). The original creation of all these flowed from the Supreme. Their second or succeeding creation is due to the action of couples or pairs (of opposite sexes) and is confined to all things save the primal five, and is restrained by laws in consequence of which the same species produce the same species. From righteousness (living) creatures obtain a high end, and from sinfulness they earn an end that is low. He who is unemancipated from attachments, encounters rebirth; while he who is emancipated therefrom, attains to Knowledge (or Brahma)."

SECTION 206

"Manu said, 'When the fivefold attributes are united with the five senses and the mind, then is Brahma seen by the individual like a thread passing through a gem. As a thread, again, may lie within gold or pearl or a coral or any object made of earth, even so one's soul, in consequence of one's own acts, may live within a cow, a horse, a man, an elephant, or any other animal, or within a worm or an insect. The good deeds an individual performs in a particular body produce rewards that the individual enjoys in that particular body. A soil, apparently drenched with one particular kind of liquid, supplies to each different kind of herb or plant that grows on it the sort of juice it requires for itself. After the same manner, the Understanding, whose course is witnessed by the soul, is obliged to follow the path marked out by the acts of previous lives. From knowledge springs desire. From desire springs resolution. From resolution flows action. From action proceed fruits (i.e., consequences, good and bad). Fruits, therefore, are dependent on actions as their cause. Actions have the understanding for their cause. The understanding has knowledge for its cause; and knowledge has the Soul for its cause. That excellent result which is achieved in consequence of the destruction of knowledge, of fruits, of the understanding, and of acts, is called Knowledge of Brahma. Great and high is that self-existent Essence, which yogins behold. They that are devoid of wisdom, and whose understandings are devoted to worldly possessions never behold that which exists in the Soul itself. Water is superior to the Earth in extension; Light is superior to Water; Wind is superior to Light; Space is superior to Wind; Mind is superior to Space; Understanding is superior to Mind; Time is superior to Understanding. The divine Vishnu, whose is this universe, is superior to Time. That god is without beginning, middle, and end. In consequence of his being without beginning. middle, and end, he is Unchangeable. He transcends all sorrow, for sorrow has limits. That Vishnu hath been called the Supreme Brahma. He is the refuge or object of what is called the Highest. Knowing Him, they that are wise, freed from everything that owns the power of Time, attain to what is called Emancipation. All these (that we perceive) are displayed in attributes. That which is called Brahma, being without attributes, is superior to these. Abstention from acts is the highest religion. That religion is sure to lead to deathlessness (Emancipation). The Richs, the Yajuses, and the Samans, have for their refuge the body. They flow from the end of the tongue. They cannot be acquired without effort and are subject to destruction. Brahma, however, cannot be acquired in this way, for (without depending upon the body) it depends upon that (i.e., the knower or Soul) which has the body for its refuge. Without beginning, middle, or end, Brahma cannot be acquired by exertion (like to what is necessary for the acquirement of the Vedas). The Richs, the Samans, the Yajuses have each a beginning. Those that have a beginning have also an end. But Brahma is said to be without beginning. And because Brahma hath neither beginning nor end, it is said to be infinite and unchangeable. In consequence of unchangeableness, Brahma transcends all sorrow as also all pairs of opposites. Through unfavourable destiny, through inability to find out the proper means, and through the impediments offered by acts mortals succeed not in beholding the path by which Brahma may be reached. In consequence of attachment to worldly possessions, of a vision of the joys of the highest heaven, and of coveting something other than Brahma, men do not attain to the Supreme. Others beholding worldly objects covet their possession. Desirous of such objects, they have no longing for Brahma in consequence of its transcending all attributes. How shall he that is attached to attributes which are inferior, arrive at a knowledge of him that is possessed of attributes that are superior? It is by inference that one can arrive at a knowledge of Him that transcends all this in attributes and form. By subtile intelligence alone can we know Him. We cannot describe Him in words. The mind is seizable by the mind, the eye by eye. By knowledge the understanding can be purified of its dross. The understanding may be employed for purifying the mind. By the mind should the senses be controlled. Achieving all this, one may attain to the Unchangeable. One who has, by contemplation, become freed from attachments, and who has been enriched by the possession of a discerning mind, succeeds in attaining to Brahma which is without desire and above all attributes. As the wind keeps away from the fire that is embedded within a piece of wood, even so persons that are agitated (by desire for worldly possessions) keep away from that which is Supreme. Upon the destruction of all earthly objects, the mind always attains to That which is higher than the Understanding; while upon their separation the mind always acquires that which is below the Understanding. That person, who, in conformity with the method already described, becomes engaged in destroying earthly objects, attains to absorption into the body of Brahma. Though the Soul is unmanifest; yet when clothed with qualities, its acts become unmanifest. When dissolution (of the body) comes, it once more becomes manifest. The Soul is really inactive. It exists, united with the senses that are productive of either happiness or sorrow. United with all the senses and endued with body, it takes refuge in the five primal elements. Through want of power, however, it fails to act when deprived of force by the Supreme and Unchangeable. No man sees the end of the earth but knows this, viz., that the earth's end Will surely come. [What is said here is that Happiness and Sorrow have an end, though it may not be seen, and the Soul will surely come to its final resting place. This accords with the doctrine of infinite spiritual improvement.] Man, agitated here (by attachments), is surely led to his last refuge like the wind leading a vessel tossed on the sea to a safe harbour at last. The Sun, spreading his rays, becomes the possessor of an attribute, (viz., the

lighter of the world): withdrawing his rays (at the hour of setting), he once more becomes an object divested of attributes. After the same manner, a person, abandoning all distinctions (attachments), and betaking himself to penances, at last enters the indestructible Brahma which is divested of all attributes. By discerning Him who is without birth, who is the highest refuge of all righteous persons, who is self-born, from whom everything springs and unto whom all things return, who is unchangeable, who is without beginnen, middle, and end, and who is certainty's self and supreme, a person attains to immortality (Emancipation).'"

SECTION 207

"Yudhishthira said, 'O grandsire, O thou of great wisdom, I desire to hear in detail, O chief of the Bharatas, of that lotuseyed and indestructible one, who is the Creator of everything but who has been created by none, who is called Vishnu (in consequence of his pervading everything), who is the origin of all creatures and unto whom all creatures return, who is known by the names of Narayana and Hrishikesa and Govinda and Kesava, and who is incapable of being vanquished by any one.'

'Bhishma said, 'I have heard of this subject from Jamadagni's son Rama, while he discoursed on it, from the celestial Rishi Narada, and from Krishna-Dwaipayana. Asita-Devala, O son, Valmiki of austere penances, and Markandeya, speak of Govinda as the Most Wonderful and the Supreme. Kesava. O chief of Bharata's race, is the divine and puissant Lord of all. He is called Purusha, and pervades everything, having made himself many. Listen now, O Yudhishthira of mighty arms, to those attributes which great Brahmanas say are to be met with in the high-souled wielder of Saranga. shall also, O prince of men, recite to thee those acts which persons conversant with old histories ascribe to Govinda. He is said to be the Soul of all creatures, the high-souled one, and the foremost of all beings. He created (by his will) the fivefold elements, viz., Wind, Light, Water, Space, and Earth. That puissant Lord of all things, that high-souled one, that foremost of all beings, having created the earth, laid himself down on the surface of the waters. While thus floating upon the waters, that foremost of all beings, that refuge of every kind of energy and splendour, created Consciousness, the first-born of beings in the universe. We have heard that He created Consciousness along with the Mind, -- Consciousness which is the refuge of all created things. That Consciousness upholds all creatures and both the past and the future. After that great Being, O mighty-armed one, viz., Consciousness had sprung, an exceedingly beautiful lotus, possessed of effulgence like the Sun's, grew out of the navel of the Supreme Being (floating on the waters). Then, O son, the illustrious and divine Brahman, the Grandsire of all creatures, sprang into existence from that lotus, irradiating all the points of the horizon with his effulgence. After the high-souled Grandsire had, O mighty-armed one, thus sprung from the primeval lotus, a great Asura of the name of Madhu, having no beginning, started into birth, springing from the attribute or Darkness (Tamas). The foremost of all Beings, (viz., the Supreme Divinity), for benefiting Brahman, slew that fierce Asura of fierce deeds, engaged even then in the fierce act (of slaying the Grand-sire). From this slaughter, O son, (of the Asura named Madhu), all the gods and the Danavas and men came to call that foremost of all righteous persons by the name of Madhusudana (slayer of Madhu). After this, Brahman created, by a flat of his will, seven sons with Daksha completing the tale. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, (and the already mentioned Daksha) The eldest born, viz., Marichi, begat, by a fiat of his will, a son named Kasyapa, full of energy and the foremost of all persons conversant with Brahma, From his toe, Brahman had, even before the birth of Marichi, created a son. That son, O chief of Bharata's race, was Daksha, the progenitor of creatures. Unto Daksha were first born three and ten daughters, O Bharata, the eldest of whom was called Diti. Marichi's son Kasyapa, O sire, who was conversant with all duties and their distinctions, who was of righteous deeds and great fame, became the husband of those thirteen daughters. The highly-blessed Daksha (besides the three and ten already spoken of) next begat ten other daughters. The progenitor of creatures, viz., the righteous Daksha, bestowed these upon Dharma. Dharma became father of the Vasus, the Rudras of immeasurable energy, the Viswedevas, the Sadhyas, and the Maruts, O Bharata. Daksha next begat seven and twenty other younger daughters. The highly-blessed Soma became the husband of them all. The other wives of Kasyapa gave birth to Gandharvas, horses, birds, kine, Kimpurushas, fishes, and trees and plants. Aditi gave birth to the Adityas. the foremost ones among the gods, and possessed of great strength. Amongst them Vishnu took birth in the form of a dwarf. Otherwise called Govinda he became the foremost of them all Through his prowess, the prosperity of the gods increased. The Danavas were vanquished. The offspring of Diti were the Asuras. Danu gave birth to the Danavas having Viprachitti for their foremost. Diti gave birth to all the Asuras of great strength.

"The slayer of Madhu also created the Day and the Night, and the Season in their order, and the Morn and the Even. After reflection, he also created the clouds, and all the (other) immobile and mobile objects. Possessed of abundant energy, he also created the Viswas and the earth with all things upon her. Then the highly blessed and puissant Krishna, O Yudhishthira, once again created from his mouth a century of foremost Brahmanas. From his two arms, he created a century of Kshatrivas, and from his thighs a century of Vaisvas. Then, O bull of Bharata's race, Kesava created from his two feet a century of Sudras. Possessed of great ascetic merit, the slayer of Madhu, having thus created the four orders of men, made Dhatri (Brahman) the lord and ruler of all created beings. Of immeasurable effulgence, Brahman became also the expositor of the knowledge of the Vedas. And Kesava made him, called Virupaksha, the ruler of the spirits and ghosts and of those female beings called the Matrikas (mothers). And he made Yama the ruler of the Pitris and of all sinful men. [Samavartin is another name for Yama the punisher of the wicked.] The Supreme Soul of all creatures also made Kuvera the lord of all treasures. He then created Varuna the lord of waters and governor of all aquatic animals. The puissant Vishnu made Vasava the chief of all the deities. In those times, men lived as long as they chose to live, and were without any fear of Yama. Sexual congress, O chief of the Bharatas, was then not necessary for perpetuating the species. In those days offspring were begotten by flat of the will. In the age that followed, viz. Treta, children were begotten by touch alone. The people of that age even. O monarch, were above the necessity of sexual congress. It was in the next age, viz., Dwapara, that the practice of sexual congress originated, O king, to prevail among men. In the Kali age, O monarch, men have come to marry and live in pairs.

"I have now told thee of the supreme Lord of all creatures. He is also called the Ruler of all and everything. I shall now, O son of Kunti, speak to thee about the sinful creatures of the earth. Listen to me. Those men, O king, are born in the southern region and are called Andrakas, Guhas, Pulindas, Savaras, Chuchukas, Madrakas. Those that are born in the northern region, I shall also mention. They are Yamas, Kamvojas, Gandharas, Kiratas and Barbaras. All of them, O sire, are sinful, and move on this Earth, characterised by practices similar to those of Chandalas and ravens and vultures. In the Krita age, O sire, they were nowhere on earth. It is from the Treta that they have had their origin and began to multiply, O chief of Bharata's race. When the terrible period came, joining Treta and the Dwapara, the Kshatriyas, approaching one another, engaged themselves in battle.

"Thus, O chief of Kuru's race, this universe was started into birth by the high-souled Krishna. That observer of all the worlds, viz., the celestial Rishi Narada, has said that Krishna is the Supreme God. Even Narada, O king, admits the supremacy of Krishna and his eternity, O mighty-armed chief of Bharata's race. Thus, O mighty-armed one, is Kesava of unvanquishable prowess. That lotus-eyed one, is not a mere man. He is inconceivable."

SECTION 208

"Yudhishthira asked, 'Who were the first Prajapatis, O bull of Bharata's race? What highly-blessed Rishis are there in existence and on which points of the compass do each of them dwell?"

"Bhishma said., 'Hear me, O chief of the Bharatas, about what thou askest me. I shall tell thee who the Prajapatis were and what Rishis are mentioned as dwelling on which point of the horizon. There was at first one Eternal, Divine, and Selfborn Brahman. The Self-born Brahman begat seven illustrious sons. They were Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and the highly-blessed Vasishtha who was equal to the Self-born himself. These seven sons have been mentioned in the Puranas as seven Brahmanas. I shall now mention all the Prajapatis who came after these. In Atri's race was born the eternal and divine Varhi the ancient, who had penances for his origin. From Varhi the ancient sprang the ten Prachetasas. The ten Prachetasas had one son between them, viz., the Prajapati called by the name of Daksha. This last has two names in the world, viz., Daksha and Kasyapa. Marichi had one son called Kasyapa. This last also has two names. Some call him Arishtanemi, and some Kasyapa. Atri had another son born of his lions, viz., the handsome and princely Soma of great energy. He performed penances for a thousand celestial Yugas. The divine Arvaman and they who were born unto him as his sons, O monarch, have been described as setters of commands, and creators of all creatures. Sasavindu had ten thousand wives. Upon each of them their lord begat a thousand sons, and so the tale reached ten hundred thousands. Those sons refused to call anybody else save themselves as Prajapatis. The ancient Brahmanas bestowed an appellation on the creatures of the world, derived from Sasavindu. That extensive race of the Prajapati Sasavindu became in time the progenitor of the Vrishni race. These that I have mentioned are noted as the illustrious Prajapatis. After this, I shall mention the deities that are the lords of the three worlds. Bhaga, Ansa, Aryyaman, Mitra,

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Varna, Savitri, Dhatri, Vivaswat of great might, Tvashtri, Pushan, Indra, and Vishnu known as the twelfth, -- these are the twelve Adityas, all sprung from Kasyapa. Nasatya and Dasra are mentioned as the two Aswins. These two are the sons of the illustrious Martanda, the eighth in the above tale. These were called first the gods and the two classes of Pitris. Tvashtri had many sons. Amongst them were the handsome and famous Viswarupa, Ajaikapat, Ahi, Bradhna, Virupaksha, and Raivata. Then there were Hara and Vahurupa, Tryamvaka the chief of the Deities, and Savitrya, Jayanta and Pinaki the invincible. The highly-blessed Vasus, eight in number, have formerly been enumerated by me. These were reckoned as gods at the time of the Prajapati Manu. These were at first called the gods and the Pitris. Amongst the Siddhas and the Sadhvas there were two classes in consequence of conduct and youth. The deities were formerly considered to be of two classes, viz., the Ribhus and the Maruts. Thus have the Viswas, the gods and the Aswins, been enumerated. Amongst them, the Adityas are Kshatriyas, and the Maruts are Vaisyas. The two Aswins, engaged in severe penances, have been said to be Sudras. The deities sprung from Angirasa's line have been said to be Brahmanas. This is certain. Thus have I told thee about the fourfold order among the gods. The person who, after rising from his bed at morn, recites the names of these deities, becomes cleansed of all his sins whether committed by himself intentionally or Unintentionally, or whether born of his intercourse with others. Yavakriti, Raivya, Arvavasu, Paravasu, Ausija, Kashiyat, and Vala have been said to be the sons of Angiras. These, and Kanwa son of Rishi Medhatithi, and Varhishada, and the well-known seven Rishis who are the progenitors of the three worlds, all reside in the East. Unmucha, Vimucha, Svastyatreya of great energy, Pramucha, Idhmavaha, and the divine Dridhavrata, and Mitravaruna's son Agastya of great energy, these regenerate Rishis all reside in the south. Upangu. Karusha, Dhaumya, Parivyadha of great energy, and those great Rishis called Ekata, Dwita, and Trita, and Atri's son, viz., the illustrious and puissant Saraswata, these high-souled ones reside in the west. Atreya, and Vasishtha, and the great Rishi Kasyapa, and Gautama, Bharadwaja, and Viswamitra, the son of Kusika, and the illustrious son of the high-souled Richika, viz., Jamadagni,--these seven live in the north. Thus have I told thee about the great Rishis of fiery energy that live in the different points of the compass. Those high-souled ones are the witnesses of the universe, and are the creators of all the worlds. Even thus do they dwell in their respective quarters. By reciting their names one is cleansed of all one's sins. A person by repairing to those points becomes cleansed of all his sins and succeeds in returning home in safety'

SECTION 209

"Yudhishthira said, 'O grandsire, O thou of great wisdom and invincible prowess in battle, I wish to hear in detail of Krishna who is immutable and omnipotent. O bull among men, tell me truly everything about his great energy and the great feats achieved by him in days of old. Why did that puissant one assume the form of an animal, and for achieving what particular act? Tell me all this, O mighty warrior!"

"Bhishma said, 'Formerly, on one occasion, while out ahunting, I arrived at the hermitage of Markandeya. There I beheld diverse classes of ascetics seated by thousands. The Rishis honoured me by the offer of honey and curds. Accepting their worship, I reverentially saluted them in return. The following that I shall recite was narrated there by the great Rishi Kasyapa. Listen with close attention to that excellent and charming account. In former days, the principal Danavas, endued with wrath and cupidity, and mighty Asuras numbering by hundreds and drunk with might, and innumerable other Danavas that were invincible in battle. became exceedingly jealous of the unrivalled prosperity of the gods. Oppressed (at last) by the Danavas, the gods and the celestial Rishis, failing to obtain peace, fled away in all directions. The denizens of heaven saw the earth looking like one sunk in sore distress. Overspread with mighty Danavas of terrible mien, the earth seemed to be oppressed with a heavy weight. Cheerless and griefstricken, she seemed as if going down into the nether depths. The Adityas, struck with fear, repaired to Brahman, and addressing him, said, 'How, O Brahman, shall we continue to bear these oppressions of the Danavas?' The Self-born answered them, saying, 'I have already ordained what is to be done in this matter. Endued with boons, and possessed of might, and swelling with pride, those senseless wretches do not know that Vishnu of invisible form, that God incapable of being vanquished by the very deities all acting together, hath assumed the form of a boar. That Supreme Deity, rushing to the spot whither those wretches among Danavas, of terrible aspect, are dwelling in thousands below the earth, will slav them all.' Hearing these words of the Grandsire, foremost ones among the deities felt great joy. Sometime after, Vishnu those of mighty energy, encased in the form of a Boar, penetrating into the nether regions, rushed against those offspring of Diti. Beholding that extraordinary creature, all the Daityas, uniting together and stupefied by Time, quickly proceeded against it for

Vaisva should hear it from Vaisvas, and a high-souled Sudra

exerting their strength, and stood surrounding it. Soon after, they all rushed against that Boar and seized it simultaneously. Filled with rage they endeavoured to drag the animal from every side. Those foremost of Danavas, of huge bodies, possessed of mighty energy, swelling with strength, succeeded not, however, O monarch, in doing anything to that Boar. At this they wondered much and then became filled with fear. Numbering in thousands, they regarded that their last hour had come. Then that Supreme God of all the gods, having yoga for his soul and yoga for his companion, became rapt in yoga, O chief of the Bharatas, and began to utter tremendous roars, agitating those Daityas and Danavas. All the worlds and the ten points of the compass resounded with those roars, which, for this reason, agitated all creatures and filled them with fear. The very gods with Indra at their head became terror-stricken. The whole universe became stilled in consequence of that sound. It was a dreadful time. All mobile and immobile beings became stupefied by that sound. The Danavas, terrified by that sound, began to fall down lifeless, paralysed by the energy of Vishnu. The Boar, with its hoofs, began to pierce those enemies of the gods, those denizens of the nether regions, and tear their flesh, fat, and bones. In consequence of those tremendous roars, Vishnu came to be called by the name of Sanatana. He is also called Padmanabha He is the foremost of yogins. He is the Preceptor of all creatures, and their supreme Lord. All the tribes of the gods then repaired to the Grandsire. Arrived at the presence, those illustrious ones a dressed the Lord of the universe, saying, 'What sort of a noise is this, O puissant one? We do not understand it. Who is this one, or whose is this sound at which the universe hath been stupefied? With the energy of this sound or of its maker, the gods and the Danavas have all been deprived of their senses.' Meanwhile, O mighty-armed one, Vishnu in his porcine form was in sight of the assembled gods, his praises hymned by the great Rishis.

The Grandsire said, 'That is the Supreme God, the Creator of all beings, the soul of all creatures, the foremost of all yogins. Of huge body and great strength, he cometh here, having slain the foremost ones among the Danavas. He is the Lord of all beings, the master of yoga, the great ascetic, the Soul of all living beings. Be still, all of you. He is Krishna, the destroyer of all obstacles and impediments. That Supreme God, of immeasurable splendour, that great refuge of all blessings, having achieved a most difficult feat that is incapable of being accomplished by others, has returned to his own unmixed nature. It is He from whose navel the primeval lotus had sprung. He is the foremost of yogins. Of supreme soul. He is the creator of all beings. There is no need for sorrow or fear or grief, ye foremost of gods! He is the Ordainer. He is the Creating Principle. He is all-destroying Time. It is He who upholds all the world. The roars that have alarmed you are being uttered by that high-souled one. Of mighty arms, He is the object of the universal worship. Incapable of deterioration, that lotus-eyed one is the origin of all beings and their lord."

SECTION 210

"Yudhishthira said, 'Tell me, O sire, of that high yoga by which, O Bharata, I may obtain Emancipation, O foremost of speakers, I desire to know everything about that yoga truly.'

'Bhishma said, 'In this connection is cited the old narrative of the discourse between a preceptor and his disciple on the subject of Emancipation. There was a regenerate preceptor who was the foremost of Rishis. He looked like a mass of splendour. Possessed of a high soul, he was firm in truth and a complete master of his senses. Once on a time, a disciple of great intelligence and close attention, desirous of obtaining what was for his highest good, touched the preceptor's feet, and standing with joined hands before him, said, If, O illustrious one, thou hast been gratified with the worship I have offered thee, it behoveth thee to solve a great doubt of mine. Whence am I and whence art thou? Tell me this fully. Tell me also what is the final cause. Why also, O best of regenerate ones, when the material cause in all beings is the same, their origin and destruction happen in such dissimilar ways? It beseems thee, O thou of great learning, also to explain the object of the declarations in the Vedas (about difference of rites in respect of different classes of men), the meaning of the injunctions of the Smritis and of those injunctions which apply to all cases of men.

"The preceptor said, 'Listen, O disciple, O thou of great wisdom! This that thou hast asked me is undisclosed in the very Vedas and is the highest subject for thought or discourse. It is called Adhyatma and is the most valuable of all branches of learning and of all sacred institutes. Vasudeva is the Supreme (cause) of the universe. He is the origin of the Vedas (viz., Om). He is Truth, Knowledge, Sacrifice, Renunciation, Self-restraint, and Righteousness. Persons conversant with the Vedas know Him as All-pervading, Eternal, Omnipresent, the Creator and the Destroyer, the Unmanifest, Brahma, Immutable. Hear now the story of Him who took his birth in Vrishni's race. A Brahmana should hear of the greatness of that God of gods, viz., Him called Vishnu of immeasurable energy, from the lips of Brahmanas. A person of the royal

should hear it from Sudras. Thou deservest to hear it. Listen now to the auspicious account of Krishna, that narrative which is the foremost of all narratives. Vasudeva is the wheel of Time, without beginning and without end. Existence and Non-existence are the attributes by which His real nature is known. The universe revolves like a wheel depending upon that Lord of all beings. O best of men. Kesava, that foremost of all beings, is said to be that which is Indestructible, that which is Unmanifest, that which is Immortal, Brahma, and Immutable. The highest of the high, and without change or deterioration himself, he created the Pitris, the gods, the Rishis, the Yakshas, the Rakshasas, the Nagas, the Asuras, and human beings. It is He who also created the Vedas and the eternal duties and customs of men. Having reduced everything into non-existence, he once more, in the beginning of a (new) yuga, creates Prakriti (primordial matter). As the diverse phenomena of the several seasons appear one after another according to the season that comes, after the like manner creatures start forth into existence at the beginning of every (celestial) yuga. Corresponding with those creatures that start into life is the knowledge of rules and duties that have for their object the regulation of the world's course. At the end of every (celestial) yuga (when universal destruction sets in) the Vedas and all other scriptures disappear (like the rest). In consequence of the grace of the Self-born, the great Rishis, through their penances, first re-acquire the lost Vedas and the scriptures. The Self-born (Brahman) first acquired the Vedas. Their branches called the Angas were first acquired by (the celestial preceptor) Vrihaspati. Bhrigu's son (Sukra) first acquired the science of morality that is so beneficial for the universe. The science of music was acquired by Narada; that of arms by Bharadwaja; the history of the celestial Rishis by Gargya: that of medicine by the dark-complexioned son of Atri. Diverse other Rishis, whose names are connected therewith, promulgated diverse other sciences such as Nyaya, Vaiseshika, Sankhya, Patanjala, etc. Let that Brahma which those Rishis have indicated by arguments drawn from reason, by means of the Vedas, and by inferences drawn from the direct evidence of the senses, be adored., Neither the gods nor the Rishis were (at first) able to apprehend Brahma which is without beginning and which is the highest of the high. Only the divine creator of all things, viz., the puissant Narayana, had knowledge of Brahma. From Narayana, the Rishis, the foremost ones among the deities and the Asuras, and the royal sages of old, derived the knowledge of that highest remedy of the cure of sorrow. When primordial matter produces existences through the action of the primal energy, the universe with all its potencies begins to flow from it. From one lighted lamp thousands of other lamps are capable of being lighted. After the same manner, primordial matter produces thousands of existent things. In consequence, again, of its infinity primordial matter is never exhausted. From the Unmanifest flows the Understanding determined by acts. The Understanding produces Consciousness. From Consciousness proceeds Space. From Space proceeds Wind. From the Wind proceeds Heat. From Heat proceeds Water, and from Water is produced the Earth. These eight constitute primordial Prakriti. The universe rests on them. From those Eight have originated the five organs of knowledge, the five organs of action. the five objects of the (first five) organs, and the one, viz., the Mind, forming the sixteenth, which is the result of their modification. The ear, the skin, the two eyes, the tongue, and the nose are the five organs of knowledge. The two feet, the lower duct, the organ of generation, the two arms, and speech, are the five organs of action. Sound, touch, form, taste, and smell are the five objects of the senses, covering all the things. The Mind dwells upon all the senses and their objects. In the perception of taste, it is the Mind that becomes the tongue, and in speech it is the Mind that becomes words. Endued with the different senses, it is the Mind that becomes all the objects that exist in its apprehension. These sixteen, existing in their respective forms, should be known as deities. These worship Him who creates all knowledge and dwells within the body. Taste is the attribute of water: scent is the attribute of earth; hearing is the attribute of space; vision is the attribute of fire or light; and touch should be known as the attribute of the wind. This is the case with all creatures at all times. The Mind, it has been said, is the attribute of existence. Existence springs from the Unmanifest (of Prakriti) which, every intelligent person should know, rests in That which is the Soul of all existent beings. These existences, resting upon the supreme Divinity that is above Prakriti and that is without any inclination for action, uphold the entire universe of mobiles and immobiles. This sacred edifice of nine doors is endued with all these existences. That which is high above them, viz., the Soul, dwells within it, pervading it all over. For this reason, it is called Purusha. The Soul is without decay and not subject to death. It has knowledge of what is manifest and what is unmanifest. It is again all-pervading, possessed of attributes, subtile, and the refuge of all existences and attributes. As a lamp discovers all objects great or small (irrespective of its own size), after the same manner the Soul

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dwells in all creatures as the principle of knowledge (regardless of the attributes or accidents of those creatures). Urging the ear to hear what it hears, it is the Soul that hears. Similarly, employing the eye, it is the Soul that sees. This body furnishes the means by which the Soul derives knowledge. The bodily organs are not the doers, but it is the Soul that is the doer of all acts. There is fire in wood, but it can never be seen by cutting open a piece of wood. After the same manner, the Soul dwells within the body, but it can never be seen by dissecting the body. The fire that dwells in wood may be seen by employing proper means, viz., rubbing the wood with another piece of wood. After the same manner, the Soul which dwells within the body may be seen by employing proper means, viz., yoga. Water must exist in rivers. Rays of light are always attached to the sun. After the same manner, the Soul has a body. This connection does not cease because of the constant succession of bodies that the Soul has to enter. [What is meant seems to be this: there can be no river without water. A river cannot exist without water. When a river is mentioned, water is implied. The connection between a river and water is not an accident but a necessary one. The same may be said of the sun and its rays. After the same manner, the connection between the Soul and the body is a necessary one and not an accident. The Soul cannot exist without a body. Of course, the ordinary case only is referred to here, for, by yoga, one can dissociate the Soul from the body and incorporate it with Brahma, I In a dream, the Soul, endued with the fivefold senses, leaves the body and roves over wide areas. After the same manner, when death ensues, the Soul (with the senses in their subtile forms) passes out of one body for entering another. The Soul is bound by its own former acts. Bound by its own acts done in one state of existence, it attains to another state. Indeed, it is led from one into another body by its own acts which are very powerful in respect of their consequences. How the owner of a human body, leaving off his body, enters another, and then again into another, how, indeed, the entire range of beings is the result of their respective acts (of past and present lives), I will presently tell you.'

SECTION 211

"Bhishma said, 'All immobile and mobile beings, distributed into four classes, have been said to be of unmanifest birth and unmanifest death. Existing only in the unmanifest Soul, the Mind is said to possess the attributes of the unmanifest. As a vast tree is ensconced within a small unblown Aswattha flower and becomes observable only when it comes out, even so birth takes place from what is unmanifest. A piece of iron, which is inanimate, runs towards a piece of loadstone. Similarly, inclinations and propensities due to natural instincts, and all else, run towards the Soul in a new life. Indeed, even as those propensities and possessions born of Ignorance and Delusion, and inanimate in respect of their nature, are united with Soul when reborn, after the same manner, those other propensities and aspirations of the Soul that have their gaze directed towards Brahma become united with it, coming to it directly from Brahma itself. Neither earth, nor sky, nor heaven, nor things, nor the vital breaths, nor virtue and vice, nor anything else, existed before, save the Chit-Soul. Nor have they any necessary connection with even the Chit-Soul defiled by Ignorance. The Soul is eternal. It is indestructible. It occurs in every creature. It is the cause of the Mind. It is without attributes. This universe that we perceive hath been declared (in the Vedas) to be due to Ignorance or Delusion. The Soul's apprehensions of form, etc., are due to past desires. The Soul, when it becomes endued with those causes (viz., desire), is led to the state of its being engaged in acts. In consequence of that condition (for those acts again produce desires to end in acts anew and so on), -- this vast wheel to existence revolves, without beginning and without end. The Unmanifest, viz., the Understanding (with the desires), is the nave of that wheel. The Manifest (i.e., the body with the senses) constitutes its assemblage of spokes, the perceptions and acts from its circumference. Propelled by the quality of Rajas (Passion), the Soul presides over it (witnessing its revolutions). Like oilmen pressing oilseeds in their machine, the consequences born of Ignorance, assailing the universe (of creatures) which is moistened by Rajas, press or grind it in that wheel. In that succession of existences, the living creature, seized by the idea of Self in consequence of desire, engages itself in acts. In the union of cause and effect, those acts again become (new causes). [The Cause is ignorance. The Effect is the body and the senses of a particular form of existence. When the creature, in consequence of this union, engages in acts, these latter become causes for new states of existence.] Effects do not enter into causes. Nor do causes enter into effects. In the production of effects, Time is the Cause. The primordial essences (eight in number as mentioned before), and their modifications six-(teen in number), fraught with causes exists in a state of union in consequence of their being always presided over by the Soul. Like dust following the wind that moves it, the creature-Soul, divested of body, but endued still with inclinations born of Passion and Darkness and with principles of causes constituted by the acts of the life that is over, moves on, following the direction that

the Supreme Soul gives it. The Soul, however, is never touched by those inclinations and propensities. Nor are these touched by the Soul that is superior to them. The wind, which is naturally pure, is never stained by the dust it bears away. As the wind is truly separate from the dust it bears away, even so, the man of wisdom should know, is the connection between that which is called existence or life and the Soul. No one should take it that the Soul, in consequence of its apparent union with the body and the senses and the other propensities and beliefs and unbeliefs, is really endued therewith as its necessary and absolute qualities. On the other hand, the Soul should be taken as existing in its own nature. Thus did the divine Rishi solve the doubt that had taken possession of his disciple's mind. Notwithstanding all this, people depend upon means consisting of acts and scriptural rites for casting off misery and winning happiness. Seeds that are scorched by fire do not put forth sprouts. After the same manner, if everything that contributes to misery be consumed by the fire of true knowledge, the Soul escapes the obligation of rebirth in the world."

SECTION 212

"Bhishma said, 'Persons engaged in the practice of acts regard the practice of acts highly. Similarly, those that are devoted to Knowledge do not regard anything other than Knowledge. Persons fully conversant with the Vedas and depending upon the utterances contained in them, are rare. They that are more intelligent desire the path of abstention from acts as the better of the two, viz., heaven and emancipation. [The Vedas contain declarations of both kinds, ix., they urge to action as also to abstention from action. The former is necessary as a stepping stone to the latter. Such men are rare as understand the declarations of the Vedas in this way and as conform by their conduct to those declarations thus. What is seen, on the other hand, is that some betake themselves to acts and some to abstention from acts.] Abstention from acts is observed by those that are possessed of great wisdom. That conduct, therefore, is laudable. The intelligence which urges to abstention from acts, is that by which one attains to Emancipation. Possessed of body, a person, through folly, and endued with wrath and cupidity and all the propensities born of Passion and Darkness, becomes attached to all earthly objects. One, therefore, who desires to destroy one's connection with the body, should never indulge in any impure act. On the other hand, one should create by one's acts a path for attaining to emancipation, without wishing for regions of felicity (in the next world). As gold, when united with iron, loses its purity and fails to shine, even so Knowledge, when existing with attachment to earthly objects and such other faults, fails to put forth its splendour. He who, influenced by cupidity and following the dictates of desire and wrath, practises unrighteousness, transgressing the path of righteousness, meets with complete destruction. One who is desirous of benefiting oneself should never follow, with excess of attachments, earthly possessions represented by the objects of the senses. If one does it, wrath and joy--and sorrow arise from one another (and make one miserable). When every one's body is made up of the five original elements as also of the three attributes of Goodness, Passion, and Darkness, whom shall one adore and whom shall one blame with what words? Only they that are fools become attached to the objects of the senses. In consequence of folly they do not know that their bodies are only modifications.

As a house made of earth is plastered over with earth, even so this body which is made of earth is kept from destruction by food which is only a modification of earth. Honey and oil and milk and butter and meat and salt and treacle and grain of all kinds and fruit and roots are all modifications of earth and water. Recluses living in the wilderness, giving up all longing (for rich and savoury food), take simple food, that is again unsavoury, for only supporting the body. After the same manner, a person that dwells in the wilderness of the world, should be ready for labour and should take food for passing through life, like a patient taking medicine. A person of noble soul, examining all things of an earthly nature that come upon him, by the aid of truth, purity, candour, a spirit of renunciation, enlightenment, courage, forgiveness, fortitude, intelligence, reflection, and austerities, and desirous of obtaining tranquillity, should restrain his senses. All creatures, stupefied, in consequence of Ignorance, by the attributes of Goodness and Passion and Darkness, are continually revolving like a wheel. All faults, therefore, that are born of Ignorance, should be closely examined and the idea of Self which has its origin in Ignorance, and which is productive of misery, should be avoided. The fivefold elements, the senses, the attributes of Goodness, Passion, and Darkness, the three worlds with the Supreme Being himself, and acts, all rest on Self-consciousness. As Time, under its own laws, always displays the phenomena of the seasons one after another, even so one should know that Consciousness in all creatures is the inducer of acts. Tamas (from which proceeds Consciousness) should be known as productive of delusions. It is like Darkness and is born of Ignorance. To the three

attributes of Goodness, Passion, and Darkness are attached all the joys and sorrows (of creatures). Listen now to those consequences that spring from the attributes of Goodness, Passion, and Darkness. Contentment, the satisfaction that arises from joy, certainty, intelligence, and memory,--these are the consequences born of the attribute of Goodness. I shall now mention the consequences of Passion and Darkness. Desire, wrath, error, cupidity, stupefaction, fear, and fatigue, belong to the attribute of Passion. Cheerlessness, grief, discontent, vanity, pride, and wickedness, all belong to Darkness. Examining the gravity or lightness of these and other faults that dwell in the Soul, one should reflect upon each of them one after another (for ascertaining which of them exist, which have become strong or weak, which have been driven off. and which remain)."

"Yudhishthira said, What faults are abandoned by persons desirous of Emancipation? What are those that are weakened by them? What are the faults that come repeatedly (and are, therefore, incapable of being got rid of)? What, again, are regarded as weak, through stupefaction (and, therefore, as permissible)? What, indeed, are those faults upon whose strength and weakness a wise man should reflect with the aid of intelligence and of reasons? I have doubts upon these subjects. Discourse to me on these, O grandsire!"

"Bhishma said, 'A person of pure Soul, by extracting all his faults by their roots, succeeds in obtaining Emancipation. As an axe made of steel cuts a steel chain (and accomplishing the act becomes broken itself), after the same manner, a person of cleansed Soul, destroying all the faults that spring from Darkness and that are born with the Soul (when it is reborn), succeeds in dissolving his connection with the body (and attaining Emancipation). The qualities having their origin in Passion, those that spring from Darkness, and those stainless one characterised by purity (viz., those included under the quality of Goodness), constitute as it were the seed from which all embodied creatures have grown. Amongst these, the attribute of Goodness alone is the cause through which persons of cleansed Souls succeed in attaining to Emancipation. A person of cleansed soul, therefore, should abandon all the qualities born of Passion and Darkness. Then again, when the quality of Goodness becomes freed from those of Passion and Darkness, it becomes more resplendent still. Some say that sacrifices and other acts performed with the aid of mantras, and which certainly contribute to the purification of the Soul, are evil or cruel acts. (This view is not correct). On the other hand, those acts are the chief means for dissociating the Soul from all worldly attachments, and for the observance of the religion of tranquillity. Through the influence of the qualities born of Passion, all unrighteous acts are performed, and all acts fraught with earthly purposes as also all such acts as spring from desire are accomplished. Through qualities born of Darkness, one does all acts fraught with cupidity and springing from wrath. In consequence of the attribute of Darkness, one embraces sleep and procrastination and becomes addicted to all acts of cruelty and carnal pleasure. That person, however, who, possessed of faith and scriptural knowledge, is observant of the attribute of Goodness, attends only to all good things, and becomes endued with (moral) beauty and soul free from every taint.'

SECTION 213

"Bhishma said, 'From the attribute of Passion arises delusion or loss of judgement. From the attribute of Darkness, O bull of Bharata's race, arise wrath and cupidity and fear and pride. When all these are destroyed, one becomes pure. By obtaining purity, a person succeeds in arriving at the knowledge of the Supreme Soul which is resplendent with effulgence, incapable of deterioration, without change, pervading all things, having the unmanifest for his refuge, and the foremost of all the deities. Invested in His maya, men fall away from knowledge and become senseless, and in consequence of their knowledge being darkened, yield to wrath. From wrath, they become subject to desire. From desire spring cupidity and delusion and vanity and pride and selfishness. From such selfishness proceeds various kinds of acts. From acts spring diverse bonds of affection and from those bonds of affection spring sorrow or misery and from acts fraught with joy and sorrow proceeds the liability to birth and death. In consequence of the obligation of birth, the liability is incurred of a residence within the womb, due to the union of vital seed and blood. That residence is defiled with excreta and urine and phlegm, and always fouled with blood that is generated there. Overwhelmed by thirst, the Chit-Soul becomes bound by wrath and the rest that have been enumerated above. It seeks, however, to escape those evils. In respect of this, women must be regarded as instruments which set the stream of Creation agoing. By their nature, women are Kshetra, and men are Kshetrajna in respect of attributes. For this reason, persons of wisdom should not pursue women in especial (among other objects of the world). Indeed, women are like frightful mantra-powers. They stupefy persons reft of wisdom. They are sunk in the attribute of Passion. They are the eternal embodiment of the senses. In consequence of the keen desire that men entertain for women, off-spring proceed

from them, due to (the action of) the vital seed. As one casts off from one's body such vermin as take their birth there but as are not on that account any part of oneself, even so should one cast off those vermin of one's body that are called children, who, though regarded as one's own, are not one's own in reality. From the vital seed as from sweat (and other filth) creatures spring from the body, influenced by the acts of previous lives or in the course of nature. Therefore, one possessed of wisdom should feel no regard for them. The attribute of Passion rests on that of Darkness. The attribute of Goodness, again, rests on that of Passion. Darkness which is unmanifest overspreads itself on Knowledge, and causes the phenomena of Intelligence and Consciousness. That knowledge possessing the attributes of Intelligence and Consciousness has been said to be the seed of embodied Souls. That, again, which is the seed of such knowledge is called the Jiva (or Chit-Soul). In consequence of acts and the virtue of time, the Soul goes through birth and repeated rounds of rebirth. As in a dream the Soul sports as if invested with a body which, of course, is due to the action of the mind, after the same manner, it obtains in the mother's womb a body in consequence of attributes and propensities having (past) acts for their origin. Whatever senses while it is there, are awakened by past acts as the operating cause, become generated in Consciousness in consequence of the mind coexisting with attachments. In consequence of the past thoughts of sound that are awakened in it, the Soul, subjected to such influences, receives the organ of hearing. Similarly, from attachment to forms, its eye is produced, and from its longing after scent its organ of smelling. From thoughts of touch it acquires the skin. In the same way the five-fold breaths are acquired by it, viz., Prana, Apana, Vyana, Udana, and Samana, which contribute to keep the body agoing. Encased in body with all limbs fully developed in consequence (as shown above) of past acts, the Soul takes birth, with sorrow, both physical and mental, in the beginning, middle, and end. It should be known that sorrow springs from the very fact of acceptance of body (in the womb). It increases with the idea of Self. From renunciation of these (attachments which are the cause of birth), sorrow meets with an end. He that is conversant with sorrow's end attains to Emancipation. Both the origin and the destruction of the senses rest in the attribute of Passion. The man of wisdom should act with proper scrutiny with the aid of the eye constituted by the scriptures. The senses of knowledge, even if they succeed in earning all their objects, never succeed in overwhelming the man that is without thirst. The embodied Soul, by making its senses weak, escapes the obligation or rebirth.

SECTION 214

"Bhishma said, 'I shall now tell thee what the means are (for conquering the senses) as seen with the eye of the scriptures. A person, O king, will attain to the highest end by the help of such knowledge and by framing his conduct accordingly. Amongst all living creatures man is said to be the foremost.

Among men, those that are regenerate have been called the foremost; and amongst the regenerate, they that are conversant with the Vedas. These last are regarded as the souls of all living creatures. Indeed, those Brahmanas that are conversant with the Vedas are regarded as all-seeing and omniscient. They are persons who have become conversant with Brahma. As a blind man, without a guide, encounters many difficulties on a road, so has a person destitute of knowledge to encounter many obstacles in the world. For this reason, those that are possessed of knowledge are regarded as superior to the rest. Those that are desirous of acquiring virtue practise diverse kinds of rites according to the dictates of the scriptures. They do not, however, succeed in attaining to Emancipation, all that they gain being those good qualities of which I shall presently speak. Purity of speech, of body, and of mind, forgiveness, truth, steadiness, and intelligence, -these good qualities are displayed by righteous persons observant of both kinds of religion. That which is called Brahmacharya (religion of abstention or yoga) is regarded as the means of attaining to Brahma. That is the foremost of all religions. It is by the practice of that religion that one obtains the highest end (viz., Emancipation). Brahmacharya is divested of all connection with the five vital breaths, mind, understanding, the five senses of perception, and the five senses of action. It is on that account free from all the perceptions that the senses give. It is heard only as a word, and its form, without being seen, can only be conceived. It is a state of existence depending only on the mind. It is free from all connection with the senses. That sinless state should be attained to by the understanding alone. He that practises it duly attains to Brahma; he that practises it half and half, attains to the condition of the gods; while he that practises it indifferently, takes birth among Brahmanas and possessed of learning attains to eminence. Brahmacharya is exceedingly difficult to practise. Listen now to the means (by which one may practise it). That regenerate person who betakes himself to it should subdue the quality of Passion as soon as it begins to manifest itself or as soon as it begins to be powerful. One that has betaken oneself to that yow should not speak with

women. He should never cast his eyes on an undressed woman. The sight of women, under even indifferent circumstances. fills all weak-minded men with Passion. If a person (while observing this vow) feels a desire for woman rising in his heart, he should (as an expiation) observe the vow called Krichcchra and also pass three days in water. If desire is entertained in course of a dream, one should, diving in water, mentally repeat for three times the three Riks by Aghamarshana. That wise man who has betaken himself to the practice of this vow should, with an extended and enlightened mind, burn the sins in his mind which are all due to the quality of Passion. As the duct that bears away the refuse of the body is very closely connected with the body, even so the embodied Soul is very closely connected with the body that confines it. The different kinds of juices, passing through the network of arteries. nourish men's wind and bile and phlegm, blood and skin and flesh, intestines and bones and marrow, and the whole body. Know that there are ten principal ducts. These assist the functions of the five senses. From those ten branch out thousands of other ducts that are minuter in form. Like rivers filling the ocean at the proper season, all these ducts, containing juices nourish the body. Leading to the heart there is a duct called Manovaha. It draws from every part of the human body the vital seed which is born of desire. Numerous other ducts branching out from that principal one extend into every part of the body and bearing the element of heat cause the sense of vision (and the rest). As the butter that lies within milk is churned up by churning rods, even so the desires that are generated in the mind (by the sight or thought of women) draw together the vital seed that lies within the body. In the midst of even our dreams passion having birth in imagination assails the mind, with the result that the duct already named, viz., Manovaha, throws out the vital seed born of desire. The great and divine Rishi Atri is well-conversant with the subject of the generation of the vital seed. The juices that are vielded by food, the duct called Manovaha, and the desire that is born of imagination, -- these three are the causes that originate the vital seed which has Indra for its presiding deity. The passion that aids in the emission of this fluid is, therefore, called Indriya. Those persons who know that the course of vital seed is the cause of (that sinful state of things called) intermixture of castes, are men of restrained passions. Their sins are regarded to have been burnt off, and they are never subjected to rebirth. He that betakes himself to action simply for the purposes of sustaining his body, reducing with the aid of the mind the (three) attributes (of Goodness, Passion, and Darkness) into a state of uniformity, and brings at his last moments the vital breaths to the duct called Manovaha escapes the obligation of rebirth. The Mind is sure to gain Knowledge. It is the Mind that takes the form of all things. The minds of all high-souled persons, attaining to success through meditation, become freed from desire, eternal, and luminous. [The Knowledge here spoken of is that knowledge which is independent of the senses. What the speaker says is that such Knowledge is no myth but is sure to arise. When it arises, its possessor comes to know that the external world, etc., is only the mind transformed, like the sights seen and sounds heard and thoughts cherished in a dream. In the second line the results of that knowledge are declared. The mind of a Mahatma is mantra-siddha, i.e., has won success by the meditation of the initial mantra, or om; it is nitya, i.e., eternal, meaning probably that though the result of Maya or Avidya, it is no longer subject to rebirth; it is virajas, i.e., free from desire and passion, and lastly it is Jyotishmat or luminous, meaning Omniscient and Omnipotent. The commentator cites a passage from Vasishtha's treatise on yoga which declares the same results as consequent on the attainment of Knowledge. It is, of course, implied that in attaining to such a state, the mind as mind must be destroyed or merged into the Soul and the Soul, with knowledge only for its attribute, must exist. In the previous verse emancipation after death has been spoken of. In this jivanmukti or emancipation in life is referred to.] Therefore, for destroying the mind (as mind), one should do only sinless deeds and freeing oneself from the attributes of Passion and Darkness, one is sure to attain to an end that is very desirable. Knowledge (ordinarily) acquired in younger days becomes weakened with decrepitude. A person, however, of ripe understanding succeeds, through the auspicious effects of past lives, in destroying his desires. Such a person, by transcending the bonds of the body and the senses like a traveller crossing a path full of obstacles, and transgressing all faults he sees. succeeds in tasting the nectar (of Emancipation)."

SECTION 215

"Bhishma said, 'Living creatures, by being attached to objects of the senses which are always fraught with evil, become helpless. Those high-souled persons, however, who are not attached to them, attain to the highest end. The man of intelligence, beholding the world over-whelmed with the evils constituted by birth, death, decrepitude, sorrow, disease, and anxieties, should exert themselves for the attainment of Emancipation. He should be pure in speech, thought, and body; he should be free from pride. Of tranquil soul and possessed of knowledge, he should lead a life of mendicancy, and pursue happiness without being attached to any worldly object. Again, if attachment be seen to possess the mind in consequence of compassion to creatures, he should, seeing that the universe is the result of acts, show indifference in respect of compassion itself. Whatever good, acts are performed, or whatever sin (is perpetrated), the doer tastes the consequences. Hence, one should, in speech, thought, and deed, do only acts that are good. He succeeds in obtaining happiness who practises abstention from injuring (others), truthfulness of speech, honesty towards all creatures, and forgiveness, and who is never heedless. Hence one, exercising one's intelligence, should dispose one's mind, after training it, on peace towards all creatures. That man who regards the practice of the virtues enumerated above as the highest duty, as conducive to the happiness of all creatures, and as destructive of all kinds of sorrow, is possessed of the highest knowledge, and succeeds in obtaining happiness. Hence (as already said), one should, exercising one's intelligence, dispose one's mind, after training it, on peace towards all creatures. One should never think of doing evil to others. One should not covet what is far above one's power to attain. One should not turn one's thoughts towards objects that are non-existent. One should, on the other hand, direct one's mind towards knowledge by such persistent efforts as are sure to succeed. With the aid of the declarations of the Srutis and of persistent efforts calculated to bring success, that Knowledge is sure to flow. One that is desirous of saying good words or observing a religion that is refined of all dross, should utter only truth that is not fraught with any malice or censure. One that is possessed of a sound heart should utter words that are not fraught with dishonesty, that are not harsh, that are not cruel, that are not evil, and that are not characterised by garrulity. The universe is bound in speech. If disposed to renunciation (of all worldly objects) then should one proclaim, which a mind fraught with humility and a cleansed understanding, one's own evil acts. He who betakes himself to action, impelled thereto by propensities fraught with the attribute of Passion, obtains much misery in this world and at last sinks into hell. One should, therefore, practise self-restraint in body, speech, and mind. Ignorant persons bearing the burdens of the world are like robbers laden with their booty of straggling sheep (secreted from herds taken out for pasture). The latter are always regardful of roads that are unfavourable to them (owing to the presence of the king's watch). Indeed, as robbers have to throw away their spoil if they wish for safety, even so should a person cast off all acts dictated by Passion and Darkness if he is to obtain felicity. Without doubt, a person that is without desire, free from the bonds of the world, contented to live in solitude, abstemious in diet, devoted to penances and with senses under control, that has burnt all his sorrows by (the acquisition of) knowledge, that takes a pleasure in practising all the particulars of yoga discipline, and that has a cleansed soul, succeeds, in consequence of his mind being withdrawn into itself, in attaining to Brahma or Emancipation. One endued with patience and a cleansed soul, should, without doubt, control one's understanding. With the understanding (thus disciplined), one should next control one's mind, and then with the mind overpower the objects of the senses. Upon the mind being thus brought under control and the senses being all subdued, the senses will become luminous and gladly enter into Brahma. When one's senses are withdrawn into the mind, the result that occurs is that Brahma becomes manifested in it. Indeed, when the senses are destroyed., and the soul returns to the attribute of pure existence, it comes to be regarded as transformed into Brahma. Then again, one should never make a display of one's voga power. On the other hand, one should always exert to restrain one's senses by practising the rules of yoga. Indeed, one engaged in the practice of yoga rules should do all those acts by which one's conduct and disposition may become pure. (Without making one's yoga powers the means of one's subsistence) one should rather live upon broken grains of corn, ripe beans, dry cakes of seeds from which the oil has been pressed out, pot-herbs, half-ripe barley, flour of fried pulses, fruits, and roots, obtained in alms. Reflecting upon the characteristics of time and place, one should according to one's inclinations observe, after proper examination, vows and rules about fasts. One should not suspend an observance that has been begun. Like one slowly creating a fire, one should gradually extend an act that is prompted by knowledge. By doing so, Brahma gradually shines in one like the Sun. The Ignorance which has Knowledge for its resting ground, extends its influence over all the three states (of waking, dreaming and dreamless slumber). The Knowledge, again, that follows the Understanding, is assailed by Ignorance. [What is meant by the first line of the verse is this. The Soul had, before the creation, only Knowledge for its attribute. When Ignorance or Delusion, proceeding from Supreme Brahma, took possession of it, the Soul became an ordinary creature, i.e., consciousness, mind, etc., resulted. This Ignorance, therefore, established itself upon Knowledge and transformed the original character of the Soul. What is stated in the second line is that ordinary knowledge which

follows the lead of the understanding is affected by ignorance, the result of which is that the Soul takes those things that really spring from itself to be things different from itself and possessing an independent existence.] The evil-hearted person fails to obtain a knowledge of the Soul in consequence of taking it as united with the three states although in reality it transcends them all. When, however, he succeeds in apprehending the limits under which the two, viz., union with the three states and separation from them, are manifested, it is then that he becomes divested of attachment and attains to Emancipation. When such an apprehension has been attained, one transcends the effects of age, rises superior to the consequences of decrepitude and death, and obtains Brahma which is eternal, deathless, immutable, undeteriorating."

SECTION 216

"Bhishma said, 'The yogin who wishes to always practise sinless Brahmacharya and who is impressed with the faults attaching to dreams should, with his whole heart, seek to abandon sleep. In dreams, the embodied soul, affected by the attributes of Passion and Darkness, seems to become possessed of another body and move and act influenced by desire. In consequence of application for the acquisition of knowledge and of continued reflection and recapitulation, the yogin remains always awake. Indeed, the yogin can keep himself continually awake by devoting himself to knowledge. On this topic it has been asked what is this state in which the embodied creature thinks himself surrounded by and engaged in objects and acts? True it is that the embodied being, with its senses really suspended, still thinks itself to be possessed of body with all the senses of knowledge and of action. As regards the question started, it is said that that master of yoga, named Hari, comprehends truly how it happens. The great Rishis say that the explanation offered by Hari is correct and consistent with reason. The learned say that it is in consequence of the senses being worn out with fatigue, dreams are experienced by all creatures. (Though the senses are suspended) the mind, however, never disappears (or becomes inactive) and hence arise dreams. This is said by all to be their noted cause. As the imaginings of a person that is awake and engaged in acts, are due only to the creative power of the mind, after the same manner the impressions in a dream appertain only to the mind. A person with desire and attachment obtains those imaginings (in dreams) based upon the impressions of countless lives in the past. Nothing that impresses the mind once is ever lost, and the Soul being cognisant of all those impressions causes them to come forth from obscurity. Whichever among the three attributes of Goodness, Passion, and Darkness is brought about by the influence of past acts and by whichever amongst them the mind is affected for the time being in whatever way, the elements (in their subtile forms) display or indicate accordingly (in the way of images). After images have thus been produced, the particular attribute of Goodness or Passion or Darkness that may have been brought by past act rises in the mind and conduces to its last result, viz., happiness or misery. Those images having wind, bile, and phlegm for their chief causes, which men apprehend through ignorance and in consequence of propensities fraught with Passion and Darkness, cannot, it has been said, be easily discarded. Whatever objects again a person perceives in the mind (while wakeful) through the senses in a state of perspicuity are apprehended by the mind in dreams while the senses are obscured in respect of their functions. The Mind exists unobstructedly in all things. This is due to the nature of the Soul. The Soul should be comprehended. All the elements and the objects they compose exist in the Soul. In the state called dreamless slumber (sushupti), the manifest human body which, of course, is the door of dreams, disappears in the mind, Occupying the body the mind enters the soul which is manifest and upon which all existent and non-existent things depend, and becomes transformed into a wakeful witness with certainty of apprehension. Thus dwelling in pure Consciousness which is the soul of all things; it is regarded by the learned as transcending both Consciousness and all things in the universe. That yogin who in consequence of desire covets any of the divine attributes (of Knowledge or Renunciation, etc.) should regard a pure mind to be identical with the object of his desire. All things rest in a pure mind or soul. This is the result attained to by one who is engaged in penances. That yogin, however, who has crossed Darkness or ignorance, becomes possessed of transcending effulgence. When darkness or ignorance has been transcended, the embodied Soul becomes Supreme Brahma, the cause of the universe. The deities have penances and Vedic rites. Darkness (or pride and cruelty), which is destructive of the former, has been adopted by the Asuras. This, viz., Brahma, which has been said to have Knowledge only for its attribute, is difficult of attainment by either the deities or the Asuras. It should be known that the qualities of Goodness, Passion and Darkness belong to the deities and the Asuras. Goodness is the attribute of the deities; while the two others belong to the Asuras. Brahma transcends all those attributes. It is pure Knowledge. It is Deathlessness. It is pure effulgence. It is undeteriorating,

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Those persons of cleansed souls who know Brahma attain to the highest end. One having knowledge for one's eye can say this much with the aid of reason and analogy. Brahma which is indestructible can be comprehended by only withdrawing the senses and the mind (from external objects into the soul itself).""

SECTION 217

"Bhishma said, 'He cannot be said to know Brahma who does not know the four topics (viz., dreams, dreamless slumber, Brahma as indicated by attributes, and Brahma as transcending all attributes), as also what is Manifest (viz., the body), and what is Unmanifest (the chit-soul), which the great Rishi (Narayana) has described as Tattwam. That which is manifest should be known as liable to death. That which is unmanifest (viz., the chit-soul), should be known as transcending death. The Rishi Narayana has described the religion of Pravritti. Upon that rests the whole universe with its mobile and immobile creatures. The religion of Nivritti again leads to the unmanifest and eternal Brahma. The Creator (Brahma) has described the religion of Pravritti. Pravritti implies rebirth or return. Nivritti, on the other hand, implies the highest end. The ascetic who desires to discriminate with exactitude between good and evil, who is always bent on understanding the nature of the Soul, and who devotes himself to the religion of Nivritti, attains to that high end. One desirous of accomplishing this, should know both the Unmanifest and Purusha of which I shall speak presently. That, again, which is different from both the Unmanifest and Purusha, and which transcends them both, and which is distinguished from all beings, should be particularly viewed by one possessed of intelligence. Both Prakriti and Purusha are without beginning and without end. Both are incapable of being known by their like. Both are eternal and indestructible Both are greater than the greatest (of being). In these they are similar. They are points of dissimilarity again between them. (Of these I shall speak presently). Prakriti is fraught with the three attributes (of Goodness, Passion, and Darkness). It is also engaged in creation. The true attributes of Kshetrajna (Purusha or the Soul) should be known to be different. Purusha is the apprehender of all the transformations of Prakriti (but cannot be apprehended himself). He transcends (in respect of his original nature) all attributes. As regards Purusha and the Supreme Soul again, both of them are incomprehensible. In consequence again of both of them being without attributes by which they can be distinguished, both are highly distinguished from all else. A turbaned person has his head circled with three folds of a piece of cloth. (The person, however, is not identical with the turban he wears). After the same manner the embodied Soul is invested with the three attributes of Goodness, Passion, and Darkness. But though thus invested, the Soul is not identical with those attributes. Hence these four topics, which are covered by these fourfold considerations, should be understood. One who understands all this is never stupefied when one has to draw conclusions (in respect of all subjects of enquiry). He that is desirous of attaining to high prosperity should become pure in mind, and betaking himself to austere practices in respect of the body and the senses, should devote himself to yoga without desire of fruits. The universe is pervaded by yoga power secretly circulating through every part of it and illumining it brightly. The sun and the moon shine with effulgence in the firmament of the heart in consequence of yoga power. The result of yoga is Knowledge. Yoga is talked very highly in the world. Whatever acts are destructive of Passion and Darkness constitute yoga in respect of its real character. Brahmacharya and abstention from injury are said to constitute yoga of the body; while restraining mind and speech properly are said to constitute yoga of the mind. The food that is obtained in alms from regenerate persons conversant with the ritual is distinguished from all other food By taking that food abstemiously, one's sins born of Passion begin to fade. A yogin subsisting upon such food finds his senses gradually withdrawn from their objects. Hence, he should take only that measure of food which is strictly necessary for the support of his body. (Another advice that may be offered is that) that knowledge which one obtains gradually by mind devoted to yoga should cheerfully be made one's own during one's last moments by a forcible stretch of power. The embodied Soul, when divested of Rajas (does not immediately attain to Emancipation but) assumes a subtile form with all the senses of perception and moves about in space. When his mind becomes unaffected by acts, he, in consequence of such renunciation (loses that subtile form and) becomes merged in Prakriti (without however, yet attaining to Brahma or Emancipation which transcends Prakriti). After the destruction of this gross body, one who through absence of heedlessness escapes from all the three bodies (viz., the gross, the subtile and the karana) succeeds in attaining to Emancipation. The birth and death of creatures always depend upon the cause constituted by original Ignorance (or Avidya). When knowledge of Brahma arises, necessity no longer pursues the person. Those, however, that accept what is the reverse of truth (by believing that to be Self which is

really not-Self) are men whose understandings are always taken up with the birth and death of all existent things. (Such people never dream even of Emancipation). Supporting their bodies by aid of patience, withdrawing their hearts from all external objects by the aid of their understanding, and withdrawing themselves from the world of senses, some yogins adore the senses in consequence of their subtility. Some amongst them, with mind cleansed by yoga, proceeding according to (the stages indicated in) the scriptures and reaching the highest, succeed in knowing it by the aid of the understanding and dwell in that which is the highest and which without resting on any other thing rests on itself. Some worship Brahma in images. Some worship Him as existing with attributes. Some repeatedly realise the highest Divinity which has been described to be like a flash of lightning and which is again indestructible. Others who have burnt their sins by penances, attain to Brahma in the end. All those highsouled persons attain to the highest end. With the eye of scripture one should observe the subtile attributes of these several forms, as distinguished by attributes, of Brahma that are (thus) worshipped by men. The yogin who has transcended the necessity of depending on the body, who has cast off all attachments, and whose mind is devoted to yoga abstraction, should be known as another instance of Infinity, as the Supreme Divinity, or as that which it Unmanifest. They whose hearts are devoted to the acquisition of knowledge succeed first in freeing themselves from the world of mortals. Subsequently, by casting off attachments they partake of the nature of Brahma and at last attain to the highest end.

Thus have persons conversant with the Vedas spoken of the religion that leads to the attainment of Brahma. They who follow that religion according to the measure of their knowledge all succeed in obtaining the highest end. Even those persons who succeed in acquiring knowledge that is incapable of being shaken (by the assaults of scepticism) and that makes its possessors free from attachments of every kind. attain to various high regions after death and become emancipated according to the measure of their knowledge. Those persons of pure hearts who have imbibed contentment from knowledge, and who have cast off all desires and attachments, gradually approach in respect of their nature, nearer and nearer to Brahma which has the unmanifest for his attribute, which is divine, and without birth and death. Realising that Brahma dwells in their Souls, they become themselves immutable and have never to return (to the earth) Attaining to that supreme state which is indestructible and eternal, they exist in felicity. The knowledge with respect to this world is even this: it exists (in the case of erring persons). It does not exist (in the case of those who have not been stupefied by error). The whole universe, bound up in desire, is revolving like a wheel. As the fibres of a lotus-stalk overspread themselves into every part of the stalk, after the same manner the fibres of desire, which have neither beginning nor end, spread themselves over every part of the body. As a weaver drives his threads into a cloth by means of his shuttle, after the same manner the threads that constitute the fabric of the universe are woven by the shuttle of Desire. He who properly knows transformations of Prakriti, Prakriti herself and Purusha, becomes freed from Desire and attains to Emancipation. The divine Rishi Narayana, that refuge of the universe, for the sake of compassion towards all creatures, clearly promulgated these means for the acquisition of immortality "

SECTION 218

"Yudhishthira said, 'By following what conduct, O thou that art conversant with all courses of conduct, did Janaka, the ruler of Mithila versed in the religion of Emancipation, succeed in attaining to Emancipation, after casting off all worldly enjoyments?'

"Bhishma said, 'In this connection is cited the following old narrative of the particular conduct by which that ruler, thoroughly conversant with all courses of conduct, succeeded in achieving the highest felicity. There was a ruler in Mithila of the name of Janadeva of Janaka's race. He was ever engaged in reflecting upon the courses of conduct that might lead to the attainment of Brahma. A century of preceptors always used to live in his palace, lecturing him upon the diverse courses of duty followed by people who had betaken themselves to diverse modes of life. Given to the study of the Vedas, he was not very well satisfied with the speculations of his instructors on the character of the Soul, and in their doctrines of extinction upon the dissolution of the body or of rebirth after death. Once upon a time a great ascetic of the name of Panchasikha, the son of Kapila, having roamed over the whole world, arrived at Mithila. Endued with correct conclusions in respect of all speculations about the diverse duties connected with renunciation, he was above all pairs of opposites (such as heat and cold, happiness and misery), and of doubts he had none. He was regarded as the foremost of Rishis. Dwelling wherever he pleased, he desired to place before the reach of all men eternal felicity that is so difficult of attainment. It seemed that he went about, amazing the world, having assumed the form of none else than that great Rishi,

doctrine knew by the name of Kapila. He was the foremost of all the disciples of Asuri and was called the undying. He had performed a mental Sacrifice that had lasted for thousand years. He was firm in mind, and had completed all the rites and sacrifices that are enjoined in the scriptures and that lead to the attainment of Brahma. He was fully conversant with the five sheaths that cover the soul. He was devoted to the five acts connected with the adoration of Brahma, and had the five qualities (of tranquillity, self-restraint, etc.). Known (as already said) by the name of Panchasikha, he had approached one day a large concourse of Rishis following the Sankhya doctrines and enquired of them about the highest object of human acquisition, viz., the Unmanifest or that upon which the five Purushas or sheaths (already named) rest. For the sake of obtaining a knowledge of the Soul, Asuri had enquired of his preceptor. In consequence of the latter's instructions and of his own penances, Asuri understood the distinction between the body and the Soul and had acquired celestial vision. In that concourse of ascetics, Asuri made his exposition of the Immutable One, and Indestructible Brahma which is seen in diverse forms. Panchasikha became a disciple of Asuri. He lived on human milk. There was a certain Brahmani of the name of Kapila. She was the wife of Asuri. Panchasikha was accepted by her as a son and he used to suck her breasts. In consequence of this, he came to be known as the son of Kapila and his understanding became fixed on Brahma. All this, about the circumstances of his birth and those that led to his becoming the son of Kapila, was said unto me by the divine Rishi. The latter also told me about the omniscience of Panchasikha. Conversant with all courses of duty, Panchasikha, after having himself acquired high knowledge, (came to Janaka) and knowing that that king had equal reverence for all his preceptors, began to amaze that century of preceptors (by an exposition of his doctrine fraught), with abundant reasons. Observing the talent of Kapileya, Janaka became exceedingly attached to him, and abandoning his hundred preceptors, began to follow him in particular. Then Kapileya began to discourse unto Janaka, who had according to the ordinance bent his head unto him (as a disciple should) and who was fully competent to apprehend the sage's instructions, upon that high religion of Emancipation which is explained in Sankhya treatises. Setting forth in the first place the sorrows of birth, he spoke next of the sorrows of (religious) acts. Having finished that topic he explained the sorrows of all states of life ending even with that in the high region of the Creator. He also discoursed upon that Delusion for whose sake is the practice of religion, and acts, and their fruits, and which is highly untrustworthy, destructible, unsteady, and uncertain. Sceptics say that when death (of the body) is seen and is a matter of direct evidence witnessed by all, they who maintain, in consequence of their faith in the scriptures, that something distinct from the body, called the Soul, exists are necessarily vanquished in argument. They also urge that one's death means the extinction of one's Soul and that sorrow, decrepitude, and disease imply (partial) death of the Soul. He that maintains, owing to error, that the Soul is distinct from the body and exists after the loss of body, cherishes an opinion that is unreasonable. If that be regarded as existent which does not really exist in the world, then it may be mentioned that the king, being regarded so, is really never liable to decrepitude or death. But is he, on that account, to be really believed to be above decrepitude and death? When the question is whether an object exists or does not exist, and when that whose existence is asserted presents all the indications of non-existence, what is that upon which ordinary people rely in settling the affairs of life? Direct evidence is the root of both inference and the scriptures. The scriptures are capable of being contradicted by direct evidence. As to inference, its evidentiary effect is not much. Whatever be the topic, cease to reason on inference alone. There is nothing else called jiva than this body. In a banian seed is contained the capacity to produce leaves and flowers and fruits and roots and bark. From the grass and water that is taken by a cow are produced milk and butter, substances whose nature is different from that of the producing causes. Substances of different kinds when allowed to decompose in water for some time produce spirituous liquors whose nature is quite different from that of those substances that produce them. After the same manner, from the vital seed is produced the body and its attributes, with the understanding, consciousness, mind, and other possessions. Two pieces of wood, rubbed together, produce fire. The stone called Suryakanta, coming in contact with the rays of the Sun, produces fire. Any solid metallic substance, heated in fire, dries up water when coming in contact with it. Similarly, the material body produces the mind and its attributes of perception, memory, imagination, etc. As the loadstone moves iron, similarly, the senses are controlled by the mind. Thus reason the sceptics. The sceptics, however, are in error. For the disappearance (of only the animating force) upon the body becoming lifeless (and not the simultaneous extinction of the body upon the occurrence of that event) is the proof (of the truth that the body is not the Soul but that the Soul is something separate from the body

that lord of creatures, whom the followers of the Sankhva

the same thing, both would have disappeared at the same instant of time. Instead of this, the dead body may be seen for some time after the occurrence of death. Death, therefore, means the flight from the body of something that is different from the body). The supplication of the deities by the very men who deny the separate existence of the Soul is another good argument for the proposition that the Soul is separate from the body or has existence that may be independent of a gross material case. The deities to whom these men pray are incapable of being seen or touched. They are believed to exist in subtile forms. (Really, if a belief in deities divested of gross material forms does no violence to their reason, why should the existence of an immaterial Soul alone do their reason such violence)? Another argument against the sceptic is that his proposition implies a destruction of acts (for if body and Soul die together, the acts also of this life would perish, -- a conclusion which no man can possibly come to if he is to explain the inequalities or condition witnessed in the universe). These that have been mentioned, and that have material forms, cannot possibly be the causes (of the immaterial Soul and its immaterial accompaniments of perception, memory, and the like). The identity of immaterial existences with objects that are material cannot be comprehended. (Hence objects that are themselves material cannot by any means be causes for the production of things immaterial) .-- Some are of opinion that there is rebirth and that it is caused by Ignorance, the desire for acts, cupidity, heedlessness, and adherence to other faults. They say that Ignorance (Avidya) is the soul. Acts constitute the seed that is placed in that soil. Desire is the water that causes that seed to grow, in this way they explain rebirth. They maintain that that ignorance being ingrained in an imperceptible way, one mortal body being destroyed, another starts I up immediately from it; and that when it is burnt by the aid of knowledge, the destruction of existence itself follows or the person attains to what is called Nirvana. This opinion also is erroneous. [This is the doctrine of Buddhists]. It may be asked that when the being that is thus reborn is a different one in respect of its nature, birth, and purposes connected with virtue and vice why should I then be regarded to have any identity with the being that was? Indeed, the only inference that can be drawn is that the entire chain of existences of a particular being is not really a chain of connected links (but that existences in succession are unconnected with one another). Then, again if the being that is the result of a rebirth be really different from what it was in a previous phase of existence, it may be asked what satisfaction can arise to a person from the exercise of the virtue of charity, or from the acquisition of knowledge or of ascetic power, since the acts performed by one are to concentrate upon another person in another phase of existence (without the performer himself being existent to enjoy them?) Another result of the doctrine under refutation would be that one in this life may be rendered miserable by the acts of another in a previous life, or having become miserable may again be rendered happy. By seeing, however, what actually takes place in the world, a proper conclusion may be drawn with respect to the unseen. The separate Consciousness that is the result of rebirth is (according to what may be inferred from the Buddhistic theory of life) different from the Consciousness that had preceded it in a previous life. The manner, however, in which the rise or appearance of that separate Consciousness is explained by that theory does not seem to be consistent or reasonable. The Consciousness (as it existed in the previous life) was the very reverse of eternal, being only transitory, extending as it did till dissolution of the body. That which had an end cannot be taken as the cause for the production of a second Consciousness appearing after the occurrence of the end. If, again, the very loss of the previous Consciousness be regarded as the cause of the production of the second Consciousness, then upon the death of a human body being brought about by a heavy bludgeon, a second body would arise from the body that is thus deprived of animation. Once more, their doctrine of extinction of life (or Nirvana or Sattwasankshaya) is exposed to the objection that that extinction will become a recurring phenomenon like that of the seasons, or the year, or the yuga, or heat, or cold, or objects that are agreeable or disagreeable. If for the purpose of avoiding these objections, the followers of this doctrine assert the existence of a Soul that is permanent and unto which each new Consciousness attaches, they expose themselves to the new objection that that permanent substance, by being overcome with decrepitude, and with death that brings about destruction, may in time be itself weakened and destroyed. If the supports of a mansion are weakened by time, the mansion itself is sure to fall down at last. [The Buddhists then, according to this argument, are not at all benefited by asserting the existence of a permanent Soul unto which each repeated Consciousness may inhere. The Soul. according to the Brahmanical scriptures, has no attributes or possessions. It is eternal, immutable, and independent of all attributes. The affirmance of attributes with respect to the Soul directly leads to the inference of its destructibility, and hence the assertion of its permanency or indestructibility

blood, flesh, bones (and all the constituents of the body), one after another, meet with destruction and enter each into its own productive cause. [The commentator explains that the object of this verse is to point out that the senses, when destroyed, merge into their productive causes or the substances of which they are attributes. Of course, those causes or substances are the elements or primordial matter. This leads to the inference that though attributes may meet with destruction, yet the substances (of which they are attributes) may remain intact. This may save the Buddhist doctrine, for the Soul, being permanent and owing consciousness, etc., for its attributes, may outlive, like primordial matter, the destruction of its attributes. But the speaker urges that this doctrine is not philosophical and the analogy will not hold. Substance is conjunction of attributes. The attributes being destroyed, the substance also is destroyed. In European philosophy too, matter, as an unknown essence to which extension, divisibility, etc., inhere, is no longer believed in or considered as scientific.] If again the existence of an eternal Soul be asserted that is immutable, that is the refuge of the understanding, consciousness, and other attributes of the usual kind, and that is dissociated from all these, such an assertion would be exposed to a serious objection, for then all that is usually done in the world would be unmeaning, especially with reference to the attainment of the fruits of the charity and other religious acts. All the declarations in the Srutis inciting to those acts, and all acts connected with the conduct of men in the world, would be equally unmeaning, for the Soul being dissociated from the understanding and the mind, there is no one to enjoy the fruits of good acts and Vedic rites. Thus diverse kinds of speculations arise in the mind. Whether this opinion is right or that is right, there is no means of settling. Engaged in reflecting on those opinions, particular persons follow particular lines of speculation. The understandings of these, directed to particular theories, become wholly taken up with them and are at last entirely lost in them. Thus all men are rendered miserable by pursuits, good or bad. The Vedas along, bringing them back to the right path, guide them along it, like grooms conducting their elephants. Many men, with weakened minds, covet objects that are fraught with great happiness. These, however, have soon to meet with a much larger measure of sorrow, and then, forcibly torn from their coveted meat, they have to own the sway of death. What use has one, who is destined to destruction and whose life is unstable with kinsmen and friends and wives and other possessions of this kind? He who encounters death after having cast off all these, passes easily out of the world and has never to return. Earth, space, water, heat and wind, always support and nourish the body. Reflecting upon this, how can one feel any affection for one's body? Indeed, the body, which is subject to destruction, has no joy in it. Having heard these words of Panchasikha that were free from decention unconnected with delusion (because discouraging sacrifices and other Vedic acts), highly salutary, and treating of the Soul, king Janadeva became filled with wonder, and prepared himself to address the Rishi once more."

SECTION 219

"Bhishma said, 'Janadeva of the race of Janaka, thus instructed by the great Rishi Panchasikha, once more asked him about the topic of existence or nonexistence after death.'

"Janadeva said, 'O illustrious one, if no person retains any knowledge after departing from this state of being, if, indeed, this is true, where then is the difference between Ignorance and Knowledge? What do we gain then by knowledge and what do we lose by ignorance? Behold, O foremost of regenerate persons, that if Emancipation be: such, then all religious acts and vows end only in annihilation. Of what avail would then the distinction be between heedfulness and heedlessness? If Emancipation means dissociation from all objects of pleasurable enjoyment or an association with objects that are not lasting, for what then would men cherish a desire for action, or, having set themselves to action, continue to devise the necessary means for the accomplishment of desired ends? What then is the truth (in connection with this topic)?"

"Bhishma continued, 'Beholding the king enveloped in thick darkness, stupefied by error, and become helpless, the learned Panchasikha tranquillised him by once more addressing him in the following words, 'In this (Emancipation) the consummation is not Extinction. Nor is that consummation any kind of Existence (that one can readily conceive). This that we see is a union of body, senses, and mind. Existing independently as also controlling one another, these go on acting. The materials that constitute the body are water, space, wind, heat, and earth. These exist together (forming the body) according to their own nature. They disunite again according to their own nature. Space and wind and heat and water and earth,--these five objects in a state of union constitute the body. The body is not one element. Intelligence, stomachic heat, and the vital breaths, called

organs of action. The senses, the objects of the senses (viz.. sound, form, etc.), the power (dwelling in those objects) in consequence of which they become capable of being perceived, the faculties (dwelling in the senses) in consequence of which they succeed in perceiving them, the mind, the vital breaths called Prana, Apana and the rest, and the various juices and humours that are the results of the digestive organs, flow from the three organs already named. Hearing, touch, taste, vision, and scent, -- these are the five senses. They have derived their attributes from the mind which, indeed, is their cause. The mind, existing as an attribute of Chit has three states, viz., pleasure, pain, and absence of both pleasure and pain. Sound, touch, form, taste, scent, and the objects to which they inhere.--these till the moment of one's death are causes for the production of one's knowledge. Upon the senses rest all acts (that lead to heaven), as also renunciation (leading to the attainment of Brahma), and also the ascertainment of truth in respect of all topics of enquiry. The learned say that ascertainment (of truth) is the highest object of existence, and that it is the seed or root of Emancipation; and with respect to Intelligence, they say that leads to Emancipation and Brahma. That person who regards this union of perishable attributes (called the body and the objects of the senses) as the Soul, feels, in consequence of such imperfection of knowledge, much misery that proves again to be unending. Those persons, on the other hand, who regard all worldly objects as not-Soul, and who on that account cease to have any affection or attachment for them, have never to suffer any sorrow for sorrow, in their case stands in need of some foundation upon which to rest. In this connection there exists the unrivalled branch of knowledge which treats of Renunciation. It is called Samyagradha. I shall discourse to thee upon it. Listen to it for the sake of thy Emancipation. Renunciation of acts is (laid down) for all persons who strive earnestly for Emancipation. They, however, who have not been taught correctly (and who on that account think that tranquillity may be attained without renunciation) have to bear a heavy burthen of sorrow. Vedic sacrifices and other rites exist for renunciation of wealth and other possessions. For renunciation of all eniovments exist vows and fasts of diverse kinds. For renunciation of pleasure and happiness, exist penances and yoga. Renunciation, however, of everything, is the highest kind of renunciation. This that I shall presently tell thee is the one path pointed out by the learned for that renunciation of everything. They that betake themselves to that path succeed in driving off all sorrow. They, however, that deviate from it reap distress and misery. First speaking of the five organs of knowledge having the mind for the sixth, and all of which dwell in the understanding, I shall tell thee of the five organs of action having strength for their sixth. The two hands constitute two organs ok action. The two legs are the two organs for moving from one place to another. The sexual organ exists for both pleasure and the continuation of the species. The lower duct, leading from the stomach downwards. is the organ for expulsion of all used-up matter. The organs of utterance exist for the expression of sounds. Know that these five organs of action appertain or belong to the mind. These are the eleven organs of knowledge and of action (counting the mind). One should quickly cast off the mind with the understanding. In the act of hearing, three causes must exist together, viz., two ears, sound, and the mind. The same is the case with the perception of touch; the same with that of form; the same with that of taste and smell. These fifteen accidents or attributes are needed for the several kinds of perception indicated. Every man, in consequence of them, becomes conscious of three separate things in respect of those perceptions (viz., a material organ, its particular function, and the mind upon which that function acts). There are again (in respect of all perceptions of the mind) three classes, viz., those that appertain to Goodness, those that appertain to Passion, and those that appertain to Darkness. Into them run, three kinds of consciousness, including all feelings and emotions. Raptures, satisfaction, joy, happiness, and tranquillity, arising in the mind from any Perceptible cause or in the absence of any apparent cause, belong to the attribute of Goodness. Discontent, regret, grief, cupidity, and vindictiveness, causeless or occasioned by any perceptible cause, are the indications of the attribute known as Passion. Wrong judgement, stupefaction, heedlessness, dreams, and sleepiness, however caused, belong to the attribute of Darkness. Whatever state of consciousness exists, with respect to either the body or the mind, united with joy or satisfaction, should be regarded as due to the quality of Goodness. Whatever state of consciousness exists united with any feeling of discontent or cheerlessness should be regarded as occasioned by an accession of the attribute of Passion into the mind. Whatever state, as regards either the body or the mind, exists with error or heedlessness, should be known as indicative of Darkness which is incomprehensible and inexplicable. The organ of hearing rests on space; it is space itself (under limitations); (Sound has that organ for its refuge). (Sound, therefore, is a modification of space). In perceiving sound, one may not immediately acquire a

Prana, etc., that are all wind, -- these three are said to be

knowledge of the organ of hearing and of space. But when sound is perceived, the organ of hearing and space do not long remain unknown. (By destroying the ear, sound and space, may be destroyed; and, lastly, by destroying the mind all may be destroyed). The same is the case with the skin, the eyes, the tongue, and the nose constituting the fifth. They exist in touch, form, taste, and smell. They constitute the faculty of perception and they are the mind. Each employed in its own particular function, all the five organs of action and five others of knowledge exist together, and upon the union, of the ten dwells the mind as the eleventh and upon the mind the understanding as the twelfth. If it be said that these twelve do not exist together, then the consequence that would result would be death in dreamless slumber. But as there is no death in dreamless slumber, it must be conceded that these twelve exist together as regards themselves but separately from the Soul. The co-existence of those twelve with the Soul that is referred to in common speech is only a common form of speech with the vulgar for ordinary purposes of the world. The dreamer, in consequence of the appearance of past sensual impressions, becomes conscious of his senses in their subtile forms, and endued as he already is with the three attributes (of goodness, passion, and darkness), he regards his senses as existing with their respective objects and, therefore, acts and moves about with an imaginary body after the manner of his own self while awake. That dissociation of the Soul from the understanding and i the mind with the senses, which quickly disappears, which has no stability, and which the mind causes to arise only when influenced by darkness, is felicity that partakes, as the learned say, of the nature of darkness and is experienced in this gross body only. (The felicity of Emancipation certainly differs from it). Over the felicity of Emancipation also, the felicity, viz., which is awakened by the inspired teaching of the Vedas and in which no one sees the slightest tincture of sorrow, -- the same indescribable and truth concealing darkness seems to spread itself (but in reality the felicity of Emancipation is unstained by darkness). Like again to what occurs in dreamless slumber, in Emancipation also, subjective and objective existences (from Consciousness to objects of the senses, all included), which have their origin in one's acts, are all discarded. In some, that are overwhelmed by Avidva, these exist, firmly grafted with them. Unto others who have transcended Avidya and have won knowledge, they never come at any time. They that are conversant with speculations about the character of Soul and not-Soul, say that this sum total (of the senses, etc.) is body (kshetra). That existent thing which rests upon the mind is called Soul (kshetraina). When such is the case, and when all creatures, in consequence of the well-known cause (which consists of ignorance, desire, and acts whose beginning cannot be conceived), exist, due also to their primary nature (which is a state of union between Soul and body), (of these two) which then is destructible, and how can that (viz., the Soul), which is said to be eternal, suffer destruction? As small rivers falling into larger ones lose their forms and names, and the larger ones (thus enlarged) rolling into the ocean, lose their forms and names too, after the same manner occurs that form of extinction of life called Emancipation. This being the case, when jiva which is characterised by attributes, is received into the Universal Soul, and when all its attributes disappear, how can it be the object of mention by differentiation? One who is conversant with that understanding which is directed towards the accomplishment of Emancipation and who heedfully seeks to know the Soul, is never soiled by the evil fruits of his acts even as a lotus leaf though dipped in water is never soaked by it. When one becomes freed from the very strong bonds, many in number, occasioned by affection for children and spouses and love for sacrifices and other rites, when one casts off both iov and sorrow and transcends all attachments, one then attains to the highest end and entering into the Universal Soul becomes incapable of differentiation. When one has understood the declarations of the Srutis that lead to correct inferences (about Brahma) and has practised those auspicious virtues which the same and other scriptures inculcate, one may lie down at ease, setting at nought the fears of decrepitude and death. When both merits and sins disappear, and the fruits, in the form of joy and sorrow, arising therefrom, are destroyed, men, unattached to everything, take refuge at first on Brahma invested with personality, and then behold impersonal Brahma in their understandings. Jiva in course of its downward descent under the influence of Avidya lives here (within its cell formed by acts) after the manner of a silkworm residing within its cell made of threads woven by itself. Like the freed silk-worm again that abandons its cell, jiva also abandons its house generated by its acts. The final result that takes place is that its sorrows are then destroyed like a clump of earth falling with violence upon a rocky mass. 2 As the Ruru casting off its old horns or the snake casting off its slough goes on without attracting any notice, after the same manner a person that is unattached casts off all his sorrows. As a bird deserts a tree that is about to fall down upon a piece of water and thus severing itself from it alights on a (new) resting place, after the same manner the person freed from attachments casts off both joy and sorrow and dissociated

even from his subtile and subtiler forms attains to that end which is fraught with the highest prosperity. Their own ancestor Janaka, the chief of Mithila, beholding his city burning in a conflagration, himself proclaimed, 'In this conflagration nothing of mine is burning.' King Janadeva, having listened to these words capable of yielding immortality and uttered by Panchasikha, and arriving at the truth after carefully reflecting upon everything that the latter had said, cast off his sorrows and lived on in the enjoyment of great felicity. He who reads this discourse, O king, that treat of emancipation and who always reflects upon it, is never pained by any calamity, and freed from sorrow, attains to emancipation like Janadeva, the ruler of Mithila after his meeting with Panchasikha.'''

SECTION 220

"Yudhishthira said, 'By doing what does one acquire happiness, and what is that by doing which one meets with woe? What also is that, O Bharata, by doing which one becomes freed from fear and sojourns here crowned with success (in respect of the objects of life)?"

"Bhishma said, 'The ancients who had their understandings directed to the Srutis, highly applauded the duty of selfrestraint for all the orders generally but for the. Brahmanas in especial. Success in respect of religious rites never occurs in the case of one that is not self-restrained. Religious rites, penances, truth,--all these are established upon self-restraint. Self-restraint enhances one's energy. Self-restraint is said to be sacred. The man of self-restraint becomes sinless and fearless and wins great results. One that is self-restrained sleeps happily and wakes happily. He sojourns happily in the world his mind always remains cheerful. Every kind of and excitement is quietly controlled by self-restraint. One that is not self-restrained fails in a similar endeavour. The man of self-restraint beholds his innumerable foes (in the form of lust. desire, and wrath, etc.), as if these dwell in a separate body, Like tigers and other carnivorous beasts, persons destitute of self-restraint always inspire all creatures with dread. For controlling these men, the Self-born (Brahman) created kings. In all the (four) modes of life, the practice or self-restraint is distinguished above all other virtues. The fruits of selfrestraint are much greater than those obtainable in all the modes of life. I shall now mention to thee the indications of those persons who prize self-restraint highly. They are nobility, calmness of disposition, contentment, faith, forgiveness, invariable simplicity, the absence of garrulity, humility, reverence for superiors, benevolence, compassion for all creatures frankness abstention from talk upon kings and men in authority, from all false and useless discourses. and from applause and censure of others. The self-restrained man becomes desirous of emancipation and, quietly bearing present joys and griefs, is never exhilarated or depressed by prospective ones. Destitute of vindictiveness and all kinds of guile, and unmoved by praise and blame, such a man is wellbehaved, has good manners, is pure of soul, has firmness or fortitude, and is a complete master of his passions. Receiving honours in this world, such a man in afterlife goes to heaven. Causing all creatures to acquire what they cannot acquire without his aid, such a man rejoices and becomes happy. [Giving food and clothes to the poor and needy in times of scarcity is referred to.] Devoted to universal benevolence, such a man never cherishes animosity for any one. Tranquil like the ocean at a dead calm, wisdom fills his soul and he is never cheerful. Possessed of intelligence, and deserving of universal reverence, the man of self-restraint never cherishes fear of any creature and is feared by no creature in return. That man who never rejoices even at large acquisitions and never feels sorrow when overtaken by calamity, is said to be possessed of contented wisdom. Such a man is said to be self-restrained. Indeed, such a man is said to be a regenerate being. Versed with the scriptures and endued with a pure soul, the man of self-restraint, accomplishing all those acts that are done by the good, enjoys their high fruits. They, however, that are of wicked soul never betake themselves to the path represented by benevolence, forgiveness, tranquillity, contentment, sweetness of speech, truth, liberality and comfort. Their path consists of lust and wrath and cupidity and envy of others and boastfulness. Subjugating lust and wrath, practising the vow of Brahmacharya and becoming a complete master of his senses, the Brahmana, exerting himself with endurance in the austerest of penances, and observing the most rigid restraints, should live in this world, calmly waiting for his time like one seeming to have a body though fully knowing that he is not subject to destruction.

SECTION 221

"Yudhishthira said, 'The three regenerate classes, who are given to sacrifices and other rites, sometimes eat the remnants, consisting of meat and wine, of sacrifices in honour of the deities, from motives of obtaining children and heaven. What, O grandsire, is the character of this act?"

"Bhishma said, 'Those who eat forbidden food without being observant of the sacrifices and vows ordained in the Vedas are regarded as wilful men. (They are regarded as fallen even here). Those, on the other hand, who eat such food in the observance of Vedic sacrifices and vows and induced by the desire of fruits in the shape of heaven and children, ascend to heaven but fall down on the exhaustion of their merits.'

"Yudhishthira said, 'Common people say that fasting is tapas (penances). Is fasting, however, really so, or is penance something different?"

"Bhishma said, 'People do regard fast, measured by months or fortnights or days, as penance. In the opinion, however of the good, such is not penance. On the other hand, fast is an impediment to the acquisition of the knowledge of the Soul. The renunciation of acts (that is so difficult for all) and humility (consisting in the worship of all creatures and consideration for them all) constitute the highest penance. That is distinguished above all kinds of penance. He who betakes himself to such penance is regarded as one that is always fasting and that is always leading a life of Brahmacharya. Such a Brahmana will become a Muni always, a deity evermore, and sleepless forever, and one engaged in the pursuit of virtue only, even if he lives in the bosom of a family. He will become a vegetarian always, and pure for ever. He will become an eater always of ambrosia, and an adorer always of gods and guests. Indeed, he will be regarded as one always subsisting on sacrificial remnants, as one ever devoted to the duty of hospitality, as one always full of faith, and as one ever worshipping gods and guests.'

"Yudhishthira said, 'How can one practising such penance come to be regarded as one that is always fasting or as one that is ever devoted to the vow of Brahmacharya, or as one that is always subsisting upon sacrificial remnants or as one that is ever regardful of guests?"

"Bhishma said, 'He will be regarded as one that is always fasting if he eats once during the day and once during the night at the fixed hours without eating anything during the interval. Such a Brahmana, by always speaking the truth and by adhering always to wisdom, and by going to his wife only in her season and never at other times, becomes a Brahmacharin (celibate). By never eating meat of animals not killed for sacrifice, he will become a strict vegetarian. By always becoming charitable he will become ever pure, and by abstaining from sleep during the day he will become one that is always wakeful. Know, O Yudhishthira, that that man who eats only after having fed his servants and guests becomes an eater always of ambrosia. That Brahmana who never eats till gods and guests are fed, wins, by such abstention, heaven itself. He is said to subsist upon sacrificial remnants, who eats only what remains after feeding the gods, the Pitris, servants, and guests. Such men win numberless regions of felicity in next life. To their homes come, with Brahman himself, the gods and the Apsaras. They who share their food with the deities and the Pitris pass their days in constant happiness with their sons and grandsons and at last, leaving off this body, attain to a very high end."

SECTION 222

"Yudhishthira said, 'In this world, O Bharata, acts good and bad attach themselves to man for the purpose of producing fruits for enjoyment or endurance. Is man, however, to be regarded as their doer or is he not to be regarded so? Doubt fills my mind with respect to this question. I desire to hear this in detail from thee, O grandsire!"

"Bhishma said, 'In this connection, O Yudhishthira, is cited the old narrative of a discourse between Prahlada and Indra. The chief of the Daityas, viz., Prahlada, was unattached to all worldly objects. His sins had been washed away. Of respectable parentage, he was possessed of great learning. Free from stupefaction and pride, ever observant of the quality of goodness, and devoted to various vows, he took praise and censure equally. Possessed of self-restraint. he was then passing his time in an empty chamber. Conversant with the origin and the destruction of all created objects, mobile and immobile, he was never angry with things that displeased him and never rejoiced at the accession of objects that were agreeable. He cast an equal eve upon gold and a clump of earth. Steadily engaged in study of the Soul and in acquiring Emancipation, and firm in knowledge, he had arrived at fixed conclusions in respect of truth. Acquainted with what is supreme and what is not so among all things, omniscient and of universal sight, as he was seated one day in a solitary chamber with his senses under complete control, Sakra approached him, and desirous of awakening him, said these words, 'O king, I behold all those qualities permanently residing in thee by which a person wins the esteem of all. Thy understanding seems to be like that of a child, free from attachment and aversion. Thou knowest of the Soul. What, thinkest thou, is the best means by which a knowledge of the Soul may be attained? Thou art now bound in cords, fallen off from thy former position, brought under the sway of thy foes, and divested of prosperity. Thy present circumstances are such as may well inspire grief. Yet how is it, O Prahlada, that thou dost not indulge in grief? Is this due, O son of Diti, to the acquisition of wisdom or is it on account of thy fortitude? Behold thy calamities, O Prahlada, and yet thou seemest like one that is happy and tranquil.' Thus urged by Indra, the chief of the Daityas, endued with determinate conclusions in respect of truth, replied unto the former in these sweet words indicative of great wisdom.'

"Prahlada said, 'He who is unacquainted with the origin and the destruction of all created objects, is, in consequence of such ignorance, stupefied. He, however, who is conversant with these two things, is never stupefied. All kinds of entities and non-entities come into being or cease in consequence of their own nature. No kind of personal exertion is needed (for the production of such phenomena). In the absence, therefore, of personal exertion, it is evident that no personal agent exists for the production of all this that we perceive. But though (in reality) the person (or the chit) never does anything, yet (through the influence of Ignorance) a consciousness in respect of angry overspreads itself on it. He who regards himself as the doer of acts good or bad, possesses a wisdom that is vitiated. Such a person is, according to my judgement, unacquainted with the truth. If, O Sakra, the being called person were really the actor, then all acts undertaken for his own benefit would certainly be crowned with success. None of those acts would be defeated. Among even persons struggling their utmost the suspension of what is not desired and the occurrence of what is desired are not to be seen. What becomes then of personal exertion? In the case of some, we see that without any exertion on their part, what is not desired is suspended and what is desired is accomplished. This then must be the result of Nature. Some persons again are seen to present extraordinary aspects, for though possessed of superior intelligence they have to solicit wealth from others that are vulgar in features and endued with little intelligence. Indeed, when all qualities, good or bad, enter a person, urged by Nature, what ground is there for one to boast (of one's superior possessions)? All these flow from Nature. This is my settled conclusion. Even Emancipation and knowledge of self, according to me, flow from the same source.

'In this world all fruits, good or bad, that attach themselves to persons, are regarded as the result of acts. I shall now discourse to thee in full on the subject of acts. Listen to me. As a crow, while eating some food, proclaims the presence of that food (to the members of its species) by its repeated cawing, after the same manner all our acts only proclaim the indications of Nature. He who is acquainted with only the transformations of Nature but not with Nature that is supreme and exists by herself, feels stupefaction in consequence of his ignorance. He, however, who understands the difference between Nature and her transformations is never stupefied. All existent things have their origin in Nature. In consequence of one's certainty of conviction in this respect. one would never be affected by pride or arrogance. When I know what the origin is of all the ordinances of morality and when I am acquainted with the unstability of all objects, I am incapable, O Sakra, of indulging in grief. All this is endued with an end. Without attachments, without pride, without desire and hope, freed from all bonds, and dissociated from everything, I am passing my time in great happiness, engaged in beholding the appearance and disappearance of all created objects. For one that is possessed of wisdom, that is selfrestrained, that is contented, that is without desire and hope, and that beholds all things with the light of self-knowledge, no trouble or anxiety exists. O Sakra! I have no affection or aversion for either Nature or her transformations. I do not behold any one now who is my foe nor any one who is mine own. I do not O, Sakra, at any time covet either heaven, or this world, or the nether regions. It is not the case that there is no happiness in understanding the Soul. But the Soul, being dissociated from everything, cannot enjoy felicity. Hence desire nothing.

"Sakra said, 'Tell me the means, O Prahlada, by which this kind of wisdom may be attained and by which this kind of tranquillity may be made one's own. I solicit thee.'

"Prahlada said, 'By simplicity, by heedfulness, by cleansing the Soul, by mastering the passions, and by waiting upon aged seniors, O Sakra, a person succeeds in attaining to Emancipation. Know this, however, that one acquires wisdom from Nature, and that the acquisition of tranquillity also is due to the same cause. Indeed, everything else that thou perceivest is due to Nature.

"Thus addressed by the lord of the Daityas, Sakra became filled with wonder, and commended those words, O king, with a cheerful heart. The lord of the three worlds then, having worshipped the lord of the Daityas, took his leave and proceeded to his own abode.'"

SECTION 223

"Yudhishthira said, 'Tell me, O grandsire, by adopting what sort of intelligence may a monarch, who has been divested of prosperity and crushed by Time's heavy bludgeon, still live on this earth.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Vasava and Virochana's son, Vali. One day Vasava, after having subjugated all the Asuras, repaired to the Grandsire and joining his hands bowed to him and enquired after the whereabouts of Vali. Tell me, O Brahman, where I may now find that Vali whose wealth continued undiminished even though he used to give it away as lavishly as he wished. He was the god of wind. He was Varuna. He was Surya. He was Soma. He was Agni that used to warm all creatures. He became water (for the use of all). I do not find where he now is. Indeed, O Brahman, tell me where I may find Vali now. Formerly, it was he who used to illumine all the points of the compass (as Surya) and to set (when evening came). Casting off idleness, it was he who used to pour rain upon all creatures at the proper season. I do not now see that Vali. Indeed, tell me, O Brahmana, where I may find that chief of the Asuras now.'

"Brahman said, 'It is not becoming in thee, O Maghavat, to thus enquire after Vali now. One should not, however, speak an untruth when one is questioned by another. For this reason, I shall tell thee the whereabouts of Vali. O lord of Sachi, Vali may now have taken his birth among camels or bulls or asses or horses, and having become the foremost of his species may now be staying in an empty apartment.'

"Sakra said, 'If, O Brahman, I happen to meet with Vali in an empty apartment, shall I slay him or spare him? Tell me how I shall act.'

"Brahman said, 'Do not, O Sakra, injure Vali, Vali does not deserve death. Thou shouldst, on the other hand, O Vasava, solicit instruction from him about morality, O Sakra, as thou pleasest.'

"Bhishma continued, 'Thus addressed by the divine Creator, Indra roamed over the earth, seated on the back of Airavata and attended by circumstances of great splendour. He succeeded in meeting with Vali, who, as the Creator had said, was living in an empty apartment clothed in the form of an ass.'

"Sakra said, 'Thou art now, O Danava, born as an ass subsisting on chaff as thy food. This thy order of birth is certainly a low one. Dost thou or dost thou not grieve for it? I see what I had never seen before, viz., thyself brought under the sway of thy enemies, divested of prosperity and friends, and shorn of energy and prowess. Formerly, thou used to make progress through the worlds with thy train consisting of thousands of vehicles and thousands of kinsmen, and to move along, scorching everybody with thy splendour and counting us as nought. The Daityas, looking up to thee as their protector, lived under thy sway. Through thy power, the earth used to yield crops without waiting for tillage. Today, however, I behold thee overtaken by this dire calamity. Dost thou or dost thou not indulge in grief for this? When formerly thou usedst, with pride reflected in thy face, to divide on the eastern shores of the ocean thy vast wealth among thy kinsmen, what was the state of thy mind then? Formerly, for many years, when blazing with splendour, thou usedst to sport, thousands of celestial damsels used to dance before thee. All of them were adorned with garlands of lotuses and all had companions bright as gold. What, O lord of Danavas, was the state of thy mind then and what is it now? Thou hadst a very large umbrella made of gold and adorned with jewels and gems. Full two and forty thousand Gandharvas used in those days to dance before thee. In thy sacrifices thou hadst a stake that was very large and made entirely of gold. On such occasions thou wert to give away millions upon millions of kine. What, O Daitya, was the state of thy mind then? Formerly, engaged in sacrifice, thou hadst gone round the whole earth, following the rule of the hurling of the Samya: What was the state of thy mind then? I do not now behold that golden jar of thine, nor that umbrella of thine, nor those fans. I behold not also, O king of the Asuras, that garland of thine which was given to thee by the Grandsire."

"Vali said, 'Thou seest not now, O Vasava, my jar and umbrella and fans. Thou seest not also my garland, that gift of the Grandsire. Those precious possessions of mine about which thou askest are now buried in the darkness of a cave. When my time comes again, thou wilt surely behold them again. This conduct of thine, however, does not become thy fame or birth. Thyself in prosperity, thou desirest to mock me that am sunk in adversity. They that have acquired wisdom, and have won contentment therefrom, they that are of tranquil souls, that are virtuous and good among creatures, never grieve in misery nor rejoice in happiness. Led, however, by a vulgar intelligence, thou indulgest in brag, O Purandara! When thou shalt become like me thou shalt not then indulge in speeches like these.'"

SECTION 224

"Bhishma said, 'Once more, laughing at Vali who was sighing like a snake, Sakra addressed him for saying something more pointed than what had said before. "Sakra said, 'Formerly, attended by a train consisting of thousands of vehicles and kinsmen, thou usedst to make thy progresses, scorching all the worlds with thy splendour and regarding us as nought. Thou art now, however, deserted by both kinsmen and friends. Beholding this miserable plight that has overtaken thee, dost thou or dost thou not indulge in grief? Formerly, all the worlds were under thy sway and great was thy joy. I ask, dost thou or dost thou not indulge in grief now, for this fall of thine in respect of external splendour?"

indeed, to the course of time .-- I do not, O Sakra, indulge in grief. These things have an end. These bodies that creatures have, O chief of celestials, are all transitory. For that reason, O Sakra, I do not grieve (for this asinine form of mine). Nor is this form due to any fault of mine. The animating principle and the body come into existence together, in consequence of their own nature. They grow together, and meet with destruction together. Having obtained this form of existence I have not been permanently enslaved by it. Since I know this, I have no cause for sorrow in consequence of that knowledge. As the final resting-place of all rivers is the ocean, even so the end of all embodied creatures is death. Those persons that know this well are never stupefied, O wielder of the thunderbolt! They, however, who are overwhelmed with Passion and loss of judgement, do not know this, they whose understanding is lost, sink under the weight of misfortune. A person who acquires a keen understanding succeeds in destroying all his sins. A sinless person acquires the attribute of Goodness, and having acquired it becomes cheerful. They, however, that deviate from the attribute of Goodness, and obtain repeated rebirths, are obliged to indulge in sorrow and grief, led on by desire and the objects of the senses. Success or the reverse, in respect of the attainment of all objects of desire, life or death, the fruits of action that are represented by pleasure or pain, I neither dislike nor like. When one slays another, one slays only that other's body. That man, who thinks that it is he who slays another, is himself slain. Indeed. both of them are ignorant of the truth, viz., he who slays and he who is slain. 1 That person, O Maghavat, who having killed or vanquished any one brags of his manliness, should know that he is not the actor but the act (of which he boasts) has been accomplished by a real agent (who is different). When the question comes as to who is it that causes the creation and the destruction of things in the world, it is generally regarded that some person (who has himself been caused or created) has caused the act (of creation or destruction). Know, however, that the person who is so regarded has (as already said) a creator. Earth, light or heat, space, water, and wind constituting the fifth--from these do all creatures spring. (When this is known to me) what sorrow can I feel (for this change in my condition)? one that is possessed of great learning, one that has not much of learning, one that is possessed of strength, one that is destitute of strength, one that is possessed of personal beauty, and one that is very ugly, one that is fortunate and one that is not blessed by fortune, are all swept away by Time, which is too deep to be fathomed, by its own energy. When I know that I have been vanquished by Time, what sorrow can I feel (for this alteration in my circumstances)? One that burns anything burns a thing that has been already burnt. One that slays, only slays a victim already slain. One that is destroyed has been before destroyed. A thing that is acquired by a person is that which is already arrived and intended for his acquisition. This Time is like an ocean. There is no island in it. Where, indeed, is its other shore? Its boundary cannot be seen. Reflecting even deeply, I do not behold the end of this continuous stream that is the great ordainer of all things and that is certainly celestial. If I did not understand that it is Time that destroys all creatures, then, perhaps, I would have felt the emotions of joy and pride and wrath, O lord of Sachi! Hast thou come here to condemn me, having ascertained that I am now bearing the form of an ass that subsists upon chaff and that is now passing his days in a lonely spot remote from the habitations of men? If I wish, even now I can assume various awful forms beholding any one of which thou wouldst beat a hasty retreat from my presence. It is Time that gives everything and again takes away everything. It is Time that ordains all things. Do not, O Sakra, brag of thy manliness. Formerly, O Purandara, on occasions of my wrath everything used to become agitated. I am acquainted, however, O Sakra, with the eternal attributes of all things in the world. Do thou also know the truth. Do not suffer thyself to be filled with wonder. Affluence and its origin are not under one's control. Thy mind seems to be like that of a child. It is the same as it was before. Open thy eyes, O Maghavat, and adopt an understanding established on certitude and truth. The gods, men, the Pitris, the Gandharvas, the snakes, and the Rakshasas, were all under my sway in days gone by. Thou knowest this, O Vasava! Their understandings stupefied by ignorance, all creatures used to flatter me, saying, 'Salutations to that point of the compass whither Virochana's son Vali may now be staying!' O lord of Sachi, I do not at all grieve when I think of that honour (which is no longer paid to me). I feel no sorrow for this fall of mine. My understanding is firm in this respect, viz., that I will live obedient to the sway of the Ordainer. It is seen that some one of noble birth, possessed of handsome features, and endued with great prowess, lives in misery, with all his counsellors and friends. This happens because of its having been ordained. Similarly, some one born in an ignoble race, devoid of knowledge, and with even a stain on his birth, is seen, O Sakra, to live in happiness with all his counsellors and friends.

"Vali said, 'Considering all this to be transitory,--due,

This also happens because of its having been ordained. An auspicious and beautiful woman, O Sakra, is seen to pass her life in misery. Similarly, an ugly woman with every inauspicious mark is seen to pass her days in great happiness. That we have now become so is not due to any act of ours, O Sakra! That thou art now so is not due, O wielder of the thunderbolt. to any act of thine. Thou hast not done anything O thou of hundred sacrifices, in consequence of which thou art now enjoying this affluence. Nor have I done anything in consequence of which I have now been divested of affluence, Affluence and its reverse come one after another. I now behold thee blazing with splendour, endued with prosperity, possessed of beauty, placed at the head of all the deities, and thus roaring at me. This would never be but for the fact of Time standing near after having assailed me. Indeed, if Time had not assailed me I would have today killed thee with only a blow of my fists notwithstanding the fact of thy being armed with the thunder. This, however, is not the time for putting forth my prowess. On the other hand, the time that has come is for adopting a behaviour of peace and tranquillity. It is Time that establishes all things. Time works upon all things and leads them to their final consummation. I was the worshipped lord of the Danavas. Burning all with my energy, I used to roar in strength and pride. When Time hath assailed even myself, who is there whom he will not assail? Formerly, O chief of the deities, singly I bore the energy of all the twelve illustrious Adityas with thyself amongst them. It was I that used to bear up water and then to shower it as rain. O Vasaval It was I that used to give both light and heat unto the three worlds. It was I that used to protect and it was I that used to destroy. It was I that gave and it was I that took. It was I that used to bind and it was I that used to unbind. In all the worlds I was the one puissant master. That sovereign sway which I had, O chief of the celestials, is no more. I am now assailed by the forces of Time. Those things, therefore, are no longer seen to shine in me. I am not the doer (of acts that are apparently done by me). Thou art not the doer (of acts done by thee). None else, O lord of Sachi, is the doer (of those acts). It is Time, O Sakra, that protects or destroys all things. Persons conversant with the Vedas say that Time (Eternity) is Brahma The fortnights and months are his body. That body is invested with days and nights as its robes. The seasons are his senses. The year is his mouth. Some people, in consequence of their superior intelligence, say that all this (the entire universe) should be conceived as Brahma. The Vedas, however, teach, that the five sheaths that invest the Soul should be regarded as Brahma. Brahma is deep and inaccessible like a vast ocean of waters. It hath been said that it hath neither beginning nor end, and that it is both indestructible and destructible. Though it is without attributes by itself, yet it enters all existent objects and as such assumes attributes. Those persons that are conversant with truth regard Brahma as eternal. Through the action of Ignorance, Brahma causes the attributes of materiality to invest the Chit or Soul which is immaterial spirit (having knowledge only for its attribute). That materiality, however, is not the essential attribute of the Soul, for upon the appearance of a knowledge of the true cause of everything, that materiality ceases to invest the Soul. Brahma in the form of Time is the refuge of all creatures. Where wouldst thou go transcending that Time? Time or Brahma, indeed, cannot be avoided by running nor by staying still. All the five senses are incapable of perceiving Brahma. Some have said that Brahma is Fire; some that he is Prajapati; some that he is the Seasons; some that he is the Month; some that he is the Fortnight; some that he is the Days; some that he is the Hours; some that he is the Morning; some that he is the Noon; some that he is the Evening; and some that he is the Moment. Thus diverse people speak diversely of him who is single. Know that he is Eternity, under whose sway are all things. Many thousands of Indras have passed away, O Vasava, each of whom was possessed of great strength and prowess. Thou also, O lord of Sachi, shalt have to pass away after the same manner. Thee, too, O Sakra, that art possessed of swelling might and that art the chief of the deities, when thy hour comes, all-powerful Time will extinguish! Time sweeps away all things. For this reason, O Indra, do not brag. Time is incapable of being quieted by either thee or me or by those gone before us. This regal prosperity that thou hast attained and that thou thinkest to be beyond comparison, had formerly been possessed by me. It is unsubstantial and unreal. She does not dwell long in one place. Indeed, she had dwelt in thousands of Indras before thee, all of whom, again, were very much superior to thee. Unstable as she is, deserting me she hath now approached thee, O chief of the deities! Do not, O Sakra, indulge in such brag again. It behoveth thee to become tranquil. Knowing thee to be full of vanity, she will very soon desert thee.""

SECTION 225

"Bhishma said, 'After this, he of hundred sacrifices beheld the goddess of Prosperity, in her own embodied form that blazed splendour, issue out of the form of the high-souled Vali. The illustrious chastiser of Paka, beholding the goddess blazing with radiance, addressed Vali in these words, with eyes expanded in wonder.'

"Sakra said, 'O Vali, who is this one, thus shining with splendour, thus decked with head plumes, thus adorned with golden bracelets on her upper arms, and thus emitting a halo of glory on all sides in consequence of her energy that is issuing out of thy body.'

"Vali said, 'I do not know whether she is an Asura damsel or a celestial one or a human one. Thou mayst not ask her thyself. Do what pleases thee.'

"Sakra said, 'O thou of sweet smiles, who art thou that art possessed of such radiance and adorned with plumes that thus issuest from the body of Vali. I do not know thee. Kindly tell me thy name. Who, indeed, art thou that thus standest here as Maya herself, blazing with thy own splendour, after having deserted the lord of the Daityas? O, tell me this as I question thee.'

"Sree said, 'Virochana did not know me. This Vali also that is the son of Virochana knows me not. The learned called me by the name of Duhshaha. Some knew me by the name of Vidhitsa. I have other names also, O Vasava! They are Bhuti, Lakshmi, and Sree. Thou knowest me not, O Sakra, nor doth any one among the deities know me.'

"Sakra said, 'O lady that is difficult of being borne, why do you desert Vali now after having lived in him for a long time? Is it due to any act of mine or is it due to any act that Vali has done?

"Sree said, 'Neither the Creator nor the Ordainer rules me. It is Time that moves me from one place to another. Do not, O Sakra, disregard Vali.'

"Sakra said, 'For what reason, O goddess adorned with plumes, do you desert Vali? Why also do you approach me (for living in me)? Tell me this, O thou of sweet smiles!"

'Sree said, 'I live in truth, in gifts, in good vows, in penances, in prowess, and in virtue. Vali hath fallen off from all these. Formerly, he was devoted to the Brahmanas. He was truthful and had controlled his passions. Latterly, however, he began to cherish feelings of animosity towards the Brahmanas and touched clarified butter with soiled hands. Formerly, he was always engaged in the performance of sacrifices. At last, blinded by ignorance and afflicted by Time he began to boast before all persons, saying that his adorations towards me were ceaseless. Deserting him (for these faults) I shall henceforth, O Sakra, dwell in thee. Thou shouldst bear me without heedlessness, and with penances and prowess.'

"Sakra said, 'O thou that dwellest amid lotuses, there is not a single person among gods, men, and all creatures, that can bear thee for ever.'

"Sree said, 'Truly, O Purandara, there is none among gods, Gandharvas, Asuras, or Rakshasas, that can bear me for ever.'

"Sakra said, 'O auspicious lady, tell me how I should conduct myself so that thou mayst dwell in me always. I shall certainly obey thy behests. It behoveth thee to answer me truly.'

"Sree said, 'O chief of the deities, I shall tell thee as to how I may be enabled to dwell in thee always. Divide me into four parts according to the ordinance laid down in the Vedas.'

"Sakra said, 'I shall assign the habitations according to their strength and power in bearing thee. As regards myself, I shall always take care, O Lakshmi, that I may not offend thee in any way. Amongst men, the earth, that progenitrix of all things, bear them all. She shall bear a fourth part of thyself. I think she hath the strength to do it.'

"Sree said, 'Here, I yield up a quarter of myself. Let it be established on the earth. Do thou, after this, make a proper disposition, O Sakra, for my second quarter.'

"Sakra said, 'The waters, among men, in their liquid form, do various services to human beings. Let the waters bear a fourth part of thy person. They have the strength to bear a portion of thine.'

"Sree said, 'I yield up another quarter of mine that is to be established in the waters. Do thou, after this, O Sakra, assign a proper place for my third quarter.'

"Sakra said, 'The Vedas, the sacrifices, and the deities are all established in Fire. Fire will bear thy third quarter, when it is placed therein.'

"Sree said, 'Here I yield up my third quarter which is to be placed in Fire. Do thou, O Sakra, after this, assign a proper place for my last quarter.'

"Sakra said, 'They that are good among men, devoted to Brahmanas, and truthful in speech, may bear thy fourth quarter. The good have the power to bear it.'

"Sree said, 'Here I yield up my fourth quarter that is to be placed among the good. My portions thus assigned to different creatures, do thou continue to protect me, O Sakra.'

"Sakra said, 'Listen to these words of mine. I have thus distributed thee among different creatures. Those among creatures that will offend against thee shall be chastised by me. The chief of the Daityas, viz., Vali, thus deserted by Sree, then said these words.'

"Vali said, 'At present the Sun shines as much in the east as in the west, and as much in the north as in the south. When, however, the Sun, withdrawing himself from all sides, will shine only upon the region of Brahman situated in the middle of Sumeru, then will again occur a great battle between the gods and the Asuras, and in that fight I shall certainly vanquish all of you. When the Sun, withdrawing himself from all sides, will shine fixedly upon only the region of Brahman, then will again occur a great battle between the gods and the Asuras, and in that fight I shall surely conquer all of you.'

"Sakra said, 'Brahman hath commanded me saying that I should never kill thee. It is for this reason, O Vali, that I do not hurl my thunderbolt upon thy head. Go whithersoever thou wishest, O chief of the Daityas! O great Asura, peace to thee! No time will come when the Sun will shine from only the meridian. The Self-born (Brahman) hath before this ordained the laws that regulate the Sun's motions. Giving light and heat to all creatures, he goes on ceaselessly. For six months he travels in a northward course and then for the other six in a southward course. The sun travels by these courses (one after another), creating winter and summer for all creatures.'

"Bhishma continued, 'Thus addressed by Indra, O Bharata, Vali, the chief of the Daityas, proceeded towards the south. Purandara proceeded towards the north. The thousand-eyed Indra, after having listened to this speech of Vali which was characterised by an entire absence of pride, then ascended the skies.'

SECTION 226

"Bhishma said, 'In this connection is also cited the old narrative of the discourse between him of a hundred sacrifices and the Asura Namuchi, O Yudhishthira. When the Asura Namuchi, who was conversant with the birth and the death of all creatures, was sitting, divested of prosperity but untroubled at heart like the vast ocean in perfect stillness, Purandara addressed him these: words, 'Fallen off from thy place, bound with cords, brought under the sway of thy foes, and divested of prosperity, dost thou, O Namuchi, indulge in grief or passest thou thy days cheerfully?'

'Namuchi answered, 'By indulging in such sorrow as cannot be warded off one only wastes one's body and gladdens one's foes. Then, again, no one can lighten another's sorrow by taking any portion of it upon oneself. For these reasons, O Sakra, I do not indulge in sorrow. All this that thou seest hath one end. Indulgence in sorrow destroys personal comeliness, prosperity, life, and virtue itself, O chief of the deities! Without doubt, suppressing that sorrow which comes upon oneself and which is born of an improper disposition of the mind, one possessed of true knowledge should reflect in one's mind of that which is productive of the highest good and which dwells in the heart itself. When one sets one's mind upon what is for one's highest good, without doubt, the result that takes place is that one's objects are all accomplished. There is One Ordainer, and no second. His control extends over the being that lies within the womb. Controlled by the great Ordainer I go on as He sets me on, like water running along a downward path. Knowing what is existence and what is emancipation, and understanding also that the latter is superior to the former. I do not, however, strive for attaining to it. Doing acts that tend towards the direction of virtue and also those that tend towards the opposite direction, I go on as He sets me on. One gets those things that are ordained to be got. That which is to happen actually happens. One has repeatedly to reside in such wombs in which one is placed by the Ordainer. One has no choice in the matter. That person is never stupefied, who when placed in any particular condition, accepts it as that which he was ordained to be placed in. Men are affected by pleasure and pain that come by turns in course of Time. There is no personal agency (in the matter of pleasure or pain to any one). In this lies sorrow, viz., that he that dislikes sorrow regards himself as the actor. Amongst Rishis, gods, great Asuras, persons fully conversant with the three Vedas, and ascetics in the forest, who is there whom calamities do not approach? Those, however, that are conversant with the Soul and that which is not-Soul never fear calamities. The person of wisdom, naturally standing immovable like Himavat, never gives way to wrath; never suffers himself to be attached to the objects of the senses; never languishes in sorrow or rejoices in happiness. When overwhelmed with even great afflictions, such a person never gives way to grief. That person is a very superior one whom even great success cannot gladden and even dire calamities cannot afflict, and who bears pleasure and pain, and that which is between them both, with an unmoved heart. Into whatever condition a person may fall, he should summon cheerfulness without yielding to sorrow. Indeed, even thus should one drive off from one's self one's swelling grief that is born in one's mind and that is (if not dispelled) sure to give pain. That assembly of learned persons engaged in the discussion of duties based upon both the Srutis and the Smritis is not a good assembly, -- indeed, that does not deserve to be called by the name of assembly,--entering which a wicked man does not become penetrated with fear (born of his wicked deeds). That man is the foremost of his species who having dived into and enquired after righteousness succeeds in acting according to the conclusions to which he arrives. The acts of a wise man are not easily comprehensible. He that is wise, is never Stupefied when afflictions come upon him. Even

if he falls away from his position like Gautama in his old age, in consequence of the direct calamity, he does not suffer himself to be stupefied. [This is a hard hit, The listener, viz... Indra, had violated, under circumstances of the most wicked deception, the chastity of Ahalya the wife of the sage Gautama Maharishi. The 4th-century BC Hindu epic Ramayana whose hero is Rama - is the first to explicitly mention her extra-marital affair in detail. Gautama had to punish his wife by converting her into a stone*. This punishment, however, reacted upon Gautama inasmuch as it put a stop to his loading any longer a life of domesticity. In spite of such a dire affliction Gautama did not suffer his cheerfulness to depart from his heart. The effect of the allusion is to tell Indra that the speaker is not like him but like Gautama, i.e., that Namuchi was not the slave of his passions but that he was the master of his senses and the how. *Interesting parallel of the Ahalya story: Lot (Hebrew, lit. "veil" or "covering") was a patriarch in the biblical Book of Genesis, chapters 11-14 and 19. Notable events in his life include his journey with his uncle Abram (Abraham); his flight from the destruction of Sodom and Gomorrah, during which Lot's wife looked back and was turned into a pillar of salt (which is a kind of stone): and his being intoxicated by his daughters so that they could have sexual intercourse with him. Lot's wife is not named in the Bible but is called "Ado" or "Edith" in some Jewish traditions. Lot and his father Haran (the brother of Abraham) were born and raised in Ur (Uruk) of the Chaldees (Babylonians; Genesis 11:28, 31) in the region of Sumeria on the River Euphrates of lower Mesopotamia.] By any of these, viz., mantras, strength, energy, wisdom, prowess, behaviour, conduct, or the affluence of wealth, can a person acquire that which has not been ordained to be acquired by him? What sorrow then is there for the non-acquisition of that upon which one has set one's heart? Before I was born, they that have the matter in their hands had ordained what I am to do and suffer. I am fulfilling what was thus ordained for me. What then can death do to me? One obtains only that which has been ordained to be obtained. One goes thither whither it was ordained that one is to go. Those sorrows and joys are obtained that are ordained to be obtained. That man who knowing this fully, does not suffer himself to be stupefied, and who is contented under both happiness and sorrow, is regarded as the foremost of his species.

SECTION 227

"Yudhishthira said, 'What, indeed, is good for a man that is sunk in dire distress, when loss of friends or loss of kingdom, O monarch has occurred? In this world, O bull of Bharata's race, thou art the foremost of our instructors. I ask thee this. It behoveth thee to tell me what I ask.'

'Bhishma said, 'For one that has been deprived of sons and wives and pleasures of every kind and wealth, and that has been plunged into dire distress, fortitude is of the highest good, O king! The body is never emaciated of one that is always possessed of fortitude. Grieflessness bears happiness within it, and also health that is a superior possession. In consequence again of this health of body, once may again acquire prosperity. That wise man, O sire, who adheres to a course of righteous conduct (while afflicted by distress) succeeds in acquiring prosperity, patience, and perseverance in the accomplishment of all his objects. In this connection is once more cited the old narrative of the discourse between Vali and Vasava, O Yudhishthira! After the battle between the gods and the Asuras, in which a large number of Daityas Danavas fell, had come to an end. Vali became king. He was deceived by Vishnu who once more established his sway over all the worlds. He of a hundred sacrifices was once more invested with the sovereignty of the deities. After the rule of the deities had thus been re-established, and the four orders of men had been re-established in the practice of their respective courses of duty, the three worlds once more swelled with prosperity, and the Self-born became glad at heart. At that time, accompanied by the Rudras, the Vasus, the Adityas, the Aswins, the celestial Rishis, the Gandharvas, the Siddhas, and other superior orders of beings, the puissant Sakra, seated in splendour on his four-tusked prince of elephants, called Airavata, made a progress through all the worlds. One day, while thus engaged, the wielder of the thunderbolt beheld Virochana's son Vali within a certain mountain cave on the sea-shore. Seeing the prince of Danavas, he approached him. Beholding the chief of the deities, viz., Indra, thus seated on the back of Airavata and surrounded by the several orders of the celestials, the prince of the Daityas showed no signs of sorrow or agitation. Indra also, seeing Vali staying unmoved and fearless, addressed him from the back of his foremost of elephants, saying, 'How is it, O Daitya, that thou art so unmoved? Is it due to thy heroism or thy having waited with reverence upon aged persons? Is it due to thy mind having been cleansed by penances? To whatever cause it may be due. this frame of mind is certainly very difficult of attainment. Hurled from a position that was certainly the highest, thou art now divested of all thy possessions, and thou hast been brought under the sway of thy foes. O son of Virochana, what is that by having recourse to which thou dost not grieve

although the occasion is for grief? Formerly, when thou wert invested with the sovereignty of thy own order, unrivalled pleasures were thine. Now, however, thou art divested of thy wealth and jewels and sovereignty. Tell us why thou art so unmoved. Thou wert before this a god, seated on the throne of thy sire and grandsires. Beholding thyself stripped today by thy foes, why dost thou not grieve? Thou art bound in Varuna's noose and hast been struck with my thunderbolt. Thy wives have been taken away and thy wealth also. Tell us why thou dost not indulge in grief. Divested of prosperity and fallen away from affluence, thou indulgest not in grief. This, indeed, is something that is very remarkable. Who else, O Vali, than one like thee, could venture to bear the burthen of existence after being shorn of the sovereignty of the three worlds?' Hearing without any pain these and other cutting speeches that Indra addressed to him, asserting the while his own superiority over him, Vali, the son of Virochana, fearlessly answered his interrogator, saying the following words.'

"Vali said, 'When calamities have oppressed me, O Sakra, what dost thou gain by such brag now? Today I behold thee, O Purandara, stand before me with the thunderbolt upraised in thy hand! Formerly, however, thou couldst not bear thyself so. Now thou hast by some means gained that power. Indeed, who else than thou could utter such cruel speeches? That person who, though able to punish, shows compassion towards a heroic foe vanquished and brought under his sway, is truly a very superior individual. When two persons fight, victory in the battle is certainly dubious. One of the two certainly becomes victorious, and the other becomes vanquished. O chief of the deities, let not thy disposition be such! Do not imagine that thou hast become the sovereign of all creatures after having conquered all with thy might and prowess! That we have become so is not, O Sakra, the result of any act of ours. That thou hast become so. O wielder of the thunderbolt, is not the result of any act of thine. What I am now thou wilt be in the future. Do not disregard me, thinking that thou hast done an exceedingly difficult feat. A person obtains happiness and misery one after another in course of Time. Thou hast, O Sakra, obtained the sovereignty of the universe in course of Time but not in consequence of any especial merit in thee. It is Time that leads me on in his course. That same Time leads thee also onward. It is for this that I am not what thou art today, and thou also art not what we are! Dutiful services done to parents, reverential worship of deities, due practice of any good quality,--none of these can bestow happiness on any one. Neither knowledge, nor penances, nor gifts nor friends nor kinsmen can rescue one that is afflicted by Time. Men are incapable of averting, by even a thousand means, an impending calamity. Intelligence and strength go for nothing in such cases. There is no rescuer of men that are afflicted by Time's course. That thou, O Sakra, regarded thyself as the actor lies at the root of all sorrow. If the ostensible doer of an act is the real actor thereof, that doer then would not himself be the work of some one else (viz the Supreme Being). Hence, because the ostensible doer is himself the product of another, that another is the Supreme Being above whom there is nothing higher. Aided by Time I had vanquished thee. Aided by Time thou hast vanquished me. It is Time that is the mover of all beings that move. It is Time that destroys all beings. O Indra, in consequence of thy intelligence being of the vulgar species thou seest not that destruction awaits all things. Some, indeed, regard thee highly as one that has acquired by his own acts the sovereignty of the universe. For all that, how can one like us that know the course of the world, indulge in grief in consequence of having been afflicted by Time, or suffer our understanding to be stupefied, or yield to the influence of error? Shall my understanding or that of one like me, even when we are overwhelmed by Time, coming in contact with a calamity, suffer itself to be destroyed like a wrecked vessel at sea? Myself, thyself, and all those who will in future become the chiefs of the deities, shall have, O Sakra, to go the way along which hundreds of Indras have gone before thee. When thy hour matures itself. Time will surely destroy thee like me .-- thee that art now so invincible and that now blazest with unrivalled splendour. In Time's course many thousands of Indras and of deities have been swept off yuga after yuga. Time, indeed, is irresistible. Having attained to thy present position, thou regardest thyself very highly, even as the Creator of all beings, the divine and eternal Brahman. This position of thine had been attained by many before thee. With none did it prove stable or unending. In consequence, however, of a foolish understanding, thou alone regardest it to be immutable and eternal. Thou trustest in that which is not deserving of trust. Thou deemest that to be eternal which is not eternal. O chief of the deities, one that is overwhelmed and stupefied by Time really regards oneself after this manner. Led by folly thou regardest thy present regal prosperity to be thine Know however that it is never stable in respect of either thee or me or others. It had belonged to innumerable persons before thee. Passing over them, it has now become thine. It will stay with thee, O Vasava, for some time and then prove its instability. Like a cow abandoning one drinking ditch for another, it will surely desert thee for somebody else.

to make an enumeration. In the future also, O Purandara, innumerable sovereigns will rise after thee. I do not behold those rulers now that had formerly enjoyed this earth with her trees and plants and gems and living creatures and waters and mines. Prithu, Aila, Maya, Bhima, Naraka, Samvara, Aswagriva, Puloman, Swarbhanu, whose standard was of immeasurable height, Prahlada, Namuchi, Daksha, Vipprachitti, Virochana, Hrinisheva, Suhotra, Bhurihan, Pushavat, Vrisha, Satyepsu, Rishava, Vahu, Kapilaswa, Virupaka, Vana, Kartaswara, Vahni, Viswadanshtra, Nairiti, Sankocha, Varitaksha, Varaha, Aswa, Ruchiprabha, Viswajit, Pratirupa, Vrishanda, Vishkara, Madhu, Hiranyakasipu, the Danava Kaitabha, and many others that were Daityas and Danavas and Rakshasas, these and many more unnamed, belonging to remote and remoter ages, great Daityas and foremost of Danavas, whose names we have heard, -- indeed, many foremost of Daityas of former times, -- having gone away, leaving the Earth. All of them were afflicted by Time. Time proved stronger than all of them. All of them had worshipped the Creator in hundreds of sacrifices. Thou art not the one person that hast done so. All of them were devoted to righteousness and all of them always performed great sacrifices. All of them were capable of roaming through the skies, and all were heroes that never showed their backs in battle. All of them had very strong frames and all had arms that resembled heavy bludgeons. All of them were masters of hundreds of illusions, and all could assume any form they wished. We have never heard that having engaged themselves in battle any of them had ever sustained a defeat. All were firm observers of the vow of truth, and all of them sported as they wished. Devoted to the Vedas and Vedic rites, all of them were possessors of great learning. Possessed of great might, all of them had acquired the highest prosperity and affluence. But none of those high-souled sovereigns had the least tincture of pride in consequence of sovereignty. All of them were liberal, giving unto each what each deserved. All of them behaved properly and duly towards all creatures. All of them were the offspring of Daksha's daughters. Endued with great strength, all were lords of the creation. Scorching all things with the energy all of them blazed with splendour. Yet all of them were swept off by time. As regards thee, O Sakra, it is evident that when thou shalt have, after enjoying the earth, to leave her, thou wilt not be able to control thy grief. Cast off this desire that thou cherishest for objects of affection and enjoyment. Cast off this pride that is born of prosperity. If thou actest in this manner, thou wilt then be able to bear the grief that attends the loss of sovereignty. When the hour of sorrow comes, do not yield to sorrow. Similarly, when the hour of joy comes, do not rejoice. Disregarding both the past and the future, live contentedly with the present. When Time that never sleeps came upon me that had always been heedful of my duties, turn thy heart to the ways of peace, O Indra, for that same Time will very soon come over thee! Thou piercest me with thy words and thou seemest to be bent upon inspiring dread in me. Indeed, finding me collected, thou regardest thy own self very highly. Time had first assailed me. It is even now behind thee. I was at first vanquished by Time. It was for that reason that thou didst afterwards succeed in vanquishing me for which thou roarest in pride thus. Formerly, when I happened to become angry, what person was there on earth that could stand before me in battle? Time, however, is stronger. He has overwhelmed me. It is for this reason, O Vasava, that thou art able to stand before me! Those thousand (celestial years), that are the measure of thy sway, will surely come to an end. Thou shalt then fall and thy limbs will become as miserable as mine now even though I am possessed of mighty energy. I have fallen away from the high place that is occupied by the sovereign of the three worlds. Thou art now the actual Indra in heaven. In this delightful world of living beings, thou art now, in consequence of Time's course, an object of universal adoration. Canst thou say what is that by having done which thou hast become Indra today and what also is that by having done which we have fallen off from the position we had? Time is the one creator and destroyer. Nothing else is cause (in the universe for the production of any effect). Decline, fall, sovereignty, happiness, misery, birth and death, -- a learned person by encountering any of these neither rejoices nor indulges in sorrow. Thou, O Indra, knowest us. We also, O Vasava, know thee. Why then dost thou brag in this fashion before me, forgetting, O shameless one, that it is Time that hath made thee what thou art? Thou didst thyself witness what my prowess was in those days. The energy and might I used to display in all my battles, furnish sufficient evidence. The Adityas, the Rudras, the Sadhyas, the Vasus, and the Maruts, O lord of Sachi, were all vanquished by me. Thou knowest it well thyself, O Sakra, that in the great encounter between the gods and the Asuras, the assembled deities were quickly routed by me by the fury of my attack. Mountains with their forests and the denizens that lived in those forests, were repeatedly hurled by us. Many were the mountain summits with craggy edges that I broke on thy head. What, however, can I do now? Time is incapable of being resisted. If it were not so, do not think that I would not

So many sovereigns have gone before thee that I venture not

have ventured to kill thee with that thunderbolt of thine with even a blow of my fist. The present, however, is not the hour with me for the display of prowess. The hour that hath come is such that I should adopt tranquillity now and tolerate everything. It is for this reason, O Sakra, that I put up with all this insolence of thine. Know, however, that I am less able to bear insolence than even thou. Thou braggest before one who, upon his time having matured, is surrounded on all sides by Time's conflagration and bound strongly in Time's cords. Yonder stands that dark individual who is incapable of being resisted by the world. Of fierce form, he stands there, having bound me like an inferior animal bound with cords. Gain and loss, happiness and misery, lust and wrath, birth and death, captivity and release,--these all one encounters in Time's course. I am not the actor. Thou art not the actor. He is the actor who, indeed, is omnipotent. That Time ripens me (for throwing me down) like a fruit that has appeared on a tree. There are certain acts by doing which one person obtains happiness in Time's course. By doing those very acts another obtains misery in the course of Time. Versed as I am with the virtues of Time, it behoves me not to indulge in grief when it is Time that has assailed me. It is for this reason, O Sakra, that I do not grieve. Grief cannot do us any good. The grief of one that indulges in grief never dispels one's calamity. On the other hand, grief destroys one's power. It is for this that I do not indulge in grief.'

"Thus addressed by the chief of the Daityas, he of a hundred sacrifices, viz., the puissant and thousand-eyed chastiser of Paka. restrained his wrath and said these words."

'Sakra said, 'Beholding this upraised arm of mine, equipped with the thunderbolt, and those nooses of Varuna, who is there whose understanding would not be agitated, including the very Destroyer himself that compasses the death of all beings? Thy understanding, however, so firm and so endued with vision of the truth, hath not been agitated. O thou of invincible prowess, verily, thou art unmoved today in consequence of thy fortitude. Beholding all things in this universe to be fleeting, who is there in it, endued with body, that would venture to repose confidence on either his body or all the objects of his desire? Like thyself I also know that this universe is not eternal, and that it has been thrown into Time's conflagration that is dreadful though hidden from the view, that is continuously burning, and that is truly endless. Every one is assailed here by Time. Nothing among beings that are subtile or gross enjoys an immunity from Time's sway All things are being cooked in Time's cauldron. Time has no master. Time is ever heedful. Time is always cooking all things within itself. No one who has once entered the domain of Time which is ceaselessly going on, can escape therefrom. All embodied beings may be heedless of Time, but Time is heedful and is broad awake behind them. No one has ever been seen to have driven off Time from him. Ancient and eternal, and the embodiment of justice, Time is uniform in respect of all living creatures. Time cannot be avoided, and there is no retrogression in its course. Like a usurer adding up his interest. Time adds up its subtile portions represented by kalas, and lavas, and kashthas, and kshanas, and months, and days and nights. Like the current of a river washing away a tree whose roots are reached by it, Time, getting at him who says, 'This I will do today but this other act I will do tomorrow' sweeps him away. Time sweeps away one and men exclaim, 'I saw him a little while ago. How has he died? Wealth, comforts, rank, prosperity, all fall a prey to Time. Approaching every living creature, Time snatches away his life. All things that proudly raise their heads high are destined to fall down. That which is existent is only another form of the non-existent. Everything is transitory and unstable. Such a conviction is, however, difficult to come at. Thy understanding, so firm and endued with true vision, is unmoved. Thou dost not, even mentally, realise what thou wert some time ago. Time that is strong, assailing the universe, cooks it within itself and sweeps away everything without consideration of seniority of years or the reverse. For all that, one that is being dragged by Time is unconscious of the noose thrown round one's neck. People, given to jealousy and vanity and cupidity to lust, wrath, and fear, to desire, heedlessness, and pride, suffer themselves to be stupefied. Thou, however, art acquainted with the truth of existence. Thou art possessed of learning and endued with wisdom and penance. Thou beholdest Time as clearly as if it were an emblic myrobalan on the palm of thy hand. O son of Virochana, fully conversant art thou with the topic of Time's conduct. Thou art well-versed in all branches of knowledge. Thou art of cleansed Soul and a thorough master of thy persons. Thou art, for this, an object of affection with all persons endued with wisdom. Thou hast, with thy understanding, fully comprehended the whole universe. Though thou hast enjoyed every kind of happiness, thou art never attached to anything, and hence thou hast not been stained by anything. The qualities of Passion and Darkness do not soil thee for thou hast conquered thy senses. Thou waitest only upon thy Soul which is divested of both joy and sorrow. The friend of all creatures, without animosity, with thy heart set upon tranquillity, beholding thee thus, my heart is inclined to compassion towards thee. I do not desire

to afflict an enlightened person like thee by keeping him in an enchained condition. Abstention from injury is the highest religion. I feel compassion towards thee. These nooses of Varuna, with which thou hast been bound, will loosen Time's course in consequence of the misconduct of men. Blessed be thou, O great Asura! When the daughter-in-law will set the aged mother-in-law to work, when the son, through delusion, will command the sire to work for him, when Sudras will have their feet washed by Brahmanas and have sexual congress fearlessly with women of regenerate families, when men will discharge the vital seed into forbidden wombs, when the refuse of houses will begin to be carried upon plates and vessels made of white brass, and when sacrificial offerings intended for the deities will begin to be borne upon forbidden vessels, when all the four orders will transgress all restraints, then these bonds of thine will begin one by one, to loosen. From us thou hast no fear. Wait quietly. Be happy. Be divested of all sorrow. Let thy heart be cheerful. Let no illness be thine.' Having said these words unto him, the divine Indra, having the prince of elephants for his vehicle, left that spot. Having vanquished all the Asuras, the chief of the deities rejoiced in gladness and became the one sole lord of all the worlds. The great Rishis hymned the praises of that lord of all mobile and immobile creatures. The deity of fire once more began to bear the libations of clarified butter that were poured (by all) into his visible form, and the great god took charge of the nectar that was committed to his care. His praises hymned by the foremost of Brahmanas engaged in sacrifices, the lord Indra, blazing with splendour, his wrath pacified, and his heart tranquillised, became gladdened, and returning to his own abode in heaven, began to pass his days in great happiness."

SECTION 228

"Yudhishthira said, 'Tell me, O grandsire, the indications of future greatness and future fall in respect of a person.'

"Bhishma said, 'The mind itself, blessed be thou, indicates the premonitory symptoms of one's future prosperity and future fall. In this connection is cited the old story of the discourse between Sree and Sakra. Listen to it, O Yudhishthira! The great ascetic Narada, of energy whose effulgence is as immeasurable as Brahma itself, with sins all destroyed, capable of beholding through the prosperity of his penances both this and the other world at once, and the equal of the celestial Rishis in the region of the Creator, roved according to his pleasure through the triple world. One day, rising up at dawn, he wished to perform his ablutions, and for that purpose went to the river Ganga as she issued out of the pass known by the name of Dhruva and plunged into the stream. At that time the thousand-eyed Indra also, the wielder of the thunderbolt, and the slayer of Samvara and Paka, came to the very bank where Narada was. The Rishi and the deity, both of souls under perfect command, finished their ablutions, and having completed their silent recitations, sat together. They employed the hour in reciting and listening to the excellent narratives told by the great celestial Rishis descriptive of many good and high deeds. Indeed, with concentrated attention the two were engaged in such pleasant discourse on ancient history. While sitting there they beheld the rising Sun casting his thousand rays right before him. Seeing the full orb, both of them stood up and hymned his praises. Just at that time they beheld in the sky, in a direction opposite to that of the rising star of day, some luminous object, resplendent as blazing fire and that seemed to be a second star of day. And they saw, O Bharata, that that luminous object was gradually approaching towards them both. Riding upon Vishnu's vehicle adorned with Garuda and Surva himself, that object blazed forth with unrivalled splendour, and seemed to illumine the three worlds. The object they saw was none other than Sree herself, attended by many Apsaras endued with splendid beauty. Indeed, she looked like a large solar disc herself, possessed of effulgence resembling that of fire. Adorned with ornaments that looked like veritable stars, she wore a wreath that resembled a garland of pearls. Indra saw that goddess called Padma having her habitation in the midst of lotuses. Descending from her foremost of cars, that unrivalled lady began to approach towards the lord of the three worlds and the celestial Rishi Narada. Followed by Narada, Maghavat also proceeded towards that lady. With joined hands, he offered himself up to her, and versed as he was with all things, he worshipped her with reverence and sincerity never surpassed. The adorations over, the lord of celestials, O king, addressed Sree in the following words.'

"Sakra said, 'O thou of sweet smiles, who, indeed, art thou and for what business hast thou come here? O thou of fair brows, whence dost thou come and whither wilt thou proceed, O auspicious lady?"

"Sree said, In the three worlds full of the seeds of auspiciousness, all creatures, mobile and immobile, strive with their whole hearts to win an association with me. I am that Padma, that Sree decked with lotuses, who sprang from the lotus that blooms at the touch of the rays of Surya, for the prosperity of all creatures. I am called Lakshmi, Bhuti, and Sree, O slayer of Vala! I am Faith, I am Intelligence, I am Affluence, I am Victory, and I am Immutability. I am Patience, I am Success, I am Prosperity. I am Swaha, I am Swadha, I am Reverence, I am Fate, and I am Memory. I dwell at the van and on the standards of victorious and virtuous sovereigns, as also in their homes and cities and dominions. I always reside, O slayer of Vala, with those foremost of men, viz., heroes panting after victory and unretreating from battle. I also reside for ever with persons that are firmly attached to virtue, that are endued with great intelligence, that are devoted to Brahma, that are truthful in speech, that are possessed of humility, and that are liberal. Formerly, I dwelt with the Asuras in consequence of my disposition of being bound by truth and merit Seeing, however, that the Asuras have assumed adverse natures, I have left then and wish to reside in thee.'

"Sakra said, 'O thou of fair face, in consequence of what behaviour of the Asuras didst thou dwell with them? What didst thou see there for which thou hast come hither, having deserted the Daityas and the Danavas?'

"Sree said, I attach myself steadfastly to those that are devoted to the duties of their own order, to those that never fall away from patience, to those that take a pleasure in walking along the path which leads to heaven. I always reside with those that are distinguished for liberality, for study of the scriptures, for sacrifices, for other scriptural rites, and for worship of Pitris, deities, preceptors, seniors, and guests. Formerly, the Danavas used to keep their abodes clean, to keep their women under control, to pour libations on the sacrificial fire, to wait dutifully on their preceptors, to restrain their passions, to be obedient to the Brahmanas, and to be truthful in speech. They were full of faith; they kept their wrath under control; they practised the virtue of charity; they never envied others; they used to maintain their friends and advisers, and their spouses; they were never jealous. Formerly, they never assailed one another, filled with wrath. They were all contented and never felt pain at the sight of other people's affluence and prosperity. They were all charitable and economical; of respectable conduct, and endued with compassion. They were excessively inclined to grace, possessed of simplicity of conduct, steadfast in faith, and had their passions under complete control. They used to keep their servants and counsellors contented, and were grateful and endued with sweet speech. They used to serve every one as each deserved in consequence of his position and honour. They were endued with shame. They were of rigid vows. They used to perform their ablutions on every sacred day. They used to smear themselves properly with perfumes and suspicious unguents. They were also to adorn their persons duly. They were observant of fasts and penances, were trustful, and utterers of Vedic hymns. The Sun never rose upon them while they lay asleep. They never outslept the moon. They always abstained from curds and pounded barley. They used every morning to look at clarified butter and other auspicious articles and with senses withdrawn they used to recite the Vedas and worship Brahmanas with gifts. Their discourse was always virtuous, and they never accepted gifts. They always went to sleep at midnight and never slept during the day. They always used to take pleasure in showing compassion for the distressed, the helpless, the aged, the weak, the sick, and women, and enjoyed all their possessions by sharing these with them. They always used to assume and comfort the agitated, the cheerless, the anxious, the terrified, the diseased, the weak and emaciated, the robbed, and the afflicted. They followed the dictates of virtue and never injured one another. They were ready and well-disposed for action of every kind (that deserved to be accomplished). They used to serve and wait with reverence upon seniors and aged individuals. They duly worshipped Pitris, deities, and guests, and ate every day what was left after gratifying these. They were firmly devoted to truth and penances. None amongst them ate singly any food that was good, and none had congress with other people's wives. As regards compassion, they behaved towards all creatures as towards their own selves. They never allowed the emission of the vital seed into empty space, into inferior animals, into forbidden wombs, or on sacred days. They were always distinguished for gifts, for cleverness, for simplicity, for hopeful exertion, for humility, for friendliness, and for forgiveness. And, O puissant one, truth, charity, penance, purity, compassion, soft speeches and absence of animosity towards friends.--all these were always in them. Slumber, procrastination, fretfulness, envy, and want of foresight, discontent, melancholy, cupidity never assailed them. In consequence of the Danavas having been distinguished for these good qualities, I dwelt with them from the beginning of the creation for many yugas together. Times were altered, and that alteration brought about an alteration in the character of the Danavas I saw that virtue and morality deserted them and they began to own the sway of lust and wrath. Persons, though themselves inferior in attainments, began to cherish animosities towards seniors in age possessed of superior qualifications, and while the latter, possessed of virtue and merit, used to speak upon proper topics in the midst of assemblies, the former began to ridicule or laugh at

them. When reverend seniors in age came, the younger individuals, seated at their ease, refused to adore the former by rising up and saluting them with respect. In the presence of sires, sons began to exercise power (in matters that concerned sires alone). They that were not in receipt of wages accepted service and shamelessly proclaimed the fact, Those amongst them that succeeded in amassing great wealth by doing unrighteous and censurable deeds came to be held in esteem During the night they began to indulge in loud screams and shrieks. Their homa fires ceased to send bright and upward flames. Sons began to lord it over sires, and wives dominated over husbands. Mothers, fathers, aged seniors, preceptors, guests, and guides ceased to command respect for their superior status. People ceased to bring up with affection their own offspring but began to desert them. Without giving away the defined portion in alms and reserving the fixed portion for offering it unto the gods, every one ate what he had. Indeed, without offering their goods to the deities in sacrifices and without sharing them with the Pitris, the gods, guests, and reverend seniors, they appropriated them to their own use shamelessly. Their cooks no longer professed any consideration for purity of mind, deed, and word. They ate what had been left uncovered. Their corn lay scattered in yards, exposed to devastation by crows and rats. Their milk remained exposed, and they began to touch clarified butter with hands unwashed after eating. Their spades, domestic knives, baskets, and dishes and cups of white brass, and other utensils began to lie scattered in their houses. Their housewives abstained from looking after these. They no longer attained to the repairs of their houses and walls. Tethering their animals they abstained from giving them food and drink. Disregarding children that only looked on, and without having fed their dependants, the Danavas ate what they had. They began to prepare payasa and krisara and dishes of meat and cakes and sashkuli (not for gods and guests) but for their own slaves, and commenced to eat the flesh of animals not killed in sacrifices. They used to sleep even after the sun had risen. They made night of their morns. Day and night disputes and quarrels waxed in every house of theirs. They that were not respectable amongst them no longer showed any respect for those that deserve respect while the latter were seated in any place. Fallen off from their defined duties, they ceased to reverence those that had betaken themselves to the woods for leading a life of peace and divine contemplation. Intermixture of castes freely commenced among them. They ceased to attend to purity of person or mind. Brahmanas learned in the Vedas ceased to command respect among them. Those again that were ignorant of Richs were not condemned or punished. Both were treated on a footing of equality, those, that is, that deserved respect and those that deserved no respect. Their servant girls became wicked in behaviour, and began to wear necklaces of gold and other ornaments and fine robes, and used to remain in their houses or go away before their very eyes. They began to derive great pleasure from sports and diversions in which their women were dressed as men and their men as women. Those amongst their ancestors that were affluent had made gifts of wealth unto deserving persons. The descendants of the donors, even when in prosperous conditions, began to resume, for their unbelief, those gifts. When difficulties threatened the accomplishment of any purpose and friend sought the counsel of friend, that purpose was frustrated by the latter even if he had any interest of the slightest value to subserve by frustrating it. Amongst even their better classes have appeared traders and dealers in goods, intent upon taking the wealth of others. The Sudras amongst them have taken to the practice of penances. Some amongst them have begun to study, without making any rules for regulating their hours and food. Others have begun to study, making rules that are useless. Disciples have abstained from rendering obedience and service to preceptors. Preceptors again have come to treat disciples as friendly companions. Fathers and mothers are worn out with work, and have abstained from indulging in festivities. Parents in old age, divested of power over sons, have been forced to beg their food of the latter. Amongst them, even persons of wisdom, conversant with the Vedas, and resembling the ocean itself in gravity of deportment, have begun to betake themselves to agriculture and such other pursuits. Persons who are illiterate and ignorant have begun to be fed at Sraddhas. Every morning, disciples, instead of approaching preceptors for making dutiful enquiries for ascertaining what acts awaited accomplishment and for seeking commissions which they are to discharge, are themselves waited upon by preceptors who discharge those functions. Daughters-in-law, in the presence of their husbands' mothers and fathers, rebuke and chastise servants and maids, and summoning their husband's lecture and rebuke them. Sires, with great care, seek to keep sons in good humour, or dividing through fear their wealth among children, live in woe and affliction. Even persons enjoying the friendship of the victims, beholding the latter deprived of wealth in conflagrations or by robbers or by the king, have begun to indulge in laughter from feelings of mockery. They have become ungrateful and unbelieving and sinful and

addicted to adulterous congress with even the spouses of their preceptors. They have betaken themselves to eating forbidden food. They have transgressed all bounds and restraints. They have become divested of that splendour which had distinguished them before. In consequence of these and other indications of wicked conduct and the reversal of their former nature, I shall not, O chief of the gods, dwell among them any longer. I have, therefore, come to thee of my own accord. Receive me with respect, O lord of Sachi! Honoured by thee, O chief of the celestials, I shall receive honour from all other deities. There, where I reside, the seven other goddesses with Jaya for their eighth, who love me, who are inseparably associated with me, and who depend upon me, desire to live. They are Hope, Faith, Intelligence, Contentment, Victory, Advancement, and Forgiveness. She who forms the eighth. viz., Jaya, occupies the foremost place amongst them, O chastiser of Paka. All of them and myself, having deserted the Asuras, have come to thy domains. We shall henceforth reside among the deities who are devoted to righteousness and faith.

"After the goddess had said so, the celestial Rishi Narada, and Vasava, the slayer of Vritra, for gladdening her, offered her a joyful welcome. The god of wind, -- that friend of Agni, then began to blow gently through heaven, bearing delicious odours, refreshing all creatures with whom he came into contact, and contributing to the felicity of every one of the senses. All the deities (hearing the news) assembled together in a pure and desirable spot and waited there in expectation of beholding Maghavat seated with Lakshmi beside him. Then the thousand-eved chief of the gods, accompanied by Sree and his friend the great Rishi, and riding upon a splendid car drawn by green horses, came into that assembly of the celestials, receiving honour from all. Then the great Rishi Narada, whose prowess was known to all the celestials, observing a sign that the wielder of the thunderbolt made and which Sree herself approved of, welcomed the advent of the goddess there and proclaimed it as exceedingly auspicious. Heaven's firmament became clear and bright and began to shower nectar upon the region of the self-born Grandsire. The celestial kettle-drums, though struck by none, began to beat, and all the points of the horizon, becoming clear, seemed ablaze with splendour. Indra began to pour rain upon crops that commenced to appear each at its proper season. No one then deviated from the path of righteousness. The earth became adorned with many mines filled with jewels and gems, and the chant of Vedic recitations and other melodious sounds swelled up on the occasion of that triumph of the celestials. Human beings, endued with firm minds, and all adhering to the auspicious path that is trod by the righteous, began to take pleasure in Vedic and other religious rites and acts. Men and gods and Kinnaras and Yakshas and Rakshasas all became endued with prosperity and cheerfulness. Not a flower, -- what need then be said of fruits, -- dropped untimely from a tree even if the god of wind shook it with force. All the kine began to vield sweet milk whenever milked by men, and cruel and harsh words ceased to be uttered by any one. They who, from desire of advancement, approach before assemblies of Brahmanas, and read this narrative of the glorification of Sree by all the deities with Indra at their head, deities that are competent to grant every wish, --succeed in winning great prosperity. These then O chief of the Kurus, are the foremost indications of prosperity and adversity. Urged on by thee, I have told thee all. It behoves thee to bear thyself according to the instructions conveyed herein, understanding them after careful reflection!'

SECTION 229

"Yudhishthira said, 'By what disposition, what course of duties, what knowledge, and what energy, does one succeed in attaining to Brahma which is immutable and which is beyond the reach of primordial nature.'

"Bhishma said, 'One that is engaged in the practice of the religion of nivritti, that eats abstemiously, and that has his senses under complete control, can attain to Brahma which is immutable and which is above primordial nature. In this connection is cited the old narrative, O Bharata, of the discourse between Jaigishavya and Asita. Once on a time Asita-Devala addressed Jaigishavya who was possessed of great wisdom and fully acquainted with the truths of duty and morality.'

"Devala said, 'Thou art not gladdened when praised. Thou dost not give way to wrath when blamed or censured. What, indeed, is thy wisdom? Whence hast thou got it? And what, indeed, is the refuge of that wisdom?'

"Bhishma said, 'Thus questioned by Devala, the pure Jaigishavya of austere penances, said those words of high import, fraught with full faith and profound sense.'

"Jaigishavya said, O foremost of Rishis, I shall tell thee of that which is the highest end, that which is the supreme goal, that which is tranquillity, in the estimation of all persons of righteous acts. They, O Devala, who behave uniformly towards those that praise them and those that blame them, they who conceal their own vows and good acts, they who never indulge in recriminations, they who never say even what is good when it is calculated to injure (instead of producing any benefit), they who do not desire to return injury for injury received, are said to be men possessed of wisdom. They never grieve for what is yet to come. They are concerned with only what is before them and acts as they should. They never indulge in sorrow for what is past or even call it to their minds. Possessed of power and regulated minds, they do at their pleasure, according to the way in which it should be done, what waits for them to do in respect of all objects. O Devala, if solicited regardfully thereto. Of mature knowledge, of great wisdom, with wrath under complete control, and with their passions kept under sway, they never do an injury to any one in thought, word, or deed. Destitute of envy, they never injure others, and possessed of self-control, they are never pained at the sight of other people's prosperity. Such men never indulge in exaggerated speeches, or set themselves in praising others, or in speaking ill of them. They are again never affected by praise and blame uttered by others in respect of them. They are tranquil in respect of all their desires, and are engaged in the good of all creatures. They never give way to wrath, or indulge in transports of joy, or injure any creature. Untying all the knots of their hearts, they pass on very happily. They have no friends nor are they the friends of others. They have no foes nor are they the foes of other creatures. Indeed, men that can live in this way can pass their days for ever in happiness. O best of regenerate ones, they who acquire a knowledge of the rules of morality and righteousness, and who observe those rules in practice, succeed in winning joy, while they who fall off from the path of righteousness are afflicted by anxieties and sorrow. I have now betaken myself to the path of righteousness. Decried by others, why shall I get annoyed with them, or praised by others, why shall I be pleased? Let men obtain whatsoever objects they please from whatsoever pursuits in which they engage themselves. (I am indifferent to acquisitions and losses). Praise and blame are unable to contribute to my advancement or the reverse. He that has understood the truths of things becomes gratified with even disregard as if it were ambrosia. The man of wisdom is truly annoyed with regard as if it were poison. He who is freed from all faults sleeps fearlessly both here and hereafter even if insulted by others. On the other hand, he who insults him, suffers destruction. Those men of wisdom who seek to attain to the highest end, succeed in obtaining it by observing conduct such as this. The man who has vanquished all his senses is regarded to have performed all the sacrifices. Such a person attains to the highest rung, viz., that of Brahma, which is eternal and which transcends the reach of primordial nature. The very gods, the Gandharvas, the Pisachas and the Rakshasas cannot reach the rung which is his who has attained to the highest end."

SECTION 230

"Yudhishthira said, 'What man is there who is dear to all, who gladdens all persons, and who is endued with every merit and every accomplishment?"

"Bhishma said, 'In this connection I shall recite to thee the words that Kesava, asked by Ugrasena, said unto him on a former occasion.'

"Ugrasena said, 'All persons seem to be very solicitous of speaking of the merits of Narada. I think that celestial Rishi, must really be possessed of every kind of merit. I ask thee, tell me this, O Kesava!"

'Vasudeva said, 'O chief of the Kukkuras, listen to me as I mention in brief those good qualities of Narada with which I am acquainted, O king! Narada is as learned in the scriptures as he is good and pious in his conduct. And yet, on account of his conduct, he never cherishes pride that makes one's blood so hot. It is for this reason that he is worshipped everywhere. Discontent, wrath, levity, and fear, these do not exist in Narada. He is free from procrastination, and possessed of courage. For this he is worshipped everywhere. Narada deserves the respectful worship of all. He never falls back from his words through desire or cupidity. For this he is worshipped everywhere. He is fully conversant with the principles that lead to the knowledge of the soul, disposed to peace, possessed of great energy, and a master of his senses. He is free from guile, and truthful in speech. For this he is worshipped with respect everywhere. He is distinguished by energy, by fame, by intelligence, by knowledge, by humility, by birth, by penances, and by years. For these he is everywhere worshipped with respect. He is of good behaviour. He dresses and houses himself well. He eats pure food. He loves all. He is pure in body and mind. He is sweet-speeched. He is free from envy and malice. For this he is everywhere worshipped with respect. He is certainly always employed in doing good to all people. No sin dwells in him. He never rejoices at other people's misfortunes. For this he is everywhere worshipped with respect. He always seeks to conquer all earthly desires by listening to Vedic recitations and attending to the Puranas. He is a great renouncer and he never disregards any one. For this he is everywhere worshipped with respect. He casts an equal eye on all; and, therefore, he has no one whom he loves and none whom he hates. He always speaks what is agreeable to the hearer. For this he is everywhere worshipped with respect. He is possessed of great learning in the scriptures. His conversation is varied and delightful. His knowledge and wisdom are great. He is free from cupidity. He is free also from deception. He is large-hearted. He has, conquered wrath and cupidity. For this he is everywhere worshipped with respect. He has never quarrelled with any one for any subject connected with profit or pleasure. All faults have been torn away by him. For this he is everywhere worshipped with respect. His devotion (to Brahma) is firm. His soul is blameless. He is well-versed in the Srutis. He is free from cruelty. He is beyond the influence of delusion or faults. For this he is worshipped everywhere with respect. He is unattached to all such things as are objects of attachment (for others). For all that he seems to be attached to all things. He is never long subject to the influence of any doubt. For this he is everywhere worshipped with respect. He has no vearning for objects connected with profit and pleasure. He never glorifies his own self. He is free from malice. He is mild in speech. For this he is everywhere worshipped with respect. He observes the hearts, different from one another, of all men, without blaming any of them. He is well-versed in all matters connected with the origin of things. He never disregards or shows hatred for any kind of science. He lives according to his own standard of morality. He never suffers his time to pass away fruitlessly. His soul is under his control For this he is everywhere worshipped with respect. He has toiled in subjects that deserve the application of toil. He has earned knowledge and wisdom. He is never satiated with yoga. He is always attentive and ready for exertion. He is ever heedful. For this he is everywhere worshipped with respect. He has never to feel shame for any deficiency of his. He is very attentive. He is always engaged by others in accomplishing what is for their good. He never divulges the secrets of others. For this he is everywhere worshipped with respect. He never yields to transports of joy on occasions of making even valuable acquisitions. He is never pained at losses. His understanding is firm and stable. His soul is unattached to all things. For this he is everywhere worshipped with respect. Who, indeed, is there that will not love him who is thus possessed of every merit and accomplishment, who is clever in all things, who is pure in body and mind, who is entirely auspicious, who is well-versed with the course of time and its opportuneness for particular acts, and who is well-acquainted with all agreeable things?""

SECTION 231

"Yudhishthira said, 'I desire, O thou of Kuru's race, to know what the origin and what the end is of all creatures; what is the nature of their meditation and what are their acts: what are the divisions of time, and what the allotted periods of life in the respective epochs. I desire also to know in full the truth about the genesis and the conduct of the world; the origin of creatures into the world and the manner of their going on. Indeed, whence their creation and destruction? O best of virtuous persons, if thou art minded to favour us, do tell us this about which I ask thee. Having heard before this excellent discourse of Bhrigu unto the regenerate sage Bharadwaja which thou didst recite, my understanding, purged of ignorance, has become exceedingly attached to yoga, and withdrawn from worldly objects rests upon heavenly purity. I ask thee about the subject, therefore, once more. It behoves thee to discourse to me (more elaborately).'

"Bhishma said, 'In this connection I shall recite to thee an old narrative of what the divine Vyasa said unto his son Suka when the latter had questioned the former. Having studied the illimitable Vedas with all their branches and the Upanishads, and desirous of leading a life of Brahmacharya in consequence of his having earned excellence of religious merit, Suka addressed these very questions, about which his doubts had been solved, to his father the island-born Rishi who had removed (by study and contemplation) all doubts connected with the topic of the true import of duties.'

"Suka said, 'It behoveth thee to tell me who the Creator is of all beings, as fixed by a knowledge of time, and what the duties are that should be accomplished by a Brahmana.'

"Bhishma said, 'Unto his son who had questioned him, the sire, having a knowledge of both the past and future, conversant with all duties and endued with omniscience, thus discoursed on the subject.'

"Vyasa said, 'Only Brahma, which is without beginning and without end, unborn, blazing with effulgence, above decay, immutable, indestructible, inconceivable, and transcending knowledge, exists before the Creation. The Rishis, measuring time, have named particular portions by particular names. Five and ten winks of the eye make what is called a Kashtha. Thirty Kashthas would make what is called a Kashtha. Thirty Kashthas would make what is called a Kashtha. Thirty Kashthas would make what is called a Kasht. Thirty Kashthas would make what is called a Kashtha. Thirty Kashthas would make what is called a Kashtha. Thirty days and nights are called a month, and twelve months are called a year. Persons conversant with mathematical science say that a year is made up of two ayanas (dependent on sun's motion), viz., the northern and the southern. The sun makes the day and the night for the world of man. The night is for the sleep of all living creatures, and the day is for the doing of action. A month of human beings is

regards the Pitris) consists in this: the lighted fortnight (of men) is their day which is for the doing of acts; and the dark fortnight is their night for sleep. A year (of human beings) is equal to a day and night of the gods. The division (as regards the gods) consists in this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the deities, and the half year for which the sun travels from the latter to the former is their night. Computing by the days and nights of human beings about which I have told thee, I shall speak of the day and night of Brahman and his years also. I shall, in their order, tell thee the number of years, that are (thus) for different purposes computed differently in respect of the Krita, the Treta, the Dwapara, and the Kali yugas. Four thousand years (of the deities) is the duration of the first or Krita age. The morning of that epoch consists of four hundred years and its evening is of four hundred years. (The total duration, therefore, of the Krita yuga is four thousand and eight hundred years of the deities). As regards the other yugas, the duration of each gradually decreases by a quarter in respect of both the substantive period with the conjoining portion and the conjoining portion itself. (Thus the duration of the Treta is three thousand years and its morning extends for three hundred years and its evening for three hundred). The duration of the Dwapara also is two thousand years, and its morning extends for two hundred years and its evening also for two hundred. The duration of the Kali yuga is one thousand years, and its morning extends for one hundred years, and its evening for one hundred. [The Krita extends in all for 4,800 years. The Treta for 3,600; the Dwapara for 2,400; and the Kali for 1,200. These are, however, the years of the deities. Verses 15-17 and 20-21 occur in Manusmriti, Chapter I.] These periods always sustain the never-ending and eternal worlds. They who are conversant with Brahma, O child, regard this as Immutable Brahma. In the Krita age all the duties exists in their entirety, along with Truth. No knowledge or object came to men of that age through unrighteous or forbidden means. In the other yugas, duty, ordained in the Vedas, is seen to gradually decline by a quarter in each. Sinfulness grows in consequence of theft, untruth, and deception. In the Krita age, all persons are free from disease and crowned with success in respect of all their objects, and all live for four hundred years. In the Treta, the period of life decreases by a quarter. It has also been heard by us that, in the succeeding yugas, the words of the Vedas, the periods of life, the blessings (uttered by Brahmanas), and the fruits of Vedic rites, all decrease gradually. The duties set down for the Krita yuga are of one kind. Those for the Treta are otherwise. Those for the Dwapara are different. And those for the Kali are otherwise. This is in accordance with that decline that marks every succeeding yuga. In the Krita, Penance occupies the foremost place. In the Treta, Knowledge is foremost. In the Dwapara, Sacrifice has been said to be the foremost, In the Kali yuga, only Gift is the one thing that has been laid down. The learned say that these twelve thousand years (of the deities) constitute what is called a yuga. A thousand such yugas compose a single day of Brahman. The same is the duration of Brahman's night. With the commencement of Brahman's day the universe begins to start into life. During the period of universal dissolution the Creator sleeps, having recourse to yoga-meditation. When the period of slumber expires. He awakes. That then which is Brahman's day extends for a thousand such yugas. His nights also extends for a thousand similar yugas. They who know this are said to know the day and the night. On the expiry of His night, Brahman, waking up, modifies the indestructible chit by causing it to be overlaid with Avidya. He then causes Consciousness to spring up, whence proceeds Mind which is identical with the Manifest.""

SECTION 232

"Vyasa said, 'Brahma is the effulgent seed from which, existing as it does by itself, hath sprung the whole universe consisting of two kinds of being, viz., the mobile and the immobile. At the dawn of His day, waking up. He creates with the help of Avidva this universe. At first springs up that which is called Mahat. That Mahat is speedily transformed into Mind which is the soul of the Manifest. Overwhelming the Chit, which is effulgent, with Avidya, Mind creates seven great beings. Urged by the desire of creating, Mind, which is far-reaching, which has many courses, and which has desire and doubt for its principal indications, begins to create diverse kinds of objects by modifications of itself. First springs from it Space. Know that its property is Sound. From Space, by modification, arises the bearer of all scents, viz., the pure and mighty Wind. It is said to possess the attribute of Touch. From Wind also, by modification, springs Light endued with effulgence. Displayed in beauty, and called also Sukram, it starts into existence, thus, possessing the attribute of Form. From Light, by modification, arises Water having Taste for its attribute. From Water springs Earth having Scent for its attribute. These are said to represent initial creation. These, one after another, acquire the attributes of the immediately preceding ones from which they have sprung.

succeeding one has the attributes of all the preceding ones. (Thus Space has only Sound for its attribute. After Space comes Wind, which has, therefore, both Sound and Touch for its attributes. From Wind comes Light or Fire, which has Sound, Touch, and Form for its attributes. From Light is Water, which has Sound, Touch, Form, and Taste for its attributes. From Water is Earth, which has Sound, Touch, Form, Taste, and Scent for its attributes). If anybody, perceiving Scent in Water, were from ignorance to say that it belongs to Water, he would fall into an error, for Scent is the attribute of Earth though it may exist in a state of attachment with Water and also Wind. These seven kinds of entities, possessing diverse kinds of energy, at first existed separately from one another. They could not create objects without all of them coming together into a state of commingling. All these great entities coming together, and commingling with one another, form the constituent parts of the body which are called limbs. In consequence of the combination of those limbs, the sum total, invested with form and having six and ten constituent parts, becomes what is called the body. (When the gross body is thus formed), the subtile Mahat, with the unexhausted residue of acts, then enters that combination called the gross body. Then the original Creator of all beings, having by his Maya divided Himself, enters that subtile form for surveying or overlooking everything. And inasmuch as he is the original Creator of all beings he is on that account called the Lord of all beings. [The six and ten parts are the five gross bhutas, and the eleven senses of knowledge and action including mind. The great creatures are the tan-mantras of the gross elements, i.e., their subtile forms. At first the gross body (with the principle of growth) is formed, into it enters the subtile body or the linga-sarira. At first (as already said) the gross elements come together. Then the subtile ones with the residue of acts. Then enters the Soul which is Brahma itself. The Soul enters into the subtile form for witnessing, or surveying. All creatures are only manifestations of that Soul due to the accident of Avidya or Maya. Tapas means, as the commentator explains, alochana.] It is he who creates all beings mobile and immobile. After having thus assumed the form of Brahman he creates the worlds of the gods, the Rishis, the Pitris, and men: the rivers, the seas, and the oceans, the points of the horizon, countries and provinces, hills and mountains, and large trees, human beings, Kinnaras, Rakshasas, birds, animals domestic and wild, and snakes. Indeed, he creates both kinds of existent things, viz., those that are mobile and those that are immobile; and those that are destructible and those that are indestructible. Of these created objects each obtains those attributes which it had during the previous Creation; and each, indeed, obtains repeatedly the same attributes at every subsequent Creation. Determined in respect of character by either injuriousness or peacefulness, mildness or fierceness, righteousness or unrighteousness, truthfulness or untruthfulness, each creature, at every new creation. obtains that particular attribute which it had cherished before. It is in consequence of this that that particular attribute attaches to it. It is the Ordainer himself who attaches variety to the great entities (of Space, Earth, etc.), to the objects of the senses (such as form, etc.), and to size or bulk of existent matter, and appoints the relations of creatures with those multiform entities. Amongst men who have devoted themselves to the science of things, there are some who say that, in the production of effects, exertion is supreme. Some learned persons say that Destiny is supreme, and some that it is Nature which is the agent. Others say that Acts flowing from (personal) exertion, and Destiny, produce effects, aided by Nature. Instead of regarding any of these as singly competent for the production of effects, they say that it is the union of all three that produces all effects. As regards this subject, some say that such is the case; some, that such is not the case; some, that both of these are not the case; and some, that it is not that the reverse of both are not. These, of course, are the contentions of those that depend on Acts, with reference to objects. They however, whose vision is directed to truth regard Brahma as the cause. Penance is the highest good for living creatures. The roots of penance are tranquillity and self-restraint. By penance one obtains all things that one wishes for in one's mind. By penance one attains to that Being who creates the universe. He who (by penance) succeeds in attaining to that Being becomes the puissant master of all beings. It is by Penance that the Rishis are enabled to read the Vedas ceaselessly. At the outset the Self-born caused those excellent Vedic sounds, that are embodiments of knowledge and that have neither beginning nor end to (spring up and) flow on (from preceptor to disciple). From those sounds have sprung all kinds of actions. The names of the Rishis, all things that have been created, the varieties of form seen in existent things, and the course of actions, have their origin in the Vedas. Indeed, the Supreme Master of all beings, in the beginning, created all things from the words of the Vedas. Truly, the names of the Rishis, and all else that has been created, occur in the Vedas. Upon the expiration of his night (i.e., at the dawn of his day), the uncreate Brahman creates, from prototypes that existed before, all things which are, of

Each has not only its own special attribute but each

course, well-made by Him. In the Vedas hath been indicated the topic of the Soul's Emancipation, along with the ten means constituted by study of the Vedas, adoption of the domestic mode of life, penances, observance of duties common to all the modes of life, sacrifices, performance of all such acts as lead to pure fame, meditation which is of three kinds, and that kind of emancipation which is called success (Siddhi) attainable in this life. That incomprehensible Brahma which has been declared in the words of the Vedas, and which has been indicated more clearly in the Upanishads by those who have an insight into the Vedas, can be realised by gradually following the practices referred to above. Unto a person who thinks he has a body, this consciousness of duality, fraught again with that of pairs of opposites, is born only of acts in which he is engaged. (That consciousness of duality ceases during dreamless slumber or when Emancipation has been attained). That person, however, who has attained to Emancipation, aided by his knowledge, forcibly drives off that consciousness of duality. Two Brahmas should be known, viz., the Brahma represented by sound (i.e., the Vedas), and secondly that which is beyond the Vedas and is supreme. One that is conversant with Brahma represented by sound succeeds in attaining to Brahma that is Supreme. The slaughter of animals is the sacrifice laid down for the Kshatriyas. The growing of corn is the sacrifice laid down for the Vaisyas. Serving the three other orders is the sacrifice laid down for the Sudras. Penances (or worship of Brahma) is the sacrifice laid down for the Brahmanas. In the Krita age the performance of sacrifices was not necessary. Such performance became necessary in the Treta age. In the Dwapara, sacrifices have begun to fall off. In the Kali, the same is the case with them. In Krita age, men, worshipping only one Brahma, looked upon the Richs, the Samans, the Yajuses and the rites and sacrifices that are performed from motives of advantage, as all different from the object of their worship, and practised only Yoga, by means of penances. In the Treta age, many mighty men appeared that swayed all mobile and immobile objects. (Though the generality of men in that age were not naturally inclined to the practice of righteousness, yet those great leaders forced them to such practice.) Accordingly, in that age, the Vedas, and sacrifices and the distinctions between the several orders, and the four modes of life, existed in a compact state. In consequence, however, of the decrease in the period of life in Dwapara, all these, in that age, fall off from that compact condition. In the Kali age, all the Vedas become so scarce that they may not be even seen by men. Afflicted by iniquity, they suffer extermination along with the rites and sacrifices laid down in them. The righteousness which is seen in the Krita age is now visible in such Brahmanas as are of cleansed souls and as are devoted to penances and the study of the scriptures. As regards the other yugas, it is seen that without at once giving up the duties and acts that are consistent with righteousness, men, observant of the practices of their respective orders, and conversant with the ordinance of the Vedas are led by the authority of the scriptures, to betake themselves from motives of advantage and interest to sacrifices and vows and pilgrimages to sacred waters and spots. As in the season of rains a large variety of new objects of the immobile order are caused to come forth into life by the showers that fall from the clouds, even so many new kinds of duty or religious observances are brought about in each yuga. As the same phenomena reappear with the reappearance of the seasons, even so, at each new Creation the same attributes appear in each new Brahman and Hara. I have, before this, spoken to thee of Time which is without beginning and without end, and which ordains this variety in the universe. It is that Time which creates and swallows up all creatures. All the innumerable creatures that exist subject to pairs of opposites and according to their respective natures, have Time for their refuge. It is Time that assumes those shapes and it is Time that upholds them. I have thus discoursed to thee, O son, on the topics about which thou hadst inquired, viz., Creation, Time, Sacrifices and other rites, the Vedas, the real actor in the universe, action, and the consequences of action."

SECTION 233

"Vyasa said, 'I shall now tell thee, how, when his day is gone and his night comes, he withdraws all things unto himself, or how the Supreme Lord, making this gross universe exceedingly subtile, merges everything into his Soul. When the time comes for universal dissolution, a dozen Suns, and Agni with his seven flames, begin to burn. The whole universe, wrapt by those flames, begins to blaze forth in a vast conflagration. All things mobile and immobile that are on the earth first disappear and merge into the substance of which this planet is composed. After all mobile and immobile objects have thus disappeared, the earth, shorn of trees and herbs, looks naked like a tortoise shell. Then water takes up the attribute of earth, viz., scent. When earth becomes shorn of its principal attribute, that element is on the eve of dissolution. Water then prevails. Surging into mighty billows and producing awful roars, only water fills this space and moves about or remains still. Then the attribute of water is taken by

Heat, and losing its own attribute, water finds rest in that element. Dazzling flames of fire, ablaze all around. conceal the Sun that is in the centre of space. Indeed, then, space itself, full of those fiery flames, burns in a vast conflagration. Then Wind comes and takes the attribute, viz., form of Heat or Light, which thereupon becomes extinguished, yielding to Wind, which, possessed of great might, begins to be awfully agitated. The Wind, obtaining its own attribute, viz., sound, begins to traverse upwards and downwards and transversely along all the ten points. Then Space takes the attribute, viz., sound of Wind, upon which the latter becomes extinguished and enters into a phase of existence resembling that of unheard or unuttered sound. Then Space is all that remains, that element whose attribute, viz., sound dwells in all the other elements, divested of the attributes of form, and taste, and touch, and scent, and without shape of any kind, like sound in its unmanifest state of existence. Then sound, which is the attribute of space, is swallowed up by Mind which is the essence of all things that are manifest. Thus Mind which in itself is unmanifest withdraws all that is manifested by Mind. This withdrawal of Mind as displayed into Mind as undisplayed or subtile, is called the destruction of the vast external universe. 1 Then Chandrama's having made Mind (thus) withdraw its attribute into itself, swallows it up. When Mind, ceasing to exist, thus enters into Chandramas, the other attributes that are owned by Iswara are all that remain. This Chandramas, which is called also Sankalpa, is then, after a very long time, brought under Iswara's sway, then reason being that that Sankalpa has to perform a very difficult act, viz., the destruction of Chitta or the faculties that are employed in the process called judgement. When this has been effected, the condition reached is said to be of high Knowledge.

Then Time swallows up this Knowledge, and as the Sruti declares, Time itself, in its turn, is swallowed up by Might, or Energy. Might or energy, however, is (again) swallowed up by Time, which last is then brought under her sway by Vidya. Possessed of Vidya, Iswara then swallows up non-existence itself into his Soul. That is Unmanifest and Supreme Brahma. That is Eternal, and that is the Highest of the High. Thus all existent creatures are withdrawn into Brahma. Truly hath this, which should be conceived (with the aid of the scriptures) and which is a topic of Science, been thus declared by Yogins possessed of Supreme Souls, after actual experience. Even thus doth the Unmanifest Brahma repeatedly undergo the processes of Elaboration and Withdrawal (i.e., Creation and Destruction), and even thus Brahman's Day and Night each consist of a thousand yugas."

SECTION 234

Vyasa said, 'Thou hadst asked me about the Creation of all beings; I have now narrated that to thee in full. Listen to me as I tell thee now what the duties are of a Brahmana. The rituals of all ceremonies for which sacrificial fees are enjoined. commencing with Jatakarma and ending with Samavartana, depend for their performance upon a preceptor competent in the Vedas. [Jatakarma is the ceremony that is performed with certain Vedic mantras immediately after a child's birth. There are many such ceremonies to be performed till Samavartana or return from the preceptor's home after completion of the period of pupilage (apprenticeship). These ceremonies are necessarily such that they must be performed by the child's father or somebody else whom the latter might call in.] Having studied all the Vedas and having displayed a submissive behaviour towards his preceptor during his residence with him, and having paid the preceptor's fee, the youth should return home with a thorough knowledge of all sacrifices. [In this country (India), no fees are charged for tuition. The pupil, however, after completing his studies, may give his preceptor a final fee which is determined by the choice of the preceptor himself and which varies according to the means of the pupil leaving the preceptor's home for his own.] Receiving the permission of his preceptor, he should adopt one of the four modes of life and live in it in due observance of its duties till he casts off his body. He should either lead a life of domesticity with spouses and engaged in creating offspring. or live in the observance of Brahmacharya; or in the forest in the company of his preceptor, or in the practice of the duties laid down for a yati. A life of domesticity is said to be the root of all the other modes of life. A self-restrained householder who has conquered all his attachments to worldly objects always attains to success (in respect of the great object of life). A Brahmana, by begetting children, by acquiring a knowledge of the Vedas, and by performing sacrifices, pays off the three debts he owes. [By begetting children, one pays off one's debt to ancestors; by studying the Vedas, one pays off one's debt to the Rishis; and by performing sacrifices one pays off one's debt to the deities.] He should then enter the other modes of life, having cleansed himself by his acts. He should settle in that place which he may ascertain to be the most sacred spot on earth, and he should strive in all matters that lead to fame, for attaining to a position of eminence. The fame of Brahmanas increases through penances that are very austere, through mastery of the various branches of

knowledge, through sacrifices, and through gifts. Indeed, a person enjoys endless regions of the righteous (in the next world) as long as his deeds or the memory thereof lasts in this world. A Brahmana should teach, study, officiate at other people's sacrifices, and offer sacrifices himself. He should not give away in vain or accept other people's gifts in vain. Wealth, sufficient in quantity, that may come from one who is assisted in a sacrifice, from a pupil, or from kinsmen (by marriage) of a daughter, should be spent in the performance of sacrifice or in making gifts. Wealth coming from any of these sources should never be enjoyed by a Brahmana singly. [It is a deadly sin to take anything from the father-in-law or other relatives (by marriage) of a daughter. What is got from such sources is, to this day, spent freely. Those persons that sell their daughters in marriage are universally reckoned as fallen.] For a Brahmana leading a life of domesticity there is no means save the acceptance of gifts for the sake of the deities, or Rishis, or Pitris, or preceptor or the aged, or the diseased, or the hungry. [The fact is, the duty of the householder obliges him to worship the deities and the Pitris, and to become hospitable to the others named. The Brahmana however, has no ostensible means for discharging this duty. The only means open to him is acceptance of gifts. In this case, acceptance, therefore, for such ends is not productive of demerit.] Unto those that are persecuted by unseen foes, or those that are striving to the best of their power to acquire knowledge, one should make gifts from one's own possessions, including even cooked food, more than one can fairly afford. Unto a deserving person there is nothing that cannot be given. They that are good and wise deserve to have even the prince of steeds, called Uchchaisravas, belonging to Indra himself. Of high vows (king) Satyasandha, having, with due humility, offered his own life-breaths for saving those of a Brahmana, ascended to heaven. Sankriti's son Rantideva, having given only lukewarm water to the high-souled Vasishtha, ascended to heaven and received high honours there.

Atri's royal son Indradamana, possessed of great intelligence, having given diverse kinds of wealth to a deserving person, acquired diverse regions of felicity in the next world. Usinara's son Sivi, having given away his own limbs and the dear son of loins for the sake of a Brahmana. ascended to heaven from this world. Pratardana, the ruler of Kasi, having given away his very eyes to a Brahmana, obtained great fame both here and hereafter. King Devavridha, having given away a very beautiful and costly umbrella, with eight golden ribs, proceeded to heaven with all the people of his kingdom. Sankriti of Atri's race, possessed of great energy, having given instruction to his disciples on the subject of Impersonal Brahma, proceeded to regions of great felicity. Amvarisha of great prowess, heaving given unto the Brahmanas eleven Arvudas of kine, proceeded to heaven with all the people of his kingdom. Savitri, by giving away her earrings, and king Janamejaya, by giving away his own body, both proceeded to high regions of felicity. Yuvanaswa, the son of Vrishadarbha, by giving away diverse kinds of gems, a fine mansion, and many beautiful women, ascended to heaven. Nimi, the ruler of the Videhas, gave away his kingdom, Jamadagni's son (Rama) gave away the whole earth; and Gaya gave away the earth with all her towns and cities, unto the Brahmanas. Once when the clouds ceased to pour, Vasishtha, resembling Brahman himself, kept alive all creatures like Prajapati keeping them alive (by his energy and kindness). Karandhama's son Marutta of cleansed soul, by giving away his daughter to Angiras, speedily ascended to heaven. Brahmadatta, the ruler of the Panchalas, possessed of superior intelligence, by giving away two precious jewels called Nidhi and Sankha unto some of the foremost of the Brahmanas. obtained many regions of felicity. King Mitrasaha, having given his own dear wife Madayanti unto the high-souled Vasishtha, ascended to heaven with that wife of his. The royal sage Sahasrajit, possessed of great fame having cast off dear life itself for the sake of a Brahmana, ascended to regions of great felicity. King Satadyumna, having given to Mudgala a mansion made of gold and full of every object of comfort and use, ascended to heaven. The king of the Salwas, known by the name of Dyutimat, possessed of great prowess, gave unto Richika his entire kingdom and ascended to heaven. The Royal sage Madiraswa, by giving away his daughter of slender waist to Hiranyahasta, ascended to such regions as are held in esteem by the very gods. The royal sage Lomapada, of great prowess, by giving away his daughter Santa to Rishyasringa, obtained the fruition of all his wishes. King Prasenajit, of great energy, by giving away a hundred thousand kine with calves, ascended to excellent regions of felicity. These and many others, possessed of great and well-ordered souls and having their senses under control, ascended, by means Of gifts and penances, to heaven. Their fame will last as long as the earth herself will last. All of them have, by gifts, sacrifices and procreation of issue, proceeded to heaven.

SECTION 235

"Vyasa said, 'The knowledge called Trayi which occurs in the Vedas and their branches should be acquired. That knowledge is to be derived from the Richs, the Samans, and

the sciences called Varna and Akshara. There are besides, the Yaiuses and the Atharvans. In the six kinds of acts indicated in these, dwells the Divine Being. They that are well-versed in the declarations of the Vedas, that have knowledge of the Soul, that are attached to the quality of Goodness, and that are highly blessed, succeed in understanding the origin and the end of all things. A Brahmana should live in the observance of the duties laid down in the Vedas. He should do all his acts like a good man of restrained soul. He should earn his livelihood without injuring any creature. Having derived knowledge from the good and wise, he should control his passions and propensities. Well-versed in the scriptures, he should practise those duties that have been laid down for him, and do all acts in this world guided by the quality of goodness Leading even the domestic mode of life., the Brahmana should be observant of the six acts already spoken of. His heart full of faith, he should worship the deities in the five well-known sacrifices. Endued with patience, never heedless, having selfcontrol, conversant with duties, with a cleansed soul, divested of joy, pride, and wrath, the Brahmana should never sink in languor. Gifts, study of the Vedas, sacrifices, penances, modesty, guilelessness, and self-restraint, -- these enhance one's energy and destroy one's sins. One endued with intelligence should be abstemious in diet and should conquer one's senses. Indeed, having subdued both lust and wrath, and having washed away all his sins, he should strive for attaining to Brahma. He should worship the Fire and Brahmanas, and bow to the deities. He should avoid all kinds of inauspicious discourse and all acts of unrighteous injury. This preliminary course of conduct is first laid down for a Brahmana. Subsequently, when knowledge comes, he should engage himself in acts, for in acts lies success. The Brahmana who is endued with intelligence succeeds in crossing the stream of life that is so difficult to cross and that is so furious and terrible, that has the five senses for its waters that has cupidity for its source, and wrath for its mire. He should never shut his eyes to the fact that Time stands behind him in a threatening attitude .-- Time who is the great stupefier of all things, and who is armed with very great and irresistible force, issuing from the great Ordainer himself. Generated by the current of Nature, the universe is being ceaselessly carried along. The mighty river of Time, overspread with eddies constituted by the years, having the months for its waves and the seasons for its current, the fortnights for its floating straw and grass, and the rise and fall of the eyelids for its froth, the days and the nights for its water, and desire and lust for its terrible crocodiles, the Vedas and sacrifices for its rafts, and the righteousness of creatures for its islands, and Profit and Pleasure for its springs, truthfulness of speech and Emancipation for its shores, benevolence for the trees that float along it, and the yugas for the lakes along its course,-the mighty river of Time, -- which has an origin as inconceivable as that of Brahma itself, is ceaselessly bearing away all beings created by the great Ordainer towards the abode of Yama. Persons possessed of wisdom and patience always succeed in crossing this awful river by employing the rafts of knowledge and wisdom. What, however, can senseless fools, destitute of similar rafts do (when thrown into that furious stream)? That only the man of wisdom succeeds in crossing this stream and not he that is unwise, is consistent with reason. The former beholds from a distance the merits and faults of everything. (Accordingly, he succeeds in adopting or rejecting what is deserving of adoption or rejection). The man, however, of unstable and little understanding, and whose soul is full of desire and cupidity, is always filled with doubt. Hence the man destitute of wisdom never succeeds in crossing that river. He also who sits inactively (in doubt) can never pass it over. The man destitute of the raft of wisdom, in consequence of his having to bear the heavy weight of great faults, sinks down. One that is seized by the crocodile of desire, even if possessed of knowledge, can never make knowledge one's raft. For these reasons, the man of wisdom and intelligence should strive to float over the stream of Time (without sinking in it). He indeed, succeeds in keeping himself afloat who becomes conversant with Brahma. One born in a noble race, abstaining from the three duties of teaching, officiating at other's sacrifices and accepting gifts, and doing only the three other acts, viz., studying, sacrificing, and giving, should, for those reasons, strive to float over the stream. Such a man is sure to cross it aided by the raft of wisdom. One who is pure in conduct, who is self-restrained and observant of good vows, whose soul is under control, and who is possessed of wisdom, certainly wins success in this and the other world. The Brahmana leading a domestic mode of life should conquer wrath and envy, practise the virtues already named, and worshipping the deities in the five sacrifices, eat after having fed the deities, Pitris, and guests. He should conform to those duties which are observed by the good; he should do all his acts like a person of governed soul; and he should, without injuring any creature, draw his substance by adopting a course that is not censurable. One who is well-versed in the truths of the Vedas and the other branches of knowledge, whose behaviour is like that of a person of well-governed soul, who is endued with a clear

vision, who observes those duties that are laid down for his order, who does not, by his acts, produce an inter-mixture of duties, who attends to the observances set down in the scriptures, who is full of faith, who is self-restrained, who is possessed of wisdom, who is destitute of envy and malice, and who is well-conversant with the distinctions between righteousness and inequity, succeeds in crossing all his difficulties. That Brahmana who is possessed of fortitude, who is always heedful, who is self-restrained, who is conversant with righteousness, whose soul is under control, and who has transcended joy, pride, and wrath, has never to languish in grief. This is the course of conduct that was ordained of old for a Brahmana. He should strive for the acquisition of Knowledge, and do all the scriptural acts. By living thus, he is sure to obtain success. One who is not possessed of clear vision does wrong even when one wishes to do right. Such a person, by even exercising his judgement, does such acts of virtue as partake of the nature of inequity. Desiring to do what is right, one does what is wrong. Similarly, desiring to do what is wrong one does what is right. Such a person is a fool. Not knowing, the two kinds of acts, one has to undergo repeated rebirths and deaths."

SECTION 236

"Vyasa said, 'If Emancipation be desirable, then knowledge should be acquired. For a person who is borne now up and now down along the stream of Time or life, knowledge is the raft by which he can reach the shore. Those wise men who have arrived at certain conclusions (regarding the character of the soul and that which is called life) by the aid of wisdom, are able to assist the ignorant in crossing the stream of time or life with the raft of knowledge. They, however, that are ignorant, are unable save either themselves or others. He who has freed himself from desire and all other faults, and who has emancipated himself from all attachments, should attend to, these two and ten requirements of voga, viz., place, acts. affection, objects, means, destruction, certainty, eyes, food, suppression, mind and survey. [The place should be a level spot, not impure (such as a crematorium, etc.), free from kankars, fire, and sand, etc.; solitary and free from noise and other sources of disturbance. Acts include abstention from food and sports and amusements, abstention from all kinds of work having only worldly objects to accomplish, abstention also from sleep and dreams. Affection means that for good disciples or for progress in yoga. Objects refer to sacred fuel, water, and suppression of expectancy and anxiety, etc. Means refer to the seat to be used, the manner of sitting, and the attitude of the body. Destruction refers to the conquest of desire and attachments, i.e., renunciation of all attractive things. Certainty means the unalterable belief that what is said about yoga in the Vedas and by preceptors is true. The nom. sing. inflection stands for the instrumental plural. Eyes include the other senses. All these should be restrained. Food means pure food. Suppression refers to the subjugation of our natural inclination towards earthly objects. Mind here has reference to the regulation of the will and its reverse, viz., irresolution. Survey means reflection on birth, death, decrepitude, disease, sorrow, faults, etc. These given meanings, are according to Nilakantha.]

He who wishes to obtain superior Knowledge, should, by the aid of his understanding, restrain both speech and mind. He who wishes to have tranquillity, should, by the aid of his knowledge, restrain his soul. Whether he becomes compassionate or cruel, whether he becomes conversant with all the Vedas or ignorant of the Richs, whether he becomes righteous and observant of sacrifices or the worst of sinners, whether he becomes eminent for prowess and wealth or plunged into misery, that person who directs his mind towards these (attributes that I have spoken of), is sure to cross the ocean of life which is so difficult to cross. Without speaking of the results of the attainment of Brahma by yoga, it may be said that he who sets himself to only enquiring after the Soul transcends the necessity of observing the acts laid down in the Vedas. The body with jiva within it is an excellent car. When sacrifices and religious rites are made its upastha, shame its varutha. Upava and Apava its kuvara, the breath called Apana its aksha, the breath called Prana its yuga, knowledge and the allotted period of existence its points for tying the steeds, heedfulness its handsome vandhura, the assumption of good behaviour its nemi, vision, touch, scent, and hearing its four steeds, wisdom its nabhi, all the scriptures its pratoda, certain knowledge of the scriptural declarations its driver, the soul its firmly-seated rider, faith and self-restraint its fore-runners, renunciation its inseparable companion following behind and bent upon doing it good, purity the path along which it goes, meditation (or union with Brahma) its goal, then may that car reach Brahma and shine there in effulgence. I shall now tell thee the speedy means that should be adopted by the person who would equip his car in such a fashion for passing through this wilderness of the world in order to reach the goal constituted by Brahma that is above decrepitude and destruction. To set the mind upon one thing at a time is called Dharana. The Yogin observing proper vows and restraints,

practises in all seven kinds of Dharana. There are, again, as many kinds of Dharanas arising out of these, upon subjects that are near or remote. Through these the Yogin gradually acquires mastery over Earth, Wind, Space, Water, Fire, Consciousness, and Understanding. After this he gradually acquires mastery over the Unmanifest. I shall now describe to thee the conceptions in their order that are realised by particular individuals amongst those that are engaged in yoga according to the rules and ordinances that have been laid down. I shall tell thee also of the nature of the success that attaches to yoga commenced (according to rules) by him who looks within his own self. The Yogin, that abandons his gross body, following the instructions of his preceptor, beholds his soul displaying the following forms in consequence of its subtility. To him in the first stage, the welkin seems to be filled with a subtile substance like foggy vapour. Of the Soul which has been freed from the body, even such becomes the form. When this fog disappears, a second (or new) form becomes visible. For, then, the Yogin beholds within himself, in the firmament of his heart, the form of Water. After the disappearance of water, the form of Fire displays itself. When this disappears, the form that becomes perceivable is that of Wind as effulgent as a well-tempered weapon of high polish. Gradually, the form displayed by Wind becomes like that of the thinnest gossamer. Then having acquired whiteness, and also, the subtlety of air, the Brahman's soul is said to attain the supreme whiteness and subtlety of Ether. Listen to me as I tell thee the consequences of these diverse conditions when they occur. That Yogin who has been able to achieve the conquest of the earth-element, attains by such lordship to the power of Creation. Like a second Prajapati endued with a nature that is perfectly imperturbable, he can from his own body create all kinds of creatures. With only his toe, or with his hand or feet, that person can singly cause the whole Earth to tremble who has achieved the lordship of the Wind. Even this is the attribute of the Wind as declared in the Sruti. The Yogin, who has achieved the lordship of Space, can exist brightly in Space in consequence of his having attained to uniformity with that element, and can also disappear at will. By lordship over Water, one can (like Agastya) drink up rivers, lakes, and oceans. By lordship over Fire, the Yogin becomes so effulgent that his form cannot be looked at. He becomes visible only when he extinguishes his consciousness of individuality,--these five elements come within his sway. When the Understanding, which is the soul of the five elements and of the consciousness of individuality, is conquered the Yogin attains to Omnipotence, and perfect Knowledge (or perception freed from doubt and uncertainty with respect to all things), comes to him. In consequence of this, the Manifest becomes merged into the Unmanifest or Supreme Soul from which the world emanates and becomes what is called Manifest. Listen now to me in detail as I expound the science of the Unmanifest. But first of all listen to me about all that is Manifest as expounded in the Sankhya system of philosophy. In both the Yoga and the Sankhya, systems, five and twenty topics of knowledge have been treated in nearly the same way. Listen to me as I mention their chief features. That has been said to be Manifest which is possessed of these four attributes, viz., birth, growth, decay, and death. That which is not possessed of these attributes is said to be Unmanifest. Two souls are mentioned in the Vedas and the sciences that are based upon them. The first (which is called Jivatman) is endued with the four attributes already mentioned, and has a longing for the four objects or purposes (viz., Religion, Wealth, Pleasure and Emancipation). This soul is called Manifest, and it is born of the Unmanifest (Supreme Soul). It is both Intelligent and non-Intelligent. I have thus told thee about Sattwa (inert matter) and Kshetrajna (immaterial spirit). Both kinds of Soul, it is said in the Vedas, become attached to objects of the senses. The doctrine of the Sankhyas is that one should keep oneself aloof or dissociated from objects of the senses. That Yogin who is freed from attachment and pride, who transcends all pairs of opposites, such as pleasure and pain, heat and cold, etc., who never gives way to wrath or hate, who never speaks an untruth, who, though slandered or struck, still shows friendship for the slanderer or the striker, who never thinks of doing ill to others, who restrains the three, viz., speech, acts, and mind, and who behaves uniformly towards all creatures, succeeds in approaching the presence of Brahman. That person who cherishes no desire for earthly objects, who is not unwilling to take what comes, who is dependent on earthly objects to only that extent which is necessary for sustaining life, who is free from cupidity, who has driven off all grief, who has restrained his senses, who goes through all necessary acts, who is regardless of personal appearance and attire, whose senses are all collected (for devotion to the true objects of life), whose purposes are never left, unaccomplished, who bears himself with equal friendliness towards all creatures. who regards a clod of earth and a lump of gold with an equal eye, who is equally disposed towards friend and foe, who is possessed of patience, who takes praise and blame equally, who is free from longing with respect to all objects of desire, who practises Brahmacharya, and who is firm and steady in

all his vows and observances, who has no malice or envy for any creature in the universe, is a Yogin who according to the Sankhya system succeeds in winning Emancipation. Listen now to the way and the means by which a person may win Emancipation through Yoga (or the system of Patanjali). That person who moves and acts after having transcended the puissance that the practice of Yoga brings about (in the initial stages), succeeds in winning Emancipation. I have thus discoursed to the on those topics (viz., Emancipation according to the Sankhya system and that according to the Yoga system) which are dissimilar if the speaker be disposed to treat them as such (but which in reality, are one and the same). Thus can one transcend all pairs of opposites. Thus can one attain to Brahma.'''

SECTION 237

"Vyasa said, 'Borne up and down in life's ocean, he that is capable of meditation seizes the raft of Knowledge and for achieving his Emancipation adheres to Knowledge itself (without extending his arms hither and thither for catching any other support).'

"Suka said, 'What is that Knowledge? Is it that learning by which, when error is dispelled, the truth becomes discovered? Or, is it that course of duties consisting of acts to be done or achieved, by the aid of which the object sought may be understood or attained? Or, is it that course of duties, called abstention from acts, by which an extension of the Soul is to be sought? Do tell me what it is, so that by its aid, the two, viz., birth and death, may be avoided.'

"Vyasa said, 'That fool who believing that all this exists in consequence of its own nature without, in fact, an existent refuge or foundation, fills by such instruction the aspirations of disciples, dispelling by his dialectical ingenuity the reasons the latter might urge to the contrary, succeeds not in attaining to any truth. They again who firmly believe that all Cause is due to the nature of things, fail to acquire any truth by even listening to (wiser) men or the Rishis (who are capable of instructing them). Those men of little intelligence who stop (in their speculations), having adopted either of these doctrines, indeed, those men who regard nature as the cause, never succeed in obtaining any benefit for themselves. This belief in Nature (as the producing and the sustaining Cause), arising as it does from a mind acting under the influence of error, brings about the destruction of the person who cherishes it. Listen now to the truth with respect to these two doctrines that maintain (1) that things exist by their own nature and (2) that they flow (in consequence of their own nature) from others that are different from and that precede them. Wise men apply themselves to agriculture and tillage, and the acquisition of crops (by those means) and of vehicles (for locomotion) and seats and carpets and houses. They attend also to the laying of pleasure-gardens, the construction of commodious mansions, and the preparation of medicines, for diseases of every kind. It is wisdom (which consists in the application of means) that leads to the fruition of purposes. It is wisdom that wins beneficial results. It is wisdom that enables kings to exercise and enjoy sovereignty although they are possessed of attributes equal to those of persons over whom they rule. It is by wisdom that the high and the low among beings are distinguished. It is by wisdom that the superior and the inferior ones among created objects are understood. It is wisdom or knowledge that is the highest refuge of all things. All the diverse kinds of created things have four kinds of birth. They are viviparous, oviparous, vegetables, and those born of filth. Creatures, again, that are mobile should be known to be superior to those that are immobile. It is consistent with reason that intelligent energy, inasmuch as it differentiates (all non-intelligent matter). should be regarded as superior to.(non-intelligent) matter. Mobile creatures, that are innumerable, and of two kinds, viz., those that have many legs and those that have two. The latter, however, are superior to the former. Bipeds, again are of two species, viz., those that live on land and those that are otherwise. Of these, the former are superior to the latter. The superior ones eat diverse kinds of cooked food. Bipeds moving on land are of two kinds viz., middling or intermediate, and those that are foremost. Of these, the middling or intermediate are regarded as superior (to the former) in consequence of their observance of the duties of caste. The middling or intermediate ones are said to be of two kinds, viz., those that are conversant with duties, and those that are otherwise. Of those, the former are superior in consequence of their discrimination in respect of what should be done and what should not. Those conversant with duties are said to be of two kinds, viz., those that are acquainted with the Vedas and those that are otherwise. Of these the former are superior, for the Vedas are said to dwell in them. Those that are acquainted with the Vedas are said to be of two kinds viz those that lecture on the Vedas and those that are otherwise. Of these, the former, who are fully conversant with the Vedas, with the duties and the rites laid down in them, and the fruits of those duties and rites, are superior in consequence of their publishing all those duties and rites. Indeed, all the Vedas

with the duties laid down in them are said to flow from them. Preceptors of the Vedas are of two kinds, viz., those that are conversant with the Soul and those that are otherwise. Of these, the former are superior in consequence of their knowledge of what is meant by Birth and Death. As regards duties, they are, again, of two kinds (viz., Pravritti and Nivritti). He who is conversant with duties is said to be omniscient or possessed of universal knowledge. Such a man is a Renouncer. Such a man is firm in the accomplishment of his purposes. Such a man is truthful, pure (both outwardly and inwardly), and possessed of puissance. The gods know him for a Brahmana who is devoted to knowledge of Brahma (and not him who is conversant with only the duties of Pravritti). Such a man is versed also in the Vedas and earnestly devoted to the study of the Soul. They that have true knowledge behold their own Soul as existing both in and out. Such men, O child, are truly regenerate and such men are gods. Upon these rests this world of Beings, in them dwell this whole universe. There is nothing that is equal to their greatness. Transcending birth and death and distinctions and acts of every kind, they are the lords of the four kinds of creatures and are the equals of the Self-born himself."

SECTION 238

"Vyasa said, 'These, then, are the obligatory acts ordained for Brahmanas. One possessed of knowledge always attains to success by going through (the prescribed) acts. If no doubt arises in respect of acts, then acts done are sure to lead to success. The doubt to which we refer is this: whether acts are obligatory or whether they are optional. As regards this (doubt about the true character of acts, it should be said that), if acts are ordained for man for inducing knowledge (by which alone Brahma or Emancipation is to be attained, even then) they should be regarded as obligatory (and not optional). I shall now discourse on them by the light of inferences and experience. Listen to me. With respect to acts some men say that Exertion is their cause. Others say that Necessity is their cause. Others, again, maintain that Nature is the cause. Some say that acts are the result of both Exertion and Necessity. Some maintain that acts flow from Time, Exertion, and Nature. Some say that of the three (viz., Exertion. Necessity, and Nature), one only (and not the other two) is the cause. Some are of opinion that all the three combined are the cause. Some persons that are engaged in the performance of acts say, with respect to all objects, that they exist, that they do not exist, that they cannot be said to exist, that they cannot be said not to exist, that it is not that they cannot be said to exist, and lastly, that it is not that they cannot be said not to exist. (These then are the diverse views entertained by men). They, however, that are Yogins, behold Brahma to be the universal cause. The men of the Treta, the Dwapara, and the Kali Yugas are inspired with doubts. The men, however, of the Krita Yuga are devoted to penances, possessed of tranquil souls, and observant of righteousness. In that age all men regard the Richs, the Samans, and the Yajuses as identical not withstanding their apparent diversity. Analysing desire and aversion, they worship only penance. Devoted to the practice of penances, steadfast in them, and rigid in their observance, one obtains the fruition of all desires by penances alone. By penance one attains to that by becoming which one creates the universe. By penance one becomes that in consequence of which one becomes the puissant master of all things. That Brahma has been expounded in the declarations of the Vedas. For all that, Brahma is inconceivable by even those that are conversant with those declarations. Once more has Brahma been declared in the Vedanta. Brahma, however, cannot be beheld by means of acts. The sacrifice ordained for Brahmans consists in japa (meditation and recitation), that for Kshatrivas consists in the slaughter of (clean) animals for the gratification of the deities; that for Vaisyas consists in the production of crops and, the keep of domestic animals; and that for Sudras in menial service of the: three other orders. By observing the duties laid down for him and by studying the Vedas and other scriptures, one becomes a Dwija (regenerate). Whether one does any other act or not, one becomes a Brahmana by becoming the friend of all creatures. In the beginning of Treta, the Vedas and sacrifices and the divisions of caste and the several modes of life existed in, their entirety. In consequence, however, of the duration of life being decreased in Dwapara, those are overtaken by decline. In the Dwapara age as also in the Kali, the Vedas are overtaken by perplexity. Towards the close of Kali again, it is doubtful if they ever become even visible to the eye. In that age, the duties of the respective order disappear, and men become afflicted by iniquity. The juicy attributes of kine, of the earth, of water, and (medicinal and edible) herbs, disappear. Through (universal) iniquity the Vedas disappear and with them all the duties inculcated in them as also the duties in respect of the four modes of life They who remain observant of the duties of their own order become afflicted, and all mobile and immobile objects undergo a change for the worse. As the showers of heaven cause all products of the earth to grow, after the same manner the Vedas, in every age, cause all the angas to grow. Without

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6219 doubt, Time assumes diverse shapes. It has neither beginning nor end. It is Time which produces all creatures and again devours them. I have already spoken of it to thee. Time is the origin of all creatures; Time is that which makes them grow; Time is that which is their destroyer; and lastly it is time that is their ruler. Subject to pairs of opposites (such as heat and cold, pleasure and pain, etc.), creatures of infinite variety rest on Time according to their own natures (without being otherwise than how they have been ordained by supreme Brahma).'

SECTION 239

"Bhishma said, 'Thus addressed (by his sire), Suka, highly applauding these instructions of the great Rishi, set himself about asking the following, question relating to the import of duties that lead to Emancipation.'

"Suka said, 'By what means doth one possessed of wisdom, conversant with the Vedas, observant of sacrifices, endued with wisdom, and free from malice, succeed in attaining to Brahma which is incapable of being apprehended by either indicated by the Vedas? Asked by me, tell me by what means is Brahma to be apprehended? Is it by penance, by Brahmacharya, by renunciation of everything, by intelligence, by the aid of the Sankhya philosophy, or by Yoga? By what means may what kind of singleness of purpose be attained by men, with respect to both, viz., the mind and the senses? It behoveth thee to expound all this to me.'

"Vyasa said, 'No man ever attains to success by means other than the acquisition of knowledge, the practice of penances, the subjugation of the senses, and renunciation of everything. The great entities (five in number) represent the first (or initial) creation of the Self-born. They have been very largely placed in embodied creatures included in the world of life. The bodies of all embodied creatures are derived from earth. The humours are from water. Their eves are said to be derived from light. Prana, Apana (and the three other vital breaths) have the wind for their refuge. And, lastly, all unoccupied apertures within them (such as the nostrils, the cavities of the ear, etc.) are of Space. In the feet (of living creatures) is Vishnu. In their arms is Indra, Within the stomach is Agni desirous of eating. In the ears are the points of the horizon (or the compass) representing the sense of hearing. In the tongue is speech which is Saraswati. The ears, skin, eyes, tongue and nose forming the fifth, are said to be the sense of knowledge. These exist for the purposes of apprehension of their respective objects. Sound, touch, form, taste and scent forming the fifth, are the objects of the (five) senses. These should always be regarded as separate from (or independent of) the senses. Like the charioteer setting his well-broken steeds along the paths he pleases, the mind sets the senses (along directions it pleases). The mind, in its turn, is employed by the knowledge sitting in the heart. The mind is the lord of all these senses in respect of employing them in their functions and guiding or restraining them. Similarly, the knowledge is the lord of the mind (in employing, and guiding or restraining it). The senses, the objects of the senses, the attributes of those objects represented by the word nature, knowledge, mind, the vital breaths, and Jiva dwell in the bodies of all embodied creatures. The body within which the knowledge dwells has no real existence. The body, therefore, is not the refuge of the knowledge. Primordial Nature (Prakriti) having the three attributes (of Goodness and Passion and Darkness) is the refuge of the knowledge which exists only in the form of a sound. The Soul also is not the refuge of the knowledge. It is Desire that creates the knowledge. Desire, however, never creates the three attributes. The man of wisdom, capable of subduing his senses, beholds the seventeenth, viz., the Soul, as surrounded by six and ten attributes, in his own knowledge by the aid of the mind. The Soul cannot be beheld with the aid of the eye or with that of all the senses. Transcending all, the Soul becomes visible by only the light of the mind's lamp. Divested of the properties of sound and touch and form, without taste and scent, indestructible and without a body (either gross or subtile) and without senses, it is nevertheless beheld within the body. Unmanifest and supreme, it dwells in all mortal bodies. Following the lead of the preceptor and the Vedas, he who beholds it hereafter becomes Brahma's self. They that are possessed of wisdom look with an equal eye upon a Brahmana possessed of knowledge and disciples, a cow, an elephant, a dog, and a Chandala. Transcending all things, the Soul dwells in all creatures mobile and immobile. Indeed, all things are pervaded by it. When a living creature beholds his own Soul in all things, and all things in his own Soul, he is said to attain to Brahma. One occupies that much of the Supreme Soul as is commensurate with what is occupied in one's own soul by Vedic sound. He that can always realise the identity of all things with his own self certainly attains to immortality The very gods are stupefied in the track of that trackless man who constitutes himself the soul of all creatures, who is engaged in the good of all beings, and who desire to attain to (Brahma which is) the final refuge (of all things). Indeed, the track which is pursued by men of knowledge is as visible as

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that of birds in the sky or of fish in water. Time of its own power, cooks all entities within itself. No one. however. knows That in which Time, in its turn, is itself cooked. That (of which I speak) does not occur above, or in the middle or below, or in transverse or in any other direction. That is to tangible entity; it is not to be found in any place. All these worlds are within That. There is nothing in these worlds that exists out of that. Even if one goes on ceaselessly with the celerity of a shaft impelled from the bow-string, even if one goes on with the speed of the mind, itself, one would not still reach the end of that which is the cause of all this. That is so gross that there is nothing grosser. His hands and feet extend everywhere. His eyes, head, and face are everywhere. His ears are everywhere in the universe. He exists overwhelming all things. That is minuter than the minutest. that is the heart of all entities. Existing, without doubt, that is still imperceptible. Indestructible and destructible, -- these are the dual forms of existence of the (Supreme) Soul. In all mobile and immobile entities the existence it displays is destructible; while the existence it displays in Chaitanya is celestial, immortal, and indestructible. Though the lord of a existent beings both mobile and immobile, though inactive and divested of attributes, it enters, nevertheless, the well-known mansion of nine doors and becomes engaged in action. Men of wisdom who are capable of beholding the other shore say that the Unborn (or the Supreme Soul) becomes invested with the attribute of action in consequence of motion, pleasure and pain, variety of form, and the nine well-known possessions. That indestructible Soul which is said to be invested with the attribute of action is nothing else than that indestructible Soul which is said to be inactive. A person of knowledge, by attaining to that indestructible essence, gives up for good both life and birth."

SECTION 240

'Vyasa said, 'O excellent son, asked by thee, I have told thee truly what the answer to thy question should be according to the doctrine of knowledge as expounded in the Sankhya system. Listen now to me as I expound to thee all that should be done (for the same end) according to the Yoga doctrine. The uniting together of Intellect and Mind, and all the Senses. and the all-pervading Soul is said to be Knowledge of the foremost kind. That Knowledge should be acquired (through the preceptor's aid) by one that is of a tranquil disposition, that has mastered his senses, that is capable (by meditation) of turning his gaze on the Soul, that takes a pleasure in (such) meditation, that is endued with intelligence and pure in acts. One should seek to acquire this Knowledge by abandoning those five impediments of Yoga which are known to the wise. viz., desire, wrath, cupidity, fear, and sleep. Wrath is conquered by tranquillity of disposition. Desire is conquered by giving up all purposes. By reflecting with the aid of the understanding upon topics worthy of reflection, one endued with patience succeeds in abandoning sleep. By steady endurance one should restrain one's organs of generation and the stomach (from unworthy or sinful indulgence). One should protect one's hands and feet by (using) one's eyes. One should protect one's eyes and ears by the aid of one's mind, one's mind and speech by one's acts. One should avoid fear by heedfulness, and pride by waiting upon the wise. Subduing procrastination, one should, by these means, subdue these impediments of Yoga. One should pay one's adorations to fire and the Brahmanas, and one should bow one's head to the deities. One should avoid all kinds of inauspicious discourse, and speech that is fraught with malice, and words that are painful to other minds. Brahma is the effulgent seed (of everything). It is, again, the essence of that seed whence is all this. Brahma became the eve, in the form of this mobile and immobile universe, of all entities that took birth. Meditation, study, gift, truth, modesty, simplicity, forgiveness, purity of body, purity of conduct, subjugation of the senses, these enhance one's energy, which (when enhanced) destroys one's sins. By behaving equally towards all creatures and by living in contentment upon what is acquired easily and without effort, one attains to the fruition of all one's objects and succeeds in obtaining knowledge. Cleansed of all sins, endued with energy, abstemious in diet, with senses under complete control, one should, after having subdued both desire and wrath, seek to attain to Brahma, Firmly uniting the senses and the mind (having drawn them away from all external objects) with gaze fixed inwards, one should, in the still hours of evening or in those before dawn, place one's mind upon the knowledge. If even one of the five senses of a human being be kept unrestrained, all his wisdom may be seen to escape through it like water through an unstopped hole at the bottom of a leathern bag. The mind in the first instance should be sought to be restrained by the Yogin after the manner of a fisherman seeking at the outset to render that one among the fish powerless from which there is the greatest danger to his nets. Having first subdued the mind, the Yogin should then proceed to subdue his ears, then his eyes, then his tongue, and then his nose. Having restrained these, he should fix them on the mind. Then withdrawing the mind from all purposes, he should fix it on the knowledge. Indeed, having

restrained the five senses, the Yati should fix them on the mind. When these the mind for their sixth become concentrated in the knowledge, and thus concentrated remain steady and untroubled, then Brahma becomes perceptible like a smokeless fire of blazing flames or the Sun of effulgent radiance. Indeed, one then beholds in oneself one's soul like lightning fire in the skies. Everything then appears in it and it appears in everything in consequence of its infinitude. Those high-souled Brahmanas that are possessed of wisdom, that are endued with fortitude, that are possessed of high knowledge, and that are engaged in the good of all creatures, succeed in beholding it. Engaged in the observance of austere vows, the Yogin who conducts himself thus for six months, seated by himself on an isolated spot, succeeds in attaining to an equality with the Indestructible. Annihilation, extension, power to present varied aspects in the same person or body, celestial scents, and sounds, and sights, the most agreeable sensations of taste and touch, pleasurable sensations of coolness and warmth, equality with the wind, capability of understanding (by inward light) the meaning of scriptures and every work of genius, companionship of celestial damsels,--acquiring all these by Yoga the Yogin should disregard them and merge them all in the knowledge. Restraining speech and the senses one should practise Yoga during the hours after dusk, the hours before dawn, and at dawn of day, seated on a mountain summit, or at the foot of a goodly tree, or with a tree before him. Restraining all the senses within the heart, one should, with faculties concentrated, think on the Eternal and Indestructible like a man of the world thinking of wealth and other valuable possessions. One should never, while practising Yoga, withdraw one's mind from it. One should with devotion betake oneself to those means by which one may succeed in restraining the mind that is very restless. One should never permit oneself to fall away from it. With the senses and the mind withdrawn from everything else, the Yogin (for practice) should betake himself to empty caves of mountains, to temples consecrated to the deities, and to empty houses or apartments, for living there. One should not associate with another in either speech, act, or thought. Disregarding all things, and eating very abstemiously, the Yogin should look with an equal eve upon objects acquired or lost. He should behave after the same manner towards one that praises and one that censures him. He should not seek the good or the evil of one or the other. He should not rejoice at an acquisition or suffer anxiety when he meets with failure or loss. Of uniform behaviour towards all beings, he should imitate the wind. Unto one whose mind is thus turned to itself who leads a life of purity, and who casts an equal eve upon all things,--indeed. unto one who is ever engaged in Yoga thus for even six months,--Brahma as represented by sound appears very vividly. Beholding all men afflicted with anxiety (on account of earning wealth and comfort), the Yogin should view a clod of earth, a piece of stone, and a lump of gold with an equal eye. Indeed, he should withdraw himself from this path (of earning wealth), cherishing an aversion for it, and never suffer himself to be stupefied. Even if a person happens to belong to the inferior order, even if one happens to be a woman, both of them, by following in the track indicated above, will surely attain to the highest end. He that has subdued his mind beholds in his own self, by the aid of his own knowledge the Uncreate, Ancient, Undeteriorating, and Eternal Brahma,--That, viz., which can not be attained to except by fixed senses, -- That which is subtiler than the most subtile, and grosser than the most gross, and which is Emancipation's self.'

"Bhishma continued, 'By ascertaining from the mouths of preceptors and by themselves reflecting with their minds upon these words of the great and high-souled Rishi spoken so properly, persons possessed of wisdom attain to that equality (about which the scriptures say) with Brahman himself, till, indeed, the time when the universal dissolution comes that swallows up all existent beings."

SECTION 241

"Suka said, 'The declarations of the Vedas are twofold. They once Jay down the command, 'Do all acts.' They also indicate (the reverse, saying), 'Give up acts.' I ask, 'Whither do persons go by the aid of Knowledge and whither by the aid of acts?' I desire to hear this. Do tell me this. Indeed, these declarations about knowledge and acts are dissimilar and even contradictory.'

"Bhishma continued, 'Thus addressed, the son of Parasara said these words unto his son, I shall expound to thee the two paths, viz., the destructible and the indestructible, depending respectively upon acts and knowledge. Listen with concentrated attention, O child, to me, as I tell thee the place that is reached by one with the aid of knowledge, and that other place which is reached with the aid of acts. The difference between these two places is as great as the limitless sky. The question that thou hast asked me has given me such pain as an atheistic discourse gives to a man of faith. These are the two paths upon which the Vedas are established; the duties (acts) indicated by Pravritti, and those based on Nivritti that have been treated of so excellently. By acts, a living creature is destroyed. By knowledge, however, he becomes emancipated. For this reason. Yogins who behold the other side of the ocean of life never betake themselves to acts. Through acts one is forced to take rebirth, after death, with a body composed of the six and ten ingredients. Through knowledge, however, one becomes transformed into that which is Eternal, Unmanifest, and Immutable. One class of persons that are however of little intelligence, applaud acts. In consequence of this they have to assume bodies (one after another) ceaselessly. Those men whose perceptions are keen in respect of duties and who have attained to that high understanding (which leads to knowledge), never applaud acts even as persons that depend for their drinking water upon the supply of streams never applaud wells and tanks. The fruit that one obtains of acts consists of pleasure and pain, of existence and non-existence. By knowledge, one attains to that whither there is no occasion for grief; whither one becomes freed from both birth and death; whither one is not subject to decrepitude; whither one transcends the state of conscious existence. whither is Brahma which is Supreme, Unmanifest, immutable, everexistent, imperceptible, above the reach of pain, immortal, and transcending destruction: whither all become freed from the influence of all pairs of opposites (Like pleasure and pain, etc.), as also of wish or purpose. Reaching that stage, they cast equal eyes on everything, become universal friends and devoted to the good of all creatures. There is a wide gulf, O son, between one devoted to knowledge and one devoted to acts. Know that the man of knowledge, without undergoing destruction, remains existent for ever like the moon on the last day of the dark fortnight existing in a subtle (but undestroyed) form. The great Rishi (Yajnavalkya in Vrihadaranayaka) has said this more elaborately. As regards the man devoted to acts, his nature may be inferred from beholding the new-born moon which appears like a bent thread in the firmament. Know, O son, that the person of acts takes rebirth with a body with eleven entities, for its ingredients, that are the results of modification, and with a subtile form that represents a total of six and ten. The deity who takes refuge in that (material) form, like a drop of water on a lotus leaf, should be known as Kshetrajna (Soul), which is Eternal, and which succeeds by Yoga in transcending both the mind and the knowledge. Tamas, Rajas, and Sattwa are the attributes of the knowledge. The knowledge is the attribute of the individual soul residing within the body. The individual soul, in its turn, comes from the Supreme Soul. The body with the soul is said to be the attribute of jiva. It is jiva that acts and cause all bodies to live. He who has created the seven worlds is said by those that are acquainted with what is Kshetra (and what is Kshetrajna) to be above iiva.

SECTION 242

"Suka said, 'I have now understood that there are two kinds of creation, viz., one commencing with Kshara (which is universal), and which is from the (universal) Soul. The other, consisting of the senses with their objects, is traceable to the puissance of the knowledge. This last transcends the other and is regarded to be the foremost. I desire, however, to once more hear of that course of righteousness which runs in this world, regulated by the virtue of Time and according to which all good men frame their conduct. In the Vedas there are both kinds of declarations, viz., do acts and avoid acts. How shall I succeed in ascertaining the propriety of this or that? It behoveth thee to expound this clearly. Having obtained, through thy instructions, a thorough knowledge of the course of conduct of human beings, having purified myself by the practice of only righteousness, and having cleansed my understanding, I shall, after casting off my body, behold the indestructible Soul.'

"Vyasa said, 'The course of conduct that was first established by Brahma himself was duly observed by the wise and pious persons of old, viz., the great Rishis of ancient times. The great Rishis conquer all the worlds by the practice of Brahmacharya. Seeking all things that are good for himself by fixing the mind on the knowledge, practising severe austerities by residing in the forest and subsisting on fruits and roots, by treading on sacred spots, by practising universal benevolence, and by going on his rounds of mendicancy at the proper time to the huts of forest recluses when these become smokeless and the sound of the husking rod is hushed, a person succeeds in attaining to Brahma. Abstaining from flattery and from bowing thy heads to others, and avoiding both good and evil, live thou in the forest by thyself, appeasing hunger by any means that comes by the way.'

"Suka said, 'The declarations of the Vedas (already referred to in respect of acts) are, in the opinion of the vulgar, contradictory. Whether this is authoritative or that is so, when there is this conflict, how can they be said to be scriptural? I desire to hear this: how can both be regarded as authoritative? How, indeed, can Emancipation be obtained without violating the ordinance about the obligatory character of acts?"

"Bhishma continued, 'Thus addressed, the son of Gandhavati, viz., the Rishi, applauding these words of his son

possessed of immeasurable energy, replied unto him, saying the following.'

Vyasa said, 'One that is a Brahmacharin, one that leads a life of domesticity, one that is a forest recluse, and one that leads a life of (religious) mendicancy, all reach the same high end by duly observing the duties of their respective modes of life. Or, if one and the same person, freed from desire and aversion, practises (one after another) all these four modes of life according to the ordinances that have been laid down, he is certainly fitted (by such conduct) to understand Brahma. The four modes of life constitute a ladder or flight of steps. That flight is attached to Brahma. By ascending that Right one--succeeds in reaching the region of Brahma. For the fourth part of his life, the Brahmacharin, conversant--with the distinctions of duty and freed from malice, should live with his preceptor or his preceptor's son. While residing in the preceptor's house, he should go to bed after the preceptor has gone to his, and rise therefrom before the preceptor rises from his. All such acts again as should be done by the disciple, as also those which should be done by a menial servant, should be accomplished by him. Finishing these he should humbly take his stand by the side of the preceptor. Skilled in every kind of work, he should conduct himself like a menial servant, doing every act for his preceptor. Having accomplished all acts (without leaving any portion undone), he should study, sitting at the feet of his preceptor, with eager desire to learn He should always behave with simplicity, avoid evil, speech, and take lessons only when his preceptor invites him for it. Become pure in body and mind, and acquiring cleverness and other virtues, he should now and then speak what is agreeable. Subduing his senses, he should look at his preceptor without eyes of longing curiosity. He should never eat before his preceptor has eaten; never drink before his preceptor has drunk; never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone to bed. He should gently touch his preceptor's feet with upturned palms, the right foot with the right and the left with the left. Reverentially saluting the preceptor, he should say unto him, 'O illustrious one, teach me. I shall accomplish this (work), O illustrious one! This (other work) I have already accomplished O regenerate one, I am ready to accomplish whatever else thy reverend self may be pleased to command.' Having said all this. and having duly offered himself unto him (thus), he should accomplish whatever acts of his preceptor wait for accomplishment, and having completed them inform the preceptor once more of their completion. Whatever scents or tastes the Brahmacharin may abstain from while actually leading a life of Brahmacharva may be used by him after his return from the preceptor's abode. This is consistent with the ordinance. Whatever observances have been elaborately laid down for Brahmacharins (in the scriptures) should all be regularly practised by him. He should, again, be always near his preceptor (ready within call). Having contributed to his preceptor's gratification in this way to the best of his powers, the disciple should. from that mode of life, pass into the others (one after another) and practise the duties of each. Having (thus) passed a fourth part of his life in the study of the Vedas, and observance of vows and fasts, and having given the preceptor the (final) fee, the disciple should, according to the ordinance, take his leave and return home (for entering into a life of domesticity). [Learning was never sold in this country (India) in ancient times. The final fee is not a return for the services of the preceptor but a token of gratitude from the pupil. Its value depended upon the ability of the disciple, though there are stories in the scriptures of disciples coming to grief on account of their persistent forwardness in pressing the acceptance of this fee. Vide the story of Galava in the Udyoga Parva.] Then, having taken spouses, obtaining them in the ways indicated in the ordinances, and having carefully established the domestic fire, he should, observant all the while of vows and fasts, become a house-holder and pass the second period of life."

SECTION 243

'Vyasa said, 'Observant of meritorious vows, the householder, for the second period of life, should dwell in his house, having taken spouses according to the ways indicated in the ordinance and having established afire (of his own). As regards the domestic mode of life, four kinds of conduct have been laid down by the learned. The first consists of keeping a store of grain sufficient to last for three years. The second consists of keeping a store to last for one year. The third consists of providing for the day without thinking of the morrow. The fourth consists of collecting grain after the manner of the pigeon. Of these, each succeeding one is superior in point of merit to that which precedes it, according to what has been laid down in the scriptures. A householder observing the first kind of conduct may practise all the six well-known duties (viz., sacrifice on his own account, sacrifice on that of others, teaching, learning, making gifts, and accepting gifts). He who observes the second kind of conduct should practise three only, of these duties (viz., learning, giving, and taking). He who observes the third kind of conduct should practise only two of the duties of domesticity

(viz., learning and giving). The householder practising the fourth kind of domesticity should observe only one duty (viz... learning the scriptures). The duties of the householder are all said to be exceedingly meritorious. The householder should never cook any food for only his own use; nor should be slaughter animals (for food) except in sacrifices. [It is said that the householder who cooks must give a share of the cooked food to a Brahmacharin or Yati or any one who comes as a guest. If he does not do it but eats the whole of what has been cooked, he is regarded as eating what belongs to a Brahmana. This, of course, is a high sin.] If it be an animal which the householder desires to kill (for food), or if it be a tree which he wishes to cut down (for fuel), he should do either act according to the ritual laid down in the Yajuses for that much is due to both animate and inanimate existences. The householder should never sleep during the day, or during the first part of the night, or during the last part thereof. He should never eat twice between morning and evening, and should never summon his wife to bed except in her season. In his house, no Brahmana should be suffered to remain unfed or unworshipped. He should always worship such guests as are presenters of sacrificial offerings, as are cleansed by Vedic lore and observance of excellent vows, as are high-born and conversant with the scriptures, as are observers of the duties of their own order, as are self-restrained, mindful of all religious acts, and devoted to penances. The scriptures ordain that what is offered to the deities and the Pitris in sacrifices and religious rites is meant for the service of guests like these. In this mode of life the scriptures ordain that a share of the food (that is cooked) should be given unto every creature (irrespective of his birth or character), unto one, that is, who for the sake of show keeps his nails and beard, unto one who from pride displays what his own (religious) practices are, unto one who has improperly abandoned his sacred fire, and even unto one who has injured his preceptor. One leading a domestic mode of life should give (food) unto Brahmacharins and Sannyasins. The householder should every day become an eater of vighasa, and should every day eat amrita. Mixed with clarified butter, the remains of the food that is offered in sacrifices constitute amrita. That householder who eats after having fed (all relatives and) servants is said to eat vighasa The food that remains after the servants have been fed is called vighasa, and that which is left after the presentation of sacrificial offerings is called amrita. One leading a domestic mode of life should be content with his own wedded wife. He should be self-restrained. He should avoid malice and subdue his senses. He should never quarrel with his Ritwik, Purohita, and preceptor, with his maternal uncle, guests and dependants, with the aged and the young in years, with those that are afflicted with diseases, with those that practise as physicians, with kinsmen, relatives, and friends, with his parents, with women that belong to his own paternal family, with his brother and son and wife, with his daughter, and with his servants. By avoiding disputes with these, the householder becomes cleansed of all sins. By conquering such disputes, he succeeds in conquering all the regions of felicity (in the world hereafter). There is no doubt in this. [The commentator supposes that these relatives and kinsmen are named because of the great likelihood there is of disputes arising with them on account of shares of inheritance.] The preceptor (if duly reverenced) is able to lead one to the regions of Brahman. The father (if reverenced) can lead to the regions of Prajapati. The guest is puissant enough to lead to the region of Indra. The Ritwik has power in respect of the regions of the deities. Female relatives of the paternal line have lordship in respect of the regions of the Apsaras, and kinsmen (by blood), in respect of the region of the Viswedevas. Relatives by marriage and collateral kinsmen have power in respect of the several quarters of the horizon (viz., north, etc.), and the mother and the maternal uncle have power over the earth. The old, the young, the afflicted the wasted have power over the sky. [The sense is this: these various persons, if duly reverenced by the householder, are able to send the latter to the places indicated or make him comfortable in those places.] The eldest brother is like unto the sire himself (to all his younger brothers). The wife and the son are one's own body. One's menial servants are one's own shadow. The daughter is an object of great affection. For these reason, a house-holder endued with learning, observant of duties, and possessed of endurance, should bear, without warmth or anxiety of heart every kind of annoyance and even censure from the last named relatives. No righteous household should do any act, urged by considerations of wealth. There are three courses of duty in respect of a life of domesticity. Of these, that which comes next (in the order of enumeration) is more meritorious than the preceding one. As regards the four (principal) modes of life also, the same rule of merit applies, viz., the one that comes after is superior to the one preceding it. Accordingly, domesticity is superior to Brahmacharva, forest life is superior to domesticity, and a life of mendicancy or complete renunciation is superior to a forest

One desirous of prosperity should accomplish all those duties and rites that have been ordained in the scriptures in respect of those modes. That kingdom grows in prosperity

where these highly deserving persons live, viz., those that lead a life of domesticity according to the Kumbhadhanya method, they that lead it according to the Unchha method, and they that lead it according to the Kapoti method. That man who cheerfully leads a life of domesticity in the observance of those duties, succeeds in sanctifying ten generations of his ancestors above and ten generations of descendants below. A householder, duly observing the duties of domesticity, obtains an end that yields felicity equal to what occurs in the regions attained by great kings and emperors. Even this is the end that has been ordained for those who have subdued their senses. For all high-souled householders heaven has been ordained. That heaven is equipped with delightful cars for each (moving at the will of the rider). Even that is the delightful heaven indicated in the Vedas. For all householders of restrained souls, the regions of heaven constitute the high reward. The Self-born Brahman ordained that the domestic mode of life should be the productive cause of heaven. And since it has been so ordained, a person, by gradually attaining to the second mode of life, obtains happiness and respect in heaven. After this comes that high and superior mode of life. called the third, for those that are desirous of casting off their bodies. Superior to that of householders, that is the life of forest recluses, -- of those, that is, who waste their bodies (by diverse kinds of austerities) into skeletons overlaid with dried skins. Listen as I discourse to thee upon it."

SECTION 244

"Bhishma said, "Though hast been told what the duties of domesticity are as ordained by the wise. Listen now, O Yudhishthira, to what those duties are that have been next spoken of. Gradually abandoning the domestic mode, one should enter the third mode which is excellent. It is the mode in which wives afflict themselves by means of Austerities. It is the mode practised by those that live as forest recluses. Blessed be thou, O son, listen to the duties observed by those that lead this mode of life in which occur the practices of all men and all modes of life. Listen, indeed, to the duties of those that are denizens of sacred spots and that have resorted to this mode after proper deliberation!

"Vyasa said, 'When the householder beholds wrinkles on his body and white hair on his head, and children of his children. he should then retire into the forest. The third part of his life he should pass in the observance of the Vanaprastha mode. He should attend to those fires to which he had attended as a householder. Desirous of sacrificing, he should adore the deities (according to the rituals ordained). Observant of vows and abstemious in diet, he should eat only once, the time thereof being the sixth part of the day. He should be always heedful. Attending to his fires, he should keep some kine, waiting upon them dutifully. [The cow is a sacred animal and there is merit in feeding and properly tending a cow. Forest recluses kept kine for merit as also for homa or sacrifice with the ghee obtained from them. The story of Vasishtha's cow is well-known 1 He should attend to all the rituals of a sacrifice He should live upon rice growing indigenously, upon wheat growing under similar circumstances, upon grain of other kinds, growing wildly (and belonging to none). He should eat what remains after feeding guests. In this the third mode of life, he should present offerings of clarified butter in the five well-known Sacrifices. [These five are Agnihotra, Darsapurnamasi, Chaturmasya, Pasu sacrifice and Soma sacrifice.] Four kinds of courses of conduct have been laid down for observance in the Vanaprastha mode of life. Some collect only what is needed for the day. Some collect stores to last for a month. Some store grain and other necessaries sufficient to last for twelve years. Forest recluses may act in these ways for worshipping guests and performing sacrifices. They should during the season of the rains, expose themselves to rain and betake themselves to water during the autumn. During the summer they should sit in the midst of four fires with the sun burning overhead. Throughout the year, however, they should be abstemious in diet. They sit and sleep on the bare earth. They stand on only their toes. They content themselves with the bare earth and with small mats of grass (owning no other furniture for seat or bed). They perform their ablutions morning, noon, and evening (preparatory to sacrifices). Some amongst them use only teeth for cleaning grain. Others use only stones for that purpose. Some amongst them drink, only during the lighted fortnight, the gruel of wheat (or other grain) boiled very lightly. There are many who drink similar gruel only during the dark fortnight. Some eat what only comes by the way (without seeking to obtain it). Some adopting rigid vows, live upon only roots, some upon only fruits, some upon only flowers, duly observing the method followed by the Vaikhanasas. These and other diverse observances are adopted by those men of wisdom and piety. The fourth is (the mode called Renunciation) based upon the Unanishads. The duties laid down for it may be observed in all the modes of life equally. This mode differing from the others comes after domesticity and forest life. In this very Yuga, O son, many learned Brahmanas conversant with the truths of all things, have been known to observe this mode. Agastya, the seven Rishis (viz., Atri, Angiras, Pulastya, Pulaha,

one's soul on Yoga in the third mode of life. Listen now with

Vasishtha, Narada, and Kratu), Madhucchandas. Aghamarshana, Sankriti Sudivatandi who lived withersoever he pleased and was content to take what came (without ever seeking for anything). Ahovirya Kavya, Tandya, the learned Medhatithi, Karmanirvaka of mighty energy, and Sunyapala who had exerted himself greatly (for acquiring ascetic puissance) were the authors of this course of duties, and themselves observing them have all proceeded to heaven. Many great Rishis, O son, who had the puissance to behold immediately the fruits of their ascetic merit, those numerous ascetics who are known by the name of Yayavaras, many Rishis of very austere penances and possessed of accurate knowledge in respect of distinctions of duty, and many other Brahmanas too numerous to mention, adopted the forest mode of life. The Vaikhanasas, the Valikhilvas, the Saikatas, all of whom were devoted to austere penances, who were steadfast in virtue, who had subdued their senses, and who used to behold the fruits of their penances immediately, adopted this mode of life and finally ascended to heaven. Freed from fear and not counted among the stars and planets, these have become visible in the firmament as luminous bodies When the fourth or last part of life is reached, and when one is weakened by decrepitude and afflicted by disease, one should abandon the forest mode of life (for the fourth mode called Renunciation). Performing a sacrifice that is capable of being completed in a single day and in which the Dakshina should be everything of which he may be possessed, he should himself perform his own Sraddha. Withdrawn from every other object. he should devote himself to his own self, taking pleasure in himself, and resting also on his own self. He should establish all his sacrificial fires (thenceforth) upon his own self, and give up all kinds of ties and attachments. (In case he fails to attain to complete Renunciation) he should always perform such sacrifices and rites as are completed in a single day. When however, from performance of the (ordinary) sacrifices of sacrificers, the Sacrifice in Self proceeds, then (may he discontinue all ordinary sacrifices, and) unto the three fires duly sacrifice in his own Self for the sake of his Emancipation. Without finding fault with his food he should eat five or six mouthfuls, offering them duly unto five vital airs uttering (every time the well-known) mantras of the Yajurveda. Engaged in the observance of austerities while leading the life of a forest recluse, one should shave off one's hair and bristles and pare off one's nails, and having cleansed oneself by acts, pass into the fourth and last mode of life that is fraught with great holiness. That regenerate person who enters the fourth mode of life, giving pledges of assurance unto all creatures, succeeds in earning many regions of blazing effulgence hereafter and ultimately attains to the Infinite. Of excellent disposition and conduct, with sins all washed off, the person who is conversant with his own self never desires to do any act for either this or the other world. Freed from wrath and from error, without anxiety and without friendship, such a person lives in this world like one totally uninterested in its concerns. One (in the observance of Sannyasa) should not feel reluctant in discharging the duties included in Yama and those also that walk behind them (and are included in niyama). Such a one should with energy live according to the ordinances in respect of his own mode, and throw away Vedic study and the sacred thread that is indicative of the order of his birth. Devoted to righteousness and with his senses under complete control. such a one, possessed of knowledge of self, attains undoubtedly to the end for which he strives. [The duties included in yama (as explained by the commentator) are universal benevolence, truthfulness, faith, Brahmacharya, and freedom from attachment. Those that are included in niyama are purity (of body and mind), contentment, study of the Vedas, meditation on the Supreme, etc. Swasastra sutra means the sutras of his own sastras--i.e., the duties laid down in respect of that Sannyasa which he has adopted; the chief of which is enquiry after the Soul or Self: Bhutimanta implies Vedic recitation and the sacred thread. He who has taken to Sannyasa should display energy in these, i.e., persistently enquire after the Soul and throw away all caste-marks, and other indications. 'The desirable end' is of course, gradual Emancipation of that obtained at once. Following the commentator, K.P. Singha gives the correct version. The Burdwan version, containing the very words of the gloss, is based upon a complete misconception of their meaning.] After the third is the fourth mode of life. It is very superior, and fraught with numerous high virtues. It transcends in point of merit the three other modes of life. It is said to occupy the highest place. Listen to me as I discourse upon the duties that belong to that mode which is pre-eminent and which is the high refuge of all!"

SECTION 245

"Suka said, 'While living in the due observance of the duties of the foremost of life, how should one, who seeks to attain to That which is the highest object of knowledge, set one's soul on Yoga according to the best of one's power?"

"Vyasa said, 'Having acquired (purity of conduct and body) by the practice of the first two modes of life, viz., Brahmacharya and domesticity, one should, after that, set

concentrated attention to what should be done for attaining to the highest object of acquisition! Having subdued all faults of the mind and of heart by easy means in the practice of the first three modes of life (viz., pupilage, domesticity, and seclusion) one should pass into the most excellent and the most eminent of all the modes, viz., Sannyasa or Renunciation. Do thou then pass thy days, having acquired that purity. Listen also to me. One should, alone and without anybody to assist him or bear him company, practise Yoga for attaining to success (in respect of one's highest object of acquisition). One who practises Yoga without companionship, who beholds everything as a repetition of his own self, and who never discards anything (in consequence of all things being pervaded by the Universal Soul), never falls away from Emancipation. Without keeping the sacrificial fires and without a fixed habitation, such a person should enter a village for only begging his food. He should provide himself for the day without storing for the morrow. He should betake himself to penances, with heart fixed on the Supreme. Eating little and that even under proper regulations, he should not eat more than once a day. The other indications of a (religious) mendicant are the human skull, shelter under trees, rags for wearing, solitude unbroken by the companionship of any one, and indifference to all creatures. [The skull is to be used as a drinking vessel. Kuchela, which I render 'rags', is supposed by the commentator to signify reddish or brown cloth which has, from age, lost its colour.] That person into whom words enter like affrighted elephants into a well, and from whom they never come back to the speaker, is fit to lead this mode of life which has Emancipation for its object. [Elephants, when hurled into a well, become utterly helpless and unable to come out. That person, therefore, into whom words enter like elephants into a well, is he who answers not the evil speeches of others. What is said here is that only a person of such forbearance should betake himself to mendicancy or Sannyasa.] The mendicant (or Renouncer) should never take note of the evil acts of any person. He should never hear what is said in dispraise of others. Especially should he avoid speaking evil of a Brahmana. He should always say only what is agreeable to the Brahmanas. When anything is said in dispraise (of himself), he should (without answering) remain perfectly silent. Such silence, indeed, is the medical treatment prescribed for him. That person in consequence of whose single self the place he occupies becomes like the eastern sky, and who can make a spot teeming with thousands of men and things appear to himself perfectly solitary or unoccupied, is regarded by the deities to be a true Brahmana. Him the gods know for a Brahmana who clothes himself with whatever comes by the way, who subsists upon whatever he gets, and who sleeps on whatever spot he finds. Him the gods know for a Brahmana who is afraid of company as of a snake; of the full measure of gratification (from sweet viands and drinks) as of hell; and of women as of a corpse. Him the gods know for a Brahmana who is never glad when honoured and never angry when insulted, and who has given assurances of compassion unto all creatures. One in the observance of the last mode of life should not view death with joy. Nor should he view life with joy. He should only wait for his hour like a servant waiting for the behest (of his master). He should purify his heart of all faults. He should purify his speech of all faults. He should cleanse himself of all sins. As he has no foes, what fear can assail him? He who fears no creature and whom no creature fears, can have no fear from any quarter, freed as he is from error of every kind. As the footprints of all other creatures that move upon legs are engulfed within those of elephants, after the same manner all ranks and conditions are absorbed within Yoga. After the same manner, every other duty and observance is supposed to be engulfed within the one duty of abstention from injury (to all creatures). He lives an everlasting life of felicity who avoids injuring other creatures. One who abstains from injury, who casts an equal eye upon all creatures, who is devoted to truth, who is endued with fortitude, who has his senses under control, and who grants protection to all beings, attains to an end that is beyond compare. The condition called death succeeds not in transcending such a person who is content with selfknowledge, who is free from fear, and who is divested of desire and expectancy. On the other hand, such a person succeeds in transcending death. Him the gods know for a Brahmana who is freed from attachments of every kind, who is observant of penances, who lives like space which while holding everything is yet unattached to any thing, who has nothing which he calls his own, who leads a life of solitude, and whose is tranquillity of soul. The gods know him for a Brahmana whose life is for the practice of righteousness, whose righteousness is for the good of them that wait dutifully upon him, and whose days and nights exist only for the acquisition of merit. The gods know him for a Brahmana who is freed from desire who never exerts himself for doing such acts as are done by worldly men, who never bends his head unto any one, who never flatters another, (and who is free from attachments of every kind). All

creatures are pleased with happiness and filled with fear at the

prospect of grief. The man of faith, therefore, who should feel

distressed at the prospect of filling other creatures with grief, must abstain entirely from acts of every kind. The gift of assurances of harmlessness unto all creatures transcends in point of merit all other gifts. He who, at the outset, forswears the religion of injury, succeeds in attaining to Emancipation (in which or) whence is the assurance of harmlessness unto all creatures. That man who does not pour into his open mouth even the five or six mouthfuls that are laid down for the forest recluse, is said to be the navel of the world, and the refuge of the universe. The head and other limbs, as also the acts good and bad, become possessed by Fire. Such a man, who sacrifices in his own self, makes a liberation of his senses and mind into the fire that dwells within the limited space of his own heart. In consequence again of his pouring such a libation into such a fire within his own self, the universe with all creatures including the very gods, becomes gratified. They who apprehend the Jiva-soul that is endued with effulgence, that is enveloped in three cases, that has three attributes for its characteristics, to be Iswara partaking of that which is foremost, viz., the nature of the Supreme Soul, becomes object of great regard in all the worlds. The very gods with all human beings speak highly of their merits. He who succeeds in beholding in the soul that resides in his own body all the Vedas, space and the other objects of perception, the rituals that occur in scriptures, all those entities that are comprehensible in sound only and the superior nature of the Supreme Soul, is sought to be worshipped by the very deities as the foremost of all beings. He who sees in the soul that resides within his body, that foremost of beings which is not attached to the earth, which is immeasurable in even the (measureless) firmament, which is made of gold, which is born of the egg and resides within the egg, which is equipped with many feathers, and which has two wings like a bird, and which is rendered effulgent by many rays of light, is sought to be worshipped by the very deities as the foremost of all beings. The very deities worship him in whose understanding is set the wheel of Time, which is constantly resolving, which knows no decay, which swallows up the period of existence of every creature, which has the six seasons for its naves, which is equipped with two and ten radii consisting of the two and ten months, which has excellent joint, and towards whose gaping mouth proceeds this universe (ready to be devoured). The Supreme Soul is the capacious unconsciousness of dreamless slumber. That Unconsciousness is the body of the universe. It pervadeth all created things. Jiva, occupying a portion of that capacious unconsciousness gratifies the deities. These last, being gratified, gratify the open mouth of that unconsciousness. Endued with effulgence as also with the principle of eternity,

Jiva is without a beginning. It acquires (by following particular paths) infinite regions of eternal happiness. He of whom no creature is afraid, has never to fear any creature. He who never does anything censurable and who never censures another, is said to be a truly regenerate person. Such a man succeeds in beholding the Supreme Soul. He whose ignorance has been dispelled and whose sins have been washed away, never enjoys either here or hereafter the happiness that is enjoyed by others (but attains to complete Emancipation). A person in the observance of the fourth mode of life wanders on the earth like one unconnected with everything. Such a one is freed from wrath and error. Such a one regards a clod of earth and lump of gold with an equal eve. Such a man never stores anything for his use. Such a one has no friends and foes. Such a one is utterly regardless of praise or blame, and of the agreeable and the disagreeable.

SECTION 246

'Vyasa said, 'The Jiva-soul is endued with all those entities that are modifications of Prakriti. These do not know the Soul but the Soul knows them all. Like a good driver proceeding with the aid of strong, well-broken, and highmettled steeds along the paths he selects, the Soul acts with the aid of these, called the senses, having the mind for their sixth. The objects of the senses are superior to the senses themselves. The mind is superior to those objects. The understanding is superior to the mind. The Soul, also called Mahat, is superior to the understanding. Superior to Mahat is the Unmanifest (or Prakriti). Superior to the Unmanifest is Brahma. There is nothing Superior to Brahma. That is the highest limit of excellence and the highest goal. The Supreme Soul is concealed in every creature. It is not displayed for ordinary men to behold. Only Yogins with subtile vision behold the Supreme Soul with the aid of their keen and subtile understanding. Merging the senses having the mind for their sixth and all the objects of the senses into the inner Soul by the aid of the Understanding, and reflecting upon the three states of consciousness, viz., the object thought, the act of thinking, and the thinker, and abstaining by contemplation from every kind of enjoyment, equipping his mind with the knowledge that he is Brahma's self, laying aside at the same time all consciousness of puissance, and thereby making his soul perfectly tranquil, the Yogin obtains that to which immortality inheres. That person, however, who happens to be the slave of all his senses and whose ideas of right and

have space for their origin. The vital breaths, the action of the

wrong have been confounded, already liable as he is to death, actually meets with death by such surrender of self to (the passions). Destroying all desires, one should merge the gross Understanding into one's subtile Understanding. Having thus merged the gross into the subtile Understanding, one is sure to become a second Kalanjara mountain. By purifying his heart, the Yogin transcends both righteousness and its reverse By purifying his heart and by living in his own true nature, he attains to the highest happiness. [The purification here referred to consists in transcending the consciousness of duality. Righteousness should be avoided because of its incapacity to lead to Emancipation which is much higher than heaven. Atmani sthitwa means living in one's real or true nature, i.e., merging everything into the Soul. This is attained when the consciousness of duality is transcended.] The indication of that purity of heart (of which I speak) is that one who has attained to experiences that state of unconsciousness (with respect of all one's surroundings) which one experiences in dreamless slumber. The Yogin who has attained to that state lives like the steady flame of a lamp that burns in a place where the atmosphere is perfectly still. Becoming abstemious in diet, and having cleansed his heart, that Yogin who applies his Soul to the Soul succeeds in beholding the Soul in the Soul This discourse, O son, intended for thy instruction, is the essence of all the Vedas. The truths herein disclosed are incapable of being understood by the aid of inference alone or by that of mere study of the scriptures. One must understand it oneself by the aid of faith. By churning the wealth that is contained in all religious works and in all discourses based on truth, as also the ten thousand Richs, this nectar hath been raised. As butter from curds and fire from wood, even hath this been raised for the sake of my son, -- this that constituteth the knowledge of all truly wise men. This discourse, O son, fraught with solid instruction, is intended for delivery unto Snatakas. It should never be imparted to one that is not of tranquil soul, or one that is not self-restrained, or one that hath not undergone penances. It should not be communicated to one that is not conversant with the Vedas, or one that doth not humbly wait upon one's preceptor, or one that is not free from malice, or one that is not possessed of sincerity and candour, or one that is of reckless behaviour. It should never be communicated to one whose intellect hath been consumed by the science of disputation, or one that is vile or low. Unto that person, however, who is possessed of fame, or who deserveth applause (for his virtues), or who is of tranquil soul, or possessed of ascetic merit, unto a Brahmana who is such, unto one's son or dutiful disciple, this discourse containing the very essence of duties should be communicated, but on no account should it be communicated to others. If any person makes a gift of the whole earth with all her treasures, unto one conversant with truth, the latter would still regard the gift of this knowledge to be very much superior to that gift. I shall now discourse to thee on a subject that is a greater mystery than this, a subject that is connected with the Soul. that transcends the ordinary understandings of human beings. that has been beheld by the foremost of Rishis, that has been treated in the Upanishads, and that forms the topic of thy inquiry. Tell me what, after this is in thy mind? Tell me in what thou has still any doubt? Listen, for here I am, O son, faces turned towards all directions. The Sun and the Moon are thy two seated before thee! Upon what indeed, shall I once more speak to thee?

SECTION 247

"Suka said, 'O illustrious one, O foremost of Rishis, once again discourse to me on Adhyatma more elaborately. Tell me what, indeed, is Adhyatma and whence does it come?"

Vyasa said, 'That, O son, which is regarded as Adhyatma with reference to human beings, I shall now mention to thee, and listen to the explanation I give (of Adhyatma). Earth, water, light, wind, and space, are the great entities that form the component parts of all creatures, and, though really one, are yet regarded different like the waves of the ocean (which though identical with respect to their constituent substance are vet counted as different from one another). Like a tortoise stretching out its limbs and withdrawing them again, the great entities (already named), by dwelling in numberless small forms, undergo transformations (called creation and destruction). All this universe of mobile and immobile objects hath for its component parts these five entities. Everything, in respect of its creation and destruction, is referable to this fivefold entity. These five entities occur in all existent things. The Creator of all things, however, hath made an unequal distribution of those entities (by placing them in different things in different proportions) for serving different ends."

"Suka said, 'How may one succeed in understanding that unequal distribution (of the five great entities of which thou speakest) in the diverse things of the universe? Which amongst them are the senses and which the attributes? How may this be understood?'

"Vyasa said, 'I shall explain thee this duly one after another. Listen with concentrated attention to the subject as I expound how what I have said actually happens. Sound, the sense of

limbs and touch form the attributes of the wind. Form, eyes, and the digestive fire within the stomach, are originated by light. Taste, tongue, and all the humours, -- these three, -- are from water. Scent, nose, and the body, -- these three, -- are the attributes of earth. These, then, as I have expounded to thee, are the transformations of the five (great) entities with senses. Touch is said to be the attribute of the wind: taste of water: form of light. Sound is said to have its origin in space, and scent is said to be the property of earth. Mind, Understanding, and Nature, -- these three, -- spring from their own previous states, and attaining (at each rebirth) to a position higher than the attributes (which form their respective objects), do not transcend those attributes. As the tortoise stretches out its limbs and withdraws them once again within itself, even so the Understanding creates the senses and once again withdraws them into itself. The consciousness of personal identity that arises in respect of that which is above the soles of the feet and below the crown of the head, is principally due to the action of the Understanding. It is the understanding that is transformed into the (five) attributes (of form, scent, etc.). It is understanding also that is transformed into the (five) senses with the mind for the sixth. When the Understanding is absent, where are the attributes? In man there are five senses. The mind is called the sixth (sense). The Understanding is called the seventh. The Soul is the eighth. The eyes (and the other senses) are for only receiving impressions of form (and scent, etc.). The mind exists for doubting (the accuracy of those impressions). The Understanding settles those doubts. The Soul is said only to witness every operation without mingling with them. Rajas, Tamas, and Sattwa, -- these three, --arise from their own counterparts. These exist equal in all creatures (viz., the deities and human beings, etc.). These are called attributes and should be known by the actions they induce. As regards those actions all such states in which one becomes conscious of oneself as united with cheerfulness or joy and which are tranquil and pure, should be known as due to the attribute of Sattwa. All such states in either the body or the mind, as are united with sorrow, should be regarded as due to the influence of the attribute called Raias. All such states again as exist with stupefication (of the senses, the mind or the understanding) whose cause is unascertainable, and which are incomprehensible (by either reasons or inward light), should be known as ascribable to the action of Tamas. Delight, cheerfulness, joy, equanimity, contentment of heart, due to any known cause or arising otherwise, are all effects of the attribute of Sattwa. Pride, untruthfulness of speech, cupidity, stupefication, vindictiveness, whether arising from any known cause or otherwise, are indications of the quality Rajas. Stupefaction of judgement, heedlessness, sleep, lethargy, and indolence, from whatever cause these may arise, are to be known as indications of the quality of Tamas."

SECTION 248

Vyasa said, 'The mind creates (within itself) numerous ideas (of objects or existent things). The Understanding settles which is which. The heart discriminates which is agreeable and which is disagreeable. These are the three forces that impel to acts. The objects of the senses are superior to the senses. The mind is superior to those objects. The understanding is superior to mind. The Soul is regarded as superior to Understanding. (As regards the ordinary purposes of man) the Understanding is his Soul. When the understanding, of its own motion, forms ideas (of objects) within itself, it then comes to be called Mind. In consequence of the senses being different from one another (both in respect of their objects and the manner of their operation), the Understanding (which is one and the same) present different aspect in consequence of its different modifications. When it hears, it becomes the organ of hearing, and when it touches, it becomes the organ of touch. Similarly, when it sees, it becomes the organ of vision, and when it tastes, it becomes the organ of taste, and when it smells, it becomes the organ of scent. It is the Understanding that appears under different guises (for different functions) by modification. It is the modifications of the Understanding that are called the senses. Over them is placed as their presiding chief (or overseer) the invisible Soul. Residing in the body, the Understanding exists in the three states (of Sattwa, Rajas, and, Tamas). Sometimes it obtains cheerfulness, sometimes it gives way to grief; and sometimes its condition becomes such that it is united with neither cheerfulness nor grief. The Understanding, however, whose chief function (as already said) is to create entities, transcends those three states even as the ocean, that lord of rivers, prevails against the mighty currents of the rivers that fall into it. When the Understanding desires for anything, it comes to be called by the name of Mind. The senses again, though (apparently different) should all be taken as included within the Understanding. The senses, which are engaged in bearing impressions of form, scent etc., should all be subdued. When a particular sense becomes subservient to the Understanding, the latter though in reality not different (from that sense), enters the Mind in the form of existent

things. Even this is what happens with the senses one after another (separately and not simultaneously) with reference to the ideas that are said to be apprehended by them. All the three states that exist (viz., Sattwa, Rajas, and Tamas), inhere to these three (viz., Mind, Understanding, and Consciousness) and like the spokes of a car-wheel acting in consequence of their attachment to the circumference of the wheel, they follow the different objects (that exist in Mind, Understanding, and Consciousness). The mind must make a lamp of the senses for dispelling the darkness that shuts out the knowledge of the Supreme Soul. This knowledge that is acquired by Yogins with the aid of all especial agency of Yoga, is acquired without any especial efforts by men that abstain from worldly objects. The universe is of this nature (viz., it is only a creation of the understanding). The man of knowledge. therefore, is never stupefied (by attachment to things of this world). Such a man never grieves, never rejoices, and is free from envy (at seeing another possessing a larger share of earthly objects). The Soul is incapable of being seen with the aid of the senses whose nature is to wander among all (earthly) objects of desire. Even righteous men, whose senses are pure, fail to behold the soul with their aid, what then should be said of the vicious whose senses are impure? When, however, a person, with the aid of his mind, tightly holds their reins, it is then that his Soul discovers itself like an object (unseen in darkness) appearing to the view in consequence of the light of a lamp. Indeed, as all things become visible when the darkness that envelopes them is dispelled, even the soul becomes visible when the darkness that covers it is removed. As an aquatic fowl, though moving on the water, is never drenched by that element, after the same manner the Yogin of freed soul is never soiled by the imperfections of the three attributes (of Sattwa, Rajas, and Tamas). After the same manner, the man of wisdom, by even enjoying all earthly objects without being attached to any of them, is never soiled by faults of any kind that arise in the case of others from such enjoyment. He who avoids acts after having done them duly, and takes delight in the one really existent entity, viz., the Soul, who has constituted himself the soul of all created beings, and who succeeds in keeping himself aloof from the three attributes, obtains an understanding and senses that are created by the Soul. The qualities are incapable of apprehending the Soul. The Soul, however, apprehends them always. The Soul is the witness that beholds the qualities and duly calls them up into being. Behold, this is the difference between the understanding and the Soul both of which are exceedingly subtile. One of them creates the qualities. The other never creates them. Though they are different from each other by nature, yet they are always united. The fish living in the water is different from the element in which it lives. But as the fish and the water forming its home are always united, after the same manner Sattwa and Kshetrajna exists in a state of union. The gnat born within a rotten fig is really not the fig but different from it. Nevertheless, as the gnat and the fig are seen to be united with each other, even so are Sattwa and Kshetrajna. As the blade in a clump of grass, though distinct from the clump, nevertheless exists in a state of union with it, even so these two, though different from each other, each existing in its own self, are to be seen in a state of constant union

SECTION 249

Vyasa said, 'The objects by which one is surrounded are created by the understanding. The Soul, without being connected with them, stands aloof, presiding over them. It is the understanding that creates all objects. The three primary qualities are continually being transformed (for the production of objects). The Kshetrajna or Soul, endued with puissance, presides, over them all, without, however, mingling with them. The objects which the understanding creates partake of its own nature. Indeed, as the spider creates threads (which partakes of its own material substance), the objects created by the understanding partake of the nature of the understanding. Some maintain that the qualities, when driven away by Yoga or knowledge, do not cease to exist. They say this because when once gone, the indications only of their return are not perceptible. (But that is no evidence of their actual destruction). Others say that when dispelled by knowledge, they are at once destroyed never to return. Reflecting upon these two opinions properly, one should strive one's best according to the way one thinks proper. It is by this way that one should attain to eminence and take refuge in one's own Soul alone. The Soul is without beginning and without end. Comprehending his Soul properly man should move and act, without giving way to wrath, without indulging in joy, and always free from envy. Cutting by this means the knot that is in one's heart, the knot whose existence is due to the operation of the faculties of the understanding. which is hard (to open or cut), but which nevertheless is capable of being destroyed by knowledge, one should live happily, without giving way to grief (for anything that happens), and with one's doubts dispelled. Know that they who mingle in the affairs of this world are as distressed in body and mind as persons ignorant of the art of swimming

when they slip from the land and fall into a large and deep river. The man of learning, however, being conversant with the truth, is never distressed, for he feels like one walking over solid land. Indeed, he who apprehends his Soul to be such, viz., as presenting only the character of Chit which has knowledge alone for its indication, is never distressed. Indeed, a person, by thus comprehending the origin and end of all creatures, and by thus apprehending their inequalities or distinctions, succeeds in attaining to high felicity. This knowledge is the possession of a Brahmana in especial by virtue of his birth. Knowledge of the Soul, and felicity like that which has been adverted to, are each fully sufficient to lead to emancipation. By acquiring such knowledge one really becomes learned. What else is the indication of a person of knowledge? Having acquired such knowledge, they that are wise among men regard themselves crowned with success and become emancipated. Those things that become sources of fear unto men destitute of knowledge do not become sources of fear unto those that are endued with knowledge. There is no end higher than the eternal end which is obtained by a person possessed of knowledge. One beholds with aversion all earthly objects of enjoyment which are, of course, fraught with faults of every kind. Another, beholding others betake themselves with pleasure to such objects, is filled with sorrow. As regards this matter, however, they that are conversant with both objects, behold, viz., that which is fictitious and that which is not so, never indulge in sorrow and are truly happy. That which a man does without expectation of fruits destroys his acts of a former life. The acts, however, of such a person both of this and his previous life cannot lead to Emancipation. On the other hand, such destruction of former acts and such acts of this life cannot lead to what is disagreeable (viz., hell), even if the man of wisdom engages in acts."

SECTION 250

"Suka said, 'Let thy reverence tell me of that which is the foremost of all duties, indeed, of that duty above which no higher one exists in this world.'

"Vyasa said, 'I shall now tell thee of duties having a very ancient origin and laid down by the Rishis, duties that are distinguished above all others.

Listen to me with undivided attention. The senses that are maddening should carefully be restrained by the understanding like a sire restraining his own inexperienced children liable to fall into diverse evil habits. The withdrawal of the mind and the senses from all unworthy objects and their due concentration (upon worthy objects) is the highest penance. That is the foremost of all duties. Indeed, that is said to be the highest duty. Directing, by the aid of the understanding, the senses having the mind for their sixth, and without, indeed, thinking of worldly objects which have the virtue of inspiring innumerable kinds of thought, one should live contented with one's own self. When the senses and the mind, withdrawn from the pastures among which they usually run loose, come back for residing in their proper abode, it is then that thou wilt behold in thy own self the Eternal and Supreme Soul. Those high-souled Brahmanas that are possessed of wisdom succeed in beholding that Supreme and Universal Soul which is like unto a blazing fire in effulgence. As a large tree endued with numerous branches and possessed of many flowers and fruits does not know in which part it has flowers and in which it has fruits, after the same manner the Soul as modified by birth and other attributes, does not know whence it has come and whither it is to go. There is, however, an inner Soul, which beholds (knows) everything. One sees the Soul oneself with the aid of the lighted lamp of knowledge. Beholding, therefore, thyself with thy own self, cease to regard thy body as thyself and attain thou to omniscience. Cleansed of all sins, like unto a snake that has cast off its slough, one attains to high intelligence here and becomes free from every anxiety and the obligation of acquiring a new body (in a subsequent birth). Its current spreading in diverse directions, frightful is this river of life bearing the world onward in its course. The five senses are its crocodiles. The mind and its purposes are the shores. Cupidity and stupefaction of judgement are the grass and straw that float on it, covering its bosom. Lust and wrath are the fierce reptiles that live in it. Truth forms the tirtha by its miry banks. Falsehood forms its surges, anger its mire. Taking its rise from the Unmanifest, rapid is its current, and incapable of being crossed by persons of uncleansed souls. Do thou, with the aid of the understanding cross that river having desires for its alligators. The world and its concerns constitute the ocean towards which that river runs. Genus and species constitute its unfathomable depth that none can understand. One's birth. O child, is the source from which that stream takes its rise. Speech constitutes its eddies. Difficult to cross, only men of learning and wisdom and understanding succeed in crossing it. Crossing it, thou wilt succeed in freeing thyself from every attachment, acquiring a tranquil heart, knowing the Soul, and becoming pure in every respect. Relying them on a purged and elevated understanding, thou wilt succeed in becoming Brahma's self. Having dissociated thyself from every worldly attachment, having acquired a purified Soul and transcending

every kind of sin, look thou upon the world like a person looking from the mountain top upon creatures creeping below on the earth's surface. Without giving way to wrath or joy, and without forming any cruel wish, thou wilt succeed in beholding the origin and the destruction of all created objects. They that are endued with wisdom regard such an act to be the foremost of all things. Indeed, this act of crossing the river of life is regarded by the foremost of righteous persons, by ascetics conversant with the truth, to be the highest of all acts that one can accomplish. This knowledge of the all-pervading Soul is intended to be imparted to one's son. It should be inculcated unto one that is of restrained senses, that is honest in behaviour, and that is docile or submissive. This knowledge of the Soul, of which I have just now spoken to thee, O child, and the evidence of whose truth is furnished by the Soul itself. is a mystery,--indeed, the greatest of all mysteries, and the very highest knowledge that one can attain. Brahma hath no sex,--male, female, or neuter. It is neither sorrow nor happiness. It hath for its essence the past, the future, and the present. Whatever one's sex, male or female, the person that attains to the knowledge of Brahma hath never to undergo rebirth. This duty (of Yoga) hath been inculcated for attaining to exemption from rebirth. These words that I have used for answering thy question lead to Emancipation in the same way as the diverse other opinions advanced by diverse other sages that have treated of this subject. I have expounded the topic to thee after the manner in which it should be expounded. Those opinions sometimes become productive of fruit and sometimes not. (The words, however, that I have used are of a different kind, for these are sure to lead to success). For this reason, O good child, a preceptor, when asked by a contented, meritorious, and self-restrained son or disciple, should, with a delighted heart, inculcate, according to their true import, these instructions that I have inculcated for the benefit of thee, my son!"

SECTION 251

"Vyasa said, 'One should not show any affection for scents and tastes and other kinds of enjoyment. Nor should one accept ornaments and other articles contributing to the enjoyment of the senses of scent and taste. One should not covet honour and achievements and fame. Even this is the behaviour of a Brahmana possessed of vision. He that hath studied all the Vedas, having waited dutifully on his preceptor and observed the vow of Brahmacharya, he that knows all the Richs, Yajuses, and Samans, is not a regenerate person. One that behaves towards all creatures as if one is their kinsman, and one that is acquainted with Brahma is said to be conversant with all the Vedas. One that is divested of desire (being contented with knowledge of the Soul), never dies. It is by such a behaviour and such a frame of mind that one becomes a truly regenerate person. Having performed only various kinds of religious rites and diverse sacrifices completed with gift of Dakshina, one does not acquire the status of a Brahmana if he is devoid of compassion and hath not given up desire. When one ceases to fear all creatures and when all creatures cease to fear one, when one never desires for anything nor cherishes aversion for anything, then he is said to attain to the status of Brahma. When one abstains from injuring all creatures in thought, speech, and act, then he is said to acquire the status of Brahma. There is only one kind of bondage in this world, viz., the bondage of desire, and no other. One that is freed from the bondage of desire attains to the status of Brahma. Freed from desire like the Moon emerged from murky clouds, the man of wisdom, purged of all stains, lives in patient expectation of his time. That person into whose mind all sorts of desire enter like diverse streams falling into the ocean without being able to enhance its limits by their discharge, succeeds in obtaining tranquillity, but not he who cherishes desire for all earthly objects. Such a person becomes happy in consequence of the fruition of all his wishes, and not he who cherishes desire for earthly objects. The latter, even if he attains to heaven, has to fall away from it. The Vedas have truth for their recondite object. Truth hath the subjugation of the senses for its recondite object. The subjugation of the senses hath charity for its recondite object. Charity hath penance for its recondite object. Penance hath renunciation for its recondite object. Renunciation hath happiness for its recondite object. Happiness hath heaven for its recondite object. Heaven hath tranquillity for its recondite object. [Heaven is Brahma invested with attributes. Tranquillity of soul is Brahma uninvested with attributes. Upanishat is explained as rahasyam. This 'render 'recondite object'. The sense of the verse is that each of the things mentioned is useless without that which comes next; and as tranquillity or Brahma uninvested with attributes is the ultimate end, the Vedas and truth, etc., are valuable only because they lead to tranquillity. Brahma is also the Creator of the Universe, the God of creation and the Vedas (knowledge). Brahma was the most prominent deity up to the 6th century AD, he was frequently attacked and lost his significance. He was also overshadowed by other major deities like Vishnu, Shiva, Devi (the supreme or Divine Mother), and Krishna who is worshipped as the eighth avatar of Vishnu and

also as the supreme God in his own right. Krishna is the god of protection, compassion, tenderness, and love and is one of the most popular and widely revered among Indian divinities today.] For the sake of contentment thou shouldst wish to obtain a serene understanding which is a precious possession, being indicative of Emancipation, and which, scorching grief and all purposes or doubts together with thirst, destroys them completely in the end. One possessed of those six attributes, viz., contentment, grieflessness, freedom from attachment, peacefulness, cheerfulness, and freedom from envy, is sure to become full or complete. They that, transcending all consciousness of body, know the Soul which resides within the body and which is understood by only persons of wisdom with the aid of the six entities (already mentioned, viz., the Vedas and truth, etc.) when endowed with only the attribute of Sattwa, and with the aid also of the other three (viz., instruction, meditation and Yoga), succeed in attaining to Emancipation. The man of wisdom, by understanding the Soul which presides within the body, which is divested of the attributes of birth and death, which exists in its own nature, which being uninvested with attributes requires no act of purification, and which is identical with Brahma, enjoys beatitude that knows no termination. The gratification that the man of wisdom obtains by restraining his mind from wandering in all directions and fixing it wholly on the Soul is such that its like cannot be attained by one through any other means. He is said to be truly conversant with the Vedas who is conversant with that which gratifies one whose stomach is empty, which pleases one who is indigent, and which invigorates one whose limbs are dry. Suspending his senses that have been duly restrained from unworthy indulgence, he who lives engaged in Yoga meditation, is said to be a Brahmana. Such a person is said to be distinguished above others. Such a person is said to derive his joys from the Soul. With reference to one who lives after having weakened desire and devoting himself to the highest topic of existence, it should be said that his happiness is continuously enhanced like the lunar disc (in the lighted fortnight). Like the Sun dispelling darkness, felicity dispels the sorrows of that Yogin who transcends both the gross and the subtile elements, as also Mahat and the Unmanifest. Decrepitude and death cannot assail that Brahmana who has got beyond the sphere of acts, who has transcended the destruction of the Gunas themselves, and who is no longer attached to worldly objects. Indeed, when the Yogin, freed from everything, lives in a state transcending both attachment and aversion, he is said to transcend even in this life his senses and all their objects. That Yogin, who having transcended Prakriti attains to the Highest Cause, becomes freed from the obligation of a return to the world in consequence of his having attained to that which is the highest."

SECTION 252

'Vyasa said, 'Unto a disciple that wishes to enquire after Emancipation after having transcended all pairs of opposites and accomplished the concerns of both profit and religion, an accomplished preceptor should first recount all that has been said in the foregoing section, which is elaborate, on the topic of Adhyatma. Space, wind, light, water and earth counted as the fifth, and bhava and abhava and time, exist in all living creatures having the five for their constituent ingredients. Space is unoccupied interval. The organs of hearing consist of space. One conversant with the science of entities endued with form should know that space has sound for its attribute. The feet (that assist at locomotion) have wind for their essence. The vital breaths are made of wind. The sense of touch (skin) has wind for its essence, and touch is the attribute of wind Heat, the digestive fire in the stomach, light that discovers all things. the warmth that is in the body, and eye counted as the fifth, are all of light which has form of diverse colours for its attribute. Liquefied discharges, solubility, and all kinds of liquid matter are of water. Blood, marrow, and all else (in the body) that is cool, should be known to have water for their essence. The tongue is the sense of taste, and taste is regarded as the attribute of water. All solid substances are of earth, as also bones, teeth, nails, beard, the bristles on the body, hair, nerves, sinews, and skin. The nose is called the sense of scent. The object of that sense, viz., scent, should be known as the attribute of earth. Each subsequent element possesses the attribute or attributes of the preceding one besides its own. In all living creatures again are the (three) supplementary entities (viz., avidva, kama, and karma). [Uttarah imply the three entities known by the names of Avidya (ignorance), Kama (desire), and Karma (acts).] The Rishis thus declared the five elements and the effects and attributes flowing from or belonging to them. The mind forms the ninth in the calculation, and the understanding is regarded as the tenth. The Soul, which is infinite, is called the eleventh. It is regarded as this all and as the highest. The mind has doubt for its essence. The understanding discriminates and causes certainty. The Soul (which, as already said, is infinite), becomes known as Jiva invested with body (or jivatman) through consequences derived from acts. That man who looketh upon the entire assemblage of living creatures to be

unstained, though endued with all these entities having time for their essence, has never to recur to acts affected by error.""

SECTION 253

"Vyasa said, 'Those that are conversant with the scriptures behold, with the aid of acts laid down in the scriptures, the Soul which is clothed in a subtile body and is exceedingly subtile and which is dissociated from the gross body in which it resides. As the rays of the Sun that course in dense masses through every part of the firmament are incapable of being seen by the naked eye though their existence is capable of being inferred by reason, after the same manner, existent beings freed from gross bodies and wandering in the universe are beyond the ken of human vision. As the effulgent disc of the Sun is beheld in the water in a counter-image, after the same manner the Yogin beholds within gross bodies the existent self in its counter-image. All those souls again that are encased in subtile forms after being freed from the gross bodies in which they resided, are perceptible to Yogins who have subjugated their senses and who are endued with knowledge of the soul. Indeed, aided by their own souls, Yogins behold those invisible beings. Whether asleep or awake, during the day as in the night, and during the night as in day time, they who apply themselves to Yoga after casting off all the creations of the understanding and the Rajas born of acts, as also the very puissance that Yoga begets, succeed in keeping their linga form under complete control. The Jiva that dwells in such Yogins, always endued with the seven subtile entities (viz., Mahat, consciousness, and the five tanmatras of the five elemental entities), roves in all regions of bliss, freed from decrepitude and death. I say 'always', and 'freed from death' only in accordance with the common form of speech, for in reality, that linga form is terminable. That man, however, who (without having been able to transcend them) is under the influence of his mind and understanding, discriminates, even in his dreams, his own body from that of another and experiences (even then) both pleasure and pain. Yes, in even his dreams he enjoys happiness and suffers misery; and yielding to wrath and cupidity, meets with calamities of various kinds. In his dreams he acquires great wealth and feels highly gratified: accomplishes meritorious acts, and (sees and hears, etc.) as he does in his wakeful hours. Wonderful it is to note that jiva, which has to lie within the uterus and amid much internal heat, and which has to pass a period of full ten months in that place, is not digested and reduced to destruction like food within the stomach. Men overwhelmed by the qualities of Rajas and Tamas never succeed in beholding within the gross body: the Jiva-soul which is a portion of the Supreme Soul of transcendent effulgence and which lies within the heart of every creature. They who betake themselves to the science of Yoga for the purpose of obtaining (a knowledge) of that Soul transcending the inanimate and gross body, the imperceptible linga body, and the karana body that is not destroyed on the occasion of even the universal destruction. Amongst the duties that have been laid down for the different modes of life including the fourth mode (or Sannyasa), these to which I have adverted, which have yoga for their foremost, and which imply a cessation of every operation of the Mind and the understanding, have been laid down by Sandilya (in the Chandogya Upanishad). Having comprehended the seven subtile entities (viz., the senses, the objects of the mind, Mind, Understanding, Mahat, Unmanifest or Prakriti, and Purusha), having comprehended also the Supreme cause of the universe with the six attributes (viz., omniscience, contentment, unlimited comprehension, independence, eternal wakefulness, and omnipotence), and lastly having understood that the universe is only a modification of Avidya endued with the three qualities, one succeeds in beholding (guided by the scriptures), high Brahma

SECTION 254

"Vyasa said, 'There is a wonderful tree, called Desire, in the heart of a man. It is born of the seed called Error. Wrath and pride constitute its large trunk. The wish for action is the basin around its foot (for holding the water that is to nourish it). Ignorance is the root of that tree, and heedlessness is the water that gives it sustenance. Envy constitutes its leaves. The evil acts of past lives supply it with vigour. Loss of judgement and anxiety are its twigs; grief forms its large branches; and fear is its sprout. Thirst (after diverse objects) that is (apparently) agreeable forms the creepers that twine round it on every side. Excessively greedy men, bound in chains of iron, sitting around that fruit-yielding tree, pay their adorations to it, in expectation of obtaining its fruit. He who, subduing those chains, cutteth down that tree and seeks to cast off both sorrow and joy, succeeds in attaining to the end of both. That foolish man who nourishes this tree by indulgence in the objects of the senses is destroyed by those very objects in which he indulges after the manner of a poisonous pill destroying the patient to whom it is administered. A dexterous person, however, by the aid of Yoga, forcibly teareth up and cutteth with the sword of samadhi, the farreaching root of this tree. One who knows that the end of all

acts undertaken from only the desire of fruit is rebirth or chains that bind, succeeds in transcending all sorrow. The body is said to be a city. The understanding is said to be its mistress. The mind dwelling within the body is the minister of that mistress whose chief function is to decide. The senses are the citizen that are employed by the mind (upon the service of the mistress). For cherishing those citizens the mind displays a strong inclination for acts of diverse kinds. In the matter of those acts, two great faults are observable, viz., Tamas and Rajas. Upon the fruits of those acts rest those citizens along with the chiefs of the city (viz., Mind, Understanding, and Consciousness). The two faults (already spoken of) live upon the fruits of those acts that are accomplished by forbidden means. This being the case, the understanding, which of itself is unconquerable (by either Rajas or Tamas), descends to a state of equality with the mind (by becoming as much tainted as the mind that serves it). Then again the senses, agitated by the stained mind, lose their own stability. Those objects again for whose acquisition the understanding strives (regarding them to be beneficial) become productive of grief and ultimately Meet with destruction. Those objects, after destruction, are recollected by the mind, and accordingly they afflict the mind even after they are lost. The understanding is afflicted at the same time, for the mind is said to be different from the understanding only when the mind is considered in respect of its chief function of receiving impressions about whose certainty it is no judge. In reality, however, the mind is identical with the understanding. The Rajas (productive of only sorrow and evil of every kind) that is in the understanding then overwhelms the Soul itself that lies over the Rajas-stained understanding like an image upon a mirror. It is the mind that first unites in friendship with Rajas. Having united itself, it seizes the soul, the understanding, and the senses (like a false minister seizing the king and the citizens after having conspired with a foe) and makes them over to Rajas (with which it has united itself).'

SECTION 255

"Bhishma said, 'Do thou, O son, O sinless one, listen once more, with feelings of great pride, to the words that fell from the lips of the Island-born Rishi on the subject of the enumeration of the entities. Like unto a blazing fire (for having transcended all ignorance), the great Rishi said these words unto his son who resembled a fire wrapped in smoke. Instructed by what he said, I also, O son, shall again expound to thee that certain knowledge (which dispels ignorance). The properties possessed by earth are immobility, weight, hardness, productiveness, scent, density, capacity to absorb scents of all kinds, cohesion, habitableness (in respect of vegetables and animals), and that attribute of the mind which is called patience of the capacity to bear. The properties of water are coolness, taste, moisture, liquidity, softness, agreeableness, tongue, fluidity, capacity to be congealed, and power to melt many earthly products. The properties of fire are irresistible energy, inflammability, heat, capacity t o soften, light, sorrow, disease, speed, fury, and invariably upward motion. The properties of the wind are touch that is neither hot nor cool, capacity to assist the organ of speech, independence (in respect of motion), strength, celerity, power to assist all kinds of emission or discharge, power to raise other objects, breaths inhaled and exhaled, life (as the attribute of Chit) and birth (including death). The properties of space are sound, extension, capacity of being enclosed, absence of refuge for resting upon absence of all necessity for such refuge, status of being unmanifest, capacity for modification, incapacity for producing resistance, material cause for producing the sense of hearing, and the unoccupied portions of the human body. These are the fifty properties, as declared, that constitute, the essence of the five elementary entities. Patience, reasoning or disputation, remembrance, forgetfulness or error, imagination, endurance, propensity towards good, propensity towards evil, and restlessness,-these are the properties of the mind. Destruction of both good and evil thoughts (i.e., dreamless slumber), perseverance, concentration, decision, and ascertainment of all things resting upon direct evidence, constitute the five properties of the understanding.

"Yudhishthira said, 'How can the understanding be said to have five properties? How again, can the five senses be spoken of as properties (of the five elementary entities)? Expound to me, O grandsire, all this that seems to be very abstruse.'

"Bhishma said, 'The understanding is said to possess altogether sixty properties, for the understanding includes the five elements. All those properties exist in a state of union with the Soul. The Vedas declare, O son, that the elements, their (fifty) properties (together with the mind and the understanding and their nine and five properties) are all created by Him who is above all deterioration. These (one and seventy) entities, therefore, are not eternal (like the Soul). The theories contradicting the Revelation that have in the previous Vedas, O son, been placed before thee (about the origin of the Universe and its other incidents) are all defective in the eye of reason. Carefully attending, however, in this world to all that I have said unto thee about the Soureme Brahma, do thou, after attaining to the puissance that the knowledge of Brahma offers, seek to win tranquillity of heart."

SECTION 256

"Yudhishthira said, 'These lords of earth that lie on the earth's surface amid their respective hosts, these princes endued with great might, are now reft of animation. Every one of these mighty monarchs was possessed of strength equal to that of ten thousand elephants. Alas! these have all been slain by men possessed of equal prowess and might. I do not behold any one else (in the world) that could slay any of these men in battle. [i.e., they could be slain by only their equals who were engaged with them, meaning that all those warriors were very superior men. They could not possibly be slain by others than those with whom they fought.] All of them were endued with great prowess, great energy, and great strength. Possessed also of great wisdom, they are now lying on the bare ground, deprived of life. With respect to all these men that are deprived of life, the word that is used is that they are dead. Of terrible prowess, all these kings are said to be dead. On this subject a doubt has arisen in my mind. Whence is animation and whence is death? Who is it that dies? (Is it the gross body, the subtile body, or the Soul, that dies)? Whence is death? For what reason also doth death takeaway (living creatures)? O grandsire, tell me this, O thou that resemblest a celestial!

"Bhishma said, 'In days of old, in the Krita age, O son, there was a king of the name of Anukampaka. His cars and elephants and horses and men having been reduced in number, he was brought under the sway of his foes in battle. His son named Hari, who resembled Narayana himself in strength, was in that battle slain by his foes along with all his followers and troops. Afflicted with grief on account of the death of his son, and himself brought under the sway of foes, the king devoted himself thence to a life of tranquillity. One day, while wandering without a purpose he met the sage Narada on the earth. The monarch told Narada all that had happened, viz., the death of his son in battle and his own capture by his enemies. Having heard his words, Narada, possessed of wealth of penances, then recited to him the following narrative for dispelling his grief on account of the death of his son.'

Narada said, 'Listen now, O monarch, to the following narrative of rather lengthy details as these had occurred. I myself heard it formerly, O king! Endued with great energy, the Grandsire, at the time of the creation of the universe, created a large number of living beings. These multiplied greatly, and none of them met with death. There was no part of the universe that was not overcrowded with living creatures. O thou of unfading glory! Indeed, O king, the three worlds seemed to swell with living beings, and became as it were breathless. Then, O monarch, the thought arose in the Grandsire's mind as to how he should destroy that overgrown population. Reflecting on the subject, the Self-born, however, could not decide what the means should be by which the destruction of life was to be brought about. Thereupon, O king, Brahman gave way to wrath, and in consequence of his wrath a fire issued out of his body. With that fire born of his wrath, the Grandsire burnt all the quarters of the universe, O monarch. Indeed, that conflagration born of the Divine lord's anger, O king, burnt heaven and earth and the firmament and the whole universe with all its mobile and immobile beings. Truly, when the Grandsire thus gave way to wrath, all mobile and immobile beings began to be consumed by the irresistible energy of that passion. Then the divine and auspicious Sthanu, that slayer of hostile heroes, that lord of the Vedas and the scriptures, filled with compassion, sought to gratify Brahman. When Sthanu came to Brahman from motives of benevolence. the great God burning with energy, addressed him, saying, 'Thou deservest boons at my hands. What desire of thine shall I accomplish? I shall do thee good by accomplishing whatever is in thy breast."

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"Sthanu said, 'Know, O lord, that my solicitations to thee are on behalf of the created beings of the universe. These beings have been created by thee. Do not be angry with them, O grandsire! By the fire born of thy energy, O illustrious one, all the created beings are being consumed. Beholding them placed in such a plight, I am penetrated with compassion. Do not be angry with them, O lord of the universe.'

"The lord of all created beings said, 'I am not angry, nor it is my wish that all the created beings should cease to exist. It is only for lightening the burthen of the earth that destruction is desirable. The goddess Earth, afflicted with the weight of creatures, solicited me, O Mahadeva, for destroying them, especially as She seemed to sink under their burthen into the water. When after exercising my intelligence for even a long while I could not hit upon the means by which to accomplish the destruction of this overgrown population, it was then that wrath took possession of my breast.'

"Sthanu said, 'Do not give way to wrath, O lord of the deities, with respect to this matter about the destruction of living creatures. Be gratified. Let not these mobile and

immobile beings be destroyed. All tanks, all kinds of grass and herbs, all immobile beings, and all mobile creatures also of the four varieties, are being consumed. The whole universe is about to be denuded of beings. Be gratified, O divine lord! O thou of righteous heart, even this is the boon that I solicit at thy hands. If destroyed, these creatures would not come back. Therefore, let this energy of thine be neutralised by thy own energy. Actuated by compassion for all created beings find some means so that, O Grandsire, these living creatures may not burn. Oh, let not these living creatures perish with even their descendants thus destroyed. Thou hast appointed me as the presider over the consciousness of all living creatures, O lord of all the lords of the universe. All this mobile and immobile universe of life, O lord of the universe, hath sprung from thee. Pacifying thee, O god of gods, I beg of thee that living creatures may repeatedly come back into the world, undergoing repeated deaths.'

'Narada continued, 'Hearing these words of Sthanu, the divine Brahman of restrained speech and mind himself suppressed that energy of his within his own heart. Suppressing that fire that had been devastating the universe, the illustrious Brahman, adored of all, and possessed of illimitable puissance, then arranged for both birth and death in respect of all living creatures. After the Selfborn had withdrawn and suppressed that fire, there came out, from all the outlets of his body, a lady attired in robes of black and red, with black eyes, black palms, wearing a pair of excellent earrings, and adorned with celestial ornaments. Having sprung from Brahman's body, the lady took her station on his right. The two foremost of deities thereupon looked at her. Then, O king, the puissant Selfborn, the original cause of all the worlds, saluted her and said, 'O Death, slay these creatures of the universe. Filled with anger and resolved to bring about the destruction of created beings, I have called thee. Do thou, therefore, commence to destroy all creatures foolish or learned. O lady, slay all created beings without making exception in anybody's favour. At my command thou wilt win great prosperity.' Thus addressed, the goddess, Death, adorned with a garland of lotuses, began to reflect sorrowfully and shed copious tears. Without allowing her tears, however, to fall down, she held them, O king, in her joined palms. She then besought the Self-born, impelled by the desire of doing good to mankind."

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"Narada said, 'The large-eyed lady, controlling her grief by an effort of her own, addressed the Grandsire, with joined hands and bending in an attribute of humility like a creeper. And she said, 'How, O foremost of speakers, shall a lady like me that has sprung from thee proceed to accomplish such a terrible feat, -- a feat, that is, which is sure to inspire all living creatures with dread? I fear to do aught that is iniquitous. Do thou appoint such work for me as is righteous. Thou seest that I am frightened. Oh, cast a compassionate glance upon me. I shall not be able to cut off living creatures, -- infants, youths, and aged ones,--who have done me no injury. O lord of all creatures, I bow to thee, be gratified with me. I shall not be able to cut off dear sons and loved friends and brothers and mothers and fathers. If these die (through my act), their surviving relatives will surely curse me. I am filled with fear at the prospect of this. The tears of the sorrow-stricken survivors will burn me for eternity. I am very much afraid of them (whose relatives I shall have to cut off). I seek thy protection. All sinful creatures (slain by me) will have to sink into the infernal regions. I seek to gratify thee, O boon-giving god! Extend to me thy grace, O puissant lord! I seek the gratification of this wish. O Grandsire, of all the worlds, O foremost of all the gods, I seek, through thy grace, even this object, viz., permission to undergo severe austerities.

The Grandsire said, 'O Death, thou hast been intended by me for the destruction of all creatures. Go, and set thyself to the task of slaying all. Do not reflect (upon the propriety or otherwise of this act). This must certainly be. It cannot be otherwise. O sinless one, O lady of faultless limbs, do thou accomplish the behest I have uttered.' Thus addressed. O thou of Mighty arms, the lady called Death, O conqueror of hostile cities, spoke not a word, but humbly stood there with her eyes upturned towards the puissant Lord of all creatures. Brahman addressed her repeatedly, but the lady seemed to be herself deprived of life. Beholding her thus, the god of gods, that lord of lords, became silent. Indeed, the Self-born, by an effort of his will, became gratified. Smiling, the lord of all the worlds then cast his eyes on the universe. It has been heard by us that when that unconquered and illustrious lord subdued his wrath, the lady (called Death) went away from his side. Leaving Brahman's side without having promised to accomplish the destruction of living creatures, Death quickly proceeded. O king, to the sacred spot known by the name of Dhenuka. There the goddess practised the severest austerities for five and ten billions of years, all the while standing upon one foot. [A Padmaka consists of ten digits, i.e., a thousand millions or a milliard (billion) according to the French method of calculation.] After she practised such exceedingly severe austerities in that place, Brahman of great energy once

Disregarding this command, the lady once more practised penances standing upon one foot for twenty billions of years, O giver of honours! And once more, O son, she led a life in the woods with the deer for another long period consisting of ten thousand billions of years. And once, O foremost of men, she passed twice ten thousand years, living upon air only as her sustenance. Once again, O monarch, she observed the excellent vow of silence for eight thousand years, passing the whole time in water. Then that maiden, O best of kings, went to the river Kausiki. There she began to pass her days in the observance of another vow, living the while upon only water and air. After this, O monarch, the blessed maiden proceeded to the Ganges and thence to the mountains of Meru. Moved by the desire of doing good to all living creatures, she stood perfectly motionless there like a piece of wood. Proceeding thence to the summit of Himavat where the deities had performed their great sacrifice, she stood there for another hundred billions of years, supporting her weight upon only the toes of her feet with the object of gratifying the Grandsire with such an act of austerity. Wending thither, the Creator and Destroyer of the universe again addressed her saying, 'Upon what art thou engaged, O daughter? Accomplish those words of mine.' Addressing the divine Grandsire, the maiden once more said, 'I am unable to cut off living creatures, O god! I seek to gratify thee (so that I may be excused of this behest)." Frightened at the prospect of demerit she prayed the Grandsire for being excused of obedience to his command, the Grandsire silenced her, and once more addressed her, saving, 'No demerit will accrue, O Death! Do thou, O auspicious maiden, set thyself to the task of destroying living creatures. That which I have uttered, O amiable girl, cannot certainly be falsified. Eternal righteousness shall now take refuge in thee. Myself and all the deities shall always be employed in seeking thy good. This other wish that is in thy heart I grant thee. Living creatures shall be afflicted by disease, and (dying) shall cast the blame on thee. Thou shalt become a male in all male beings, a female in all female beings, and a eunuch in all those that are of the third sex. Thus addressed by Brahman, O king, the maiden at last said, with joined hands unto that highsouled and undeteriorating lord of all the deities, these words, 'I am unable to obey thy command.' The great God, without relenting, again, said unto her, 'O Death, do thou kill men. I shall so ordain that thou shalt not incur any demerit by doing this, O auspicious lady! Those tear drops that I see fallen from thy eyes, and that thou still boldest in thy joined hands, shall take the form of terrible diseases and even they shall destroy men when their hours come. When the end comes of living creatures, thou shalt despatch Desire and Wrath together against them. Immeasurable merit shall be thine. Thou shalt not incur iniquity, being thyself perfectly equal in thy behaviour [i.e., being freed from wrath and aversion.]. By doing this thou wilt only observe righteousness instead of sinking thyself into iniquity. Do thou, therefore, set thy heart upon the task at hand, and addressing Desire and Wrath begin to slay all living creatures.' Thus addressed, that lady, called by the name of Death, became afraid of Brahman's curse and answered him, saying, 'Yes!' From that time she began to despatch Desire and Wrath as the last hours of living creatures and through their agency to put a stop to their lifebreaths. Those tears that Death had shed are the diseases by which the bodies of men become afflicted. At the destruction, therefore, of living creatures, one should not, understanding, with the aid of the intelligence (to what cause such destruction is due), give way to grief. As the senses of all creatures disappear when the latter become plunged into dreamless sleep and return once more when they awake, after the same manner all human beings, upon the dissolution of their bodies, have to go into the other world and return thence to this, O lion among kings! The element called wind, that is endued with terrible energy and mighty prowess and deafening roars, operates as the life in all living creatures. That wind, when the bodies of living creatures are destroyed, escaping from the old becomes engaged in diverse functions in diverse new bodies. For this reason, the wind is called the lord of the senses and is distinguished above the other elements constituting the gross body. The gods, without exception, (when their merits cease), have to take birth as mortal creatures on earth. Similarly, all mortal creatures also (when they acquire sufficient merit), succeed in attaining to the status of gods. Therefore, O lion among kings, do not grieve for thy son. Thy son has attained to heaven and is enjoying great happiness there! It was thus, O monarch, that Death was created by the Self-born and it is in this way that she cuts off duly all living creatures when their hours come. The tears she had shed become diseases, which, when their last hours come, snatch away all beings endued with life."

SECTION 259

"Yudhishthira said, 'All men that inhabit this earth are filled with doubts in respect of the nature of righteousness. Who is this that is called Righteousness? Whence also does Righteousness come? Tell me this, O Grandsire! Is Righteousness for service in this world or is it for service in the next world? Or, is it for service both here and hereafter? Tell me this, O grandsire!'

"Bhishma said, 'The practices of the good, the Smritis, and the Vedas, are the three indications (sources) of righteousness. Besides these, the learned have declared that the purpose (for which an act is accomplished) is the fourth indication of righteousness. The Rishis of old have declared what acts are righteous and also classified them as superior or inferior in point of merit. The rules of righteousness have been laid down for the conduct of the affairs of the world. In both the worlds, that is, here and hereafter, righteousness produces happiness as its fruits. A sinful person unable to acquire merit by subtile ways, becomes stained with sin only. Some are of opinion that sinful persons can never be cleansed of their sins. In seasons of distress, a person by even speaking an untruth acquires the merit of speaking the truth, even as a person who accomplishes an unrighteous act acquires by that very means the merit of having done a righteous act. Conduct is the refuge of righteousness. Thou shouldst know what righteousness is, aided by conduct. (It is the nature of man that he neither sees nor proclaims his own faults but notices and proclaims those of others). The very thief, stealing what belongs to others, spends the produce of his theft in acts of apparent virtue. During a time of anarchy, the thief takes great pleasure in appropriating what belongs to others. When others, however, rob him of what he has acquired by robbery, he then wishes forthwith for a Icing (for invoking punishment on the head of the offenders). At even such a time, when his indignation for offended rights of property is at its highest, he secretly covets the wealth of those that are contended with their own. Fearlessly and without a doubt in his mind (when he is himself the victim of a robbery) he repairs to the king's palace with a mind cleansed of every sin. Within even his own heart he does not see the stain of any evil act. To speak the truth is meritorious. There is nothing higher than truth. Everything is upheld by truth, and everything rests upon truth. Even the sinful and ferocious, swearing to keep the truth amongst themselves, dismiss all grounds of quarrel and uniting with one another set themselves to their (sinful) tasks, depending upon truth. If they behaved falsely towards one another, they would then be destroyed without doubt. One should not take what belongs to others. That is an eternal obligation. Powerful men regard it as one that has been introduced by the weak. When, however, the destiny of these men becomes adverse, this injunction then meets with their approval. Then again they that surpass others in strength or prowess do not necessarily become happy. Therefore, do not ever set thy heart on any act that is wrong. One behaving in this way hath no fear of dishonest men or thieves or the king. Not having done any injury to any one, such a man lives fearlessly and with a pure heart. A thief fears everybody, like a deer driven from the woods into the midst of an inhabited village. He thinks other people to be as sinful as himself. One that is of pure heart is always filled with cheerfulness and hath no fear from any direction. Such a person never sees his own misconduct in others. Persons engaged in doing good to all creatures have said that the practice of charity is another high duty. They that are possessed of wealth think that this duty has been laid down by those that are indigent. When, however, those wealthy men meet with poverty in consequence of some turn of fortune, the practice of charity then recommends itself to them. Men that are exceedingly wealthy do not necessarily meet with happiness. Knowing how painful it is to himself, a person should never do that to others which he dislikes when done to him by others. What can one who becomes the lover of another man's wife say to another man (guilty of the same transgression)? it is seen, however, that even such a one, when he sees his lady with another lover, becomes unable to forgive the act. How can one who, to draw breath himself think of preventing another by a murderous act, from doing the same? Whatever wishes one entertains with respect to one's ownself, one should certainly cherish with respect to another. With the surplus wealth one may happen to own one should relieve the wants of the indigent. It is for this reason that the Creator ordained the practice of increasing one's wealth (by trade or laving it out at interest). One should walk alone that path by proceeding along which one may hope to meet with the deities; or, at such times when wealth is gained, adherence to the duties of sacrifice and gift is laudable. The sages have said that the accomplishment of the objects by means of agreeable (pacific) means is righteousness. See, O Yudhishthira, that even this is the criterion that has been kept in view in declaring the indications of righteousness and iniquity. In days of old the Creator ordained righteousness endowing it with the power of holding the world together. The conduct of the good, that is fraught with excellence, is subjected to (numerous) restraints for acquiring righteousness which depends upon many delicate considerations. The indications of righteousness have now been recounted to thee. O foremost one of Kuru's race! Do not, therefore, at any time set thy understanding upon any act that is wrong."

SECTION 260

'Yudhishthira said, 'Thou sayest that righteousness or duty depends upon delicate considerations, that is indicated by the conduct of those that are called good, that it is fraught with restraints (from numerous acts), and that its indications are also contained in the Vedas. It seems to me, however, that I have a certain inward light in consequence of which I can discriminate between right and wrong by inferences. Numerous questions that I had intended to ask thee have all been answered by thee. There is one question, however, that I shall presently ask. It is not prompted, O king, by desire of empty disputation. All these embodied creatures, it seems, take birth, exist, and leave their bodies, of their own nature. Duty and its reverse, therefore, cannot be ascertained, O Bharata, by study of the scriptures alone. The duties of a person who is well off are of one kind. Those of a person who has fallen into distress are of another kind. How can duty respecting seasons of distress be ascertained by reading the scriptures alone? The acts of the good, thou hast said, constitute righteousness (or duty). The good, however, are to be ascertained by their acts. The definition, therefore, has for its foundation, a begging of the question, with the result that what is meant by conduct of the good remains unsettled. It is seen that some ordinary person commits unrighteousness apparently achieving while righteousness. Some extraordinary persons again may be seen who achieve righteousness by committing acts that are apparently unrighteous. Then, again, the proof (of what I say) has been furnished by even those that are well conversant with the scriptures themselves, for it has been heard by us that the ordinances of the Vedas disappear gradually in every successive age. The duties in the Krita age are of one kind. Those in the Treta are of another kind, and those in the Dwapara are again different. The duties in the Kali age, again are entirely of another kind. It seems, therefore, that duties have been laid down for the respective ages according to the powers of human beings in the respective ages. When. therefore, all the declarations in the Vedas do not apply equally to all the ages, the saying that the declarations of the Vedas are true is only a popular form of speech indulged in for popular satisfaction. From the Srutis have originated the Smritis whose scope again is very wide. If the Vedas be authority for everything, then authority would attach to the Smritis also for the latter are based on the former. When, however, the Srutis and the Smritis contradict each other, how can either be authoritative? Then again, it is seen that when some wicked persons of great might cause certain portions of certain courses of righteous acts to be stopped. these are destroyed for ever. Whether we know it or know it not, whether we are able to ascertain it or not to ascertain it, the course of duty is finer than the edge of a razor and grosser than even a mountain. Righteousness (in the form of sacrifices and other religious acts) at first appears in the form of the romantic edifices of vapour seen in the distant sky. When, however, it is examined by the learned, it disappears and becomes invisible. Like the small ponds at which the cattle drink or the shallow aqueducts along cultivated fields that dry up very soon, the eternal practices inculcated in the Smritis, falling into discontinuance, at last disappear totally (in the Kali age). Amongst men that are not good some are seen to become hypocrites (in respect of the acquisition of righteousness) by suffering themselves to be urged by desire. Some become so, urged by the wishes of others. Others, numbering many, tread in the same path, influenced by diverse other motives of a similar character. It cannot be denied that such acts (though accomplished by persons under the influence of evil passions) are righteous. Fools, again, say that righteousness is an empty sound among those called good They ridicule such persons and regard them as men destitute of reason. Many great men, again, turning back (from the duties of their own order) betake themselves to the duties of the kingly order. No such conduct, therefore, is to be seen (as observed by any man), which is fraught with universal benevolence. By a certain course of conduct one becomes really meritorious. That very course of conduct obstructs another in the acquisition of merit. Another, by practising at his pleasure that conduct, it is seen, remains unchanged. Thus that conduct by which one becomes meritorious impedes another in the acquisition of merit. One may thus see that all courses of conduct are seen to lose singleness of purpose and character. It seems, therefore, that only that which the learned of ancient times called righteousness is righteousness to this day: and through that course of conduct (which the learned so settled) the distinctions and limitations (that govern the world) have become eternal." [What Yudhishthira says here is that righteousness or virtue or duty does not depend upon the Srutis or the Smritis, nor upon considerations of happiness or misery. On the other hand, righteousness is arbitrary in respect of its standard, that being called righteous which was called so by the learned of ancient times. As regards happiness or misery, its cause is eternal nature.]

THE GRAND BIBLE

SECTION 261

'Bhishma said. 'In this connection is cited the old narrative of the conversation of Tuladhara with Jajali on the topic of righteousness. There was once a Brahmana of the name of Jajali who lived in a certain forest, practising the ways of a forest-recluse. Of austere penances, he proceeded on a certain occasion towards the sea-shore, and having arrived there began to practise the most severe penances. Observing many vows and restraints, his food regulated by many rules of fast, his body clad in rags and skins, bearing matted locks on his head his entire person smeared with filth and clay, that Brahmana possessed of intelligence passed many years there, suspending speech (and engaged in Yoga meditation). Possessed of great energy, that regenerate ascetic, O monarch, while living within the waters (of the sea), roamed through all the worlds with the speed of the mind, desirous of seeing all things. Having beheld the whole earth bounded by the ocean and adorned with rivers and lakes and woods, the ascetic one day, while sitting under the water, began to think in this strain, 'In this world of mobile and immobile creatures there is none equal to me. Who can roam with me among the stars and planets in the firmament and dwell again within the waters.' Unseen by the Rakshasas while he repeated this to himself, the Pisachas said unto him, 'It behoves thee not to say so. There is a man, named Tuladhara, possessed of great fame and engaged in the business of buying and selling. Even he, O best of regenerate persons, is not worthy of saying such words as thou savest.' Thus addressed by those beings, Jajali of austere penances replied unto them, saving, 'I shall see that famous Tuladhara who is possessed of such wisdom.' When the Rishi said those words, those superhuman beings raised him from the sea, and said unto him, 'O best of regenerate persons, go thou along this road.' Thus addressed by those beings, Jajali proceeded onwards with a cheerless heart. Arrived at Varanasi he met Tuladhara whom he addressed saying the following words.

"Yudhishthira said, 'What, O sire, are those difficult feats that Jajali had performed before in consequence of which he had acquired such high success? It behoveth thee to describe them to me.'

"Bhishma said, 'Jajali had become engaged in penances of the severest austerities. He used to perform ablutions morning and evening. Carefully tending his fires, he was devoted to the study of the Vedas. Well-conversant with the duties laid down for forest recluses, Jajali (in consequence of his practices) seemed to blaze with effulgence. 1 He continued to live in the woods, engaged all the while in penances. But he never regarded himself as one that had acquired any merit by his acts. In the season of the rains he slept under the open sky. In autumn he sat in water. In summer he exposed himself to the sun and the wind. Still he never regarded himself as one that had acquired any merit through such acts. He used to sleep on diverse kinds of painful beds and also on the bare earth. Once on a time, that ascetic, while standing under the sky in the rainy season, received on his head repeated downpours from the clouds. He had to pass through the woods repeatedly. What with exposure to the rains and what with the filth they caught, the locks of that sinless Rishi became entangled and intertwined with one another. On one occasion, that great ascetic, abstaining entirely from food and living upon air only, stood in the forest like a post of wood. Unmoved at heart, he stood there, without once stirring an inch. While he stood there like a wooden post, perfectly immovable, O Bharata, a pair of Kulinga birds, O king, built their nest on his head. Filled with compassion, the great Rishi suffered that feathery couple in building their nest among his matted locks with shreds of grass. And as the ascetic stood there like a post of wood, the two birds lived with confidence on his head happily. The rains passed away and autumn came. The couple, urged by desire, approached each other according to the law of the Creator, and in complete confidence laid their eggs, O king, on the head of that Rishi. Of rigid vows and possessed of energy, the ascetic knew it. Knowing what the birds had done, Jajali moved not. Firmly resolved to acquire merit, no act that involved the slightest injury to others could recommend itself to him. The feathery couple going away and moving every day from and to his head, happily and confidently lived there, O puissant king! When in the progress of time the eggs became mature and young ones came out, they began to grow up in that nest, for Jajali moved not in the least. Firm in the observance of his vows, the righteous-souled Rishi continued to hold and protect those eggs by standing on that very spot perfectly motionless and rapt in Yoga meditation. In course of time the young ones grew and became equipped with wings. The Muni knew that the young Kulingas had attained to that stage of development. That foremost of intelligent men, steady in the observance of vows, one day beheld those young ones and became filled with pleasure. The parent-birds, seeing their young ones equipped with wings, became very happy and continued to dwell in the Rishi's head with them in perfect safety. The learned Jajali saw that when the young birds became equipped with wings they took to the air every evening and returned to his head without having proceeded far. He still stood motionless on that spot. Sometimes, after

he saw that, left by their parents, they went out by themselves and returned again by themselves. Jaiali still moved not. A little while after, the young birds going away in the morning passed the whole day out of his sight, but came back in the evening for dwelling in the nest. Sometimes, after that, leaving their nest for five days at a stretch, they returned on the sixth day. Jajali still moved not. Subsequently, when their strength became fully developed they left him and returned not at all even after many days. At last, on one occasion, leaving him, they came not even after a month. Then, O king, Jajali left that spot. When they had thus gone away for good, Jajali wondered much, and thought that he had achieved ascetic success. Then pride entered his heart. Firm in the observance of vows, the great ascetic, seeing the birds thus leave him after having been reared on his head, thought highly of himself, and became filled with delight. He, then, bathed in a stream and poured libations on the sacred fire, and paid his adorations to the rising Sun indeed, having thus caused those chataka birds to grow on his head, Jajali, that foremost of ascetics, began to slap his armpits and proclaim loudly through the sky, 'I have won great merit.' Then an invisible voice arose in the sky and Jajali heard these words, Thou art not equal, O Jajali, to Tuladhara in point of righteousness. Possessed of great wisdom, that Tuladhara lives at Baranasi. Even he is not fit to say what thou sayest, O regenerate one.' Hearing these words, Jajali became filled with wrath, and desirous of meeting Tuladhara, O monarch, began to roam over the whole earth, observing the vow of silence and passing the night at that spot where evening overtook him. After a considerable time he reached the city of Baranasi, and saw Tuladhara engaged in selling miscellaneous articles. As soon as the shop-keeper Tuladhara beheld the Brahmana arrived at his place, he cheerfully stood up and worshipped the guest with proper salutations.

'Tuladhara said, 'Without doubt, O Brahmana, it is known to me that thou hast come to me. Listen, however, O foremost of regenerate persons, to what I say. Living on a low land near the sea-shore thou underwentest very austere penances. But thou hadst no consciousness of having achieved righteousness or merit. When thou didst at last attain to ascetic success, certain birds were born on thy head. Thou tookest great care of the little creatures. When at last those birds became equipped with wings and when they began to leave thy head for going hither and thither in search of food, it was then that, in consequence of having thus assisted at the birth of those Chatakas, thou begannest to feel the impulse of pride, O Brahmana, thinking thou hadst achieved great merit. Then, O foremost of regenerate persons, thou heardest in the sky a voice that referred to me. The words thou didst hear filled thee with wrath, and as the consequence thereof thou art here. Tell me, what wish of thine I shall accomplish, O best of Brahmanas!""

SECTION 262

"Bhishma said, 'Thus addressed by the intelligent Tuladhara on that occasion, Jajali of great intelligence, that foremost of ascetics, said these words unto him.'

"Jajali said, 'Thou sellest all kinds of juices and scents, O son of a trader, as also (barks and leaves of) large trees and herbs and their fruits and roots. "How hast thou succeeded in acquiring a certitude or stability of understanding? Whence hath this knowledge come to thee? O thou of great intelligence, tell me all this in detail.'

"Bhishma continued, 'Thus addressed by that Brahmana possessed of I great fame, Tuladhara of the Vaisya order, wellacquainted with the truths touching the interpretations of morality and contented with knowledge, discoursed to Jajali who had undergone severe penances, upon the ways of morality.

'Tuladhara said, 'O Jajali, I know morality, which is eternal, with all its mysteries. It is nothing else than that ancient morality which is known to all, and which consists of universal friendliness, and is fraught with beneficence to all creatures. That mode of living which is founded upon a total harmlessness towards all creatures or (in case of actual necessity) upon a minimum of such harm, is the highest morality. I live according to that mode, O Jajali! This my house hath been built with wood and grass cut by other people's hands. Lac dye, the roots of Nymphaea lotus, filaments of the lotus, diverse kinds of good scents and many kinds of liquids, O regenerate Rishi, with the exception of wines, I purchase from other people's hand and sell without cheating. He, O Jajali, is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures, in thought, word, and deed. I never solicit any one. I never quarrel with any one, I never cherish aversion for any one. I never cherish desire for anything. I cast equal eyes upon all things and all creatures. Behold, O Jajali, this is my vow! My scales are perfectly even, O Jajali, with respect to all creatures. I neither praise nor blame the acts of others, viewing this variety in the world, O foremost of Brahmanas, to be like the variety observable in the sky. Know, O Jajali, that I cast equal eye upon all creatures. O foremost of intelligent men, I see no

reason, are perfectly consoled for the loss of their senses, after the same manner am I consoled, by their example (for the enjoyments I abstain from). As they that are overtaken by decrepitude, they that are afflicted by disease, and they that are weakened and emaciated, have no relish for enjoyments of any kind, after the same manner have I ceased to feel any relish for wealth or pleasure or enjoyments. When a person fears nothing and himself is not feared, when he cherishes no desire and hath no aversion for anything, he is then said to attain to Brahma. When a person does not conduct himself sinfully towards any creature in thought, word, or deed, then is he said to attain to Brahma. There is no past, no future. There is no morality or righteousness. He who is not an object of fear with any creature succeeds in attaining to a state in which there is no fear. On the other hand, that person who for harshness of speech and severity of temper, is a source of trouble unto all creatures even as death itself, certainly attains to a state which abounds with fear. I follow the practices of high-souled and benevolent men of advanced years who with their children and children's children live in the due observance of the ordinance laid down in the scriptures. The eternal practices (laid down in the Vedas) are entirely given up by one who suffers himself to be stupefied by some errors that he may have noticed in the conduct of those that are admittedly good and wise. One, however, that is endued with learning, or one that has subdued one's senses, or one that is possessed of strength of mind, succeeds in attaining to Emancipation, guided by that very conduct. [The sense is this: there is an eternal course of righteousness as laid down in the Vedas. That which is called the conduct of the good may sometimes be stained by some errors. Fools, led by this, give up righteousness itself. On the other hand, wise men, avoiding those errors, take what is good and are saved. An old saving is cited by the commentator to the effect that when all is threatened, a wise man gives up half for saving the remainder. A fool, however, gives up the whole when only half is threatened with destruction.] That wise man who, having restrained his senses, practiseth, with a heart cleansed from all desire of injuring others, the conduct that is followed by those called good, is sure. O Jajali, to acquire the merit of righteousness (and Emancipation which is its fruits). In this world, as in a river, a piece of wood that is being borne away by the current as it pleases, is seen to come into contact (for some time) with another piece that is being similarly borne away. There, on the current, other pieces of wood that had been joined together, are seen again to separate from one another. Grass, sticks, and cowdung cakes are seen to be united together. This union is due to accident and not to purpose or design. He of whom no creature is frightened in the least is himself, O ascetic, never frightened by any creature. He, on the other hand, O learned man, of whom every creature is frightened as of a wolf, becomes himself filled with fear as aquatic animals when forced to leap on the shore from fear of the roaring Vadava fire. This practice of universal harmlessness hath arisen even thus. One may follow it by every means in one's power. He who has followers and he who has wealth may seek to adopt it. It is sure to lead also to prosperity and heaven. Inconsequence of their ability to dispel the fears of others, men possessed of wealth and followers are regarded as foremost by the learned. They that are for ordinary happiness practise this duty of universal harmlessness for the sake of fame; while they that are truly skilled, practise the same for the sake of attaining to Brahma. Whatever fruits one enjoys by penances, by sacrifices, by practising liberality, by speaking the truth, and by paying court to wisdom, may all be had by practising the duty of harmlessness. That person who gives unto all creatures the assurance of harmlessness obtains the merit of all sacrifices and at last wins fearlessness for himself as his reward. There is no duty superior to the duty of abstention from injuring other creatures. He of whom, O great ascetic, no creature is frightened in the least, obtains for himself fearlessness of all creatures. He of whom everybody is frightened as one is of a snake ensconced within one's (sleeping) chamber, never acquires any merit in this world or in the next. The very gods, in their search after it, become stupefied in the track of that person who transcends all states, the person, viz., who constitutes himself the soul of all creatures and who looketh upon all creatures as identical with his own self. Of all gifts, the assurance of harmlessness to all creatures is the highest (in point of merit). I tell thee truly, believe me, O Jajali! One who betakes himself to acts at first wins prosperity, but then (upon the exhaustion of his merit) he once more encounters adversity. Beholding the destruction of (the merits of) acts, the wise do not applaud acts. There is no duty, O Jajali, that is not prompted by some motive (of happiness). Duty, however, is very subtile. Duties have been laid down in the Vedas for the sake of both Brahma and heaven. The subject of duties hath many secrets and mysteries. It is so subtile that it is not easy to understand it fully. Amongst diverse conflicting ordinances, some succeed in comprehending duty by observing the acts of the good. Why dost thou not consume them that emasculate

burthens and bind them and put them under diverse kinds of restraint, and that eat the flesh of living creatures after slaying them? Men are seen to own men as slaves, and by beating, by binding, and by otherwise subjecting them to restraints, cause them to labour day and night. These people are not ignorant of the pain that results from beating and fastening in chains. In every creature that is endued with the five senses live all the deities. Surva, Chandramas, the god of wind, Brahman, Prana, Kratu, and Yama (these dwell in living creatures), There are men that live by trafficking in living creatures! When they earn a living by such a sinful course, what scruples need they feel in selling dead carcases? The goat is Agni. The sheep is Varuna. The horse is Surya. Earth is the deity Virat. The cow and the calf are Soma. The man who sells these can never obtain success. But what fault can attach to the sale of oil, or of Ghrita, or honey, or drugs, O regenerate one? There are many animals that grow up in ease and comfort in places free from gnats and biting insects. Knowing that they are loved dearly by their mothers, men persecute them in diverse ways, and lead them into miry spots abounding with biting insects. Many draft animals are oppressed with heavy burthens. Others, again, are made to languish in consequence of treatment not sanctioned by the scriptures. I think that such acts of injury done to animals are in no way distinguished from foeticide. People regard the profession of agriculture to be sinless. That profession, however, is certainly fraught with cruelty. The iron-faced plough wounds the soil and many creatures that live in the soil. Cast thy eyes, O Jajali, on those bullocks yoked to the plough. Kine are called in the Srutis the Unslayable. That man perpetrates a great sin who slays a bull or a cow. In days of yore, many Rishis with restrained senses addressed Nahusha, saying, 'Thou hast, O king, slain a cow which is declared in the scriptures to be like unto one's mother. Thou hast also slain a bull, which is declared to be like unto the Creator himself. [The cow is called the mother because of the use to which she is subservient. Her milk nourishes every infant as much as the mother's bosom. The bull, again, is Prajapati (Vedic god Prajapati, often identified with Brahma), because like Prajapati he creates offspring and assists man in the production of food.] Thou hast perpetrated an evil act. O Nahusha, and we have been exceedingly pained at it.' For cleansing Nahusha, however, they divided that sin into a hundred and one parts and converting the fragments into diseases cast them among all creatures. [Nahusha had killed a cow and a bull for honouring the Rishis. The latter, however, expressed their dissatisfaction at the act and cleansed him of the sin in the manner indicated in the text. The commentator cites the instance of how Indra was cleansed of the sin of Brahmanicide. The Rishis, in compassion, distributed the sin among all beings of the feminine sex. That sin manifests itself in their periodical flows and the consequent impurity.] Thus, O Jajali, did those highly-blessed Rishis cast that sin on all living creatures, and addressing Nahusha who had been guilty of foeticide, said, 'We shall not be able to pour libations in thy sacrifice.' Thus said those high-souled Rishis and Yatis conversant with the truths of all things, having ascertained by their ascetic power that king Nahusha had not been intentionally guilty of that sin. These, O Jajali, are some of the wicked and dreadful practices that are current in this world. Thou practisest them because they are practised by all men from ancient times, and not because they agree with the dictates of thy cleansed understanding. One should practise what one considers to be one's duty, guided by reasons, instead of blindly following the practices of the world. Listen now, O Jajali, as to what my behaviour is towards him that injures and him that praises me. I regard both of them in the same light. I have none whom I like and none whom I dislike. The wise applauded such a course of conduct as consistent with duty or religion. Even this course of conduct, which is consistent with reasons, is followed by Yatis. The righteous always observe it with eyes possessed of improved vision.'

SECTION 263

"Jajali said, 'This course of duty that thou, O holder of scales, preachest, closes the door of heaven against all creatures and puts a stop to the very means of their subsistence. From agriculture comes food. That food offers subsistence even to thee. With the aid of animals and of crops and herbs, human beings, O trader, are enabled to support their existence. From animals and food sacrifices flow. Thy doctrines smack of atheism. This world will come to an end if the means by which life is supported have to be abandoned.'

"Tuladhara said, 'I shall now speak on the object of the means of sustenance. I am not, O Brahmana, an atheist. I do not blame Sacrifices. The man, however, is very rare that is truly conversant with Sacrifice. I bow to that Sacrifice which is ordained for Brahmanas. I bow also to them that are conversant with that Sacrifice. Alas, the Brahmanas, having given up the Sacrifice that is ordained for them, have betaken themselves to the performance of Sacrifices that are for Kshatriyas. Many persons of faith, O regenerate one, that are covetous and fond of wealth, without having understood the

true meaning of the declarations of the Srutis, and proclaiming things that are really false but that have the show of truth, have introduced many kinds of Sacrifices, saving, 'This should be given away in this Sacrifice. This other thing should be given away in this other Sacrifice. The first of this is very laudable.' The consequence, however, of all this, O Jajali, is that theft and many evil acts spring up. It should be known that only that sacrificial offering which was acquired by righteous means can gratify the gods. There are abundant indications in the scriptures that the worship of the deities may be accomplished with vows, with libations poured on the fire, with recitations or chanting of the Vedas, and with plants and herbs. From their religious acts unrighteous persons get wicked offspring. From covetous men are born children that are covetous, and from those that are contented spring children that are contented. If the sacrificer and the priest suffer themselves to be moved by desire of fruit (in respect of the Sacrifices they perform or assist in), their children take the stain. If, on the other hand, they do not yield to desire of fruit, the children born to them become of the same kind. From Sacrifices spring progeny like clear water from the firmament. The libations poured on the sacrificial fire rise up to the Sun. From the Sun springs rain. From rain springs food. From food are born living creatures. In former days, men righteously devoted to Sacrifices used to obtain therefrom the fruition of all their wishes. The earth yielded crops without tillage. The blessing uttered by the Rishis produced herbs and plants. The men of former times never performed Sacrifices from desire of fruits and never regarded themselves as called upon to enjoy those fruits. Those who somehow perform sacrifices, doubting the while their efficacy take birth in their next lives as dishonest, wily, and greedy men exceedingly covetous of wealth. That man who by the aid of false reasoning holds up all the authoritative scriptures as fraught with evil, is certain to go, for such sinful act of his, into the regions of the sinful. Such a man is certainly possessed of a sinful soul, O foremost of Brahmanas, and always remains here, bereft of wisdom. That man who regards those acts obligatory which have been laid down in the Vedas and directed to be accomplished every day, who is penetrated with fear if he fails to accomplish them any day, who takes all the essentials of Sacrifice as identical with Brahma, and who never regards himself as the actor, is truly a Brahmana. If the acts of such a person become incomplete, or if their completion be obstructed by all unclean animals, even then those acts are, as heard by us, of superior efficacy. If, however, those acts are done from desire of fruit (and their completion be obstructed by such impediments), then explation would become necessary. They who covet the acquisition of the highest object of life (viz., Emancipation), who are bereft of cupidity in respect of all kinds of worldly wealth, who discard all provision for the future, and who are freed from envy, betake themselves to practice of truth and self-restraint as their Sacrifice. They that are conversant with the distinction between body and soul, that are devoted to Yoga, and that meditate on the Pranava, always succeed in gratifying others. The universal Brahma (viz., Pranava), which is the soul of the deities, dwells in him who is conversant with Brahma. When, therefore, such a man eats and is gratified, all the deities, O Jajali, become gratified and are contented. As one who is gratified with all kinds of taste feels no desire for any particular taste, after the same manner one who is gratified with knowledge hath everlasting gratification which to him is a source of perfect bliss. Those wise men who are the refuge of righteousness and whose delight is in righteousness, are persons that have certain knowledge of what is to be done and what should not be done. One possessed of such wisdom always regards all things in the universe to have sprung from his own Self. Some that are endued with knowledge, that strive to reach the other shore (of this ocean of life), and that are possessed of faith, succeed in attaining to the region of Brahman, which is productive of great blessings, highly sacred, and inhabited by righteous persons, -- a region which is freed from sorrow, whence there is no return, and where there is no kind of agitation or pain. Such men do not covet heaven. They do not adore Brahma in costly sacrifices. They walk along the path of the righteous. The Sacrifices they perform are performed without injury to any creature. These men know trees and herbs and fruits and roots as the only sacrificial offerings. Covetous priests, for they are desirous of wealth, never officiate at the sacrifices of these (poor) men. These regenerate men, although all their acts have been completed, still perform sacrifices from desire of doing good to all creatures and constituting their own selves as sacrificial offerings. For this reason, grasping priests officiate at the Sacrifices of only those misguided persons who, without endeavouring to attain to Emancipation, seek for heaven. As regards those, however, that are really good, they always seek, by accomplishing their own duties, to cause others to ascend to heaven. Looking at both these kinds of behaviour, O Jajali, I have (abstained from injuring any creature in the world and have) come to regard all creatures with an equal heart. Endued with wisdom, many foremost of Brahmanas perform Sacrifices (which with respect to their

fruits are of two kinds, for some of them lead to Emancipation whence there is no return, and others lead to regions of bliss whence there is return). By performing those Sacrifices, they proceed, O great ascetic, along paths trodden by the gods. Of one class of Sacrificers (viz., they who sacrifice from desire of fruit) there is return (from the region which they reach). Of those, however, that are truly wise (viz., those who sacrifice without being urged thereto by desire of fruit), there is no return. Although both classes of sacrificers, O Jajali, proceed along the path trodden by the deities (in consequence of the sacrifices they perform), yet such is the difference between their ultimate ends. In consequence of the success that attends the purposes formed in the mind of such men, bulls, without being forced thereto, willingly set their shoulders to the plough for assisting at tillage and to the voke for dragging their cars, and kine pour forth milk from udders untouched by human hands. Creating sacrificial stakes (and other necessaries of Sacrifice) by simple flats of the will, they perform many kinds of Sacrifice well-completed with abundant presents. One who is of such a cleansed soul may slaughter a cow (as an offering in Sacrifice). They, therefore, that are not of that kind should perform Sacrifices with herbs and plants (and not animals). Since Renunciation hath such merit, it is for that reason that I have kept it before my eyes in speaking to thee. The gods know him for a Brahmana who has given up all desire of fruit, who hath no exertion in respect of worldly acts, who never bows down his head unto any one. who never utters the praises of others, and who is endued with strength though his acts have all been weakened. What, O Jajali, will be the end of him who doth not recite the Vedas, unto others, who doth not perform Sacrifices (properly), who doth not make gifts unto (deserving) Brahmanas, and who followeth an avocation in which every kind of desire is indulged? By properly reverencing, however, the duties that appertain to Renunciation, one is sure of attaining to Brahma

"Jajali said, 'We had never before, O son of a trader, heard of these recondite doctrines of ascetics that perform only mental Sacrifices. These doctrines are exceedingly difficult of comprehension. It is for this reason that I ask thee (about them). The sages of olden days were not followers of those doctrines of Yoga. Hence, the sages that have succeeded them have not propounded them (for general acceptance). If thou sayest that only men of brutish minds fail to achieve sacrifices in the soil of the Soul, then, O son of a trader, by what acts would they succeed in accomplishing their happiness? Tell me this, O thou of great wisdom! Great is my faith in thy words.'

'Tuladhara said. 'Sometimes sacrifices performed by some persons do not become sacrifices (in consequence of the absence of faith of those that perform them). These men, it should be said, are not worthy of performing any sacrifice (internal or external). As regards the faithful, however, only one thing, viz., the cow, is fit for upholding all sacrifices by means of full libations of clarified butter, milk, and curds, the hair at end of her tail, her horns, and her hoofs*. (The Vedas declare that sacrifices cannot be performed by an unmarried man). [* What is said here is this: the sacrifices of some men become lost through absence of faith. These men, it is plain, are not worthy of performing any kind of sacrifice internal or external. The performance of sacrifice, however, is easy. The cow and her products can minister to all sacrifices. In the case of those that are able, full librations of clarified butter, of milk, and of curds, are sufficient to enable them to perform whatever sacrifice they wish. As regards those that are poor, the dust of a cow's hoof and the water in which a cow's tail and horns have been washed, are quite sufficient to enable them to perform their sacrifices. Purnahuti should not, I think. be taken as different from clarified butter, etc.] In performing sacrifices, however, according to the mode I have pointed out (viz., by abstaining from slaughter of animals and dedicating only clarified butter, etc.), one may make Faith one's wedded wife, for dedicating such (innocent) offerings to the deities. By duly reverencing such sacrifices, one is sure to attain to Brahma. 4 To the exclusion of all animals (which are certainly unclean as offering in sacrifices), the rice-ball is a worthy offering in sacrifices. All rivers are as sacred as the Saraswati, and all mountains are sacred. O Jajali, the Soul is itself a Tirtha. Do not wander about on the earth for visiting sacred places. A person, by observing these duties (that I have spoken of and that do not involve injury to other creatures), and by seeking the acquisition of merit agreeably to his own ability certainly succeeds in obtaining blessed regions hereafter.'

"Bhishma continued, 'These are the duties, O Yudhishthira, which Tuladhara applauded,--duties that are consistent with reason, and that are always observed by those that are good and wise."

SECTION 264

"Tuladhara said, 'See with thy own eyes, O Jajali, who, viz., those that are good or those that are otherwise, have adopted this path of duty that I have spoken of. Thou shalt then understand properly how the truth stands. Behold, many birds are hovering in the sky. Amongst them are those that were reared on thy head, as also many hawks and many others of other species. Behold, O Brahmana, those birds have contracted their wings and legs for entering their respective nests. Summon them, O regenerate one! There those birds, treated with affection by thee, are displaying their love for thee that art their father. Without doubt, thou art their father, O Jajali! Do thou summon thy children.'

"Bhishma continued, 'Then those birds, summoned by Jaiali, made answer agreeably to the dictates of that religion which is not fraught with injury to any creature. All acts that are done without injuring any creature become serviceable (to the doer) both here and hereafter. Those acts, however, that involve injury to others, destroy faith, and faith being destroyed, involves the destroyer in ruin. The sacrifices of those that regard acquisition and non-acquisition in the same light, that are endued with faith that are self-restrained, that have tranquil minds, and that perform sacrifices from a sense of duty (and not from desire of fruit), become productive of fruit. Faith with respect to Brahma is the daughter of Surya, O regenerate one. She is the protectress and she is the giver of good birth. Faith is superior to the merit born of (Vedic) recitations and meditation. An act vitiated by defect of speech is saved by Faith. An act vitiated by defect of mind is saved by Faith. But neither speech nor mind can save an act that is vitiated by want of Faith. Men conversant with the occurrences of the past recite in this connection the following verse sung by Brahman. The offerings in sacrifices of a person that is pure (in body and acts) but wanting in Faith, and of another that is impure (in respect of their worthiness of acceptance). The food, again, of a person conversant with the Vedas but miserly in behaviour, and that of a usurer that is liberal in conduct, the deities after careful consideration, had held to be equal (in respect of their worthiness of acceptance). The' Supreme Lord of all creatures (viz., Brahman) then told them that they had committed an error. The food of a liberal person is sanctified by Faith. The food, however, of the person that is void of Faith is lost in consequence of such want of Faith. The food of a liberal usurer is acceptable but not the food of a miser. Only one person in the world, viz., he that is bereft of Faith, is unfit to make offerings to the deities. The food of only such a man is unfit to be eaten. This is the opinion of men conversant with duties. Want of Faith is a high sin. Faith is a cleanser of sins. Like a snake casting off its slough, the man of Faith succeeds in casting off all his sin. The religion of abstention with Faith is superior to all things considered sacred. Abstaining from all faults of behaviour, he who betakes himself to Faith, becomes sanctified. What need hath such a person of penances, or of conduct, or of endurance? Every man has Faith. Faith. however, is of three kinds, viz., as affected by Sattwa, by Rajas and by Tamas, and according to the kind of Faith that one has, one is named. Persons endued with goodness and possessed of insight into the true import of morality have thus laid down the subject of duties. We have, as the result of our enquiries, got all this from the sage Dharmadarsana. O thou of great wisdom, betake thyself to Faith, for thou shalt then obtain that which is superior. He who has Faith (in the declarations of the Srutis), and who acts according to their import (in the belief that they are good for him), is certainly of righteous soul. O Jajali, he who adheres to his own path (under the influence of Faith) is certainly a superior person.'

"Bhishma continued, 'After a short while, Tuladhara and Jajali, both of whom had been endued with great wisdom, ascended to heaven and sported there in great happiness, having reached their respective places earned by their respective acts. Many truths of this kind were spoken of by Tuladhara. That eminent person understood this religion (of abstention from injury) completely. These eternal duties were accordingly proclaimed by him. The regenerate Jajali, O son of Kunti, having heard these words of celebrated energy, betook himself to tranquillity. In this way, many truths of grave import were uttered by Tuladhara, illustrated by examples for instruction. What other truths dost thou wish to hear?"

SECTION 265

"Bhishma said, 'In this connection is cited an old narrative of what was recited by king Vichakhy through compassion for all creatures. Beholding the mangled body of a bull, and hearing the exceedingly painful groans of the kine in a cowslaying sacrifice, and observing the cruel Brahmanas that gathered there for assisting at the ceremonies, that king uttered these words, 'Prosperity to all the kine in the world. When the slaughter had commenced, these words expressive of a blessing (to those helpless animals) were pronounced. And the monarch further said, 'Only those that are transgressors of defined limits, that are destitute of intelligence, that are atheists and sceptics, and that desire the acquisition of celebrity through sacrifices and religious rites speak highly of the slaughter of animals in sacrifices. The righteous-souled Manu has applauded (the observance of) harmlessness in all (religious) acts. Indeed, men slaughter animals in sacrifices. urged by only the desire of fruit. Hence, guided by authority (in respect of slaughter and abstention from slaughter or

harmlessness) one conversant (with the scriptures) should practise the true course of duty which is exceedingly subtile. Harmlessness to all creatures is the highest of all duties. Living in the vicinity of an inhabited place and injuring oneself to the observance of rigid vows, and disregarding the fruits indicated of Vedic acts, one should give up domesticity, adopting a life of Renunciation. Only they that are mean are urged by the desire of fruit. Reverentially mentioning sacrifices and trees and sacrificial stakes, men do not eat tainted meat. This practice, however, is not worthy of applause. Wine, fish, honey, meat, alcohol, and preparations of rice and sesame seeds, have been introduced by knaves. The use of these (in sacrifices) is not laid down in the Vedas. The hankering after these arises from pride, error of judgement, and cupidity. They that are true Brahmanas realise the presence of Vishnu in every sacrifice. His worship, it has been laid down, should be made with agreeable Payasa. (The leaves and flowers of) such trees as have been indicated in the Vedas, whatever act is regarded as worthy and whatever else is held as pure by persons of pure hearts and cleansed natures and those eminent for knowledge and holiness, are all worthy of being offered to the Supreme Deity and not unworthy of His acceptance.

"Yudhishthira said, 'The body and all sorts of dangers and calamities are continually at war with each other. How, therefore, will a person who is totally free from the desire of harming and who on this account will not be able to act, succeed in keeping up his body?"

"Bhishma said, 'One should, when able, acquire merit and act in such a way that one's body may not languish and suffer pain, and that death may not come."

SECTION 266

"Yudhishthira said, 'Thou, O grandsire, art our highest preceptor in the matter of all acts that are difficult of accomplishment (in consequence of the commands of superiors on the one hand and the cruelty that is involved in them on the other). I ask, how should one judge of an act in respect of either one's obligation to do it or of abstaining from it? Is it to be judged speedily or with delay?"

"Bhishma said. 'In this connection is cited the old story of what occurred with respect to Chirakarin born in the race of Angirasa. Twice blessed be the man that reflects long before he acts. One that reflects long before he acts is certainly possessed of great intelligence. Such a man never offends in respect of any act. There was once a man of great wisdom, of the name of Chirakarin, who was the son of Gautama. Reflecting for a long time upon every consideration connected with proposed acts, he used to do all he had to do. He came to be called by the name of Chirakarin because he used to reflect long upon all matters, to remain awake for a long time, to sleep for a long time, and to take a long time in setting himself to the accomplishment of such acts as he accomplished. The clamour of being an idle man stuck to him. He was also regarded as a foolish person, by every person of a light understanding and destitute of foresight. On a certain occasion, witnessing an act of great fault in his wife, the sire Gautama passing over his other children, commanded in wrath this Chirakarin, saying, 'Slay thou this woman.' Having said these words without much reflection, the learned Gautama, that foremost of persons engaged in the practice of Yoga, that highly blessed ascetic, departed for the woods. Having after a long while assented to it, saying, 'So be it,' Chirakarin, in consequence of his very nature, and owing to his habit of never accomplishing any act without long reflection, began to think for a long while (upon the propriety or otherwise of what he was commanded by his sire to do). How shall I obey the command of my sire and yet how avoid slaying my mother? How shall I avoid sinking, like a wicked person, into sin in this situation in which contradictory obligations are dragging me into opposite directions? Obedience to the commands of the sire constitutes the highest merit. The protection of the mother again is a clear duty. The status of a son is fraught with dependence. How shall I avoid being afflicted by sin? Who is there that can be happy after having slain a woman, especially his mother? Who again can obtain prosperity and fame by disregarding his own sire? Regard for the sire's behest is obligatory. The protection of my mother is equally a duty. How shall I so frame my conduct that both obligations may be discharged? The father places his own self within the mother's womb and takes birth as the son, for continuing his practices, conduct, name and race. I have been begotten as a son by both my mother and my father. Knowing as I do my own origin, why should I not have this knowledge (of my relationship with both of them)? The words uttered by the sire while performing the initial rite after birth, and those that were uttered by him on the occasion of the subsidiary rite (after the return from the preceptor's abode) are sufficient (evidence) for settling the reverence due to him and indeed, confirm the reverence actually paid to him. [On the occasion of the Jatakarma the sire says 'be thou as hard as adamant,' 'be thou an axe (unto all my foes).' The upakarma or subsidiary rite is performed on the occasion of p. 248 the samavartana or

because it does not occur among the rites laid down in the Griha Sutras. The words uttered on that occasion are. 'Thou art my own self, O Son.'] In consequence of his bringing up the son and instructing him, the sire is the son's foremost of superiors and the highest religion. The very Vedas lay it down as certain that the son should regard what the sire says as his highest duty. Unto the sire the son is only a source of joy. Unto the son, however, the sire is all in all. The body and all else that the son owns have the sire alone for their giver. Hence, the behests of the sire should be obeyed without ever questioning them in the least. The very sins of one that obeys one's sire are cleansed (by such obedience). The sire is the giver of all articles of food, of instructions in the Vedas, and of all other knowledge regarding the world. (Prior to the son's birth) the sire is the performer of such rites as Garbhadhana and Simantonnayana. The sire is religion. The sire is heaven. The sire is the highest penance. The sire being gratified, all the deities are gratified. Whatever words are pronounced by the sire become blessings that attach to the son. The words expressive of joy that the sire utters cleanse the son of all his sins. The flower is seen to fall away from the stalk. The fruit is seen to fall away from the tree. But the sire, whatever his distress, moved by parental affection, never abandons the son. These then are my reflections upon the reverence due from the son to the sire. Unto the son the sire is not an ordinary object. I shall now think upon (what is due to) the mother. Of this union of the five (primal) elements in me due to my birth as a human being, the mother is the (chief) cause as the firestick of fire. The mother is as the fire-stick with respect to the bodies of all men. She is the panacea for all kinds of calamities. The existence of the mother invests one with protection; the reverse deprives one of all protection. The man who, though divested of prosperity, enters his house, uttering the words, 'O mother!'--hath not to indulge in grief. Nor doth decrepitude ever assail him. A person whose mother exists, even if he happens to be possessed of sons and grandsons and even if he counts a hundred years, looks like a child of but two years of age. Able or disabled, lean or robust, the son is always protected by the mother. None else, according to the ordinance, is the son's protector. Then doth the son become old, then doth he become stricken with grief, then doth the world look empty in his eyes, when he becomes deprived of his mother. There is no shelter (protection against the sun) like the mother. There is no refuge like the mother. There is no defence like the mother. There is no one so dear as the mother. For having borne him in her womb the mother is the son's Dhatri. For having been the chief cause of his birth, she is his Janani. For having nursed his young limbs into growth, she is called Amva. For bringing forth a child possessed of courage she is called Virasu. For nursing and looking after the son she is called Sura. The mother is one's own body. What rational man is there that would slay his mother, to whose care alone it is due that his own head did not lie on the street-side like a dry gourd? When husband and wife unite themselves for procreation, the desire cherished with respect to the (unborn) son are cherished by both, but in respect of their fruition more depends upon the mother than on the sire. The mother knows the family in which the son is born and the father who has begotten him. From the moment of conception the mother begins to show affection to her child and takes delight in her. (For this reason, the son should behave equally towards her). On the other hand, the scriptures declare that the offspring belongs to the father alone. If men, after accepting the hands of wives in marriage and pledging themselves to earn religious merit without being dissociated from them, seek congress with other people's wives, they then cease to be worthy of respect. The husband, because he supports the wife, is called Bhartri, and, because he protects her, he is on that account called Pati. When these two functions disappear from him, he ceases to be both Bhartri and Pati. Then again woman can commit no fault. It is man only that commits faults. By perpetrating an act of adultery, the man only becomes stained with guilt. It has been said that the husband is the highest object with the wife and the highest deity to her. My mother gave up her sacred person to one that came to her in the form and guise of her husband. Women can commit no fault. It is man who becomes stained with fault. Indeed, in consequence of the natural weakness of the sex as displayed in every act, and their liability to solicitation, women cannot be regarded as offenders. Then again the sinfulness (in this case) is evident of Indra himself who (by acting in the way he did) caused the recollection of the request that had been made to him in days of yore by woman (when a third part of the sin of Brahmanicide of which Indra himself was guilty was cast upon her sex). There is no doubt that my mother is innocent. She whom I have been commanded to slay is a woman. That woman is again my mother. She occupies, therefore, a place of greater reverence. The very beasts that are irrational know that the mother is unslayable. The sire must be known to be a combination of all the deities together. To the mother, however, attaches a combination of all mortal creatures and all the deities .-- In consequence of his habit of reflecting long before acting, Gautama's son Chirakarin, by indulging in

When many days had expired, his sire Gautama's returned. Endued with great wisdom, Medhatithi of Gautama's race, engaged in the practice of penances, came back (to his retreat), convinced, after having reflected for that long time, of the impropriety of the chastisement he had commanded to be inflicted upon his wife. Burning with grief and shedding copious tears, for repentance had come to him in consequence of the beneficial effects of that calmness of temper which is brought about by a knowledge of the scriptures, he uttered these words, 'The lord of the three worlds, viz., Purandara, came to my retreat, in the guise of a Brahmana asking for hospitality. He was received by me with (proper) words, and honoured with a (proper) welcome, and presented in due form with water to wash his feet and the usual offerings of the Arghya. I also granted him the rest he had asked for. I further told him that I had obtained a protector in him. I thought that such conduct on my part would induce him to behave towards me as a friend. When, however, notwithstanding all this, he misbehaved himself, my wife Ahalya could not be regarded to have committed any fault. It seems that neither my wife, nor myself, nor Indra himself who while passing through the sky had beheld my wife (and become deprived of his senses by her extraordinary beauty), could be held to have offended. The blame really attaches to the carelessness of my Yoga puissance. The sages have said that all calamities spring from envy, which, in its turn, arises from error of judgement. By that envy, also, I have been dragged from where I was and plunged into an ocean of sin (in the form of wife-slaughter). Alas, I have slain a woman, -- a woman that is again my wife-one, that is, who, in consequence of her sharing her lord's calamities came to be called by the name of Vasita, -- one that was called Bharya owing to the obligation I was under of supporting her. Who is there that can rescue me from this sin? Acting heedlessly I commanded the high-souled Chirakarin (to slay that wife of mine). If on the present occasion he proves true to his name then may he rescue me from this guilt. Twice blessed be thou, O Chirakaraka! If on this occasion thou hast delayed accomplishing the work, then art thou truly worthy of thy name. Rescue me, and thy mother, and the penances I have achieved, as also thy own self, from grave sins. Be thou really a Chirakaraka today! Ordinarily, in consequence of thy great wisdom thou takest a long time for reflection before achieving any act. Let not thy conduct be otherwise today! Be thou a true Chirakaraka today. Thy mother had expected thy advent for a long time. For a long time did she bear thee in her womb. O Chirakaraka, let thy habit of reflecting long before acting be productive of beneficial results today. Perhaps, my son Chirakaraka is delaying today (to achieve my bidding) in view of the sorrow it would cause me (to see him execute that bidding). Perhaps, he is sleeping over that bidding, bearing it in his heart (without any intention of executing it promptly). Perhaps, he is delaying, in view of the grief it would cause both him and me, reflecting upon the circumstances of the case.' Indulging in such repentance, O king, the great Rishi Gautama then beheld his son Chirakarin sitting near him. Beholding his sire come back to their abode, the son Chirakarin, overwhelmed with grief, cast away the weapon (he had taken up) and bowing his head began to pacify Gautama. Observing his son prostrated before him with bent head, and beholding also his wife almost petrified with shame, the Rishi became filled with great joy. From that time the highsouled Rishi, dwelling in that lone hermitage, did not live separately from his spouse or his heedful son. Having uttered the command that his wife should be slain he had gone away from his retreat for accomplishing some purpose of his own. Since that time his son had stood in an humble attitude, weapon in hand, for executing that command on his mother. Beholding that his son prostrated at his feet, the sire thought that, struck with fear, he was asking for pardon for the offence he had committed in taking up a weapon (for killing his own mother). The sire praised his son for a long time, and smelt his head for a long time, and for a long time held him in a close embrace, and blessed him, uttering the words, 'Do thou live long!' Then, filled with joy and contented with what had occurred, Gautama, O thou of great wisdom, addressed his son and said these words, 'Blessed be thou, O Chirakaraka! Do thou always reflect long before acting. By thy delay in accomplishing my bidding thou hast today made me happy for ever.' That learned and best of Rishis then uttered these verses upon the subject of the merits of such cool men as reflect for a long time before setting their hands to any action. If the matter is the death of a friend, one should accomplish it after a long while. If it is the abandonment of a project already begun, one should abandon it after a long while. A friendship that is formed after a long examination lasts for a long time. In giving way to wrath, to haughtiness, to pride, to disputes, to sinful acts, and in accomplishing all disagreeable tasks he that delays long deserves applause. When the offence is not clearly proved against a relative, a friend, a servant, or a wife, he that reflects long before inflicting the punishment is applauded.' Thus, O Bharata, was Gautama pleased with his son, O thou of Kuru's

race, for that act of delay on the latter's part in doing the former's bidding. In all acts a man should, in this way, reflect for a long time and then settle what he should do. By conducting himself in this way one is sure to avoid grief for a long time. That man who never nurses his wrath for a long while, who reflects for a long time before setting himself to the performance of any act, never does any act which brings repentance. One should wait for a long while upon those that are aged, and sitting near them show them reverence. One should attend to one's duties for a long time and be engaged for a long while in ascertaining them. Waiting for a long time upon those that are learned, are reverentially serving for a long time those that are good in behaviour, and keeping one's soul for a long while under proper restraint, one succeeds in enjoying the respect of the world for a long time. One engaged in instructing others on the subject of religion and duty, should, when asked by another for information on those subjects, take a long time to reflect before giving an answer. He may then avoid indulging in repentance (for returning an incorrect answer whose practical consequences may lead to sin).--As regards Gautama of austere penances, that Rishi, having adored the deities for a long while in that retreat of his, at last ascended to heaven with his son."

SECTION 267

"Yudhishthira said, 'How, indeed, should the king protect his subjects without injuring anybody. I ask thee this, O grandsire, tell me, O foremost of good men!"

"Bhishma said, 'In this connection is cited the old narrative of the conversation between Dyumatsena and king Satyavat. We have heard that upon a certain number of individuals having been brought out for execution at the command of his sire (Dyumatsena), prince Satyavat said certain words that had never before been said by anybody else. 'Sometimes righteousness assumes the form of iniquity, and iniquity assumes the form of righteousness. It can never be possible that the killing of individuals can ever be a righteous act.'

"Dyumatsen a said, 'If the sparing of those that deserve to be slain be righteousness, if robbers be spared, O Satyavat, then all distinctions (between virtue and vice) would disappear. 'This is mine',-'This (other) is not his'--ideas like these (with respect to property) will not (if the wicked be not punished) prevail in the Kali age. (If the wicked be not punished) the affairs of the world will come to a deadlock. If thou knowest how the world may go on (without punishing the wicked), then discourse to me upon it.'

"Satyavat said, 'The three other orders (viz., the Kshatriyas, Vaisyas, and Sudras) should be placed under the control of the Brahmanas. If those three orders be kept within the bonds of righteousness, then the subsidiary classes (that have sprung from intermixture) will imitate them in their practices. Those amongst them that will transgress (the commands of the Brahmanas) shall be reported to the king .-- 'This one heeds not my commands,'--upon such a complaint being preferred by a Brahmana, the king shall inflict punishment upon the offender. Without destroying the body of the offender the king should do that unto him which is directed by the scriptures. The king should not act otherwise, neglecting to reflect properly upon the character of the offence and upon the science of morality. By slaying the wicked, the king (practically) slays a large number of individuals that are innocent. Behold, by slaving a single robber, his wife, mother, father and children are all slain (because they become deprived of the means of life). When injured by a wicked person, the king should, therefore, reflect deeply on the question of chastisement. Sometimes a wicked man is seen to imbibe good behaviour from a righteous person. Then again from persons that are wicked, good children may be seen to spring. The wicked, therefore, should not be torn up by the roots. The extermination of the wicked is not consistent with eternal practice. By smiting them gently they may be made to expiate their offences. By depriving them of all their wealth, by chains and immurement in dungeons, by disfiguring them (they may be made to expiate their guilt). Their relatives should not be persecuted by the infliction of capital sentences on them. If in the presence of the Purohita and others, they give themselves up to him from desire of protection, and swear, saying, 'O Brahmana, we shall never again commit any sinful act,' they would then deserve to be let off without any punishment. This is the command of the Creator himself. Even the Brahmana that wears a deer-skin and the wand of (mendicancy) and has his head shaved, should be punished (when he transgresses). If great men transgress, their chastisement should be proportionate to their greatness. As regards them that offend repeatedly, they do not deserve to be dismissed without punishment as on the occasion of their first offence." 'Dyumatsena said, 'As long as those barriers within which men should be kept are not transgressed, so long are they designated by the name of Righteousness. If they who transgressed those, barriers were not punished with death, those barriers would soon be destroyed. Men of remote and remoter times were capable of being governed with ease. They were very truthful (in speech and conduct). They were little disposed to disputes and quarrels. They seldom gave way to

anger, or, if they did, their wrath never became ungovernable. In those days the mere crying of fie on offenders was sufficient punishment. After this came the punishment represented by harsh speeches or censures. Then followed the punishment of fines and forfeitures. In this age, however, the punishment of death has become current. The measure of wickedness has increased to such an extent that by slaying one others cannot be restrained. The robber has no connection with men, with the deities, with the Gandharvas, and with the Pitris. What is he to whom? He is not anybody to any one. This is the declaration of the Srutis. The robber takes away the ornaments of corpses from cemeteries, and swearing apparel from men afflicted by spirits (and, therefore, deprived of senses). That man is a fool who would make any covenant with those miserable wretches or exact any oath from them (for relying upon it).

'Satyavat said, 'If thou dost not succeed in making honest men of those rogues and in saving them by means unconnected with slaughter, do thou then exterminate them by performing some sacrifice. Kings practise severe austerities for the sake of enabling their subjects go on prosperously in their avocations. When thieves and robbers multiply in their kingdoms they become ashamed.. They, therefore, betake themselves to penances for suppressing thefts and robberies and making their subjects live happily. Subjects can be made honest by being only frightened (by the king). Good kings never slay the wicked from motives of retribution. (On the other hand, if they slay, they slay in sacrifices, when the motive is to do good to the slain), Good kings abundantly succeed in ruling their subjects properly with the aid of good conduct (instead of cruel or punitive inflictions). If the king acts properly, the superior subjects imitate him. The inferior people, again in their turn, imitate their immediate superiors. Men are so constituted that they imitate those whom they regard as their superiors. That king who, without restraining himself, seeks to restrain others (from evil ways) becomes an object of laughter with all men in consequence of his being engaged in the enjoyment of all worldly pleasures as a slave of his senses. That man who, through arrogance or error of judgement, offends against the king in any way, should be restrained by every means. It is by this way that he is prevented from committing offences anew. The king should first restrain his own self if he desires to restrain others that offend. He should punish heavily (if necessary) even friends and near relatives. In that kingdom where a vile offender does not meet with heavy afflictions, offences increase and righteousness decreases without doubt. Formerly, a Brahmana. endued with clemency and possessed of learning, taught me this. Verily, to this effect, O sire. I have been instructed by also our grandsire of olden days, who gave such assurances of harmlessness to people, moved by pity. Their words were, 'In the Krita age, kings should rule their subjects by adopting ways that are entirely harmless. In the Treta age, kings conduct themselves according to ways that conform with righteousness fallen away by a fourth from its full complement. In the Dwapara age, they proceed according to ways conforming with righteousness fallen away by a moiety, and in the age that follows, according to ways conforming with righteousness fallen away by three-fourth. When the Kati age sets in, through the wickedness of kings and in consequence of the nature of the epoch itself, fifteen parts of even that fourth portion of righteousness disappear, a sixteenth portion thereof being all that then remains of it. If, O Satyavat, by adopting the method first mentioned (viz., the practice of harmlessness), confusion sets in, the king, considering the period of human life, the strength of human beings, and the nature of the time that has come, should award punishments. Indeed, Manu, the son of the Self-born, has, through compassion for human beings, indicated the way by means of which men may adhere to knowledge (instead of harmfulness) for the sake of emancipation." [The word satya is used here for Emancipation. Mahaddahrmaphalam is true knowledge, so called because, of its superiority to heaven, etc. The way pointed out by Manu is, of ourse, the religion of harmlessness About Manu: In early Hindu texts, Manu refers to the archetypal man, or to the first man (progenitor of humanity). The Sanskrit term for 'human' means 'of Manu' or 'children of Manu'. In the earliest mention of Manu, in the Rigveda, Manu is only the claimed ancestor of the "Five Peoples", or "Panca Janah" (the five tribes being the Anus, Druhyus, Yadus (The name Yadu is of non-Indo-Aryan origin. It is most likely of Aramaic origin and might point to Yudah, Judah.), Turvashas, and Purus). The Indo-Aryans considered all other peoples to be a-manusa. Manu-smrti (Sanskrit: "Tradition of Manu"), traditionally, the most authoritative of the books of the Hindu code (Dharma-sastra) in India. Manu-smrti is the popular name of the work, which is officially known as Manava-dharma-sastra. It is attributed to the legendary first man and lawgiver Manu In its present form it dates from the 1st century BC. Now, the thing is that Manu was also a Chaldean (Babylonian) god who "presided over fate" and who was known as Manu the Great. Although scholars claim that the Babylonian Manu has nothing to do with the Manu in Hinduism, it has turned out not to be an Indo-Arvan name

but a Semitic name, an Akkadian name, to be precise. Akkadian was the Lingua Franca of the Assyrian Empire spoken in Mesopotamia and the entire Middle East from the 3rd to the 1st millennium BC until it was gradually replaced by Aramaic in the 7th century BC.]

SECTION 268

"Yudhishthira said, 'Thou hast already explained to me, O grandsire, how the religion of Yoga, which leads to the six well-known attributes, may be adopted and practised without injuring any creature. Tell me, O grandsire, of that religion which leads to both results, viz., Enjoyment and Emancipation. Amongst these two, viz., the duties of domesticity and those of Yoga, both of which lead to the same end, which is superior?"

"Bhishma said, 'Both courses of duty are highly blessed. Both are extremely difficult of accomplishment. Both are productive of high fruits. Both are practised by those that are admittedly good. I shall presently discourse to thee on the authoritativeness of both those courses of duty, for dispelling thy doubts about their true import. Listen to me with concentrated attention. In this connection is instanced the old narrative of the discourse between Kapila and the cow. Listen to it, O Yudhishthira! It has been heard by us that in days of old when the deity Tvashtri came to the place of king Nahusha, the latter, for discharging the duties of hospitality, was on the point of killing a cow agreeably to the true, ancient, and eternal injunction of the Vedas. Beholding that cow tied for slaughter. Kapila of liberal soul, ever observant of the duties of Sattwa, always engaged in restraining his senses, possessed of true knowledge, and abstemious in diet, having acquired an excellent understanding that was characterised by faith, perfectly fearless, beneficial, firm, and ever directed towards truth, uttered this word once, viz.,--'Alas ve Vedas!'--At that time a Rishi, of the name of Syumarasmi, entering (by Yoga power) the form of that cow. addressed the Yati Kapila, saying, 'Hist O Kapila! If the Vedas be deserving (in consequence of those declarations in them that sanction the slaughter of living creatures), whence have those other duties (fraught with entire harmlessness to all creatures) come to be regarded as authoritative? Men devoted to penances and endued with intelligence, and who have the Srutis and knowledge for their eyes, regard the injunctions of the Vedas, which have been declared through and compiled by the Rishis, to be the words of God himself. What can anybody say (by way of censure or praise) with respect to the contents of the Vedas when these happen to be the words of the Supreme Being himself who is freed from desire of fruit, who is without the fever (of envy and aversion). who is addicted to nothing, and who is destitute of all exertion (in consequence of the immediate fruition of all his wishes)?

"Kapila said, 'I do not censure the Vedas. I do not wish to say anything in derogation of them. It hath been heard by us that the different courses of duty laid down for the different modes of life, all lead to the same end. The Sannyasin attains to a high end. The forest-recluse also attains to a high end. Both the other two also, viz., the householder and the Brahmacharin, reach the same end. All the four modes of life have always been regarded as Deva-yana ways. The relative strength or weakness of these, as represented by their relative superiority or inferiority, hath been declared in the character their respective ends .-- Knowing these, accomplish acts which lead to heaven and other blessings, -- this is a Vedic declaration .-- Do not accomplish acts, -- this also is another binding declaration of the Vedas. If abstention from acts be meritorious, then their accomplishment must be exceedingly reprehensible. When the scriptures stand thus, the strength or weakness of particular declarations must be very difficult to ascertain. If thou knowest of any course of duty which is superior to the religion of harmlessness, and which depends upon direct evidence instead of that of the scriptures, do thou then discourse to me upon it.'

"Syumarasmi said, 'One should perform sacrifice from desire of heaven,--this Sruti is constantly heard by us. Thinking first of the fruit (that is to be attained), one makes preparations for sacrifice. Goat, horse, cow, all species of birds, domestic or wild, and herbs and plants, are food of (other) living creatures. This is heard by us. Food again has been directed to be taken day after day morning and evening. Then again the Sruti declares that animals and grain are the limbs of Sacrifice. The Lord of the universe created them along with Sacrifice. The puissant Lord of all creatures caused the deities to perform sacrifices with their aid. Altogether seven (domestic) and seven (wild) animals are indicated as fit for sacrifice. Instead of all being equally fit, each succeeding one is inferior to each preceding one. The Vedas again declare that the whole universe is appointed for sacrifice. Him also that is called Purusha the Vedas have appointed for the same purpose. This again hath been sanctioned by men of remote and remoter times. What man of learning is there that does not select, according to his own ability, individuals from among living creatures for sacrifice? The inferior animals, human beings, trees, and herbs, all wish for the attainment of heaven. There is no means, however, except sacrifice, by which they can obtain the fruition of that desire. The deciduous herbs, animals, trees, creepers, clarified butter, milk, curds, meat and other approved things (that are poured on the sacrificial fire), land, the points of the compass, faith, and time which brings up the tale of twelve, the Richs, the Yajuses, the Samans, and the sacrificer himself bringing up the tale to sixteen, and Fire which should be known as the householder.-these seventeen are said to be the limbs of sacrifice. Sacrifice, the Sruti declares, is the root of the world and its course. With clarified butter, milk, curds, dung, curds mixed with milk, skin, the hair in her tail, horns, and hoofs, the cow alone is able to furnish all the necessaries of sacrifice. Particular ones amongst these that are laid down for particular sacrifices, coupled with Ritwijas and presents (to the priests themselves and other Brahmanas) together sustain sacrifices. By collecting these things together, people accomplish sacrifices. This Sruti, consistent with the truth, is heard that all things have been created for the performance of sacrifice. It was thus that all men of ancient time set themselves to the performance of sacrifices. As regards that person, however, who performs sacrifices because of the conviction that sacrifices should be performed and not for the sake of fruit or reward, it is seen that he does not injure any creature or bear himself with hostility to anything, or set himself to the accomplishment of any worldly task. Those things that have been named as the limbs of sacrifice, and those other things that have been mentioned as required in sacrifices and that are indicated in the ordinances, all uphold one another (for the completion of sacrifices) when used according to the approved ritual. I behold also the Smritis compiled by he Rishis, into which the Vedas have been introduced. Men of learning regard them as authoritative in consequence of their following the Brahmanas. Sacrifices have the Brahmanas for that progenitor, and truly they rest upon the Brahmanas. The whole universe rests upon sacrifice, and sacrifice rests upon the universe. The syllable Om is the root from which the Vedas have sprung. (Every rite, therefore, should commence with the utterance of that syllable of vast import). Of him who has uttered for him the syllables Om, Namas, Swaha, Svadha, and Vashat, and who has, according to the extent of his ability, performed sacrifices and other rites. there is no fear in respect of next life in all the three worlds. Thus say the Vedas, and sages crowned with ascetic success, and the foremost of Rishis. He in whom are the Richs, the Yajuses, the Samans, and the expletives necessary for completing the rhythm of the Samans according to the rules laid down in Vedic grammars is indeed a Brahmana Thou knowest, O adorable Brahmana, what the fruits are of Agnihotra, of the Soma-sacrifice, and of the other great sacrifices. I say, for this reason, one should sacrifice and assist at other people's sacrifices, without scruples of any kind. One who performs such sacrifices as lead to heaven (such as Jyotishtoma, etc.) obtains high rewards hereafter in the form of heavenly beatitude. This is certain, viz., that they who do not perform sacrifices have neither this world nor the next. They who are really conversant with the declarations of the Vedas regard both kinds of declarations (viz., those that incite to acts and those that preach abstention) as equally authoritative '

SECTION 269

'Kapila said, 'Beholding that all the fruits that are attainable by acts are terminable instead of being eternal, Yatis, by adopting self-restraint and tranquillity, attain to Brahma through the path of knowledge. There is nothing in any of the worlds that can impede them (for by mere fiats of their will they crown all their wishes with success). They are freed from the influence of all pairs of opposites. They never bow down their heads to anything or any creature. They are above all the bonds of want. Wisdom is theirs. Cleansed they are from every sin. Pure and spotless they live and rove about (in great happiness). They have, in their own understandings, arrived at settled conclusions in respect of all destructible objects and of a life of Renunciation (by comparing the two together). Devoted to Brahma, already become like unto Brahma, they have taken refuge in Brahma. Transcending grief, and freed from (the equality of) Rajas, theirs are acquisitions that are eternal. When the high end that is these men's is within reach of attainment, what need has one for practising the duties of the domestic mode of life?"

"Syumarasmi said, 'If, indeed, that be the highest object of acquisition, if that be truly the highest end (which is attained by practising Renunciation) then the importance of the domestic mode of life becomes manifest, because without the domestic mode no other mode of life ever becomes possible. Indeed, as all living creatures are able to live in consequence of their dependence on their respective mothers, after the same manner the three other modes of life exist in consequence of their dependence upon the domestic mode. The householder who leads the life of domesticity, performs sacrifices, and practises penances. Whatever is done by anybody from desire of happiness has for its root the domestic mode of life. All living creatures regard the procreation of offspring as a THE GRAND BIBLE knower and known.] One should not gamble with dice. One

source of great happiness. The procreation of offspring, however, becomes impossible in any other mode of life (than domesticity). Every kind of grass and straw, all plants and herbs (that yield corn or grain), and others of the same class that grow on hills and mountains, have the domestic mode of life for their root. Upon those depend the life of living creatures. And since nothing else is seen (in the universe) than life, domesticity may be looked upon as the refuge of the entire universe. Who then speaks the truth that says that domesticity cannot lead to the acquisition of Emancipation? Only those that are destitute of faith and wisdom and penetration, only those that are destitute of reputation that are idle and toil-worn, that have misery for their share in consequence of their past acts, only those that are destitute of learning, behold the plenitude of tranquillity in a life of mendicancy. The eternal and certain distinctions (laid down in the Vedas) are the causes that sustain the three worlds. That illustrious person of the highest order who is conversant with the Vedas, is worshipped from the very date of his birth. Besides the performance of Garbhadhana, Vedic mantras become necessary for enabling persons of the regenerate classes to accomplish all their acts in respect of both this and the other world. In cremating his body (after death), in the matter of his attainment of a second body, in that of his drink and food after such attainment, in that of giving away kine and other animals for helping him to cross the river that divides the region of life from that of Yama, in that of sinking funeral cakes in water--Vedic mantras are necessary. Then again the three classes of Pitris, viz., the Archishmats, the Varhishads, and the Kravyads, approve of the necessity of mantras in the case of the dead, and mantras are allowed to be efficient causes (for attainment of the objects for which these ceremonies and rites have been directed to be performed). When the Vedas say this so loudly and when again human beings are said to owe debts to the Pitris, the Rishis, and the gods, how can any one attain to Emancipation? This false doctrine (of incorporeal existence called Emancipation), apparently dressed in colours of truth, but subversive of the real purport of the declarations of the Vedas, has been introduced by learned men reft of prosperity and eaten up by idleness. That Brahmana who performs sacrifices according to the declarations of the Vedas is never seduced by sin. Through sacrifices, such a person attains to high regions of felicity along with the animals he has slain in those sacrifices, and himself, gratified by the acquisition of all his wishes succeeds in gratifying those animals by fulfilling their wishes. By disregarding the Vedas, by guile, or by deception, one never succeeds in attaining to the Supreme. On the other hand, it is by practising the rites laid down in the Vedas that one succeeds in attaining to Brahma.'

"Kapila said, '(If acts are obligatory, then) there are the Darsa, the Paurnamasa, the Agnihotra, the Chaturmasya, and other acts for the man of intelligence. In their performance is eternal merit. (Why then perform acts involving cruelty)? Those that have betaken themselves to the Sannyasa mode of life, that abstain from all acts, that are endued with patience, that are cleansed (of wrath and every fault), and that are conversant with Brahma, succeed by such knowledge of Brahma in paying off the debts (thou speakest of) to the gods (the Rishis, and the Pitris) represented to be so very fond of libations poured in sacrifices. The very gods become stupefied in tracing the track of that trackless person who constitutes himself the soul of all creatures and who looks upon all creatures with an equal eye. Through instructions received from the preceptor one knows that which dwells within this frame to be of a four-fold nature, having besides four doors and four mouths. In consequence of (their possession of) two arms, the organ of speech, the stomach, and the organ of pleasure, the very gods are said to have four doors. One should, therefore, strive one's best to keep those doors under control. [Mantras (prayers) are necessary in cremating a Brahmana's dead body. Mantras are needed for assisting the dead spirit to attain to a brilliant form (either in the next world or in this if there be rebirth). These mantras are, of course. uttered in Sraddhas. After the dead spirit has been provided, with the aid of mantras, with a body, food and drink are offered to him with the aid of mantras. Kine (cattle) and animals are given away by the representatives of the dead for enabling the dead ancestor to cross the Vaitarani (the river that flows between the two worlds) and for enabling him to become happy in heaven. The funeral cake, again, according to the ordinance, is sunk in water for making it easily attainable by him to whom it is offered. By becoming a human being one inherits three debts. By study he pays off his debt to the Rishis: by the performance of sacrifices he pays off his debt to the gods, and by begetting children he frees himself from the debt he owes to the Pitris. The argument then is this: when the Vedas, which are the words of Supreme Godhead have laid down these mantras for the attainment of such objects in the next world, how can Emancipation, which involves an incorporeal existence transcending the very Karana (form) be possible? The very declarations of the Vedas in favour of acts are inconsistent with incorporeal existence or with the negation of existence with dual consciousness of

should not appropriate what belongs to another. One should not assist at the sacrifice of a person of ignoble birth. One should not, giving way to wrath, smite another with hands or feet. That intelligent man who conducts himself in this way is said to have his hands and feet well-controlled. One should not indulge in vociferous abuse or censure. One should not speak words that are vain. One should forbear from knavery and from calumniating others. One should observe the vow of truthfulness, be sparing of speech, and always heedful.' By conducting oneself in this way one will have one's organ of speech well-restrained. One should not abstain entirely from food. One should not eat too much. One should give up covetousness, and always seek the companionship of the good. One should eat only so much as is needed for sustaining life. By conducting oneself in this way one succeeds in properly controlling the door represented by one's stomach. One should not, O hero, lustfully take another wife when one has a wedded spouse (with whom to perform all religious acts). One should never summon a woman to bed except in her season. One should confine oneself to one's own wedded spouse without seeking congress with other women. By conducting oneself in this way one is said to have one's organ of pleasure properly controlled. That man of wisdom is truly a regenerate person who has all his four doors, viz., the organ of pleasure, the stomach, the two arms (and two feet), and the organ of speech, properly controlled. Everything becomes useless of that person whose doors are not well-controlled. What can the penance of such a man do? What can his sacrifices bring about? What cart be achieved by his body? The gods know him for a Brahmana who has cast off his upper garment, who sleeps on the bare ground, who makes his arm a pillow, and whose heart is possessed of tranquillity. 1 That person who, devoted to contemplation, singly enjoys all the happiness that wedded couples enjoy, and who turns not his attention to the joys and griefs of others, should be known for a Brahmana. That man who rightly understands all this as it exists in reality and its multiform transformations, and who knows what the end is of all created objects, is known by the gods for a Brahmana. One who hath no fear from any creature and from whom nocreature hath any fear and who constitutes himself the soul of all creatures, should be known for a Brahmana. Without having acquired purity of heart which is the true result of all pious acts such as gifts and sacrifices, men of foolish understandings do not succeed in obtaining a knowledge of what is needed in making one a Brahmana even when explained by preceptors. Destitute of a knowledge of all this these men desire fruits of a different kind viz heaven and its joys. Unable to practise even a small part of that good conduct which has come down from remote times, which is eternal, which is characterised by certitude, which enters as a thread in all our duties, and by adopting which men of knowledge belonging to all the modes of life convert their respective duties and penances into terrible weapons for destroying the ignorance and evils of worldliness, men of foolish understandings regard acts that are productive of visible fruits, that are fraught with the highest puissance, and that are deathless, as fruitless after all and as deviations (from the proper course) not sanctioned by the scriptures. In truth, however, that conduct, embracing as it does practices the very opposite of those that are seen in seasons of distress, is the very essence of heedfulness and is never affected by lust and wrath and other passions of a similar kind. As regards sacrifices again, it is very difficult to ascertain all their particulars. If ascertained, it is very difficult to observe them in practice. If practised, the fruits to which they lead are terminable. Mark this well. (And marking this, do thou betake thyself to the path of knowledge).

"Syumarasmi said, 'The Vedas countenance acts and discountenance them. Whence then is their authority when their declarations thus contradict each other? Renunciation of acts, again, is productive of great benefit. Both these have been indicated in the Vedas. Do thou discourse to me on this subject, O Brahmana!

"Kapila said, 'Betaking yourselves to the path of the good (viz., Yoga), do you even in this life realise its fruits by the direct evidence of your senses. What, however, are the visible results of those other objects which you (men of acts) pursue?"

"Syumarasmi said, 'O Brahmana, I am Syumarasmi by name. I have come here for acquiring knowledge. Desirous of doing good to myself I have started this conversation in artless candour and not from desire of disputation. The dark doubt has taken possession of my mind. O illustrious one, solve it to me. Thou hast said that they who take the path of the good (viz., Yoga), by which Brahma is attained, realise its fruits by the direct evidence of their senses. What, indeed, is that which is so realisable by the direct evidence of the senses and which is pursued by yourselves? Avoiding all sciences that have disputation only for their foremost object. I have so studied the Agama as to have July mastered their true meaning. By Agama I understand the declarations of the Vedas. I also include la that word those sciences based on logic which have for their object the bringing out of the real meaning of the Vedas. [The sciences that have disputation only for their

foremost object, are, according to the commentator, the sciences of the Lokavatikas, the Saughatas (or Buddhists), the Kapalikas, etc. The other sciences based on Logic that are included within the word Agama are the two Mimamsas, Sankhya, and Patanjala.] Without avoiding the duties laid down for the particular mode of life which one may lead, one should pursue the practices laid down in Agama. Such observance of the practices laid down in Agama crowns one with success. In consequence of the certainty of the conclusions of Agama, the success to which the latter leads may be said to be almost realisable by direct evidence. As a boat that is tied to another bound for a different port, cannot take its passengers to the port they desire to reach, even so ourselves, dragged by our acts due to past desires, can never cross the interminable river of birth and death (and reach the heaven of rest and peace we may have in view). Discourse to me on this topic, O illustrious one! Teach me as a preceptor teaches a disciple. No one can be found amongst men that has completely renounced all worldly objects, nor one that is perfectly contented with oneself, nor one that has transcended grief, nor one that is perfectly free from disease, nor one that is absolutely free from the desire to act (for one's own benefit). nor one that has an absolute distaste for companionship, nor one that has entirely abstained from acts of every kind. Even men like yourself are seen to give way to joy and indulge in grief as persons like ourselves. Like other creatures the senses of persons like yourselves have their functions and objects. Tell me, in what then, if we are to investigate the question of happiness, does pure felicity consist for all the four orders of men and all the four modes of life who and which have, as regards their inclinations, the same resting ground.'

Kapila said, 'Whatever the Sastras according to which one performs the acts one feels inclined to do, the ordinances laid down in it for regulating those acts never become fruitless. Whatever again the school of opinion according to which one may conduct oneself, one is sure to attain to the highest end by only observing the duties of self-restraint of Yoga. Knowledge assists that man in crossing (this interminable river of life and death) who pursues knowledge. That conduct, however, which men pursue after deviating from the path of knowledge, afflicts them (by subjecting them to the evils of life and death). It is evident that we are possessed of knowledge and dissociated from every worldly object that may produce distress. But have any of you at any time succeeded in acquiring that knowledge in consequence of which everything is capable of being viewed as identical with one Universal Soul? Without a correct apprehension of the scriptures, some there are, fond only of disputation, who, in consequence of being overwhelmed by desire and aversion, become the slaves of pride and arrogance. Without having correctly understood the meaning of scriptural declarations, these robbers of the scriptures, these depredators of Brahma, influenced by arrogance and error, refuse to pursue tranquillity and practise self-restraint. These men behold fruitlessness on every side, and if (by chance) they succeed in obtaining the puissance of knowledge they never impart it to others for rescuing them. Made up entirely of the quality of Tamas, they have Tamas only for their refuge. One becomes subject to all the incidents of that nature which one imbibes. Accordingly, of him who hath Tamas for his refuge, the passions of envy, lust, wrath, pride, falsehood, and vanity, continually grow, for one's qualities have one's nature for their spring. Thinking in this strain and beholding these faults (through the aid of instructions secured from preceptors), Yatis, who covet the highest end, betake themselves to Yoga, leaving both good and ill.'

"Syumarasmi said, 'O Brahmana, all that I have said (about the laudable character of acts and the opposite character of Renunciation) is strictly conformable to the scriptures. It is, however, very true that without a correct apprehension of the meaning of the scriptures, one does not feel inclined to obey what the scriptures really declare. Whatever conduct is consistent with equity is consistent with the scriptures. Even that is what the Sruti declares. Similarly, whatever conduct is inconsistent with equity is inconsistent with the scriptures. This also is declared by the Sruti. It is certain that no one can do an act that is scriptural by transgressing the scriptures. That again is unscriptural which is against the Vedas. The Sruti declares this. Many men, who believe only what directly appeals to their senses, behold only this world (and not what is addressed in the scriptures to Faith). They do not behold what the scriptures declare to be faults. They have, accordingly, like ourselves, to give way to grief. Those objects of the senses with which men like you are concerned are the same with which other living creatures are concerned. Yet in consequence of your knowledge of the soul and their ignorance of it, how vast is the difference that exists between you and them! All the four orders of men and all the four modes of life however different their duties seek the same single end (viz., the highest happiness). Thou art possessed of unquestioned talents and abilities. For ascertaining that particular course of conduct (amongst those various duties) which is well calculated to accomplish the desired end, thou hast, by discoursing to me on the Infinite (Brahma), filled my soul with tranquillity. As regards ourselves, in consequence of our inability to understand the Soul we are destitute of a correct apprehension of the reality. Our wisdom is concerned with things that are low, and we are enveloped in thick darkness. (The course of conduct, however, that thou hast indicated for enabling one to attain to Emancipation, is exceedingly difficult of practice). Only he who is devoted to Yoga, who has discharged all his duties, who is capable of roving everywhere depending only on his own body, who has brought his soul under perfect control, who has transcended the requirements of the science of morality and who disregards the whole world (and everything belonging to it), can transgress the declarations of the Vedas with respect to acts, and say that there is Emancipation. For one, however, who lives in the midst of relatives, this course of conduct is exceedingly difficult to follow. Gift, study of the Vedas, sacrifices, begetting offspring, simplicity of dealing, when by practising even these no one succeeds in attaining to Emancipation, fie on him who seeks to attain to it, and on Emancipation itself that is sought! It seems that the labour spent upon attaining to it is all fruitless. One becomes chargeable with atheism if one disregards the Vedas by not doing the acts they direct. O illustrious one, I desire to hear without delay about that (Emancipation) which comes in the Vedas after the declarations in favour of acts. Do tell me the truth, O Brahmana! I sit at thy feet as a disciple. Teach me kindly! I wish to know as much about Emancipation as is known to thee. O learned one!"

SECTION 270

"Kapila said, 'The Vedas are regarded as authoritative by all. People never disregard them. Brahma is of two kinds, viz., Brahma as represented by sound, and Brahma as Supreme (and intangible). One conversant with Brahma represented by sound succeeds in attaining to Supreme Brahma. Commencing with the rites of Garbhadhana, that body which the sire creates with the aid of Vedic mantras is cleansed (after birth) by Vedic mantras. When the body has been cleansed with purificatory rites (performed with the aid of Vedic mantras), the owner there of come to be called a Brahmana and becomes a vessel fit for receiving knowledge of Brahma. Know that the reward of acts is purity of heart which only leads to Emancipation. I shall presently speak to thee of that. Whether purity of heart has been attained or not (by performance of acts) is what can be known to the person himself who has attained it. It can never be known with the aid of either the Vedas or inference. They that cherish no expectation, that discard every kind of wealth by not storing anything for future use, that are not covetous, and that are free from every kind of affection and aversion, perform sacrifices because of the conviction that their performance is a duty. To make gifts unto deserving persons is the end (right use) of all wealth. Never addicted at any time to sinful acts, observant of those rites that have been laid down in the Vedas, capable of crowning all their wishes with fruition, endued with certain conclusions through pure knowledge, never giving way to wrath,--never indulging in envy, free from pride and malice, firm in Yoga, of unstained birth, unstained conduct, and unstained learning, devoted to the good of all creatures, there were in days of yore many men, leading lives of domesticity and thoroughly devoted to their own duties, there were many kings also of the same qualifications, devoted to Yoga (like Janaka, etc.), and many Brahmanas also of the same character (like Yajnavalkya and others). They behaved equally towards all creatures and were endued with perfect sincerity. Contentment was theirs, and certainty of knowledge. Visible were the rewards of their righteousness, and pure were they in behaviour and heart. They were possessed of faith in Brahma of both forms. At first making their hearts pure, they duly observed all (excellent) vows. They were observant of the duties of righteousness on even occasions of distress and difficulty, without failing off in any particular. Uniting together they used to perform meritorious acts. In this they found great happiness. And inasmuch as they never tripped they had never to perform any expiation. Relying as they did upon the true course of righteousness, they became endued with irresistible energy. They never followed their own understandings in the matter of earning merit but followed the dictates of the scriptures alone for that end. Accordingly they were never guilty of guile in the matter of performing acts of righteousness. In consequence of their observing unitedly the absolute ordinances of the scriptures without betaking themselves ever to the rites laid down in the alternative, they were never under the necessity of performing expiation. There is no expiation for men living in the observance of the ordinances laid down in the scriptures. The Sruti declares that expiation exists for only men that are weak and unable to follow the absolute and substantive provisions of the sacred law Many Brahmanas there were of this kind in days of old, devoted to the performance of sacrifices, of profound knowledge of the Vedas, possessed of purity and good conduct, and endued with fame. They always worshipped Brahma in the sacrifices, and were free from desire. Possessed of learning they transcended all the bonds of

life. The sacrifices of these men, their (knowledge of the) Vedas, their acts performed in obedience to the ordinances. their study of the scripture at the fixed hours, and the wishes they entertained, freed as they were from lust and wrath, observant as they were of pious conduct and acts notwithstanding all difficulties, renowned as they were for performing the duties of their own order and mode of life, purified as their souls were in consequence of their very nature. characterised as they were by thorough sincerity, devoted as they were to tranquillity, and mindful as they were of their own practices, were identical with Infinite Brahma. Even this is the eternal Sruti heard by us. [What is meant by the sacrifices, etc., of such men being identical with infinite Brahma is that these men were identical with Brahma and whatever they did was Brahma. They had no consciousness of self, or they did nothing for self. They were the Soul of the universe.] The penances of men that were so high-souled, of men whose conduct and acts were so difficult of observance and accomplishment, of men whose wishes were crowned with fruition in consequence of the strict discharge of their duties, became efficacious weapons for the destruction of all earthly desires. The Brahmanas say that that Good Conduct, which is wonderful, whose origin may be traced to very ancient times, which is eternal and whose characteristics are unchangeable, which differs from the practices to which even the good resort in seasons of distress and represents their acts in other situations, which is identical with heedfulness, over which lust and wrath and other evil passions can never prevail, and in consequence of which there was (at one time) no transgression in all mankind, subsequently came to be distributed into four subdivisions, corresponding with the four modes of life by persons unable to practise its duties in minute detail and entirety. They that are good, by duly observing that course of Good Conduct after adoption of the Sannyasa mode of life, attain to the highest end. They also that betake themselves to the forest mode reach the same high end (by duly observing that conduct). They too that observe the domestic mode of life attain to the highest end (by duly practising the same conduct); and, lastly, those that lead the Brahmacharya mode obtain the same (end by a due observance of the same conduct). Those Brahmanas are seen to shine in the firmament as luminaries shedding beneficent rays of light all around. Those myriads of Brahmanas have become stars and constellations set in their fixed tracks. In consequence of contentment (or Renunciation) they have all attained to Infinity as the Vedas declare. If such men have to come back to the world through the wombs of living creatures, they are never stained by sins which have the unexhausted residue of previous acts for their originating cause. Indeed, one who has led the life of a Brahmacharin and waited dutifully upon his preceptor, who has arrived at settled conclusions (in respect of the soul), and who has devoted himself to Yoga thus, is truly a Brahmana. Who else would deserve to be called a Brahmana? When acts alone determine who is a Brahmana and who is not, acts (good or bad) must be held to indicate the happiness or misery of a person. As regards those that have by conquering all evil passions acquired purity of heart, we have heard the eternal Sruti that in consequence of the Infinity to which they attain (through beholding the universal soul) and of the knowledge of Brahma (they acquire through the declarations of Srutis), they behold everything to be Brahma. The duties (of tranquillity, self-restraint, abstention from acts, renunciation, devotion, and the abstraction of Samadhi) followed by those men of pure hearts, that are freed from desire, and that have Emancipation only for their object, for acquisition of the knowledge of Brahma, are equally laid down for all the four orders of men and all the four modes of life. Verily, that knowledge is always acquired by Brahmanas of pure hearts and restrained soul. One whose soul is for Renunciation based upon contentment is regarded as the refuge of true knowledge. Renunciation, in which is that knowledge which leads to Emancipation, and which is highly necessary for a Brahmana, is eternal (and comes down from preceptor to pupil for ever and ever). Renunciation sometimes exists mixed with the duties of other modes. But whether existing in that state or by itself, one practises it according to the measure of one's strength (that depends upon the degree of one's absence of worldly desires). Renunciation is the cause of supreme benefit unto every kind of person. Only he that is weak, fails to practise it. That pure-hearted man who seeks to attain to Brahma becomes rescued from the world (with its misery).

"Syumarasmi said, 'Amongst those that are given up to enjoyment (of property), they that make gifts, they that perform sacrifices, they that devote themselves to the study of the Vedas, and they that betake themselves to a life of Renunciation after having acquired and enjoyed wealth and all its pleasures, when they depart from this world, who is it that attains to the foremost place in heaven? I ask thee this, O Brahmana! Do thou tell me truly.'

"Kapila said, 'Those who lead a life of domesticity are certainly auspicious and acquire excellence of every kind. They are unable, however, to enjoy the felicity that attaches to Renunciation. Even thou mayst see this.'

'Kapila said, 'Acts only cleanse the body. Knowledge, however, is the highest end (for which one strives). When all faults of the heart are cured (by acts), and when the felicity of Brahma becomes established in knowledge, benevolence, forgiveness, tranquillity, compassion, truthfulness, and candour, abstention from injury, absence of pride, modesty, renunciation, and abstention from work are attained. These constitute the path that lead to Brahma. By those one attains to what is the Highest. That the cure of all faults of the heart is the result of acts becomes intelligible to the wise man when these are attained. That, indeed, is regarded as the highest end which is obtained by Brahmanas endued with wisdom, withdrawn from all acts, possessed of purity and the certitude of knowledge. One who succeeds in acquiring a knowledge of the Vedas, of that which is taught by the Vedas (viz., Brahma as represented in acts), and the minutiae of acts, is said to be conversant with the Vedas. Any other man is only a bag of wind. One who is conversant with the Vedas knows everything, for everything is established on the Vedas. Verity, the present, past, and future all exist in the Vedas. This one conclusion is deducible from all the scriptures, viz., that this universe exists and does not exist. To the man of knowledge this (all that is perceived) is both sat and asat. To him, this all is both the end and the middle. This truth rests upon all the Vedas, viz., that when complete Renunciation takes place one obtains what is sufficient. Then again the highest contentment follows and rests upon Emancipation, which is absolute, which exists as the soul of all mortal and immortal things, which is wellknown as such universal soul, which is the highest object of knowledge as being identical with all mobile and immobile things, which is full, which is perfect felicity, which is without duality, which is the foremost of all things, which is Brahma, which is Unmanifest and the cause also, whence the Unmanifest has sprung, and which is without deterioration of any kind. Ability to subdue the senses, forgiveness, and abstention from work in consequence of the absence of desire,--these three are the cause of perfect felicity. With the aid of these three qualities, men having understanding for their eyes succeed in reaching that Brahma which is uncreate, which is the prime cause of the universe which is unchangeable and which is beyond destruction. I bow to that Brahma, which is identical with him that knows it."

SECTION 271

"Yudhishthira said, 'The Vedas, O Bharata, discourse of Religion. Profit, and Pleasure. Tell me, however, O grandsire, the attainment of which (amongst these three) is regarded as superior.'

'Bhishma said, 'I shall, in this connection, recite to thee the ancient narrative of the benefit that Kundadhara in days of old had conferred upon one who was devoted to him. Once on a time a Brahmana destitute of wealth sought to acquire virtue, induced by the desire of fruit. He continually set his heart upon wealth for employing it in the celebration of sacrifices. For achieving his purpose he set himself to the practice of the austerest penances. Resolved to accomplish his purpose, he began to worship the deities with great devotion. But he failed to obtain wealth by such worship of the deities. He thereupon began to reflect, saying unto himself, 'What is that deity, hitherto unadored by men, who may be favourably disposed towards me without delay?' While reflecting in this strain with a cool mind, he beheld stationed before him that retainer of the deities, viz., the Cloud called Kundadhara. As soon as he beheld that mighty-armed being, the Brahmana's feelings of devotion were excited, and he said unto himself, 'This one will surely bestow prosperity upon me. Indeed, his form indicates as much. He lives in close proximity to the deities. He has not as vet been adored by other men. He will verily give me abundant wealth without any delay.' The Brahmana, then, having concluded thus, worshipped that Cloud with dhupas and perfumes and garlands of flowers of the most superior kind, and with diverse kinds of offerings. Thus worshipped, the Cloud became very soon pleased with his worshipper and uttered these words fraught with benefit to that Brahmana, 'The wise have ordained expiation for one guilty of Brahmanicide, or of drinking alcohol or of stealing, or of neglecting all meritorious vows. There is no expiation, however, for one that is ungrateful. Expectation hath a child named Iniquity. Ire, again, is regarded to be a child of Envy. Cupidity is the child of Deceit. Ingratitude, however, is barren (and hath no offspring). After this, that Brahmana, stretched on a bed of Kusa grass, and penetrated with the energy of Kundadhara, beheld all living beings in a dream. Indeed, in consequence of his absence of passion, penances, and devotion, that Brahmana of cleansed soul, standing aloof from all (carnal) enjoyments, beheld in the night that effect of his devotion to Kundadhara. Indeed, O Yudhishthira, he beheld the high-souled Manibhadra of great effulgence stationed in the midst of the deities, employed in giving his orders. There the gods seemed to be engaged in bestowing kingdoms and riches upon men, induced by their good deeds, and in taking them away when men fell off from goodness. Then, O bull of Bharata's race, Kundadhara of great effulgence, bending himself low, prostrated himself on the ground before the gods in the presence of all the Yakshas. At the command of the gods the high-souled Manibhadra addressed the prostrate Kundadhara and said, 'What does Kundadhara want?' Thereupon Kundadhara replied, 'If, indeed, the gods are pleased with me, there, that Brahmana reverences me greatly. I pray for some favour being shown to him something, that is, that may bring him happiness. Hearing this, Manibhadra, commanded by the gods, once more said unto Kundadhara of great intelligence these words, 'Rise, rise up, O Kundadhara! Thy suit is successful. Be thou happy. If this Brahmana be desirous of wealth, let wealth be given to him, that is, as much wealth as this thy friend desires. At the command of the gods I shall give him untold wealth. Kundadhara, then, reflecting upon the fleeting and unreal character of the status of humanity, set his heart, O Yudhishthira, upon inclining the Brahmana to penances. Indeed, Kundadhara said, 'I do not, O giver of wealth, beg for wealth on behalf of this Brahmana. I desire the bestowal of another favour upon him. I do not solicit for this devotee of mine mountains of pearls and gems or even. the whole earth with all her riches. I desire, however, that he should be virtuous. Let his heart find pleasure in virtue. Let him have virtue for his stay. Let virtue be the foremost of all objects with him. Even this is the favour that meets with my approval.' Manibhadra said, 'The fruits of virtue are always sovereignty and happiness of diverse kinds. Let this one enjoy those fruits, always freed from physical pain of every kind."

"Bhishma continued, 'Thus' addressed, Kundadhara, however, of great celebrity, repeatedly solicited virtue alone for that Brahmana. The gods were highly pleased at it. Then Manibhadra said, 'The gods are all pleased with thee as also with this Brahmana. This one shall become a virtuous-souled person. He shall devote his mind to virtue.' The Cloud, Kundadhara, became delighted, O Yudhishthira, at thus having been successful in obtaining his wish. The boon that he had got was one that was unattainable by anybody else. The Brahmana then beheld scattered around him many delicate fabrics of cloth. Without minding them at all (although so costly), the Brahmana said. 'When this one doth not set any value

"The Brahmana said, 'When this one doth not set any value upon good deeds, who else will? I had better go to the woods for leading a life of righteousness.'

"Bhishma continued, 'Cherishing a distaste for the world, and through the grace also of the gods, that foremost of Brahmanas entered the woods and commenced to undergo the austerest of penances. Subsisting upon Such fruits and roots as remained after serving the deities and guests, the mind of that regenerate person, O monarch, was firmly set upon virtue. Gradually, the Brahmana, renouncing fruits and roots, betook himself to leaves of trees as his food. Then renouncing leaves, he took to water only as his subsistence. After that he passed many years by subsisting upon air alone. All the while, his strength did not diminish. This seemed exceedingly marvellous. Devoted to virtue and engaged in the practice of the severest austerities, after a long time he acquired spiritual vision. He then reflected, saying unto himself, 'If, being gratified with anybody, I give him wealth, my speech would never be untrue.' With a face lighted up by smiles, he once more began to undergo severer austerities. And once more, having won (higher) success, he thought that he could, by a fiat of the will, then create the very highest objects. 'If, gratified with any person whatsoever I give him even sovereignty, he will immediately become a king, for my words will never be untrue.' While he was thinking in this way, Kundadhara, induced by his friendship for the Brahmana and no less by the ascetic success which the Brahmana had achieved, showed himself, O Bharata (unto his friend and devotee). Meeting with him the Brahmana offered him worship according to the observances ordained. The Brahmana, however, felt some surprise, O king. Then Kundadhara addressed the Brahmana, saying, 'Thou hast now got an excellent and spiritual eye. Behold with this vision of thine the end that is attained by kings, and survey all the worlds besides.' The Brahmana then, with his spiritual vision, beheld from a distance thousands of kings sunk in hell.'

"Kundadhara said, 'After having worshipped me with devotion thou didst get sorrow for thy share, what then would have been the good done to thee by me, and what the value of my favour? Look, look for what end men desire the gratification of carnal enjoyments. The door of heaven is closed unto men.'

"Bhishma continued, 'The Brahmana then beheld many men living in this world, embracing lust, and wrath, and cupidity, and fear, and pride, and sleep and procrastination, and inactivity.' "Kundadhara said, 'With these (vices) all human beings are enchained. The gods are afraid of men. These vices, at the command of the gods, mar and disconcert on every side. No man can become virtuous unless permitted by the gods. (In consequence of their permission) thou hast become competent to give away kingdoms and wealth through thy penances.'

'Bhishma continued, 'Thus addressed, the righteous-souled Brahmana, bending his head unto that Cloud, prostrated himself on the ground, and said, 'Thou hast, indeed, done me a great favour. Unconscious of the great affection shown by thee towards me, I had through the influence of desire and cupidity, failed to display good will towards thee.' Then Kundadhara said unto that foremost of regenerate persons, 'I have forgiven thee,' and having embraced him with his arms disappeared there and then. The Brahmana then roamed through all the worlds, having attained to ascetic success through the grace of Kundadhara. Through the puissance gained from virtue and penances, one acquires competence to sail through the skies and to fructify all one's wishes and purposes, and finally attain to the highest end. The gods and Brahmanas and Yakshas and all good men and Charanas always adore those that are virtuous but never those that are rich or given up to the indulgence of their desires. The gods are truly propitious to thee since thy mind is devoted to virtue. In wealth there may be a very little happiness but in virtue the measure of happiness is very great."

SECTION 272

"Yudhishthira said, 'Amongst the diverse kinds of sacrifices, all of which, of course, are regarded to have but one object (viz., the cleansing of the heart or the glory of God), tell me, O grandsire, what that sacrifice is which has been ordained for the sake only of virtue and not for the acquisition of either heaven or wealth!

"Bhishma said, 'In this connection I shall relate to thee the history, formerly recited by Narada, of a Brahmana who for performing sacrifices, lived according to the unchha mode.'

"Narada said, 'In one of the foremost of kingdoms that was distinguished again for virtue, there lived a Brahmana. Devoted to penances and living according to the unchha mode, that Brahmana was earnestly engaged in adoring Vishnu in sacrifices. He had Syamaka for his food, as also Suryaparni and Suvarchala and other kinds of potherbs that were bitter and disagreeable to the taste. In consequence, however, of his penances, all these tasted sweet. Abstaining from injuring any creature, and leading the life of a forest recluse, he attained to ascetic success. With roots and fruits, O scorcher of foes, he used to adore Vishnu in sacrifices that were intended to confer heaven upon him. fi.e., he never slaughtered living animals for offering them in sacrifices because of his inability to procure them. He, therefore, substituted vegetable products for those animals. His sacrifices, intended to take him to heaven, were really cruel in intention.] The Brahmana, whose name was Satva, had a wife named Pushkaradharini. She was pureminded and had emaciated herself by the observance of many austere vows. (Herself having been of a benevolent disposition, and her husband being thus addicted to sacrifices that were cruel), she did not approve of the conduct of her lord. Summoned, however, to take her seat by his side as his spouse (for the performance of a sacrifice), she feared to incur his curse and, therefore, comforted herself with his conduct. The garments that invested her body consisted of the (cast off) plumes of peacocks. Although unwilling, she still performed that sacrifice at the command of her lord who had become its Hotri. In that forest, near to the Brahmana's asylum, lived a neighbour of his, viz., the virtuous Parnada of Sukra's race, having assumed the form of a deer. He addressed that Brahmana, whose name was Satya, in articulate speech and said unto him these words, 'Thou wouldst be acting very improperly, if this sacrifice of thine were accomplished in such a manner as to be defective in mantras and other particulars of ritual. I, therefore, ask thee to slay and cut me in pieces for making libations therewith on thy sacrificial fire. Do this and becoming blameless ascend to heaven.' Then the presiding goddess of the solar disc, viz., Savitri, came to that sacrifice in her own embodied form and insisted upon that Brahmana in doing what he desired by that deer to do. Unto that goddess, however, who thus insisted, the Brahmana replied, saying, 'I shall not slay this deer who lives with me in this same neighbourhood.' Thus addressed by the Brahmana, the goddess Savitri desisted and entered the sacrificial fire from desire of surveying the nether world, and wishing to avoid the sight of (other) defects in that sacrifice. The deer, then, with joined hands, once more begged of Satya (to be cut in pieces and poured into the sacrificial fire). Satya, however, embraced him in friendship and dismissed him, saying, 'Go!' At this, the deer seemed to leave that place. But after he had gone eight steps he returned, and said, 'Verily, do thou slav me. Truly do I say, slain by thee I am sure to attain to a righteous end. I give thee (spiritual) vision. Behold the celestial Apsaras and the beautiful vehicles of the high-souled Gandharvas.' Beholding (that sight) for a protracted space of time, with longing eyes, and seeing the deer (solicitous of sacrifice), and thinking that residence in heaven is attainable

by only slaughter, he approved (of the counsels the deer had given). It was Dharma himself who had become a deer that lived in those woods for many years. (Seeing the Brahmana tempted by the prospect he beheld), Dharma provided for his salvation and counselled him, saying, 'This (viz., slaughter of living creatures) is not conformable to the ordinances about Sacrifices. The penances, which had been of very large measure, of that Brahmana whose mind had entertained the desire of slaving the deer, diminished greatly in consequence of that thought itself. The injuring of living creatures, therefore, forms no part of sacrifice. Then the illustrious Dharma (having assumed his real form), himself assisted that Brahmana, by discharging the priestly office, to perform a sacrifice. The Brahmana, after this, in consequence of his (renewed) penances, attained to that state of mind which was his spouse's. Abstention from injury is that religion which is complete in respect of its rewards. The religion, however, of cruelty is only thus far beneficial that it leads to heaven (which has a termination). I have spoken to thee of that religion of Truth which, indeed, is the religion of those that are utterers of Brahma

SECTION 273

"Yudhishthira said, 'By what means doth a man become sinful, by what doth he achieve virtue, by what doth he attain to Renunciation, and by what doth he win Emancipation?"

"Bhishma said, 'Thou knowest all duties. This question that thou askest is only for confirmation of thy conclusions. Listen now to Emancipation, and Renunciation, and Sin, and Virtue to their very roots. Perceiving any one of the five objects (viz., form, taste, scent, sound, and touch), desire runs after it at first. Indeed, obtaining them within the purview of the senses, O chief of Bharata's race, desire or aversion springs up. One, then, for the sake of that object (i.e., for acquisition of what is liked and avoidance of what is disliked) strives and begins acts that involve much labour. One endeavours one's best for repeatedly enjoying those forms and scents (and the three other objects of the remaining three senses) that appear very agreeable. Gradually, attachment, and aversion, and greed and errors of judgement arise. The mind of one overwhelmed by greed and error and affected by attachment and aversion is never directed to virtue. One then begins with hypocrisy to do acts that are good. Indeed, with hypocrisy one then seeks to acquire virtue, and with hypocrisy one likes to acquire wealth. When one succeeds, O son of Kuru's race, in winning wealth with hypocrisy, one sets one's heart to such acquisition wholly. It is then that one begins to do acts that are sinful, notwithstanding the admonitions of well-wishers and the wise. unto all which he makes answers plausibly consistent with reason and conformable to the injunctions of the scriptures. Born of attachment and error, his sins, of three kinds, rapidly increase, for he thinks sinfully, speaks sinfully, and acts sinfully. When he fairly starts on the way of sin, they that are good mark his wickedness. They, however, that are of a disposition similar to that of the sinful man, enter into friendship with him. He succeeds not in winning happiness even here. Whence then would he succeed in winning happiness hereafter? It is thus that one becomes sinful. Listen now to me as I speak to thee of one that is righteous. Such a man, inasmuch as he seeks the good of others, succeeds in winning good for himself. By practising duties that are fraught with other people's good, he attains at last to a highly agreeable end. He who, aided by his wisdom, succeeds beforehand in beholding the faults above adverted to, who is skilled in judging of what is happiness and what is sorrow and how each is brought about, and who waits with reverence upon those that are good, makes progress in achieving virtue, both in consequence of his habit and such companionship of the good. The mind of such a person takes delight in virtue, and he lives on, making virtue his support. If he sets his heart on the acquisition of wealth, he desires only such wealth as may be acquired in righteous ways. Indeed, he waters the roots of only those things in which he sees merit. In this way, doth one become righteous and acquires friends that are good In consequence of his acquisition of friends, of wealth, and of children, he sports in happiness both here and hereafter. The mastery (in respect of enjoyment) that a living creature attains over sound, touch, taste, form, and scent, O Bharata, represents the fruit of virtue. Remember this. Having obtained the fruit of virtue, O Yudhishthira, such a man does not give himself up to joy. Without being contented with such (visible) fruits of virtue he betakes himself to Renunciation. led on by the eye of knowledge. When, having acquired the eye of knowledge, he ceases to take pleasure in the gratification of desire, in taste and in scent, when he does not allow his mind to run towards sound, touch and form, it is then that he succeeds in freeing himself from desire. He does not, however, even then cast off virtue or righteous acts. Beholding then all the worlds to be liable to destruction he strives to cast off virtue (with its rewards in the form of heaven and its happiness) and endeavours to attain to Emancipation by the (well-known) means. Gradually abandoning all sinful acts he betakes himself to Renunciation, and becoming righteous-souled succeeds at last in attaining to

Emancipation. I have now told thee, O son, of that about which thou hadst asked me, viz., the topics of Sin, Righteousness, Renunciation, and Emancipation, O Bharata! Thou shouldst, therefore, O Yudhishthira, adhere to virtue in all situations. Eternal is the success, O son of Kunti, of thee that adherest to righteousness."

SECTION 274

"Yudhishthira said, 'Thou hast said, O grandsire, the Emancipation is to be won by means and not otherwise. I desire to hear duly what those means are.'

"Bhishma said, 'O thou of great wisdom, this enquiry that thou hast addressed to me and that is connected with a subtle topic, is really worthy of thee, since thou, O sinless one, always seekest to accomplish all thy objects by the application of means. That state of mind which is present when one sets oneself to make an earthen jar for one's use, disappears after the jar has been completed. After the same manner, that cause which urges persons who regard virtue as the root of advancement and prosperity ceases to operate with them that seek to achieve Emancipation. That path which leads to the Eastern Ocean is not the path by which one can go to the Western Ocean. There is only one path that leads to Emancipation. (It is not identical with any of those that lead to any other object of acquisition). Listen to me as I discourse on it to thee in detail. One should, by practising forgiveness, exterminate wrath, and by abandoning--all purposes, root out desire. By practising the quality of Sattwa one should conquer sleep. By heedfulness one should keep off fear, and by contemplation of the Soul one should conquer breath. Desire, aversion, and lust, one should dispel by patience; error, ignorance, and doubt, by study of truth. By pursuit after knowledge one should avoid insouciance and inquiry after things of no interest. By frugal and easily digestible fare one should drive off all disorders and diseases. By contentment one should dispel greed and stupefaction of judgement, and all worldly concerns should be avoided by a knowledge of the truth. By practising benevolence one should conquer iniquity, and by regard for all creatures one should acquire virtue. One should avoid expectation by the reflection that it is concerned with the future; and one should cast off wealth by abandoning desire itself. The man of intelligence should abandon affection by recollecting that everything (here) is transitory. He should subdue hunger by practising Yoga. By practising benevolence one should keep off all ideas of self-importance, and drive off all sorts of craving by adopting contentment. By exertion one should subdue procrastination, and by certainty all kinds of doubt, by taciturnity, loquaciousness, and by courage, every kind of fear. [Hunger is to be subdued by Yoga, i.e., by regulating the wind within the body. Doubt is to be dispelled by certainty; this implies that certain knowledge should be sought for by driving off doubt. The commentator thinks that this means that all sceptical conclusions should be dispelled by faith in the scriptures. By 'fear,' in this verse, is meant the source of fear, or the world. That is to be conquered by the conquest of the six, i.e., desire, wrath, covetousness, error, pride, and envy.] Speech and mind are to be subdued by the Understanding, and the Understanding, in its turn, is to be kept under control by the eye of knowledge. Knowledge, again, is to be controlled by acquaintance with the Soul, and finally the Soul is to be controlled by the Soul. This last is attainable by those that are of pure-acts and endued with tranquillity of soul, the means being the subjugation of those five impediments of Yoga of which the learned speak. By casting off desire and wrath and covetousness and fear and sleep, one should, restraining speech, practise what is favourable to Yoga, viz., contemplation, study, gift, truth, modesty, candour, forgiveness, purity of heart, purity in respect of food, and the subjugation of the senses. By these one's energy is increased, sins are dispelled, wishes crowned with fruition, and knowledge (of diverse kinds) gained. When one becomes cleansed of one's sins and possessed of energy and frugal of fare and the master of one's senses, one then, having conquered both desire and wrath, seeks to attain to Brahma. The avoidance of ignorance (by listening to and studying the scriptures), the absence of attachment (in consequence of Renunciation) freedom from desire and wrath (by adoption of contentment and forgiveness), the puissance that is won by Yoga, the absence of pride and haughtiness, freedom from anxiety (by subjugation of every kind of fear), absence of attachment of anything like home and family,--these constitute the path of Emancipation. That path is delightful, stainless, and pure. Similarly, the restraining of speech, of body, and of mind, when practised from the absence of desire, constitutes also the path of Emancipation."

SECTION 275

"Bhishma said, 'In this connection is cited the old narrative of the discourse that took place between Narada and Asita-Devala. Once on a time Narada, beholding that foremost of intelligent men, viz., Devala of venerable years, seated at his ease, questioned him about the origin and the destruction of all creatures.' "Narada said, 'Whence, O Brahmana, hath this universe, consisting of mobile and immobile objects, been created? When again doth the all-embracing destruction come, into whom doth it merge? Let thy learned self discourse to me on this.'

"Asita said, 'Those from which the Supreme Soul, when the time comes, moved by the desire of existence in manifold, forms, creates all creatures, are said by persons conversant with objects to be the five great essences. (After this) Time, impelled by the Understanding creates other objects from those (five primal essences).' He that says that there is anything else besides these (i.e., the five primal essences, Kala, and the Understanding), says what is not true. Know, O Narada, that these five are eternal, indestructible, and without beginning and without end. With Kala as their sixth. these five primal essences are naturally possessed of mighty energy. Water, Space, Earth, Wind, and Heat, -- these are those five essences. Without doubt, there is nothing higher or superior to these (in point of puissance or energy). The existence of nothing else (than five) can be affirmed by any one agreeably to the conclusions derivable from the Srutis or arguments drawn from reason. If any one does assert the existence of anything else, then his assertion would verily be idle or vain. Know that these six enter into the production of all effects. That of which are all these (which thou perceivest) is called Asat. These five, and Kala (or Jiva), the potencies of past acts, and ignorance,--these eight eternal essences are the causes of the birth and destruction of all creatures. When creatures are destroyed it is into these that they enter: and when they take birth, it is again from them they do so. Indeed, after destruction, a creature resolves itself into those five primal essences. His body is made of earth; his ear has its origin in space; his eye hath light for its cause; his life (motion) is of wind, and his blood is of water, without doubt. The two eyes, the nose, the two ears, the skin, and the tongue (constituting the fifth), are the senses. These, the learned know, exist for perception of their respective objects. Vision, hearing, smelling, touching, and tasting are the functions of the senses. The five senses are concerned with five objects in five ways. Know, by the inference of reason, their similitude of attributes. Form, scent, taste, touch, and sound, are the five properties that are (respectively) apprehended by the five senses in five different ways. These five properties, viz., form, scent, taste, touch, and sound, are not really apprehended by the senses (for these are inert), but it is the Soul that apprehends them through the senses. That which is called Chitta is superior to the multitude of senses. Superior to Chitta is Manas. Superior to Manas is Buddhi, and superior to Buddhi is Kshetraina. At first a living creature perceives different objects through the senses. With Manas he reflects over them, and then with the aid of Buddhi he arrives at certitude of knowledge. Possessed of Buddhi, one arrives at certainty of conclusions in respect of objects perceived through the senses. The five senses, Chitta, Mind and Understanding (which is the eighth in the tale),--these are regarded as organs of knowledge by those conversant with the science of Adhyatma. The hands, the feet, the anal duct, the membrum virile, the mouth (forming the fifth in the tale), constitute the five organs of action. The mouth is spoken of as an organ of action because it contains the apparatus of speech, and that of eating. The feet are organs of locomotion and the hands for doing various kinds of work. The anal duct and the membrum virile are two organs that exist for a similar purpose, viz., for evacuation. The first is for evacuation of stools, the second for that of urine as also of the vital seed when one feels the influence of desire. Besides these, there is a sixth organ of action. It is called muscular power. These then are the names of the six organs of action according to the (approved) treatises bearing on the subject. I have now mentioned to thee the names of all the organs of knowledge and of action, and all the attributes of the five (primal) essences. When in consequence of the organs being fatigued, they cease to perform their respective functions, the owner of those organs, because of their suspension, is said to sleep. If, when the functions of these organs are suspended, the functions of the mind do not cease, but on the other hand the mind continues to concern itself with its objects, the condition of consciousness is called Dream. During wakefulness there are three states of the mind, viz., that connected with Goodness, that with Passion, and that with Darkness. In dream also the mind becomes concerned with the same three states. Those very states, when they appear in dreams. connected with pleasurable actions, come to be regarded with applause. Happiness, success, knowledge, and absence of attachment are the indications of (the wakeful man in whom is present) the attribute of Goodness. Whatever states (of Goodness, Passion, or Darkness) are experienced by living creatures, as exhibited in acts, during their hours of Wakefulness, reappear in memory during their hours of steep when they dream. The passage of our notions as they exist during wakefulness into those of dreams, and that of notions as they exist in dreams into those of wakefulness, become directly apprehensible in that state of consciousness which is called dreamless slumber. That is eternal, and that is desirable.

There are five organs of knowledge, and five of actions; with muscular power, mind, understanding, and Chitta, and with also the three attributes of Sattwa, Rajas, and Tamas, the tale, it has been said, comes up to seventeen. The eighteenth in the enumeration is he who owneth the body, Indeed, he who lives in this body is eternal. All those seventeen (with Avidya or Ignorance making eighteen), dwelling in the body, exist attached to him who owns the body. When the owner disappears from the body, those eighteen (counting Avidya) cease to dwell together in the body. Or, this body made up of the five (primal) essences is only a combination (that must dissolve away). The eighteen attributes (including Avidya), with him that owneth the body, and counting stomachic heat numbering twentieth in the tale, form that which is known as the Combination of the Five. There is a Being called Mahat. which, with the aid of the wind (called Prana), upholds this combination containing the twenty things that have been named, and in the matter of the destruction of that body the wind (which is generally spoken of as the cause) is only the instrument in the hands of that same Mahat. Whatever creature is born is resolved once more into the five constituent elements upon the exhaustion of his merits and demerits; and urged again by the merits and demerits won in that life enters into another body resulting from his acts. His abodes always resulting from Avidya, desire, and acts, he migrates from body to body, abandoning one after another repeatedly, urged on by Time, like a person abandoning house after house in succession. They that are wise, and endued with certainty of knowledge, do not give way to grief upon beholding this (migration). Only they that are foolish, erroneously supposing relationships (where relationship in reality there is none) indulge in grief at sight of such changes of abode. This Jiva is no one's relation; there is none again that may be said to belong to him. He is always alone, and he himself creates his own body and his own happiness and misery. This Jiva is never born, nor doth he ever die. Freed from the bond of body. he succeeds sometimes in attaining to the highest end. Deprived of body, because freed through the exhaustion of acts from bodies that are the results of merits and demerits, Jiva at last attains to Brahma. For the exhaustion of both merits and demerits, Knowledge has been ordained as the cause in the Sankhva school. Upon the exhaustion of merit and demerit, when Jiva attains to the status of Brahma, (they that are learned in the scriptures) behold (with the eye of the scriptures) the attainment of Jiva to the highest end.'

SECTION 276

"Yudhishthira said, 'Cruel and sinful that we are, alas, we have slain brothers and sires and grandsons and kinsmen and friends and sons. How, O grandsire, shall we dispel this thirst for wealth. Alas, through that thirst we have perpetrated many sinful deeds.'

"Bhishma said, 'In this connection is cited the old narrative of what was said by the ruler of the Videhas unto the enquiring Mandavya. The ruler of the Videhas said, 'I have nothing (in this world), yet I live in great happiness. If the whole of Mithila (which is said to be my kingdom) burn in a conflagration, nothing of mine will be burnt down. Tangible possessions, however valuable, are a source of sorrow to men of knowledge; while possessions of even little value fascinate the foolish. Whatever happiness exists here, derivable from the gratification of desire, and whatever heavenly happiness exists of high value, do not come up to even a sixteenth part of the felicity that attends the total disappearance of desire. As the horns of a cow grow with the growth of the cow itself, after the same manner the thirst for wealth increases with increasing acquisitions of wealth. Whatever the object for which one feels an attachment, that object becomes a source of pain when it is lost. One should not cherish desire. Attachment to desire leads to sorrow. When wealth has been acquired, one should apply it to purposes of virtue. One should even then give up desire. The man of knowledge always looks upon other creatures even as he looks upon himself. Having cleansed his soul and attained to success, he casts off everything here. By casting off both truth and falsehood, grief and joy, the agreeable and disagreeable, fearlessness and fear. one attains to tranquillity, and becomes free from every anxiety. That thirst (for earthly things) which is difficult of being cast off by men of foolish understanding, which wanes not with the wane of the body, and which is regarded as a fatal disease (by men of knowledge), one who succeeds in casting off is sure to find felicity. The man of virtuous soul, by beholding his own behaviour that has become bright as the moon and free from evil of every kind, succeeds in happily attaining to great fame both here and hereafter.' Hearing these words of the king, the Brahmana became filled with joy, and applauding what he heard, Mandavya betook himself to the path of Emancipation."

SECTION 277

"Yudhishthira said, 'Time, that is fraught, with terror unto all creatures, is running his course. What is that source of good after which one should strive? Tell me this, O grandsire!"

THE GRAND BIBLE

"Bhishma said, 'In this connection is cited the old narrative of a discourse between a sire and a son. Listen to it, O Yudhishthira! Once on a time, O son of Pritha, a regenerate person devoted only to the study of the Vedas had a very intelligent son who was known by the name of Medhavin. Himself conversant with the religion of Emancipation, the, son one day asked his father who was not conversant with that religion and who was engaged in following the precepts of the Vedas, this question.'

"The son said, 'What should a man of intelligence do, O sire, knowing that the period of existence allotted to men runs fast away? Tell me this truly and in proper order, O father, so that, guided by thy instructions I may set myself to the acquisition of virtue.'

"The sire said, 'Having studied the Vedas all the while observing the duties of Brahmacharya, O son, one should then desire for offspring for the sake of rescuing one's sires. Having established one's fire then and performing the sacrifices that are ordained, one should then retire into the woods and (having lived as a forest-recluse) one should then become a Muni (by casting off everything and calmly waiting for dissolution).'

"The son said, 'When the world is thus assailed and thus besieged on all sides, and when such irresistible (bolts) are falling in every direction, how can you speak so calmly?"

"The sire said, 'How is the world assailed? By what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?"

"The son said, 'The world is assailed by Death. It is besieged by what is it besieged? What are those irresistible bolts that are falling on every side? Dost thou frighten me with thy words?"

'The son said, 'The world is assailed by Death. It is besieged by Decrepitude. Days and Nights are continually falling (like bolts). Why do you not take heed of these? When I know that Death does not wait here for any one (but snatches all away suddenly and without notice), how can I possibly wait (for his coming) thus enveloped in a coat of Ignorance and (heedlessly) attending to my concerns? When as each night passes away the period of every one's life wears away with it, when, indeed, one's position is similar to that of a fish in a piece of shallow water, who can feel happy? Death encounters one in the very midst of one's concerns, before the attainment of one's objects, finding one as unmindful as a person while engaged in plucking flowers. That which is kept for being done tomorrow should be done today; and that which one thinks of doing in the afternoon should be done in the forenoon. Death does not wait, mindful of one's having done or not done one's acts. Do today what is for thy good (without keeping it for tomorrow). See that Death, who is irresistible, may not overcome thee (before you accomplish thy acts). Who knows that Death will not come to one this very day? Before one's acts are completed, Death drags one away. One should, therefore, commence to practise virtue while one is still young (without waiting for one's old age). for life is uncertain. By acquiring virtue one is sure to eternal happiness both here and hereafter. Overpowered by folly one girds up one's loins for acting on behalf of one's sons and wives. By accomplishing acts foul or fair, one gratifies these (relatives). Him possessed of sons and animals, and with mind devotedly attached to them. Death seizes and runs away like a tiger bearing away a sleeping deer. While one is still engaged in winning diverse objects of desire, and while still unsatiated with one's enjoyment, Death seizes one and runs away like a she-wolf seizing a sheep and running away with it. 'This has been done',--'this remains to be done',--'this other is half done',-one may say thus to oneself: but Death, unmindful of one's desire to finish one's unfinished acts, seizes and drags one away. One that has not yet obtained the fruit of what one has already done, amongst those attached to action, one busied with one's field or shop or house, Death seizes and carries away. The weak, the strong; the wise, the brave, the idiotic, the learned, or him that has not yet obtained the gratification of any of his desires, Death seizes and bears away. Death, decrepitude, disease, sorrow, and many things of a similar kind, are incapable of being avoided by mortals. How, then, O father, canst thou sit so at thy ease? As soon as a creature is born, Decrepitude and Death come and possess him for his destruction. All these forms of existence mobile and immobile, are possessed by these two (viz., Decrepitude and Death). When the soldiers that compose Death's army are on their march, nothing can resist them, except that one thing, viz. the power of Truth, for in Truth alone Immortality dwells. The delight that one feels of residing in the midst of men is the abode of Death. The Sruti declares that that which is called the forest is the true fold for the Devas, while the delight one feels in dwelling in the midst of men is, as it were, the cord for binding the dweller (and making him helpless). The righteous cut it and escape. The sinful do not succeed in cutting it (and freeing themselves). He who does not injure other creatures in thought, word and deed, and who never injures others by taking away their means of sustenance, is never injured by any creature. For these reasons, one should practise the vow of truth, be steadily devoted to the vow of truth, and should

desire nothing but the truth. Restraining all one's senses and looking upon all creatures with an equal eye, one should vanquish Death with the aid of Truth. Both Immortality and Death are planted in the body. Death is encountered from folly, and Immortality is won by Truth. Transcending desire and wrath, and abstaining from injury. I shall adopt Truth and happily achieving what is for my good, avoid Death like an Immortal. Engaged in the Sacrifice that is constituted by Peace, and employed also in the Sacrifice of Brahma, and restraining my senses, the Sacrifice I shall perform are those of speech, mind, and acts, when the sun enters his northerly course. How can one like me perform an Animal Sacrifice which is fraught with cruelty?

How can one like me, that is possessed of wisdom, perform like a cruel Pisacha, a Sacrifice of Slaughter after the manner of what is laid down for the Kshatriyas, -- a Sacrifice that is, besides, endued with rewards that are terminable? In myself have I been begotten by my own self. O father, without seeking to procreate offspring, I shall rest myself on my own self. I shall perform the Sacrifice of Self, I need no offspring to rescue me. He whose words and thoughts are always wellrestrained, he who has Penances and Renunciation, and Yoga, is sure to attain to everything through these. There is no eye equal to Knowledge. There is no reward equal to Knowledge. There is no sorrow equal to attachment. There is no happiness equal to Renunciation. For a Brahmana there can be no wealth like residence in solitude, an equal regard for all creatures, truthfulness of speech, steady observance of good conduct, the total abandonment of the rod (of chastisement). simplicity, and the gradual abstention from all acts. What need hast thou with wealth and what need with relatives and friends, and what with spouses? Thou art a Brahmana and thou hast death to encounter. Search thy own Self that is concealed in a cave. Whither have thy grandsires gone and whither thy sire too?

"Bhishma said, 'Hearing these words of his son, the sire acted in the way that was pointed out, O king! Do thou also act in the same way, devoted to the religion of Truth."

SECTION 278

"Yudhishthira said, 'Of what behaviour must a man be, of what acts, of what kind of knowledge, and to what must he be devoted, for attaining to Brahma's place which transcends Prakriti and which is unchangeable?'

"Bhishma said, 'One that is devoted to the religion of Emancipation, frugal in fare, and the master of one's senses, attains to that high place which transcends Prakriti and is unchangeable. Retiring from one's home, regarding gain and loss in the same light, restraining the senses, and disregarding all objects of desire even when they are ready (for enjoyment), one should adopt a life of Renunciation. Neither with eye, nor with word, nor in thought, should one disparage another. Nor should one speak evil of any person either in or out of his hearing. One should abstain from injuring any creature, and conduct oneself observing the course of the Sun. Having come into this life, one should not behave with unfriendliness towards any creature. One should disregard opprobrious speeches, and never in arrogance deem oneself as superior to another. When sought to be angered by another, one should still utter agreeable speeches. Even when calumniated, one should not calumniate in return. One should not behave in a friendly or an unfriendly way in the midst of human beings. One should not go about visiting many houses in one's round of mendicancy. Nor should one go to any house having received a previous invitation (to dinner). Even when bespattered with filth (by others), one should, resting firmly in the observance of one's duties, refrain from addressing such bespatterers in disagreeable speeches. One should be compassionate. One should abstain from returning an injury. One should be fearless; one should refrain from self-laudation. The man of restrained senses should seek his dole of charity in a householder's abode when the smoke has ceased to rise from it, when the sound of the husking rod is hushed, when the hearth-fire is extinguished, when all the inmates have finished their meals, or when the hour is over for setting the dishes. He should content himself with only as much as is barely necessary for keeping body and soul together. Even that much of food which produces gratification should not be coveted by him. When he fails to obtain what he wants, he should not suffer himself to cherish discontent. Success, again, in obtaining what he wants, should not make him glad. He should never wish for such things as are coveted by ordinary men. He should never eat at anybody's house when respectfully invited thereto. One like him should reprobate such gains as are obtained with honour. He should never find fault (on account of staleness, etc.) with the food placed before him, nor should he applaud its merits. He should covet a bed and a seat that are removed from the haunts of men. The places he should seek are such as a deserted house, the foot of a tree, a forest, or a cave. Without allowing his practices to be known by others, or concealing their real nature by appearing to adopt others (that are hateful or repulsive), he should enter his own Self. By association with Yoga and dissociation from company, he should be perfectly equable, steadily fixed, and uniform. He should not earn either merit or demerit by means of acts. He should be always gratified, well-contented, of cheerful face and cheerful senses, fearless, always engaged in mental recitation of sacred mantras, silent, and wedded to a life of Renunciation. Beholding the repeated formation and dissolution of his own body with the senses that result from and resolve into the elemental essences, and seeing also the advent and departure of (other) creatures, he should become free from desire and learn to cast equal eves upon all. subsisting upon both cooked and uncooked food. Frugal in respect of his fare, and subjugating his senses, he achieves tranquillity of Self by Self. One should control the (rising) impulses of words, of the mind, of wrath, of envy, of hunger, and of lust. Devoted to penances for cleansing his heart, he should never allow the censures (of others) to afflict his heart. One should live, having assumed a status of neutrality with respect to all creatures, and regard praise and blame as equal. This, indeed, is the holiest and the highest path of the Sannyasa mode of life. Possessed of high soul, the Sannyasin should restrain his senses from all things and keep himself aloof from all attachments. He should never repair to the places visited by him and the men known to him while leading the prior modes of life. Agreeable to all creatures, and without a fixed home, he should be devoted to the contemplation of Self. He should never mingle with householders and forest-recluses. He should eat such food as he may obtain without effort (and without having thought of it beforehand). He should never suffer joy to possess his heart. To those that are wise such a life of Renunciation is the means for the attainment of Emancipation. To those, however, that are fools the practice of these duties is exceedingly burthensome. The sage Harita declared all this to be the path by which Emancipation is to be achieved. He who sets forth from his home, having assured all creatures of his perfect harmlessness, attains to many bright regions of felicity which prove unending or eternal."

SECTION 279

"Yudhishthira said, 'All men speak of ourselves as highly fortunate. In truth, however, there is no person more wretched than ourselves. Though honoured by all the world, O best of the Kurus, and though we have been born among men, O grandsire, having been begotten by the very gods, yet when so much sorrow has been our lot, it seems, O reverend chief, that birth alone in an embodied form is the cause of all sorrow. Alas, when shall we adopt a life of Renunciation that is destructive of sorrow? Sages of rigid vows freed from the seven and ten (i.e. the five breaths mind understanding and the ten organs of knowledge and action), from the five faults of Yoga (viz., desire, wrath, covetousness, fear, and sleep) that constitute the chief causes (for binding man to repeated rounds of earthly life), and from the other eight, viz., the five objects of the senses and the three attributes (of Sattwa, Rajas, and Tamas), have never to incur rebirth. When, O scorcher of foes, shall we succeed in abandoning sovereignty for adopting a life of renunciation?"

"Bhishma said, 'Everything, O great monarch, hath an end. Everything hath bounds assigned to it. Even rebirth, it is well-known, hath an end. In this world there is nothing that is, immutable. Thou thinkest, O king, that this (viz., the affluence with which thou art invested is a fault). That it is not so is not true, in regard to our present topic of disquisition. Ye, however, are conversant with virtue, and have readiness. It is certain, therefore, that ye shall attain to the end of your sorrow, (viz., Emancipation) in time. Jiva equipped with body, O king, is not the author of his merits and demerits (or their fruits as represented by happiness and misery). On the other hand, he becomes enveloped by the Darkness (of Ignorance having attachment and aversion for its essence) that is born of his merits and demerits. As the wind impregnated with dust of antimony once again seizes the efflorescence of realgar and (though itself destitute of colour) assumes the hues of the substances which it has seized and tinges the different points of the compass (which represent its own hueless progenitor, viz., space), after the same manner, Jiva, though himself colourless, assumes a hue in consequence of being enveloped by Darkness and variegated by the fruits of action, and travels from body to body (making his own stainless and immutable progenitor appear as stained and changeful). When Jiva succeeds in dispelling by means of Knowledge, the Darkness that invests him in consequence of Ignorance, then Immutable Brahma becomes displayed (in all His glory). The Sages say that reversion to Immutable Brahma is incapable of being achieved by Acts. Thyself, others in the world, and the deities too, should reverence them that have achieved Emancipation. All the great Rishis never desist from culture of Brahma. In this connection is cited that discourse which was sung (by the preceptor of the Daityas) in days of old. Listen, O monarch, with undivided attention to the course of conduct that was followed by the Daitya Vritra after he became divested of all his prosperity. Depending only upon his intelligence, he did not indulge in sorrow, in the midst of his enemies, although he was deprived of sovereignty, O Bharata! Unto Vritra, when in days of old he was reft of sovereignty, (his preceptor) Usanas said, 'I hope, O Danava, that in consequence of thy defeat thou dost not cherish any grief?'

"Vritra said, 'Without doubt, having understood, by the aid of truth and penances, the advent and departure of all living creatures, I have ceased to indulge in either grief or joy. Urged by Time creatures sink helplessly in hell. Some again, the sages say, go to heaven. All these pass their time in contentment. Passing their allotted periods in heaven and hell and with some portion of their merits and demerits unexhausted (by enjoyment and suffering), they repeatedly take birth, impelled by Time. Chained by the bonds of Desire. creatures pass through myriads of intermediate life and fall helplessly into hell. I have seen that creatures come and go even thus. The lesson inculcated in the Scriptures is that one's acquisitions correspond with one's acts. Creatures take birth as men or as intermediate animals or as gods and go to hell. Having acted in lives, that are past in such a way as to deserve them, all creatures, subject to the ordinances of the Destroyer, meet with happiness and misery, the agreeable and the disagreeable. Having enjoyed the measure of weal or woe that corresponds with their acts, creatures always come back by the old path, which is measured by the measure of acts.' Then the illustrious Usanas addressed the Asura Vritra who was thus talking of the highest refuge of the creation, saying, 'O intelligent Daitya, why, O child, dost thou utter such foolish rhapsodies?'

'Vritra said, 'The severe penances which I underwent from greed of victory are well-known to thee as also to other sages. Appropriating diverse scents and diverse kinds of tastes that other creatures had for enjoying, I swelled up with my own energy, afflicting the three worlds. Decked with myriads of effulgent rays I used to rove through the skies (on my celestial car), incapable of being defeated by any creature and fearing none. I achieved great prosperity through my penances and lost it again through my own acts. Relying on my fortitude. however, I do not grieve for this change. Desirous (in days of yore) of fighting the great Indra, the high-souled ruler of the heavens, I beheld in that battle the illustrious Hari, the puissant Narayana. He who is called Vaikuntha, Purusha, Ananta, Sukla, Vishnu, Sanatana, Munjakesa, Harismasru, and the Grandsire of all creatures. Without doubt, there is still a remnant (to be enjoyed by me) of the rewards attaching to that penance represented by a sight of the great Hari. It is in consequence of that unexhausted remnant that I have become desirous of asking thee, O illustrious one, about the fruits of action! Upon which order (of men) hath been established high Brahma prosperity? In what mariner, again, doth high prosperity fall off? From whom do creatures spring and live? Through whom again do they act? What is that high Fruit by attaining to which a creature succeeds in living eternally as Brahma? By what Act or by what Knowledge can that fruit be achieved? It behoveth thee, O learned Brahmana, to expound these to me."

"Recapitulated by me, O lion among kings, listen with undivided attention, O bull of men, with all thy brothers, to what the sage Usanas then said after he had been thus addressed by that prince of Danavas."

SECTION 280

"Usanas said, 'I bow to that divine and illustrious and puissant Being who holds this earth with the firmament in his arms. I shall speak to thee of the pre-eminent greatness of that Vishnu whose head, O best of the Danavas, is that Infinite place (called Emancipation).'

"While they were thus conversing with each other there came unto them the great sage Sanatkumara of righteous soul for the purpose of dispelling their doubts. Worshipped by the prince of Asuras and by the sage Usanas, that foremost of sages sat down on a costly seat. After Kumara of great wisdom had been seated (at his ease), Usanas said unto him, 'Discourse to this chief of the Danavas on the pre-eminent greatness of Vishnu.' Hearing these words, Sanatkumara uttered the following, fraught with grave import, upon the pre-eminent greatness of Vishnu unto the intelligent chief of the Danavas, 'Listen, O Daitva, to everything about the greatness of Vishnu. Know, O scorcher of foes, that the entire universe rests on Vishnu. O thou of mighty arms, it is He who creates all creatures mobile and immobile. In course of Time it is He, again, who withdraws all things and in Time it is He who once more casts them forth from Himself. Into Hari all things merge at the universal destruction and from Him all things again come forth. Men possessed of scriptural lore cannot obtain him by such lore. Nor can He be obtained by Penances, nor by Sacrifices. The only means by which He can be attained is by restraining the Senses. Nor that sacrifices are entirely useless towards such an end. For one, by relying upon both external and internal acts, and upon one's own mind, can purify (them) by one's own understanding. By such means, one succeeds in enjoying infinity in the world. [Vaya acts are, of course, sacrifices and other religious acts; by abhyantara acts are meant santi, danti, uparati, titiksha, and samadhi, i.e., the usual course of mental training necessary for Yoga. What the speaker intends to lay down in this verse is that sacrifices

cleansing of the heart, which, when attained, leads to knowledge of Him or the Soul or to Emancipation or Infinity.] As a goldsmith purifies the dross of his metal by repeatedly casting it into the fire with very persistent efforts of his own, after the same manner Jiva succeeds in cleaning himself by his course through hundreds of births. Some one may be seen to purify himself in only one life by mighty efforts. As one should with care wipe stains from off one's person before they become thick, after the same manner one should, with vigorous efforts, wash off one's faults. [The comparison lies in the fact of the desirability of the two acts. No one likes the stains the body may catch to remain unwashed or unwiped off. Similarly, no one should neglect to wash off the faults that the heart may catch. There is no comparison between the two acts with regard to the degree of effort necessary to accomplish each.] By mixing only a few flowers with them, grains of sesame cannot be made to cast off their own odour (and become at once fragrant). After the same manner, one cannot, by cleansing one's heart only a little, succeed in beholding the Soul. When, however, those grains are perfumed repeatedly with the aid of a large quantity of flowers, it is then that they cast off their own odour and assume that of the flowers with which they are mixed. After this manner, faults, in the form of attachments to all our environments, are dispelled by the understanding in course of many lives, with the aid of a large dose of the attribute of the Sattwa, and by means of efforts born of practice. Listen, O Danava, by what means creatures attached to acts and those unattached to them attain the causes that lead to their respective states of mind. Listen to me with undivided attention. I shall, in their due order, discourse to thee, O puissant Danava, as to how creatures betake themselves to action and how they give up action. The Supreme Lord creates all creatures mobile and immobile. He is without beginning and without end. Unendued with attributes of any kind, he assumes attributes (when he chooses to create). He is the universal Destroyer, the Refuge of all things, the Supreme Ordainer, and pure Chit. In all creatures it is He who dwells as the mutable and the immutable. It is He who, having eleven modifications for His essence, drinketh this universe with His rays. [The 'mutable' in all creatures is the combination of the five primal essences. The 'immutable' in them is Jiva, or Chit as invested with ignorance. The eleven modifications that constitute. His essence are the eleven senses of knowledge and action with the mind. Equipped with these eleven. He drinketh the universe, i.e., enjoys it. The rays are these senses themselves. Equipped with the senses. He enjoys the universe with the senses.] Know that the Earth is His feet. His head is constituted by Heaven. His arms, O Daitya, are the several points of the compass or the horizon. The intermediate space is His ears. The light of His eye is the Sun, and His mind is in the Moon. His understanding dwells always in Knowledge, and His tongue is in Water. O best of Danavas, the Planets are in the midst of His brows. The starts and constellations are from the light of His eyes. The Earth is in His feet. O Danava! Know also that the attributes of Rajas, Tamas, and Sattwa are of Him. He is the fruit (or end) of all the modes of life, and He it is who should be known as the fruit (or reward) of all (pious) acts (such as Japa and Sacrifice, etc.). The Highest and Immutable, He is also the fruit of abstention from all work. The Chandas are the hair on His body, and Akshara (or Pranava) is His word. The diverse orders (of men) and the modes of life are His refuge. His mouths are many. Duty (or religion) is planted in his heart. He is Brahma; He is the highest Righteousness; He is Sat and He is Asat [Dharma has various meanings all of which, however, are closely created with one another. As duty, or the assemblage of all acts which we should do, Dharma is both Righteousness and Religion.]; He is Sruti; He is the scriptures; He is the Sacrificial vessel; He is the six and ten Ritwijes; He is all the Sacrifices; He is the Grandsire (Brahman); He is Vishnu; He is the twin Aswins; and He is Purandara; He is Mitra; He is Varuna; He is Yama; He is Kuvera the lord of treasures. Although the Ritwijes seem to behold Him as separate, He is, however, known to them as one and the same. Know that this entire universe is under the control of One divine Being. The Veda that is in the soul, O prince of Daityas, regards the unity of various creatures. When a living creature realises this unity in consequence of true knowledge, he is then said to attain to Brahma. The period of time for which one creation exists or for which if ceases to exist is called a Kalpa. Living creatures exist for a thousand millions of such Kalpas Immobile creatures also exist for an equal period. The period for which a particular creation exists is measured by many thousands of lakes (in the following way), O Daitya! Conceive a lake that is one Yojana in width, one Krosa in depth, and five hundred Yojanas in length. Imagine many thousands of such lakes. Seek then to dry up those lakes by taking from them, only once a day, as much water as may be taken up with the end of a single hair. The number of days would pass in drying them up completely by this process represents the period that is occupied by the life of one creation from its first start to the time of its destruction. The highest Evidence (for all things) says that creatures have six colours, viz., Dark,

Tawny, Blue, Red, Yellow, and White. These colours proceed from mixtures in various proportions of the three attributes of Rajas, Tamas, and Sattwa. Where Tamas predominates, Sattwa falls below the mark, and Rajas keeps to the mark, the result is the colour called Dark. When Tamas predominates as before, but the relations between Sattwa and Rajas are reversed, the result is the colour called Tawny. When Raias predominates, Sattwa falls below the mark, and Tamas keeps to the mark, the result is the colour called Blue. When Raias predominates as before and the proportion is reversed between Sattwa and Tamas, the result is the intermediate colour called Red. That Colour is more agreeable (than the preceding one). When Sattwa predominates, Rajas falls below the mark and, Tamas keeps to the mark, the result is the colour called Yellow. It is productive of happiness. When Sattwa predominates and the proportion is reversed between Rajas and Tamas, the result is the colour called White. It is productive of great happiness. The White is the foremost colour. It is sinless in consequence of its being free from attachment and aversion. It is without grief, and free from the toil involved in Pravritti, Hence, White, O prince of Danavas, leads to success (or Emancipation). Jiva, O Daitva, having undergone thousands of births derived through the womb, attains to success. That success is the identical end which the divine Indra declared after having studied many auspicious spiritual treatises and which has for its essence the apprehension of the Soul. The end again that creatures obtain is dependent oil their colour, and colour, in its turn, depends upon the character of the Time that sets in. O Daitya! The stages of existence, O Daitya, through which Jiva must pass are not unlimited. They are fourteen hundreds of thousands ill number. In consequence of them Jiva ascends, stays, and falls down as the case may be. The end that is attained by a Jiva of dark flue is very low, for he becomes addicted to acts that lead to hell and then has to rot in hell. The learned say that in consequence of his wickedness, the continuance (in such form) of a Jiva is measured by many thousands of Kalpas. Having passed many hundred thousands of years in that condition, Jiva then attains to the colour called Tawny (and becomes born as an intermediate creature). In that condition he dwells (for many long years), in perfect helplessness. At last when his sins are exhausted (in consequence of his having endured all the misery they are capable of bringing), his mind, casting off all attachments, cherishes Renunciation. When Jiva becomes endued with the quality of Sattwa, he then dispels everything connected with Tamas by the aid of his intelligence, and exerts (for achieving what is for his good). As the result of this, Jiva attains to the colour called Red. If the quality of Sattwa, however, be not gained. Jiva then travels in a round of rebirths in the world of inert, having attained to the colour called Blue. Having attained to that end (viz., Humanity) and having been afflicted for the duration of one creation by the bonds born of his own acts, Jiva then attains to the colours called Yellow (or becomes a Deity). Existing in that condition for the space of a hundred creations, he then leaves it (for becoming a human being) to return to it once more. Having attained to the Yellow colour, Jiva exists for thousands of Kalpas, sporting as a Deva. Without, however, being emancipated (even then), he has to stay in hell, enjoying or enduring the fruits of his acts of past Kalpas and wandering through nine and ten thousand courses. Know that Jiva becomes freed from the hell (of acts) as represented by heaven or godship. After the same manner, Jiva gets, off from the other births (corresponding with the other colours). Jiva sports for many long Kalpas in the world of Devas. Falling thence, he once more obtains the status of Humanity. He then stays in that condition for the space of a hundred and eight Kalpas. He then attains once more to the status of a Deva. If while in the status of humanity (for the second time) he falleth through (evil acts as represented by) Kala (in the form of Kali), he then sinks into the Dark colour and thus occupies the very lowest of all stages of existence.

"I shall tell thee now, O foremost of Asuras, how Jiva succeeds in effecting his Emancipation. Desirous of Emancipation, Jiva, relying upon seven hundred kinds of acts every one of which is characterised by a predominance of the attribute of Sattwa, gradually courses through Red and Yellow and at last attains to White. Arrived here, Jiva travels through several regions that are most adorable and that have the Eight well-known regions of felicity beneath them, and all the while pursues that stainless and effulgent form of existence which is Emancipation's self. Know that the Eight (already referred to and) which are identical with the Sixty (subdivided into) hundreds, are, unto those that are highly effulgent, only creations of the mind (without having any real or independent existence). The highest object of acquisition with one that is White of hue, is that condition (called Turiya) which transcends the three other states of consciousness, viz. Wakefulness and Dream and Dreamless slumber. As regards that Yogin who is unable to abandon the felicities that Yogapuissance brings about, he has to dwell (in one and the same body) for one century of Kalpas in auspiciousness and after that in four other regions (called Mahar, Jana, Tapas, and Satya). Even that is the highest end of one belonging to the

sixth colour, and who is Unsuccessful though crowned with success, and who has transcended all attachments and passions That Yogin, again, who falls off from Yoga practices after having attained the measure of eminence described already resides in heaven for a century of Kalpas with the unexhausted remnant of his past acts (to be exhausted by enjoyment or endurance as the case may be), and with the seven (viz., the five senses of knowledge and mind and understanding) purged of all stains in consequence of their predisposition or proneness towards the attribute of Sattwa. And the expiry of that period, such a person has to come to the world of men where he attains to great eminence. [Anisah here means one who, after having attained to eminence by Yoga, falls off from Yoga. Tatra means heaven or the superior regions that are his in consequence of Yoga-eminence. For a century of Kalpas such a person has to dwell in heaven, with the unexhausted remnant of his senses, i.e., the senses of knowledge with mind and understanding, being always predisposed towards the attribute of Sattwa. Upon the expiry of that century of Kalpas, such a person, without ascending, descends to the world of men, but then here eminence of station becomes his.] Turning back from the world of men, he departs for attaining to new forms of existence that run higher and higher in the upward scale. While engaged in this, he courseth through seven regions for seven times, his puissance being always increased in consequence of his Samadhi and the re-awakening from it. [Saptakritwah is seven times. Paraiti is 'courseth through.' Lokah refers to the seven regions called respectively, Bhur, Bhuvar, Sivah, Mahar, Jana, Tapas, and Satya (or Brahmaloka). What is intended to be said here is this: If the Yogin, having attained to only the first stage of Yoga, dies, he ascends to heaven. Thence failing down on Earth, he becomes an Emperor and thus conquers the Earth or Bhu. In this way, as the Yogin gradually ascends in the path of Yoga, he ascends higher and higher. In this verse Sambarevikshepa has been used to signify Samadhi and awakening from Samadhi, for in the first the universe is destroyed, and in the second it is re-created. At the end, he reaches the region of Satya or Brahma. Thence even he has to return if he has not been able to achieve Brahma-sakshatkara.] The Yogin who is desirous of final Emancipation suppresses by Yoga-knowledge the seven, and continues to dwell in the world of life, freed from attachments; and taking those seven for certain means of grief, he casts them off and attains afterwards to that state which is Indestructible and Infinite Some say that that is the region of Mahadeva; some, of Vishnu; some, of Brahman; some, of Sesha; some, of Nara; some, of the effulgent Chit: and some, of the All-pervading. [The seven that the Yogin desirous of Emancipation casts off are either the seven regions already referred to viz., Bhu, Bhuva, Swah, Maha, Jana, Tapa, and Satya, or the five senses of knowledge with mind and understanding. Samharam is equivalent to Samhritya, having been formed by the suffix namul. Upaplavoni are sources of grief or misfortune. The first Devasya refers to Mahadeva. The Saivas call that region Kailasa. The Vaishnavas call it Vaikuntha. The Hiranyagarbhas call it Brahman's or Brahmaloka. Sesha is Ananta, a particular form of Narayana. They who call it the region of Nara are, of course, the Sankhyas, for these regard Emancipation as the goal of Jiva or every creature. The Devasya vishnoh (in the third line) is Dyotamanasya Brahmanah i.e., Chinmatrasya, or of the pure Chit when uninvested with ignorance or Avidya. The Aupanishadas regard it as the region of Para-Brahma. The commentator clearly points out what the seven regions are. K.P. Singha, misunderstanding the verse, mentions only five; the Burdwan translator six.] When universal destruction comes, those persons who have succeeded in completely consuming by Knowledge their gross and subtle and karana bodies, always enter into Brahma. All their Senses also which have action for their essence and which are not identical with Brahma, merge into the same. When the time of universal destruction comes, those Jivas who have attained to the position of Devas and who have an unexhausted remnant of the fruits of acts to enjoy or endure, revert to those stages of life in the subsequent Kalpa which had been theirs in the previous one. This is due to the similarity of every successive Kalpa to every previous one. Those again whose acts, at the time of universal destruction, have been exhausted by enjoyment or endurance in respect of their fruits, falling down from heaven, take birth among men, in the subsequent Kalpa, for without Knowledge one cannot destroy one's acts in even a hundred Kalpas. All superior Beings again, endued with similar powers and similar forms, revert to their respective destinies at a new creation after a universal destruction, ascending and descending precisely in the same manner as during the creation that is dissolved. As regards, again, the person who is conversant with Brahma, as long as he continues to enjoy and endure the unexhausted remnant of his acts of previous Kalpas it is said that all creatures and the two stainless sciences live in his body. When his Chitta becomes cleansed by Yoga, and when he practises Samyama, this perceptible universe appears to him as only his own fivefold senses. Enquiring with a cleansed mind, Jiva attains to a high and stainless end. Thence

he attains to a spot which knows no deterioration, and thence attains to eternal Brahma that is so difficult of acquisition. Thus, Of thou of great might, I have discoursed to thee of the eminence of Narayana!"

"Vritra said, 'These words of thine, I see, perfectly according with the truth. Indeed, when this is so, I have no (cause of grief). Having listened to thy words, O thou of great powers of mind, I have become freed from sorrow and sin of every kind. O illustrious Rishi, O holy one, I see this wheel of Time, endued with mighty energy, of the most effulgent and Infinite Vishnu, has been set in motion. Eternal is that station, from which all kinds of creation spring. That Vishnu is the Supreme Soul. He is the foremost of Beings. In Him this entire universe rests.'

"Bhishma continued, 'Having said these words, O son of Kunti, Vritra cast off his life-breaths, uniting his soul (in Yoga, with the supreme Soul), and attained to the highest station.'

"Yudhishthira said, 'Tell me, O grandsire, whether this Janardana (Krishna) is that illustrious and puissant Lord of whom Sanatkumara spoke unto Vritra in days of old.'

"Bhishma said, 'The Highest Deity, endued with the six attributes of (puissance, etc.) is at the Root. Staying there, the Supreme Soul, with his own energy, creates all these diverse existent things. Know that this Kesava who knows no deterioration is from His eighth portion. Endued with the highest Intelligence, it is this Kesava who creates the three worlds with an eighth portion (of His energy). Coming immediately after Him who lies at the Root, this Kesava who is eternal (compared with all other existent things), changes at the end of each Kalpa. He, however, who lies at the Root and who is endued with supreme might and puissance, lies in the waters when universal destruction comes (in the form of the potential Seed of all things). Kesava is that Creator of pure Soul who courseth through all the eternal worlds. In the form of all things, -- causes and effects-which constitute them.] Infinite and Eternal as He is, He fills all space (with emanations from Himself) and courseth through the universe (in the form of everything that constitutes the universe). Freed as He is from limitations of every kind such as the possession of attributes would imply, he suffers himself to be invested with Avidva and awakened to Consciousness. Kesava of Supreme Soul creates all things. In Him rests this wondrous universe in its entirety.' "Yudhishthira said, 'O thou that art conversant with the

"Yudhishthira said, 'O thou that art conversant with the highest object of knowledge, I think that Vritra saw beforehand the excellent end that awaited him. It is for this, O grandsire, that he was happy and did not yield to grief (in view of his coming Death). He who is White of hue, who has taken birth in a pure or stainless race, and who has attained to the rank of a Sadhya, doth not, O sinless one, come back (into the world for re-birth). Such a person, O grandsire, is freed from both hell and the status of all intermediate creatures. He, however, who has attained to either the Yellow or the Red hue, is seen sometimes to be overwhelmed by Tamas and fall among the order of Intermediate creatures. As regards ourselves, we are exceedingly afflicted and attached to objects that are productive of sorrow or indifference or joy. Alas, what will the end be to which we shall attain? Will it be the Blue or the Dark which is the lowest of all hues?"

"Bhishma continued, 'Ye are Pandavas. Ye have been born in a stainless race. Ye are of rigid vows. Having sported in joy in the regions of the gods, ye shall come back to the world of men. Living happily as long as the creation lasts, all of you at the next new creation will be admitted among the gods, and enjoying all kinds of felicities ye will at last be numbered among the Siddhas. Let no fear be yours. Be you cheerful."

SECTION 281

Yudhishthira said, 'How great was the love of virtue possessed by Vritra of immeasurable energy, whose knowledge was incomparable and whose devotion to Vishnu was so great. The status occupied by Vishnu of immeasurable energy is exceedingly difficult of apprehension. How, O tiger among kings, could Vritra (who was an Asura) comprehended it (so well)? Thou hast spoken of Vritra's acts. I too have listened to thee in full faith. In consequence, however, of my seeing that one point (in thy discourse) is unintelligible (and that, therefore, it requires explanation), my curiosity has been roused for questioning thee again. How, indeed, was Vritra, who was virtuous, devoted to Vishnu, endued with knowledge of truth derivable from a just comprehension of the Upanishads and Vedanta, vanquished by Indra, O foremost of men? O chief of the Bharatas, resolve me this doubt. Indeed, tell me, O tiger among kings, how Vritra was vanquished by Sakra! O grandsire, O thou of mighty arms, tell me in detail how the battle took place (between the chief of the deities and the foremost of Asuras). My curiosity to hear it is very great.

Bhishma said, 'In days of yore, Indra, accompanied by the celestial forces, proceeded on his car, and beheld the Asura Vritra stationed before him like a mountain. He was full five hundred Yojanas in height, O chastiser of foes, and three hundred Yojanas in circumference. Beholding that form of Vritra, which was incapable of being vanquished by the three

worlds united together, the celestial became penetrated with fear and full of anxiety. Indeed, suddenly seeing that gigantic form of his antagonist, O king, Indra was struck with palsy in the lower extremities. Then, on the eve of that great battle between the deities and the Asuras, there arose loud shouts from both sides, and drums and other musical instruments began to beat and blow. Beholding Sakra stationed before him, O thou of Kuru's race, Vritra felt neither awe nor fear. nor was he disposed to muster all his energies for the fight. Then the encounter commenced, inspiring the three worlds with terror, between Indra, the chief of the deities, and Vritra of high soul. The entire welkin was enveloped by the combats of both sides with swords and axes and lances and darts and spears and heavy clubs and rocks of diverse sizes and bows of loud twang and diverse kinds of celestial weapons and fires and burning brands. All the celestials with Grandsire at their head, and all the highly-blessed Rishis, came to witness the battle, on their foremost of cars; and the Siddhas also, O bull of Bharata's race, and the Gandharvas, with the Apsaras, on their own beautiful and foremost of cars, came there (for the same purpose). Then Vritra, that foremost of virtuous persons. quickly overwhelmed the welkin and the chief of the deities with a thick shower of rocks. The celestials, at this, filled with rage, dispelled with their showers of arrows that thick downpour of rocks showered by Vritra in battle. Then Vritra, O tiger among the Kurus, possessed of mighty strength and endued with large powers of illusion, stupefied the chief of the deities by fighting wholly with the aid of his powers of illusion. When he of a hundred sacrifices, thus afflicted by Vritra. was overcome by stupefaction, the sage Vasishtha restored him to his senses by uttering Somanas."

"Vasishtha said, 'Thou art the foremost of the gods, O chief of the deities, O slayer of Daityas and Asuras! The strength of the three worlds is in thee! Why, then, O Sakra, dost thou languish so! There, Brahman, and Vishnu, and Siva, that lord of the universe, the illustrious and divine Soma, and all the highest Rishis (stand, beholding thee)! Do not, O Sakra, yield to weakness, like an ordinary person! Firmly resolved on battle, slay thy foes, O chief of the celestials! There, that Master of all the worlds, viz., the Three-eyed (Siva), the adored of all the worlds, is eyeing thee! Cast off this stupefaction, O chief of the celestials! There, those regenerate Rishis, headed by Vrihaspati, are praising thee, for thy victory, in celestial hymns.' "Bhishma continued, 'While Vasava of great energy was

thus being restored to consciousness by the high-souled Vasishtha, his strength became greatly enhanced. The illustrious chastiser of Paka then, relying upon his intelligence, had recourse to high Yoga and with its aid dispelled these illusions of Vritra. Then Vrihaspati, the son of Angiras, and those foremost of Rishis possessed of great prosperity, beholding the prowess of Vritra, repaired to Mahadeva, and impelled by the desire of benefiting the three worlds, urged him to destroy the great Asura. The energy of that illustrious lord of the universe thereupon assumed the character of a fierce fever and penetrated the body of Vritra the lord of Asuras. The illustrious and divine Vishnu, adored of all the worlds, bent upon protecting the universe, entered the thunderbolt of Indra. Then Vrihaspati of great intelligence and Vasishtha of exceeding energy, and all the other foremost of Rishis, repairing to Him of a hundred sacrifices, viz., the boon-giving Vasava, the adored of all the worlds, addressed him, saying, 'Slay Vritra, O puissant one, without delay!'

"Maheswara said, 'Yonder, O Sakra, stands the great Vritra, accompanied by a great force. He is the soul of the universe, capable of going everywhere, endued with large powers of illusion, and possessed of great celebrity. This foremost of Asuras is, therefore, incapable of being vanquished by even the three worlds united together. Aided by Yoga, do thou slay him, O chief of the deities. Do not disregard him. For full sixty thousand years, O chief of the celestials, Vritra practised the severest penances for obtaining strength. Brahman gave him the boons he had solicited, viz., the greatness that belongs to Yogins, large powers of illusion, excess of might, and superabundant energy. I impart to thee my energy, O Vasava! The Danava has now lost his coolness. Do thou, therefore, slay him now with thy thunderbolt!"

"Sakra said, 'Before thy eyes, O foremost of gods, I shall, through thy grace, slay with my thunderbolt this invincible son of Diti.'

"Bhishma continued, 'When the great Asura or Daitya was overtaken by that fever (born of Mahadeva's energy), the deities and the Rishis, filled with joy, uttered loud cheers, At the same time drums, and conchs of loud blare, and kettle drums and tabors began to beat and blow by thousands. Suddenly all the Asuras became afflicted with the loss of memory. In a trice, their powers of illusion also disappeared. The Rishis and the deities, ascertaining the foe to be thus possessed, uttered the praises of both Sakra and Isana, and began to urge the former (to make no delay in destroying Vritra). The form that Indra assumed on the eve of the encounter, while seated on his car and while his praises were being hymned by the Rishis, became such that none could look at it without awe." [This account of the encounter between Vritra and Indra is substantially different from what occurs in the Vana Parva. Then again the part the Rishis are made to take in the slaughter of the Asura is certainly censurable. The great Rishis, even for benefiting the three p. 307 worlds, would not certainly injure any creature. In the above account, Vasishtha and Vrihaspati and the others are very much represented as persons who have bet largely on Indra's success. In the account occurring in the Vana Parva, Indra is represented as standing in awful dread of Vritra and hurling his thunderbolt without even deliberate aim, and refusing to believe that his foe was dead till assured by all the deities. The present account seems to be a much older than that in the Vana Parva.]

SECTION 282

"Bhishma said, 'Listen, O king, to me as I tell thee the symptoms that appeared on the body of Vritra when he was overtaken by that fever (born of the energy of Mahadeva). The heroic Asura's mouth began to emit flames of fire. He became exceedingly pale. His body began to tremble all over. His breath became hard and thick. His hairs stood on end. His memory, O Bharata, issued out of his mouth in the form of a fierce, dreadful, and inauspicious jackal. Burning and blazing meteors fell on his right and left. Vultures and kanakas and cranes, gathering together, uttered fierce cries, as they wheeled over Vritra's head. Then, in that encounter, Indra adored by the gods, and armed with the thunderbolt, looked hard at the Daitya as the latter sat on his car. Possessed by that violent fever, the mighty Asura, O monarch, yawned and uttered inhuman cries. [Amanusham is literally inhuman. The use of such words are due to temporary forgetfulness in such connections. Like Homer, Vyasa also nods.] While the Asura was yawning Indra hurled his thunderbolt at him. Endued with exceedingly great energy and resembling the fire that destroys the creation at the end of the Yuga, that thunderbolt overthrew in a trice Vritra of gigantic form. Loud shouts were once more uttered by the gods on all sides when they beheld Vritra slain, O bull of Bharata's race! Having slain Vritra, Maghavat, that foe of the Danavas, possessed of great fame, entered heaven with that thunderbolt pervaded by Vishnu, Just then, O thou of Kuru's race, the sin of Brahmanicide (in her embodied form), fierce and awful and inspiring all the worlds with dread, issued out of the body of the slain Vritra. Of terrible teeth and awful, hideous for ugliness, and dark and tawny, with hair dishevelled, and dreadful eyes, O Bharata, with a garland of skulls round her neck, and looking like an (Atharvan) Incantation (in its embodied form), O bull of Bharata's race, covered all over with blood, and clad in rags and barks of trees, O thou of righteous soul, she came out of Vritra's body. Of such dreadful form and mien, O monarch, she sought the wielder of the thunderbolt (for possessing him). A little while after, O thou of Kuru's race, the slayer of Vritra, on some purpose connected with the good of the three worlds, was proceeding towards heaven. Beholding Indra of great energy thus proceeding on his mission, she seized the chief of the deities and from that moment stuck to him. When the sin of Brahmanicide thus stuck to his person and inspired him with terror, Indra entered the fibres of a lotus-stalk and dwelt there for many long years. But the sin of Brahmanicide pursued him closely. Indeed, O son of Kuru, seized by her. Indra became deprived of all his energies. He made great efforts for driving her from him, but all those efforts proved abortive. Seized by her, O bull of Bharata's race, the chief of the deities at last presented himself before the Grandsire and worshipped him by bending his head low. Understanding that Sakra was possessed by the sin of Brahmanicide, Brahman began to reflect, O best of the Bharatas, (upon the means of freeing his suppliant). The grandsire at last, O thou of mighty arms, addressed Brahmanicide in a sweet voice as if from the desire of pacifying her, and said, 'O amiable one, let the chief of the celestials, who is a favourite of mine, be freed from thee. Tell me, what I shall do for thee. What wish of thine shall I accomplish?'

"Brahmanicide said, 'When the Creator of the three worlds, when the illustrious god adored by the universe, hath been pleased with me, I regard my wishes as already accomplished. Let my residence be now appointed. Desirous of preserving the worlds, this rule had been made by thee. It was thou, O lord, that didst introduced this important ordinance. [The rules or ordinance referred to it is about the killer of a Brahmana being liable to be overtaken by the sin of Brahmanicide.] As thou hast been gratified with me, O righteous Lord, O puissant Master of all the worlds, I shall certainly leave Sakra! But grant me an abode to dwell in.'

"Bhishma continued, 'The Grandsire replied unto Brahmanicide, saying, 'So be it!' Indeed, the Grandsire discovered means for dispelling Brahmanicide from the person of Indra. The Self-create recollected the high-souled Agni. The latter immediately presented himself to Brahman and said these words, 'O illustrious and divine Lord, O thou that are without any defect, I have appeared before thee. It behoveth thee to say what I shall have to accomplish.' "Brahman said, 'I shall divide this sin of Brahmanicide into several portions. For freeing Sakra from her, do thou take a fourth portion of that sin.'

"Agni said, 'How shall I be rescued from her, O Brahman? O puissant Lord, do thou appoint the way. I desire to know the means (of my own rescue) in detail, O adored of all the worlds!"

"Brahman said, 'Unto that man who, overwhelmed by the quality of Tamas, will abstain from offering thee as an oblation, when he beholds thee in thy blazing form, seeds, herbs, and juices, that portion of Brahmanicide which thou wilt take upon thyself shall immediately enter, and leaving thee shall dwell in him. O carrier off oblations, let the fever of thy heart be dispelled.'

"Bhishma said, 'Thus addressed by the Grandsire the eater of oblations and sacrificial offerings accepted his command. A fourth of that sin then entered his person, O king! The Grandsire then summoned the trees, the herbs, and all kinds of grass to him, and solicited them to take upon themselves a fourth of that sin. Addressed by him, the trees and herbs and grasses became as much agitated as Agni had been at the request, and they replied unto Grandsire, saving, 'How shall we, O Grandsire of all the worlds, be ourselves rescued from this sin? It behoveth thee not to afflict us that have already been afflicted by the fates. O god, we have always to endure heat and cold and the showers (of the clouds) driven by the winds, in addition to the cutting and the tearing (that we have to suffer at the hands of men). We are willing. O Lord of the three worlds, to take at thy command (a portion of) this sin of Brahmanicide. Let the means, however, of our rescue be pointed out to us.'

"Brahman said, 'This sin that you shall take shall possess the man who through stupefaction of judgement will cut or tear any of you when Parva days come.'

"Bhishma said, 'Thus addressed by the high-souled Brahman, the trees and herbs and grasses adored the Creator and then went away without tarrying there. The Grandsire of all the worlds then summoned the Apsaras and gratifying them with sweet words, O Bharata, said, 'This foremost of ladies, viz., Brahmanicide, has come out of Indra's person. Solicited by me, do you take a fourth portion of her into your own persons (for saving the Chief of the deities).'

"The Apsaras said, 'O Lord of all the gods, at thy command we are fully willing to take a portion of this sin. But, O Grandsire, do thou think of the means by which we ourselves may be freed from (the effects of) this understanding (that we make with thee)."

"Brahman said, 'Let the fever of your hearts be dispelled. The portion of this sin that you will take upon yourselves shall leave you for instantly possessing that man who will seek congress with women in their menstrual season!"

"Bhishma continued, 'Thus addressed by the Grandsire, O bull of Bharata's race, the diverse tribes of the Apsaras, with cheerful souls, repaired to their respective places and began to sport in delight. The illustrious Creator of the three worlds, endued with great ascetic merit, then recollected the Waters which immediately came to him. Arrived at the presence of Brahman of immeasurable energy, the Waters bowed unto him and said these words, 'We have come before thee, O chastiser of foes, at thy command. O puissant Master of all the worlds, tell us what we are to accomplish.'

"Brahman said, 'This dreadful sin hath taken possession of Indra, in consequence of his having slain Vritra. Take ye a fourth part of Brahmanicide.'

"The Waters said, 'Let it be as thou commandest, O master of all the worlds. It behoveth thee, however, O puissant Lord of ours, to think of the means by which we may (in our turn) be rescued from (the consequence of) this understanding. Though art the Lord of all the deities, and the supreme refuge of the universe. Who else is there to whom we may pay our adorations so that he may relieve us from distress.'

"Brahman said, 'Unto that man who stupefied by his understanding and regarding you lightly will cast into you phlegm and urine and excreta, this one shall immediately go and thenceforth reside in him. It is in this way, verily I say unto ve. that your rescue shall be accomplished.'

'Bhishma continued, 'Then the sin of Brahmanicide, O Yudhishthira, leaving the chief of the deities, proceeded to the abodes that were ordained for her at the Grandsire's command. It was thus, O ruler of men, that Indra had become afflicted by that dreadful sin (and it was thus that he got rid of her). With the Grandsire's permission Indra then resolved to perform a Horse-sacrifice. It is heard, O monarch, that Indra having been thus possessed by the sin of Brahmanicide afterwards became cleansed of her through that Sacrifice. Regaining his prosperity and slaving thousands of foes, great was the joy that Vasava obtained, O lord of Earth! From the blood of Vritra, O son of Pritha, were born high-crested cocks. For this reason, those fowls are unclean (as food) for the regenerate classes, and those ascetics that have undergone the rite of initiation. Under all circumstances, O king, do thou accomplish what is agreeable to the twice-born, for these, O monarch, are known as gods on earth. It was in this way, O thou of Kurds race, that the mighty Asura Vritra was slain by

Sakra of immeasurable energy by the aid of subtle intelligence and through the application of means. Thou also, O son of Kunti, unvanquished on earth, wilt become another Indra and the slayer of all thy foes. Those men who, on every Parva day, will recite this sacred narrative of Vritra in the midst of Brahmanas shall never be stained by any sin. I have now recited to thee one of the greatest and most wonderful feats of Indra connected with Vritra. What else dost thou wish to bear?""

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"Yudhishthira said, 'O grandsire, thou art possessed of great wisdom and thoroughly conversant with every branch of learning. From this very narrative of the slaughter of Vritra the wish has arisen in my mind of asking thee a question. Thou hast said, O ruler of men, that Vritra was (first) stupefied by Fever, and that then, O sinless one, he was slain by Vasava with the thunderbolt. How did this Fever, O thou of great wisdom, arise? O lord, I desire to hear in detail of the origin of Fever.'

"Bhishma said, 'Listen, O king, to the origin, celebrated over all the world, of Fever. I shall speak in detail on this topic, fully explaining how Fever first sprang into existence, O Bharata! In days of yore, O monarch, there was a summit, named Savitri, of the mountains of Meru. Worshipped by all the worlds, it was endued with great splendour and adorned with every kind of jewels and gems. That summit was immeasurable in extent and thither no one could go. On that mountain summit the divine Mahadeva used to sit in splendour as if on a bed-stead adorned with gold. The daughter of the king of mountains, sitting by his side, shone in brilliance. The high-souled deities, the Vasus of immeasurable energy, the high-souled Aswins, those foremost of physicians, and king Vaisravana waited upon by many a Guhvaka -- that lord of the Yakshas, endued with prosperity and puissance, and having his abode on the summit of Kailasa, -- all waited upon the highsouled Mahadeva. And the great sage Usanas, and the foremost of Rishis having Sanatkumara for their first, and the other celestial Rishis headed by Angiras, and the Gandharva Viswavasu, and Narada and Parvata, and the diverse tribes of Apsaras, all came there to wait upon the Master of the universe. A pure and auspicious breeze, bearing diverse kinds of perfumes, blew there. The trees that stood there were adorned with the flowers of every season. A large number of Vidyadharas and Siddhas and ascetics too, O Bharata, repaired thither for waiting upon Mahadeva, the Lord of all creatures. Many ghostly beings, also, of diverse forms and aspects, and many dreadful Rakshasas and mighty Pisachas, of diverse aspects, mad with joy, and armed with diverse kinds of uplifted weapons, forming the train of Mahadeva, were there, every one of whom resembled a blazing fire in energy. The illustrious Nandi stood there at the command of the great god, blazing with his own energy and armed with a lance that resembled a flame of fire. Ganga also, that foremost of all Rivers and born of all sacred waters in the universe, waited there in her embodied form, O son of Kuru's race, upon that illustrious deity. Thus adored by the celestial Rishis and the gods, the illustrious Mahadeva of immeasurable energy dwelt on that summit of Meru.

"After some time had passed away, the Prajapati Daksha commenced to perform a Sacrifice according to the ancient rites (laid down in the Vedas). Unto the Sacrifice of Daksha, all the deities headed by Sakra, assembling together, resolved to repair. It hath been heard by us that the high-souled deities, with the permission of Mahadeva, mounted their celestial cars resembling the fire or the Sun in splendour, and proceeded to that spot (on the Himavat) whence the Ganges is said to issue. Beholding the deities depart, the excellent daughter of the king of mountains, addressed her divine spouse, viz., the Lord of all creatures, and said, 'O illustrious one, whither are those deities headed by Sakra going? O thou that art conversant with the truth, tell me truly, for a great doubt has filled my mind.'

"Maheswara said, 'O lady that art highly blessed, the excellent Prajapati Daksha is adoring the gods in a Horsesacrifice. These denizens of heaven are proceeding even thither.'

"Uma said, 'Why, O Mahadeva, dost thou not proceed to that Sacrifice? What objection is there of thy going to that place?"

"Maheswara said, 'O highly blessed lady, the deities in days of yore made an arrangement in consequence of which no share was assigned to me of offerings in all Sacrifices. Agreeably to the course that was sanctioned in consequence of that arrangement, O thou of the fairest complexion, the deities do not give me, following the old custom, any share of the sacrificial offerings.'

"Uma said, O illustrious one, among all beings thou art the foremost in puissance. In merit, in energy, in fame, and in prosperity, thou yieldest to none, and thou art, indeed, superior to all. In consequence, however, of this disability in respect of a share (in the Sacrificial offerings) I am filled with great grief, O sinless one, and a tremor overtakes me from head to foot.'

"Bhishma continued, 'The goddess (Parvati), having said these words unto her divine spouse, the Lord of all creatures, O monarch, remained silent, her heart burning the while in grief. Then Mahadeva, understanding what was in her heart and what her thoughts were (for wiping off that disgrace), addressed Nandi, saying, 'Wait here (by the goddess). Summoning all his Yoga force, that Lord of all lords of Yoga, that god of gods, that wielder of Pinaka, possessed of mighty energy, quickly proceeded to the place (where Daksha was sacrificing) accompanied by all his terrible followers and destroyed that Sacrifice. Amongst these followers of his, some uttered loud cries, and some laughed terribly, and some, O king, extinguished the (Sacrificial) fires with blood; and some, possessed of awful faces, pulling up the sacrificial stakes, began to whirl them. Others began to devour those that were ministering to the Sacrifice. Then that sacrifice, thus afflicted on every side, assumed the form of a deer and sought to fly away through the skies. Ascertaining that the Sacrifice was running away in that form, the puissant Mahadeva began to pursue him with bow and arrow. In consequence of the wrath that then filled the heart of that foremost of all gods, possessed of immeasurable energy, a dreadful drop of sweat appeared on his forehead. When that drop of sweat fell down on the earth, there forthwith appeared a blazing fire resembling the (all-destructive) conflagration that appears at the end of a Yuga. From that fire issued a dreadful being. O monarch, of very short stature, possessed of blood-red eves and a green beard. His body was covered entirely with hair like a hawk's or an owl's and his hair stood erect. Of dreadful aspect, his complexion was dark and his attire blood-red. Like a fire burning a heap of dry grass or straw, that Being of great energy quickly consumed the embodied form of Sacrifice. Having accomplished that feat, he then rushed towards the deities and the Rishis that had assembled there. The deities, filled with fear, fled in all directions. In consequence of that Being's tread, the earth, O monarch began to tremble. Exclamations of Oh and Alas arose throughout the universe. Marking this, the puissant Grandsire, showing himself unto Mahadeva, addressed him in the following words.

'Brahman said, 'O puissant one, the deities will henceforth yield thee a share of the sacrificial offerings! O Lord of all the deities, let this wrath of thine be withdrawn by thee! O scorcher of foes, there, those gods, and the Rishis, in consequence of thy wrath, O Mahadeva, have become exceedingly agitated. This Being also, that hath sprung from thy sweat, O foremost of gods, shall wander among creatures, O righteous-souled one, under the name of Fever, O puissant one, if the energy of this Being remains all collected together, then the entire earth herself will not be able to bear him. Let him, therefore, be distributed into many parts.' When Brahman had said these words, and when his proper share was appointed of the sacrificial offerings, Mahadeva replied unto the Grandsire of great energy, saying, 'So be id' Indeed, the wielder of Pinaka, viz., Bhava, smiled a little and became filled with joy. And he accepted the share that the Grandsire appointed of the offerings in sacrifices. Conversant with the properties of everything, Mahadeva then distributed Fever into many portions, for the peace of all creatures. Listen, O son, as to how he did this. The heat that is perceptible in the heads of elephants, the bitumen of mountains, the moss that floats on water, the slough of snakes, the sores that appear in the hoofs of bulls, the sterile tracts of earth that are full of saline matter, the dullness of vision of all animals, the diseases that appear in the throats of horses, the crests appearing on the heads of peacocks, the eve-disease of the koel, each of these was named Fever by the high-souled Mahadeva. This is what has been heard by us. The liver-disease also of sheep, and the hiccup of parrots are also each known as forms of Fever. To this must be added the toil that tigers undergo, for that also, O, righteous king, is known as a from of Fever. Besides these, O Bharata, amongst men, Fever enters all bodies at the time of birth, of death, and on other occasions. This then that is called Fever is known to be the dreadful energy of Maheswara He is endued with authority over all creatures and should. therefore, be held in respect and worshipped by all. It was by him that Vritra, that foremost of virtuous persons, was overtaken when he yawned. It was then that Sakra hurled his thunderbolt at him. Thunderbolt, penetrating the body of Vritra, O Bharata, divided him in twain. Divided in twain by the thunderbolt, the mighty Asura possessed of great Yoga powers, proceeded to the region of Vishnu of immeasurable energy. It was in consequence of his devotion to Vishnu that he had succeeded in overwhelming the whole universe. And it was in consequence of his devotion to Vishnu that he ascended, when slain, to the region of Vishnu. Thus, O son, adverting: to the story of Vritra have I recited to thee the narrative in detail of Fever Upon what else shall I speak to thee? That man who will read this account of the origin of Fever with close attention and cheerful heart shall become free from disease and shall always have happiness for his share. Filled with gladness, he shall have all the wishes accomplished upon which he may set his heart."

SECTION 284

"Janamejaya said, 'How O Brahmana, was the Horsesacrifice of the Prajapati Daksha, the son of Prachetas, destroyed during the age of Vaivaswata Manu? Understanding that the goddess Uma had become filled with rage and grief, the puissant Mahadeva, who is the soul of all things, gave way to wrath. How, again, through his grace, was Daksha enable to reunite the divided limbs of that Sacrifice? I desire to know all this. Tell me all this, O Brahmana, truly as it occurred.'

"Vaisampayana said, 'In days of yore Daksha made arrangements for performing a Sacrifice on the breast of Himavat in that sacred region inhabited by Rishis and Siddhas where the Ganges issues out of the mountains. Overgrown with trees and creepers of diverse kinds that spot abounded with Gandharvas and Apsaras. Surrounded by crowds of Rishis, Daksha, that foremost of virtuous men, that progenitor of creatures, was waited upon by the denizens of the earth, the firmament, and the heavens, with their hands joined together in reverence. The gods, the Danavas, the Gandharvas, the Pisachas, the Snakes, the Rakshasas, the two Gandharvas named Haha and Huhu, Tumvuru and Narada, Viswavasu, Viswasena, the Gandharvas and the Apsaras, the Adityas, the Vasus, the Rudras, the Sadhyas, the Maruts, all came there with Indra for sharing in the Sacrifice. The drinkers of Soma, the drinkers of smoke, the drinkers of Ajya, the Rishis, and the Pitris came there with the Brahmanas. These, and many other living creatures belonging to the four orders, viz., viviparous and oviparous and filth-born and vegetable, were invited to that Sacrifice. The gods also, with their spouses, respectfully invited thereto, came on their celestial cars and seated thereon shone like blazing fires. Beholding them, the Rishi Dadhichi became filled with grief and wrath, and said, 'This is neither a Sacrifice nor a meritorious rite of religion, since Rudra is not adored in it. Ye are certainly exposing yourselves to death and chains. Alas, how untoward is the course of time. Stupefied by error you do not behold that destruction awaits you. A terrible calamity stands at your door in course of this great Sacrifice. Ye are blind to it!' Having said these words, that great Yogin saw into the future with eyes of (Yoga) contemplation. He beheld Mahadeva, and his divine spouse, viz., that giver of excellent boons (seated on the summit of Kailasa) with the highsouled Narada sitting beside the goddess. Conversant with Yoga, Dadhichi became highly gratified, having ascertained what was about to happen. All the deities and others that had come there were of one mind with reference to the omission to invite the Lord of all creatures. Dadhichi alone, desirous of leaving that spot, then said, 'By worshipping one who should not be worshipped, and by refusing to worship him who should be worshipped, a man incurs the sin of homicide for ever. I have never before spoken an untruth, and an untruth I shall never speak. Here in the midst of the gods and the Rishis I say the truth. The Protector of all creatures, the Creator of the universe the Lord of all the Puissant master the taker of sacrificial offerings, will soon come to this Sacrifice and you all shall see him.

"Daksha said, 'We have many Rudras armed with lances and bearing matted locks on their heads. They are eleven in number. I know them all, but I do not know who this (new Rudra) Maheswara is.'

"Dadhichi said, 'This seems to be the counsel of all that are here, viz., that Maheswara should not be invited. As, however, I do not behold any god that can be said to be superior to him. I am sure that this proposed Sacrifice of Daksha will certainly be overtaken by destruction."

"Daksha said, 'Here, in this vessel of gold, intended for the Lord of all Sacrifices, is the sacrificial offering sanctified by mantras and (rites) according to the ordinance. I intend to make this offering unto Vishnu who is beyond compare. He is puissant and the Master of all, and unto Him should sacrifices be performed.'

'Meanwhile,' continued Vaisampayana, 'the goddess Uma, sitting with her lord, said these words.'

"Uma said, 'What are those gifts, what those vows, and what are those penances, that I should make or undergo by means of which my illustrious husband may be able to obtain a half or a third share of the offerings in sacrifices. Unto his wife who was agitated with grief and who repeated these words the illustrious Mahadeva said with a joyous countenance, 'Thou dost not know me, O goddess! Thou knowest not. O thou of delicate limbs and low belly, what words are proper to be addressed to the Lord of Sacrifices. O lady of large eyes, I know that it is only the sinful, who are bereft of contemplation, that do not understand me. It is through thy power of illusion that the deities with Indra at their head and the three worlds all become stupefied. It is to me that the chanters utter their praises in Sacrifices. It is to me that the Saman-singers sing their Rathantaras. It is to me that Brahmanas conversant with the Vedas perform their Sacrifices. And it is to me that the Adhvaryus dedicate the shares of sacrificial offerings."

"The goddess said, 'Persons of even ordinary abilities applaud themselves and indulge in the presence of their spouses. There is no doubt in this.'

"The holy one said, 'O Queen of all the gods, I do not certainly applaud my ownself. Behold now, O lady of slender waist, what I do. Behold the Being that I will create, O thou of the fairest complexion, for (destroying) this Sacrifice (that has displeased thee), O my beautiful spouse.

"Having said these words unto his spouse Uma who was dearer to him than his own life, the puissant Mahadeva created from his mouth a terrible Being whose very sight could make one's hair stand on its end. The blazing flames that emanated from his body rendered him exceedingly awful to behold. His arms were many in number and in each was a weapon that struck the beholder with fear. That Being, thus created, stood before the great god, with joined hands, and said, 'What commands shall I have to accomplish?' Maheswara answered him, saying, 'Go and destroy the Sacrifice of Daksha.' Thus ordered, that Being of leonine prowess who had issued from the mouth of Mahadeva, desired to destroy the Sacrifice of Daksha, without putting forth all his energy and without the assistance of any one else, for dispelling the wrath of Uma. Urged by her wrath, the spouse of Maheswara, herself assuming a dreadful form that is known by the name Mahakali, proceeded in the company of that Being who had issued from Mahadeva's mouth, for witnessing with her own eves the act of destruction which was her own (for it was she who had impelled her lord to accomplish it for her sake). That mighty Being then set out, having obtained the permission of Mahadeva and having bowed his head unto him. In energy, strength, and form, he resembled Maheswara himself who had created him. Indeed, he was the living embodiment of (Mahadeva's) wrath. Of immeasurable might and energy, and of immeasurable courage and prowess, he came to be called by the name of Virabhadra--that dispeller of the goddess's wrath. He then created from the pores of his body a large number of spirit chiefs known by the name of Raumyas. Those fierce bands of spirits, endued with terrible energy and prowess and resembling Rudra himself on that account, rushed with the force of thunder to that place where Daksha was making preparations for his sacrifice, impelled by the desire of destroying it. Possessed of dreadful and gigantic forms, they numbered by hundreds and thousands. They filled the sky with their confused cries and shrieks. That noise filled the denizens of heaven with fear. The very mountains were riven and the earth trembled. Whirl winds began to blow. The Ocean rose in a surge. The fires that were kindled refused to blaze up. The Sun became dimmed. The planets, the stars, and constellations, and the moon, no longer shone. The Rishis, the gods, and human beings, looked pale. A universal darkness spread over earth and sky. The insulted Rudras began to set fire to everything. Some amongst them of terrible form began to smite and strike. Some tore up the sacrificial stakes. Some began to grind and others to crush. Endued with the speed of wind or thought, some began to rush close and far. Some began to break the sacrificial vessels and the celestial ornaments. The scattered fragments strewed the ground like stars bespangling the firmament. Heaps of excellent viands, of bottles of drink, and of eatables there were that looked like mountains. Rivers of milk ran on every side, with clarified butter and Payasa for their mire, creamy curds for their water, and crystalised sugar for their sands. Those rivers contained all the six tastes. There were lakes of treacle that looked very beautiful. Meat of diverse kinds, of the best quality, and other eatables of various sorts, and many excellent varieties of drink, and several other kinds of food that might be licked and sucked, began to be eaten by that army of spirits with diverse mouths. And they began to cast off and scatter those varieties of food in all directions. In consequence of Rudra's wrath, every one of those gigantic Beings looked like the all-destructive Yuga-fire. Agitating the celestial troops they caused them to tremble with fear and fly away in all directions. Those fierce spirits sported with one another, and seizing the celestial damsels shoved and hurled them on all sides. Of fierce deeds, those Beings, impelled by Rudra's wrath, very soon burnt that Sacrifice although it was protected with great care by all the deities. Loud were the roars they uttered which struck every living creature with dread. Having torn off the head of Sacrifice they indulged in glee and shouts. Then the gods headed by Brahman, and that progenitor of creatures, viz., Daksha, joining their hands in reverence, addressed that mighty Being, saving, 'Tell us, who thou art.

"Virabhadra said, 'I am neither Rudra nor his spouse, the goddess Uma. Nor have I come here for partaking of the fare (provided in this Sacrifice). Knowing the fact of Uma's wrath, the puissant Lord who is the soul of all creatures has given way to wrath. I have not come here for seeing these foremost of Brahmanas. I have not come here urged by curiosity. Know that I have come here for destroying this Sacrifice of yours. I am known by the name of Virabhadra and I have sprung from the wrath of Rudra. This lady (who is my companion), and who is called Bhadrakali, hath sprung from the wrath of the goddess. We have both been despatched by that god of gods, Salutations to thee that art of incomparable form, that art of

and we have accordingly come here. O foremost of Brahmanas, seek the protection of that Lord of the deities, the spouse of Uma. It is preferable to incur even the wrath of that foremost of gods than to obtain boons from any other Deity.' Hearing the words of Virabhadra, Daksha, that foremost of all righteous persons, bowed down unto Maheswara and sought to gratify him by uttering the following hymn, 'I throw myself at the feet of the effulgent Isana, who is Eternal, Immutable, and Indestructible: who is the foremost of all gods, who is endued with high soul, who is the Lord of all the universe. [Here follow five and half slokas which appear to be interpolations]. His praises having thus been hymned, the great god, Mahadeva, suspending both Prana and Apana (the two foremost of the five life-breaths) by shutting his mouth properly, and casting (benignant) glances on every side, showed himself there. Possessed of many eyes, that vanquisher of all foes, that Lord of even the gods of all gods, suddenly arose from within the pit in which was kept the sacrificial fire. Possessed of the effulgence of a thousand Suns, and looking like another Samvartaka, the great god smiled gently (at Daksha) and addressing him, said, 'What, O Brahmana, shall I do for you?' At this juncture, the preceptor of all the deities adored Mahadeva with the Vedic verses contained in the Moksha sections. Then that progenitor of all creatures, viz., Daksha, joining his hands in reverence, filled with dread and fear, exceedingly agitated, and with face and eyes bathed in tears, addressed the great god in the following words."

'Daksha said, 'If the great god has been gratified with me,--'if indeed, I have become an object of favour with him, -- if I have deserved his kindness, -- if the great Lord of all creatures is disposed to grant me boons, -- then let all these articles of mine that have been burnt, eaten, drunk, swallowed, destroyed, broken, and polluted, --let all these articles, collected in course of these articles be of use to me. Even this is the boon I crave.' Unto him the many long years, and with great care and effort, go not for nothing. Let illustrious Hara, the tearer of Bhaga's eyes, said, 'Let it be as thou sayest!' Even these were the words of that illustrious progenitor of all creatures, that god of three eyes, that protector of righteousness. [Mahadeva is called Virupaksha in consequence of his three eyes, the third eye making his features dreadful to behold. He is also called Tryaksha for his possession of three eyes.] Having obtained that boon from Bhava, Daksha knelt down to him and adored that deity having the bull for his mark, by uttering his thousand and eight names.

SECTION 285

"Yudhishthira said, 'It behoveth thee, O sire, to tell me those names by which Daksha, that progenitor of creatures, adored the great deity. O sinless one, a reverent curiosity impels me to hear them.'

"Bhishma said, 'Hear, O Bharata, what the names, both secret and proclaimed, are of that god of gods, that deity of extraordinary feats, that ascetic of secret vows.'

"Daksha said. 'I bow to thee, O lord of all the gods to the destroyer of the forces of the Asuras. Thou art the paralyser of the strength of the celestial chief himself. Thou art adored by both gods and Danavas. Thou art thousand-eyed, thou art fierce-eyed, and thou art three-eyed. Thou art the friend of the ruler of the Yakshas. Thy hands and feet extend in all directions to all places. Thy eyes also and head and mouth are turned on all sides. Thy ears too are everywhere in the universe, and thou art thyself everywhere, O Lord! Thou art shaft-eared, thou art large-eared, and thou art pot-eared. Thou art the receptacle of the Ocean. Thy ears are like those of the elephant, or of the bull, or like extended palms. Salutations to thee! Thou hast a hundred stomachs, a hundred revolutions, and a hundred tongues. I bow to thee! The utterers of the Gayatri sing thy praises in uttering the Gayatri, and the worshippers of the Sun adore thee in adoring the Sun. The Rishis regard thee as Brahmana, as Indra, and as the (illimitable) firmament above. O thou of mighty form, the Ocean and the Sky are thy two forms. All the deities dwell in thy form even as kine dwell within the fold. In thy body I behold Soma, and Agni, and the lord of the Waters, and Aditya, and Vishnu, and Brahmana, and Vrihaspati. Thou, O illustrious one, art Cause and Effect and Action and Instrument of everything unreal and real, and thou art Creation and Destruction. I bow unto thee that art called Bhava and Sarva and Rudra. I bow unto thee that art the giver of boons. I bow always unto thee that art the Lord of all creatures. Salutations to thee that art the slaver of Andhaka. Salutations to thee that hast three matted locks, to thee that hast three heads, to thee that art armed with an excellent trident; to thee that hast three eyes and that art, therefore, called Tryamvaka and Trinetra!

Salutations to thee that art the destroyer of the triple city! Salutations to thee that art called Chanda, and Kunda; to thee that art the (universal) egg and also the bearer of the (universal) egg; to thee that art the holder of the ascetic's stick, to thee that hast ears everywhere, and to thee that art called Dandimunda! Salutations to thee whose teeth and hair are turned upwards, to thee that art stainless and white, and that art stretched all over the universe; to thee that art red, to thee

dreadful form, and that art highly auspicious! To thee that art Surya, that hast a garland of Suryas round thy neck, and that hast standards and flags bearing the device of Surya. Salutations to thee that art the Lord of spirits and ghosts, to thee that art bull-necked, and that art armed with the bow; to thee that crushest all foes, to thee that art the personification of chastisement, and to thee that art clad in leaves (of trees) and rags. Salutations to thee that bearest gold in thy stomach, to thee that art cased in golden mail, to thee that art goldcrested, to thee that art the lord of all the gold in the world! Salutations to thee that hast been adored, that deservest to be adored, and that art still being adored; to thee that art all things, that devourest all things, and that art the soul of all things! Salutations to thee that art the Hotri (in sacrifices), that art the (Vedic) mantras uttered (in sacrifices), and that ownest white flags and standards. Salutations to thee that art the navel of the universe, that art both cause and effect in the form of the five primal elements, and that art the coverer of all covers. Salutations to thee that art called Krisanasa, that art of thin limbs, and that art thin. Salutations to thee that art always cheerful and that art the personification of confused sounds and voices. Salutations to thee that art about to be stretched on the earth, that art already stretched, and that standing upright. Salutations to thee that art fixed, that art running, that art bald, and that bearest matted locks on thy head. Salutation to thee that art fond of dancing and that strikest thy puffed cheeks making thy mouth a drum. 1 Salutations to thee that art fond of lotuses that blow in rivers, and that art always fond of singing and playing on musical instruments. Salutations to thee that art the eldest-born, that art the foremost of all creatures, and that art the crusher of the Asura Vala. Salutations to thee that art the Master of Time, that art the personification of Kalpa; that art the embodiment of all kinds of destruction, great and small. Salutations to thee that laughest awfully and as loud as the beat of a drum, and that observest dreadful vows! Salutations for ever to thee that art fierce, and that hast ten arms. Salutations to thee that art armed with bones and that art fond of the ashes of funeral pyres. Salutations to thee that art awful, that art terrible to behold, and that art an observer of dreadful vows and practices. Salutations to thee that ownest an ugly mouth, that hast a tongue resembling a scimitar, and that hast large teeth. Salutations to thee that art fond of both cooked and uncooked meat, and that regardest the gourded Vina as highly dear. Salutations to thee that causest rain, that helpest the cause of righteousness, that art identifiable with the form of Nandi, and that art Righteousness' self! Salutations to thee that art ever moving like wind and the other forces, that the controller of all things, and that art always engaged in cooking all creatures (in the cauldron of Time). Salutations to thee that art the foremost of all creatures, that art superior, and that art the giver of boons. Salutations to thee that hast the best of garlands, the best of scents, and the best of robes, and that givest the best of boons to the best of creatures. Salutations to thee that art attached, that art freed from all attachments, that art of the form of Yoga contemplation, and that art adorned with a garland of Akshas. Salutations to thee that art united as cause and disunited as effects, and that art the form of shadow and of light. Salutations to thee that art amiable, and that art frightful, and that art exceedingly so. Salutations to thee that art auspicious, that art tranquil, and that art most tranquil. Salutations to thee that art of one leg and many eyes, and that hast only one head; to thee that art fierce, to thee that art gratified with little offerings, and thee that art fond of equity. Salutations to thee that art the artificer of the universe, and that art ever united with the attribute of tranquillity. Salutations to thee that bearest a foe-frightening bell, that art of the form of the jingle made by a bell, and that art of the form of sound when it is not perceptible by the ear. Salutations to thee that art like a thousand bells jingled together, and that art fond of a garland of bells, that art like the sound that the life-breaths make, that art of the form of all scents and of the confused noise of boiling liquids. Salutations to thee that art beyond three Huns, and that art fond of two Huns. Salutations to thee that art exceedingly tranquil, and that hast the shade of mountain trees for thy habitation. Thou art fond of the heart-flesh of all creatures, that cleansest from all sins, and that art of the form of sacrificial offerings. Salutations to thee that art of the form of Sacrifice, that art the Sacrificer himself, that art the Brahmana into whose mouth is poured the sacrificial butter, and that art the fire into which is poured the butter inspired with mantras Salutations to thee that art of the form of (sacrificial) Ritwijes, that hast thy senses under control, that art made of Sattwa, and that hast Rajas also in thy make. Salutations to thee that art of the banks of Rivers of Rivers themselves, and of the lord of all Rivers (viz., the Ocean)! Salutations to thee that art the giver of food, that art the lord of all food, and that art identical with him that takes food! Salutations to thee that hast a thousand heads and a thousand feet-, to thee that hast a thousand tridents uplifted in thy

form of the rising Sun, and that art of the form of a child, that art the protector of attendants all of whom are of the form of children [This alludes to the sports of Krishna in the groves of Vrinda with the rustic children who were his companions.], and that art, besides, of the form of children's toys. Salutations to thee that art old, that art covetous, that art already agitated, and that art about to be agitated. Salutations to thee that hast locks of hair marked by the current of the Ganges, and that hast locks of hair resembling blades of Munja grass! Salutations to thee that art gratified with the six (well-known) acts, and that art devoted to the performance of the three acts. Salutations to thee that hast assigned the duties of the respective modes of life. Salutations to thee that deservest to, be praised in sounds, that art of the form of sorrow, and that art of the form of deep and confused noise. Salutations to thee that hast eyes both white and tawny, as also dark and red. Salutations to thee that hast conquered thy vital breaths, that art of the form of weapons, that rivest all things, and that art exceedingly lean. Salutations to thee that always discoursest of Religion, Pleasure, Profit, and Emancipation, Salutations to thee that art a Sankhva, that art the foremost of Sankhyas, and that art the introducer of the Sankhya-Yoga. Salutations to thee that hast a car and that art without a car (for thy journeys). Salutations to thee that hast the intersections of four roads for thy car; to thee that hast the skin of a black deer for thy upper garments, and that hast a snake for thy sacred thread. Salutations to thee that art Isana, that art of body as hard as thunderbolt, and that art of green locks. Salutations to thee that art of three eyes, that art the lord of Amvika, that art Manifest, and that art Unmanifest. Salutations to thee that art Desire, that art the Giver of all desires, that art the Killer of all desires, and that art the discriminator between the gratified and the ungratified. Salutations to thee that art all things, the Giver of all things, and the Destroyer of all things. Salutations to thee that art the hues which appear in the evening sky. Salutations to thee that art of mighty strength, that art of mighty arms, that art a mighty Being, and that art of great effulgence. Salutations to thee that lookest like a mighty mass of clouds, and that art the embodiment of eternity! Salutations to thee that art of well-developed body, that art of emaciated limbs, that bearest matted locks on thy head, and that art clad in barks of trees and skins of animals. Salutations to thee that hast matted locks as effulgent as the Sun or the Fire, and that hast barks and skins for thy attire. Salutations to thee that art possessed of the effulgence of a thousand Suns, and that art ever engaged in penances. Salutations to thee that art the excitement of Fever and that art endued with matted locks drenched with the waters of the Ganges characterised by hundreds of eddies. Salutations to thee that repeatedly revolvest the Moon, the Yugas, and the clouds. Thou art food, thou art he who eats that food, thou art the giver of food, thou art the grower of food, and thou art the creator of food. Salutations to thee that cookest food and that eatest cooked food, and that art both wind and fire! O lord of all the lords of the gods, thou art the four orders of living creatures, viz., the viviparous, the oviparous, the filth-born, and plants. Thou art the Creator of the mobile and immobile universe, and thou art their Destroyer! O foremost of all persons conversant with Brahma, they that are conversant with Brahma regard thee as Brahma! The utterers of Brahma say that thou art the Supreme source of Mind, and the Refuge upon which Space, Wind, and Light rest. Thou art the Richs and the Samans, and the syllable Om. O foremost of all deities, those utterers of Brahma that sing the Samans constantly sing thee when they utter the syllables Havi-Havi, Huva-Havi, and Huva-Hoyi. Thou art made up of the Yajuses, of the Richs, and of the offerings poured on the sacrificial fire. The hymns contained in the Vedas and the Upanishads adore thee! Thou art the Brahmanas and the Kshatriyas, the Vaisyas, and the Sudras, and the other castes formed by intermixture. Thou art those masses of clouds that appear in the sky; thou art Lightning; and thou art the roar of thunder. Thou art the year, thou art the seasons, thou art the month, and thou art the fortnight. Thou art Yuga, thou art the time represented by a twinkle of the eye, thou art Kashtha, thou art the Constellations, thou art the Planets, thou art Kala. Thou art the tops of all trees, thou art the highest summits of all mountains. Thou art the tiger among the lower animals, thou art Garuda among birds, and thou art Ananta among snakes. Thou art the ocean of milk among all oceans and thou art the bow among instruments for hurling weapons. Thou art the thunder among weapons, and thou art Truth among vows. Thou art Aversion and thou art Desire: thou art attachment and thou art stupefaction (of judgement): thou art Forgiveness and thou art Unforgiveness. Thou art Exertion, and thou art Patience: thou art Cupidity: thou art Lust and thou art Wrath: thou art Victory and thou art Defeat. Thou art armed with mace, and thou art armed with shaft: thou art armed with the bow, and thou bearest the Khattanga and the Jharihara in thy hands. Thou art he who cuttest down and piercest and smitest. Thou art he who leads (all creatures) and he who gives them pain and grief. Thou art Righteousness

hands, and a thousand eyes! Salutations to thee that art of the

which is marked by ten virtues: thou art Wealth or Profit of like that of Nandi, thou hast a face that is terrible, thou hast a every kind: and thou art Pleasure. Thou art Ganga, thou art the Oceans, thou art the Rivers, thou art the lakes, and thou art the tanks. Thou art the thin creepers, thou art the thicker creeping plants, thou art all kinds of grass, and thou art the deciduous herbs. Thou art all the lower animals and thou art the birds. Thou art the origin of all objects and acts, and thou art that season which yields fruits and flowers. Thou art the beginning and thou art the end of the Vedas; thou art the Gayatri, and thou art Om. Thou art Green, thou art Red, thou art Blue, thou art Dark, thou art of Bloody hue, thou art of the colour of the Sun, thou art Tawny, thou art Brown, and thou art Dark blue. Thou art without colour, thou art of the best colour, thou art the maker of colours, and thou art without comparison. Thou art of the name of Gold, and thou art fond of Gold. Thou art Indra, thou art Yama, thou art the Giver of boons, thou art the Lord of wealth, and thou art Thou art the Eclipse, thou art the Fire called Chitrabhanu, thou art Rahu, and thou art the Sun. Thou art the fire upon which sacrificial butter is poured. Thou art He who pours the butter. Thou art He in honour of whom the butter is poured, thou art the butter itself that is poured, and thou art the puissant Lord of all. Thou art those sections of the Brahmans that are called Trisuparna, thou art all the Vedas; and thou art the sections called Satarudriya in the Yajuses. Thou art the holiest of holies, and the auspicious of all auspicious things. Thou animatest the inanimate body, Thou art the Chit that dwellest in the human form. Invested with attributes, thou becomest subject to Destruction. Thou art Jiva, that is He who is never subject to destruction when uninvested with attributes. Thou art full yet thou becomest liable to decay and death in the form of the body which is Jiva's accompaniment. Thou art the breath of life, and thou art Sattwa, thou art Rajas, thou art Tamas, and thou art not subject to error. Thou art the breaths called Prana, Apana, Samana, Udana, and Vyana. Thou art the opening of the eye and shutting of the eye. Thou art the act of Sneezing and thou art the act of Yawning. Thou art of red eyes which are ever

Agni.

turned inwards. Thou art of large mouth and large stomach. The bristles on thy body are like needles. The beard is green. Thy hair is turned upwards. Thou art swifter than the swiftest Thou art conversant with the principles of music both vocal and instrumental, and fond of both vocal and instrumental music. Thou art a fish roving in the waters, and thou art a fish entangled in the net. Thou art full, thou art fond of sports, and thou art of the form of all quarrels and disputes. Thou art Time, thou art bad time, thou art time that is premature, and thou art time that is over-mature. Thou art the killing thou art the razor (that kills), and thou art that which is killed Thou art the auxiliary and thou art the adversary, and thou art the destroyer of both auxiliaries and adversaries. Thou art the time when clouds appear, thou art of large teeth, and thou art Samvartaka and Valahaka. Thou art manifest in the form of splendour. Thou art concealed in consequence of being invested with Maya (or illusion). Thou art He who connects creatures with the fruits of their acts. Thou hast a bell in thy hand. Thou playest with all mobile and immobile things (as with thy toys). Thou art the cause of all causes. Thou art a Brahma (in the form of Pranava), thou art Swaha; thou art the bearer of the Danda, thy head is bald, and thou art he who has his words, deeds and thoughts under control. Thou art the four Yugas, thou art the four Vedas, thou art He from whom the four (Sacrificial) fires have flowed. Thou art the Director of all the duties of the four modes of life. Thou art the maker of the four Orders. Thou art always fond of dice. Thou art cunning. Thou art the chief of the spirits distributed into ganas (clans), and their ruler. Thou art adorned with red garlands and attired in robes that are red. Thou sleepest on the mountain-breast, and thou art fond of the red hue. Thou art the artisan: thou art the foremost of artists: and it is thou from whom all arts have flowed. Thou art the tearer of the eyes of Bhaga; thou art Fierce, and thou art He who destroyed the teeth of Pushan. Thou art Swaha, thou art Swadha, thou art Vashat, thou art Salutation's form, and thou art the words Namas-Namas uttered by all worshippers. Thy observances and thy penances are not known to others. Thou art Pranava; thou art the firmament bespangled with myriads of stars. Thou art Dhatri, and Vidhatri, and Sandhatri, Vidhatri, and the Refuge of all things in the form of the Supreme cause, and thou art independent of all Refuge. Thou art conversant with Brahma, thou art Penance, thou art Truth, thou art the soul of Brahmacharva, and thou art Simplicity. Thou art the soul of creatures, thou art the Creator of all creatures, thou art absolute Existence, and thou art the Cause whence the Past, the Present, and the Future, have sprung. Thou art Earth, thou art Firmament, and thou art Heaven. Thou art Eternal, thou art Self-restrained, and thou art the great god. Thou art initiated, and thou art not initiated. Thou art forgiving: thou art unforgiving: and thou art the chastiser of all who are rebellious. Thou art the lunar month, thou art the cycle of the Yugas (i.e., Kalpa), thou art Destruction, and thou art Creation. Thou art Lust, thou art the vital seed, thou art subtile, thou art gross, and thou art

fond of garlands made of Karnikara flowers. Thou hast a face

handsome face, thou hast an ugly face, and thou art without a face. Thou hast four faces, thou hast many faces, and thou hast a fiery face when engaged in battles. Thou art gold-stomached (i.e., Narayana), thou art (unattached to all things like) a bird (unattached to the earth whence it derives its food and to which it belongs), thou art Ananta (the lord of mighty snakes), and thou art Virat (hugest of the huge). Thou art the destroyer of Unrighteousness, thou art called Mahaparswa, thou art Chandradhara, and thou art the chief of the spiritclans. Thou lowedst like a cow, thou wert the protector of kine, and thou hast the lord of bulls for thy attendant. Thou art the protector of the three worlds, thou art Govinda, thou art the director of the senses, and thou art incapable of being apprehended by the senses. Thou art the foremost of all creatures, thou art fixed, thou art immobile, thou tremblest not, and thou art of the form of trembling! Thou art incapable of being resisted, thou art the destroyer of all poisons, thou art incapable of being borne (in battle), and thou art incapable of being transcended, thou canst not be made to tremble, thou canst not be measured, thou canst not be vanquished, and thou art victory. Thou art of swift speed, thou art the Moon, thou art Yama (the universal destroyer), thou bearest (without flinching) cold and heat and hunger and weakness and disease. Thou art all mental agonies, thou art all physical diseases, thou art the curer of all diseases, and thou art those diseases themselves which thou curest. Thou art the destroyer of my Sacrifice which had endeavoured to escape in the form of deer. Thou art the advent and the departure of all diseases. Thou hast a high crest. Thou hast eyes like lotuspetals. Thy habitation is in the midst of a forest of lotuses. Thou bearest the ascetic's staff in thy hands. Thou hast the three Vedas for thy three eyes. Thy chastisements are fierce and severe. Thou art the destroyer of the egg (whence the universe springs). Thou art the drinker of both poison and fire, thou art the foremost of all deities, thou art the drinker of Soma, thou art the lord of the Maruts. Thou art the drinker of Nectar. Thou art the Master of the universe. Thou shinest in glory, and thou art the lord of all the shining ones. Thou protectest from poison and death, and thou drinkest milk and Soma. Thou art the foremost of the protectors of those that have fallen off from heaven, and thou protectest him who is the first of the deities. Gold is thy vital seed. Thou art male, thou art female, thou art neuter. Thou art an infant, thou art a youth, thou art old in years with thy teeth worn out, thou art the foremost of Nagas, thou art Sakra, thou art the Destroyer of the universe, and thou art its Creator. Thou art Prajapati, and thou art adored by the Prajapatis, thou art the supporter of the universe, thou hast the universe for thy form, thou art endued with great energy, and thou hast faces turned towards all directions. The Sun and the Moon are thy two eyes, and the Grandsire is thy heart. Thou art the Ocean. The goddess Saraswati is thy speech and Fire and Wind are thy might. Thou art Day and Night. Thou art all acts including the opening and the shutting of the eve. Neither Brahman, nor Govinda, nor the ancient Rishis, are competent to understand thy greatness, O auspicious deity, truly. Those subtile forms which thou hast are invisible to us. Rescue me and, O, protect me as the sire protects the son of his loins. O, protect one! I deserve thy protection. I bow to thee, O sinless one! Thou, O illustrious one, art full of compassion for thy devotees. I am always devoted to thee. Let him be always my protector who stayeth alone on the other side of the ocean, in a form that is difficult to be apprehended, and overwhelming many thousands of persons! I bow to that Soul of Yoga who is beheld in the form of an effulgent Light by persons that have their senses under control, that are possessed of the attribute of Sattwa, that have regulated their breaths, and that have conquered sleep. I bow to him who is endued with matted locks, who bears the ascetic's staff in his hand, who is possessed of a body having a long abdomen, who has a kamandalu tied to his back, and who is the Soul of Brahman. I bow to Him who is the soul of water, in whose hair are the clouds, in the joints of whose body are the rivers, and in whose stomach are the four oceans. I seek the protection to Him who, when the end of the Yuga comes, devours all creatures and stretches himself (for sleep) on the wide expanse of water that covers the universe. Let him who entering Rahu's mouth drinketh Soma in the night and who becoming Swarbhanu devoureth Surya also, protect me! The deities, who are mere infants and who have all sprung from thee after Brahman's creation, enjoy their respective shares (in sacrificial offerings). Let them (peacefully) enjoy those offerings made with Swaha and Swadha, and let them derive pleasure from those presents. I bow to them. Let those Beings that are of the stature of the thumb and that dwell in all bodies, always protect and gratify me. I always bow to those Beings who dwelling within embodied creatures make the latter cry in grief without themselves crying in grief, and who gladden them without themselves being glad. I always bow to those Rudras who dwell in rivers, in oceans, in hills and mountains, in mountain-caves, in the roots of trees, in cowpens, in inaccessible forests, in the intersections of roads, in roads, in open squares, in banks (of rivers and lakes and

oceans), in elephant-sheds, in stables, in car-sheds, in deserted gardens and houses, in the five primal elements, and in the cardinal and subsidiary directions. I bow repeatedly unto them that dwell in the space amidst the Sun and the Moon, as also in rays of the Sun and the Moon, and them that dwell in the nether regions, and them that have betaken themselves to Renunciation and other superior practices for the sake of the Supreme. I bow always unto them that are unnumbered, that are unmeasured, and that have no form, unto those Rudras, that is, that are endued with infinite attributes. Since thou, O Rudra, art the Creator of all creatures, since, O Hara, thou art the Master of all creatures, and since thou art the indwelling Soul of all creatures, therefore wert thou not invited by me (to my Sacrifices). Since thou art He who is adored in all sacrifices with plentiful gifts, and since it is Thou that art the Creator of all things, therefore I did not invite thee. Or, perhaps, O god, stupefied by thy subtile illusion I failed to invite thee. Be gratified with me, blessed by thyself, O Bhava, with me possessed by the quality of Rajas. My Mind, my Understanding, and my Chitta all dwell in thee, O god!

'Hearing these adorations, that Lord of all creatures, viz., Mahadeva, ceased (to think of inflicting further injuries on Daksha). Indeed, highly gratified, the illustrious deity addressed Daksha, saying, 'O Daksha of excellent vows, pleased have I been with these adorations of thine. Thou needst not praise me more. Thou shalt attain to my companionship. Through my grace, O progenitor of creatures, thou shalt earn the fruit of a thousand horse-sacrifices, and a hundred Vajapevas (in consequence of this one incomplete sacrifice of thine).

"Once more, Mahadeva, that thorough master of words, addressed Daksha and said unto him these words fraught with high consolation. 'Be thou the foremost of all creatures in the world. Thou shouldst not, O Daksha, entertain any feelings of grief for these injuries inflicted on thy Sacrifice. It has been seen that in former Kalpas too I had to destroy thy Sacrifice. O thou of excellent vows, I shall grant thee again some more boons. Take them from me. Dispelling this cheerlessness that overspreads thy face, listen to me with undivided attention. With the aid of arguments addressed to reason the deities and the Danavas have extracted from the Vedas consisting of six branches and from the system of Sankhya and Yoga a creed in consequence of which they have practised the austerest penances for many long years. The religion, however, which I have extracted, is unparalleled, and productive of benefits on every side. It is open to men in all modes of life to practise it. It leads to Emancipation. It may be acquired in many years or through merit by persons who have restrained their senses. It is shrouded in mystery. They that are divested of wisdom regard it as censurable. It is opposed to the duties laid down in respect of the four orders of men and the four modes of life, and agrees with those duties in only a few particulars. They that are well-skilled in the science of (drawing) conclusions (from premises) can understand its propriety: and they who have transcended all the modes of life are worthy of adopting it. In days of yore, O Daksha, this auspicious religion called Pasupata had been extracted by me. The proper observance of that religion produces immense benefits. Let those benefits be thine, O highly blessed one! Cast off this fever of thy heart." Having said these words, Mahadeva, with his spouse (Uma) and with all his attendants disappeared from the view of Daksha of immeasurable prowess. He who would recite this hymn that was first uttered by Daksha or who would listen to it when recited by another, would never meet with the smallest evil and would attain to a long life. Indeed, as Siva is the foremost of all the deities, even so is this hymn, agreeable with the Srutis, is the foremost of all hymns. Persons desirous of fame, kingdom, happiness, pleasure, profit, and wealth, as also those desirous of learning, should listen with feelings of devotion to the recital of this hymn. One suffering from disease, one distressed by pain, one plunged into melancholy, one afflicted by thieves or by fear, one under the displeasure of the king in respect of his charge, becomes freed from fear (by listening or reciting this hymn). By listening to or reciting this hymn, one, in even this earthly body of his, attains to equality with the spirits forming the attendants of Mahadeva. One becomes endued with energy and fame, and cleansed of all sin (through the virtue of this hymn). Neither Rakshasas, nor Pisachas, nor ghosts, nor Vinayakas, create disturbances in his house where this hymn is recited. That woman, again, who listens to this hymn with pious faith, observing the while the practices of Brahmacharya, wins worship as a goddess in the family of her sire and that of her husband. All the acts of that person become always crowned with success who listens or recites with rapt attention to the whole of this hymn. In consequence of the recitation of this hymn all the wishes one forms in one's mind and all the wishes one clothes in words become crowned with fruition. That man obtains all objects of enjoyment and pleasure and all things that are wished for by him, who, practising self-restraint, makes according to due rites offerings unto Mahadeva, Guha, Uma, and Nandi, and after that utters their names without delay, in proper order and with devotion. Such a man, departing from this life, ascends to heaven, and has never to take birth among the

intermediate animals or birds. This was said even by the puissant Vyasa, the son of Parasara.""

SECTION CCLXXXVI

"Yudhishthira said, 'Tell me, O grandsire, what is Adhyatma with respect to man and whence it arises.'

"Bhishma said, 'Aided by the science of Adhyatma one may know everything. It is, again, superior to all things. I shall, with the help of my intelligence, explain to thee that Adhyatma about which thou askest me. Listen, O son, to my explanation. Earth, Wind, Space, Water, and Light forming the fifth, are the great essences. These are (the causes of) the origin and the destruction of all creatures. The bodies of living creatures (both subtile and gross), O bull of Bharata's race, are the result of the combination of the virtues of these five. Those virtues (whose combinations produce the bodies of creatures) repeatedly start into existence and repeatedly merge into the original cause of all things, viz., the Supreme Soul From those five primal essences are created all creatures, and into those five great elements all creatures resolve themselves, repeatedly, like the infinite waves of the Ocean rising from the Ocean and subsiding into that which causes them. As a tortoise stretches forth its legs and withdraws them again into itself, even so the infinite number of creatures spring from (and enter) these five great fixed essences. Verily, sound springs from Space, and all dense matter is the attribute of earth. Life is from Wind. Taste is from Water. Form is said to be the property of Light. The entire mobile and immobile universe is thus these five great essences existing together in various proportions. When Destruction comes, the infinite diversity of creatures resolve themselves into those five, and once more, when Creation begins, they spring from the same five. The Creator places in all creatures the same five great essences in proportions that He thinks proper. Sound, the ears and all cavities, -- these three, -- have Space for their producing cause. Taste, all watery or juicy substances, and the tongue, are said to be the properties of water. Form, the eye, and the digestive fire in the stomach, are said to partake of the nature of Light. Scent, the organ of smelling, and the body, are the properties of earth. Life, touch, and action are said to be the properties of Wind. I have thus explained to thee, O king, all the properties of the five primal essences. Having created these, the Supreme Deity, O Bharata, united with them Sattwa, Rajas, Tamas, Time, Consciousness of functions, and Mind forming the sixth. [Karma-buddhi is to be taken as one. It means the consciousness or apprehension of functions. Each sense or organ instinctively knows what its object is and apprehends that object immediately. This apprehension of its own functions, which every sense possesses, is here designated as Karma-buddhi. Mana-shashththani here simply means 'mind completing the tale of six.' It has no reference to the five senses having the mind for the sixth, for the senses have already, been named in the previous verses.] That which is called the Understanding dwells in the interior of what thou seest above the soles of the feet and below the crown of the head. In man the senses (of knowledge) are five. The sixth (sense) is the Mind. The seventh is called the Understanding. The Kshetrajna or Soul is the eighth. The senses and that which is the Actor should be ascertained by apprehension of their respective functions. The conditions or states called Sattwa, Rajas, and Tamas, depend upon the senses for their refuge or formation. The senses exist for simply seizing the impressions of their respective objects. The Mind has doubt for its function. The Understanding is for ascertainment. The Kshetrajna is said to be only an inactive witness (of the functions of the others). Sattwa, Rajas, Tamas, Time, and Acts, O Bharata, these attributes direct the Understanding. The Understanding is the senses and the five fore-mentioned attributes. 2 When the Understanding is wanting, the senses with the mind, and the five other attributes (viz., Sattwa, Rajas, Tamas, Time, and Acts) cease to be. That by which the Understanding sees is called the eye. When the Understanding hears, it is called the ear. When she smells, she becomes the sense of scent: and when she tastes the various objects of taste. she comes to be called by the name of tongue. When again she feels the touch of the various objects of touch, she becomes the sense of touch. It is the Understanding that becomes modified diversely and frequently. When the Understanding desires anything, she becomes Mind. The five senses with the Mind, which separately constitute the foundations (of the Understanding), are the creations of the Understanding. They are called Indrivas. When they become stained, the Understanding also becomes stained. The Understanding, dwelling in Jiva, exists in three states. Sometimes she obtains joy; sometimes she indulges in grief; and sometimes she exists in a state that is neither pleasure nor pain. Having for her essence these conditions or states (viz., Sattwa, Rajas, and Tamas), the Understanding resolves through these three states. As the lord of rivers, viz., the surging Ocean, always keeps within his continents, even so the Understanding, which exists in connection with the (three) states, exists in the Mind (including the senses). When the state of Rajas is awakened, the Understanding becomes modified into Rajas. Transport of delight, joy, gladness, happiness, and contentedness of heart,

these, when somehow excited, are the properties of Sattwa. Heart-burning, grief, sorrow, discontentedness, and unforgivingness, arising from particular causes, are the result of Rajas. Ignorance, attachment and error, heedlessness, stupefaction, and terror, meanness, cheerlessness, sleep, and procrastination,--these, when brought about by particular causes, are the properties of Tamas. Whatever state of either body or mind, connected with joy or happiness, arises, should be regarded as due to the state of Sattwa. Whatever, again, is fraught with sorrow and is disagreeable to oneself should be regarded as arising from Rajas. Without commencing any such act, one should turn one's attention to it (for avoiding it). Whatever is fraught with error or stupefaction in either body or mind, and is inconceivable and mysterious, should be known as connected with Tamas. Thus, have I explained to thee that things in this world dwell in the Understanding. By knowing this one becomes wise. What else can be the indication of wisdom? Know now the difference between these two subtile things, viz., Understanding and Soul. One of these, viz., the Understanding, creates attributes. The other, viz., the Soul, does not create them. Although they are, by nature, distinct from each other, yet they always exist in a state of union. A fish is different from the water in which it dwells, but the fish and the water must exist together. The attributes cannot know the Soul. The Soul, however, knows them. They that are ignorant regard the Soul as existing in a state of union with the attributes like qualities existing with their possessors. This, however, is not the case, for the Soul is truly only an inactive Witness of everything. The Understanding has no refuge. That which is called life (involving the existence of the Understanding) arises from the effects of the attributes coming together. Others (than these attributes which are created by the Understanding), acting as causes, create the Understanding that dwells in the body. No one can apprehend the attributes in their real nature or form of existence. The Understanding, as already said, creates the attributes. The Soul simply beholds them (as an inactive Witness). This union that exists between the Understanding and the Soul is eternal. The indwelling Understanding apprehends all things through the Senses which are themselves inanimate and unapprehending. Really the senses are only like lamps (that throw their light for discovering objects to others without themselves being able to see them). Even this is the nature (of the Senses, the Understanding, and the Soul). Knowing this, one should live cheerfully, without yielding to either grief or joy. Such a man is said to be beyond the influence of pride. That the Understanding creates all these attributes is due to her own nature,--even as a spider weaves threads in consequence of her own nature. These attributes should be known as the threads the spider weaves. When destroyed, the attributes do not cease to exist; their existence ceases to be visible. When, however, a thing transcends the ken of the senses, its existence (or otherwise) is affirmed by inference. This is the opinion of one set of persons. Others affirm that with destruction the attributes cease to be. Untying this knotty problem addressed to the understanding and reflection, and dispelling all doubt, one should cast off sorrow and live in happiness. 1 As men unacquainted with its bottom become distressed when they fall upon this earth which is like a river filled with the waters of stupefaction, even so is that man afflicted who falls away from that state in which there is a union with the Understanding. Men of knowledge, however, conversant with Adhyatma and armed with fortitude, are never afflicted, because they are capable of crossing to the other shore of those waters. Indeed, Knowledge is an efficient raft (in that river). Men of knowledge have not to encounter those frightful terrors which alarm them that are destitute of knowledge. As regards the righteous, none of them attains to an end that is superior to that of any other person amongst them. Indeed, the righteous show, in this respect, an equality. As regards the man of Knowledge, whatever acts have been done by him in past times (while he was steeped in Ignorance) and whatever acts fraught with great iniquity he does (after attainment of Knowledge), he destroys both by Knowledge as his sole means. Then again, upon the attainment of Knowledge he ceases to perpetrate these two evils, viz., censuring the wicked acts of others and doing any wicked acts himself under the influence of attachment."

SECTION 287

"Yudhishthira said, 'Living creatures always stand in fear of sorrow and death. Tell me, O grandsire, how the occurrence of these two may be prevented.'

"Bhishma said, 'In this connection, O Bharata, is cited the old narrative of the discourse between Narada and Samanga.'

"Narada said, '(While others salute their superiors by only a bend of the head) thou salutest thy superiors by prostrating thyself on the ground till thy chest comes into contact with the ground. Thou seemest to be engaged in crossing (the river of life) with thy hands. Thou seemest to be always free from sorrow and exceedingly cheerful. I do not see that thou hast the least anxiety. Thou art always content and happy and thou seemest to sport (in felicity) like a child.'

the Past. the Present, and the Future. Hence I never become cheerless. [That which did not exist and will not exist, exists not at the present moment. Everything, therefore, which is of the nature of asat is non-existent. Our sorrows are connected with the asat. Knowing this, I have cast off all sorrows.] I know also what the beginning of acts is in this world, what the accession of their fruits, and how varied are those fruits. Hence I never vield to sorrow. II have understood that acts are for sorrow; that the fruits also of acts are for sorrow in spite of the apparent character of some; and that the fruits of acts are varied, sometimes other fruits appearing than those expected. Hence, I do not indulge in sorrow, for I avoid acts and do not grieve for not obtaining the fruits of acts or for the accession of fruits other than those apparently agreeable.] Behold, the illiterate, the destitute, the prosperous, O Narada, the blind, idiots and madmen, and ourselves also, all live. [The sense is that we who avoid acts, are not dead; in fact, we live quite as others do; and those others, how unequally circumstanced! The Burdwan translator makes nonsense of the first line simple though it is.] These live by virtue of their acts of past lives. The very deities, who exist freed from diseases, exist (in that state) by virtue of their past acts. The strong and the weak, all, live by virtue of past acts. It is fitting, therefore, that thou shouldst hold us in esteem. The owners of thousands live. The owners of hundreds also live. They that are overwhelmed with sorrow live. Behold, we too are living! When we, O Narada, do not give way to grief, what can the practice of the duties (of religion) or the observance of (religious) acts do to us? And since all joys and sorrows also are not unending, they are, therefore, unable to agitate us at all. [Ignorance lies at the root of sorrow. By casting off ignorance, we have avoided sorrow. Hence, neither religion or religious acts such as Sacrifices, etc., can do us any good or harm. As regards happiness and misery again, these two cannot agitate us at all, since we know their value, both being ephemeral in comparison with the period for which we are to exist.] That for which men are said to be wise, indeed, the very root of wisdom, is the freedom of the senses from error. It is the senses that yield to error and grief. One whose senses are subject to error can never be said to have attained wisdom. That pride which is indulged in by a man subject to error is only a form of the error to which he is subject. As regards the man of error, he has neither this world nor the next. It should be remembered that griefs do not last for ever and that happiness cannot be had always. [Hence, no one should indulge in pride, saying, 'I am happy,' nor yield to sorrow, saying, 'I am miserable.' Both happiness and misery are transitory. The man of wisdom should never suffer himself to be agitated by these transitory states of his mind.] Worldly life with all its vicissitudes and painful incidents, one like me would never adopt. Such a one would not care for desirable objects of enjoyments, and would not think at all of the happiness their possession may bring about, or, indeed, of the griefs that present themselves. One capable of resting on one's own self would never covet the possessions of others; would not think of gains unacquired, would not feel delighted at the acquisition of even immense wealth; and would not yield to sorrow at the loss of wealth. Neither friends, nor wealth, nor high birth, nor scriptural learning, nor mantras, nor energy, can succeed in rescuing one from sorrow in the next world. It is only by conduct that one can attain to felicity there. The Understanding of the man unconversant with Yoga can never be directed towards Emancipation. One unconversant with Yoga can never have happiness. Patience and the resolution to cast off sorrow, these two indicate the advent of happiness. Anything agreeable leads to pleasure. Pleasure induces pride. Pride, again, is productive of sorrow. For these reasons, I avoid all these. Grief, Fear, Pride, -- these that stupefy the heart,--and also Pleasure and Pain, I behold as (an unconcerned) witness since my body is endued with life and moves about. Casting off both wealth and pleasure, and thirst and error, I wander over the earth, freed from grief and every kind of anxiety of heart. Like one that has drunk nectar I have no fear, here or hereafter, of death, or iniquity, or cupidity, or anything of that kind. I have acquired this knowledge, O Brahmana, as the result of my severe and indestructible penances. It is for this reason, O Narada, that grief, even when it comes to me, does not succeed in afflicting me.

"Samanga said, 'O giver of honours, I know the truth about

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"Yudhishthira said, 'Tell me, O grandsire, what is beneficial for one that is unconversant with the truths of the scriptures, that is always in doubt, and that abstains from self-restraint and the other practices having for their object the knowledge of the Soul.'

"Bhishma said, 'Worshipping the preceptor, always waiting reverentially on those that are aged, and listening to the scriptures (when recited by up competent Brahmanas),--these are said to be of supreme benefit (to a person like the one thou hast described). In this connection also is cited the old narrative of the discourse between Galava and the celestial Rishi Narada. Once on a time Galava, desirous of obtaining what was for his benefit, addressed Narada freed from error and fatigue, learned in the scriptures, gratified with knowledge, a thorough master of his senses, and with soul devoted to Yoga, and said, 'Those virtues, O Muni, by the possession of which a person becomes respected in the world, I see, dwell permanently in thee. Thou art freed from error and, as such, it behoveth thee to remove the doubts that fill the minds of men like ourselves that are subject to error and that are unacquainted with the truths of the world. We do not know what we should do, for the declarations of the scriptures generate an inclination for (the acquisition of) Knowledge simultaneously with the inclination for acts. It behoveth thee to discourse to us on these subjects. [The (Hindu) scriptures contain both kinds of instruction. There are declarations that are entirely in favour of Acts or observances. There are again declarations in favour of Knowledge. What the speaker asks is that the Rishi should discourse upon what the speaker should do, i.e., whether he should betake himself to the acquisition of Knowledge or to the doing of acts.] O illustrious one, the different asramas approve different courses of conduct. -- This is beneficial, -- This (other) is beneficial--the scriptures exhort us often in this wise fi.e., Each Asrama speaks of particular observances and courses of conduct as beneficial. This, therefore, is a source of confusion to men of plain understandings. Is there no distinction then among duties or observances in respect of their beneficial character? This is the question propounded. The commentator thinks by the word asramas is meant the four principal faiths and not the modes of life.]. Beholding the followers of the four asramas, who are thus exhorted by the scriptures and who fully approve of what the scriptures have laid down for them, thus travelling in diverse courses, and seeing that ourselves also are equally content with our own scriptures, we fail to understand what is truly beneficial. If the scriptures were all uniform, then what is truly beneficial would have become manifest. In consequence, however, of the scriptures being multifarious, that which is truly beneficial becomes invested with mystery. For these reasons, that which is truly beneficial seems to me to be involved in confusion. Do thou then, O illustrious one, discourse to me on the subject. I have approached thee (for this), O, instruct me!"

'Narada said, 'The Asramas are four in number, O child! All of them serve the purposes for which they have been designed; and the duties they preach differ from one another. Ascertaining them first from well-qualified preceptors, reflect upon them, O Galava! Behold, the announcements of the merits of those Asramas are varied in respect of their form, divergent in respect of their matter, and contradictory in respect of the observances they embrace. Observed with gross vision, verily, all the Asramas refuse to clearly vield their true intent (which, of course, is knowledge of Self). Others, however, endued with subtle sight, behold their highest end. That which is truly beneficial, and about which there is no doubt, viz., good offices to friends, and suppression of enemies, and the acquisition of the aggregate of three (viz., Religion, Profit, and Pleasure), has been declared by the wise to be supreme excellence. Abstention from sinful acts, constancy of righteous disposition, good behaviour towards those that are good and pious, -- these, without doubt, constitute excellence. Mildness towards all creatures, sincerity of behaviour, and the use of sweet words, -- these, without doubt, constitute excellence. An equitable apportionment of what one has among the deities, the Pitris, and guests, and adherence to servants, -- these, without doubt, constitute excellence. Truthfulness of speech is excellent. The knowledge, however, of truth, is very difficult of acquisition. I say that that is truth which is exceedingly beneficial to creatures. The renunciation of pride, the suppression of heedlessness, contentment, living by one's own self, -- these are said to constitute supreme excellence. The study of the Vedas, and of their branches, according to the well-known rules, and all enquiries and pursuits having for their sake the acquisition of knowledge, -- these, without doubt, are excellent. One desirous of achieving what is excellent should never enjoy sound and form and taste and touch and scent, to excess and should not enjoy them for their sake alone. Wandering in the night, sleep during the day, indulgence in idleness, roguery, arrogance, excessive indulgence and total abstention from all indulgence in objects of the senses, should be relinquished by one desirous of achieving what is excellent. One should not seek selfelevation by depreciating others. Indeed, one should, by one's merits alone, seek distinction over persons that are distinguished but never over those that are inferior. Men really destitute of merit and filled with a sense of selfadmiration depreciate men of real merit, by asserting their own virtues and affluence. Swelling with a sense of their own importance, these men, when none interferes with them (for bringing them to a right sense of what they are), regard themselves to be superior to men of real distinction. One possessed of real wisdom and endued with real merits. acquires great fame by abstaining from speaking ill of others and from indulging in self-praise. Flowers shed their pure and sweet fragrance without trumpeting forth their own excellence. Similarly, the effulgent Sun scatters his splendours in the firmament in perfect silence. After the same manner

their intelligence, cast off these and similar other faults and who do not proclaim their own virtues. The fool can never shine in the world by bruiting about his own praise. The man, however, of real merit and learning obtains celebrity even if he be concealed in a pit. Evil words, uttered with whatsoever vigour of voice die out (in no time). Good words, uttered however softly, blaze forth in the world. As the Sun shows his fiery form (in the gem called Suryakanta), even so the multitude of words, of little sense, that fools filled with vanity utter, display only (the meanness of) their hearts. For these reasons, men seek the acquisition of wisdom of various kinds. It seems to me that of all acquisitions that of wisdom is the most valuable. One should not speak until one is asked; nor should one speak when one is asked improperly. Even if possessed of intelligence and knowledge, one should still sit in silence like an idiot (until one is asked to speak and asked in proper form). One should seek to dwell among honest men devoted to righteousness and liberality and the observance of the duties of their own order. One desirous of achieving what is excellent should never dwell in a place where a confusion occurs in the duties of the several orders. A person may be seen to live who abstains from all works (for earning the means of his living) and who is well-content with whatever is got without exertion. By living amid the righteous, one succeeds in acquiring pure righteousness. After the same manner, one by living amid the sinful, becomes stained with sin. [Mere companionship with the righteous leads to righteous acts: while that with the sinful leads to acts of sinfulness.] As the touch of water or fire or the rays of the moon immediately conveys the sensation of cold or heat, after the same manner the impressions of virtue and vice become productive of happiness or misery. They that are eaters of Vighasa eat without taking any notice of the flavours of the edibles placed before them. They, however, that eat carefully discriminating the flavours of the viands prepared for them, should be known as persons still tied by the bonds of action. The righteous man should leave that place where a Brahmana discourses on duties unto disciples desirous of acquiring knowledge, as based on reasons, of the Soul, but who do not enquire after such knowledge with reverence. Who, however, will leave that spot where exists in its entirety that behaviour between disciples and preceptors which is consistent with what has been laid down in the scriptures? What learned man desirous of respect being paid to himself will dwell in that place where people bruit about the faults of the learned even when such have no foundation to stand upon? Who is there that will not leave that place, like a garment whose end has caught fire, where covetous men seek to break down the barriers of virtue? One should remain and dwell in that place, among good men of righteous disposition, where persons endued with humility are engaged in fearlessly practising the duties of religion. There where men practise the duties of religion for the sake of acquiring wealth and other temporal advantages, one should not dwell, for the people of that place are all to be regarded as sinful. One should fly away with all speed from that place, as if from a room in which there is a snake, where the inhabitants, desirous of obtaining the means of life, are engaged in the practice of sinful deeds. One desirous of what is beneficial should, from the beginning, relinquish that act in consequence of which one becomes stretched, as it were, on a bed of thorn and in consequence of which one becomes invested with the desires born of the deeds of past lives. The righteous man should leave that kingdom where the king and king's officers exercise equal authority and where they are given to the habit of eating before feeding their relatives (when the latter come as guests). One should dwell in that country where Brahmanas possessed of a knowledge of the scriptures are fed first: where they are always devoted to the due observance of religious duties, and where they are engaged in teaching disciples and officiating at the sacrifices of others. One should unhesitatingly dwell in that country where the sounds Swaha, Swadha, and Vashat are duly and continuously uttered. One should leave that kingdom, like poisoned meat, where one sees Brahmanas obliged to betake themselves to unholy practices, being tortured by want of the means of life. With a contented heart and deeming all his wishes as already gratified a righteous man should dwell in that country whose inhabitants cheerfully give away before even they are solicited. One should live and move about, among good men devoted to acts of righteousness, in that country where chastisement falleth upon those that are wicked and where respect and good offices are the portion of those that are of subdued and cleansed souls. One should unhesitatingly dwell in that country whose king is devoted to virtue and which the king rules virtuously, casting off desires and possessed of prosperity, and where severe chastisement is dealt to those that visit self-controlled men with the consequences of their wrath those that act wickedly towards the righteous, those that are given to acts of violence, and those that are covetous. Kings endued with such a disposition bring about prosperity to those that dwell in their kingdoms when prosperity is on the point of leaving them. I have thus told thee, O son, in answer to thy enquiry, what is beneficial

hatsoever s, uttered shows his no to the soul to the good of all creatures.''' shows his no so the SECTION 289 ''Yudhishthira said, 'How, O grandsire, should a king like us behave in this world, keeping in view the great object of

acquisition? What attributes, again, should he always possess so that he may be freed from attachments?' "Bhishma said, 'I shall in this connection recite to thee the

or excellent. No one can describe, in consequence of its

exceedingly high character, what is beneficial or excellent for

the Soul. Many and high will the excellences be, through the

observance of the duties laid down for him, of the man who

for earning his livelihood during the time of his sojourn here

old narrative that was uttered by Arishtanemi unto Sagara who had sought his coursel.'

"Sagara said, 'What is that good, O Brahmana, by doing which one may enjoy felicity here? How, indeed, may one avoid grief and agitation? I wish to know all this!"

"Bhishma continued, 'Thus addressed by Sagara, Arishtanemi of Tarkshya's race, conversant with all the scriptures, regarding the questioner to be every way deserving of his instructions, said these words, 'The felicity of Emancipation is true felicity in the world. The man of ignorance knows it not, attached as he is to children and animals and possessed of wealth and corn. An understanding that is attached to worldly objects and a mind suffering from thirst.--these two baffle all skilful treatment. The ignorant man who is bound in the chains of affection is incapable of acquiring Emancipation. I shall presently speak to thee of all the bonds that spring from the affections. Hear them with attention. Indeed, they are capable of being heard with profit by one that is possessed of knowledge. Having procreated children in due time and married them when they become young men, and having ascertained them to be competent for earning their livelihood, do thou free thyself from all attachments and rove about in happiness. When thou seest thy dearly-cherished wife grown old in years and attached to the son she has brought forth, do thou leave her in time, keeping in view the highest object of acquisition (viz., Emancipation). Whether thou obtainest a son or not, having during the first years of thy life duly enjoyed with thy senses the objects that are addressed to them, free thyself from attachments and rove about in happiness. Having indulged the senses with their objects, thou shouldst suppress the desire of further indulging them. Freeing thyself then from attachments, thou shouldst rove in felicity, contenting thyself with what is obtained without effort and previous calculation, and casting an equal eve upon all creatures and objects. Thus, O son, have I told thee in brief (of what the way is for freeing thyself from attachments). Hear me now, for I shall presently tell thee, in detail, the desirability of the acquisition of Emancipation. Those persons who live in this world freed from attachments and fear, succeed in obtaining happiness. Those persons, however, who are attached to worldly objects, without doubt, meet with destruction. Worms and ants (like men) are engaged in the acquisition of food and are seen to die in the search. They that are freed from attachments are happy, while they that are attached to worldly objects meet with destruction. If thou desirest to attain to Emancipation thou shouldst never bestow thy thoughts on thy relatives, thinking,--How shall these exist without me?--A living creature takes birth by himself, and grows by himself, and obtains happiness and misery, and death by himself. In this world people enjoy and obtain food and raiment and other acquisitions earned by their parents or themselves. This is the result of the acts of past lives, for nothing can be had in this life which is not the result of the past. All creatures live on the Earth, protected by their own acts, and obtaining their food as the result of what is ordained by Him who assigns the fruits of acts. A man is but a lump of clay, and is always himself completely dependent on other forces. One, therefore, being oneself so, in firm, what rational consideration can one have for protecting and feeding one's relatives? When thy relatives are carried away by Death in thy very sight and in spite of even thy utmost efforts to save them, that circumstance alone should awaken thee. In the every lifetime of thy relatives and before thy own duty is completed of feeding and protecting them, thyself mayst meet with death and abandon them. After thy relatives have been carried away from this world by death, thou canst not know what becomes of them there,--that is, whether they meet with happiness or misery. This circumstance ought to awaken thee. When in consequence of the fruits of their own acts thy relatives succeed in maintaining themselves in this world whether thou livest or diest, reflecting on this thou shouldst do what is for thy own good. When this is known to be the case, who in the world is to be regarded as whose? Do thou, therefore, set thy heart on the attainment of Emancipation. Listen now to what more I shall say unto thee. That man of firm Soul is certainly emancipated who has conquered hunger and thirst and such other states of the body, as also wrath and cupidity and error. That man is always emancipated who does not forget himself, through folly, by indulging in gambling and drinking and

concubinage and the chase. That man who is really touched by sorrow in consequence of the necessity there is of eating every day and every night for supporting life, is said to be cognisant of the faults of life. One who, as the result of careful reflection, regards his repeated births to be only due to sexual congress with women, is held to be freed from attachments. That man is certainly emancipated who knows truly the nature of the birth the destruction, and the exertion (or acts) of living creatures That man becomes certainly freed who regards (as worthy of his acceptance) only a handful of corn, for the support of life, from amidst millions upon millions of carts loaded with grain, and who disregards the difference between a shed of bamboo and reeds and a palatial mansion. That man becomes certainly freed who beholds the world to be afflicted by death and disease and famine. Indeed, one who beholds the world to be such succeeds in becoming contented; while one who fails to behold the world in such a light, meets with destruction. That man who is contented with only a little is regarded as freed That man who beholds the world as consisting of eaters and edibles (and himself as different from both) and who is never touched by pleasure and pain which are born of illusion, is regarded as emancipate. That man who regards a soft bed on a fine bedstead and the hard soil as equal, and who regards good sali rice and hard thick rice as equal, is emancipated. That man who regards linen and cloth made of grass as equal, and in whose estimation cloth of silk and barks of trees are the same, and who sees no difference between clean sheep-skin and unclean leather, is emancipated That man who looks upon this world as the result of the combination of the five primal essences, and who behaves himself in this world, keeping this notion foremost, is emancipated. That man who regards pleasure and pain as equal, and gain and loss as on a par, in whose estimation victory and defeat differ not, to whom like and dislike are the same, and who is unchanged under fear and anxiety, is wholly emancipated. That man who regards his body which has so many imperfections to be only a mass of blood, urine and excreta, as also of disorders and diseases, is emancipated. That man becomes emancipated who always recollects that this body, when overtaken by decrepitude, becomes assailed by wrinkles and white hairs and leanness and paleness of complexion and a bending of the form. That man who recollects his body to be liable to loss of virility, and weakness of sight, and deafness, and loss of strength, is emancipated. That man who knows that the very Rishis, the deities, and the Asuras are beings that have to depart from their respective spheres to other regions, is emancipated. That man who knows that thousands of kings possessed of even great offence and power have departed from this earth. succeeds in becoming emancipated. That man who knows that in this world the acquisition of objects is always difficult, that pain is abundant, and that the maintenance of relatives is ever attended with pain, becomes emancipated. Beholding the abundant faults of children and of other men, who is there that would not adore Emancipation? That man who, awakened by the scriptures and the experience of the world, beholds every human concern in this world to be unsubstantial, becomes emancipated. Bearing in mind those words of mine, do thou conduct thyself like one that has become emancipated, whether it is a life of domesticity that thou wouldst lead or pursue emancipation without suffering thy understanding to be confounded.' [The sense seems to be this: Is it a life of domesticity that thou wouldst lead? There is no harm in thy doing this, provided thou behavest in the way pointed out. Is it Emancipation that thou wouldst pursue (in the usual way), i.e., by retiring into solitude and betaking thyself to Sannyasa? Thou mayst then behave in the way pointed out, and, indeed, that is the way of Sannyasa which leads to Emancipation.] Hearing these words of his with attention. Sagara, that lord of earth, acquired those virtues which are productive of Emancipation and continued, with their aid to rule his subjects.""

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'Yudhishthira said, 'This curiosity, O sire, is always dwelling in my mind. O grandsire of the Kurus, I desire to hear everything about it from thee. Why was the celestial Rishi, the high-souled Usanas, called also Kavi engaged in doing what was agreeable to the Asuras and disagreeable to the deities? Why was he engaged in diminishing the energy of the deities? Why were the Danavas always engaged in hostilities with the foremost of the deities? Possessed of the splendour of an immortal, for what reason did Usanas obtain the name of Sukra? How also did he acquire such superior excellence? Tell me all about these things. Though possessed of great energy, why does he not succeed in travelling to the centre of the firmament? I desire, O grandsire, to learn everything about all these matters.' [The planet Venus is supposed to be the sage Usanas or Sukra.] "Bhishma said, 'Listen, O king, with attention to all this as it occurred actually. O sinless one, I shall narrate these matters to thee as I have heard and understood them. Of firm vows and honoured by all, Usanas, that descendant of Bhrigu's race, became engaged in doing what was disagreeable to the deities for an adequate cause. The royal Kuvera, the chief of the Yakshas and the Rakshasas, is the lord of the treasury of Indra, that master of the universe. The great ascetic Usanas, crowned with Yoga-success, entered the person of Kuvera, and depriving the lord of treasures of his liberty by means of Yoga, robbed him of all his wealth. Seeing his wealth taken away from him, the lord of treasures became highly displeased. Filled with anxiety, and his wrath also being excited, he went to that foremost of gods, viz., Mahadeva. Kuvera, represented the matter unto Siva of immeasurable energy, that first of gods, fierce and amiable, and possessed of various forms. And he said, 'Usanas, having spiritualised himself by Yoga entered my form and depriving myself of liberty, has taken away all my wealth. Having by Yoga entered my body he has again left it.' Hearing these words, Maheswara of supreme Yoga-powers became filled with rage. His eves, O king, became blood-red, and taking up his lance he waited (ready to strike down Usanas). Indeed, having taken up that foremost of weapons, the great god began to say, 'Where is he? Where is he?' Meanwhile, Usanas, having ascertained the purpose of Mahadeva (through Yoga-power) from a distance, waited in silence. Indeed, having ascertained the fact of the wrath of the high-souled Maheswara of superior Yoga-power, the puissant Usanas began to reflect as to whether he should go to Maheswara or fly away or remain where he was. Thinking, with the aid of his severe penances, of the high-souled Mahadeva, Usanas of soul crowned with Yoga-success, placed himself on the point of Mahadeva's lance. The bow-armed Rudra, understanding that Usanas, whose penances had become successful and who had converted himself into the form of pure Knowledge, was staying at the point of his lance (and finding that he was unable to hurl the lance at one who was upon it), bent that weapon with hand. When the fiercearmed and puissant Mahadeva of immeasurable energy had thus bent his lance (into the form of a bow), that weapon came to be called from that time by the name of Pinaka. The lord of Uma, beholding Bhargava thus brought upon the palm of his hand, opened his mouth. The chief of the gods then threw Bhargava into his mouth and swallowed him at once. The puissant and high-souled Usanas of Bhrigu's race, entering the stomach of Maheswara, began to wander there.'

"Yudhishthira said, 'How, O king, could Usanas succeed in wandering within the stomach of that foremost of superior intelligence? What also did that illustrious god do while the Brahmana was within his stomach?"

"Bhishma said, 'In days of yore (having swallowed up Usanas), Mahadeva of severe vows entered the waters and remained there like an immovable stake of wood, O king, for millions of years (engaged in Yoga-meditation). His Yoga penances of the austerest type having been over, he rose from the mighty lake. Then that primeval god of the gods, viz., the eternal Brahman, approached him, and enquired after the progress of his penances and after his welfare. The deity having the bull for his emblem answered, saying, 'My penances have been well-practised.' Of inconceivable soul, possessed of great intelligence, and ever devoted to the religion of truth, Sankara saw that Usanas within his stomach had become greater in consequence of those penances of his. That foremost of Yogins (viz., Usanas), rich with that wealth of penances and the wealth (he had appropriated from Kuvera), shone brightly in the three worlds, endued with great energy. After this, Mahadeva armed with Pinaka, that soul of Yoga. once more betook himself to Yoga-meditation. Usanas, however, filled with anxiety, began to wander within the stomach of the great god. The great ascetic began to hymn the praises of the god from where he was, desirous of finding an outlet for escape. Rudra, however, having stopped all his outlets, prevented him from coming out. The great ascetic Usanas, however, O chastiser of foes, from within Mahadeva's stomach, repeatedly addressed the god, saying, 'Show me thy Unto him Mahadeva said, 'Go out through my kindness!' urethra.' He had stopped up all other outlets of his body. Confined on every side and unable to find out the outlet indicated, the ascetic began to wander hither and thither, burning all the while with Mahadeva's energy. At last he found the outlet and issued through it. In consequence of this fact he came to be called by the name of Sukra, and it is in consequence of that fact he also became unable to attain (in course of his wandering) the central point of the firmament. Beholding him come out of his stomach and shining brightly with energy, Bhava, filled with anger, stood with lance uplifted in his hand. The goddess Uma then interposed and forbade the angry lord of all creatures, viz., her spouse, to slay the Brahmana. And in consequence of Uma's having thus prevented her lord from accomplishing his purpose the ascetic Usanas (from the day) became the son of the goddess.

"The goddess said, 'This Brahmana no longer deserves to be slain by thee. He has become my son. O god, one who comes out of thy stomach does not deserve slaughter at thy hands.'

"Bhishma continued, 'Pacified by these words of his spouse, Bhava smiled and said repeatedly these words, O king, 'Let this one go whithersoever he likes.' Bowing unto the boongiving Mahadeva and to also his spouse the goddess Uma, the great ascetic Usanas, endued with superior intelligence, proceeded to the place he chose. I have thus narrated to thee, O chief of the Bharatas, the story of the high-souled Bhargava about which thou didst ask me."

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"Yudhishthira said, 'O thou of mighty arms, tell me, after this what is beneficial for us. O grandsire, I am never satiated with thy words which seem to me like Amrita. What are those good acts, O best of men, by accomplishing which a man succeeds in obtaining what is for his highest benefit both here and hereafter, O giver of boons!

"Bhishma said, 'In this connection I shall narrate to thee what the celebrated king Janaka had enquired, in days of yore, of the high-souled Parasara, 'What is beneficial for all creatures both in this world and the next! Do thou tell me what should be known by all this connection.' Thus questioned, Parasara, possessed of great ascetic merit and conversant with the ordinances of every religion, said these words, desirous of favouring the king.'

"Parasara said, 'Righteousness earned by acts is supreme benefit both in this world and the next. The sages of the old have said that there is nothing higher than Righteousness. By accomplishing the duties of righteousness a man becomes honoured in heaven. The Righteousness, again, of embodied creatures, O best of kings, consists in the ordinance (laid down in the scriptures) on the subject of acts. All good men belonging to the several modes of life, establishing their faith on that righteousness, accomplish their respective duties. Four methods of living, O child, have been ordained in this world. (Those four methods are the acceptance of gifts for Brahmanas; the realisation of taxes for Kshatriyas; agriculture for Vaisyas; and service of the three other classes for the Sudras). Wherever men live the means of support come to them of themselves. Accomplishing by various ways acts that are virtuous or sinful (for the purpose of earning their means of support), living creatures, when dissolved into their constituent elements attain to diverse ends. [The sinful become intermediate animals. The virtuous attain to heaven. They that are both virtuous and sinful attain to the status of humanity. They that acquire Knowledge become Emancipated.] As vessels of white brass, when steeped in liquefied gold or silver, catch the hue of these metals, even so a living creature, who is completely dependent upon the acts of his past lives takes his colour from the character of those acts. Nothing can sprout forth without a seed. No one can obtain happiness without having accomplished acts capable of leading to happiness. When one's body is dissolved away (into its constituent elements), one succeeds in attaining to happiness only in consequence of the good acts of previous lives. The sceptic argues, O child, saying, I do not behold that anything in this world is the result of destiny or the virtuous and sinful acts of past lives. Inference cannot establish the existence or operation of destiny. The deities, the Gandharvas and the Danavas have become what they are in consequence of their own nature (and not of their acts of past lives). People never recollect in their next lives the acts done by them in previous ones. For explaining the acquisition of fruits in any particular life people seldom name the four kinds of acts alleged to have been accomplished in past lives. The declarations having the Vedas for their authority have been made for regulating the conduct of men in this world, and for tranquillizing the minds of men. These (the sceptic says), O child, cannot represent the utterances of men possessed of true wisdom. This opinion is wrong. In reality, one obtains the fruits of whatever among the four kinds of acts one does with the eye, the mind, the tongue, and muscles. As the fruit of his acts, O king, a person sometimes obtains happiness wholly, sometimes misery in the same way, and sometimes happiness and misery blended together. Whether righteous or sinful, acts are never destroyed (except by enjoyment or endurance of their fruits). Sometimes, O child, the happiness due to good acts remains concealed and covered in such a way that it does not display itself in the case of the person who is sinking in life's ocean till his sorrows disappear. After sorrow has beep exhausted (by endurance), one begins to enjoy (the fruits of) one's good acts. And know, O king, that upon the exhaustion of the fruits of good acts, those of sinful acts begin to manifest themselves. Self-restraint, forgiveness, patience, energy, contentment, truthfulness of speech, modesty, abstention from injury, freedom from the evil practices called vyasana, and cleverness, -- these are productive of happiness. No creature is eternally subject to the fruits of his good or bad acts. The man possessed of wisdom should always strive to collect and fix his mind. One never has to enjoy or endure the good and bad acts of another. Indeed, one enjoys and endures the fruits of only those acts that one does oneself. The person that casts off both happiness and misery walks along a particular path (the path, viz., of knowledge). Those men, however, O king, who suffer themselves to be attached to all worldly objects, tread along a path that is entirely different. A person should rot himself do that act which, if done by another, would call down his censure. Indeed, by doing an act that one censures in others, one incurs ridicule. A Kshatriya bereft of courage, a Brahmana that takes every kind of food, a Vaisya unendued with exertion (in respect of agriculture and other

moneymaking pursuits), a Sudra that is idle (and, therefore, averse to labour), a learned person without good behaviour, one of high birth but destitute of righteous conduct, a Brahmana fallen away from truth, a woman that is unchaste and wicked, a Yogin endued with attachments, one that cooks food for one's own self, an ignorant person employed in making a discourse, a kingdom without a king and a king that cherishes no affection for his subjects and who is destitute of Yoga,--these all, O king, are deserving of pity!" [A Brahmana is precluded from eating many things. Many things again that he is competent to eat on all days of the year. In fact, there are many rules for regulating the fare of a Brahmana. To this day, an orthodox Brahmana abstains from many kinds of food. A Brahmana, therefore, who is unscrupulous in respect of his food, is no Brahmana and deserves to be pitied. Similarly, a man who cooks food for himself is an object of pity. Raw food, such as fruits, etc., one may take without offering a share thereof to guests and others But cooked food can never be taken without a share thereof being given to others. Yati cha Brahmachari cha pakvannaswaminavubhau, hence he that takes cooked food without giving a share to these is said to eat Brahmaswam or that which belongs to a Brahmana.]

SECTION 292

"Parasara said, 'That man who, having obtained this car, viz., his body endued with mind, goes on, curbing with the reins of-knowledge the steeds represented by the objects of the senses, should certainly be regarded as possessed of intelligence. The homage (in the form of devotion to and concentrated meditation on the Supreme) by a person whose mind is dependent on itself and who has cast off the means of livelihood is worthy of high praise, -- that homage, namely, O regenerate one, which is the result of instructions received from one who has succeeded in transcending acts but not obtained from the mutual discussion of men in the same state of progress. Having obtained the allotted period of life, O king, with such difficulty, one should not diminish it (by indulgence of the senses). On the other hand, man should always exert, by righteous acts for his gradual advancement. Among the six different colours that Jiva attains at different periods of his existence, he who falls away from a superior colour deserves obloquy and censure. Hence, one that has attained to the result of good acts should conduct oneself in such a way as to avoid all acts stained by the quality of Rajas. Man attains to a superior colour by righteous acts. Unable to acquire a superior hue, for such acquisition is extremely difficult, a person, by doing sinful acts only slays himself (by sinking into hell and falling down into an inferior colour). All sinful acts that are committed unconsciously or in ignorance are destroyed by penances. A sinful act, however, that is committed knowingly, produces much sorrow. Hence, one should never commit sinful acts which have for their fruit only sorrow. The man of intelligence would never do an act that is sinful in character even if it leads to the greatest advantage, just as a person that is pure would never touch a Chandala. How miserable is the fruit I see of sinful acts! Through sin the very vision of the sinner becomes perverse, and he confounds his body and its unstable accompaniments with the Soul. That foolish man who does not succeed in betaking himself to Renunciation in this world becomes afflicted with great grief when he departs to the next world. An uncoloured cloth, when dirty, can be cleaned, but not a piece of cloth that is dyed with black; even so, O king, listen to me with care, is it the case with sin. That man who, having knowingly committed sin, acts righteously for expiating that sin, has to enjoy and endure the fruits of his good and bad acts separately. The utterers of Brahma maintain, under the authority of what has been laid down in the Vedas, that all acts of injury committed in ignorance are cancelled by acts of righteousness. A sin, however, that is committed consciously is never cancelled by righteousness. Thus say the regenerate utterers of Brahma who are conversant with the scriptures of Brahmana. As regards myself, my view is that whatever acts are done, be they righteous or sinful, be they done knowingly or otherwise, remain (and are never destroyed unless their fruits are enjoyed or endured). Whatever acts are done by the mind with full deliberation, produce, according to their grossness or subtility, fruits that are gross or subtile. Those acts, however, O thou of righteous soul, which are fraught with great injury, if done in ignorance, do without fail produce consequences and even consequences that lead to hell. with this difference that those consequences are disproportionate in point of gravity to the acts that produce them. As to those acts (of a doubtful or unrighteous nature) that may be done by the deities or ascetics of reputation, a righteous man should never do their like or, informed of them, should never censure them. That man who, reflecting with his mind, O king, and ascertaining his own ability, accomplishes righteous acts, certainly obtains what is for his benefit. Water poured into an unbaked vessel gradually becomes less and finally escapes altogether. If kept, however, in a baked vessel, it remains without its quantity being diminished. After the same manner, acts done without reflection with the aid of the

understanding do not become beneficial; while acts done with judgement remain with undiminished excellence and vield happiness as their result. If into a vessel containing water other water be poured, the water that was originally there increases in quantity; even so all acts done with judgement, be they equitable or otherwise, only add to one's stock of righteousness. A king should subjugate his foes and all who seek to assert their superiority, and he should properly rule and protect his subjects. One should ignite one's sacred fires and pour libations on them in diverse sacrifices, and retiring in the woods into either one's middle or old age, should live there (practising the duties of the two last modes of life). Endued with self-restraint, and possessed of righteous behaviour, one should look upon all creatures as on one's own self. One should again reverence one's superiors. By the practice of truth and of good conduct, O king, one is sure to obtain happiness."

SECTION 293

"Parasara said, 'Nobody in this world does good to another. Nobody is seen to make gifts to others. All persons are seen to act for their own selves. People are seen to cast off their very parents and their uterine brothers when these cease to be affectionate. What need be said then or relatives of other degrees? Gifts to a distinguished person and acceptance of the gifts made by a distinguished person both lead to equal merit. Of these two acts, however, the making of a gift is superior to the acceptance of a gift. That wealth which is acquired by proper means and increased also by proper means, should be protected with care for the sake of acquiring virtue. This is an accepted truth. One desirous of acquiring righteousness should never earn wealth by means involving injury to others. One should accomplish one's acts according to one's power, without zealously pursuing wealth. By giving water, whether cold or heated by fire, with a devoted mind, unto a (thirsty) guest, according to the best of one's power, one earns the merit that attaches to the act of giving food to a hungry man. The high-souled Rantideva obtained success in all the worlds by worshipping the ascetics with offerings of only roots and fruits leaves. The royal son of Sivi also won the highest regions of felicity by having gratified Surya along with his companion with offerings of the same kind. All men, by taking birth, incur debts to gods, guests, servants, Pitris, and their own selves. Everyone should, therefore, do his best for freeing himself from those debts. One frees oneself from one's debt to the great Rishis by studying the Vedas. One pays off one's debts to the gods by performing sacrifices. By performing the rites of the Sraddha one is freed from one's debts to the Pitris. One pays off one's debt to one's fellowmen by doing good offices to them. One pays off the debts one owes to one's own self by listening to Vedic recitations and reflecting on their import, by eating the remnants of sacrifices, and by supporting one's body. One should duty discharge all the acts, from the beginning, that one owes to one's servants. Though destitute of wealth, men are seen to attain to success by great exertions. Munis by duly adoring the deities and by duty pouring libations of clarified butter on the sacred fire, have been seen to attain to ascetic success. Richika's son became the son of Vishwamitra. By adoring the deities who have shares in sacrificial offerings, with Richs (he attained to success in after life). Usanas became Sukra by having gratified the god of gods. Indeed., by hymning the praises of the goddess (Uma), he sports in the firmament, endued with great splendour. [This has reference to Usanas' attaining to the status of a planet (the Venus) in the firmament.] Then, again, Asita and Devala, and Narada and Parvata, and Karkshivat, and Jamadagni's son Rama, and Tandya possessed of cleansed soul, and Vasishtha, and Jamadagni, and Viswamitra and Atri, and Bharadwaja, and Harismasru, and Kundadhara, and Srutasravas, -- these great Rishis, by adoring Vishnu with concentrated minds with the aid of Richs, and by penances, succeeded in attaining to success through the grace of that great deity endued with intelligence. Many undeserving men, by adoring that good deity, obtained great distinction. One should not seek for advancement by achieving any wicked or censurable act. That wealth which is earned by righteous ways is true wealth. Fie on that wealth, however, which is earned by unrighteous means. Righteousness is eternal. It should never, in this world, be abandoned from desire of wealth. That righteous-souled person who keeps his sacred fire and offers his daily adorations to the deities is regarded as the foremost of righteous persons. All the Vedas, O foremost of kings, are established on the three sacred fires (called Dakshina, Garhapatya, and Ahavaniya). That Brahmana is said to possess the sacred fire whose acts exist in their entirety. It is better to at once abandon the sacred fire than to keep it, abstaining the while from acts. The sacred fire, the mother, the father who has begotten, and the preceptor, O tiger among men should all be duly waited upon and served with humility. That man who, casting off all feelings of pride, humbly waits upon and serves them that are venerable for age, who is possessed of learning and destitute of lust, who looketh upon all creatures with an eye of love, who has no wealth, who is righteous in his acts, and who is destitute of the desire

of inflicting any kind of harm (upon any one), that truly respectable man is worshipped in this world by those that are good and pious.'"

SECTION 294

"Parasara said, 'The lowest order, it is proper, should derive their sustenance from the three other orders. Such service, rendered with affection and reverence, makes them righteous. If the ancestors of any Sudra were not engaged in service, he should not still engage himself in any other occupation (than service). Truly, he should apply himself to service as his occupation. In my opinion, it is proper for them to associate, under all circumstances, with good men devoted to righteousness, but never with those that are wicked. As in the Eastern hills, jewels and metals blaze with greater splendour in consequence of their adjacence to the Sun, even so the lowest order blazes with splendour in consequence of their association with the good. A piece of white cloth assumes that hue with which it is dyed. Even such is the case with Sudras. Hence also, one should attach oneself to all good qualities but never to qualities that are evil. The life of human beings in this world is fleeting and transitory. That wise man who, in happiness as also in misery, achieves only what is good, is regarded as a true observer of the scriptures. That man who is endued with intelligence would never do an act which is dissociated from virtue, however high may the advantages be of that act. Indeed, such an act is not regarded as truly beneficial. That lawless king who, snatching thousands of kine from their lawful owners, gives them away (unto deserving persons), acquires no fruit (from that act of giving) beyond an empty sound (expressive of the act he does). On the other hand, he incurs the sin of theft. The Self-born at first created the Being called Dhatri held in universal respect. Dhatri created a son who was engaged in upholding all the worlds. [This son of Dhatri is the god of the clouds.] Worshipping that deity, the Vaisya employs himself, for the means of his support, in agriculture and the rearing of cattle. The Kshatriyas should employ themselves in the task of protecting all the other classes. The Brahmanas should only enjoy. As regards the Sudras, they should engage themselves in the task of humbly and honestly collecting together the articles that are to be offered in sacrifices, and in cleaning altars and other places where sacrifices are to be performed. If each order acts in this way, righteousness would not suffer any diminution. If righteousness is preserved in its entirety, all creatures inhabiting the earth would be happy. Beholding the happiness of all creatures on earth, the deities in heaven become filled with gladness. Hence, that king who, agreeably to the duties laid down for his order, protects the other classes, becomes worthy of respect. Similarly, the Brahmana that is employed in studying the scriptures, the Vaisya that is engaged in earning wealth, and the Sudra that is always engaged in serving the three other classes with concentrated attention, become objects of respect. By conducting themselves in the other ways, O chief of men, each order is said to fall away from virtue. Keeping aside gifts by thousands, even twenty cowries that one may give painfully, having earned them righteously, will be productive of the great benefit. Those persons, O king, who make gifts unto Brahmanas after reverencing them duly, reap excellent fruits commensurate with those gifts. That gift is highly prized which the donor makes after seeking out the donee and honouring him properly. That gift is middling which the donor makes upon solicitation. That gift, however, which is made contemptuously and without any reverence, is said to be very inferior (in point of merit). Even this is what those utterers of the truth, viz., the sages, say. While sinking in this ocean of life, man should always seek to cross that ocean by various means. Indeed, he should so exert himself that he might be freed from the bonds of this world. The Brahmana shines by self restraint; the Kshatriya by victory; the Vaisya by wealth; while the Sudra always shines in glory through cleverness in serving (the three other orders).'

SECTION 295

'Parasara said, 'In the Brahmana, wealth acquired by acceptance of gifts, in the Kshatriya that won by victory in battle, in the Vaisya that obtained by following the duties laid down for his order, and in the Sudra that earned by serving the three other orders, however small its measure, is worthy of praise, and spent for the acquisition of virtue is productive of great benefits. The Sudra is said to be the constant servitor of the three other classes. If the Brahmana, pressed for a living, betakes himself to the duties of either the Kshatriya or the Vaisya, he does not fall off from righteousness. When, however, the Brahmana betakes himself to the duties of the lowest order, then does he certainly fall off. When the Sudra is unable to obtain his living by service of the three other orders, then trade, rearing of cattle, and the practice of the mechanical arts are lawful for him to follow. Appearance on the boards of a theatre and disguising oneself in various forms, exhibition of puppets, the sale of spirits and meat, and trading in iron and leather, should never be taken up for purposes of a living by one who had never before been engaged in those

professions every one of which is regarded as censurable in the world. It hath been heard by us that if one engaged in them can abandon them, one then acquires great merit. When one that has become successful in life behaves sinfully in consequence of one's mind being filled with arrogance, one's acts under such circumstances can never pass for authority. It is heard in the Puranas that formerly mankind were selfrestrained; that they held righteousness in great esteem; that the practices they followed for livelihood were all consistent with propriety and the injunctions laid down in the scriptures: and that the only punishment that was required for chastising them when they went wrong was the crying of fie on them. At the time of which we speak, O king, Righteousness, and nothing else, was much applauded among men. Having achieved great progress in righteousness, men in those days worshipped only all good qualities that they saw. The Asuras, however, O child, could not bear that righteousness which prevailed in the world. Multiplying (in both number and energy), the Asuras (in the form of Lust and Wrath) entered the bodies of men. Then was pride generated in men that is so destructive of righteousness. From pride arose arrogance, and from arrogance arose wrath. When men thus became overwhelmed with wrath, conduct implying modesty and shame disappeared from them, and then they were overcome by heedlessness. Afflicted by heedlessness, they could no longer see as before, and as the consequence thereof they began to oppress one another and thereby acquire wealth without any compunction. When men became such, the punishment of only crying fie on offenders failed to be of any effect. Men, showing no reverence for either the gods or Brahmanas, began to indulge their senses to their fill. At that time the deities repaired to that foremost of gods, viz., Siva, possessed of patience, of multiform aspect, and endued with the foremost of attributes, and sought his protection. The deities imparted unto him their conjoined energy, and thereupon the great god, with a single shaft, felled on the earth those three Asuras, viz., Desire, Wrath, and Cupidity, who were staying in the firmament, along with their very habitations. The fierce chief of those Asuras possessed of fierce, prowess, who had struck the Devas with terror, was also slain by Mahadeva armed with the lance. When this chief of the Asuras was slain, men once more obtained their proper natures, and once more began to study the Vedas and the other scriptures as was in former times. Then the seven ancient Rishis came forward and installed Vasava as the chief of the gods and the ruler of heaven. And they took upon themselves the task of holding the rod of chastisement over mankind. After the seven Rishis came king Viprithu (to rule mankind), and many other kings, all belonging to the Kshatriya order for separately ruling separate groups of human beings. (When Mahadeva dispelled all evil passions from the minds of creatures) there were, in those ancient times, certain elderly men from whose minds all wicked feelings did not fly away. Hence, in consequence of that wicked state of their minds and of those incidents that were connected with it, there appeared many kings of terrible prowess who began to indulge in only such acts as were fit for Asuras. Those human beings that are exceedingly foolish adhere to those wicked acts, establish them as authorities, and follow them in practice to this day. For this reason, O king, I say unto thee, having reflected properly with the aid of the scriptures, that one should abstain from all acts that are fraught with injury or malice and seek to acquire a knowledge of the Soul. The man possessed of wisdom would not seek wealth for the performance of religious rites by ways that are unrighteous and that involve an abandonment of morality. Wealth earned by such means can never prove beneficial. Do thou then become a Kshatriya of this kind. Do thou restrain thy senses. be agreeable to thy friends, and cherish, according to the duties of thy order, thy subjects, servants, and children, Through the union of both prosperity and adversity (in man's life), there arise friendships and animosities. Thousands and thousands of existences are continually revolving (in respect of every Jiva), and in every mode of Jiva's existence these must occur. For this reason, be thou attached to good qualities of every kind, but never to faults. Such is the character of good qualities that if the most foolish person, bereft of every virtue, hears himself praised for any good quality, he becomes filled with joy. Virtue and sin exist, O king, only among men. These do not exist among creatures other than man. One should therefore, whether in need of food and other necessaries of life or transcending such need, be of virtuous disposition, acquire knowledge, always look upon all creatures as one's own self, and abstain totally from inflicting any kind of injury. When one's mind becomes divested of desire, and when all Darkness is dispelled from it, it is then that one succeeds in obtaining what is auspicious."

SECTION 296

"Parasara said, 'I have now discoursed to thee on what the ordinances are of the duties in respect of one that leads the domestic mode of life. I shall now speak to thee of the ordinances about penances. Listen to me as I discourse on the topic. It is generally seen, O king, that in consequence of

Betaking oneself to the domestic mode of life, one acquires kine, fields, wealth of diverse kinds, spouses, children, and servants. One that becomes observant of this mode of life continually casts one's eye upon these objects. Under these circumstances, one's attachments and aversions increase, and one ceases to regard one's (transitory) possessions as eternal and indestructible. When a person becomes overwhelmed by attachment and aversion, and yields himself up to the mastery of earthly objects, the desire of enjoyment then seizes him, taking its rise from heedlessness, O king. Thinking that person to be blessed who has the largest share of enjoyments in this world, the man devoted to enjoyment does not, in consequence of his attachment thereto, see that there is any other happiness besides what waits upon the gratification of the senses. Overwhelmed with cupidity that results from such attachment, he then seeks to increase the number of his relatives and attendants, and for gratifying these latter he seeks to increase his wealth by every means in his power. Filled with affection for children, such a person commits, for the sake of acquiring wealth, acts that he knows to be evil. and gives way to grief if his wealth be lost. Having earned honours and always guarding against the defeat of his plans, he betakes himself to such means as would gratify his desire of enjoyment. At last he meets with destruction as the inevitable consequence of the conduct he pursues. It is well-known, however, that true felicity is theirs that a e endued with intelligence, that are utterers of the eternal Brahma, that seek to accomplish only acts that are auspicious and beneficial, and that abstain from all acts that are optional and spring from desire alone. From loss of all such objects in which are centred our affections, from loss of wealth, O king, and from the tyranny of physical diseases add mental anguish, a person falls into despair. From this despair arises art awakening of the soul. From such awakening proceeds study of the Scriptures. From contemplation of the import of the scriptures, O king, one sees the value of penance. A person possessed of the knowledge of what is essential and what accidental, O king, is very rare, -- he, that is, who seeks to undergo penances, impressed with the truth that the happiness one derives from the possession of such agreeable objects as spouses and children leads ultimately to misery. Penances, O child, are for all. They are ordained for even the lowest order of men (viz., Sudras). Penances set the self-restrained man having the mastery over all his senses on the way to heaven. It was through penances that the puissant Lord of all creatures, O, king, observing vows at particular intervals created all existent objects. The Aditvas, the Vasus, the Rudras, Agni, the Aswins, the Maruts, the Viswedevas, the Saddhyas, the Pitris, the Maruts, the Yakshas, the Rakshasas, the Gandharvas, the Siddhas and the other denizens of heaven, and, indeed, all other celestials whatever, O child, have all been crowned with success through their penances. Those Brahmanas whom Brahmana created at the outset succeeded through their penances in honouring not the Earth alone but the heaven also in which they roved at pleasure. In this world of mortals, they that are kings, and those others that are householders born in high families, have all become what they are only in consequence of their penances. The silken robes they wear, the excellent ornaments that adorn their persons, the animals and vehicles they ride, and the seats they use are all the result of their penances. The many charming and beautiful women, numbering by thousands, that they enjoy, and their residence in palatial mansions, are all due to their penances. Costly beds and diverse kinds of delicious viands become theirs that act righteously. There is nothing in the three worlds, O scorcher of foes, that penances cannot attain. Even those that are destitute of true knowledge win Renunciation as the consequence of their penances. Whether in affluent circumstances or miserable, a person should cast off cupidity, reflecting on the scriptures, with the aid of his Mind and understanding, O best of kings. Discontent is productive of misery. (Discontent is the result of cupidity). Cupidity leadeth to the stupefaction of the senses. The senses being stupefied, one's wisdom disappears like knowledge not kept up by continued application. When one's wisdom disappears, one fails to discriminate what is proper from what is improper. Hence, when one's happiness is destroyed (and one becomes subject to misery) one should practise the austerest of penances. That which is agreeable is called happiness. That which is disagreeable is said to be misery. When penances are practised, the result is happiness. When they are not practised, the result is misery. Behold the fruits of practising and abstaining from penances! By practising stainless penances, people always meet with auspicious consequences of every kind, enjoy all good things, and attain to great fame. He, however, who by abandoning (stainless penances), betakes himself to penances from desire of fruit meets with many disagreeable consequences, and disgrace and sorrow of diverse kinds, as the fruits thereof, all of which have worldly possessions for their cause. Notwithstanding the desirability of practising righteousness, penances, and gifts, the wish

acts. By thus perpetrating diverse kinds of sinful acts, he goes to hell. That person, O best of men, who, in both happiness and misery, does not fall away from the duties ordained for him, is said to have the scriptures for his eye. It is said that the pleasure one derives from the gratification of one's senses of touch, tongue, sight, scent, and hearing, O monarch, lasts only so long as a shaft urged from the bow takes in falling down upon the earth. Upon the cessation of that pleasure, which is so short-lived, one experiences the most keen agony. It is only the senseless that do not applaud the felicity of Emancipation that is unrivalled. Beholding the misery that attends the gratification of the senses, they that are possessed of wisdom cultivate the virtues of tranquillity and selfrestraint for the purpose of attaining to Emancipation. In consequence of their righteous behaviour, wealth, and pleasure can never succeed in afflicting them. Householders may, without any compunction, enjoy wealth and other possessions that are obtained without Exertion. As regards, however, the duties of their order that are laid down in the scriptures, these, I am of opinion, they should discharge with the aid of Exertion. 1 The practice of those that are honoured. that are born in high families, and that have their eyes always turned towards the import of the scriptures, is incapable of being followed by those that are sinful and that are possessed of unrestrained minds. All acts that are done by man under the influence of vanity, meet with destruction. Hence, for them that are respectable and truly righteous there is no other act in this world to do than penance. [Sacrifices and all other acts undertaken from a sense of vanity, are destructible as regards their consequences, for heaven is terminable. Penances, however, that are undertaken without desire of fruit are not so, for these lead to Emancipation.] As regards, those householders, however, that are addicted to acts, they should, with their whole hearts, set themselves to acts. Following the duties of their order, O king, they should with cleverness and attention perform sacrifices and other religious rites. Indeed, as all rivers, male and female, have their refuge in the Ocean, even so men belonging to all the other orders have their refuge in the householder."

SECTION 297

"Janaka said, 'Whence, O great Rishi, does this difference of colour arise among men belonging to the different orders? I desire to know this. Tell me this, O foremost of speakers! The Srutis say that the offspring one begets are one's own self. Originally sprung from Brahmana, all the inhabitants of the earth should have been Brahmanas. Sprung from Brahmanas, why have men betaken themselves to practices distinguished from those of Brahmanas.'

"Parasara said, 'It is as thou sayst, O king! The offspring procreated are none else than the procreator himself. In consequence, however, of falling away from penance, this distribution into classes of different colours has taken place. When the soil becomes good and the seed also is good, the offspring produced become meritorious. If, however, the soil and seed become otherwise or inferior, the offspring that will be born will be inferior. They that are conversant with the scriptures know that when the Lord of all creatures set himself to create the worlds, some creatures sprang from his mouth, some from his arms, some from his thighs, and some from his feet. They that thus sprang from his mouth, O child, came to be called Brahmanas. They that sprang from his arms were named Kshatriyas. They, O king, that sprang from his thighs were the wealthy class called the Vaisyas. And, lastly, they that were born of his feet were the serving class, viz., the Sudras. Only these four orders of men, O monarch, were thus created. They that belong to classes over and other than these are said to have sprung from an intermixture of these. The Kshatriyas called Atirathas, Amvashthas, Ugras, Vaidehas, Swapakas, Pukkasas, Tenas, Nishadas, Sutas, Magadhas, Ayogas, Karanas, Vratyas, and Chandalas, O monarch, have all sprung from the four original orders by intermixture with one another.'

"Janaka said, 'When all have sprung from Brahmana alone, how came human beings to have diversity in respect of race? O best of ascetics, an infinite diversity of races is seen in this world. How could men devoted to penances attain, to the status of Brahmanas, though of indiscriminate origin? Indeed, those born of pure wombs and those of impure, all became Brahmanas.'

"Parasara said, 'O king, the status of high-souled persons that succeeded in cleansing their souls by penances could not be regarded as affected by their low births. Great Rishis, O monarch, by begetting children in indiscriminate wombs, conferred upon them the status of Rishis by means of their power of asceticism. My grandfather Vasishtha, Rishyasringa, Kasyapa, Veda, Tandya, Kripa, Kakshivat, Kamatha, and others, and Yavakrita, O king, and Drona, that foremost of speakers, and Ayu, and Matanga, and Datta, and Drupada, and Matsya, all these, O ruler of the Videhas, obtained their respective positions through penance as the means. Originally only four Gotras (races) arose, O monarch, viz., Angiras, Kasyapa, Vasishtha, and Bhrigu. In consequence of acts and behaviour, O ruler of men, many other Gotras came into

springs up in his mind of accomplishing all kinds of forbidden

existence in time. The names of those Gotras have been due to the penances of those that have founded them. Good people use them.'

"Janaka said, 'Tell me, O holy one, the especial duties of the several orders. Tell me also what their common duties are. Thou art conversant with everything.'

"Parasara said, 'Acceptance of gifts, officiation at the sacrifices of others, and the teaching of pupils, O king, are the especial duties of the Brahmanas. The protection of the other orders is proper for the Kshatriya. Agriculture, cattle-rearing, and trade are the occupations of the Vaisyas. While service of the (three) regenerate classes is the occupation, O king, of the Sudras. I have now told thee what the especial duties are of the four orders, O monarch. Listen now to me, O child, as I tell thee what the common duties are of all the four orders. Compassion, abstention from injury, heedfulness, giving to others what is due to them, Sraddhas in honour of deceased ancestors, hospitality to guests, truthfulness, subjugation of wrath, contentedness with one's own wedded wives, purity (both internal and external), freedom from malice, knowledge of Self, and Renunciation, -- these duties, O king, are common to all the orders. Brahmanas, Kshatriyas, and Vaisyas, -- these are the three regenerate orders. All of them have an equal right to the performance of these duties, O foremost of men. These three orders, betaking themselves to duties other than those laid down for them, come to grief, O monarch (and fall down from their own status), even as they go up and acquire great merit by taking for their model some righteous individual of their respective classes who is duly observant of his own duties. The Sudra never falls down (by doing forbidden acts); nor is he worthy of any of the rites of regeneration. The course of duties flowing from the Vedas is not his. He is not interdicted, however, from practising the three and ten duties that are common to all the orders. O ruler of the Videhas. Brahmanas learned in the Vedas. O monarch. regard a (virtuous) Sudra as equal to Brahmana himself. I, however, O king, look upon such a Sudra as the effulgent Vishnu of the universe, the foremost one in all the worlds [Kam is Brahmanam. The commentator explains that Brahmana (the Creator) is equivalent to Brahmana; and that Vishnu is equivalent to Kshatriya. What is said, therefore, in this verse (according to him) is that a Sudra, by practising the common duties of all the four orders, succeeds in his next life in becoming a Brahmana. Thus say Brahmanas learned in the scriptures; but the opinion of Parasara is that such a Sudra, in his next life, takes birth as a Kshatriya.] Persons of the lowest order, desiring to exterminate the evil passions (of lust and wrath, etc.) may betake themselves to the observance of the conduct of the good; and, indeed, while so acting, they may earn great merit by performing all rites that lead to advancement, omitting the mantras that are utterable by the other orders while performing the self-same ceremonies. Wherever persons of the lowest order adopt the behaviour of the good, they succeed in attaining to happiness in consequence of which they are able to pass their time in felicity both here and hereafter.

"Janaka said, 'O great ascetic, is man stained by his acts or is he stained by the order or class in which he is born? A doubt has arisen in my mind. It behoveth thee to expound this to me.'

"Parasara said, 'Without doubt, O king, both, viz., acts and birth, are sources of demerit. Listen now to their difference. That man who, though stained by birth, does not commit sin, abstains from sin notwithstanding birth and acts. If, however, a person of superior birth perpetrates censurable acts, such acts stain him. Hence, of the two, viz., acts and birth, acts stain man (more than birth).

"Janaka said, 'What are those righteous acts in this world, O best of all regenerate persons, the accomplishment of which does not inflict any injury upon other creatures?"

"Parasara said, 'Hear from me, O monarch, about what thou askest me' viz., those acts free from injury which always rescue man. Those who, keeping aside their domestic fires, have dissociated themselves from all worldly attachments, become freed from all anxieties. Gradually ascending step by step, in the path of Yoga, they at last behold the stage of highest felicity (viz., Emancipation). Endued with faith and humility, always practising self-restraint, possessed of keen intelligence, and abstaining from all acts, they attain to eternal felicity. All classes of men, O king, by properly accomplishing acts that are righteous, by speaking the truth, and by abstaining from unrighteousness, in this world, ascend to heaven. In this there is no doubt."

SECTION 298

"Parasara said, 'The sires, the friends, the preceptor, and the spouses of the preceptors of men that are destitute of devotion are unable to give to those men the merits that attach to devotion. Only they that are firmly devoted to such seniors, that speak what is agreeable to them, that seek their welfare, and that are submissive to them in behaviour, can obtain the merit of devotion. The sire is the highest of deities with his children. It is said that the sire is superior to the mother. The attainment of Knowledge is regarded as the highest acquisition. They that have subjugated the objects of the senses (by attainment of Knowledge), acquire what is highest (viz., Emancipation). That Kshatriya prince who, repairing to the field of battle, receives wounds amid fiery shafts flying in all directions and burns therewith, certainly repairs to regions that are unattainable by the very deities and, arrived there, enjoys the felicity of heaven in perfect contentment. A Kshatriya should not, O king, strike one that is fatigued, or one that is frightened, or one that has been disarmed, or one that is weeping, or one that is unwilling to fight, or one that is unequipped with mail and cars and horse and infantry, or one that has ceased to exert oneself in the fight, or one that is ill, or one that cries for quarter, or one that is of tender years, or one that is old. A Kshatriya should, in battle, fight one of his order who is equipped with mail and cars and horse and infantry, who is ready for exertion and who occupies a position of equality. Death at the hands of one that is equal or of a superior is laudable, but not that at the hands of one that is low, or of one that is a coward, or of one that is a wretch. This is well-known. Death at the hands of one that is sinful or of one that is of low birth and wicked conduct. O king, is inglorious and leads to hell. One whose period of life has run out cannot be rescued by anybody. Similarly, one whose period of life has not been exhausted can never be slain by any one. One should prevent one's affectionate seniors from doing unto one (for one's benefit) such acts as are done by menials, as also all such acts as are fraught with injury to others. One should never desire to extend one's own life by taking the lives of others. When they lay down their lives, it is laudable for all householders observant of the duties of men living in sacred places to lay down their lives on the banks of sacred streams. When one's period of life becomes exhausted, one dissolves away into the five elements. Sometimes this occurs suddenly (through accidents) and sometimes it is brought about by (natural) causes. He who, having obtained a body, brings about its dissolution (in a. sacred place by means of some inglorious accident), becomes invested with another body of a similar kind. Though set on the path of the Emancipation, he yet becomes a traveller and attains to another body like a person repairing from one room into another. In the matter of such a man's attainment of a second body (notwithstanding his death in a sacred spot) the only cause is his accidental death. There is no second cause. That new body which embodied creatures obtain (in consequence of the accidental character of their deaths in sacred places) comes into existence and becomes attached to Rudras and Pisachas. Learned men, conversant with Adhyatma, say that the body is a conglomeration of arteries and sinews and bones and much repulsive and impure matter and a compound of (primal) essences, and the senses and objects of the senses born of desire, all having an outer cover of skin close to them. Destitute (in reality) of beauty and other accomplishments, this conglomeration, through force of the desires of a previous life, assumes a human form. Abandoned by the owner, the body becomes inanimate and motionless. Indeed, when the primal ingredients return to their respective natures, the body mingles with the dust. Caused by its union with acts, this body reappears under circumstances determined by its acts. Indeed, O ruler of the Videhas, under whatever circumstances this body meets with dissolution, its next birth, determined by those circumstances, is seen to enjoy and endure the fruits of all its past acts. Jiva. after dissolution of the body it inhabited, does not, O king, take birth in a different body immediately. It roves through the sky for some time like a spacious cloud. Obtaining a new receptacle, O monarch, it then takes birth again. The soul is above the mind. The mind is above the senses. Mobile creatures, again, are foremost of all created objects. Of all mobile creatures those that have two legs are superior. Amongst two-legged creatures, those that are regenerate are superior. Amongst those that are regenerate they that are possessed of wisdom are superior. Amongst them that are possessed of wisdom they that have succeeded in acquiring a knowledge of the soul are superior. Amongst those that are possessed of a knowledge of the soul, they that are endued with humility are superior. Death follows birth in respect of all men. This is settled. Creatures, influenced by the attributes of Sattwa, Rajas, and Tamas, pursue acts which have an end. That man is regarded as righteous who meets with dissolution when the Sun is in the northern declension, and at a time and under a constellation both of which are sacred and auspicious. He. is righteous who., having cleansed himself of all sins and accomplished all his acts according to the best of his power and having abstained from giving pain to any man, meets with death when it comes. The death that one meets with by taking poison, by hanging, by burning, at the hands of robbers, and at the teeth of animals, is said to be an inglorious one. Those men that are righteous never incur such or similar deaths even if they be afflicted with mental and physical diseases of the most agonising kind. The lives of the righteous, O king, piercing through the Sun, ascend into the regions of Brahma. The lives of those that are both righteous and sinful rove in the middle regions. The lives of those that are sinful sink into the lowest depths. There is only one foe (of man) and

Overwhelmed by it, one is led to perpetrate acts that are frightful and exceedingly cruel. That foe for resisting which one should put forth one's power by waiting upon the aged according to the duties laid down in the Srutis--that foe which cannot be overcome except by steady endeavours,-meets with destruction., O king, only when it is crushed by the shafts of wisdom. The man desirous of achieving merit should at first study the Vedas and observe penances, becoming a Brahmacharin. He should next, entering the domestic mode of life, perform the usual Sacrifices. Establishing his race, he should then enter the forest, restraining his senses, and desirous of winning Emancipation. One should never emasculate oneself by abstaining from any enjoyment. Of all births, the status of humanity is preferable even if one has to become a Chandala. Indeed, O monarch, that order of birth (viz., humanity) is the foremost, since by becoming a human being one succeeds in rescuing one's self by meritorious acts. Men always perform righteous acts, O lord, guided by the authority of the Srutis, so that they may not fall away from the status of humanity. That man who, having attained to the status of humanity that is so difficult of attainment, indulges in malice, disregards righteousness and yields himself up to desire, is certainly betrayed by his desires. That man who looks upon all creatures with eyes guided by affection, regarding them worthy of being cherished with loving aid, who disregards all kinds of wealth, who offers them consolation, gives them food, address them in agreeable words, and who rejoices in their happiness and grieves in their griefs, has never to suffer misery in the next world, Repairing to the Saraswati, the Naimisha woods, the Pushkara waters, and the other sacred spots on earth, one should make gifts, practise renunciation, render one's aspect amiable, O king, and purify one's body with baths and penances. Those men who meet with death within their houses should have the rites of cremation performed upon their persons. Their bodies should be taken to the crematorium on vehicles and there they should be burnt according to the rites of purification that have been laid down in the scriptures. Religious rites, beneficial ceremonies, the performance of sacrifices, officiation at the sacrifices of others, gifts, the doing of other meritorious acts, the performance, according to the best of one's power, of all that has been ordained in the case of one's deceased ancestors,--all these one does for benefiting one's own self. The Vedas with their six branches, and the other scriptures, O king, have been created for the good of him who is of stainless acts.

not another. That foe is identifiable with ignorance, O king.

"Bhishma continued, 'All this was said by that high-souled sage unto the ruler of the Videhas, O king, in days of old for his benefit.""

SECTION 299

"Bhishma said, 'Once again Janaka, the ruler of Mithila, questioned the high-souled Parasara endued with certain knowledge in respect of all duties.' "Janaka said, 'What is productive of good? What is the best

"Janaka said, 'What is productive of good? What is the best path (for living creatures)? What is that which being accomplished is never destroyed? What is that spot repairing whither one has not to come back? Tell me all this, O thou of high intelligence!

'Parasara said, 'Dissociation (from attachments) is the root of what is good. Knowledge is the highest path. Penances practised are never destroyed, Gifts also, made to deserving persons, are not lost. When one, breaking the bonds of sin, begins to take pleasure in righteousness, and when one makes that highest of all gifts, viz., the pledge of harmlessness unto all creatures, then does one achieve success. He who gives away thousands of kine and hundreds of horses (to deserving persons), and who gives unto all creatures the pledge of harmlessness, receives in return the pledge of harmlessness from all. One may live in the midst of all kinds of wealth and enjoyment, yet, if blessed with intelligence, one does not live in them: while he that is destitute of intelligence lives wholly in objects of enjoyment that are even unsubstantial. [By buddhiman is meant the man who is freed from attachment. Similarly, by durbuddhih is meant the man who is the slave of attachments.] Sin cannot attach to a man of wisdom even as water cannot drench the leaves of the lotus. Sin adheres more firmly to him who is without attachment even as lac and wood adhere firmly to each other. Sin, which cannot be extinguished except by endurance of its fruits, never abandons the doer. Verily, the doer, when the time comes, has to endure the consequences arising from it. They, however, that are of cleansed souls and that realise the existence of Brahma, are never afflicted by the fruits of their acts. Heedless in respect of one's senses of knowledge and of action, one that is not conscious of one's wicked acts, and whose heart is attached to both good and bad, becomes afflicted with great fear. One who at all times becomes entirely freed from attachments and who completely subjugates the passion of wrath, is never stained by sin even if he lives in the enjoyment of worldly objects. As a dyke built across a river, if not washed away, causes the waters thereof to swell up, even so the man who, without being attached to objects of enjoyments, creates the

dyke of righteousness whose materials consist of the limitations set down in the scriptures, has never to languish. On the other hand, his merits and penances increase. As the pure gem (called Suryakanta) absorbs and attracts to itself, the rays of the Sun, even so, O tiger among kings, does Yoga proceed by help of concentrated attention. As sesame seeds, in consequence of their repeated intermingling with (fragrant) flowers, become in respect of quality very agreeable, even so the quality of Sattwa arises in men in proportion to the measure of their association with persons of cleansed souls. When one becomes desirous of dwelling in heaven, one casts off one's spouses and wealth and rank and vehicles and diverse kinds of good acts. Indeed, when one attains to such a frame of mind, one's understanding is said to be dissociated from the objects of the senses. That man (on the other hand) who, with understanding attached to the objects of the senses, becomes blind to what is for his real good, is dragged (to his ruin) by his heart which runs after all worldly objects, like a fish (dragged to its ruin) by the bait of meat. Like unto the body that is made up of different limbs and organs, all mortal creatures exist depending upon one another. They are as destitute of vigour as the pith of the banana plant. (Left to themselves) they sink in the world's ocean like a boat (made of weak materials). There is no fixed time for the acquisition of righteousness. Death waits for no man. When man is constantly running towards the jaws of Death, the accomplishment of righteous acts is proper at all times. Like a blind man who, with attention, is capable of moving about his own house, the man of wisdom, with mind set on Yoga, succeeds in proceeding along the track (he should follow). It has been said that death arises in consequence of birth. Birth is subject to the sway of death. One unacquainted with the course of the duties of Emancipation revolves like a wheel between birth and death, unable to free oneself from that fate. One who walketh along the track recommended by the understanding earns happiness both here and hereafter. The Diverse are fraught with misery, while the Few are productive of happiness. Fruits represented by the not-Soul are said to constitute the Diverse. Renunciation is (said to constitute the Few and that is) productive of the soul's happiness. As the lotus stalk quickly leaves the mire attached to it, even so the Soul can speedily cast off the mind. It is the mind that at first inclines the Soul to Yoga. The latter then merges the former into itself. When the Soul achieves success in Yoga, it then beholds itself uninvested with attributes. Engaged amid the objects of the senses, one who regards such engagement to be one's employment falleth away from one's true employment in consequence of such devotion to those objects. The soul of the wise man attains, through its righteous acts, to a state of high felicity in heaven, while that of the man who is not possessed of wisdom sinks very low or obtains birth among intermediate creatures. As a liquid substance, if kept in a baked earthen vessel, does not escape therefrom but remains undiminished, after the same manner one's body with which one has undergone austerities enjoys (without rejecting) all objects of enjoyment (up to what are contained in the region of Brahma himself). Verily, that man who enjoys worldly objects can never be emancipated. That man, on the other hand, who casts off such objects (in this world), succeeds in enjoying great happiness hereafter. Like one afflicted with congenital blindness and, therefore, incapable of seeing his way, the sensualist, with soul confined in an opaque case, seems to be surrounded by a mist and fails to see (the true object for which he should strive). As merchants, going across the sea, make profits proportioned to their capital, even so creatures, in this world of mortals, attain to ends according to their respective acts. Like a snake devouring air, Death wanders in this world made up of days and nights in the form of Decrepitude and devours all creatures. A creature, when born, enjoys or endures the fruits of acts done by him in his previous lives. There is nothing agreeable or disagreeable which one enjoys or endures without its being the result of the acts one has done in one's previous lives. Whether lying or proceeding, whether sitting idly engaged in his occupations, in whatever state a man may be, his acts (of past lives) good or bad always approach him. One that has attained to the other shore of the ocean, wishes not to cross the main for returning to the shore whence he had sailed. 1 As the fisherman, when he wishes, raises with the help of his chord his boat sunk in the waters (of a river or lake), after the same manner the mind, by the aid of Yoga-contemplation, raises Jiva sunk in the world's ocean and unemancipated from consciousness of body. As all rivers running towards the ocean, unite themselves with it, even so the mind, when engaged in Yoga, becomes united with primal Prakriti. Men whose minds become bound by diverse chains of affection, and who are engulfed in ignorance, meet with destruction like houses of sand in water. That embodied creature who regards his body as only a house and purity (both external and internal) as its sacred water, and who walks along the path of the understanding, succeeds in attaining to happiness both here and hereafter. The Diverse are productive of misery; while the Few are productive of happiness. The Diverse are the fruits represented by the not-Soul. Renunciation (which is identical with Few) is

productive of the soul's benefit. One's friends who spring up from one's determination, and one's kinsmen whose attachment is due to (selfish) reasons, one's spouses and sons and servants, only devour one's wealth. Neither the mother, nor the father, can confer the slightest benefit upon one in the next world. Gifts constitute the diet upon which one can subsist. Indeed, one must have to enjoy the fruits of one's own acts. The mother, the son, the sire, the brother, the wife, and friends, are like lines traced with gold by the side of gold itself. All acts, good and bad, done in past lives come to the doer. Knowing that everything one enjoys or endures at present is the result of the acts of past lives, the soul urges the understanding on different directions (so that it may act in such a way as to avoid all unpleasant fruits). Relying on earnest endeavour, and equipped with proper aids, he who sets himself to accomplish his tasks never meets with failure. As the rays of light never abandon the Sun, even so prosperity never abandons one who is endued with undoubting faith That act which a man of stainless soul does with faith and earnestness, with the aid of proper means, without pride, and with intelligence becomes never lost. A creature obtains from the very time of his abode in the mother's womb all his own acts good and bad that were achieved by him in his past lives. Death, which is irresistible, aided by Time which brings about the destruction of life, leads all creatures to their end like wind scattering the dust of sawed timber. Through acts good and bad performed by himself in his past lives, man obtains gold and animals and spouses, and children, and honour of birth, and possessions of value, and his entire affluence."

"Bhishma continued, 'Thus addressed conformably to the truth by the sage, Janaka, that foremost of righteous persons, O king, heard everything the Rishi said and obtained great happiness from it."

SECTION 300

"Yudhishthira said, 'O grandsire, learned men praise truth, self-restraint, forgiveness, and wisdom. What is thy opinion of these virtues?"

"Bhishma said, 'In this connection I shall recite to thee an old narrative, O Yudhishthira, of the discourse between the Sadhyas and a Swan. Once on a time the Unborn and eternal Lord of all creatures (viz., Brahman), assuming the form of a golden Swan, wandered through the three worlds till in course of his wanderings he came upon the Sadhyas.'

"The Sadhyas said, 'O ford, we are the deities called Sadhyas. We like to question thee. Indeed, we would ask thee about the religion of Emancipation. Thou art well-acquainted with it. We have heard, O bird, that thou art possessed of great learning, and eloquent and wise of speech. O bird, what dost thou think is the highest of all objects? O high-souled one, in what does thy mind find pleasure? Do thou, therefore, O foremost of birds, instruct us as to what that one act is which thou regardest as the foremost of all acts, and by doing which, O chief of the feathery creation, one may soon be freed from all bonds '

"The Swan said, 'Ye who have drunk Amrita, I have heard that one should have recourse to these, viz., penances, selfrestraint, truth, and subjugation of the mind. Untying all the knots of the heart, one should also bring under one's control both what is agreeable and what is disagreeable. [The commentator explains that by tapah is meant the practice or observance of one's own duties. Damah is restraining the senses. Satyam is truthfulness of speech, and atmaguptih is subjugation of the mind. The knots are attachments and desires, etc.] One should not wound the vitals of others. One should not be an utterer of cruel speeches. One should never take scriptural lectures from a person that is mean. One should never utter such words as inflict pain on others, as cause others to burn (with misery), and as lead to hell, Wordy shafts fall from the lips. Pierced therewith one (to whom they are directed) burns incessantly. Those shafts do not strike any part other than the very vitals of the person aimed. Hence he that is possessed of learning should never aim them at others. If a person deeply pierces a man of wisdom with wordy shafts, the wise mart should then adopt peace (without giving way to wrath). The man who, though sought to be angered, rejoices without yielding to anger, taketh away from the provoker all his merits. That man of righteous soul, who, full of joy and freed from malice, subdues his blazing wrath which, if indulged, would lead him to speak ill of others and verily become his foe, takes away the merits of others. As regards myself. I never answer I when another speaks ill of me. If assailed, I always forgive the assault. The righteous are of opinion that forgiveness and truth and sincerity and compassion are the foremost (of all virtues). Truth is the arcanum of the Vedas. The arcanum of Truth is self-restraint. The arcanum of self-restraint is Emancipation. This is the teaching of all the scriptures. I regard that person to be Brahmana and Muni who subjugates the rising impulse of speech, the impulse of wrath appearing in the mind, the impulse of thirst (after unworthy things), and the impulses of the stomach and the organ of pleasure. One who does not yield to wrath is superior to one who does. One who practises renunciation is superior to one who does not. One who

possesses the virtues of manhood is superior to one who has them not. One who is endued with knowledge is superior to one who is destitute of it. Assailed with harsh speeches one should not assail in return. Indeed, one who, under such circumstances, renounces wrath, succeeds in burning the assailant and taking away all his merits. That person who when assailed with harsh speeches does not utter a harsh word in reply, who when praised does not utter what is agreeable to him that praises, who is endued with such fortitude as not to strike in return when struck and not to even wish evil to the striker, finds his companionship always coveted by the gods. He that is sinful should be forgiven as if he were righteous, by one that is insulted, struck, and calumniated. By acting in this way one attains to success. Though all my objects have been fulfilled, yet I always wait reverentially on those that are righteous. I have no thirst. My wrath hath been suppressed. Seduced by covetousness I do not fall away from the path of righteousness. I do not also approach any one (with solicitations) for wealth. If cursed, I do not curse in return. I know that self-restraint is the door of immortality. I disclose unto you a great mystery. There is no status that is superior to that of humanity. Freed from sin like the Moon from murky clouds, the man of wisdom, shining in resplendence, attains to success by patiently waiting for his time. A person of restrained soul, who becomes the object of adoration with all by becoming the foremost of the supporting pillars of the universe, and towards whom only agreeable words are spoken by all, attains to the companionship of the deities. Revilers never come forward to speak of the merits of a person as they speak of his demerits. That person whose speech and mind are properly restrained and always devoted to the Supreme, succeeds in attaining to the fruits of the Vedas, Penances, and Renunciation. The man of wisdom should never revile (in return) those that are destitute of merit, by uttering their dispraise and by insults. He should not extol others (being extolled by them) and should never injure themselves. The man endued with wisdom and learning regards revilement as nectar. Reviled, he sleeps without anxiety. The reviler, on the other hand, meets with destruction. The sacrifices that one performs in anger, the gifts one makes in anger, the penances one undergoes in anger, and the offerings and libations one makes to the sacred fire in anger, are such that their merits are robbed by Yama. The toil of an angry man becomes entirely fruitless. Ye foremost of immortals, that person is said to be conversant with righteousness whose four doors, viz., the organ of pleasure, the stomach, the two arms, and speech, are well-restrained. That person who, always practising truth and self-restraint and sincerity and compassion and patience and renunciation, becomes devoted to the study of the Vedas, does not covet what belongs to others, and pursues what is good with a singleness of purpose, succeeds in attaining to heaven. Like a calf sucking all the four teats of its dam's udders, one should devote oneself to the practice of all these virtues. I do not know whether anything exists that is more sacred than Truth. Having roved among both human beings and the deities, I declare it that Truth is the only means for reaching heaven even as a ship is the only means for crossing the ocean. A person becomes like those with whom he dwells, and like those whom he reverences, and like to what he wishes to be. If a person waits with reverence on him who is good or him who is otherwise, if he waits with reverence on a sage possessed of ascetic merit or on a thief, passes under his way and catches his hue like a piece of cloth catching the dye in which it is steeped. The deities always converse with those that are possessed of wisdom and goodness. They, therefore, never entertain the wish for even seeing the enjoyments in which men take pleasure. The person who knows that all objects of enjoyment (which human beings cherish) are characterised by vicissitudes, has few rivals, and is superior to the very Moon and the Wind. [The Moon is endued with nectar, and, therefore, might have been such a man's equal; but the Moon waxes and wanes; therefore, the Moon cannot approach to an equality with such a man who is the same under all changes. Similarly, the wind, though unstained by the dust it bears is not the equal of such a man; for the wind is changeful, having slow, middling and quick motion.] When the Purusha that dwells in one's heart is unstained, and walks in the path of the righteous, the gods take a pleasure in him. The gods from a distance cast off those that are always devoted to the gratification of their organs of pleasure and the stomach, that are addicted to thieving, and that always indulge in harsh speeches, even if they expiate their offences by performing the proper rites. The gods are never pleased with one of mean soul, with one who observes no restrictions in the matter of food, and with one who is of sinful deeds. On the other hand, the gods associate with those men that are observant of the vow of truth, that are grateful, and that are engaged in the practice of righteousness. Silence is better than speech. To speak the truth is better than silence. Again to speak truth that is connected with righteousness is better than to speak the truth. To speak that which, besides being true and righteous, is agreeable, is better than to speak truth connected with righteousness.'

"The Sadhyas said, 'By what is this world covered? For what reason does one fail to shine? For what cause do people

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cast off their friends? For what reason do people fail to attain to heaven?'

"The Swan said, 'The world is enveloped by (the darkness of) Ignorance. Men fail to shine in consequence of malice. People cast off friends, induced by covetousness. Men fail to attain to heaven in consequence of attachment.' "The Sadhyas said, 'Who alone among the Brahmanas is

"The Sadhyas said, 'Who alone among the Brahmanas is always happy? Who alone amongst them can observe the vow of silence though dwelling in the midst of many? Who alone amongst them, though weak, is still regarded as strong? And who alone amongst them does not quarrel?'

"The Swan said, 'He alone amongst the Brahmanas that is possessed of wisdom is always happy. He alone amongst the Brahmanas that is possessed of wisdom succeeds in observing the vow of silence, though dwelling in the midst of many. He alone amongst the Brahmanas who is possessed of wisdom, though actually weak, is regarded as strong. He alone amongst them that has wisdom succeeds in avoiding quarrel.'

"The Sadhyas said, 'in what consists the divinity of the Brahmanas? In what their purity? In what their impurity? And in what their status of humanity?"

"The Swan said, 'In the study of the Vedas is the divinity of the Brahmanas. In their vows and observances is their purity. In obloquy is their impurity. In death is their humanity.'

"Bhishma continued, 'Thus have I recited to thee excellent narrative of the discourse between the Sadhyas (and the Swan). The body (both gross and subtile) is the origin of acts, and existence or Jiva is truth.'

SECTION 301

"Yudhishthira said, 'It behoveth thee to explain to me, O sire, what the difference is between the Sankhya and the Yoga system of philosophy. O foremost one of Kuru's race, everything is known to thee, O thou that art conversant with all duties!

"Bhishma said, 'The followers of Sankhya praise the Sankhya system and those regenerate persons that are Yogins praise the Yoga system. For establishing the superiority of their respective systems, each calls his own system to be the better. Men of wisdom devoted to Yoga assign proper and very good reasons, O crusher of foes, for showing that one that does not believe in the existence of God cannot attain to Emancipation. Those regenerate persons, again, that are believers in the Sankhya doctrines advance good reasons for showing that one, by acquiring true knowledge of all ends, becomes dissociated from all worldly objects, and, after departing from this body, it is plain, becomes emancipated and that it cannot be otherwise. Men of great wisdom have thus expounded the Sankhya philosophy of Emancipation. When reasons are thus balanced on both sides, those that are assigned on that side which one is otherwise inclined to adopt as one's own, should be accepted. Indeed, those words that are said on that side should be regarded as beneficial. Good men may be found on both sides. Persons like thee may adopt either opinion. The evidences of Yoga are addressed to the direct ken of the senses; those of Sankhya are based on the scriptures. Both systems of philosophy are approved by me, O Yudhishthira. Both those systems of science, O king, have my concurrence and are concurred in by those that are good and wise. If practised duly according to the instructions laid down, both would, O king, cause a person to attain to the highest end. In both systems purity is equally recommended as also compassion towards all creatures, O sinless one. In both, again, the observance of vows has been equally laid down. Only the scriptures that point out their paths are different."

"Yudhishthira said, If the vows, the purity, the compassion. and the fruits thereof recommended in both systems be the same, tell me, O grandsire, for what reason then are not their scriptures (in respect of the paths recommended) the same?"

'Bhishma said, 'By casting off, through the aid of Yoga, these five faults, viz., attachment, heedlessness, affection, lust, and wrath, one attains to Emancipation. As large fishes, breaking through the pet, pass into their own element (for ranging in felicity), after the same manner, Yogins (breaking through lust and wrath, etc.) become cleansed of all sins and attain to the felicity of Emancipation. As powerful animals, breaking through the nets in which hunters enmesh them, escape into the felicity of freedom, after the same manner, Yogins, freed from all bonds, attain to the sinless path that leads to Emancipation. Truly, O king, breaking through the bonds born of cupidity, Yogins, endued with strength, attain to the sinless and auspicious and high path of Emancipation. Feeble animals, O monarch, entangled in nets, are without doubt, destroyed. Even such is the case with persons destitute of the puissance of Yoga. As weak fishes, O son of Kunti, fallen into the net, become entangled in it, even so, O monarch, men destitute of the puissance of Yoga, encounter destruction (amid the bonds of the world). As birds, O chastiser of foes when entangled in the fine nets of fowlers (if weak) meet with their ruin but if endued with strength effect their escape, after the same manner does it happen with Yogins, O chastiser of foes. Bound by the bonds of action, they that are weak meet with destruction, while they that are possessed of strength break through them. A small and weak

fire, O king, becomes extinguished when large logs of timber are placed upon it. Even so the Yogin that is weak, O king, meets with ruin (when brought in contact with the world and its attachments). The same fire, however, O monarch, when it becomes strong, would (without being extinguished) burn with the aid of the wind, the whole Earth. After the same manner, the Yogin, when grown in strength, burning with energy, and possessed of might, is capable of scorching the entire Universe like the Sun that rises at the time of 'the universal dissolution. As a weak man, O king, is swept away by a current, even so is a weak Yogin helplessly carried away by objects of the senses. An elephant withstands a mighty current. After the same manner, a Yogin, having acquired Yoga-puissance, withstands all objects of the senses. Independent of all things, Yogins, endued with Yogapuissance and invested with lordship, enter into (the hearts of) the very lords of creation, the Rishis, the deities, and the great Beings in the universe. Neither Yama, nor the Destroyer, nor Death himself of terrible prowess, when angry, ever succeeds in prevailing over the Yogin, O king, who is possessed of immeasurable energy. The Yogin, acquiring Yoga-puissance, can create thousands of bodies and with them wander over the earth. Some amongst them enjoy objects of the senses and then once more set themselves to the practice of the austerest penances, and once again, like the Sun (withdrawing his rays), withdraw themselves from such penances. The Yogin, who is possessed of strength and whom bonds bind not, certainly succeeds in attaining to Emancipation. I have now discoursed to thee. O monarch, on all these powers of Yoga, I shall once more tell thee what the subtile powers of Yoga are with their indications. Rear, O chief of Bharata's race, the subtile indications of the Dharana and the Samadhi of the Soul (such as Yoga brings about). As a bowman who is heedful and attentive succeeds in striking the aim, even so the Yogin. with absorbed soul, without doubt, attains to Emancipation. As a man fixing his mind on a vessel full of some liquid (placed on his head) heedfully ascends a flight of steps, even so the Yogin, fixed and absorbed in his soul, cleanses it and makes it as effulgent as the Sun. As a boat, O son of Kunti, that is tossed on the bosom of the sea is very soon taken by a heedful boatman to the other shore, even so the man of knowledge by fixing his soul in Samadhi, attains to Emancipation, which is so difficult to acquire, after casting off his body, O monarch. As a heedful charioteer, O king, having yoked good steeds (unto his car) takes the car-warrior to the spot he wishes, even so the Yogin, O monarch, heedful in Dharana, soon attains to the highest spot (viz., Emancipation) like a shaft let off from the bow reaching the object aimed at. The Yogin who stavs immovably after having entered his self into the soul, destroys his sins and obtains that indestructible spot which is the possession of those that are righteous. That Yogin who, heedfully observant of high vows, properly unites O king, his Jiva-soul with the subtile Soul in the navel, the throat, the head, the heart, the chest, the sides, the eye, the ear, and the nose, burns all his acts good and bad of even mountain-like proportions, and having recourse to excellent Yoga, attains to Emancipation.

"Yudhishthira said, 'It behoveth thee to tell me, O grandsire, what the kinds of diet are by taking which, and what the things are by conquering which, the Yogin, O Bharata, acquires Yoga-puissance."

"Bhishma continued, 'Engaged, O Bharata, in subsisting upon broken grains of rice and sodden cakes of sesame, and abstaining from oil and butter, the Yogin acquires Yogapuissance. By subsisting for a long time on powdered barley unmixed with any liquid substance, and by confining himself to only one meal a day, the Yogin, of cleansed soul, acquires Yoga-puissance. By drinking only water mixed with milk, first only once during the day, then once during a fortnight, then once during a month, then once during three months, and then once during a whole year, the Yogin acquires Yogapuissance. By abstaining entirely from meat, O king, the Yogin of cleansed soul acquires puissance. 1 By subjugating lust, and wrath, and heat, and cold and rain, and fear, and grief, and the breath, and all sounds that are agreeable to men, and objects of the senses, and the uneasiness, so difficult to conquer, that is born of abstention from sexual congress, and thirst that is so terrible, O king, and the pleasures of touch, and sleep, and procrastination that is almost unconquerable, O best of kings, high-souled Yogins, divested of attachments, and possessed of great wisdom, aided by their understandings. and equipped with wealth of contemplation and study, cause the subtile soul to stand confessed in all its glory. This high (Yoga) path of learned Brahmanas is exceedingly difficult to tread. No one can walk along this path with ease. That path is like a terrible forest which abounds with innumerable snakes and crawling vermin, with (concealed) pits occurring every where, without water for slaking one's thirst, and full of thorns and inaccessible on that account. Indeed, the path of Yoga is like a road along which no edibles occur, which runs through a desert having all its trees burnt down in a conflagration, and which has been rendered unsafe by being infested with bands of robbers. Very few young men can pass safely through it (for reaching the goal). Like unto a path of

with ease and comfort. That man who, having betaken himself to this path, ceases to go forward (but turns back after having made some progress), is regarded as guilty of many faults. Men of cleansed souls, O lord of Earth, can stay with ease upon Yoga-contemplation which is like the sharp edge of a razor. Persons of uncleansed souls, however, cannot stay on it. When Yoga-contemplation becomes disturbed or otherwise obstructed, it can never lead the Yogin to an auspicious end even as a vessel that is without a captain cannot take the passengers to the other shore. That man, O son of Kunti, who practises Yoga-contemplation according to due rites, succeeds in casting off both birth and death, and happiness and sorrow. All this that I have told thee has been stated in the diverse treatises bearing upon Yoga. The highest fruits of Yoga are seen in persons of the regenerate order. That highest fruit is identification with Brahma. The high-souled Yogin, possessed of greatness, can enter into and come out of, at his will, Brahma himself who is the lord of all deities, and the boongiving Vishnu, and Bhava, and Dharma, and the six-faced Kartikeva, and the (spiritual) sons of Brahmana, the quality of Darkness that is productive of much pain, and that of Passion, and that of Sattwa which is pure, and Prakriti which is the highest, and the goddess Siddhi who is the spouse of Varuna, and all kinds of energy, and all enduring patience, and the bright lord of stars in the firmament with the stars twinkling all around, and the Viswas. and the (great) snakes, and the Pitris, and all the mountains and hills, and the great and terrible oceans, and all the rivers, and the rain-charged clouds, and serpents, and trees, and Yakshas, and the cardinal and subsidiary points of the compass, and the Gandharvas, and all male persons and all female ones also. This discourse, O king, that is connected with the Supreme Being of mighty energy should be regarded as auspicious. The Yogin has Narayana for his soul. Prevailing over all things (through his contemplation of the Supreme deity), the high-souled Yogin is capable of creating all things."

this nature, few Brahmanas can tread alone the Yoga-path

The end of the Santi Parva, (Part two of three.)

THE MAHABHARATA, BOOK 12 SANTI PARVA (IN 3 PARTS)

PART 3 OF BOOK 12 SECTION 302

Yudhishthira said, 'O king thou hast duly propounded unto me, in the way in which it should be, the path of Yoga which is approved by the wise, after the manner of a loving preceptor unto his pupil. I ask now about the principles of the Sankhya philosophy. Do thou discourse to me on those principles in their entirety. Whatever knowledge exists in the three worlds is known to thee!'

"Bhishma said, 'Listen now to what the subtile principles are of the followers of the Sankhya doctrine have been established by all the great and puissant Yatis having Kapila their first. In that doctrine O chief of men, no errors are discoverable. Many, indeed, are its merits. In fact, there is no fault in it. Comprehending with the aid of knowledge that all objects exist with faults, indeed, understanding that the objects--so difficult to cast off--with which human beings and Pisachas and Rakshasas and Yakshas and snakes and Gandharvas and pitris and those that are wandering in the intermediate orders of beings (such as birds and animals) and great birds (such as Garuda and others) and the Maruts and royal sages and regenerate sages and Asuras and Viswedevas and the celestial Rishis and Yogins invested with supreme puissance and the Prajapatis and Brahman himself are engaged, and understanding truly what the highest limit is of one's period of existence in this world, and apprehending also the great truth. O foremost of eloquent men, about what is called felicity here, having a clear knowledge of what the sorrows are that overtake when the hour comes all those that are concerned with (transitory) objects and knowing full well the sorrows of those that have fallen into the intermediate orders of being and of those that have sunk into hell, perceiving all the merits and all the faults of heaven, O Bharta, and all the demerits that attach to the declarations of the Vedas and all the excellencies that are connected with them recognising the faults and merits of the Yoga and the Sankhya systems of philosophy, realizing also that the quality of Sattwa has ten properties, that of Rajas has nine, and that of Tamas has eight, that the Understanding has seven properties. the Mind has six, and Space has five, and once more conceiving that the Understanding has four properties and Tamas has three, and the Rajas has two and Sattwa has, one, and truly apprehending the path that is followed by all objects when destruction overtakes them and what the course is of self knowledge, the Sankhyas, possessed of knowledge and experience and exalted by their perceptions of causes, and acquiring thorough auspiciousness, attain to the felicity of Emancipation like the rays of the Sun, or the Wind taking refuge in Space. [The ten properties included in Sattwa or Goodness are gladness, cheerfulness, enthusiasm, fame, righteousness, contentment, faith, sincerity, liberality, and

lordship. The nine properties included in Rajas or Passion are belief in the deities, (ostentatious) charity, enjoyment and endurance of happiness and sorrow, disunion, exhibition of manliness, lust and wrath, intoxication, pride, malice, and disposition to revile. The eight qualities included in Tamas or Darkness are unconsciousness, stupefaction, excess of stupefaction, muddiness of the understanding; blindness (of results), sleep, heedlessness, and procrastination. The seven incidents of Buddhi or the Understanding are Mahat, consciousness, and the five subtile essences. The six incidents of Mind are Mind and the five senses. The five incidents appertaining to Space are space, water, wind, light, and earth. According to a different school of philosophy, Buddhi, or the Under-standing is said to have four incidents appertaining to it, viz., doubt, ascertainment, pride, and memory, Tames (darkness) also is otherwise regarded to have only three incidents, viz., inability of comprehension, partial comprehension, and totally erroneous comprehension. Rajas (Passion) is (according to this school) regarding as having only the two incidents of inclination (to act) and sorrow. Sattwa has but one incident viz., Enlightenment, Vision is attached to form: the sense of scent to smell, the ear to sound. the tongue to juices, and the skin (or body) to touch. The wind has for its refuge Space. Stupefaction has Tamas (Darkness) for its refuge. Cupidity has the objects of the senses for its refuge. Vishnu is attached to (the organs of) motion. Sakra is attached to (the organs of) strength. The deity of fire is attached to the stomach. Earth is attached to the Waters. The Waters have Heat (or fire) for their refuge. Heat attaches itself to the Wind; and the wind has Space for its refuge; and Space has Mahat for its refuge, and Mahat has the Understanding for its foundation. The Understanding has its refuge in Tamas; Tamas has Rajas for its refuge; Rajas is founded upon Sattwa; and Sattwa is attached to the Soul. The soul has the glorious and puissant Narayana for its refuge. That glorious deity has Emancipation for his refuge. Emancipation is independent of all refuge. Knowing that this body, that is endued with six and ten possessions, is the result of the quality of Sattwa, understanding fully the nature of the physical organism and the character of the Chetana that dwells within it, recognising the one existent Being that live in the body viz., the Soul, which stands aloof from every concern of the body and in which no sin can attach, realising the nature of that second object, viz.; the acts of persons attached to the objects of the senses, understanding also the character of the senses and the sensual objects which have their refuge in the Soul, appreciating the difficulty of Emancipation and the scriptures that bear upon it knowing fully the nature of the vital breaths called Prana, Apana, Samana, Vyana, and Udana, as also the two other breaths, viz., the one going downward and the other moving upward indeed, knowing those seven breaths ordained to accomplish seven different functions, ascertaining the nature of the Prajapatis and the Rishis and the high paths, many in number. of virtue or righteousness, and the seven Rishis and the innumerable royal Rishis, O scorcher of foes, and the great celestial Rishis and the other regenerate Rishis endued with the effulgence of the Sun, beholding all these falling away from their puissance in course of many long ages, O monarch, hearing of the destruction of even of all the mighty beings in the universe, understanding also the inauspicious end that is attained, O king, by creatures of sinful acts, and the miseries endured by those that fall into the river Vaitarani in the realms of Yama, and the inauspicious wanderings of creatures through diverse wombs, and the character of their residence in the unholy uterus in the midst of blood and water and phlegm and urine and faeces, all of foul smell, and then in bodies that result from the union of blood and the vital seed, of marrow and sinews, abounding with hundreds of nerves and arteries and forming an impure mansion of nine doors. comprehending also what is for his own good what those divers combinations are which are productive of good beholding the abominable conduct of creatures whose natures are characterised by Darkness or Passion or Goodness. O chief of Bharata's race--conduct that is reprehended, in view of its incapacity to acquire Emancipation, by the followers of the Sankhya doctrine who are fully conversant with the Soul, beholding the swallowing up of the Moon and the Sun by Rahu, the falling of stars from their fixed positions and the diversions of constellations from their orbits, knowing the sad separation of all united objects and the diabolical behaviour of creatures in devouring one another, seeing the absence of all intelligence in the infancy of human beings and the deterioration and destruction of the body, marking the little attachment creatures have to the quality of Sattwa in consequence of their being overwhelmed by wrath and stupefaction, beholding also only one among thousands of human beings resolved to struggle after the acquisition of Emancipation, understanding the difficulty of attaining to Emancipation according to what is stated in the scriptures, seeing the marked solicitude that creatures manifest for all unattained objects and their comparative indifference to all objects that have been attained marking the wickedness that

results from all objects of the senses O king and the repulsive

bodies, O son of Kunti, of persons reft of life, and the residence, always fraught with grief, of human beings, O Bharata, in houses (in the midst of spouses and children), knowing the end of those terrible and fallen men who become guilty of slaying Brahmanas, and of those wicked Brahmanas that are addicted to the drinking of alcoholic stimulants, and the equally sad end of those that become criminally attached to the spouses of their preceptors, and of those men, O Yudhishthira, that do not properly reverence their mothers, as also of those that have no reverence and worship to offer to the deities, understanding also, with the help of that knowledge (which their philosophy imparts), the end that of all perpetrators of wicked acts, and the diverse ends that overtake those who have taken birth among the intermediate orders, ascertaining the diverse declarations of the Vedas, the courses of seasons, the fading of years, of months, of fortnights, and of days, beholding directly the waxing and the waning of the Moon, seeing the rising and the ebbing of the seas, and the diminution of wealth and its increase once more, and the separation of united objects, the lapse of Yugas, the destruction of mountains, the drying up of rivers, the deterioration of the purity of the several orders and the end also of that deterioration occurring repeatedly, beholding the birth, decrepitude, death, and sorrows of creatures, knowing truly the faults attaching to the body and the sorrows to which human beings are subject, and the vicissitudes to which the bodies of creatures are subject, and understanding all the faults that attach to their own souls, and also all the inauspicious faults that attach to their own bodies (the followers of the Sankhya philosophy succeed in attaining to Emancipation).

"Yudhishthira said, 'O thou of immeasurable energy, what are those faults that thou seest attaching to one's body? It behoveth thee to ex-pound this doubt to me fully and truly'?

"Bhishma said, 'Listen, O slayer of foes! The Sankhyas or followers of Kapila, who are conversant with all paths and endued with wisdom, say that there are five faults, O puissant one, in the human body. They are Desire and Wrath and Fear and Sleep and Breath. These faults are seen in the bodies of all embodied creatures. Those that are endued with wisdom cut the root of wrath with the aid of Forgiveness. Desire is cut off by casting off all purposes. By cultivation of the quality of Goodness (Sattwa) sleep is conquered, and Fear is conquered by cultivating Heedfulness. Breath is conquered by abstemiousness of diet O king. Truly understanding gunas by the aid of hundreds of gunas, hundreds of faults, and diverse causes by hundreds of causes, ascertaining that the world is like the froth of water, enveloped by hundreds of illusions flowing from Vishnu, like a painted edifice, and as unsubstantial as a reed, beholding it to be (as terrible as) a dark pit, or as unreal as bubbles of water, for the years that compose its age are as shortlived (compared to the duration of eternity) as bubbles, seeing it exposed to immediate destruction, bereft of happiness, having certain ruin for its end and from which it can never escape, sunk in Rajas and Tamas, and utterly helpless like an elephant sunk in mire,-noting all this--the Sankhyas, O king, endued with great wisdom, casting off all affections arising from one's relation towards one's children, by the aid, O king, of that extensive and all-embracing knowledge which their system advocates and cutting off quickly, with the weapon of knowledge and the bludgeon of penances, O Bharata, all inauspicious scents born of Rajas and all scents of a like nature arising from Tamas and all auspicious scents arising from Sattwa and all pleasures of the touch (and of the other senses) born of the same three qualities and inhering to the body, indeed, O Bharata, aided by the Yoga of knowledge, these Yatis crowned with success,--cross the Ocean of life. That Ocean, so terrible has sorrow for its waters. Anxiety and grief constitute its deep lakes. Disease and death are its gigantic alligators. The great fears that strike the heart at every step are its huge snakes. The deeds inspired by Tamas are its tortoises. Those inspired by Rajas are its fishes. Wisdom constitutes the raft for crossing it. The affections entertained for objects of the senses are its mire. Decrepitude constitutes its region of grief and trouble. Knowledge, O chastiser of foes, is its island. Acts constitute its great depth. Truth is its shores. Pious observances constitute the verdant weeds floating on its bosom. Envy constitutes its rapid and mighty current. The diverse sentiments of the heart constitute its mines. The diverse kinds of gratification are its valuable gems. Grief and fever are its winds. Miserv and thirst are its mighty eddies. Painful and fatal diseases are its huge elephants. The assemblage of bones are its flights of steps, and phlegm is its froth. Gifts are its pearl-banks. The lakes of blood are its corals. Loud laughter constitutes its roars. Diverse sciences are its impassability. Tears are its brine. Renunciation of company constitutes the high refuge (of those that seek to cross it). Children and spouses are its unnumbered leeches. Friends and kinsmen are the cities and towns on its shores. Abstention from injury, and Truth, are its boundary line. Death is its storm-wave. The knowledge of Vedanta is its island (capable of affording refuge to those that are tossed upon its waters). Acts of compassion towards all creatures

constitute its life-buoys, and Emancipation is the priceless commodity offered to those voyaging on its waters in search of merchandise. Like its substantive prototype with its equine head disgorging flames of fire, this ocean too has its fiery terrors. Having transcended the liability, that is so difficult to transcend, of dwelling within the gross body, the Sankhyas enter into pure space. Surva then bears, with his rays, those righteous men that are practicers of the Sankhya doctrines. Like the fibres of the lotus-stalk conveying water to the flower into which they all converge. Surya, drinking all things from the universe, conveys them unto those good and wise men. [The sense seems to be that by practising the Sankhya doctrine men cease to have any regard for even their gross bodies. They succeed in realising their existence as independent of all earthly or heavenly objects. What is meant by the Sun bearing them in his rays and conveying to them all things from every part of the universe is that these men acquire great puissance. This is not the puissance of Yoga but of knowledge. Everything being regarded as unsubstantial and transitory, the position of Indra himself, or of Brahman, is looked upon as desirable and unworthy of acquisition. Sincere conviction of this kind and the course of conduct that is confirmable to it is literally puissance of the highest kind, for all the purposes of puissance are capable of being served by it.] There attachments all destroyed, possessed of energy, endued with wealth of penances, and crowned with success, these Yatis, O Bharata, are born by that wind which is subtile, cooling, fragrant, and delicious to the touch. O Bharata! In fact, that wind which is the best of the seven winds, and which blows in regions of great felicity, conveys them, O son of Kunti, to that which is the highest end in space. Then space into which they are carried, O monarch, conveys them to the highest end of Rajas. Rajas then bear them to the highest end of Sattwa. Sattwa then bears them, O thou of pure soul, to the Supreme and puissant Narayana. The puissant and pure-souled Narayana at last, through himself, bears them to the Supreme Soul. Having reached the Supreme Soul, those stainless persons who have (by that time) become the body of (what is called). That attain to immortality, and they have never afterwards to return from that position. O King! That is the highest end. O son of Pritha, which is attained by those highsouled men who have transcended the influence of all pairs of opposites.'"

Yudhishthira said, 'O sinless one, have those persons of firm vows after they have attained to that excellent position which is fraught with puissance and felicity, any recollection of their lives including birth and death? It behoveth thee to tell me properly what the truth is in respect, O thou of Kuru's race. I do not think it proper to question any one else than thee! Observing the scriptures bearing upon Emancipation, I find this great fault in the subject (for certain scriptures on the topic declare that consciousness disappears in the emancipate state, while other scriptures declare the very reverse of this). If, having attained to this high state, the Yatis continue to live in consciousness, it would seem. O king, that the religion of Pravritti is superior. If, again, consciousness disappears from the emancipate state and one who has become emancipate only resembles a person sunk in dreamless slumber, then nothing can be more improper than to say that there is really no consciousness in Emancipation (for of all that happens in dreamless slumber is that one's consciousness is temporarily overshadowed and suspended, but never lost, for it returns when one awakes from that slumber).

"Bhishma said, 'However difficult it may be to answer it, the question which thou hast asked, O son, is proper. Verily, the question is of such a kind that even they that are possessed of great learning become stupefied in answering it, O chief of Bharata's race. For all that, hear what the truth is as expounded by me. The high-souled followers of Kapila have set their high understandings on this point. The senses of knowledge, O King, planted in the bodies of embodied creatures, are employed in their respective functions of perception. They are the instruments of the Soul, for it is through them that subtile Being perceives. [Yudhisthira's question seems to be this. Is there or is there not consciousness in the emancipate state? Different scriptures answer this question differently. If it be said that there is consciousness in that state, then why discard heaven and its pleasures, or the religion of Pravritti or acts which lead to those pleasures? Where is the necessity then of Sannyasa or the religion of Nivritti or abstention from all acts? On the supposition of there being consciousness in the emancipate state, the Religion of Pravritti should be taken as superior. If, on the other hand, the existence of consciousness be denied, that would be an error. Dnkshataram is ayuktaram.] Disunited with the Soul, the senses are like lumps of wood, and are without doubt, destroyed (in respect of the functions they serve) like the froth that is seen on the bosom of the ocean. When the embodied creature. O scorcher of foes sinks into sleep along with his senses, the subtile Soul then roves among all subjects like the wind through space. The subtile Soul, during slumber, continues to see (all forms) and touch all objects of touch, O king, and taken in other perceptions, as well as when it is awake. In consequence of their inability to

act without their director, the senses, during sleep, all become extinguished in their respective places (and lose their powers) like snakes deprived of poison. At such times, the subtile Soul. repairing into the respective place of all the senses, without doubt, discharges all their functions. All the qualities of Sattwa, all the attributes of the Under-standing, O Bharata, as also those of Mind, and space, and Wind, O thou of righteous soul, and all the attributes of liquid substances, of Water, O Partha, and Of Earth, -- these senses with these qualities,--O Yudhishthira, which inhere to Jiva-souls, are along with the Jiva-soul itself, overwhelmed by the Supreme Soul or Brahma. Acts also, good and bad, overwhelm that Jiva-soul. Like disciples waiting upon their preceptor with reverence, the senses too wait upon the Jiva-soul transcends Prakriti, it attains to Brahma that is without change, that is highest, that is Narayana, that is beyond all pairs of opposites, and that transcends Prakriti. Freed from both merit and demerit, the Jiva-soul entering the Supreme Soul which is divested of all attributes, and which is the home of all auspiciousness, does not return thence, O Bharata. What remains O son is the mind with the senses O Bharata These have to come back once more at the appointed season for doing the bidding of their great master. Soon after, O son of Kunti, (when this body is cast off) the Yati striving after Emancipation, endued as he is with knowledge and desirous as he is of Guna, succeeds in attaining to that Peace of Emancipation which is his who becomes bodiless. The Sankhyas, O king, are endued with great wisdom. They succeed in attaining to the highest end by means of this kind of knowledge. There is no knowledge that is equal to this. Do not yield to any kind of doubt. The knowledge which is described in the system of the Sankhyas is regarded as the highest. That knowledge is immutable and is eternally fixed. It is eternal Brahma in fulness. It has no beginning, middle and end. It transcends all pairs of opposites. It is the cause of the creation of the universe. It stands in fulness. It is without deterioration of any kind. It is uniform, and everlasting. Thus are its praises sung by the wise. From it flow creation and destruction and all modifications. The great Rishis speak of it and applaud it in the scriptures. All learned Brahmanas and all righteous men regard it as flowing from Brahma, Supreme Divine, Infinite, Immutable, and Undeteriorating. All Brahmanas again that are attached to objects of the senses adore and applaud it by ascribing to it attributes that belong to illusion. The same is the view of Yogins well observant of penances and meditation and of Sankhyas of immeasureable insight. The Srutis declare, O son of Kunti, that the Sankhya form of philosophy is the form of that Formless one. The cognitions (according to that philosophy) have. O chief of Bharata's race, been said to be the knowledge of Brahma.

'There are two kinds of creatures on Earth, O lord of Earth, viz., mobile and immobile. Of these that are mobile are superior, That high knowledge, O king, which exists in persons conversant with Brahma, and that which occurs in the Vedas. and that which is found in other scriptures, and that in Yoga, and that which may be seen in the diverse Puranas, are all, O monarch, to be found in Sankhya philosophy. Whatever knowledge is seen to exist in high histories whatever knowledge occurs, O king, in the sciences appertaining to the acquisition of wealth as approved by the wise, whatever other knowledge exists in this world, -- all these, -- flow, O highsouled monarch, from the high knowledge that occurs among the Sankhyas. Tranquillity of soul, high puissance, all subtile knowledge of which the scriptures speak, penances of subtile force, and all kinds of felicity, O king, have all been duly ordained in the Sankhya system. Failing to acquire, O son of Pritha, that complete knowledge which is recommended by their system, the Sankhyas attain to the status of deities and pass many years in felicity. Lording it over the celestials as they will, they fall, upon the expiration of the allotted period, among learned Brahmanas and Yatis. Casting off this body, those regenerate ones that follow the Sankhya system enter into the superior state of Brahma like the celestials entering into the firmament by devoting themselves wholly to that adorable system which is theirs and which is worshipped by all wise men. Those regenerate persons that are devoted to the acquisition of that knowledge which is recommended in the Sankhya system, even if they fail to attain to eminence, are never seen to fall among intermediate creatures, or to sink into the status of sinful men. That high-souled person who is fully conversant with the vast, high, ancient, ocean-like, and immeasurable Sankhya system that is pure and liberal and agreeable, becomes, O king, equal to Narayana. I have now told thee, O god among men, the truth about the Sankhya system. It is the embodiment of Narayana, of the universe as it exists from the remotest time. When the time of Creation comes, He causes the Creation to start into life, and when the time comes for destruction. He swallows up everything. Having withdrawn everything into his own body he goes to sleep,--that inner Soul of the universe.'

SECTION 303

"Yudhishthira said, 'What is that which is called Undeteriorating and by attaining to which no one has to come back? What, again, is that which is called Deteriorating, and by attaining to which one has to return once more? O slayer of foes, I ask thee the distinction that exists, O thou of mighty arms, between the Deteriorating and the Undeteriorating ones for understanding them both truly, O delighter of the Kurus, Brahmanas conversant with the Vedas speak of thee as an Ocean of knowledge. Highly-blessed Rishis and Yatis of high souls do the same. Thou hast very few days to live. When the Sun turns from the southern path for entering into the northern, thou shalt attain to thy high end. When thou shalt leave us, from whom shall we hear of all that is beneficial for us? Thou art the lamp of Kuru's race. Indeed thou art always blazing with the light of knowledge. O perpetuator of Kuru's race, I desire, therefore to hear all this from thee. Listening to thy discourses that are always sweet like nectar, my curiosity, without being satiated is always increasing!

"Bhishma said, 'I shall, in this connection, relate to thee the old narrative of the discourse that took place between Vasishtha and king Karala of Janaka's race. Once on a time when that foremost of Rishis, viz., Vasishtha, endued with the effulgence of the Sun, was seated at his ease, king Janaka asked him about that highest knowledge which is for our supreme good. Highly proficient in that department of knowledge which is concerned with the Soul and possessed of certain conclusions in respect of all branches of that science, as Maitravaruni, that foremost of Rishis, was seated the king approaching him with joined hands, asked him in humble words, well pronounced and sweet and destitute of all controversial spirit, the question, -- O holy one, I desire to hear, of Supreme and Eternal Brahma by attaining to which men of wisdom have not to come back. I desire also to know that which is called Destructible and That into which this universe enters when destroyed. Indeed, what is That which is said to be indestructible, suspicious, beneficial and free from evil of every kind?

Vasishtha said, Hear, O lord of Earth, as to haw this universe is destroyed, and, of That which was never destroyed and which will never be destroyed at any time. Twelve thousand years, (according to the measure of the celestials), make a Yuga, four such Yugas taken a thousand times, make a Kalpa which measures one day of Brahman. Brahman's night also, O king, is of the same measure. When Brahman himself is destroyed. Sambhu of formless soul and to whom the Yuga attributes of Anima, Laghima, &c, naturally inhere, awakes, and once more creates that First or Eldest of all creatures, possessed of vast proportions of infinite deeds, endued with form and identifiable with the universe. That Sambhu is otherwise called Isana (the lord of everything). He is pure Effulgence, and transcends all deterioration, having his hands and feet stretching in all directions, with eyes and head and mouth everywhere, and with ears also in every place. That Being exists, overwhelming the entire universe. The eldestborn Being is called Hiranyagarbha. This holy one has (in the Vedanta) been called the Understanding. In the Yuga scriptures He is called the Great, and Virinchi, and the Unborn. In the Sankhya scriptures, He is indicated by diverse name, and regarded as having Infinity for his Soul. Of diverse forms and constituting the soul of the universe. He is regarded as One and Indestructible. The three worlds of infinite ingredients have been created by Him without assistance from any source and have been overwhelmed by him. In consequence of His manifold forms, He is said to be of universal form. Undergoing modifications He creates Himself by Himself. Endued with mighty energy, He first creates Consciousness and that Great Being called Prajapati endued with Consciousness. The Manifest (or Hiranvagarbha) is created from the Unmanifest. This is called by the learned the Creation of Knowledge. The creation of Mahan (or Virat) and Consciousness, by Hiranyagarbha, is the creation of Ignorance. Ascription of attributes (worthy of worship) and the destruction thereof, called respectively by the names of Ignorance and Knowledge by persons learned by the interpretation of the Srutis, then arose, referring to this, that, or the other of the three (viz., Akshara, Hiranyagarbha, or Virat). Know, O king, that the creation of the (subtile) elements from consciousness is the third. In all kinds of consciousness is the fourth creation which flows modification of the third. This fourth creation comprises Wind and Light and Space and Water and Earth, with their properties of sound, touch, form, taste and scent. This aggregate of ten arose, without doubt, at the same time. The fifth creation, O monarch, is that which has arisen from combination of the primal elements (named above). This comprises the ear, the skin, the eyes, the tongue, and the nose forming the fifth, and speech, and the two hands, and the two legs, and the lower duct, and the organs of generation. The first five of these constitute the organs of knowledge, and the last five the organs of action All these with mind arose simultaneously O king. These constitute the four and twenty topics that exist in the forms of all living creatures. By understanding these properly, Brahmanas possessed of insight into the truth have never to yield to sorrow. In the three worlds a combination of these, called body, is possessed by all embodied creatures.

Indeed, O king a combination of those is known as such in deities and men and Danavas, and Yakshas and spirits and Gandharvas and Kinnaras and great snakes, and Charanas and Pisachas, in celestial Rishis and Rakshasas, in biting flies, and worms, and gnats, and vermin born of filth and rats, and dogs and Swapakas and Chaineyas and Chandalas and Pukkasas in elephants and steeds and asses and tigers, and trees and kine. Whatever other creatures exist in water or space or on earth, for there is no other place in which creatures exist as we have heard, have this combination. All these, O sire, included within the class called Manifest, are seen to be destroyed day after day. Hence, all creatures produced by union of these four and twenty are said to be destructible.

'This then is the Indestructible. And since the universe, which is made up of Manifest and Unmanifest, meet with destruction, therefore, it is said to be Destructible. The very Being called Mahan who is the eldest-born is always spoken of as an instance of the Destructible. I have now told thee, O monarch, all that thou hadst asked me. Transcending the four and twenty topics already adverted to is the twenty-fifth called Vishnu. That Vishnu in consequence of the absence of all attributes, is not a topic (of knowledge) though as then which pervades all the topics, he has been called so by the wise. Since that which is destructible has caused all this that is Manifest, therefore, all this is endued with form. The twentyfourth, which is Prakriti, is said to preside over all this (which has sprung from her modifications). The twenty-fifth, which is Vishnu, is formless and, therefore, cannot be said to preside over the universe. It is that Unmanifest (Prakriti), which, when endued with body (in consequence of union with Chit) dwells in the hearts of all creatures endued with body. As regards eternal Chetana (the Indestructible), although he is without attributes and without form, yet he (in consequence of a union with Prakriti) assumes all forms. Uniting with Prakriti which has the attributes of birth and death, he also assumes the attributes of birth and death. And in consequence of such union he becomes an object of perception and though in reality divested of all attributes yet he comes to be invested therewith. It is in this way that the Mahan-Soul (Hiranyagarbha), becoming united with Prakriti and invested with Ignorance, undergoes modifications and becomes conscious of Self. Uniting with the attributes of Sattwa and Rajas and Tamas, he becomes identified with diverse creatures belonging to diverse orders of Being, in consequence of his forgetfulness and his waiting upon Ignorance. In consequence of his birth and destruction arising from the fact of his dwelling in upon with Prakriti he thinks himself to be no other than what he apparently is. Regarding himself as this or that, he follows the attributes of Sattwa, Rajas, and Tamas. Under the influence of Tamas, he attains to diverse kinds of conditions that are affected by Tamas. Under the influence of Rajas and Sattwa, he attains similarly to conditions that are affected by Rajas and Sattwa. There are three colours in all, viz White Red and Dark All those colours appertain to Prakriti (so that He it is who becomes White or Red or Dark according as the nature of the Prakriti with which is He becomes identified for the time being). Through Tamas one goes to hell. Through Rajas one attains to and remains in the status of humanity. Through Sattwa, people ascend to the regions of the deities and become sharers of great felicity. By adhering to sin continuously one sinks into the intermediate order of beings. By acting both righteously and sinfully one attains to the status of the deities. In this way the twenty-fifth, viz., Akshara (the Indestructible), the wise say, by union with the unmanifest (Prakriti), becomes transformed into Kshara (destructible). By means of knowledge however, the Indestructible becomes displayed in His true nature ---

SECTION 304

"Vasishtha said, 'Thus in consequence of his forgetfulness the Soul follows ignorance and obtains thousands of bodies one after another. He attains to thousands of births among the intermediate orders and sometimes among the very gods in consequence of his union with (particular) attributes and the puissance of attributes. 1 From the status of humanity, he goes to heaven and from heaven he comes back to humanity, and from humanity he sinks into hell for many long years. As the worm that fabricates the cocoon shuts itself, completely on every side by means of the threads it weaves itself, even so the Soul, though in reality transcending all attributes, invests himself on every side with attributes (and deprives himself of liberty). Though transcending (in his real nature) both happiness and misery, it is thus that he subjects himself to happiness and misery. It is thus also that, though transcending all diseases, the Soul regards himself to be afflicted by headache and opthalmia and toothache and affections of the throat and abdominal dropsy, and burning thirst, and enlargement of glands, and cholera, and vitiligo, and leprosy, and burns, and asthma and phthisis, and epilepsy, and whatever other diseases of diverse kinds are seen in the bodies of embodied creatures. Regarding himself, through error, as born among thousands of creatures in the intermediate orders of being, and sometimes among the gods,

he endures misery and enjoys the fruits of his good deeds. Invested with Ignorance he regards himself as robed sometimes in white cloth and sometimes in full dress consisting of four pieces or as lying on floors (instead of on beds or bedsteads) or with hands and feet contracted like those of frogs or as seated upright in the attitude of ascetic contemplation, or as' clad in rags or as lying or sitting under the canopy of heaven or within mansions built of bricks and stone or on rugged stones or on ashes or bare stones or on the bare earth or on beds or on battlefields or in water or in mire or on wooden planks or on diverse kinds of beds; or impelled by desire of fruits, he regards himself as clad in a scant piece of cloth made of grass or as totally nude or as robed in silk or in skin of the black antelope or in cloth made of flax or in sheepskin or in tiger-skin or in lion-skin or in fabric of hemp, or in barks of birch or in cloths made of the produce of prickly plants, or in vestures made of threads woven by worms or of torn rags or in diverse other kinds of cloth too numerous to mention. The soul regards himself also as wearing diverse kinds of ornaments and gems, or as eating diverse kinds of food. He regards himself as sometimes eating at intervals of one night, or once at the same hour every day, or as at the fourth, the sixth, and the eighth hour every day, or as once in six or seven or eight nights, or as once in ten or twelve day, or as once in a month, of as eating only roots, or fruits, or as subsisting upon air or water alone, or on cakes of sesame husk or curds or cowdung, or the urine of the cow or potherbs or flowers or moss or raw food, or as subsisting on fallen leaves of trees or fruits that have fallen down and lay scattered on the ground, or diverse other kinds of food, impelled by the desire of winning (ascetic) success. The Soul regards himself as adopting the observance of Chandrayana according to the rites ordained in the scriptures, or diverse other vows and observance, and the courses of duty prescribed for the four modes of life. and even derelictions of duty, and the duties of other subsidiary modes of life included in the four principal ones, and even diverse kinds of practices that distinguish the wicked and sinful. The Soul regards himself as enjoying retired spots and delightful shades of mountains and the cool vicinity of spring and fountain and solitary river banks and secluded forests, and sacred spots dedicated to the deities, and lakes and waters withdrawn from the busy hunts of men, and lone mountain caves affording the accommodation that houses and mansions afford. The Soul regards himself as employed in the recitation of different kinds of hidden Mantras or as observing different vows and rules and diverse kinds of penances, and sacrifices of many kinds, and rites of diverse sorts. The Soul regards himself as adopting sometimes the way of traders and merchants and the practices of Brahmanas and Kshatriyas and Vaisyas and Sudras, and gifts of diverse kinds unto those that are destitute or blind or helpless. In consequence of his being invested with Ignorance, the Soul adopts different attributes of Sattwa and Rajas and Tamas, and Righteousness and Wealth and pleasure. Under the influence of Prakriti the Soul, undergoing modification himself, observes and adopts and practices all these and regards himself as such. Indeed, the Soul regards himself as employed in the utterance of the sacred mantras Swaha and Swadha and Vashat, and in bowing unto those he regards as his Superiors; in officiating in the sacrifices of others, in teaching pupils, making gifts and accepting them; in performing sacrifices and studying, the scriptures, and doing all other acts and rites of this kind. The Soul regards himself as concerned with birth and death and disputes and slaughter. All these, the learned say, constitute the path of acts good and bad. It is the goddess Prakriti who causes birth and death. When the time approaches for universal Destruction, all existent objects and attributes are withdrawn by the Supreme Soul which then exists alone like the Sun withdrawing at evening all his rays; and when the time comes for Creation He once more creates and spreads them out like the Sun shedding and spreading out his rays when morning comes. Even thus the Soul, for the sake of sport, repeatedly regards himself invested with all these conditions, which are his own forms and attributes, infinite in number, and agreeable to himself. It is this way that the Soul, though really transcending the three attributes, becomes attached to the path of acts and creates by modification Prakriti invested with the attributes of birth and death and identical with all acts and conditions which are characterised by the three attributes of Sattwa, Rajas, and Tamas. Arrived at the path of action, the Soul regards particular acts to be endued with particular characteristics and productive of particular ends. O monarch, the whole of this universe has been blinded by Prakriti and all things have been diversely overwhelmed (through Prakriti) by the attributes of Rajas and Tamas. It is in consequence of the Soul being invested by Prakriti that these pairs of opposites productive of happiness and woe, repeatedly come. It is in consequence of this Ignorance that Jiva regards these sorrows to be his and imagines them as pursuing him. Indeed, O monarch, through that Ignorance it is that Jiva imagines he should anyhow cross those sorrows, and that he should, going into the regions of the gods, enjoy the felicity that awaits all his good acts. It is through Ignorance that he thinks he should

enjoy and endure these delights and these woes here in this world Through Ignorance Jiva thinks, -- I should secure my happiness. By continually doing good acts, I may have happiness in this life till its close and I shall be happy in all my future lives. Though, again the (evil) acts I do in this life unending sorrow may become mine. The status of humanity is fraught with great misery, for from it one sinks into hell. From hell, it will take many long years before I can come back to the status of humanity. From humanity I shall attain to the status of the gods. From that superior status I shall have to come back again to humanity and thence to sink into hell once more!--One who always regards this combination of the primal elements and the senses, with the Chit's reflection in it, to be thus invested with the characteristics of the Soul, has repeatedly to wander among gods and human beings and to sink into hell. Being always invested with the idea of meum, Jiva has to make a round of such births. Millions upon millions of birth have to be gone through by Jiva in the successive forms he assumes, all of which are liable to death. He who does acts in this way, which are all fraught with good and bad fruits, has in the three worlds to assume successive form and to enjoy and endure fruits corresponding therewith. It is Prakriti that cause acts fraught with good and bad acts; and it is Prakriti that enjoys and endures the fruits thereof in the three worlds. Indeed, Prakriti follows the course of acts. The status of the intermediate beings, of humanity, and of the gods as well.--these three fields.--should be known as originating in Prakriti and has been said to be destitute of all attributes. Her existence is affirmed only in consequence of her acts (beginning with Mahat). After the same manner, Purusha (or Soul), though without attributes himself, has his existence affirmed in consequence of the acts which the body does when it receives his reflection. Although the Soul is not subject to modifications of any kind and is the active principle that sets Prakriti in motion, yet entering a body that is united with the senses of knowledge and action, he regards all the acts of those senses as his own. The five senses of knowledge beginning with the ear, and those of action beginning with speech, uniting with the attributes of Sattwa and Rajas and Tamas, become engaged in numerous object. Jiva imagines that it is he who does the acts of his life and that the senses of knowledge and acts belong to him, although in reality he has no senses. Indeed, though unequipt with body, he imagines that he has a body. Though destitute of attributes, he regards himself as endued therewith, and though transcending Time, imagines himself to be under Time's control. Though destitute of understanding, he still regards himself as endued therewith, and though transcending the (four and twenty) topics, regards himself as one included among them. Though deathless, he still regards himself as liable to death, and though motionless regards himself to be endued with motion. Though not possessed of a material case, he still regards himself as possessed of one; and though unborn, he still regards himself as in-vested with birth. Though transcending penances, he still regards as engaged in penances, and though he has no end (after which to strive), he still regards himself as liable to attain to ends (of diverse kinds). Though not endued with motion and birth, he still regards himself as endued with both, and though transcending fear, still regards himself as liable to fear. Though Indestructible, he still regards himself Destructible. Invested with Ignorance, the Soul thus thinks of himself."

SECTION 305

"'Vasishtha said, 'It is thus, in consequence of his Ignorance and his association with others that are invested with Ignorance, that Jiva has recourse to millions and millions of births every one of which has dissolution in the end. In consequence of his transformation into Chit invested with Ignorance, Jiva betakes himself to millions of abodes one of which is liable to end in destruction, among intermediate beings and men and the deities. In consequence of Ignorance, Jiva, like Chandramas, has to wax and wane thousands and thousands of times. This is truly the nature of Jiva when invested with ignorance. Know that Chandramas has in reality full sixteen portions. Only fifteen of these are subject to increase and decrease. The sixteenth (i.e., that portion which remains invisible and which appears on the night of the Newmoon) remains constant. After the manner of Chandramas, Jiva too has full sixteen portions. Only fifteen of these, (viz., Prakriti with Chit's reflection, the ten senses of knowledge and action, and the four inner faculties) appear and disappear. The sixteenth (viz., Chit in its purity) is subject to no modification. Invested with Ignorance, Jiva repeatedly and continually takes birth in the fifteen portions named above. With the eternal and immutable portion on Jiva primal essence become united and this union takes place repeatedly. That sixteenth portion is subtile. It should be known as Soma (eternal and immutable). It is never upheld by the senses. On the other hand, the senses are upheld by it. Since those sixteen portions are the cause of the birth of creatures, creatures can never, O monarch, take birth without their aid. They are called Prakriti. The destruction of Jiva's liability to be united with Prakriti is called Emancipation. The Mahat-Soul, which

is the twenty-fifth, if it regards that body of sixteen portions called the Unmanifest, 1 has to assume it repeatedly. In consequence of not knowing, That which is stainless and pure, and for its devotion to what is the result of a combination of both Pure and Impure, the Soul, which is in reality pure, becomes, O king Impure. Indeed, in consequence of its devotion to Ignorance, Jiva, though characterised by Knowledge becomes repeatedly associated with Ignorance. Though, O monarch, free from error of every kind, yet in consequence of its devotion to the three attributes of Prakriti, it becomes endued with those attributes."

SECTION 306

"Janaka said, O holy one, it has been said that the relation between male and female is like that which subsists between the Indestructible and the destructible (or Purusha and Prakriti). Without a male, a female can never conceive. Without a female a male also can never create form. In consequence of their union with each other, and each depending upon the attributes of the other, forms (of living creatures) are seen to flow. This is the case with all orders of being. Through each other's union for purposes of (sexual) congress, and through each depending upon the attributes of the others, forms (of living creatures) flow in menstrual seasons. I shall tell to thee the indications thereof. Hear what the attributes are that belong to the sire and what those are that belong to the mother. Bones, sinews and marrow, O regenerate one, we know, are derived from the sire. Skin. flesh. and blood, we hear are derived from the mother. Even this, O foremost of regenerate persons, is what may be read of in the Vedas and other scriptures. Whatever is read as declared in the Vedas and in other scriptures is regarded as authority. The authority, again, of the Vedas and other scriptures (not inconsistent with the Vedas), is eternal. If Prakriti and Purusha be always united together in this way by each opposing and each depending on the other's attributes, I see, O holy one, that Emancipation cannot exist. Thou, O holy one, art possessed of spiritual vision so that thou seest all things as if they are present before thy eyes. If, therefore, there be any direct evidence of the existence of Emancipation, do thou, speak of it to me. We are desirous of attaining to Emancipation. Indeed, we wish to attain to That which is auspicious, bodiless, not subject to decrepitude, eternal beyond the ken of the senses, and having nothing superior to

it. "'Vasishtha said, What thou sayest about the indications of the Vedas and the other scriptures (in respect of the matter) is even so. Thou takest those indications in the way in which they should be taken. Thou bearest, however, in thy understanding, only the texts of the Vedas and the other scriptures. Thou art not, O monarch, truly conversant with the real meaning of those texts. That person who bears in his understanding merely the texts of the Vedas and the other scriptures without being conversant with the true sense or meaning of those texts, bears them fruitlessly. Indeed, one who holds the contents of a work in memory without comprehending their meaning is said to bear an useless burden. He, however, who is conversant with the true meaning of a treatise, is said to have studied that treatise to purpose. Questioned regarding the meaning of a text, it behoveth one to communicate that meaning which he has comprehended by a careful study. That person of dull intelligence who refuses to expound the meanings of texts in the midst of a conclave of the learned, that person of foolish understanding, never succeeds in expounding the meaning correctly. [The sense seems to be that the obligation to explain a treatise in the midst of a conclave always stimulates the best faculties, and if it is a conclave of the learned the friction of intellects is sure to bring out the correct sense.] An ignorant person, going to expound the true meaning of treatises, incurs ridicule. Even those possessed of a knowledge of the Soul have to incur ridicule on such occasions (if what they go to explain has not been acquired by study). Listen now to me, O monarch, as to how the subject of Emancipation has been explained (by preceptors to disciple from days of old) among highsouled persons conversant with the Sankhya and the Yoga systems of philosophy. That which the Yogin, behold is precisely that which the Sankhyas arrive after to attain. He who sees the Sankhya and the Yoga systems to be one and the same is said to be endued with intelligence. Skin, flesh, blood, fat, bile, marrow, and sinews, and these senses (of both knowledge and action), about which thou wert speaking unto me, exist. Objects flow from objects; the senses from the senses. From body one obtains a body, as a seed is obtained from seed. When the Supreme Being is without senses, without seed, without matter, without body, He must be divested of all attributes! and in consequence of His being so, how, indeed, can He have attributes of any kind? Space and other attributes arise from the attributes of Sattwa and Raias and Tamas and disappear ultimately in them. Thus the attributes arise from Prakriti. Skin, flesh, blood, fat, bile, marrow, bones, and sinews, -- these eight that are made of Prakriti, know, O king, may sometimes be produced by the vital seed alone (of the male). The Jiva-soul and the universe are said to both partake

of Prakriti characterised by the three attributes of Sattwa, Raias, and Tamas. The Supreme Soul is different from both the Jiva-soul and the universe. As the seasons though unendued with forms, are nevertheless inferred from the appearance of particular fruits and flowers, after the same manner, Prakriti, though formless, is inferred from the attributes of Mahat and the rest that spring from it. In this way from the existence of Chaitanya in the body, the Supreme Soul, divested of all attributes whatever and perfectly stainless. is inferred. Without beginning and destruction, without end, the overseer of all things, and auspicious, that Soul, only in consequence of its identifying itself with the body and other attributes, comes to be taken as invested with attributes. Those persons that are truly conversant with attributes know that only objects endued with attributes can have attributes but that That which transcends all attributes can have none. When the Jiva-soul conquers all attributes born of Prakriti and which it assumes under error, only then does it behold the Supreme Soul. Only the highest Rishis conversant with the Sankhya and the Yoga systems know that Supreme Soul which Sankhya and Yogins and believers in all other systems say is beyond the Understanding, which is regarded as Knower and endued with the highest wisdom in consequence of its casting off all consciousness of identification with Prakriti, which transcends the attribute of Ignorance or Error, which is Unmanifest, which is beyond all attributes. which is called the Supreme, which is dissociated from all attributes, which ordains all things, which is Eternal and Immutable, which overrules Prakriti and all the attributes born of Prakriti, and which, transcending the four and twenty topics of enquiry, forms the twenty-fifth. When men of knowledge, who stand in fear of birth, of the several conditions of living consciousness, and of death, succeed in knowing the Unmanifest, they succeed in understanding the Supreme Soul at the same time. An intelligent man regards the unity of Jiva-soul with the Supreme Soul as consistent with the scriptures and as perfectly correct, while the man destitute of intelligence looks upon the two as different from each other. This forms the distinction between the man of intelligence and man that is destitute of it. The indications of both Kshara and Akshara (destructible and indestructible) have now been said unto thee. Akshara is Oneness or Unity. while multiplicity or variety is said to be Kshara. When one begins to study and understands properly the five and twenty topics of enquiry, one then comprehends that the Oneness of the Soul is consistent with the scriptures and its multiplicity is what is opposed to them. These are the several indications of what is included in the tale of topics or principles created and what transcends that tale. The wise have said that the tale of topics numbers only five and twenty. That which transcends the topics is beyond that number and forms the twenty-sixth. The study or comprehension of created things (numbered five and twenty) according to their aggregates (of five) is the study and comprehension of topics. Transcending these is That which is eternal."

SECTION 307

"Janaka said, Thou hast, O foremost of Rishis, said that Unity is the attribute of that which is Akshara (Indestructible) and variety or multiplicity is the attribute of what is known as Kshara (Destructible). I have not, however, clearly understood the nature of these two. Doubts are still lurking in my mind. Ignorant men look upon the Soul as endued with the incident of multiplicity. They, however that are possessed of knowledge and wisdom regard the Soul to be one and the same. I how-ever, have a very dull understanding. I am, therefore, unable to comprehend how all this can happen. The causes also that thou hast assigned for the unity and the multiplicity of Akshara and Kshara I have almost forgotten in consequence of the restlessness of my understanding. I therefore, desire to hear thee once more discourse to me on those same incidents of unity and multiplicity, on him who is knowing, on what is destitute of knowledge, on Jiva-soul, Knowledge, Ignorance. Akshara, Kshara, and on the Sankhya and the Yoga systems, in detail and separately and agreeable to the truth.

Vasishtha said, I shall tell thee what thou askest! Listen however, to me, O monarch, as I expound to thee the practices of Yoga separately. Contemplation, which constitutes an obligatory practices with Yogins, is their highest puissance [For enables them to conquer Ignorance.]. Those conversant with Yoga say that Contemplation is of two kinds. One is the concentration of the mind, and the other is called Pranayama (regulation of breath). Pranayama is said to be endued with substance; while concentration of mind is unendued with it. Excepting the three times when a man passes urine and stools and eats, one should devote the whole of his time to contemplation. With-drawing the senses from their objects by the aid of the mind, one possessed of intelligence, having made oneself pure, should agreeably to the two and twenty modes of transmitting the Prana breath, unite the Jiva-soul with That which transcends the four and twentieth topic (called Ignorance or Prakriti) which is regarded by the wise as dwelling in every part of the body and as transcending decay

and destruction. It is by means of those two and twenty methods that the Soul may always be known, as heard by us. It is certain that this practice of Yoga is his whose mind is never affected by evil passions. It is not any other person's. Dissociated from all attachments, abstemious in diet, and subduing all the senses, one should fix one's mind on the Soul, during the first and the last part of the night, after having, O king of Mithila, suspended the functions of the senses, quieted the mind by the understanding, and assumed a posture as motionless as that of a block of stone. When men of knowledge, conversant with the rules of Yoga, become as fixed as a stake of wood, and as immovable as a mountain, then are they said to be in Yoga. When one does not hear, and smell, and taste, and see; when one is not conscious of any touch: when one's mind becomes perfectly free from every purpose; when one is not conscious of any thing, when one cherishes no thought; when one becomes like a piece of wood, then is one called by the wise to be in perfect Yoga. At such a time one shines like a lamp that burns in a place where there is no wind; at such a time one becomes freed even from one's subtile form, and perfectly united with Brahma. When one attains to such progress, one has no longer to ascend or to fall among intermediate beings. When persons like ourselves say that there has been a complete identification of the Knower, the Known, and K now-ledge, then is the Yogin said to behold the Supreme Soul. While in Yoga, the Supreme Soul displays itself in the Yogin's heart like a blazing fire, or like the bright Sun, or like the lightning's flame in the sky. That Supreme Soul which is Unborn and which is the essence of nectar, that is seen by high-souled Brahmanas endued with intelligence and wisdom and conversant with the Vedas, is subtiler than what is subtile and greater than what is great. That Soul, though dwelling in all creatures, is not seen by them. The creator of the worlds, He is seen only by a person endued with wealth of intelligence when aided by the lamp of the mind. He dwells on the other share of thick Darkness and transcends him called Iswara. Persons conversant with the Vedas and endued with omniscience call Him the dispeller of Darkness, stainless, transcending Darkness, attributes and endued therewith. without

"This is what is called the Yoga of Yogins. What else is the indication of Yoga? By such practices do Yogins succeeded in beholding the Supreme Soul that transcends destruction and decay. This much that I have told thee in detail concerns about the science of Yoga. I shall now discourse to thee of that Sankhya philosophy by which the Supreme Soul is seen through the gradual destruction of errors. The Sankhyas, whose system is built on Prakriti, say that Prakriti, which is Unmanifest, is the foremost, From Prakriti, they say, O monarch, the second principle called Mahat, is produced. It is heard by us that from Mahat flows the third principle called Consciousness. The Sankhyas blessed with sight of the Soul say that from Consciousness flow the five subtile essence of sound, form, touch, taste, and scent. All these eight they call by the name of Prakriti. The modifications of these eight are sixteen in number. They are the five gross essence of space, light, earth, water, and wind, and the ten senses of action and of knowledge including the mind. Men of wisdom devoted to the Sankhya path and conversant with all its ordinances and dispensations regard these four and twenty topics as embracing the whole range of Sankhya enquiry. That which is produced becomes merged in the producing. Created by the Supreme Soul one after another, these principles are destroyed in a reverse order. At every new Creation, the Gunas start into existence in the lateral order (as stated above), and (when Destruction comes) they merge, (each into its progenitor) in a reverse order, like the waves of the ocean disappearing in the ocean that gives them birth. O best of kings, this is the manner in which the Creation and the Destruction of Prakriti takes place. The Supreme Being is all that remains when Universal Destruction takes place, and it is He that assumes multifarious forms when Creation starts into life. This is even so, O king, as ascertained by men of knowledge. It is Prakriti that causes the Overpresiding Purusha to thus assume diversity and revert back to unity. Prakriti also herself has the same indications. Only fully conversant with the nature of the topics of enquiry knows that Prakriti also assumes the same kind of diversity and unity, for when Destruction comes she reverts into unity and when Creation flows she assumes diversity of form. The Soul makes Prakriti, which contains the principles of production or growth, to assume manifold forms. Prakriti is called Kshetra (or soil). Transcending the four and twenty topics or principles is the Soul which is great. It presides over that Prakriti or Kshetra. Hence, O great king, the foremost of Yatis say that the Soul is the Presider. Indeed, it has been heard by us that in consequence of the Soul's presiding over all Kshetras He is called the Presider. And because He knows that Unmanifest Kshetra. He is, therefore, also called Kshetraina (Knower of Kshetra) And because also the Soul enters into Unmanifest Kshetra (viz., the body), therefore he is called Purusha. Kshetra is something quite different from Kshetrajna. Kshetra is Unmanifest. The Soul, which transcends the four and twenty principles, is called the Knower. Knowledge and the object known are different from

each other. Knowledge, again, has been said to be Unmanifest, while the object of knowledge is the Soul which transcends the four and twenty principles. The Unmanifest is called Kshetra. Sattwa (understanding), and also Iswara (the supreme Lord), while Purusha, which is the twenty-fifth principle has nothing superior to it and is not a principle (for it transcends all principles and is only called a principle conventionally). This much O king, is an account of the Sankhya philosophy. The Sankhvas called the cause of the universe, and merging all the grosser principles into the Chit behold the Supreme Soul. Rightly studying the four and twenty topics along with Prakriti, and ascertaining their true nature, the Sankhyas succeed in beholding That which transcends the four and twenty topics or principles. Jiva in reality is that very Soul which transcends Prakriti and is beyond the four and twenty topics. When he succeeds in knowing that Supreme Soul by dissociating himself from Prakriti, he then becomes identifiable with the Supreme Soul. I have now told thee every thing about the Sankhya System truly. Those who are conversant with this philosophy succeed in attaining are subject to error have direct cognisance of Brahma. They that succeed in attaining to tranquillity. Indeed, as men whose understanding are subject to error have direct cognisance of Brahma. They that succeed in attaining to that state have never to come back to this world after the dissolution of their bodies; while as regards those that are said to be emancipate in this life, puissance, and that indescribable felicity which attaches itself to Samadhi, and immutability, become theirs, in consequence of their having attained to the nature of the Indestructible. They who behold this universe as many (instead of seeing it as one and uniform) are said to see incorrectly. These men are blind to Brahma. O chastiser of foes, such persons have repeatedly to come back into the world and assume bodies (in diverse orders of Being). They who are conversant with all that has been said above become possessed of omniscience, and accordingly when they pass from this body no longer become subject to the control of any more physical frames. All things, (or the entire universe), have been said to be the result of the Unmanifest. The Soul, which is the twenty-fifth, transcends all things. They who know the Soul have no fear of returning to the world.'"

SECTION 308

"Vasishtha said, I have thus far discoursed to thee on the Sankhya philosophy. Listen now to me as I tell thee what is Vidya (knowledge) and what is Avidya (Ignorance), one after the other. The learned say that that Prakriti, which is fraught with the attributes of Creation and Destruction is called Avidva: while Purusha, who is freed from the attributes of Creation and Destruction and who transcends the four and twenty topics or principles, is called Vidya. Listen to me first as I tell thee what is Vidya among successive sets of other things, as expounded in the Sankhya philosophy. Among the senses of knowledge and those of action, the senses of knowledge are said to constitute what is known as Vidya. Of the senses of knowledge and their object, the former constitute Vidya as has been heard by us. Of objects of the senses and the mind, the wise have said that the mind constitute Vidya. Of mind and the five subtile essences, the five subtile essences constitutes Vidya. Of the five subtile essences and Consciousness, Consciousness constitutes Vidya. Of Consciousness and Mahat, Mahat, O king, is Vidya. Of all the topics or principles beginning with Mahat, and Prakriti, it is Prakriti, which is unmanifest and supreme, that is called Vidya. Of Prakriti, and that called Vidhi which is Supreme, the latter should be known as Vidya. Transcending Prakriti is the twenty-fifth (called Purusha) who should be known as Vidya. Of all knowledge that which is the Object of Knowledge has been said to be the Unmanifest, O king. Again, Knowledge has been said to be Unmanifest and the Object of knowledge to be that which transcends the four and twenty. Once more, Knowledge has been said to be Unmanifest, and the Knower is that which transcends the four and twenty. I have now told thee what is truly the import of Vidya and Avidya. Listen now to me as I tell thee all that has been said about the Indestructible, and the Destructible. Both Jiva and Prakriti have been said to be Indestructible, and both of them have been said to be Destructible. I shall tell thee the reason of this correctly as I have understood it. Both Prakriti and Jiva are without beginning and without end or destruction. Both of them are regarded as supreme (in the matter of Creation). Those that are possessed of knowledge say that both are to be called topics or principles. In consequence of its attributes of (repeated) Creation and Destruction, the Unmanifest (or Prakriti) is called Indestructible. That Unmanifest becomes repeatedly modified for the purpose of creating the principle. And because the principles beginning with Mahat are produced by Purusha as well, and because also Purusha and the Unmanifest are mutually dependent upon each other. therefore is Purusha also, the twenty-fifth, called Kshetra (and hence Akshara or Indestructible). When the Yogin withdraws and merges all the principles into the Unmanifest Soul (or Brahma) then the twenty-fifth (viz., Jiva or Purusha) also, with all those principles disappears into it. When the

principles become merged each into its progenitor, then the one that remains is Prakriti. When Kshetraina too, O son, becomes merged into his own producing cause then (all that remains is Brahma and, therefore) Prakriti with all the principles in it becomes Kshara (or meets with destruction), and attains also to the condition of being without attributes in consequence of her dissociation from all the principles. Thus it is that Kshetrajna, when his knowledge of Kshetra disappears, becomes, by his nature, destitute of attributes, as it has been heard by us. When he becomes Kshara he then assumes attributes. When, however, he attains to his own real nature, he then succeeds in understanding his own condition of being really destitute of attributes. By casting off Prakriti and beginning to realise that he is different from her, the intelligent Kshetraina then comes to be regarded as pure and stainless. When Jiva ceases to exist in a state of union with Prakriti, then does he become identifiable with Brahma. When, however, he exists united with Prakriti, he then, O king, seems to be different from Brahma. Indeed, when Jiva shows no affection for Prakriti and her principles, he then succeeds in beholding the Supreme and having once beheld Him wishes not to fall away from that felicity. When the knowledge of truth dawns upon him, Jiva begins to lament in this strain: Alas, how foolishly have I acted by falling through ignorance, into this frame composed of Prakriti like a fish entangled in a net! Alas, through ignorance, I have migrated from body to body like a fish from water to water thinking that water is the element in which alone it can live. Indeed, like a fish that does not know anything else than water to be its element, I also have never known anything else than children and spouses to be my own! Fie on me that through ignorance, I have been repeatedly migrating from body to body in forgetfulness (of the Supreme Soul)! The Supreme Soul alone is my friend. I have capacity for friendship with Him. Whatever be my nature and whoever I may be. I am competent to be like Him and to attain an identity with Him. I see my similarity with Him. I am indeed, like Him. He is stainless. It is evident that I am of the same nature. Through ignorance and stupefaction, I have become associated with inanimate Prakriti. Though really without attachments, I have passed this long time in a state of attachment with Prakriti, Alas, by her was I so long subdued without having been able to know it. Various are the forms--high, middling, and low, that Prakriti assume. Oh, how shall I dwell in those forms? I How shall I live conjointly with her? In consequence only of my ignorance I repair to her companionship. I shall now be fixed (in Sankhya or Yoga). I shall not longer keep her companionship. For having passed so long a time with her, I should think that I was so long deceived by her, for myself being really exempt from modification, how could I keep company with one that is subject to modification? She cannot be held to be responsible for this. The responsibility is mine, since turning away from the Supreme Soul I become of my own accord attached to her. In consequence of that attachment myself though formless in reality had to abide in multifarious forms. Indeed, though formless by nature I become endued with forms in consequence of my sense of meum, and thereby insulted and distressed. In consequence of my sense of meum, concerning the result of Prakriti, I am forced to take birth in diverse orders of Being. Alas, though really destitute of any sense of meum, yet in consequence of affecting it, what diverse acts of an evil nature have been committed by me in those orders which I took birth while I remained in them with a soul that had lost all knowledge! I have no longer anything to do with him who, with essence made up of consciousness, divides herself into many fragments and who seeks to unite me with them. It is only now that I have been awakened and have understood that I am by nature without any sense of meum and without that consciousness which creates the forms of Prakriti that invests me all around. Casting off that sense of meum which I always have with respect to her and whose essence is made up of consciousness, and casting off Prakriti herself, I shall take refuge in Him who is auspicious. I shall be united with Him, and not with Prakriti which is inanimate. If I unite with Him, it will be productive of my benefit. I have no similarity of nature with Prakriti! -- The twenty-fifth, (viz., Jiva), when he thus succeeds in understanding the Supreme, becomes able to cast off the Destructible and attain to identity with that which is Indestructible and which is the essence of all that is auspicious, Destitute of attributes in his true nature and in reality Unmanifest, Jiva becomes invested with what is Manifest and assumes attributes. When he succeeds in beholding that which is without attributes and which is the origin of the Unmanifest, he attains, O ruler of Mithila, to identify the

"I have now told thee what the indications are of what is Indestructible and what is Destructible, according to the best of my knowledge and according to what has been expounded in the scriptures. I shall now tell thee, according to what I have heard, as to how Knowledge that is subtile, stainless, and certain arises. Do thou listen to me. I have already discoursed to thee what the Sankhya and the Yoga systems are according to their respective indications as expounded in their respective scriptures. Verily, the science that has been expounded in Sankhya treatises is identical with what has been laid down in the Yoga scriptures. The knowledge, O monarch, which the Sankhya preach, is capable of awakening every one. In the Sankhya scriptures, that Knowledge has been inculcated very clearly for the benefit of disciples. The learned say that this Sankhya system is very extensive. Yogin have great regard for that system as also for the Vedas. In the Sankhya system no topic or principle transcending the twenty-fifth is admitted. That which the Sankhyas regard-as their highest topic of principles has been duly described (by me). In the Yoga philosophy, it is said that Brahma, which is the essence of knowledge without duality, becomes Jiva only when invested with Ignorance. In the Yoga scriptures, therefore, both Brahma and Jiva are spoken of,--'''

SECTION 309

"Vasishtha said, Listen now to me as I discourse to thee on Buddhas (Supreme Soul) and Abuddha (Jiva) which is the dispensation of attributes of Sattwa, Rajas, and Tamas. Assuming many forms (under the influence of illusion) the Supreme Soul, becoming Jiva, regards all those forms as real*, In consequence of (his regarding himself identical with) such transformations, Jiva fails to understand the Supreme Soul, for he bears the attributes (of Sattwa and Rajas and Tamas) and creates and with-draws into himself what he creates. Budha is Bodha or pure Knowledge. Abudha is the reverse of Budha. The Supreme Soul is Knowledge, while Jiva is Ignorance.] Ceaselessly for his sport, O monarch, does Jiva undergo modifications, and because he is capable of understanding the action of the Unmanifest, therefore is he called Budhyamana (the Comprehender). The Unmanifest or Prakriti can at no time comprehend Brahma which is really without attributes even when it manifests itself with attributes. Hence is Prakriti called Unintelligent. There is a declaration of the Srutis to the effect that if ever Prakriti does succeed in knowing the twenty-fifth (i.e., Jiva) Prakriti then (instead of being something differentiated from Jiva) becomes identified with Jiva who is united with her. (As regards, however, the Supreme Soul, which is ever disunited and dissociated, and which transcends the twenty-fifth Prakriti can never comprehend it). In consequence of this (viz., his attachment to or union with Prakriti), Jiva or Purusha, who is not manifest and which in his real nature is not subject to modifications, comes to be called as the Unawakened or Ignorant. Indeed because the twenty-fifth can comprehend the Unmanifest, he is therefore, called Budhyamana (or Comprehender). He cannot, however, readily comprehend the twenty-sixth, which is stainless, which is Knowledge without duality, which is immeasurable, and which is eternal. The twenty-sixth, however, can know both Jiva and Prakriti, numbering the twenty-fifth and the twenty-fourth respectively. O thou of great effulgence, only men of wisdom succeed in knowing that Brahma which is Unmanifest, which inheres in its real nature to all that is seen and unseen, and which, O son is the one independent essence in the universe. When Jiva considers himself different from what he truly is (i.e. when he regards himself as fat or lean, fair or dark a Brahmana or a Sudra), it is only then that he fails to know the Supreme Soul and himself and Prakriti with which he is united. When Jiva succeeds in understanding Prakriti (and knowing that she is something different from him) then he is said to be restored to his true nature and then does he attain to that high understanding which is pure and stainless and which is concerned with Brahma. When Jiva succeeds, O tiger among kings, in attaining to that excellent understanding, he then attains to that Pure Knowledge (without duality) which is called the twenty-sixth or (Brahma). He then casts off the Unmanifest or Prakriti which is fraught with the attributes of Creation and Destruction. When Jiva succeeds in knowing Prakriti which is unintelligent and subject to the action of the three attributes of Sattwa, and Rajas and Tamas, he then becomes destitute of attributes himself. In consequence of his thus understanding the Unmanifest (to be something different from him), he succeeds in acquiring the nature of the Supreme Soul. The learned say that when he is freed from the attributes of Sattwa and Rajas and Tamas and united in the nature with the Supreme Soul then does Jiva become identified with that Soul. The Supreme Soul is called Tattwa as well as Not-Tattwa, and transcends decay and destruction. O giver of honours, the Soul, though it has the manifest principles (viz. the body) for its resting place, yet it cannot be said to have acquired the nature of those principles. The wise say that including the Jiva soul there are five and twenty principles in all. Indeed, O son, the Soul is not to be regarded as possessed of any of the principles (Mahat and the rest). Endued with Intelligence, it transcends the principles. It casts off quickly even that principle which is the indication of the Knowing or awakened one. When Jiva comes to regard himself as the twenty-sixth which is divested of decay and destruction, it is then that, without doubt, he succeeds by his own force in attaining to similarity with the twenty-sixth. Though awakened by the twenty-sixth which is Pure Intelligence, Jiva still becomes subject to Ignorance. This is the cause of Jiva,

multifariousness (in respect of forms) as explained in the Srutis and the Sankhya scriptures. When Jiva, who is endued with Chetana and Unintelligent Prakriti, loses all Consciousness of a distinct or individual Self, then does he, losing his multifariousness, resumes his Oneness. O ruler of Mithila, when Jiva, who is found to be in union with happiness and misery and who is seldom free from the consciousness of Self, succeeds in attaining to a similarity with the Supreme Soul which is beyond the reach of the understanding, then does he becomes freed from virtue and vice. Indeed, when Jiva, attaining to the twenty-sixth which is Unborn and Puissant and which is dissociated from all attachments, succeeds in comprehending it thoroughly, he himself becomes possessed of puissance and entirely casts off the Unmanifest or Prakriti. In consequence of understanding the twenty-sixth, the four and twenty principles seems to Jiva to be unsubstantial or of no value. I have thus told thee, O sinless one, according to the indication of the Srutis, the nature of the Unintelligent or Prakriti, and of Jiva, so also of that which is Pure Knowledge viz., the Supreme Soul, agreeable to the truth. Guided by the scriptures, variety and oneness are thus to be understood. The difference between the gnat and the Udumvara, or that between the fish and water, illustrates the difference between the Jiva-soul and the Supreme Soul. The Multiplicity and Oneness of these two are then understood in this way. This is called Emancipation, viz., this comprehension or knowledge of oneself as something distinct from Unintelligent or Unmanifest Prakriti. The twenty-fifth, which resides in the bodies of living creatures, should be emancipated by making him know the Unmanifest or the Supreme Soul which transcends the understanding. Indeed, that twenty-fifth is capable of attaining to Emancipation in this way only and not through any other means, it is certain. Though really different from the Kshetra in which he resides for the time being, he partakes of the nature of that Kshetra in consequence of his union with it. Uniting with what is Pure, he becomes Pure. Uniting with the Intelligent, he becomes Intelligent. By uniting, O foremost of men, with one that is Emancipate, he becomes Emancipated. By uniting with one that has been freed from attachments of every kind, he becomes freed from all attachments. By uniting with one striving after Emancipation, he himself, partaking of the nature of his companion, strives after Emancipation. By uniting with one of pure deeds he becomes pure and of pure deeds and endued with blazing effulgence. By uniting with one of unstained soul, he becomes of unstained soul himself. By uniting with the One independent Soul, he becomes One and Independent. Uniting with One that is dependent on One's own Self, he becomes of the same nature and attains to Independence.

-O monarch, I have duly told thee all this that is perfectly true. Candidly have I discoursed to thee on this subject, viz., the Eternal and Stainless and Primeval Brahma. Thou mayst impart this high knowledge, capable of awakening the soul, unto that person, O king, who though not conversant with the Vedas is nevertheless, humble and has a keen desire for acquiring the knowledge of Brahma. It should never be imparted unto one that is wedded to falsehood, or one that is cunning or roguish, or one that is without any strength of mind or one that is of crooked understanding, or one that is jealous of men of knowledge, or one that gives pain to others. Listen to me as I say who they are unto whom this knowledge may safely be communicated. It should be given to one that is endued with faith, or one that is possessed of merit, or one that always abstains from speaking ill of others, or one that is devoted to penances from the purest of motives, or one that is endued with knowledge and wisdom, or one that is conversant of the sacrifices and other rites laid down in the Vedas, or one that is possessed of a forgiving disposition, or one that is inclined to take compassion on and do good to all creatures; or one that is fond of dwelling in privacy and solitude, or one that is fond of discharging all acts laid down in the scriptures, or one that is averse to quarrels and disputes, or one that is possessed of great learning or one endued with wisdom or one possessed of forgiveness and self-restraint and tranquillity of soul. This high knowledge of Brahma should never be communicated to one that is not possessed of such qualifications. It has been said that by imparting this knowledge to one that cannot be regarded as fit receptacle for holding it no advantage or good fruit can arise. Unto one that is not observant of any vows and restraints, this high knowledge should never be communicated even if he gives in exchange the whole Earth full of gems and wealth of every Without doubt, however, O king, this knowledge kind. should be given to one that has conquered one's senses. Karala, let no fear be thine any longer, since thou halt heard all this regarding high Brahma from me today! I have discoursed to thee duly about high and holy Brahma that is without beginning and middle (and end) and that is capable of dispelling all kinds of grief. Beholding Brahma whose sight is capable of dispelling both birth and death, O king which is full of auspiciousness, which removes all fear, and which benefit, and having acquired this essence of all knowledge, cast off all error and stupefaction today! I had acquired this

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knowledge from the eternal Hiranyagarbha himself, O king, who communicated it to me for my having carefully gratified that great Being of every superior Soul. Asked by thee today, I have, O monarch, communicated the knowledge of eternal Brahma to the just as I had myself acquired it from my teacher. Indeed, this high knowledge that is the refuge of all persons conversant with Emancipation has been imparted to thee exactly as I had it from Brahman himself!

"Bhishma continued, I have thus told thee of high Brahma agreeably to what the great Rishi (Vasishtha) had said (unto king Karala of Janaka's race), by attaining to which the Twenty-fifth (or Jiva) has never to return. Jiva, in consequence of his not knowing truly the Supreme Soul which is not subject to decay and death, is obliged to frequently come back into the world. When, however, Jiva succeeds in acquiring that high knowledge, he has no longer to come back. Having heard it, O king from the celestial Rishi, I have, O son, communicated to thee high knowledge productive of the highest good. This knowledge was obtained from Hiranyagarbha by the high-souled Rishi Vasishtha. From that foremost of Rishis, viz., Vasishtha, it was acquired by Narada. From Narada I have acquired that knowledge which is truly identifiable with the eternal Brahma. Having heard this discourse of high import, fraught with excellent words, do not, O foremost of the Kurus, yield any longer to grief. That man who knows Kshara and Akshara becomes freed from fear. He, indeed, O king, is obliged to cherish fear who is destitute of this knowledge. In consequence of Ignorance (of Brahma), the man of foolish soul hath repeatedly to come back into this world. Indeed, departing from this life, he has to be born in thousands and thousands of orders of Being every one of which hath death in the end. Now in the world of the deities, now among men, and now among intermediate orders of Being, he has to appear again and again. If in course of time he succeeds in crossing that Ocean of Ignorance in which he is sunk, he then succeeds in avoiding rebirth altogether and attaining to identity with the Supreme Soul. The Ocean of Ignorance is terrible. It is bottomless and called the Unmanifest. O Bharata, day after day, creatures are seen to fall and sink in that Ocean. Since thou, O king, hast been freed from that eternal and limitless Ocean of Ignorance, thou, hast, therefore become freed from Rajas and also Tamas.

SECTION 310

"Bhishma said, 'Once on a time a king of Janaka's race, while ranging the uninhabited forests in pursuit of deer, saw a superior Brahmana or Rishi of Bhrigu's race. Bowing with his head unto the Rishi who was seated at his ease, king Vasuman took his seat near him and obtaining his permission put to him this question: O holy one, what is productive of the highest benefit, both here and hereafter, to man who is endued with an unstable body and who is the slave of his desires? Properly honoured by the king, and thus questioned, that high-souled Rishi possessed of ascetic merit then said these words unto him that were highly beneficial.

'The Rishi said, If thou desirest both here and hereafter what is agreeable to thy mind, do thou then, with restrained senses, abstain from doing what is disagreeable to all creatures. Righteousness is beneficial unto them that are good. Righteousness is the refuge of those that are good. From Righteousness have flowed the three worlds with their mobile and immobile creatures. O thou that art eagerly desirous of enjoying all agreeable objects, how is it that thou art not yet satiated with objects of desire? Thou seest the honey, O thou of little understanding, but art blind to the fall 1. As one desirous of earning the fruits of knowledge should set oneself to the acquisition of knowledge, even so one desirous of earning the fruits of Righteousness should set oneself to the acquisition of Righteousness. If a wicked man from desire of virtue, strives to accomplish an act that is pure and stainless, the fulfilment of his desire becomes impossible. If, on the other hand, a good man, impelled by the desire of earning virtue, strives to accomplish an act that is even difficult, its accomplishment becomes easy for him. If, while residing in the woods, one acts in such a way as to enjoy all the pleasures of a residence amidst men in towns, one comes to be looked upon not as a forest recluse but as a denizen of towns. Similarly, if one, while residing in towns, acts in such a way as to enjoy the felicity that attaches to the life of a forest recluse, once comes to be looked upon not as a denizen of towns but as a forest recluse. Ascertaining the merits of the religion of Acts and that of Abstention from acts, do thou, with concentrated senses, be devoted to the practices of righteousness that appertain to thought, words, and deed. Judging of the propriety of time and place, purified by the observance of vows and other cleansing rites, and solicited (by them), do thou, without malice, make large gifts unto them that are good. Acquiring wealth by righteous means, one should give it away unto those that are deserving. One should make gifts, casting off anger; and having made gifts one should never give way to sorrow nor proclaim those gifts with one's own mouth. The Brahmana who is full of compassion, who is observant of candour, and whose birth is pure, has been regarded as a person deserving of gifts. A person is said to be pure in birth

belongs to the same order to which her husband belongs. Indeed, such a Brahmana, conversant with the three Vedas, viz., Rich, Yajush, and Saman, possessed of learning, duly observant of the six duties (of sacrificing on his own account, officiating at the sacrifices of others, learning, teaching, making gifts, and receiving gifts), has been regarded as deserving of gifts. Righteousness becomes unrighteousness, and unrighteousness becomes righteousness, according to the character of the doer, of time, and of place. [This has been repeatedly laid down in the Hindu scriptures. Gifts produce no merit unless made to deserving persons. If made to the undeserving, instead of ceasing to produce any merit, they become positively sinful. The considerations of time and place also are to be attended to. By failing to attend to them, sin is incurred where merit is expected. Truth becomes as sinful as a lie, under particular circumstances; and a falsehood becomes as meritorious as truth under circumstances. The Hindu scriptures make circumstance the test of acts.] Sin is cast off like the filth on one's body, -- a little with a little exertion and a greater quantity when the exertion is greater. A person, after purging his bowels, should take ghee, which operates most beneficially on his system (as a healthy tonic). After the same manner, when one has cleansed oneself of all faults and sets oneself to the acquisition of righteousness, that righteousness, in the next world, proves to be productive of the highest happiness. Good and evil thoughts exist in the minds of all creatures. Withdrawing the mind from evil thoughts, it should always be directed towards good thoughts. One should always reverence the practices of one's own order. Do thou strive, therefore, to act in such a way that thou mayst have faith in the practices of thy own order. O thou that art endued with an impatient soul, betake thyself to the practice of patience. O thou that art of a foolish understanding, seek thou to be possessed of intelligence! Destitute of tranquillity, seek thou to be tranquil, and bereft of wisdom as thou art, do thou seek to act wisely! He who moves in the companionship of the righteous succeeds, by his own energy, in acquiring the means of accomplishing what is beneficial for him both in this and the next world. Verily, the root of the benefit (which thus becomes his here and hereafter) is unwavering firmness. The royal sage Mahabhisha, through want of this firmness, fell from heaven. Yayati, also, though his merits had become exhausted (in consequence of his boastfulness and thought was hurled down from heaven) succeeded in regaining regions of felicity through his firmness. Thou art sure to attain to great intelligence, as also to what is for thy highest good, by paying court to virtuous and learned persons possessed of ascetic merit

"Bhishma continued, 'Hearing these words of the sage, king Vasuman, possessed of a good disposition, withdrawing his mind from the pursuits of desire, set it upon the acquisition of Righteousness."

SECTION 311

"Yudhishthira said, 'It behoveth thee, O grandsire, to discourse to me on that which is freed from duty and its reverse, which is freed from every doubt, which transcends birth and death, as also virtue and sin, which is auspiciousness, which is eternal fearlessness, which is Eternal and Indestructible, and Immutable, which is always Pure, and which is ever free from the toil of exertion."

"Bhishma said, 'I shall in this connection recite to thee the old narrative, O Bharata, of the discourse between Yajnavalkya and Janaka. Once on a time the famous king Daivarati of Janaka's race, fully conversant with the import of all questions, addressed this question to Yajnavalkya, that foremost of Rishis.

"Janaka said, 'O regenerate Rishi, how many kinds of senses are there? How many kinds also are there of Prakriti? What is the Unmanifest and highest Brahma? What is higher than Brahma? What is birth and what is death? What are the limits of Age? It behoveth thee, O foremost of Brahmanas, to discourse on all these topics unto me that am solicitous of obtaining thy grace; I am ignorant while thou art an Ocean of knowledge. Hence, I ask thee! Verily, I desire to hear thee discourse on all these subjects!

"Yajnavalkya said, Hear, O monarch, what I say in an answer to these questions of thine, I shall impart to thee the high knowledge which Yogins value, and especially that which is possessed by the Sankhyas. Nothing is unknown to thee. Still thou askest me. One however, that is questioned should answer. This is the eternal practice. Eight principles have been called by the name of Prakriti, while sixteen have been called modifications. Of Manifest, there are seven. These are the views of those persons who are conversant with the science of Adhyatma. The Unmanifest (or original Prakriti), Mahat, Consciousness, and the five subtile elements of Earth, Wind, Space, Water, and Light, -- these eight are known by the name of Prakriti. Listen now to the enumeration of those called modifications. They are the ear, the skin, the tongue, and the nose; and sound, touch, form, taste, and scent, as also speech, the two arms, the two feet, the lower duct (within the body), and the organs of pleasure. Amongst these, the ten

beginning with sound, and having their origin in the five great principles, are called Visesha. The five senses of knowledge are called Savisesha, O ruler of Mithila. Persons conversant with the Science of Adhyatma regard the mind as the sixteenth. This is conformable to thy own views as also to those of other learned men well acquainted with the truths about principles. From the Unmanifest, O king, springs the Mahat-soul. The learned say this to be the first creation relating to Pradhana (or Prakriti): From Mahat, O king of men, is produced Consciousness. This has been called the second creation having the Understanding for its essence. From Consciousness hath sprung the Mind which is the essence of sound and the others that are the attributes of space and the rest. This is the third creation, said to relate to Consciousness. From mind have sprung the great elements. (numbering five), O king! Know that this is the fourth creation called mental, as I say. Persons conversant with the primal elements say that Sound and Touch and Form and Taste and Scent are the fifth creation, relating to the Great (primal) elements. The creation of the Ear, the Skin, the Tongue, and the Scent, forms the sixth and is regarded as having for its essence multiplicity of thought. The senses that come after the Ear and the others (i.e., the senses of action) then arise, O monarch. This is called seventh creation and relates to the senses of Knowledge. Then, O monarch, come the breath that rises upward (viz., Prana) and those that have a transverse motion (viz., Saman, Udana, and Vvana). This is the eighth creation and is called Arijava. Then come those breaths that course transversely in the lower parts of the body (viz., Samana, Udana and Vyana) and also that called Apana coursing downwards. This, ninth creation, is also called Arjjava, O king. These nine kinds of creation, and these principles, O monarch, which latter number four and twenty. are declared to thee according to what has been laid down in the scriptures. After this, O king, listen to me as I tell thee durations of time as indicated by the learned in respect of these principles or attribute."

SECTION 312

'Yajnavalkya said, Listen to me, O foremost of men, as I tell thee what the duration of time is in respect to the Unmanifest (or the Supreme Purusha). Ten thousand Kalpas are said to constitute a single day of his. The duration of his night is equal. When his night expires, he awakes, O monarch, and first creates herbs and plants which constitute the sustenance of all embodied creatures. He then creates Brahman who springs from a golden egg. That Brahman is the form of all created things, as has been heard by us. Having dwelt for one whole year within that egg, the great ascetic Brahman, called also Prajapati (Lord of all creatures), came out of it and created the whole Earth, and the Heaven above. The Lord then, it is read in the Vedas, O king, placed the sky between Heaven and Earth separated from each other. Seven thousand and five hundred Kalpas measure the day of Brahman Persons conversant with the science of Adhvatma say that his night also is of an equal duration. Brahmana, called Mahan, then creates Consciousness called Bhuta and endued with excellent essence. Before creating any physical bodies out of the ingredients called the Great elements, Mahan or Brahma, endued with penances, created four others called his sons. They are the sires of the original sires, O Best of kings, as heard by us. It hath been also heard by us. O monarch that the senses (of knowledge) along with the four inner faculties, have sprung from the (five Great elements called) Pitris, and that the entire universe of mobile and immobile Beings has been filled with those Great elements. [Devah's is explained by the commentator as meaning the Senses and the four inner faculties. Devail he thinks, refers to the Bhutas or Great elements. Literally rendered, the verse would read as 'the Devas are the Children of the Pitris; with the Devas, all the worlds of Mobile Being have been covered." It is not safe to reject the learned commentator.] The puissant Consciousness created the five Bhutas. These are Earth, Wind, Space, Water, and Light numbering the fifth. This Consciousness (who is a Great Being and) from whom springs the third creating, has five thousand Kalpas for his night, and his day is of equal duration. Sound, Touch, Form, Taste, and Scent,--these five are called Visesha. They inhere into the five great Bhutas. All creatures, O king, incessantly pervaded by these five, desire one another's companionship, become subservient to one another; and challenging one another, transcend one another: and led by those immutable and seductive principles, creatures kill one another and wander in this world entering into numerous orders of Being. Three thousands of Kalpas represent the duration of their day. The measure of their night also is the same. The Mind roveth over all things, O king, led on by the Senses. The Senses do not perceive anything. It is the Mind that perceives through them. The Eve sees forms when aided by the Mind but never by itself When the Mind is distracted, the Eye fails to perceive with even the objects fully before it. It is commonly said that the Senses perceive. This is not true, for it is the Mind that perceives through the Senses. When the cessation takes place of the activity of the Mind, the cessation of the activity of the

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Senses follows. That is the cessation of the activity of the Senses which is the cessation of the activity of the Mind. One should thus regard the Senses to be under the domination of the Mind. Indeed, the Mind is said to be the Lord of all the Senses. O thou of great fame, these are all the twenty Bhutas in the Universe."

SECTION 313

'Yajnavalkya said, I have, one after another, told thee the order of the creation, with their total number, of the various principles, as also the extent of the duration of each. Listen now to me as I tell thee of their destruction. Listen to me how Brahman, who is eternal and undecaying, and who is without beginning and without end, repeatedly creates and destroys all created objects. When his day expires and night comes, he becomes desirous of sleep. At such a time the unmanifest and holy one urges the Being called Maharudra, who is conscious of his great powers, (for destroying the world). Urged by the unmanifest, that Being assuming the form of Surya of hundreds of thousands of rays, divides himself into a dozen portions each resembling a blazing fire. He then consumes with his energy, O monarch, without any loss of time, the four kinds of created beings, viz., viviparous, oviparous, filth-born and vegetable. Within the twinkling of the eye all mobile and immobile creatures being thus destroyed, the Earth becomes on every side as bare as a tortoise shell. Having burnt everything on the face of the Earth, Rudra, of immeasurable might, then quickly fills the bare Earth with Water possessed of great force. He then creates the Yuga-fire which dries up that Water (into which the bare Earth has been dissolved). The Water disappearing, the great element of Fire continues to blaze fiercely. Then comes the mighty Wind of immeasurable force, in his eight forms, who swallows up quickly that blazing fire of transcendent force, possessed of seven flames, and identifiable with the heat existing every creature. Having swallowed up that fire, the Wind courses in every direction, upwards, downwards, and transversely. Then space of immeasurable existent swallowed up that Wind of transcendent energy. Then Mind cheerfully swallows up that immeasurable Space. Then that Lord of all creatures, viz., Consciousness, who is the Soul of every-thing, swallows up the Mind. Consciousness, in his turn, is swallowed up by the Mahat-soul who is conversant with the Past, the Present, and the Future. The incomparable Mahat-soul or Universe is then swallowed up by Sambhu, that Lord of all things, to whom the Yoga attributes of Anima, Laghima, Prapti, etc., naturally inhere, who is regarded as the Supreme and pure Effulgence that is Immutable. His hands and feet extend over every part; his eves and head and face are everywhere, his ears reach every place, and he exists overwhelming all things. He is the heart of all creatures; His measure is of a digit of the thumb. That Infinite and supreme Soul, that Lord of all, thus swallows up the Universe. After this, what remains is the Undecaying and the Immutable. One who is without defect of any kind who is the Creator of the Past, the Present, and the Future; and who is perfectly faultless, I have thus, O monarch, duly told thee of Destruction. I shall now discourse to thee on the subjects of Adhyatma, Adhibhuta, and Adhidaivata .-- '

SECTION 314

'Yainayalkya said, Brahmanas conversant with the topics of enquiry speak of the two feet as Adhyatma, the act of walking as Adhibhuta, and Vishnu as Adhidaivatam (of those two limbs). The lower duct (anal canal) is Adhyatma; its function of throwing out the excreta is Adhibhuta, and Mitra (Surya) is the Adhidaivata (of that organ). The organ of generation is called Adhyatma. Its agreeable function is called Adhibhuta, and Prajapati is its Adhidaivata. The hands are Adhyatma; their function as represented by acts is Adhibhuta; and Indra is the Adhidaivata of those limbs. The organs of speech are Adhyatma; the words uttered by them are Adhibhuta; and Agni is their Adhidaivata. The eye is Adhyatma; vision or form is its Adhibhuta; and Surya is the Adhidaivata of that organ. The ear is Adhyatma; sound is Adhibhuta; and the points of the horizon are its Adhidaivata. The tongue is Adhyatma, taste is its Adhibhuta; and Water is its Adhidaivata. The sense of scent is Adhyatma; odour is its Adhibhuta; and Earth is its Adhidaivata. The skin is Adhyatma; touch is its Adhibhuta; and Wind is its Adhidaivata. Mind has been called Adhyatma; that with which the Mind is employed is Adhibhuta; and Chandramas is its Adhidaivata. Consciousness is Adhvatma: conviction in one's identity with Prakriti is its Adhibhuta; and Mahat or Buddhi is its Adhidaivata. Buddhi is Adhyatma; that which is to be understood is its Adhibhuta; and Kshetrajna is its Adhidaivata. I have thus truly expounded to thee, O king, with its details taken individually, the puissance of the Supreme (in manifesting Himself in different forms) in the beginning, the middle, and the end, O thou that art fully conversant with the nature of the original topics or principles. Prakriti, cheerfully and of her own accord, as if for sport, O monarch, produces, by undergoing modifications herself, thousands and thousands of combinations of her original transformations called Gunahs. As men can light thousands of

lamps from but a single lamp, after the same manner Prakriti, by modification, multiplies into thousands of existent objects the (three) attributes (of Sattwa and Rajas and Tamas) of Purusha. Patience, joy, prosperity, satisfaction, brightness of all faculties, happiness, purity, health, contentment, faith, liberality, compassion, forgiveness, firmness, benevolence, equanimity, truth, acquittance of obligations, mildness, modesty, calmness, external purity, simplicity, observance of obligatory practices, dispassionateness, fearlessness of heart, disregard for the appearance or otherwise of good and evil as also for past acts, -- appropriation of objects only when obtained by gift, the absence of cupidity, regard for the interests of others, compassion for all creatures, -- these have been said to be the qualities that attach to the attribute of Sattwa. The tale of qualities attaching to the attribute of Rajas consists of pride of personal beauty, assertion of lordship, war, disclination to give, absence of compassion, enjoyment and enduring of happiness and misery, pleasure in speaking ill of others, indulgence in quarrels and disputes of every kind, arrogance, discourtesy, anxiety, indulgence in hostilities, sorrow, appropriation of what belongs to others, shamelessness, crookedness, disunions, roughness, lust, wrath, pride, assertion of superiority, malice, and calumny. These are said to spring from the attributes of Rajas. I shall now tell thee of that assemblage of qualities which springs from Tamas. They are stupefaction of judgement, obscuration of every faculty, darkness and blind darkness. By darkness is implied death, and by blind darkness is meant wrath. Besides these, the other indications of Tamas are greediness in respect of all kinds of food, ceaseless appetite for both food and drink, taking pleasure in scents and robes and sports and beds and seats and sleep during the day and calumny and all kinds of acts proceeding from heedlessness, taking pleasure, from ignorance (of purer sources of joy) in dancing and instrumental and vocal music, and aversion for every kind of religion. These, indeed, are the indications of Tamas-

SECTION 315

"Yajnavalkya said, These three, O foremost of men, (viz., Sattwa, Rajas, and Tamas), are the attributes of Prakriti. These attach to all things of the universe and always inhere to them. The Unmanifest Purusha endued with the six Yoga attributes transforms himself by himself into hundreds and thousands and millions and millions of forms (by embracing these three attributes). Those that are conversant with the science of Adhyatma, say that unto the attribute of Sattwa is assigned a high, unto Rajas a middling, and unto Tamas, a low place in the universe. By the aid of unmixed righteousness one attains to a high end (viz., that of the deities or other celestial beings). Through righteousness mixed with sin one attains to the status of humanity. While through unmixed sin one sinks into a vile end (by becoming an animal or a vegetable etc.). Listen now to me, O king, as I speak to thee of the intermixture or compounds of the three attributes of Sattwa, Rajas, and Tamas. Sometimes Rajas is seen existing with Sattwa. Tamas also exists with Rajas. With Tamas may also be seen Sattwa. Then also may Sattwa and Rajas and Tamas be seen existing together and in equal proportions. They constitute the Unmanifest or Prakriti. When the Unmanifest (Purusha) becomes endued with only Sattwa, he attains to the regions of the deities. Endued with both Sattwa and Rajas, he takes birth among human beings. Endued with Rajas and Tawas, he takes birth among the intermediate order of Being. Endued with all three, viz., Sattwa and Rajas and Tamas, he attains to the status of humanity. Those high souled persons that transcend both righteousness and sin, attain it is said, to that place which is eternal, immutable, undecaying, and immortal. Men of knowledge attain to births that are very superior, and their place is faultless and undecaying, transcending the ken of the senses, free from ignorance, above birth and death, and full of light that dispels all kinds of darkness. Thou hadst asked me about the nature of the Supreme residing in the Unmanifest, (viz., Purusha). I shall tell thee, Listen to me, O king, Even when residing in Prakriti, He is said to reside in His own nature without partaking of the nature of Prakriti. Prakriti, O king, is inanimate and unintelligent. When presided over by Purusha, then only can she create and destroy.

"Janaka said, Both Prakriti and Purusha, O thou of great intelligence, are without beginning and without end. Both of them are without form. Both of them are undecaying. Both of them, again, incomprehensible. How then, O foremost of Rishis, can it be said that one of them is inanimate and unintelligent? How, again, is the other said to be animate and intelligent? And why is the latter called Kshetrajna? Thou, O foremost of Brahmanas, art fully conversant with the entire religion of Emancipation. I desire to hear in detail of the religion of Emancipation in its entirety. Do thou discourse to me then of the existence and Oneness of Purusha of his separateness from Prakriti, of the deities which attach to the body of the place to which embodied creatures repair when they die, and that place to which they may ultimately, in course of time, be able to go. Tell me also of the Knowledge described in the Sankhya system, and of the Yoga system separately. It behoveth thee also to speak of the premonitory symptoms of death, O best of men. All these topics are well known to thee even as an (emblic) myrobalan in thy hand!"

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"Yajnavalkya said, That which is without attributes, O son, can never be explained by ascribing attributes to it. Listen, however, to me as I expound to thee what is possessed of attributes and what is devoid of them. High-souled Munis conversant with the truth regarding all the topics or principles say that when Purusha seizes attributes like a crystal catching the reflection of a red flower, he comes to be called as possessed of attributes; but when freed from attributes like the crystal freed from reflection, he comes to be viewed in his real nature, that is, as beyond all attributes. Unmanifest Prakriti is by her nature endued with attributes. She cannot transcend them. Destitute of intelligence by nature, she becomes attached to attributes. Unmanifest Prakriti cannot know anything, while Purusha, by his nature, is possessed of knowledge, -- There is nothing higher than myself,--even this is what Purusha is always conscious of. For this reason the unmanifest (or Prakriti), although naturally inanimate and unintelligent, still becomes animate and intelligent in consequence of her union with Purusha who is Eternal and Indestructible instead of remaining in her own nature due to destructibility. When Purusha, through ignorance, repeatedly becomes associated with attributes, he fails to understand his own real nature and therefore he fails to attain to Emancipation. In consequence Purusha's lordship over the principles that flow from Prakriti, he is said to partake of the nature of those principles. In consequence also of his agency in the matter of creation, he is said to possess the attribute of creation. In consequence of his agency in the matter of Yoga, he is said to possess the attribute of Yoga. For his lordship over those particular principles known by the name of Prakriti, he is said to possess the nature of Prakriti, For his agency in the matter of creating the seeds (of all immobile objects), he is said to partake of the nature of those seeds. And because he causes the several principles or attributes to start into life, he is, therefore, said to be subject to decay and destruction (for those principles themselves are subject thereto). In consequence, again, of his being the witness of everything, and in consequence also of there being nothing else than he, as also for his consciousness of identity with Prakriti, Yatis crowned with ascetic success, conversant with Adhyatma, and freed from fever of every kind, regard him as existing by himself without a second, immutable, unmanifest (in the form of Cause), unstable, and manifest (in the form of effects). This is what has been heard by us. Those Sankhyas, however, that depend upon Knowledge only (for their Emancipation) and the practice of compassion for all creatures, say that it is Prakriti which is One but Purushas are many. As a matter of fact, Purusha is different from Prakriti which though unstable, still appears as stable. As a blade of reed is different from its outer cover, even so is Purusha different from Prakriti. Indeed, the worm that is ensconced within the Udumvara should be known as different from the Udumvara. Though existing with the Udumvara, the worm is not to be regarded as forming a portion of the Udumvara. The fish is distinct from the water in which it lives, and the water is distinct from the fish that lives in it. Though the fish and water exist together, yet it is never drenched by water. The fire that is contained in an earthen sauce pan is distinct from the earthen sauce pan, and the sauce pan is distinct from the fire it contains. Although the fire exists in and with the sauce pan, yet it is not to be regarded as forming any part of it. The lotus-leaf that floats on a piece of water is distinct from the piece of water on which it floats. Its co-existence with water does not make it a portion of the water. The perennial existence of those objects in and with those mentioned, is never correctly understood by ordinary people. They who behold Prakriti and Purusha in any other light are said to possess a vision that is incorrect. It is certain that they have repeatedly to sink into terrible hell. I have thus told thee the philosophy of the Sankhyas that excellent science by which all things have been correctly ascertained. Ascertaining the nature of Purusha and Prakriti in this way, the Sankhyas attain to Emancipation. I have also told thee of the systems of those others that are conversant with the great principles of the universe. I shall now discourse to thee on the science of the Yogins."

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"Yajnavalkya said, I have already spoken to thee of the science of the Sankhyas. Listen now to me as I truly discourse on the science of the Yogins as heard and seen by me, O best of kings! There is no knowledge that can compare with that of the Sankhyas. There is no puissance that compares with that of Yoga. These two ordain the same practices, and both are regarded as capable of leading to Emancipation. Those men that are not blest with intelligence regard the Sankhya and the Yoga systems to be different from each other. We, however, O king, look upon them as one and the same, according to the conclusion to which we have arrived (after

the very same which the Sankhyas also have in view. He who sees both the Sankhya and the Yoga systems to be one and the same is to be regarded as truly conversant with the topics or principles that ordain the universe. Know, O king, that the vital breaths and the senses are the chief means for practising Yoga. By only regulating those breaths and the senses, Yogins wander everywhere at their will. When the gross body is destroyed, Yogins endued with subtile bodies possessed of the eight Yoga attributes of Anima, Laghima, Prapti, etc., wander over the universe, enjoying (in that body) all kinds of felicities, O sinless one. The wise have, in the scriptures, spoken of Yoga as conferring eight kinds of puissance. They have spoken of Yoga as possessed of eight limbs. [The eight limbs of Yoga are Pranavama, Pratvahara, Dhvana, Dharana Tarka, Samadhi, with the two additional ones of Yama and Niyama.] Indeed, O king, they have not spoken of any other kind of Yoga. It has been said that the practices of Yogins excellent as these are (for their results), are of two kinds. Those two kinds, according to the indications occurring in the scriptures, are practices endued with attributes and those freed from attributes. The concentration of the mind on the sixteen objects named, with simultaneous regulation of the breath, O king, is one kind. The concentration of the mind in such a way as to destroy all difference between the contemplator, the object contemplated, and the act of contemplation along with subjugation of the senses, is of another kind. The first kind of Yoga is said to be that possessed of attributes: the second kind is said to be that freed from attributes. Then, again, Regulation of the breath is Yoga with attributes. In Yoga without attributes, the mind, freed from its functions, should be fixed. Only the regulation of the breath which is said to be endued with attributes should in the first instance, be practised, for, O ruler of Mithila, if the breath (that is inhaled and suspended) be exhaled without mentally reflecting the while upon a definite image (furnished by a limited mantra), the wind in the neophyte's system will increase to his great injury. In the first Yama of the night, twelve ways of holding the breath are recommended. Alter sleep, in the last Yama of the night, other twelve ways of doing the same have been laid down. Without doubt, one endued with tranquillity, of subdued senses, living in retirement, rejoicing in one's own self, and fully conversant with the import of the scriptures, should (regulating one's breath in these four and twenty ways) fix one's Soul (on the Supreme Soul). Dispelling the five faults of the five senses, viz., (withdrawing them from their objects of) sound, form, touch, taste, and scent, and dispelling those conditions called Pratibha and Apavarga, O ruler of the Mithilas, all the senses should be fixed upon the mind. The mind should then be fixed on Consciousness, O king, Consciousness should next be fixed on intelligence or Buddhi, and Buddhi, should then be fixed on Prakriti. Thus merging these one after another, Yogins contemplate the Supreme Soul which is One, which is freed from Rajas, which is stainless, which is Immutable and Infinite and Pure and without defect, who is Eternal Purusha, who is unchangeable, who is Indivisible, who is without decay and death, who is everlasting, who transcends diminution, and which is Immutable Brahma. Listen now, O monarch, to the indications of one that is in Yoga. All the indications of cheerful contentment that are his who is slumbering in contentment are seen in the person, that is in Samadhi. The person in Samadhi, the wise say, looks like the fixed and upward flame of a lamp that is full of oil and that burns in a breezeless spot. He is like a rock which is incapable of being moved in the slightest degree by ever a heavy downpour from the clouds. He is incapable of being moved by the din of conches and drums, or by songs or the sound of hundreds of musical instruments beat or blown together. Even this is the indication of one in Samadhi. As a man of cool courage and determination, while ascending a flight of steps with a vessel full of oil in his hands, does not spill even a drop of the liquid if frightened and threatened by persons armed with weapons even so the Yogin, when his mind has been concentrated and when he beholds the Supreme Soul in Samadhi, does not, in consequence of the entire stoppage of the functions of his senses at such a time, move in the slightest degree. Even these should be known to be the indication of the Yogin while he is in Samadhi. While in Samadhi, the Yogin beholds Brahma which is Supreme and Immutable, and which is situated like a blazing Effulgence in the midst of thick Darkness. It is by this means that he attains, after many years, to Emancipation after casting off this inanimate body. Even this is what the eternal Sruti declares. This is called the Yoga of the Yogins. What else is it? Knowing it, they that are endued with wisdom regard themselves as crowned with success,--

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Yajnavalkya said, Listen now to me, with attention, O king, as to what the places are to which those who die have to go. If the Jiva-soul escapes through the feet, it is said that the man goes to the region of the Vishnu. If through the calves, it has been heard by us, that the man repairs to the regions of the Vasus. if through the knees, he attains to the companionship

Yogins!--Having said these words unto me, the divine Surya proceeded to the Asta hills. Hearing his last words, and after man attains to the regions of the Maruts, and if through the he had departed from the spot where I was, I came home in joy nostrils, to the region of Chandramas. If through arms, the and then remembered the goddess Saraswati. Thought of by man goes to the region of Indra, and if through the chest, to me, the auspicious Saraswati appeared instantly before my eves, adorned with all the vowels and the consonants and that of Rudra. If through the neck, the man repairs to the excellent region of that foremost of ascetics known by the having placed the syllable Om in the van, I then, according to name of Nara. If through the mouth, the man attains to the the ordinance, offered unto the goddess the usual Arghya, and region of the Viswadevas and if through the ears, to the dedicated another to Surya, that foremost of all heat-giving region of the deities of the several points of the horizon. If deities. Discharging this duty I took my seat, devoted to both through the nose, the man attains to the region of the those deities. Thereupon, the entire Satapatha Brahmanas, Windgod; and if through the eyes, to the region of Agni. If with all their mysteries and with all their abstracts as also their appendices, appeared of themselves before my mental through the brows, the man goes to the region of the Aswins; and if through the forehead, to that of Pitris. If through the vision, at which I became filled with great joy. I then taught crown of the head, the man attains to the region of the them to a hundred good disciples and thereby did what was disagreeable to my high-souled maternal uncle (Vaisampayana) with the disciples gathered round him. puissant Brahman, that foremost of the gods. I have thus told thee, O ruler of Mithila, the several places to which men repair according to the manner in which their Jiva-souls [Vipriya evidently means 'what is not agreeable.' There was escape from their bodies. I shall now tell thee the premonitory evidently a dispute between Yainavalkya and his maternal indication, as laid down by the wise of those who have but one uncle Vaisampayana, the celebrated disciple of Vyasa. This year to live. One, who having previously seen the fixed star dispute is particularly referred to in the next verse. Vaisampayana had been a recognised teacher of the Vedas and called Arandhati, fails to see it, or that other star called Dhruva [The pole-star.], or one that sees the full Moon or the had collected a large number of disciples around him. When, flame of a burning lamp to be broken towards the south, has therefore, the nephew Yajnavalkya, having obtaining the but one year to live. Those men, O king, who can no longer Vedas from Surya, began to teach them, he was naturally see images of themselves reflected in the eves of others, have looked upon with a jealousy, which culminated into an open dispute about the Dakshina to be appropriated in the but one year to live. One, who, being endued with lustre loses it, or being endued with wisdom loses it, -- indeed, one whose Sacrifice of Janaka.] Then shining in the midst of my disciples like the Sun himself with his rays, I took the management of inward and outward nature is thus changed, -- has but six the Sacrifice of thy high-souled sire, O king. In that Sacrifice a months more to live. He, who disregards the deities, or quarrels with the Brahmanas, or one, who, being naturally of dispute arose between me and my maternal uncle as to who a dark complexion becomes pale of hue, has but six months should be permitted to appropriate the Dakshina that was paid for the recitation of the Vedas. In the very presence of Devala, I took half of that Dakshina (the other half going to more to live. One, who sees the lunar disc to have many holes like a spider's web, or one, who sees the solar disc to have similar holes has but one week more to live. One, who, when my maternal uncle). Thy sire and Sumantra and Paila and smelling fragrant scents in place of worship, perceives them to Jaimini and other articles all acquiesced in that arrangement. be as offensive as the scent of corpses, has but one week more 'I had thus got from Surya the five times ten Yajushes, O to live. The depression of the nose or of the ears, the discolour

the path of Emancipation. Thou wilt also attain to that end

which is desirable and which is coveted by both Sankhyas and

monarch. I then studied the Puranas with Romaharshan. Keeping before me those (original) Mantras and the goddess Saraswati I, then, O king, aided by the inspiration of Surya, set myself to compile the excellent Satapatha Brahmanas, and succeeded in achieving the task never before undertaken by any one else. That path which I had desired to take has been taken by me and I have also taught it to my disciples. Indeed, the whole of those Vedas with their abstracts have been imparted by me to those disciples of mine. Pure in mind and body, all those disciples have, in consequence of my instructions, become filled with joy. Having established (for the use of others) this knowledge consisting of fifty branches which I had obtained from Surya, I now meditate on the great object of that knowledge viz., (Brahma). The Gandharva Viswavasu, well-conversant with the Vedanta scriptures, desirous, O king, of ascertaining what is beneficial for the Brahmanas in this knowledge and what truth occurs in it, and what is the excellent object of this knowledge, one questioned me. He put to me altogether four and twenty questions, O king, relating to the Vedas. Finally, he asked me a question, numbered twenty-fifth which relates to that branch of knowledge which is concerned with the inferences of ratiocination. Those questions are as follows: What is universe and what is not-universe? What is Aswa and what Aswa? What is Mitra? What is Varuna? What is Knowledge? What is Object of knowledge? What is Unintelligent? What is Intelligent? Who is Kah? Who is possessed of the principle of change? Who is not possessed of the same? What is he that devours the Sun and what is the Sun? What is Vidva and what is Avidya? What is Immobile and what Mobile? What is without beginning, what is Indestructible, and what is Destructible? These were the excellent questions put to me by that foremost of Gandharvas. After king Viswavasu, that foremost of Gandharvas, had asked me these questions one after another, I answered them properly. At first, however, I told him, Wait for a brief space of time, till I reflect on thy questions! So be it, Gandharva said, and sat in silence. I then thought once again of the goddess Saraswati in my mind. The replies then to those questions naturally arose in my mind like butter from curds. Keeping in view the high science of inferential ratiocination, I churned with my mind, O monarch, the Upanishads and the supplementary scriptures relating to the Vedas. The fourth science then that treats of Emancipation, O foremost of kings, and on which I have already discoursed to thee, and which is based upon the twenty-fifth, viz., Jiva, I then expounded to him. Having said all this, O monarch, to king Viswavasu, I then addressed him, saying, Listen now to the answers that I give unto the several questions that thou hast put to me. I now turn to the question. which, O Gandharva, thou askest, viz., What is Universe and what is not-universe? The Universe is Unmanifest and original Prakriti endued with the principles of birth and death which are terrible (to those that are desirous of Emancipation). It is, besides, possessed of the three attributes (of Sattwa, Rajas, and Tamas), in consequence of its producing principles all of

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Satapathas also thou wilt edit, O foremost of

of the teeth or of the eve, the loss of all consciousness, and the

loss also of all animal heat, are symptoms indicating death

that very day. If, without any perceptible cause a stream of

tears suddenly flows from one's left eye, and if vapours be seen

to issue from one's head, that is a sure indication that the man

will die before that day expires. Knowing all these

premonitory symptoms, the man of cleansed soul should day

and night unite his soul with the Supreme Soul (in Samadhi)

Thus should he go on till the day-comes for his dissolution. If,

however, instead of wishing to die he desires to live in this

world, he casts off all enjoyments, -- all scents and tastes, -- O

king, and lives on in abstinence. He thus conquers death by

fixing his soul on the Supreme Soul. Indeed, the man, who is

blessed with knowledge of the Soul, O monarch, practises the

course of life recommended by the Sankhvas and conquers

death by uniting his soul with the Supreme Soul. At last, he

attains to what is entirely indestructible, which is without

birth, which is auspicious, and immutable, and eternal, and

stable, and which is incapable of being attained to by men of

Yajnavalkya said, 'Thou hast asked me, O monarch, of

that Supreme Brahma which resides in the Unmanifest. Thy

question relates to a deep mystery. Listen to me with close

attention, O king! Having conducted myself with humility

according to the ordinances laid down by the Rishis I

obtained the Yajushes, O king, from Surya. Without the

austerest penances I formerly adored the heat-giving deity.

The puissant Surya, O sinless one, gratified with me, saying, --

Solicit thou, O regenerate Rishi, the boon upon which thou

hast set thy heart, however, difficult it may be of acquisition, I

shall, with cheerful Soul, grant it to thee. It is very difficult to

incline me to grace! Bowing unto him with a bend of my head,

that foremost of heat-giving luminaries was addressed by me

in these words. I have no knowledge of the Yajushes. I desire

to know them without loss of time!--The holy one, thus

solicited, told me, -- I shall impart the Yajushes unto thee.

Made up of the essence of speech, the goddess Saraswati will

enter into thy body. The deity then commanded me to open

my mouth. I did as I was commanded. The goddess Saraswati

then entered into my body. O sinless one. At this. I began to

burn. Unable to endure the pain I plunged into a stream. Not

understanding that what the high-souled Surya had done for

me was for my good, I became even angry with him. While I

was burning with the energy of the goddess, the holy Surya

told me,--Do thou endure this burning sensation for only a

little while. That will soon cease and thou wilt be cool. Indeed

I became cool. Seeing me restored to ease, the Maker of light said unto me,--The whole Vedas, with even those parts that

are regarded as its appendix, together with the Upanishads,

will appear in thee by inward light, O regenerate one! The

regenerate ones. After that, thy understanding will turn to

uncleansed souls '

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entire

which are fraught with those attributes. That which is Notuniverse is Purusha divested of all attributes. By Aswa and Aswa are meant the female and the male, i.e., the former is Prakriti and the latter is Purusha. Similarly, Mitra is Purusha, and Varuna is Prakriti. Knowledge, again, is said to be Prakriti, while the object to be known is called Purusha. The Ignorant (Jiva), and the Knowing or Intelligent are both Purusha without attributes (for it is Purusha that becomes Jiva when invested with Ignorance). Thou hast asked what is Kah, who is endued with change and who is unendued therewith. I answer, Kah is Purusha. That which is endued with change is Prakriti. He that is not endued therewith is Purusha. Similarly, that which is called Avidya (the unknowable) is Prakriti; and that which is called Vidya is Purusha. Thou hast asked me about the Mobile and the Immobile. Listen to what my answer is. That which is mobile is Prakriti, which undergoing modification, constitutes the cause of Creation and Destruction. The Immobile is Purusha, for without himself undergoing modifications he assists at Creation and Destruction. (According to a different system of philosophy) that which is Vedva is Prakriti: while that which is Avedya is Purusha. Both Prakriti and Purusha are said to be unintelligent, stable, indestructible, unborn, and eternal, according to the conclusions arrived at by philosophers conversant with the topics included in the name of Adhyatma. In consequence of the indestructibility of Prakriti in the matter of Creation, Prakriti, which is unborn, is regarded as not subject to decay or destruction. Purusha, again, is indestructible and unchangeable, for change it has none. The attributes that reside in Prakriti are destructible, but not Prakriti herself. The learned, therefore, call Prakriti indestructible. Prakriti also, by undergoing modifications, operates as the cause of Creation. The created results appear and disappear, but not original Prakriti. Hence also is Prakriti called indestructible. Thus have I told thee conclusions of the Fourth Science based on the principles of ratiocinative inference and having Emancipation for its end. Having acquired by the science of ratiocinative inference and by waiting upon preceptors, the Rich, the Samans, and the Yajushes, all the obligatory practices should be observed and all the Vedas studied with reverence. O Viswavasu! O foremost of Gandharvas, they who study the Vedas with all their branches but who do not know the Supreme Soul from which all things take their birth and into which all things merge when destruction comes, and which is the one object whose knowledge the Vedas seek to inculcate, Indeed, they, who have no acquaintance with that which the Vedas seek to establish. study the Vedas to no purpose and bear their burthen of such study in vain. If a person desirous of butter churns the milk of the she-ass, without finding what he seeks he simply meets with a substance that is as foul of smell as ordure. After the same manner, if one, having studied the Vedas, fails to comprehend what is Prakriti and what is Purusha, one only proves one's own foolishness of understanding and bears a useless burthen (in the form of Vedic lore) 1 One should with devoted attention, reflect on both Prakriti and Purusha, so that one may avoid repeated birth and death. Reflection upon the fact of one's repeated births and deaths and avoiding the religion of acts that is productive at best of destructible results, one should betake oneself to the indestructible religion of Yoga. O Kasyapa, if one continuously on the nature of the Jiva-soul and its connection with the Supreme Soul, one then succeeds in divesting oneself on all attributes and in beholding the Supreme Soul. The Eternal and Unmanifest Supreme Soul is regarded by men of foolish understandings to be different from the twenty-fifth or Jivasoul. They are endued with wisdom that behold both these as truly one and the same. Frightened at repeated births and deaths. the Sankhvas and Yogins regard the Jiva-soul and the Supreme Soul to be one and the same.

Viswavasu then said, 'Thou hast, O foremost of Brahmanas, said that Jiva-soul is indestructible and truly undistinguished from the Supreme Soul. This, however, is difficult to understand. It behoveth thee to once more discourse on this topic to me. I have heard discourses on this subject from Jaigishavya, Aista, Devala, the regenerate sage Parasara, the intelligent Varshaganya, Bhrigu, Panchasikha Kapila, Suka, Gautama, Arshtisena, the high-souled Garga, Narada, Asuri, the intelligent Paulastya, Sanatkumara, the high-souled Sukra, and my sire Kasyapa. Subsequently I heard the discourses of Rudra and the intelligent Viswarupa, of several of the deities, of the Pitris, and the Daitvas. I have acquired all that they say, for they generally discourse that eternal object of all knowledge. I desire, however, to hear what thou mayst say on those topics with the aid of thy intelligence. Thou art the foremost of all persons, and a learned lecturer on the scriptures, and endued with great intelligence. There is nothing that is unknown to thee. Thou art an ocean of the Srutis as described O Brahmana in the world of both the deities and Pitris. The great Rishis residing in the region of Brahma say that Aditya himself, the eternal lord of all luminaries, is thy preceptor (in the matter of this branch of knowledge). O Yajnavalkya, thou hast obtained the entire science, O Brahmana, of the Sankhyas, as also the scriptures of

the Yogins in particular. Without doubt, thou art enlightened, fully conversant with the mobile immobile universe. I desire to hear thee discourse on that knowledge, which may be likened to clarified butter endued with solid grains.⁴

"Yajnavalkya said, 'Thou art, O foremost of Gandharvas, competent to comprehend every knowledge. As, however, thou askest me do thou hear me then discourse to thee according as I myself have obtained it from my preceptor. Prakriti, which is unintelligent, is apprehended by Jiva. Jiva, however, cannot be apprehended by Prakriti, O Gandharva. In consequence of Jiva being reflected in Prakriti, the latter is called Pradhana by Sankhyas and Yogins conversant with the original principles as indicated in the Srutis. O sinless one. the other, beholding, beholds the twenty-fourth (Prakriti) and the twenty-fifth. (Soul); not beholding, it beholds the twentysixth. [Anyah or the other is the Soul as distinguished from its reflection upon Prakriti, that is the Soul in its real character as independent of Prakriti. What is said here is that when the Soul, in its real character beholds, or acts as a witness of everything (i.e., as exists in the states of wakefulness and dream), becomes conscious of both itself (the 25th) and Prakriti (the 24th) when, however, it ceases to behold or act as such witness (i.e., in the state of dreamless slumber of Yoga-samadhi), it succeeds in beholding the Supreme Soul or the 26th. In simple language what is said here is that the Soul becomes conscious of both itself and Prakriti in the state of wakefulness and dream. In Samadhi alone, it beholds the Supreme Soul. -- Hinduism has something that could be called the "science of the soul"; non-Hindus might understand this as stages of salvation.] The twenty-fifth thinks that there is nothing higher than itself. In reality, however, though beholding, it does not behold that (viz., the twenty-sixth) which beholds it. [What is said here is that the 26th or the Supreme Soul always beholds the 25th or the Jiva-soul. The latter, however, filled with vanity, regards that there is nothing higher than it. It can easily, in Yoga-samadhi, behold the 26th. Though thus competent to behold the Supreme Soul, it fails ordinarily to behold it. The commentator sees in this verse a reputation of the doctrine of the Charvakas and the Saugatas who deny that there is a 26th Tattwa or even a 25th which they identify with the 24th.] Men possessed of wisdom should never accept the Twenty-fourth (viz., Prakriti, which is unintelligent or inert) as identifiable with the Twenty-fifth or the Soul which has a real and independent existence. The fish live in water. It goes thither impelled by its own nature. As the fish, though living in the water, is to be regarded as separate from it after the same manner is the Twenty-fifth to be apprehended (i.e., though the Twenty-fifth exists in a state of contact with the Twenty-fourth or Prakriti, it is, however, in its real nature, separate from and independent of Prakriti). When overwhelmed with the consciousness of meum or self, and when unable to understand its identity with the Twentysixth, in fact, in consequence of the illusion that invests it, of its co-existence with Prakriti and of its own manner of thinking, the Jiva-soul always skins down, but when freed from such consciousness it goes upwards. When the Jiva-soul succeeds in apprehending that it is one, and Prakriti with which it resides is another, then only does it, O regenerate one, succeed in beholding the Supreme Soul and attaining to the condition of Oneness with the universe. The Supreme is one, O king, and the Twenty-fifth (or Jiva-soul) is another. In consequence, however, of the Supreme overlying the Jiva-soul the wise regard both to be one and the same. For these reasons, Yogins, and followers of the Sankhya system of philosophy, terrified by the birth and death, blessed with sight of the Twenty-sixth, pure in body and mind, and devoted to the Supreme Soul, and do not welcome the Jiva-soul as indestructible. When one beholds the Supreme Soul and losing all consciousness of individuality becomes identified with the Supreme, one than becomes omniscient, and possessed of such omniscience one becomes freed from the obligation of rebirth. I have thus discoursed to thee truly, sinless one, about Prakriti which is unintelligent, and Jivasoul which is possessed of intelligence, and the Supreme Soul which is endued with omniscience, according to the indications occurring in the Srutis. That man, who beholds not any difference between the knower or the known, is both Kevala and not-Kevala, is the original cause of the universe, is both Jiva-soul and the Supreme Soul.

"Viswavasu said, 'O puissant one, thou hast duly and adequately discoursed on that which is the origin of all the deities and which is productive of Emancipation. Thou hast said what is true and excellent. May inexhaustible blessings always attend thee, and may thy mind be ever united with intelligence!"

"Yajnavalkya continued, 'Having said those words, the prince of Gandharvas proceeded towards heaven, shining in resplendence of beauty. Before leaving me, the high-souled one duly honoured me by taking the accustomed turns round my person, and I looked upon him, highly pleased. He inculcated the science he had obtained from me unto those celestials that dwell on the regions of Brahman and other deities, unto those that dwell on Earth, unto also the denizens path of Emancipation, O king. The Sankhyas are devoted to the practices of their system. The Yogins are devoted to the practices inculcated by their system. Others there are that are desirous of achieving their Emancipation. Unto these latter this science is productive of visible fruits, O lion among king. Emancipation flows from Knowledge. Without Knowledge it can never be attained. The wise have said it. O monarch. Hence, one should strive one's best for acquiring true Knowledge in all its details, by which one may succeed in freeing oneself from birth and death. Obtaining knowledge from a Brahmana or a Kshatriya or Vaisya or even a Sudra who is of low birth, one endued with faith should always show reverence for such knowledge. Birth and death cannot assail one that is endued with faith. All orders of men are Brahmanas. All are sprung from Brahma. All men utter Brahma. Aided by an understanding that is derived from and directed to Brahma. I inculcated this science treating of Prakriti and Purusha. Indeed, this whole universe is Brahma. From the mouth of Brahma sprung the Brahmanas; from his arms, sprung the Kshatriyas; from his navel, the Vaisya; and from his feet, the Sudras. All the orders, (having sprung in this way) should not be regarded as pilfering from one another. Impelled by Ignorance, all men meet with death and attain, O king, to birth that is the cause of acts. Divested of Knowledge, all orders of men, dragged by terrible Ignorance, fall into varied orders of being due to the principles that flow from Prakriti. For this reason, all should, by every means, seek to acquire Knowledge. I have told thee that every person is entitled to strive for its acquisition. One that is possessed of Knowledge is a Brahmana. Others, (viz., Kshatriyas and Vaisyas and Sudras) are possessed of knowledge. Hence, this science of Emancipation is always open to them all. This, O king has been said by the Wise. The questions thou hadst asked me have all been answered by me agreeably to the truth. Do thou, therefore, cast off all grief. Go thou to the other end of this enquiry. Thy questions were good. Blessings on thy head for ever!

of the nether regions, and unto them that had adopted the

"Bhishma continued -- Thus instructed by the intelligent Yajnavalkya the king of Mithila became filled with joy. The king honoured that foremost of ascetics by walking round his person. Dismissed by the monarch, he departed from his court. King Daivarati, having obtained the knowledge of the religion of Emancipation, took his seat, and touching a million of kine and a quantity of gold and a measure of gems and jewels, gave them away unto a number of Brahmanas. Installing his son in the sovereignty of the Videhas, the old king began to live, adopting the practices of the Yatis. Thinking mainly of all ordinary duties and their derelictions (as laid down in the scriptures), the king began to study the science of the Sankhyas and the Yogins in their entirety. Regarding himself to be Infinite, he began to reflect on only the Eternal and Independent One. He cast off all ordinary duties and their derelictions, Virtue and Vice, Truth and Falsehood, Birth and Death, and all other things appertaining to the principles produced by Prakriti. Both Sankhyas and Yogins, agreeably to the teachings of their sciences, regard this universe to be due to the action of the Manifest and the Unmanifest. The learned say that Brahma is freed from good and evil, is self-dependent, the highest of the high, Eternal, and Pure. Do thou, therefore, O monarch, become Pure! The giver, the receiver of the gift, the gift itself, and that which is ordered to be given away, are all to be deemed as the unmanifest Soul. The Soul is the Soul's one possession. Who, therefore, can be a stranger to one? Do thou think always in this way. Never think otherwise. He who does not know what is Prakriti possessed of attributes and what is Purusha transcending attributes, only he, not possessed as he is of knowledge, repairs to sacred waters and performs sacrifices. Not by study of the Vedas, not by penances, not by sacrifices O son of Kuru, can one attain to the status of Brahma. Only when one succeeds in apprehending the Supreme or Unmanifest, one comes to be regarded with reverence. They who wait upon Mahat attain to regions of Mahat. They who wait upon Consciousness, attain to the spot that belongs to Consciousness. They who wait upon what is higher attain to places that are higher than these. Those persons, learned in the scriptures, who succeed in apprehending Eternal Brahma who is higher than Unmanifest Prakriti, succeed in obtaining that which transcends birth and death, which is free from attributes, and which is both existent and non-existent I got all this knowledge from Janaka. The latter had obtained it from Yajnavalkya. Knowledge is very superior. Sacrifices cannot compare with it. With the aid of Knowledge one succeeds in crossing the world's ocean which is full of difficulties and dangers. One can never cross that ocean by means of sacrifices. Birth and death, and other impediments, O king, men of knowledge say, one cannot pass over by ordinary exertion. Men attain to heaven through sacrifices, penances, vows, and observances. But they have again to fall down therefrom on the Earth. Do thou, therefore, adore with reverence that which is Supreme, most pure, blessed, stainless, and sacred, and which transcends all states (being Emancipation itself). By apprehending Kshetra, O

king, and by performing the Sacrifice that consists in the acquisition of Knowledge, thou wilt really be wise. In former time, Yajnavalkya did that good to king Janaka which is derivable from a study of the Upanishads. The Eternal and Immutable Supreme was the topic about which the great Rishi had discoursed to the king of Mithila. It enabled him to attain to that Brahma which is auspicious, and immortal, and which transcends all kinds of sorrow."

SECTION 320

"Yudhishthira said, 'Having acquired great power and great wealth, and having obtained a long period of life, how may one succeed in avoiding death? By which of these means, viz., penances, or the accomplishment of the diverse acts (laid down in the Vedas), or by knowledge of the Srutis, or the application of medicines, can one succeed in avoiding decrepitude and death?"

"Bhishma said, 'In this connection is cited the old narrative of Panchasikha who was a Bhikshu in his practices and Janaka Once on a time Janaka, the ruler of the Videhas, questioned the great Rishi Panchasikha, who was the foremost of all persons conversant with the Vedas and who had all his doubts removed in respect of the purpose and import of all duties. The King said, -- By what conduct, O holy one may one transcend decrepitude and death? It is by penances, or by the understanding, or by religious acts (like sacrifices, and vows). or by study and knowledge of the scriptures?--Thus addressed by the ruler of the Vedas the learned Panchasikha, conversant with all invisible things, answered, saying,--There is no prevention of these two (viz., decrepitude and death); nor is it true that cannot be prevented under any circumstances. Neither days, nor nights, nor months, cease to go on. Only that man, who, though transitory, betakes himself to the eternal path (of the religion of Nivritti or abstention from all acts) succeeds in avoiding birth and death. Destruction overtakes, all creatures. All creatures seem to be ceaselessly borne along the infinite current of time. Those that are borne along the infinite current of time which is without a raft (to rescue) and which is infested by those two mighty alligators, viz., decrepitude and death, sink down without anybody coming to their assistance. As one is swept along that current. one fails to find any friend for help and one fails to be inspired with interest for any one else. One meets with spouses and other friends only on one's road. One had never before enjoyed this kind of companionship with any one for any length of time. Creatures, as they are borne along the current of time, become repeatedly attracted towards one another like masses of clouds moved by the wind meeting one another with loud sound. Decrepitude and death are devourers of all creatures, like wolves. Indeed, they devour the strong and the weak, the short and the tall. Among creatures, therefore, which are all so transitory, only the Soul exists eternally. Why should he, then, rejoice when creatures are born and why should he grieve when they die? Whence have I come. Who am I? Whither shall I go? Whose am I? Before what do I rest? What shall I be? For what reason then dost thou grieve for what? Who else then thou wilt behold heaven or hell (for what thou doest)? Hence, without throwing aside the scriptures, one should make gifts and perform sacrifices!--'

SECTION 321

"Yudhishthira said, 'Without abandoning the domestic mode of life, O royal sage of Kuru's race, who ever attained to Emancipation which is the annihilation of the Understanding (and the other faculties)? Do tell me this! How may the gross and the subtile form be cast off? Do thou also, O grandsire, tell me what the supreme excellence of Emancipation is.'

'Bhishma said. 'In this connection is cited the old narrative of the discourse between Janaka and Sulabha. O Bharata! In days of yore there was a king of Mithila, of the name of Dharmadhyaja, of Janaka's race. He was devoted to the practices of the religion of Renunciation. He was well conversant with the Vedas, with the scriptures on Emancipation, and with the scriptures bearing on his own duty as a king. Subjugating his senses, he ruled his Earth. Hearing of his good behaviour in the world, many men of wisdom, well-conversant with wisdom, O foremost of men, desired to imitate him. 'In the same Satya Yuga, a woman of the name of Sulabha, belonging to the mendicant order, practised the duties of Yoga and wandered over the whole Earth. In course of her wanderings over the Earth, Sulabha heard from many Dandis of different places that the ruler of Mithila was devoted to the religion of Emancipation. Hearing this report about king Janaka and desirous of ascertaining whether it was true or not, Sulabha became desirous of having a personal interview with Janaka. Abandoning, by her Yoga powers, her former form and features, Sulabha assumed the most faultless features and unrivalled beauty. In the twinkling of an eve and with the speed of the quickest shaft, the fairbrowed lady of eyes like lotus-petals repaired to the capital of the Videhas. Arrived at the chief city of Mithila teeming with a large population, she adopted the guise of a mendicant and presented herself before the king. The monarch, beholding, her delicate form, became filled with wonder and enquired

who she was, whose she was, and whence she came. Welcoming her, he assigned her an excellent seat, honoured her by offering water to wash her feet, and gratified her with excellent refreshments. Refreshed duly and gratified with the rites of hospitality offered unto her, Sulabha, the female mendicant, urged the king, who was surrounded by his ministers and seated in the midst of learned scholars, (to declare himself in respect of his adherence to the religion of Emancipation). Doubting whether Janaka had succeeded in attaining to Emancipation, by following the religion of Nivritti, Sulabha, endued with Yoga-power, entered the understanding of the king by her own understanding. Restraining, by means of the rays of light that emanated from her own eyes, the rays issuing from the eyes of the king, the lady, desirous of ascertaining the truth, bound up king Janaka with Yoga bonds. ' That best of monarch, priding himself upon his own invincibleness and defeating the intentions of Sulabha seized her resolution with his own resolution. The king, in his subtile form, was without the royal umbrella and sceptre. The lady Sulabha, in hers, was without the triple stick. Both staying then in the same (gross) form, thus conversed with each other. Listen to that conversation as it happened between the monarch and Sulabha.

"Janaka said, O holy lady, to what course of conduct art thou devoted? Whose art thou? Whence hast thou come? After finishing thy business here, whither wilt thou go? No one can without questioning, ascertain another's acquaintance with the scriptures, or age, or order of birth. Thou shouldst, therefore, answer these questions of mine, when thou has come to me. Know that I am truly freed from all vanity in respect of my royal umbrella and sceptre. I wish to know thee thoroughly. Thou art deserving I hold, of my respect. Do thou listen to me as I speak to thee on Emancipation for there is none else (in this world) that can discourse to thee on that topic. Hear me also I tell thee who that person is from whom in days of old I acquired this distinguishing knowledge. I am the beloved disciple of the high-souled and venerable Panchasikha, belonging to the mendicant order, of Parasara's race. My doubts have been dispelled and am fully conversant with the Sankhya and the Yoga systems, and the ordinances as in respect of sacrifices and other rites, which constitutes the three well-known paths of Emancipation. Wandering over the earth and pursuing the while the path that is pointed out by the scriptures, the learned Panchasikha formerly dwelt in happiness in my abode for a period of four months in the rainy season. That foremost of Sankhyas discoursed to me, agreeably to the truth and in an intelligible manner suited to my comprehension, on the several kinds of means for attaining to Emancipation. He did not, however, command me to give up my kingdom. Freed from attachments, and fixing my Soul on supreme Brahma, and unmoved by companionship, I lived, practising in its entirety that triple conduct which is laid down in treatises on Emancipation. Renunciation (of all kinds of attachments) is the highest means prescribed for Emancipation. It is from Knowledge that Renunciation, by which one becomes freed is said to flow. From Knowledge arises the endeavour after Yoga, and through that endeavour one attains to knowledge of Self or Soul. Through knowledge of Self one transcends joy and grief. That enables one to transcend death and attain to high success. That high intelligence (knowledge of Self) has been acquired by me, and accordingly I have transcended all pairs of opposites. Even in this life have I been freed from stupefaction and have transcended all attachments. As a soil, saturated with water and softened thereby, causes the (sown) seed to sprout forth, after the same manner, the acts of men cause rebirth. As a seed, fried on a pan or otherwise, becomes unable to sprout forth although the capacity for sprouting was there, after the same manner my understanding having been freed from the productive principle constituted by desire, by the instruction of the holy Panchasikha of the mendicant order, it no longer produces its fruit in the form of attachment to the object of the senses. I never experience love for my spouse or hate for my foes. Indeed, I keep aloof from both, beholding the fruitlessness of attachment and wrath. I regard both persons equally, viz., him that smears my right hand with sandal-paste and him that wounds my left. Having attained my (true) object, I am happy, and look equally upon a clod of earth, a piece of stone, and a lump of gold. I am freed from attachments of every kind, though am engaged in ruling a kingdom. In consequence of all this I am distinguished over all bearers of triple sticks. Some foremost of men that are conversant with the topic of Emancipation say that Emancipation has a triple path, (these are knowledge, Yoga, and sacrifices and rites). Some regard knowledge having all things of the world for its object as the means of emancipation. Some hold that the total renunciation of acts (both external and internal) is the means thereof. Another class of persons conversant with the scriptures of Emancipation say that Knowledge is the single means. Other, viz. Yatis, endued with subtile vision, hold that acts constitute the means. The highsouled Panchasikha, discarding both the opinion about knowledge and acts, regarded the third as the only means of

Emancipation. If men leading the domestic mode of life be endued with Yama and Niyama, they become the equals of Sannyasins. If, on the other hand, Sannyasins be endued with desire and aversion and spouses and honour and pride and affection, they become the equals of men leading domestic modes of life. If one can attain to Emancipation by means of knowledge, then may Emancipation exist in triple sticks (for there is nothing to prevent the bearers of such stick from acquiring the needful knowledge). Why then may Emancipation not exist in the umbrella and the sceptre as well, especially when there is equal reason in taking up the triple stick and the sceptre? One becomes attached to all those things and acts with which one has need for the sake of one's own self for particular reasons. If a person, beholding the faults of the domestic mode of life. casts it off for adopting another mode (which he considers to be fraught with great merit), be cannot, for such rejection and adoption be regarded as one that is once freed from all attachments, (for all that he has done has been to attach himself to a new mode after having freed himself from a previous one). Sovereignty is fraught with the rewarding and the chastising of others. The life of a mendicant is equally fraught with the same (for mendicants also reward and chastise those they can). When, therefore, mendicants are similar to kings in this respect, why would mendicants only attain to Emancipation, and not kings? Notwithstanding the possession of sovereignty, therefore, one becomes cleansed of all sins by means of knowledge alone, living the while in Supreme Brahma. The wearing of brown cloths, shaving of the head, bearing of the triple stick, and the Kamandalu, -- these are the outward signs of one's mode of life. These have no value in aiding one to the attainment of Emancipation. When, notwithstanding the adoption of these emblems of a particular mode of life, knowledge alone becomes the cause of one's Emancipation from sorrow, it would appear that the adoption of mere emblems is perfectly useless. Or, if, beholding the mitigation of sorrow in it, thou hast betaken thyself to these emblems of Sannyasi, why then should not the mitigation of sorrow be beheld in the umbrella and the sceptre to which I have betaken myself? Emancipation does not exist in poverty; nor is bondage to be found in affluence. One attains to Emancipation through Knowledge alone, whether one is indigent or affluent. For these reasons, know that I am living in a condition of freedom, though ostensibly engaged in the enjoyments of religion, wealth, and pleasure, in the form of kingdom and spouses, which constitute a field of bondage (for the generality of men). The bonds constituted by kingdom and affluence, and the bondage to attachments. I have cut off with the sword of Renunciation whetted on the stone of the scriptures bearing upon Emancipation. As regards myself then, I tell thee that I have become freed in this way. O lady of the mendicant order, I cherish an affection for thee. But that should not prevent me from telling thee that thy behaviour does not correspond with the practices of the mode of life to which thou hast betaken thyself! Thou hast great delicacy of formation. Thou hast an exceedingly shapely form. The age is young. Thou hast all these, and thou hast Niyama (subjugation of the senses). I doubt it verily. Thou hast stopped up my body (by entering into me with the aid of the Yoga power) for ascertaining as to whether I am really emancipated or not. This act of thine ill corresponds with that mode of life whose emblems thou bearest. For Yogin that is endued with desire, the triple stick is unfit. As regards thyself, thou dost not adhere to thy stick. As regards those that are freed, it behoves even them to protect themselves from fall. 1 Listen now to me as to what thy transgression has been in consequence of thy contact with me and thy having entered into my gross body with the aid of thy understanding. To what reason is thy entrance to be ascribed into my kingdom or my palace? At whose sign hast thou entered into my heart? Thou belongest to the foremost of all the orders, being, as thou art, a Brahmana woman. As regards myself, however, I am a Kshatriya. There is no union for us two. Do not help to cause an intermixture of colours. Thou livest in the practice of those duties that lead to Emancipation. I live in the domestic mode of life, This act of thine, therefore, is another evil thou hast done, for it produces an unnatural union of two opposite modes of life. I do not know whether thou belongest to my own gotra or dost not belong to it. As regards thyself also, thou dost not know who I am (viz., to what gotra I belong). If thou art of my own gotra, thou hast, by entering into my person, produced another evil.--the evil, viz., of unnatural union. If, again, thy husband be alive and dwelling in a distant place, thy union with me has produced the fourth evil of sinfulness, for thou art not one with whom I may be lawfully united. Dost thou perpetrate all these sinful acts, impelled by the motive of accomplishing a particular object? Dost thou do these from ignorance or from perverted intelligence? If, again, in consequence of thy evil nature thou hast thus become thoroughly independent or unrestrained in thy behaviour, I tell thee that if thou hast any knowledge of the scriptures, thou wilt understand that everything thou hast done has been productive of evil. A third fault attaches to thee in consequence of these acts of thine, a fault that is destructive of THE GRAND BIBLE

peace of mind. By endeavouring to display thy superiority, the indication of a wicked woman is seen in thee. Desirous of asserting thy victory as thou art, it is not myself alone whom thou wishest to defeat, for it is plain that thou wishest to obtain a victory over even the whole of my court (consisting of these learned and very superior Brahmanas), by casting thy eves in this way towards all these meritorious Brahmanas. it is evident that thou desirest to humiliate them all and glorify thyself (at their expense). Stupefied by thy pride of Yogapuissance that has been born of thy jealousy (at sight of my power,) thou hast caused a union of thy understanding with mine and thereby hast really mingled together nectar with poison. That union, again, of man and woman, when each covets the other, is sweet as nectar. That association, however, of man and woman when the latter, herself coveting, fails to obtain an individual of the opposite sex that does not covet her, is, instead of being a merit, only a fault that is as noxious as poison. Do not continue to touch me. Know that I am righteous. Do thou act according to thy own scriptures. The enquiry thou hadst wished to make, viz., whether I am or I am not emancipated, has been finished. It behoves thee not to conceal from me all thy secret motives. It behoves thee not, that thus disguisest thyself, to conceal from me what thy object is, that is whether this call of thine has been prompted by the desire of accomplishing some object of thy own or whether thou hast come for accomplishing the object of some other king (that is hostile to me). One should never appear deceitfully before a king; nor before a Brahmana; nor before one's wife when that wife is possessed of every wifely virtue. Those who appear in deceitful guise before these three very soon meet with destruction. The power of kings consists in their sovereignty. The power of Brahmanas conversant with the Vedas is in the Vedas. Women wield a high power in consequence of their beauty and youth and blessedness. These then are powerful in the possession of these powers. He, therefore, that is desirous of accomplishing his own object should always approach these three with sincerity and candour, insincerity and deceit fail to produce success (in these three quarters). It behoveth thee, therefore, to apprise me of the order to which thou belongest by birth, of thy learning and conduct and disposition and nature, as also of the object thou hast in view in coming to this place!--

"Bhishma continued, Though rebuked by the king in these unpleasant, improper, and ill-applied words, the lady Sulabha was not at all abashed. After the king had said these words, the beautiful Sulabha then addressed herself for saying the following words in reply that were more handsome than her person.

"Sulabha said, O king, speech ought always to be free from the nine verbal faults and the nine faults of judgement. It should also, while setting forth the meaning with perspicuity, be possessed of the eighteen well-known merits. Ambiguity, ascertainment of the faults and merits of premises and conclusions, weighing the relative strength or weakness of those faults and merits establishment of the conclusion and the element of persuasiveness or otherwise that attaches to the conclusion thus arrived at, -- these five characteristics appertaining to the sense--constitute the authoritativeness of what is said. Listen now to the characteristics of these requirements beginning with ambiguity, one after another, as I expound them according to the combinations. When knowledge rests on distinction in consequence of the object to be known being different from one another, and when (as regards the comprehension of the subject) the understanding rests upon many points one after another, the combination of words (in whose case this occurs) is said to be vitiated by ambiguity. [Saukshmyam, is literally minuteness. It means ambiguity here. I have rendered verse 81 very closely to give the reader an idea of the extreme terseness of these verses. For bringing out the meaning of the verse, the following illustration may serve. A sentence is composed containing some words each of which is employed in diverse senses, as the well-known verse of Parasara which has been interpreted to sanction the remarriage of Hindu widows. Here, the object indicated by the words used are varied. Definite knowledge of the meaning of each word is arrived at by means of distinctions, i.e., by distinguishing each meaning from every other. In such cases, the understanding before arriving at the definite meaning, rests in succession upon diverse points, now upon one, now upon another. Indeed, the true meaning is to be arrived at in such cases by a process of elimination. When such processes become necessary and or seizing the sense of any sentence, the fault is said to be the fault of minuteness or ambiguity.] By ascertainment (of faults and merits), called Sankhya, is meant the establishment, by elimination, of faults or merits (in premises and conclusions), adopting tentative meanings. Krama or weighing the relative strength or weakness of the faults or merits (ascertained by the above process), consists in settling the propriety of the priority or subsequence of the words employed in a sentence. This is the meaning attached to the word Krama by persons conversant with the interpretation of sentences or texts. By Conclusion is meant the final determination, after this examination of what has been said on the subjects of religion, pleasure, wealth, and

Emancipation, in respect of what is particularly is that has been said in the text. The sorrow born of wish or aversion increases to a great measure. The conduct, O king, that one pursues in such a matter (for dispelling the sorrow experienced) is called Prayojanam. Take it for certain, O king, at my word, that these characteristics of Ambiguity and the other (numbering five in all), when occurring together, constitute a complete and intelligible sentence. The words I shall utter will be fraught with sense, free from ambiguity (in consequence of each of them not being symbols of many things), logical, free from pleonasm or tautology, smooth, certain, free from bombast, agreeable or sweet, truthful, not inconsistent with the aggregate of three, (viz., Righteousness, Wealth and Pleasure), refined (i.e., free from Prakriti), not elliptical or imperfect, destitute of harshness or difficulty of comprehension, characterised by due order, not far-fetched in respect of sense, corrected with one another as cause and effect and each having a specific object. I shall not tell thee anything, prompted by desire or wrath or fear or cupidity or abjectness or deceit or shame or compassion or pride. (I answer thee because it is proper for me to answer what thou hast said). When the speaker, the hearer, and the words said, thoroughly agree with one another in course of a speech, then does the sense or meaning come out very clearly. When, in the matter of what is to be said, the speaker shows disregard for the understanding of the hearer by uttering words whose meaning is understood by himself, then, however good those words may be, they become incapable of being seized by the hearer. 4 That speaker, again, who, abandoning all regard for his own meaning uses words that are of excellent sound and sense, awakens only erroneous, impressions in the mind of the hearer. Such words in such connection become certainly faulty. That speaker, however, who employs words that are, while expressing his own meaning, intelligible to the hearer, as well, truly deserves to be called a speaker. No other man deserves the name. It behoveth thee, therefore, O king, to hear with concentrated attention these words of mine, fraught with meaning and endued with wealth of vocables. Thou hast asked me who I am, whose I am, whence I am coming, etc. Listen to me, O king, with undivided mind, as I answer these questions of thine. As lac and wood, as grains of dust and drops of water, exist commingled when brought together, even so are the existences of all creatures. Sound, touch, taste, form, and scent, these and the senses, though diverse in respect of their essences, exist yet in a state of commingling like lac and wood. It is again well known that nobody asks any of these, saying, who art thou? Each of them also has no knowledge either of itself or of the others. The eve cannot see itself. The ear cannot hear itself. The eve, again, cannot discharge the functions of any of the other senses, nor can any of the senses discharge the functions of any sense save its own. If all of them even combine together, even they fail to know their own selves as dust and water mingled together cannot know each other though existing in a state of union. In order to discharge their respective functions, they await the contact of objects that are external to them. The eve, form, and light, constitute the three requisites of the operation called seeing. The same, as in this case, happens in respect of the operations of the other senses and the ideas which is their result. Then, again, between the functions of the senses (called vision, hearing, etc..) and the ideas which are their result (viz., form, sound, etc.), the mind is an entity other than the senses And is regarded to have an action of its own. With its help one distinguishes what is existent from what is non-existent for arriving at certainty (in the matter of all ideas derived from the senses). With the five senses of knowledge and five senses of action, the mind makes a total of eleven. The twelfth is the Understanding. When doubt arises in respect of what is to be known, the Understanding comes forward and settles all doubts (for aiding correct apprehension). After the twelfth, Sattwa is another principle numbering the thirteenth. With its help creatures are distinguished as possessing more of it or less of it in their constitutions. After this, Consciousness (of self) is another principle (numbering the fourteenth). It helps one to an apprehension of self as distinguished from what is not self. Desire is the fifteenth principle. O king. Unto it inhere the whole universe. The sixteenth principle is Avidya. Unto it inhere the seventeenth and the eighteenth principles called Prakriti and Vyakti (i.e., Maya and Prakasa). Happiness and sorrow, decrepitude and death, acquisition and loss, the agreeable end the disagreeable, -- these constitute the nineteenth principle and are called couples of opposites. Beyond the nineteenth principle is another, viz., Time called the twentieth. Know that the births and death of all creatures are due to the action of this twentieth principle. These twenty exist together. Besides these, the five Great primal elements, and existence and non-existence, bring up the tale to seven and twenty. Beyond these, are three others, named Vidhi, Sukra, and Vala, that make the tale reach thirty. That in which these ten and twenty principles occur is said to be body. Some persons regard unmanifest Prakriti to be the source or cause of these thirty principles. (This is the view of the atheistic Sankhya school). The Kanadas of gross vision regard the Manifest (or atoms) to be their cause. Whether the

Unmanifest or the Manifest be their cause, or whether the two (viz., the Supreme or Purusha and the Manifest or atoms) be regarded as their cause, or fourthly, whether the four together (viz., the Supreme or Purusha and his Maya and Jiva and Avidya or Ignorance) be the cause, they that are conversant with Adhyatma behold Prakriti as the cause of all creatures. That Prakriti which is Unmanifest, becomes manifest in the form of these principles. Myself, thyself, O monarch, and all others that are endued with body are the result of that Prakriti (so far as our bodies are concerned). Insemination and other (embryonic) conditions are due to the mixture of the vital seed and blood. In consequence of insemination the result which first appears is called by the name of 'Kalala. From 'Kalala' arises what is called Vudvuda (bubble). From the stage called 'Vudvuda' springs what is called 'Pesi.' From the condition called 'Pesi' that stage arises in which the various limbs become manifested. From this last condition appear nails and hair. Upon the expiration of the ninth month, O king of Mithila, the creature takes its birth so that, its sex being known, it comes to be called a boy or girl. When the creature issues out of the womb, the form it presents is such that its nails and fingers seem to be of the hue of burnished copper. The next stage is said to be infancy, when the form that was seen at the time of birth becomes changed. From infancy youth is reached, and from youth, old age. As the creature advances from one stage into another, the form presented in the previous stage becomes changed. The constituent elements of the body, which serve diverse functions in the general economy, undergo change every moment in every creature. Those changes, however, are so minute that they cannot be noticed. The birth of particles, and their death, in each successive condition, can not be marked, O king, even as one cannot mark the changes in the flame of a burning lamp. When such is the state of the bodies of all creatures -- that is when that which is called the body is changing incessantly even like the rapid locomotion of a steed of good mettle, -- who then has come whence or not whence, or whose is it or whose is it not, or whence does it not arise? What connection does there exist between creatures and their own bodies? As from the contact of flint with iron, or from two sticks of wood when rubbed against each other, fire is generated, even so are creatures generated from the combination of the (thirty) principles already named. Indeed, as thou thyself seest thy own body in thy body and as thou thyself seest thy soul in thy own soul, why is it that thou dost not see thy own body and thy own soul in the bodies and souls of others? If it is true that thou seest an identity with thyself and others why then didst thou ask me who I am and whose? If it is true that hast. O king been freed from the knowledge of duality that (erroneously) says-this is mine and this other is not mine, -- then what use is there with such questions as Who art thou, whose art thou and whence dost thou come? What indications of Emancipation can be said to occur in that king who acts as others act towards enemies and allies and neutrals and in victory and truce and war? What indications of Emancipation occur in him who does not know the true nature of the aggregate of three as manifested in seven ways in all acts and who, on that account, is attached to that aggregate of three? [The seven ways are as follows: Righteousness and Wealth and Pleasure independently and distinct from one another count three, then the first and second, the first and third, and second and third, count three and lastly, all three existing together. In all acts, one or other of these seven may be found. The first and second exist in all acts whose result is the righteous acquisition of wealth; the first and third exist in the procreation of children in lawful wedlock; the second and third in ordinary acts of worldly men. Of acts in which all three combine, the rearing of children may be noticed, for it is at once a duty, a source of wealth, and a pleasure.] What indications of Emancipation exist in him who fails to cast an equal eye on the agreeable, on the weak, and the strong? Unworthy as thou art of it, thy pretence of Emancipation should be put down by thy counsellers! This thy endeavour to attain to Emancipation (when thou hast so many faults) is like the use of medicine by a patient who indulges in all kinds of forbidden food and practices. O chastiser of foes, reflecting upon spouses and other sources of attachment, one should behold these in one's own soul. What else can be looked upon as the indication of Emancipation? Listen now to me as I speak in detail of these and certain other minute sources of attachment appertaining to the four well known acts (of lying down for slumber, enjoyment, eating, and dressing) to which thou art still bound though thou professest thyself to have adopted the religion of Emancipation. That man who has to rule the whole world must, indeed, be a single king without a second. He is obliged to live in only a single palace. In that palace he has again only one sleeping chamber. In that chamber he has, again, only one bed on which at night he is to lie down. Half that hed again he is obliged to give to his Queen-consort. This may serve as an example of how little the king's share is of all he is said to own. This is the case with his objects of enjoyment, with the food he eats, and with the robes he wears. He is thus attached to a very

limited share of all things. He is, again, attached to the duties

of rewarding and punishing. The king is always dependent on others. He enjoys a very small share of all he is supposed to own, and to that small share he is forced to be attached (as well as others are attached to their respective possessions). In the matter also of peace and war, the king cannot be said to be independent. In the matter of women, of sports and other kinds of enjoyment, the king's inclinations are exceedingly circumscribed. In the matter of taking counsel and in the assembly of his councillors what independence can the king be said to have? When, indeed, he sets his orders on other men, he is said to be thoroughly independent. But then the moment after, in the several matters of his orders, his independence is barred by the very men whom he has ordered. If the king desires to sleep, he cannot gratify his desire, resisted by those who have business to transact with him. He must sleep when permitted, and while sleeping he is obliged to wake up for attending to those that have urgent business with him--bathe, touch, drink, eat, pour libations on the fire, perform sacrifices, speak, hear, -- these are the words which kings have to hear from others and hearing them have to slave to those that utter them. Men come in batches to the king and solicit him for gifts. Being, how-ever, the protector of the general treasury. he cannot make gifts unto even the most deserving. If he makes gifts, the treasury becomes exhausted. If he does not, disappointed solicitors look upon him with hostile eyes. He becomes vexed and as the result of this, misanthropical feelings soon invade his mind. If many wise and heroic and wealthy men reside together, the king's mind begins to be filled with distrust in consequence. Even when there is no cause of fear, the king entertains fear of those that always wait upon and worship him. Those I have mentioned O king, also find fault with him. Behold, in what way the king's fears may arise from even them! Then again all men are kings in their own houses. All men, again, in their own houses are house holders. Like kings, O Janaka, all men in their own houses chastise and reward. Like kings others also have sons and spouses and their own selves and treasuries and friends and stores. In these respects the king is not different from other men.--The country is ruined,--the city is consumed by fire,-the foremost of elephants is dead, -- at all this the king yields to grief like others, little regarding that these impressions are all due to ignorance and error. The king is seldom freed from mental griefs caused by desire and aversion and fear. He is generally afflicted also by headaches and diverse diseases of the kind. The king is afflicted (like others) by all couples of opposites (as pleasure and pain, etc). He is alarmed at everything. Indeed, full of foes and impediments as kingdom is, the king, while he enjoys it, passes nights of sleeplessness. Sovereignty, therefore, is blessed with an exceedingly small share of happiness. The misery with which it is endued is very great. It is as unsubstantial as burning flames fed by straw or the bubbles of froth seen on the surface of water. Who is there that would like to obtain sovereignty, or having acquired sovereignty can hope to win tranquillity? Thou regardest this kingdom and this palace to be thine. Thou thinkest also this army, this treasury, and these counsellers to belong to thee. Whose, however, in reality are they, and whose are they not? Allies, ministers, capital, provinces, punishment, treasury, and the king, these seven which constitute the limbs of a kingdom exist, depending upon one another, like three sticks standing with one another's support. The merits of each are set off by the merits of the others. Which of them can be said to be superior to the rest? At those times those particular ones are regarded as distinguished above the rest when some important end is served through their agency. Superiority, for the time being, is said to attach to that one whose efficacy is thus seen. The seven limbs already mentioned, O best of kings, and the three others, forming an aggregate of ten, supporting one another, are said to enjoy the kingdom like the king himself. That king who is endued with great energy and who is firmly attached to Kshatriya practices, should be satisfied with only a tenth part of the produce of the subject's field. Other kings are seen to be satisfied with less than a enth part of such produce. There is no one who owns the kingly office without some one else owning it in the world, and there is no kingdom without a king. If there be no kingdom, there can be no righteousness, and if there be no righteousness, whence can Emancipation arise? Whatever merit is most sacred and the highest, belongs to kings and kingdoms. By ruling a kingdom well, a king earns the merit that attaches to a Horse-sacrifice with the whole Earth given away as Dakshina. But how many kings are there that rule their kingdoms well? O ruler of Mithila, I can mention hundreds and thousands of faults like these that attach to kings and kingdoms. Then, again, when I have no real connection with even my body, how then can I be said to have any contact with the bodies of others? Thou canst not charge me with having endeavoured to bring about an intermixture of castes. Hast thou heard the religion of Emancipation in its entirety from the lips of Panchasikha together with its means, its methods, its practices, and its conclusion? If thou hast prevailed over all thy bonds and freed thyself from all attachments, may I ask thee, O king, who thou preservest thy connections still with this umbrella and these other appendages of royalty? I think that thou hast not

listened to the scriptures, or, thou hast listened to them without any advantage, or, perhaps, thou hast listened to some other treatises looking like the scriptures. It seems that thou art possessed only of worldly knowledge, and that like an ordinary man of the world thou art bound by the bonds of touch and spouses and mansions and the like. If it be true that thou Met been emancipated from all bonds, what harm have I done thee by entering thy person with only my Intellect? With Yatis, among all orders of men, the custom is to dwell in uninhabited or deserted abodes. What harm then have I done to whom by entering thy understanding which is truly of real knowledge? I have not touched thee, O king, with my hands, of arms, or feet, or thighs, O sinless one, or with any other part of the body. Thou art born in a high race. Thou hast modesty. Thou hast foresight. Whether the act has been good or bad, my entrance into thy body has been a private one, concerning us two only. Was it not improper for thee to publish that private act before all thy court? These Brahmanas are all worthy of respect. They are foremost of preceptors. Thou also art entitled to their respect, being their king. Doing them reverence, thou art entitled to receive reverence from them. Reflecting on all this, it was not proper for thee to proclaim before these foremost of men the fact of this congress between two persons of opposite sexes, if, indeed, thou art really acquainted with the rules of propriety in respect of speech. O king of Mithila, I am staying in thee without touching thee at all even like a drop of water on a lotus leaf that stays on it without drenching it in the least. If, notwithstanding instructions of Panchasikha of the mendicant order, thy knowledge has become abstracted from the sensual objects to which it relates? Thou hast, it is plain, fallen off from the domestic mode of life but thou hast not yet attained to Emancipation that is so difficult to arrive at. Thou stayest between the two, pretending that thou hast reached the goal of Emancipation. The contact of one that is emancipated with another that has been so, or Purusha with Prakriti, cannot lead to an intermingling of the kind thou dreariest. Only those that regard the soul to be identical with the body, and that think the several orders and modes of life to be really different from one another, are open to the error of supposing an intermingling to be possible. My body is different from thine. But my soul is not different from thy soul. When I am able to realise this, I have not the slightest doubt that my understanding is really not staying in thine though I have entered into thee by Yoga. A pot is borne in the hand. In the pot is milk. On the milk is a fly. Though the hand and pot, the pot and milk, and the milk and the fly, exist together, yet are they all distinct from each other. The pot does not partake the nature of the milk. Nor does the milk partake the nature of the fly. The condition of each is dependent on itself, and can never be altered by the condition of that other with which it may temporarily exist. After this manner, colour and practices, though they may exist together with and in a person that is emancipate, do not really attach to him. How then can an intermingling of orders be possible in consequence of this union of myself with thee? Then, again, I am not superior to thee in colour. Nor am I a Vaisya, nor a Sudra. I am, O king, of the same order with the, borne of a pure race. There was a royal sage of the name of Pradhana. It is evident that thou hast heard of him. I am born in his race, and my name is Sulabha. In the sacrifices performed by my ancestors, the foremost of the gods, viz., Indra, used to come, accompanied by Drona and Satasringa, and Chakradwara (and other presiding geniuses of the great mountains). Born in such a race, it was found that no husband could be obtained for me that would be fit for me. Instructed then in the religion of Emancipation, I wander over the Earth alone, observant of the practices of asceticism. I practise no hypocrisy in the matter of the life of Renunciation. I am not a thief that appropriates what belongs to others. I am not a confuser of the practices belonging to the different orders. I am firm in the practices that belong to that mode of life to which I properly belong. I am firm and steady in my vows. I never utter any word without reflecting on its propriety. I did not come to thee, without having deliberated properly, O monarch! Having heard that thy understanding has been purified by the religion of Emancipation, I came here from desire of some benefit. Indeed, it was for enquiring of thee about Emancipation that I had come. I do not say it for glorifying myself and humiliating my opponents. But I say it, impelled by sincerity only. What I say is, he that is emancipated never indulges in that intellectual gladiatorship which is implied by a dialectical disputation for the sake of victory. He, on the other hand, is really emancipate who devotes himself to Brahma, that sole seat of tranquillity. As a person of the mendicant order resides for only one night in an empty house (and leaves it the next morning), even after the same manner I shall reside for this one night in thy person (which, as I have already said, is like an empty chamber, being destitute of knowledge). Thou hast honoured me with both speech and other offers that are due from a host to a guest. Having slept this one night in thy person, O ruler of Mithila, which is as it were my own chamber now, tomorrow I shall depart.

"Bhishma continued, 'Hearing these words fraught with excellent sense and with reason, king Janaka failed to return any answer thereto.""

SECTION 322

"Yudhishthira said, 'How was Suka, the son of Vyasa, in days of old, won over to Renunciation? I desire to hear thee recite the story. My curiosity in this respect is irrepressible. It behoveth thee, O thou of Kuru's race, to discourse to me on the conclusions in respect of the Unmanifest (Cause), the Manifest (Effects), and of the Truth (or Brahma) that is in, but unattached to them, as also of the acts of the self-born Narayana, as they are known to thy understanding.

"Bhishma said, 'Beholding his son Suka living fearlessly as ordinary men do in practices that are considered harmless by them, Vyasa taught him the entire Vedas and then discoursed to him one day in these words: 'Vyasa said, O son, becoming the master of the senses, do thou subdue extreme cold and extreme heat, hunger and thirst, and the wind also, and having subdued them (as Yogins do), do thou practise righteousness. Do thou duly observe truth and sincerity, and freedom from wrath and malice, and self-restraint and penances, and the duties of benevolence and compassion. Rest thou on truth, firmly devoted to righteousness, abandoning all sort of insincerity and deceit. Do thou support thy life on what remains of food after feeding gods and guests. Thy body is as transitory as the froth on the surface of water. The Jivasoul is sitting unattached in it as a bird on a tree. The companionship of all agreeable object is exceedingly shortlived. Why then, O son, dost thou sleep in such forgetfulness? Thy foes are heedful and awake and ever ready (to spring on thee) and always watchful of their opportunity. Why art thou so foolish as not to know this? As the days are going one after another, the period of thy life is being lessened. Indeed when thy life is being incessantly shortened, why dost thou not run to preceptors (for learning the means of rescue)? Only they that are destitute of faith (in the existence of next life) set their hearts on things of this world that have the only effect of increasing flesh and blood. They are totally unmindful of all that is concerned with the next world. Those men that are stupefied by erroneous understandings display a hatred for righteousness. The man who walks after those misguided persons that have betaken themselves to devious and wrong paths is afflicted equally with them. They however, that are contented, devoted to the scriptures, endued with high souls, and possessed of great might, betake themselves to the part of righteousness. Do thou wait upon them with reverence and seek instruction from them. Do thou act according to the instructions received from those wise men whose eves are set upon righteousness. With understanding cleansed by such lessons and rendered superior, do thou then restrain thy heart which is ever ready to deviate from the right course. They whose understandings are always concerned with the present, who fearlessly regard the tomorrow as something quite remote.--they who do not observe any restrictions in the matter of food,--ate really senseless persons that fail to understand that this world is only a field of probation. Repairing to the fight of steps constituted by Righteousness, do thou ascend those steps one after another. At present thou art like a worm that is employed in weaving its cocoon round itself and thereby depriving itself of all means of escape. Do thou keep to thy left, without any scruple, the atheist who transgresses all restraints, who is situated like a house by the side of a fierce and encroaching current, (for the destruction he courts), and who (to others) seems to stand like a bamboo with its tall head erected in pride. Do thou with the raft of Yoga, cross the ocean of the world whose waters are constituted by thy five senses. Having Desire and Wrath and Death for its fierce monsters, and owning birth for its vortex. Do thou cross, with the raft of Righteousness, the world that is affected by Death and afflicted by Decrepitude, and upon which the thunder-bolts constituted by days and nights are falling incessantly. When death is seeking thee at all moments, viz., when thou art sitting or lying down, it is certain that Death may get thee for his victim at any time. Whence art thou to obtain thy rescue! Like the she-wolf snatching away a lamb. Death snatches away one that is still engaged in earning wealth and still unsatisfied in the indulgence of his pleasures. When thou art destined to enter into the dark, do thou hold up the blazing lamp made of righteous understanding and whose flame has been well-husbanded out. Failing into various forms one after another in the world of men, a creature obtains the status of Brahmanhood with great difficulty. Thou hast obtained that status. Do thou then, O son endeavour to maintain it (properly). A Brahman hath not been born for the gratification of desire. On the other hand, his body is intended to be subjected to mortification and penances in this world so that incomparable happiness may be his in the next world. The status of Brahmanhood is acquired with the aid of long-continued and austere penances. Having acquired that status, one should never waste one's time in the indulgence of one's senses. Always engaged in penances and self-restraint and desirous of what is for thy good, do thou live and act, devoted to peace and tranquillity. The period of

life, of every man, is like a steed. The nature of that steed is To the regions of Yama one has to go oneself, unaccompanied unmanifest. The (sixteen) elements (mentioned before) constitute its body. Its nature is exceedingly subtile. Kshanas, and Trutis, and Nimeshas are the hair on its body. The twilights constitute its shoulder joints; The lighted and the dark fortnights are its two eyes of equal power. Months are its other limbs. That steed is running incessantly. If thy eyes be not blind, beholding then that steed incessantly moving forward in its invisible course, do thou set thy heart on righteousness, after hearing what thy preceptors have to say on the question of the next world. They that fall away from righteousness and that conduct themselves recklessly, that always display malice towards others and betake themselves to evil ways are obliged to assume (physical) bodies in the regions of Yama and suffer diverse afflictions, in consequence of their unrighteous acts of diverse kind. That king who is devoted to righteousness and who protects and chastises the good and the wicked with discrimination, attains to those regions that belong to man of righteous deeds. By doing diverse kinds of good acts, he attains to such felicity as is faultless and as is incapable of being attained to by undergoing even thousands of births. Furious dogs of frightful mien, crows of iron beaks, flocks of ravens and vultures and other birds, and blood-sucking worms, assail the man who transgresses the commands of his parents and preceptors when he goes to hell after death. That sinful wretch who, in consequence of his recklessness, transgresses the ten boundaries that have been fixed by the Self-born himself, is obliged to pass his time in great affliction in the wild wastes that occur in the dominions of the king of Pitris. That man who is tainted with cupidity, who is in love with untruth, who always takes a delight in deception and cheating, and who does injuries to others by practising hypocrisy and deception, has to go to deep hell and suffer great woe and affliction for his acts of wickedness. Such a man is forced to bathe in the broad river called Vaitarani whose waters are scalding, to enter into a forest of trees whose leaves are as sharp as swords, and then to lie down on a bed of battle-axes. He has thus to pass his days in frightful hell in great affliction. Thou beholdest only the regions of Brahman and other deities, but thou art blind to that which is the highest (viz., Emancipation). Alas, thou art ever blind also to that which

brings Death on its train (viz., decrepitude and old age). 5 Go (along the path of Emancipation)! Why tarriest thou? A frightful terror, destructive of thy happiness, is before thee! Do thou take prompt steps for achieving thy Emancipation! Soon after death thou art sure to be taken before Yama at his command. For obtaining felicity in the next world, strive to attain to righteousness through the practice of difficult and austere vows. The puissant Yama, regardless of the sufferings of others, very soon takes the lives of all persons, that is of thyself and thy friends. There is none capable of resisting him. Very soon the wind of Yama will blow before thee (and drive thee to his presence). Very soon wilt thou be taken to that dread presence all alone. Do thou achieve what will be for thy good there. Where now is that Death-wind which will blow before thee very soon? (Art thou mindful of it?) Very soon will the points of the compass, when that moment arrives, begin to whirl before thy eyes. (Art thou mindful of that?) O son, soon (when that moment comes) will thy Vedas disappear from thy sight as thou goest helplessly into that dread presence. Do thou, therefore, set thy heart on Yoga abstraction which is possessed of great excellence. Do thou seek to attain that one only treasure so that thou mayst not have to grieve at the recollection (after Death) of thy former deeds good and bad all of which are characterised by error. Decrepitude very soon weakens thy body and robs thee of thy strength and limbs and beauty. Do thou, therefore, seek that one only treasure. Very soon the Destroyer, with Disease for his charioteer, will with a strong hand, for taking thy life, pierce and break thy body. Do thou, therefore practise austere penance. Very soon will, those terrible wolves that reside within thy body, assail thee from every side. Do thou endeavour, therefore, to achieve acts of righteousness. Very soon wilt thou, all alone, behold a thick darkness, and very soon wilt thou behold golden trees on the top of the hill. Do thou, therefore, hasten to achieve acts of righteousness. Very soon will those evil companions and foes of thine, (viz., the senses), dressed in the guise of friends, swerve thee from correct vision. Do thou, then, O son, strive to achieve that which is of the highest good. Do thou earn that wealth which has no fear from either kings or thieves, and which one has not to abandon even at Death. Earned by one's own acts, that wealth has never to be divided among co-owners. Each enjoys that wealth (in the other world) which each has earned for himself. O son, give that to others by which they may be able to live in the next world. Do thou also set thyself to the acquisition of that wealth which is indestructible and durable Do not think that thou shouldst first enjoy all kinds of pleasures and then turn thy heart on Emancipation, for before thou art satiated with enjoyment thou mayst be overtaken by Death. Do thou, in view of this, hasten to do acts of goodness. Neither mother, nor son, nor relatives, nor dear friends even

when solicited with honours, accompany the man that dies.

by any one. Only those deeds, good and bad, that one did before death accompany the man that goes to the other world. The gold and gems that one has earned by good and bad means do not become productive of any benefit to one when one's body meets with dissolution. Of men that have gone to the other world, there is no witness, better than the soul, of all act done or undone in life. That when the acting-Chaitanya (Jiva-soul) enters into the witness-Chaitanya the destruction of the body takes place, is seen by Yogaintelligence when Yogins enter the firmament of their hearts. Even here, the god of Fire, the Sun and the Wind, -- these three reside in the body. These, beholding as they do all the practices of one's life become one's witnesses. Days and Nights.--the former characterised by the virtue of displaying all things and the latter characterised by the virtue of concealing all things, -- are running incessantly and touching all things (and thereby lessening their allotted periods of existence). Do thou, therefore, be observant of the duties of thy own order. The road in the other world (that leads to the regions of Yama), is infested by many foes (in the form of iron-beaked birds and wolves) and by many repulsive and terrible insects and worms. Do thou take care of thy own acts, for only acts will accompany you along that road. These one has not to share one's acts with others, but every one enjoys or endures the fruits of those acts which every one has himself performed. As Apsaras and great Rishis attain to fruits of great felicity, after the same manner, men of righteous deeds. as the fruits of their respective righteous acts, obtain in the other world cars of transcendent brightness that move everywhere at the will of the riders. Men of stainless deeds and cleansed souls and pure birth obtain in the next world fruits that correspond with their own righteous acts in this life. By walking along the high road constituted by the duties of domesticity, men acquire happy ends by attaining to the region of Prajapati or Vrihaspati or of him of a hundred sacrifices. I can give thee thousands and thousands of instructions. Know, however, that the puissant cleanser (viz., Righteousness), keeps all foolish persons in the Dark. Thou hast passed four and twenty years. Thou art now full five and twenty years of age. Thy years are passing away. Do thou beg in to lay thy store of righteousness. The Destroyer that dwells within error and heedlessness will very soon deprive thy senses of their respective powers. Do thou before that consummation is brought about, hasten to observe thy duties, relying on thy body alone. When it is thy duty to go along that road in which thyself only shalt be in front and thyself only in the rear, what need then hast thou with either thy body or thy spouse and children? When men have to go individually and without companions to the region of Yama, it is plain that in view of such a situation of terror, thou shouldst seek to acquire that one only treasure (viz., Righteousness or Yogasamadhi). The puissant Yama, regardless of the afflictions of others, snatches, away the friends and relatives of one's race by the very roots. There is no one that can resist him. Do thou, therefore, seek to acquire a stock of righteousness I impart to thee these lessons, O son, that are all agreeable with the scriptures I follow. Do thou observe them by acting according to their import. He who supports his body by following the duties laid down for his own order, and who makes gifts for earning whatever fruits may attach to such acts, becomes freed from the consequences that are born of ignorance and error. The knowledge which a man of righteous deeds acquires from Vedic declarations leads to omniscience. That omniscience is identical with the science of the highest object of human acquisition (viz., Emancipation). Instruction, imparted to the grateful, became beneficial (in consequence of their leading to the attainment of that highest object of human acquisition). The pleasure that one takes in living amidst the habitations of men is truly a fast-binding cord. Breaking that cord, men of righteous deeds repair to regions of great felicity. Wicked men, however, fail to break that bond. What use hast thou of wealth, O son, or with relatives, or with children, since thou hast to die: Do thou employ thyself in seeking for thy soul which is hidden in a cave. Where have all thy grandsires gone? Do that today which thou wouldst keep for tomorrow. Do that in the forenoon which thou wouldst keep for the afternoon. Death does not wait for any one, to see whether one has or has not accomplished one's task. Following the body after one's death (to the crematorium), one's relatives and kinsmen and friends come back, throwing it on the funeral pyre. Without a scruple do thou avoid those men that are sceptics, that are destitute of compassion, and that are devoted to wicked ways, and do thou endeavour to seek, without listlessness or apathy, that which is for thy highest good. When, therefore, the world is thus afflicted by Death, do thou, with thy whole heart, achieve righteousness, aided all the while by unswerving patience. That man who is well conversant with the means of attaining to Emancipation and who duly discharges the duties of his order, certainly attains to great felicity in the other world. For thee that dost not recognise death in the attainment of a different body and that dost not deviate from the path trod by the righteous, there is no destruction. He that increases the stock of righteousness is

righteousness is said to be a fool. One that is engaged in the accomplishment of good deeds attains to heaven and other rewards as the fruits of those deeds; but he that is devoted to wicked deeds has to sink in hell. Having acquired the status of humanity, so difficult of acquisition, that is the steppingstone to heaven, one should fix one's soul on Brahma so that one may not fall away once more. That man whose understanding, directed to the path of heaven, does not deviate therefrom, is regarded by the wise as truly a man of righteousness and when he dies his friends should indulge in grief. That man whose understanding is not restless and which is directed to Brahma and who has attained to heaven, becomes freed from a great terror (viz., hell). They that are born in retreats of ascetics and that die there, do not earn much merit by abstaining all their life from enjoyments and the indulgence of desire. He, however, who though possessed of objects of enjoyment casts them off and engages himself in the practice of penances, succeeds in acquiring everything. The fruits of the penances of such a man are, I think, much higher. Mothers and sires and sons and spouses, by hundreds and thousands, every one had and will have in this world. Who, however, were they and whose are we? I am quite alone. I have no one whom I may call mine. Nor do I belong to any one else. I do not see that person whose I am, nor do I see him whom I may call mine. They have nothing to do with thee. Thou hest nothing to do with them. All creatures take birth agreeably to their acts of past lives. Thou also shalt have to go hence (for taking birth in a new order) determined by thy own acts. In this world it is seen that the friends and followers of only those that are rich behave towards the rich with devotion. The friends and followers of those, however, that are poor fall away during even the life-time of the poor. Man commits numerous evil acts for the sake of his wife (and children). From those evil acts he derives much distress both here and hereafter. The wise man beholds the world of life devastated by the acts performed by every living being. Do thou, therefore, O son, act according to all the instructions I have given thee! The man possessed of true vision, beholding this world to be only a field of action, should, from desire of felicity in the next world, do acts that are good. Time, exerting his irresistible strength, cooks all creatures (in his own cauldron), with the aid of his ladle constituted by months and seasons, the sun for his fire, and days and nights for his fuel, days and nights, that is that are the witnesses of the fruits of every act done by every creature. For what purpose is that wealth which is not given away and which is not enjoyed? For what purpose is that strength which is not employed in resisting or subjugating one's foes? For what purpose is that knowledge of the scriptures which does not impel one to deeds of righteousness? And for what purpose is that soul which does not subjugate the senses and abstain from evil acts? "Bhishma continued, 'Having heard these beneficial words spoken by the Island-born (Vyasa), Suka, leaving his sire, proceeded to seek a preceptor that could teach him the religion of Emancipation.

truly wise. He, on the other hand, that falls away from

SECTION 323

"Yudhishthira said, 'If there is any efficacy in gifts, in sacrifices, in penances well-performed, and in dutiful services rendered to preceptors and other reverend seniors, do thou, O grandsire, speak of the same to me. "Bhishma said, 'An understanding associated with evil causes the mind to fall into sin. In this state one stains one's acts, and then falls into great distress. Those that are of sinful acts have to take birth as persons of very indigent circumstances. From famine to famine, from pain to pain, from fear to fear, is their change. They are more dead than those that are dead. Possessed of affluence, from joy to joy, from heaven to heaven, from happiness to happiness, proceed they that are possessed of faith, that are self-restrained, and that are devoted to righteous deeds. They that are unbelievers have to pass, with groping hands, through regions infested by beasts of prey and elephants and pathless tracts teeming with snakes and robbers and other causes of fear. What more need be said of these? They, on the other hand, that are endued with reverence for gods and guests, that are liberal, that have proper regard for persons that are good, and that make gifts in sacrifices, have for theirs the path (of felicity) that belongs to men of cleansed and subdued souls. Those that are not righteous should not be counted among men even as grains without kernel are not counted among grain and as cockroaches are not counted among birds. The acts that one does, follow one even when one runs fast. Whatever acts one does, lie down with the doer who lays himself down. Indeed, the sins one does, sit when the doer sits, and run when he runs. The sins act when the doer acts, and, in fact follow the doer like his shadow. Whatever the acts one does by whatever means and under whatever circumstances are sure to be enjoyed and endured (in respect of their fruits) by the doer in his next life. From every side Time is always dragging all creatures, duly observing the rule in respect of the distance to which they are thrown and which is commensurate with their acts. [Time, as a personified agent, is throwing all creatures at unequal distances. Some are

thrown near and some to a great distance. These distances are regulated by the nature of the acts done by the creatures thrown. Some are cast among animals, some among men. Throwing or hurling them thus, Time drags them again, the binding-cords being always in his hands.] As flowers and fruits, without being urged, never suffer their proper time to pass away without making their appearance, even so the acts one has done in past life make their appearance at the proper time. Honour and dishonour, gain and loss, destruction and growth, are seen to set in. No one can resist them (when they come). One of them is enduring, for disappear it must after appearance. The sorrows one suffers is the result of one's acts. The happiness one enjoys flows from one's acts. From the time when one lies within the mother's womb one begins to enjoy and endure one's acts of a past life. Whatever acts good and bad one does in childhood, youth, or old age, one enjoys and endures their consequences in one's next life in similar ages. As the calf recognises its dam even when the latter may stand among thousands of her species, after the same manner the acts done by one in one's past life come to one n one's next life (without any mistake) although one may live among thousands of one's species. As a piece of dirty cloth is whitened by being washed in water, after the same manner, the righteous, cleansed by continuous exposure unto the fire of fasts and penances, at last attain to unending happiness. O thou of high intelligence, the desires and purposes of those whose sins have been washed off by long-continued penances well-performed, become crowned with fruition. The track of the righteous cannot be discerned even as that of birds in the. sky or that of fishes in the water. There is no need of speaking ill of others, nor of reciting the instances in which others have tripped. On the other hand, one should always do what is delightful, agreeable, an beneficial to one's own self.'

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"Yudhishthira said, 'Tell me, O grandsire, how the highsouled Suka of austere penances took birth as the son of Vyasa, and how did he succeed in attaining to the highest success? Upon what woman did Vyasa, endued with wealth of asceticism, beget that son of his? We do not know who was Suka's mother, nor do we know anything of the birth of that high-souled ascetic. How was it that, when he was a mere boy, his mind became directed to the knowledge of the subtile (Brahma)? Indeed, in this world no second person can be seen in whom such predilections could be marked at so early an age. I desire to hear all this in detail, O thou of great intelligence. I am never satiated with hearing thy excellent and nectar-like words. Tell me, O grandsire in their proper order, of the greatness, and the knowledge of Suka and of his union with the (Supreme) Soul!"

'Bhishma continued, 'The Rishis did not make merit depend upon years or decrepitude or wealth or friends. They said that he amongst them was great that studied the Vedas. All this that thou enquirest bout has penances for its root. That penance, again, O son of Pandu, rises from the subjugation of the senses. Without doubt, one incurs fault by giving one's senses the reins. It is only by restraining them that one succeeds in earning success. The merit that attaches to a thousand Horse-sacrifices or a hundred Vajapeyas cannot come up to even a sixteenth portion of the merit that arises from Yoga, I shall, on the present occasion, recite to thee the circumstances of Suka's birth, the fruits he won f his penances, and the foremost end he achieved (by his acts), topics that are incapable of being understood by persons of uncleansed soul. Once on a time on the summit of Meru adorned with karnikara flowers, Mahadeva sported, accompanied by the terrible spirits that were his associates. The daughter of the king of mountains, viz., the goddess Parvati, was also there. There at the close vicinity of that summit, the Island-born (Vyasa) underwent extraordinary austerities. O best of the Kurus, devoted to the practices of Yoga, the great ascetic withdrawing himself by Yoga into his own Soul, and engaged in Dharana, practised many austerities for the sake of (obtaining) a son. The prayer he addressed to the great God was,--O puissant one, let me have a son that will have he puissance of Fire and Earth and Water and Wind and Space. Engaged in the austerest of penances, the Island-born Rishi begged of that at God who is incapable of being approached by persons of uncleansed souls, (not by words but) by his Yoga-resolution. The puissant Vyasa remained there for a hundred years, subsisting on air alone, engaged in adoring Mahadeva of multifarious form, the lord of Uma, Thither all the regenerate Rishis and royal sages and the Regents of the world and the Sadhyas along with the Vasus, and the Adityas, the Rudras, and Surya and Chandramas, and the Maruts, and the Oceans, and the Rivers and the Aswins, the Deities, the Gandharvas, and Narada and Parvata and the Gandharva Viswavasu, and the Siddhas, and the Apsaras. There Mahadeya called also by the name of Rudra sat decked with an excellent garland of Karnikara flowers, and blazed with effulgence like the Moon with his rays. In those delightful and celestial woods populous with deities and heavenly Rishis, the great Rishi remained, engaged in high Yoga-contemplation, from desire of obtaining a son. His strength suffered no diminution, nor did he feel any pain. At this the three worlds were much amazed. While the Rishi, possessed of immeasurable energy, sat in Yoga, his matted locks, in consequence of his energy, were seen to blaze like flames of fire. The illustrious Markandeya it was from whom I heard of this. He used always to recite to me the acts of the deities. It is for this that the matted locks of the high-souled and (Island-born) Krishna, thus emblazed by his energy on that occasion, seem to this day to be endued with the complexion of fire. Gratified with such penances and such devotion, O Bharata, of the Rishi, the great God resolved (to grant him his wish). The Threeeyed deity, smiling with pleasure, addressed him and said, -- O Island-born one, thou shalt get a son like to what thou wishest! Possessed of greatness, he shall be as pure as Fire, as Wind, as Earth, as Water, and as Space! He shall be possessed of the consciousness of his being Brahma's self; his understanding and soul shall be devoted to Brahma, and he shall completely depend upon Brahma so as to be identifiable with it!'

SECTION 325

"Bhishma said. 'The son of Satyavati having obtained this high boon from the great God, was one day employed in rubbing his sticks for making a fire. While thus engaged, the illustrious Rishi, O king, beheld the Apsara Ghritachi, who, in consequence of her energy, was then possessed of great beauty. Beholding the Apsara in those woods, the illustrious Rishi Vyasa, O Yudhishthira, became suddenly smitten with desire. The Apsara (Ghritachi), seeing the Rishi's heart troubled by desire, transformed herself into a she-parrot and came to that spot. Although he beheld the Apsara disguised in another form, the desire that had arisen in the Rishi's heart (without disappearing) spread itself over every part of his body. Summoning all his patience, the ascetic endeavoured to suppress that desire: with all his effort, however, Vyasa did not succeed in controlling his agitated mind. In consequence of the inevitability of what was to happen, the Rishi's heart was attracted by Ghritachi's fair form. He set himself more earnestly to the task of making a fire for suppressing his emotion, but in spite of all his efforts his vital seed came out. That best of regenerate ones, however, O king, continued to rub his stick without feeling any scruples for what had happened. From the seed that fell, was born a son unto him, called Suka. In consequence of his circumstance attending his birth, he came to be called by name of Suka. Indeed, it was thus that great ascetic that foremost of Rishis and highest of Yogins, took birth from the two sticks (his father had for making fire). As in a sacrifice a blazing fire shed its effulgence all around when libations of clarified butter are poured upon it, after the same manner did Suka take his birth, blazing with effulgence in consequence of his own energy. Assuming the excellent form and complexion that were his sire, Suka, O son of Kuru, of cleansed Soul, shone like a smokeless fire. The foremost of rivers, viz., Ganga. O king, coming to the breast of Meru, in her own embodied form, bathed Suka (after his birth) with her waters. There fell from the welkin, O son of Kuru, an ascetic's stick and a dark deer-skin for the use, O monarch, of the high-souled Suka. The Gandharvas sang repeatedly and the diverse tribes of Apsaras danced; and celestial kettledrums of loud sound began to beat. The Gandharva Viswavasu, and Tumvuru and Varada, and those other Gandharvas called by the names of Haha, and Huhu, eulogised the birth of Suka. There the regents of the world with Sakra at their head came, as also the deities and the celestial and the regenerate Rishis. The Wind-god poured showers of celestial flowers upon the spot. The entire universe, mobile, and immobile, became, filled with joy. The highsouled Mahadeva of great effulgence, accompanied by the Goddess, and moved by affection, came there and soon after the birth of the Muni's son invested him with the sacredthread. Sakra, the chief of the gods, gave him, from affection, a celestial Kamandalu of excellent form, and some celestial robes. Swans and Satapatras and cranes by thousands, and many parrots and Chasas, O Bharata, wheeled over his head. Endued with great splendour and intelligence, Suka, having obtained his birth from the two sticks, continued to live there. engaged the while in the attentive observance of many vows and fasts. As soon as Suka was born, the Vedas with all their mysteries and all their abstracts, came for dwelling in him, O king, even as they dwell in his sire. For all that, Suka selected Vrihaspati, who was conversant with all the Vedas together with their branches and commentaries, for his preceptor, remembering the universal practice. [Although the Vedas came to Suka of their own accord, yet he was in deference to the universal custom, obliged to formally acquire them from a preceptor.] Having studied all the Vedas together with all their mysteries and abstracts, as also all the histories and the science of government, O puissant monarch, the great ascetic returned home, after giving his preceptor the tuition fee. Adopting the vow of a Brahmacharin, he then commenced to practise the austerest penances concentrating all his attention thereon. In even his childhood, he became an object of respect with the gods and Rishis for his knowledge and penances. The mind of the great ascetic, O king, took no pleasure in the

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6264 three modes of life with the domestic among them, keeping in view, as he did, the religion of Emancipation.""

SECTION 326

"Bhishma said, 'Thinking of Emancipation, Suka approached his sire and possessed as he was of humility and desirous of achieving his highest good, he saluted his great preceptor and said, -- Thou art well versed in the religion of Emancipation. Do thou O illustrious one, discourse to me upon it, so that supreme tranquillity of mind, O puissant one, may be mine!--Hearing these words of his son, the great Rishi said unto him, -- Do thou study, O son, the religion of Emancipation and all the diverse duties of life!--At the command of his sire, Suka, that foremost of all righteous men, mastered all the treatises on Yoga, O Bharata, as also the science promulgated by Kapila. When Vyasa behind his son to be possessed of the resplendence of the Vedas, endued with the energy of Brahma, and fully conversant with the religion of Emancipation, he addressed him, saying, -- Go thou to Janaka the ruler of Mithila. The king of Mithila will tell thee everything for thy Emancipation.--Bearing the command of his sire, O king, Suka proceeded to Mithila for enquiring of its king about the truth of duties and the Refuge of Emancipation. Before he set out, his sire further told him, --Do thou go thither by that path which ordinary human beings take. Do not have recourse to thy Yoga-puissance for proceeding through the skies--At this Suka was not at all surprised (for he was humble by nature). He was further told that he should proceed thither with simplicity and not from desire of pleasure .-- Along your way do not seek for friends and spouses, since friends and spouses are causes of attachment to the world. Although the ruler of Mithila is one in whose sacrifices we officiate, still thou shouldst not indulge in any feeling of superiority while living with him. Thou shouldst live under his direction and in obedience to him. Even he will dispel all thy doubts. [Vyasa was the priest or Ritwija of the house of Mithila and as such the kings of Mithila were his Yajyas or Yajamanas. The duty of a Yajamana is to reverence every member of the priest's family. The sire, therefore, cautions the son that he should not, while living with the king of Mithila, assert his superiority over him in any respect.] That king is well versed in all duties and well acquainted with the scriptures on Emancipation. He is one for whom I officiate in sacrifices. Thou shouldst, without any scruple, do what he bids .-- Thus instructed, the righteous-souled Suka proceeded to Mithila on foot although he was able to traverse through the skies over the whole Earth with her seas. Crossing many hills and mountains, many rivers, many waters and lakes, and many woods and forests abounding with beasts of prev and other animals, crossing, the two Varshas of Meru and Hari successively and next the Varsha of Himavat, he came at last to the Varsha known by the name of Bharata. Having seen many countries inhabited by Chins and Huns, the great ascetic at last reached Arvavarta. In obedience to the commands of his sire and bearing them constantly in his mind, he gradually passed along his way on the Earth like a bird passing through the air. Passing through many delightful towns and populous cities, he saw diverse kinds of wealth without waiting to observe them. On his way he passed through many delightful gardens and planes and many sacred waters. Before much time had passed he reached the country of the Videhas that was protected by the virtuous and high-souled Janaka. There he beheld many populous villages, and many kinds of food and drink and viands and habitations of cowherds swelling with men and many herds of cattle. He beheld many fields abounding with paddy and barley and other grain, and many lakes and waters inhabited by swans and cranes and adorned with beautiful lotuses. Passing through the Videha country teeming with well-to-do people, he arrived at the delightful gardens of Mithila rich with many species of trees. Abounding with elephants and horses and cars, and peopled by men and women, he passed through them without waiting to observe any of the things that were presented to his eye. Bearing that burthen in his mind and ceaselessly dwelling upon it (viz., the desire of mastering the religion of Emancipation), Suka of cheerful soul and taking delight in internal survey only, reached Mithila at last. Arrived at the gate, he sent word through the keepers. Endued with tranquillity of mind, devoted to contemplation and Yoga, he entered the city, having obtained permission. Proceeding along the principal street abounding with well-to-do men, he reached the king's palace and entered it without any scruples. The porters forbade him with rough words. Thereat, Suka, without any anger, stopped and waited. Neither the sun nor the long distance he had walked had fatigued him in the least. Neither hunger, nor thirst, nor the exertion he had made, had weakened him. The heat of the Sun had not scorched or pained or distressed him in any degree. Among those porters there was one who felt compassion for him, beholding him staying there like the midday Sun in his effulgence. Worshipping him in due form and saluting him properly, with joined hands he led him to the first chamber of the palace. Seated there, Suka, O son, began to think of Emancipation only. Possessed of equable splendour he looked with an equal

eye upon a shaded spot and one exposed to the Sun's rays. Very soon after, the king's minister, coming to that place with joined hands, led him to the second chamber of the palace. That chamber led to a spacious garden which formed a portion of the inner apartments of the palace. It looked like a second Chaitraratha. Beautiful pieces of water occurred here and there at regular intervals. Delightful trees, all of which were in their flowering season, stood in that garden. Bevies of damsels, of transcendent beauty, were in attendance. The minister led Suka from the second chamber to that delightful spot. Ordering those damsels to give the ascetic a seat, the minister left him there. Those well-dressed damsels were of beautiful features, possessed of excellent hips, young in years, clad in red robes of fine texture, and decked with many ornaments of burnished gold. They were well-skilled in agreeable conversation and maddening revelry, and thorough mistresses of the arts of dance and singing. Always opening their lips with smiles, they were equal to the very Apsaras in beauty. Well-skilled in all the acts of dalliance, competent to read the thoughts of men upon whom they wait, possessed of every accomplishment, fifty damsels, of a very superior order and of easy virtue, surrounded the ascetic. Presenting him with water for washing his feet, and worshipping him respectfully with the offer of the usual articles, they gratified him with excellent viands agreeable to the season. After he had eaten, those damsels then, one after another, singly led him through the grounds, showing him every object of interest, O Bharata. Sporting and laughing and singing, those damsels, conversant with the thoughts of all men, entertained that auspicious ascetic of noble soul. The pure-souled ascetic born in the fire-sticks, observant without scruples of any kind of his duties, having all his senses under complete control, and a thorough master of his wrath, was neither pleased nor angered at all this. Then those foremost of beautiful women gave him an excellent seat. Washing his feet and other limbs, Suka said his evening pravers, sat on that excellent seat, and began to think of the object for which he had come there. In the first part of the night, he devoted himself to Yoga. The puissant ascetic, passed the middle portion of the night in sleep. Very soon waking up from his slumber, he went through the necessary rites of cleansing his body, and though surrounded by those beautiful women, he once again devoted himself to Yoga. It was in this way, O Bharata, that the son of the Island-born Krishna passed the latter part of that day and the whole of that night in the palace of king Janaka."

SECTION 327

"Bhishma said. The next morning, king Janaka, O Bharata. accompanied by his minister and the whole household, came to Suka, placing his priest in the van. Bringing with him costly seats and diverse kinds of jewels and gems, and bearing the ingredients of the Arghya on his own head, the monarch approached the son of his reverend preceptor. The king, taking with his own hands, from the hands of his priest, that seat adorned with many gems, overlaid with an excellent sheet. beautiful in all its parts, and exceedingly costly, presented it with great reverence to his preceptor's son Suka. After the son of (the Island-born) Krishna had taken his seat on it, the king worshipped him according to prescribed rites. At first offering him water to wash his feet, he then presented him the Arghya and kine. The ascetic accepted that worship offered with due rites and mantras. That foremost of regenerate persons, having thus accepted the worship offered by the king, and taking the kine also that were presented to him, then saluted the monarch. Possessed of great energy, he next enquired after the king's welfare and prosperity. Indeed, O king, Suka embraced in his enquiry the welfare of the monarch's followers and officers also. Receiving Suka's permission, Janaka sat down with all his followers. Endued with a high soul and possessed of high birth, the monarch, with joined hands, sat down on the bare ground and enquired after the welfare and unabated prosperity of Vyasa's son. The monarch then asked his guest the object of his visit.

"Suka said, Blessed be thou, my sire said unto me that his Yajamana, the ruler of the Videhas, known all over the world by the name of Janaka, is well-versed in the religion of Emancipation. He commanded me to come to him without delay, if I had any doubts requiring solution in the matter of the religion of either Pravritti or Nivritti. He gave me to understand that the king of Mithila would dispel all my doubts. I have, therefore, come hither, at the command of my sire, for the purpose of taking lessons from thee. It behoveth thee, O foremost of all righteous persons, to instruct me! What are the duties of a Brahmana, and what is the essence of those duties that have Emancipation for their object. How also is Emancipation to be obtained? Is it obtainable by the aid of knowledge or by that of penances?

'Janaka said, Hear what the duties are of a Brahmana from the time of his birth. After his investiture, O son, with the sacred-thread, he should devote his attention to the study of the Vedas. By practising penances and dutifully serving his preceptor and observing the duties of Brahmacharyya, O puissant one, he should pay off the debt he owes to the deities and the Pitris, and cast off all malice. Having studied the Vedas with close attention and subjugated his senses, and having given his preceptor the tuition fee, he should, with the permission of his preceptor, return home. Returning home, he should betake himself to the domestic mode of life and weeding a spouse confine himself to her, and live freeing himself from every kind of malice, and having established his domestic fire. Living in the domestic mode, he should procreate sons and grandsons. After that, he should retire to the forest, and continue to worship the same fires and entertain guests with cordial hospitality. Living righteously in the forest, he should at last establish his fire in his soul, and freed from all pairs of opposites, and casting off all attachments from the soul, he should pass his days in the mode called Sannyasa which is otherwise called the mode of Brahma.

"Suka said. If one succeeds in attaining to an understanding cleansed by study of the scriptures and to true conceptions of all things, and if the heart succeeds in freeing itself permanently from the effects of all pairs of opposites, is it still necessary for such a person to adopt, one after another, the three modes of life called Brahmacharyya, Garhastya, and Vanaprastha? This is what I ask thee. It behoveth thee to tell me. Indeed, O ruler of men, do tell me this according to the true import of the Vedas! "Janaka said, Without the aid of an understanding cleansed by study of the scriptures and without that true conception of all things which is known by the name of Vijnana, the attainment of Emancipation is impossible. That cleansed understanding, again, it is said, is unattainable without one's connection with a preceptor. The preceptor is the helmsman, and knowledge is the boat (aided by whom and which one succeeds in crossing the ocean of the world). After having acquired that boat, one becomes crowned with success. Indeed, having crossed the' ocean, one may abandon both. For preventing the destruction of all the worlds and for preventing the destruction of acts (upon which the world depend), the duties appertaining to the four modes of life were practised by the wise of old. By abandoning acts, good and bad, agreeably to this order of acts one succeeds, in course of many birth, in attaining to Emancipation. [It is certain that one must abandon all acts before one can attain to Emancipation. But then acts should not be cast off all at once. It is according to this order that they should be abandoned, i.e., in the order of the several modes.] That man who, through penances performed in course of many births, succeeds in obtaining a cleansed mind and understanding and soul, certainly becomes able to attain to Emancipation (in a new birth) in even the very first mode viz., Brahmacharyya. When, having attained to a cleansed understanding, Emancination becomes his and in consequence thereof he becomes possessed of knowledge in respect of all visible things. what desirable object is there to attain by observing the three other modes of life? One should always cast off faults born of the attributes of Rajas and Tamas. Adhering to the path of Sattwa, one should know Self by Self. Beholding one's self in all creatures and all creatures in one's self, one should live (without being attached to anything) like aquatic animals living in water without being drenched by that element. He who succeeds in transcending all pairs of attributes and resisting their influence, succeeds in casting off all attachments, and attains to infinite felicity in the next world, going thither like a bird soaring into the sky from below. In this connection, there is a saying sung of old by king Yayati and borne in remembrance, O sire, by all persons conversant with the scriptures bearing upon Emancipation. The effulgent ray (i.e., the Supreme Soul) exists in one's Soul and not anywhere else. It exists equally in all creatures. One can see it oneself if one's heart be devoted to Yoga. When a person lives in such a way that another is not inspired with fear at his sight. and when a person is not himself inspired with fear at the sight of others, when a person ceases to cherish desire and hate, he is then said to attain to Brahma. When a person ceases to entertain a sinful attitude towards all creatures in thought, word, and deed, he is then said to attain to Brahma. By restraining the mind and the soul, by casting off malice that stupefies the mind, and by throwing off desire and stupefaction, one is said to attain to Brahma. When a person assumes an equality of attitude in respect of all objects of hearing and vision (and the operations of the other senses) as also in respect of all living creatures, and transcends all pairs of opposites, he is then said to attain to Brahma. When person casts an equal eye upon praise and dispraise, gold and iron, happiness and misery, heat and cold, good and evil, the agreeable and the disagreeable, life and death, he is then said to attain to Brahma. One observing the duties of the mendicant orders should restrain one's senses and the mind even like a tortoise withdrawing its out-stretched limbs. As a house enveloped in darkness is capable of being seen with the aid of a lighted lamp, after the same manner can the soul be seen with the aid of the lamp of the understanding. O foremost of intelligent persons. I see that all this knowledge that I am communicating to thee dwells in thee. Whatever else should be known by one desirous of learning the religion of Emancipation is already known to thee. O regenerate Rishi, I am convinced that through the grace of thy preceptor and through the instructions thou hast received, thou hast already

transcended all objects of the senses. O great ascetic, through the grace of that sire of thine. I have attained to omniscience. and hence I have succeeded in knowing thee. Thy knowledge is much greater than what thou thinkest thou hast. Thy perceptions also that result from intuition are much greater than what thou thinkest thou hast. Thy puissance also is much greater than thou art conscious of. Whether in consequence of thy tender age, or of the doubts thou hast not been able to dispel, or of the fear that is due to the unattainment of Emancipation, thou art not conscious of that knowledge due to intuition although it has arisen in thy mind. After one's doubts have been dispelled by persons like us, one succeeds in opening the knots of one's heart and then, by a righteous exertion one attains to and becomes conscious of that knowledge. As regards thyself, thou art one that hast already acquired knowledge. Thy intelligence is steady and tranquil. Thou art free from covetousness. For all that, O Brahmana, one never succeeds in attaining to Brahma, which is the highest object of acquisition, without exertion. Thou seest no distinction between happiness and misery. Thou art not covetous. Thou hast no longing for dancing and song. Thou hast no attachments. Thou hast no attachment to friends. Thou hast no fear in things that inspire fear. O blessed one, I see that thou castest an equal eye upon a lump of gold and a clod of earth. Myself and other persons possessed of wisdom, behold thee established in the highest and indestructible path of tranquillity. Thou stayest, O Brahmana, in those duties which obtain for the Brahmana that fruit which should be his and which is identical with the essence of the object represented by Emancipation. What else hast thou to ask me?"

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"Bhishma said, 'Having heard these words of king Janaka, Suka of cleansed soul and settled conclusions began to stay in his Soul by his Soul, having of course seen Self by Self. His object being accomplished, he became happy and tranquil, and without putting further questions to Janaka, he proceeded northwards to the mountains of Himavat with the speed of the wind and like the wind. These mountains abounded with diverse tribes of Apsaras and echoed with many lofty sounds. Teeming with thousands of Kinnaras and Bhringarajas it was adorned, besides, with many Madgus and Khanjaritas and many Jivajivakas of variegated hue. And there were many peacocks also of gorgeous colours, uttering their shrill but melodious cries. Many bevies of swans also, and many flights of gladdened Kokilas too, adorned the place. The prince of birds, viz., Garuda, dwelt on that summit constantly. The four Regents of the world, the deities, and diverse classes of Rishis, used always to come there from the desire of doing good to the world. It was there that the highsouled Vishnu had undergone the severest austerities for the object of obtaining a son. It was there that the celestial generalissimo named Kumara, in his younger days, disregarding the three worlds with all the celestial denizens, threw down his dart, piercing the Earth therewith. Throwing down his dart, Skanda addressing the universe, said, -- If there be any person that is superior to me in might, or that holds Brahmanas to be dearer, or that can compare with me in devotion to the Brahmanas and the Vedas, or that is possessed of energy like unto me, let him draw up this dart or at least shake it!--Hearing this challenge, the three worlds become filled with anxiety, and all creatures asked one another, saying,--Who will raise this dart?--Vishnu beheld all the deities and Asuras and Rakshasas to be troubled in their senses and mind. He reflected upon what should be the best to be done under the circumstances. Without being able to bear that challenge in respect of the hurling of the dart, he cast his eves on Skanda, the son of the Fire-god. The pure-souled Vishnu caught hold of the blazing dart, with his left hand, and began to shake it. When the dart was being thus shaken by Vishnu possessed of great might, the whole Earth with her mountains, forests, and seas, shook with the dart. Although Vishnu was fully competent to raise the dart, still he contented himself with only shaking it. In this, the puissant lord only kept the honour of Skanda intact. Having shaken it himself, the divine Vishnu, addressing Prahlada, said, --Behold the might of Kumara! None else in the universe can raise this dart! Unable to bear this, Prahlada resolved to raise the dart. He seized it, but was unable to shake it at all, Uttering a loud cry, he fell down on the hill-top in a swoon. Indeed, the son of Hiranya-kasipu fell down on the Earth. Repairing towards the northern side of those grand mountains, Mahadeva, having the bull for his sign, had undergone the austerest penances. The asylum where Mahadeva had undergone those austerities is encompassed on all sides with a blazing fire. Unapproachable by persons of uncleansed souls, that mountain is known by the name of Aditya. There is a fiery girdle all around it, of the width of ten Yojanas, and it is incapable of being approached by Yakshas and Rakshasas and Danavas. The illustrious god of Fire, possessed of mighty energy, dwells there in person employed in removing all impediments from the side of Mahadeva of great wisdom who remained there for a thousand celestial

years, all the while standing on one foot. Dwelling on the side of that foremost of mountains. Mahadeva of high yows (by his penances) scorched the deities greatly. It is believed that a person, by performing austere penances, scorches the three worlds. It is in consequence of this effect of penances that the superior deities were always compelled by the Asuras and Danavas to grant them whatever boons they solicited.] At the foot of those mountains, in a retired spot, Parasara's son of great ascetic merit, viz., Vyasa, taught the Vedas unto his disciples. Those disciples were the highly blessed Sumantra, Vaisampayana, Jaimini of great wisdom, and Paila of great ascetic merit. Suka proceeded to that delightful asylum where his sire, the great ascetic Vyasa, was dwelling, surrounded by his disciples. Seated in his asylum, Vyasa beheld his son approach like a blazing fire of scattered flames, or resembling the sun himself in effulgence. As Suka approached, he did not seem to touch the trees or the rocks of the mountain. Completely dissociated from all objects of the senses, engaged in Yoga, the high-souled ascetic came, resembling, in speed, a shaft let from a bow. Born on the fire-sticks, Suka, approaching, his sire, touched his feet. With becoming formalities he then accosted the disciples of his sire. With great cheerfulness he then detailed to his father all the particulars of his conversation with king Janaka. Vyasa the son of Parasara, after the arrival of his puissant son, continued to dwell there on the Himavat engaged in teaching his disciples and his son. One day as he was seated, his disciples all well-skilled in the Vedas, having their senses under control, and endued with tranquil souls, sat themselves around him. All of them had thoroughly mastered the Vedas with their branches. All of them were observant of penances. With joined hands they addressed their preceptor in the following words.

'The disciples said, We have, through thy grace, been endued with great energy. Our fame also has spread. There is one favour that we humbly solicit thee to grant us. Hearing these words of theirs, the regenerate Rishi answered them. saying, "Ye sons, tell me what that boon is which ye wish I should grant you! Hearing this answer of their preceptor, the disciples became filled with joy. Once more bowing their heads low unto their preceptor and joining their hands, all of them in one voice said, O king, these excellent words: If our preceptor has been pleased with us, then, O best of sages, we are sure to be crowned with success! We all solicit thee, O great Rishi, to grant us a boon. Be thou inclined to be graceful to us. Let no sixth disciple (besides us five) succeed in attaining to fame! We are four. Our preceptor's son forms the fifth. Let the Vedas shine in only as five! Even this is the boon that we solicit:--Hearing these words of his disciples. Vvasa. the son of Parasara, possessed of great intelligence, wellconversant with the meaning of the Vedas, endued with a righteous soul, and always engaged in thinking of objects that confer benefits on a person in the world hereafter, said unto his disciples these righteous words fraught with great benefit: The Vedas should always be given unto him who is a Brahmana, or unto him who is desirous of listening to Vedic instructions, by him who eagerly wishes to attain a residence in the region of Brahman! Do ye multiply, Let the Vedas spread (through your exertions). The Vedas should never be imparted unto one that has not formally become a disciple. Nor should they be given unto one who is not observant of good vows. Nor should they be given for dwelling in one that is of uncleansed soul. These should be known as the proper qualifications of persons that can be accepted as disciples (for the communication of Vedic knowledge). No science should be imparted unto one without a proper examination of one's character, as pure gold is tested by heat, cutting and rubbing, after the same manner disciples should be tested by their birth and accomplishments. Ye should never set your disciples to tasks to which they should not be set, or to tasks that are fraught with danger. One's knowledge is always commensurate with one's understanding and diligence in study. Let all disciples conquer all difficulties, and let all of them meet with auspicious success. Ye are competent to lecture on the scriptures unto persons of all the orders. Only ye should, while lecturing, address a Brahmana, placing him in the van. These are the rules in respect of the study of the Vedas. This again is regarded as a high task. The Vedas were created by the Self-born for the purpose of praising the deities therewith. That man who, through stupefaction of intellect, speaks ill of a Brahmana well-conversant with the Vedas, is certain to meet with humiliation in consequence of such evilspeaking. He who disregarding all righteous rules, solicits knowledge, and he who, disregarding the rules of righteousness, communicates knowledge, either of them falls off and instead of that affection which should prevail between preceptor and disciple, such, questioning and such communication are sure to produce distrust and suspicion. I have now told ye everything about the way in which the Vedas

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"Bhishma said, 'Hearing these words of their preceptor, Vyasa's disciples endued with energy, became filled with joy and embraced one another. Addressing one another, they said, -- That which has been said by our illustrious preceptor in view of our future good, will live in our remembrance and we shall certainly act according to it .-- Having said this unto one another with joyful hearts, the disciples of Vyasa, who were thorough masters of words, once more addressed their preceptor and said, -- If it pleases thee, O puissant one, we wish to descend from this mountain to the Earth, O great ascetic, for the purpose of subdividing the Vedas!--Hearing these words of his disciples, the puissant son of Parasara replied unto them in these beneficial words that were fraught, besides. with righteousness and profit, -- You may repair to the Earth or to the regions of the celestials, as ye like. You should always be heedful, for the Vedas are such that they are always liable to be misunderstood!-Permitted by their preceptor of truthful speech, the disciples left him after circumambulating him and bowing their heads unto him. Descending upon the Earth they performed the Agnishtoma and other sacrifices; and they began to officiate at the sacrifices of Brahmanas and Kshatriyas and Vaidyas. Happily passing their days in the domestic mode of life, they were treated by the Brahmanas with great respect. Possessed of great fame and prosperity, they were employed in teaching and officiating in sacrifices After his disciples had gone away, Vyasa remained in his asylum, with only his son in his company. Passing his days in anxious thoughtfulness, the great Rishi, possessed of wisdom, kept silent, sitting in a retired corner of the asylum. At that time Narada of great ascetic merit came to that spot for seeing Vyasa, and addressing him, said these words of melodious sound

"Narada said, O regenerate Rishi of Vasishtha's race, why are Vedic sounds silent now? Why art thou sitting silent and alone engaged in meditation like one taken up with an engrossing thought? Alas, shorn of Vedic echoes, this mountain hath lost its beauty, even as the Moon shorn of splendour when assailed by Rahu or enveloped in dust. Though inhabited by the celestial Rishis, yet shorn of Vedic sounds, the mountain no longer looks beautiful now but resembles a hamlet of Nishadas. The Rishis, the deities, and the Gandharvas, too, no longer shine as before in consequence of being deprived of Vedic sound!--Hearing these words of Narada, the Island-born Krishna answered, saying,--O great Rishi, O thou art conversant with the declarations of the Vedas, all that thou hast said is agreeable to me and it truly behoves thee to say it unto me! Thou omniscient, thou hast seen everything. Thy curiosity also embraces all things within its sphere. All that has ever occurred in the three worlds is well known to thee. Do thou then, O regenerate Rishi, set thy commands on me. O, tell me what I am to do! Tell me, O regenerate Rishi, what should now be done by me. Separated from my disciples, my mind has become very cheerless now.

'Narada said, The stain of the Vedas is the suspension of their recitation. The stain of the Brahmanas is their nonobservance of vows. The Valhika race is the stain of the Earth. Curiosity is the stain of women. Do thou with thy intelligent son recite the Vedas, and do thou with the echoes of Vedic sounds dispel the fears arising from Rakshasas:

"Bhishma continued, 'Hearing these words of Narada, Vyasa, the foremost of all persons conversant with duties and firmly devoted to Vedic recitation, became filled with joy and answered Narada, saying, -- So be it -- With his son Suka, he set himself to recite the Vedas in a loud sonorous voice, observing all the rules of orthoepy and, as it were, filling the three worlds with that sound. One day as sire and son, who were well-conversant with all duties, were engaged in reciting the Vedas, a violent wind arose that seemed to be impelled by the gales that blow on the bosom of the ocean. Understanding from this circumstance that the hour was suited to sacred recitation. Vyasa immediately bade his son to suspend the recitation. Suka, thus forbidden by his sire, became filled with curiosity. He asked his sire, saying, -- O regenerate one, whence is this wind? It behoveth thee to tell me everything about the conduct of the Wind .-- Hearing this question of Suka, Vyasa became filled with amazement. He answered Suka, by telling him that an omen which indicated that the recitation of the Vedas should be suspended .-- Thou hast obtained spiritual vision. Thy mind too has, of itself, become cleansed of every impurity. Thus hast been freed from the attributes of Passion and Darkness. Thou stayest now in the attributes of Goodness. Thou beholdest now thy Soul with thy Soul even as one beholds one's own shadow in a mirror. Staying thyself on thy own Soul, do thou reflect on the Vedas. The path of the Supreme Soul is called Deva-yana (the path of the gods). The path that is made up of the attribute of Tamas is called Pitriyana (the path of Pitris). These are the two paths in the world hereafter. By one, people go to heaven. By the other, people go to hell. The winds blow on the Earth's surface and in the welkin. There are seven courses in which they blow. Listen to me as I recount them one after another. The body is furnished with the senses are dominated over by the Sadhyas and many great beings of mighty strength. These gave birth to an

invincible son named Samana. From Samana sprang a son called Udana. From Udana sprang Vyana arose Apana, and lastly from Apana sprung the wind called Prana. That invincible scorcher of all foes, viz., Prana, became childless. I shall now recite to thee the different functions of those winds. The wind is the cause of the different functions of all living creatures, and because living creatures are enabled to live by it, therefore is the wind called Prana (or life). That wind which is the first in the above enumeration and which is known by the name of Pravaha (Samana) urges, along the first course, masses of clouds born of smoke and heat. Coursing through the welkin, and coming into contact with the water contained in the clouds, that wind displays itself in effulgence among the darts of lightning. The second wind called Avaha blows with a loud noise. It is this wind that causes Soma and the other luminaries to rise and appear. Within the body (which is a microcosm of the universe) that wind is called Udana by the wise. That wind which sucks up water from the four oceans, and having sucked it up imparts it to the clouds in the welkin, and which, having imparted it to the clouds present them to the deity of rain, is third in the enumeration and known by the name of Udvaha. That wind which supports the clouds and divided them into diverse portions, which melts them for pouring rain and once more solidifies them, which is perceived as the sound of the roaring clouds, which exists for the preservation of the world by itself assuming the form of the clouds, which bears the cars of all celestial beings along the sky, is known by the name of Samvaha. The fourth in the enumeration, it is endued with great strength so that it is capable of ending the very mountains. The fifth wind is fraught with great force and speed. It is dry and uproots and breaks down all trees. Existing with it, the clouds come to be called by the name of Valahaka. That wind causes calamitous phenomena of many kinds, and produces roaring sounds in the firmament. It is known by the name of Vivaha. The sixth wind bears all celestial waters in the firmament and prevents them from falling down. Sustaining the sacred waters of the celestial Ganga, that wind blows, preventing them from having a downward course. Obstructed by that wind from a distance, the Sun, which is really the source of a thousand rays, and which enlightens the world, appears as a luminous body of but one ray. Through the action of that wind, the Moon, after waning, wanes again till he displays his full disc. That wind is known, O foremost of ascetics, by the name Parivaha. That wind which takes away the life of all living creatures when the proper hour comes, whose track is followed by Death and Surya's son Yama, which becomes the source of that immortality which is attained by Yogins of subtile sight who are always engaged in Yoga meditation, by whose aid the thousands of grandsons of Daksha, that lord of creatures, by his ten sons, succeeded in days of old in attaining to the ends of the universe, whose touch enables one to attain to Emancipation by freeing oneself from the obligation of returning so the world, -- that wind is called by the name of Paravaha The foremost of all winds it is incapable of being resisted by anybody. Wonderful are these winds all of whom are the sons of Diti. Capable of going everywhere and upholding all things, they blow all around thee without being attached to thee at any time. This, however, is exceedingly wonderful viz., that this foremost of mountains should thus be suddenly shaken by that wind which has begun to blow. This wind is the breath of Vishnu's nostrils. When urged forth with speed, it begins to blow with great force at which the whole universe becomes agitated. Hence, when the wind begins to blow with violence, persons conversant with the Vedas do not recite the Vedas. The Vedas are a form of wind. If uttered with force, the external wind becomes tortured.'

"Having said these words, the puissant son of Parasara bade his son (when the wind had ceased) to go on with his Vedic recitation. He then left that spot for plunging into the waters of the celestial Ganga." [The sacred river Ganga has it is said, three courses or streams. One flows on the surface of the Earth; the second flows through the nether regions, and the third flows through heaven.]

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"Bhishma said, 'After Vyasa had left the spot, Narada, traversing through the sky, came to Suka employed in studying the scriptures. The celestial Rishi came for the object of asking Suka the meaning of certain portions of the Vedas. Beholding the celestial Rishi Narada arrived at his retreat, Suka worshipped him by offering him the Arghya according to the rites laid down in the Vedas. Pleased with the honours bestowed upon him, Narada addressed Suka, saying, -- Tell me, O foremost of righteous persons, by what means, O dear child, may I accomplish what is for thy highest good!--Hearing these words of Narada, Suka, said unto him, O Bharata, these words:--It behoveth thee to instruct me in respect of that which may be beneficial to me: 'Narada said. In days of yore the illustrious Sanatkumara had said these words unto certain Rishis of cleansed souls that had repaired to him for enquiring after the truth. There is no eve like that of knowledge. There is no penance like renunciation. Abstention from sinful acts, steady practice of righteousness, good conduct, the due

good. Having obtained the status of humanity which is fraught with sorrow, he that becomes attached to it, becomes stupefied: such a man never succeeds in emancipating himself from sorrow. Attachment (to things of the world) is an indication of sorrow. The understanding of person that is attached to worldly things becomes more and more enmeshed in the net of stupefaction. The man who becomes enmeshed in the net of stupefaction attains to sorrow, both here and hereafter. One should, by every means in one's power, restrain both desire and wrath if one seeks to achieve what is for one's good. Those two (viz., desire and wrath) arise for only destroying one's good. One should always protect one's penances from wrath, and one's prosperity from pride. One should always protect one's knowledge from honour and dishonour and, one's soul from error. [Penances should be protected from wrath. By penances one attains to great power. The ascetic's puissance frequently equals that of Brahman himself. If, however, the ascetic indulges in wrath and curses one from wrath, his puissance becomes diminished. For this reason, forgiveness is said to be the highest virtue a Brahmana can practise. A Brahmana's might lay in forgiveness. Knowledge also should be protected from honour and dishonour, i.e. one should never receive honour for his knowledge, that is, do anything for the object of achieving honour. Similarly, one should never do anything which may have the effect of dishonouring one's knowledge. These are some of the highest duties preached in scriptures.] Compassion is the highest virtue. Forgiveness is the highest might. The knowledge of self is the highest knowledge. There is nothing higher than truth. It is always proper to speak the truth. It is better again to speak what is beneficial than to speak what is true. I hold that that is truth which is fraught with the greatest benefit in all creatures. That man is said to be truly learned and truly possessed of wisdom who abandons every act. who never indulges in hope, who is completely dissociated from all worldly surroundings, and who has renounced everything that appertains to the world. That person who, without being attached thereto, enjoys all objects of sense with the aid of senses that are completely under his control, who is possessed of a tranquil soul, who is never moved by joy of sorrow, who is engaged in Yoga-meditation, who lives in companionship with the deities presiding over his senses and dissociated also from them, and who, though endued with a body, never regards himself as identifiable with it, becomes emancipated and very soon attains to that which is highest good. One who never sees others, never touches others, never talks with others soon O ascetic attains to what is for one's highest good. One should not injure any creature. On the other hand, one should conduct oneself in perfect friendliness towards all. Having obtained the status of humanity, one should never behave inimically towards any being. A complete disregards for all (worldly) things, perfect contentments, abandonment of hope of every kind, and patience, -- these constitute the highest good of one that has subjugated one's senses and acquired a knowledge of self. Casting off all attachments, O child, do thou subjugate all thy senses, and by that means attain to felicity both here and hereafter. They that are free from cupidity have never to suffer any sorrow. One should, therefore, cast off all cupidity from one's soul. By casting off cupidity, O amiable and blessed one, thou shalt be able to free thyself from sorrow and pain. One who wishes to conquer that which is unconquerable should live devoting oneself to penances, to self-restraint, to taciturnity, to a subjugation of the soul. Such a person should live in the midst of attachments without being attached to them. 1 That Brahmana who lives in the midst of attachments without being attached to them and who always lives in seclusion, very soon attains to the highest felicity. That man who lives in happiness by himself in the midst of creatures who are seen to take delight in leading lives of sexual union, should be known to be a person whose thirst has been slaked by knowledge. It is well known that that man whose thirst has been slaked by knowledge has never to indulge in grief. One attains to the status of the deities by means of good acts; to the status of humanity by means of acts that are good and bad; while by acts that are purely wicked, one helplessly falls down among the lower animals. Always assailed by sorrow and decrepitude and death, a living creature is being cooked in this world (in the cauldron of Time). Dost thou not known it? Thou frequently regardest that to be beneficial which is really injurious: that to be certain which is really uncertain: and that to be desirable and good which is undesirable and not good. Alas, why dost thou not awake to a correct apprehension of these? Like a silkworm that ensconces itself in its own cocoon, thou art continually ensconcing thyself in a cocoon made of thy own innumerable acts born of stupefaction and error. Alas, why chest thou not awake to a correct apprehension of thy situation? No need of attaching thyself to things of this world. Attachment to worldly objects is productive of evil. The silk-worm that weaves a cocoon round itself is at last destroyed by its own act. Those persons that become attached to sons and spouses and relatives meet with destruction at last, even as wild elephants sunk in the

the net of affection become subject to great grief even as fishes on land, dragged thereto by means of large nets! Relatives, sons, spouses, the body itself, and all one's possessions stored with care, are unsubstantial and prove of no service in the next world. Only acts, good and bad, that one does, follow one to the other world. When it is certain that thou shalt have to go helplessly to the other world, leaving behind thee all these things alas, why dost thou then suffer thyself to be attached to such unsubstantial things of no value, without attending to that which constitutes thy real and durable wealth? The path which thou shalt have to travel through is without resting places of any kind (in which to take rest). There is no support along that way which one may catch for upholding oneself. The country through which it passes is unknown and undiscovered. It is, again enveloped in thick darkness. Alas, how shalt thou proceed along that way without equipping thyself with the necessary expenses? When thou shalt go along that road, nobody will follow thee behind. Only thy acts, good and bad, will follow behind thee when thou shalt depart from this world for the next. One seeks one's object of objects by means of learning, acts, purity (both external and internal), and great knowledge. When that foremost of objects is attained, one becomes freed (from rebirth). The desire that one feels for living in the midst of human habitations is like a binding cord. They that are of good acts succeed in tearing that bond and freeing themselves. Only risen of wicked deeds do not succeed in breaking them. The river of life (or the world) is terrible. Personal beauty or form constitutes its banks. The mind is the speed of its current. Touch forms its island. Taste constitutes its current. Scent is its mire. Sound is its waters. That particular part of it which leads towards heaven is attended with great difficulties. Body is the boat by which one must cross that river. Forgiveness is the oar by which it is to be propelled. Truth is the ballast that is to steady that boat. The practice of righteousness is the string that is to be attached to the mast for dragging that boat along difficult waters. Charity of gift constitutes the wind that urges the sails of that boat. Endued with swift speed, it is with that boat that one must cross the river of life. Cast off both virtue and vice, and truth and falsehood. Having cast off truth and falsehood, do thou cast off that by which these are to be cast off. By casting off all purpose, do thou cast off virtue; do thou cast off sin also by casting off all desire. With the aid of the understanding, do thou cast off truth and falsehood; and, at last, do thou cast off the understanding itself by knowledge of the highest topic (viz., the supreme Soul). Do thou cast off this body having bones for its pillars; sinews for its binding strings and cords; flesh and blood for its outer plaster; the skin for its outer case; full of urine and faeces and, therefore, emitting a foul smell; exposed to the assaults of decrepitude and sorrow; forming the seat of disease and weakened by pain; possessed of the attribute of Rajas in predominance: not permanent or durable, and which serves as the (temporary) habitation of the indwelling creature. This entire universe of matter, and that which is called Mahat or Buddhi, are made up of the (five), great elements. That which is called Mahat is due to the action of the Supreme. The five senses, the three attributes of Tamas, Sattwa, and Rajas,-these (together with those which have been mentioned before) constitute a tale of seventeen. These seventeen, which are known by the name of the Unmanifest, with all those that are called Manifest, viz., the five objects of the five senses, (that is to say, form, taste, sound, touch, and scent), with Consciousness and the Understanding, form the well-known tale of four and twenty. When endued with these four and twenty possessions, one comes to be called by the name of Jiva (or Puman). He who knows the aggregate of three (viz., Religion, Wealth, and Pleasure), as also happiness and sorrow and life and death, truly and in all their details, is said to know growth and decay. Whatever objects exist of knowledge, should be known gradually, one after another. All objects that are apprehended by the senses are called Manifest. Whatever objects transcend the senses and are apprehended by means only of their indications are said to be Unmanifest. By restraining the senses, one wins great gratification, even like a thirsty and parched traveller at a delicious shower of rain. Having subjugated the senses one beholds one's soul spread out for embracing all objects, and all objects in one's soul. Having its roots in knowledge, the puissance is never lost of the man who (thus) beholds the Supreme in his soul, -- of the man, that is to say, who always beholds all creatures in all conditions (in his own soul). He who by the aid of knowledge, transcends all kinds of pain born of error and stupefaction, never catches any evil by coming into contact with all creatures. Such a man, his understanding being fully displayed, never finds fault with the course of conduct that prevails in the world. One conversant with Emancipation says that the Supreme Soul is without beginning and without end: that it takes birth as all creatures; that it resides (as a witness) in the Jiva-soul; that it is inactive, and without form. Only that man who meets with grief in consequence of his own misdeeds, slays numerous creatures for the purpose of warding

off that grief. [The object of this verse is to show that men of knowledge do not perform sacrifices, in which, as a matter of course, a large number of creatures is slain. Men wedded to the religion of Pravriti perform sacrifices, Coming into the world in consequence of past acts, they seek happiness (by repairing to heaven) along the way of sacrifices and religious rites. A large number of creatures is slain, for besides the victims ostensibly offered, an infinite number of smaller and minuter creatures are killed in the sacrificial fires and in course of the other preparations that are made in sacrifices.] In consequence of such sacrifices, the performers have to attain to rebirths and have necessarily to perform innumerable acts on every side. Such a man, blinded by error, and regarding that to be felicity which is really a source of grief, is continually rendered unhappy even like a sick person that eats food that is improper. Such a man is pressed and grinded by his acts like any substance that is churned. Bound by his acts, he obtains re-birth, the order of his life being determined by the nature of his acts. Suffering many kinds of torture, he travels in a repeated round of rebirths even like a wheel that turns ceaselessly. Thou, however, hast cut through all thy bonds. Thou, abstainest from all acts! Possessed of omniscience and the master of all things, let success be thine, and do thou become freed from all existent objects. Through subjugation of their senses and the power of their penances, many persons (in days of yore), having destroyed the bonds of action, attained to high success and uninterrupted felicity.

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'Narada said, By listening to such scriptures as are blessed, as bring about tranquillity, as dispel grief, and as are productive of happiness, one attains to (a pure) understanding, and having attained to it obtains to high 'felicity. A thousand causes of sorrow, a hundred causes of fear, from day to day, afflict one that is destitute of understanding, but not one that is possessed of wisdom and learning. Do thou, therefore, listen to some old narratives as I recite them to you, for the object of dispelling thy griefs. If one can subjugate one's understanding, one is sure to attain to happiness. By association of what is undesirable and dissociation from what is agreeable, only men of little intelligence, become subject to mental sorrow of every kind. When things have become past, one should not grieve, thinking of their merits. He that thinks of such past things with affection can never emancipate himself. One should always seek to find out the faults of those things to which one begins to become attached. One should always regard such things to be fraught with much evil. By doing so, one should soon free oneself therefrom. The man who grieves for what is past fails to acquire either wealth or religious merit or fame. That which exists no longer cannot be obtained. When such things pass away, they do not return (however keen the regret one may indulge in for their sake). Creatures sometimes acquire and sometimes lose worldly object. No man in this world can be grieved by all the events that fall upon him. Dead or lost, he who grieves for what is past, only gets sorrow for sorrow. Instead of one sorrow, he gets two. Those men who, beholding the course of life and death in the world with the aid of their intelligence, do not shed tears, are said to behold properly. Such persons have never to shed tears, (at anything that may happen). When any such calamity comes, productive of either physical or mental grief, as is incapable of being warded off by even one's best efforts, one should cease to reflect on it with sorrow. This is the medicine for sorrow, viz., not to think of it. By thinking of it, one can never dispel it; on the other hand, by thinking upon sorrow, one only enhances it. Mental griefs should be killed by wisdom; while physical grief should be dispelled by medicines. This is the power of knowledge. One should not, in such matters, behave like men of little understandings. Youth, beauty, life, stored wealth, health, association with those that are loved, -- these all are exceedingly transitory. One possessed of wisdom should never covet them. One should not lament individually for a sorrowful occurrence that concerns an entire community. Instead of indulgence in it when grief comes, one should seek to avert it and apply a remedy as soon as one sees the opportunity for doing it. There is no doubt that in this life the measure of misery is much greater than that of happiness. There is no doubt in this that all men show attachment for objects of the senses and that death is regarded as disagreeable. That man who casts off both joy and sorrow, is said to attain to Brahma. When such a man departs from this world, men of wisdom never indulge in any sorrow on his account. In spending wealth there is pain. In protecting it there is pain. In acquiring it there is pain. Hence, when one's wealth meets with destruction, one should not indulge in any sorrow for it. Men of little understanding, attaining to different grades of wealth, fail to win contentment and at last perish in misery. Men of wisdom, however, are always contented All combinations are destined to end in dissolution All things that are high are destined to fall down and become low. Union is sure to end in disunion anti life is certain to end in death. Thirst is unquenchable. Contentment is the highest happiness. Hence, persons of wisdom regard contentment to be the most precious wealth. One's allotted period of life is

borne for ten long months (in the wombs of their spouses), running continually. It stops not in its course for even a single moment. When one's body itself is not durable, what other thing is there (in this world) that one should reckon as durable? Those persons who, reflecting on the nature of all creatures and concluding that it is beyond the grasp of the mind, turn their attention to the highest path, and, setting out, achieve a fair progress in it, have not to indulge in sorrow. Like a tiger seizing and running away with its prey, Death seizes and runs away with the man that is employed in such (unprofitable) occupation and that is still unsatiated with objects of desire and enjoyment. One should always seek to emancipate oneself from sorrow. One should seek to dispel sorrow by beginning one's operations with cheerfulness, that is, without indulging in sorrow the while, having freed oneself from a particular sorrow, one should act in such a way as to keep sorrow at a distance by abstaining from all faults of conduct. The rich and the poor alike find nothing in sound and touch and form and scent and taste, after the immediate enjoyment thereof. Before union, creatures are never subject to sorrow. Hence, one that has not fallen off from one's original nature, never indulges in sorrow when that union comes to an end. [What is said here is this: a man has spouses and children, or wealth, etc.: there was no sorrow when these were not: with his union with these his sorrow commences. Hence, when these things disappear, an intelligent man should not indulge in any sorrow. Bonds or attachments are always productive of grief. When bonds are severed or destroyed there ought to be no grief.] One should restrain one's sexual appetite and the stomach with the aid of patience. One should protect one's hands and feet with the aid of the eye. One's eyes and ears and the other senses should be protected by the mind. One's mind and speech should be ruled with the aid of wisdom. Casting off love and affection for persons that are known as well as for those that are unknown, one should conduct

oneself with humility. Such a person is said to be possessed of

wisdom, and such a one surely finds happiness. That man who

is pleased with his own Soul who is devoted to Yoga, who

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depends upon nothing out of self, who is without cupidity, and who conducts himself without the assistance of anything but his self, succeeds in attaining to felicity.' "Narada said, When the vicissitudes of happiness and sorrow appear or disappear, the transitions are incapable of

being prevented by either wisdom or policy or exertion Without allowing oneself to fall away from one's true nature, one should strive one's best for protecting one's own Self. He who betakes himself to such care and exertion has never to languish. Regarding Self as something dear, one should always seek to rescue oneself from decrepitude, death, and disease. Mental and physical diseases afflict the body, like keen-pointed shafts shot from the bow by a strong bowman. The body of a person that is tortured by thirst, that is agitated by agony, that is perfectly helpless, and that is desirous of prolonging his life, is dragged towards destruction. Days and nights are ceaselessly running bearing away in their current the periods of life of all human beings. Like currents of rivers, these flow ceaselessly without ever turning back. The ceaseless succession of the lighted and the dark fortnights is wasting all mortal creatures without stopping for even a moment in this work. Rising and setting day after day, the Sun, who is himself undecaying, is continually cooking the joys and sorrows of all men. The nights are ceaselessly going away, taking with them the good and bad incidents that befall man, that depend on destiny, and that are unexpected by him. If the fruits of man's acts were not dependent on other circumstances, then one would obtain whatever object one would desire. Even men of restrained senses, of cleverness, and of intelligence, if destitute of acts, never succeed in earning any fruits. Others, though destitute of intelligence and unendued with accomplishments of any kind, and who are really the lowest of men, are seen, even when they do not long after success, to be crowned with the fruition of all their desires. Some one else, who is always ready to do acts of injury to all creatures, and who is engaged in deceiving all the world, is seen to wallow in happiness. Some one that sits idly, obtains great prosperity; while another, by exerting earnestly, is seen to miss desirable fruits almost within his reach. Do thou ascribe it as one of the faults of man! The vital seed, originating in one's nature from sight of one person, goes to another person. When imparted to the womb, it sometimes produces an embryo and sometimes fails. When sexual congress fails, it resembles a mango tree that puts forth a great many flowers without, however, producing a single fruit. 1 As regards some men who are desirous of having offspring and who, for the fruition of their object, strive heartily (by worshipping diverse deities), they fail to procreate an embryo in the womb. Some person again, who fears the birth of an embryo as one fears a snake of virulent poison, finds a long-lived son born unto him and who seems to be his own self come back to the stages through which he has passed. Many persons with ardent longing for offspring and cheerless on that account, after sacrificing to many deities and undergoing severe austerities, at last beget children, duly

that prove to be veritable wretches of their race. Others, who have been obtained through virtue of such blessed rites and observances, at once obtain wealth and grain and diverse other sources of enjoyment earned and stored by their sires. In an act of congress, when two persons of opposite sexes come into contact with one another, the embryo takes birth in the womb, like a calamity afflicting the mother. Very soon after the suspension of the vital breaths, other physical forms possess that embodied creature whose gross body has been destroyed but whose acts have all been performed with that gross body made of flesh and phlegm. Upon the dissolution of the body, another body, which is as much destructible as the one that is destroyed, is kept ready for the burnt and destroyed creature (to migrate into) even as one boat goes to another for transferring to itself the passengers of the other. In consequence of an act of congress, a drop of the vital seed, that is inanimate, is cast into the womb. I ask thee, through whose or what care is the embryo kept alive? That part of the body into which the food that is eaten goes and where it is digested, is the place where the embryo resides, but it is not digested there. In the womb, amid urine and faeces, one's sojourn is regulated by Nature. In the matter of residence therein or escape therefrom, the born creature is not a free agent. In fact, in these respects, he is perfectly helpless. Some embryos fall from the womb (in an undeveloped state). Some come out alive (and continue to live). While as regards some, they meet with destruction in the womb, after being quickened with life, in consequence of some other bodies being ready for them (through the nature of their acts). That man who, in an act of sexual congress, injects the vital fluid, obtains from it a son or daughter. The offspring thus obtained, when the time comes, takes part in a similar act of congress. When the allotted period of a person's life is at its close, the five primal elements of his body attain to the seventh and the ninth stages and then cease to be. The person, however, undergoes no change. Without doubt, when persons are afflicted by diseases as little animals assailed by hunters, they then lose the powers of rising up and moving about. If when men are afflicted by diseases, they wish to spend even vast wealth, physicians with their best efforts fail to alleviate their pain. Even physicians, that are well-skilled and well-up in their scriptures and well-equipt with excellent medicines, are themselves afflicted by disease like animals assailed by hunters. Even if men drink many astringents and diverse kinds of medicated ghee, they are seen to be broken by decrepitude like trees by strong elephants. When animals and birds and beasts of prev and poor men are afflicted by ailments, who treats them with medicines? Indeed, these are not seen to be ill. Like larger animals assailing smaller ones, ailments are seen to afflict even terrible kings of fierce energy and invincible prowess. All men, reft of the power of even uttering cries indicate of pain, and overwhelmed by error and grief, are seen to be borne away along the fierce current into which they have been thrown. Embodied creatures, even when seeking to conquer nature, are unable to conquer it with the aid of wealth, of sovereign power, or of the austerest penances. If all attempts men make were crowned with success, then men would never be subject to decrepitude, would never come upon anything disagreeable, and lastly would be crowned with fruition in respect of all their wishes. All men wish to attain to gradual superiority of position. To gratify this wish they strive to the best of their power. The result, however, does not agree with wish. Even men that are perfectly heedful, that are honest, and brave and endued with prowess, are seen to pay their adorations to men intoxicated with the pride of affluence and with even alcoholic stimulants. Some men are seen whose calamities disappear before even these are marked or noticed by them. Others there are who are seen to possess no wealth but who are free from misery of every kind. A great disparity is observable in respect of the fruits that wait upon conjunctions of acts. Some are seen to bear vehicles on their shoulders, while some are seen to ride on those vehicles. All men are desirous of affluence and prosperity. A few only have cars (and elephants and steeds) dragged (or walking) in their processions. Some there are that fail to have a single spouse when their first-wedded ones are dead; while others have hundreds of spouses to call their own. Misery and happiness are the two things that exist side by side. Men have either misery or happiness. Behold, this is a subject of wonder! Do not, however, suffer thyself to be stupefied by error at such a sight! Cast off both righteousness and sin! Cast off also truth and falsehood! Having cast off truth and falsehood, do thou then cast off that with whose aid thou shalt cast off the former! O best of Rishis, I have now told thee that which is a great misery! With the aid of such instructions, the deities (who were all human beings) succeeded in leaving the Earth for becoming the denizens of heaven!

"Hearing these words of Narada Suka endued with great intelligence and possessed of tranquillity of mind, reflected upon the drift of the instructions he received, but could not arrive at any certainty of conclusion. He understood that one suffers great misery in consequence of the accession of children and spouses; that one has to undergo great labour for the acquisition of science and Vedic lore. He, therefore, asked himself, saving -- What is that situation which is eternal and which is free from misery of every kind but in which there is great prosperity?--Reflecting for a moment upon the course ordained for him to run through, Suka, who was well acquainted with the beginning and the end of all duties, resolved to attain to the highest end that is fraught with the greatest felicity. He questioned himself, saving, -- How shall I. tearing all attachments and becoming perfectly free, attain to that excellent end? How, indeed, shall I attain to that excellent situation whence there is no return into the ocean of diverse kinds of birth! I desire to obtain that condition of existence whence there is no return! Casting off all kinds of attachments, arrived at certainty by reflection with the aid of the mind. I shall attain to that end! I shall attain to that situation in which thy Soul will nave tranquillity, and when I shall be able to dwell for eternity without being subject to decrepitude or change. It is, however, certain that that high end cannot be attained without the aid of Yoga. One that has attained to the state of perfect knowledge and enlightenment never receives an accession of low attachments through acts. I shall, therefore, have recourse to Yoga, and casting off this body which is my present residence, I shall transform myself into wind and enter that mass of effulgence which is represented by the sin. When Jiva enters that mass of effulgence, he no longer suffers like Shoma who, with the gods, upon the exhaustion of merit, falls down on the Earth and having once more acquired sufficient merit returns to heavens. The moon is always seen to wane and once more wax. Seeing this waning and waxing that go on repeatedly, I do not wish to have a form of existence in which there are such changes. The Sun warms all the worlds by means of his fierce rays. His disc never undergoes any diminution. Remaining unchanged, he drinks energy from all things. Hence, I desire to go into the Sun of blazing effulgence. There I shall live, invincible by all, and in my inner soul freed from all fear, having cast off this body of mine in the solar region. With the great Rishis I shall enter the unbearable energy of the Sun. I declare unto all creatures, unto these trees, these elephants, these mountains, the Earth herself, the several points of the compass, the welkin, the deities, the Danavas, the Gandharvas, the Pisachas, the Uragas, and the Rakshasas, that I shall, verily, enter all creatures in the world. Let all the gods with the Rishis behold the prowess of my Yoga today!--Having said these words, Suka, informed Narada of world wide celebrity of his intention. Obtaining Narada's permission, Suka then proceeded to where his sire was. Arrived at his presence, the great Muni, viz., the high-souled and Island-born Krishna, Suka walked round him and addressed him the usual enquiries. Hearing of Suka's intention, the highsouled Rishi became highly pleased. Addressing him, the great Rishi said, -- O son, O dear son, do thou stay here to-day so that I may behold thee for some time for gratifying my eyes, -- Suka, however, was indifferent to that request. Freed from affection and all doubt. he began to think only of Emancipation, and set his heart on the journey. Leaving his sire, that foremost of Rishis then proceeded to the spacious breast of Kailasa which was inhabited by crowds of ascetics crowned with success."

SECTION 333

"Bhishma said, Having ascended the summit of the mountain. O Bharata, the son of Vyasa sat down upon a level spot free from blades of grass and retired from the haunts of other creatures. Agreeably to the direction of the scriptures and to the ordinances laid down, that ascetic, conversant with the gradual order of the successive processes of Yoga, held his soul first in one place and then in another, commencing from his feet and proceeding through all the limbs. Then when the Sun had not risen long, Suka sat, with his face turned Eastwards, and hands and feet drawn in, in an humble attitude. In that spot where the intelligent son of Vyasa sat prepared to address himself to Yoga, there were no flocks of birds, no sound, and no sight that was repulsive or terrorinspiring. He then beheld his own Soul freed from all attachments. Beholding that highest of all things, he laughed in joy. He once more set himself pre-pared to Yoga for attaining to the path of Emancipation. Becoming the great master of Yoga, he transcended the element of space. He then circumambulated the celestial Rishi Narada, and represented unto that foremost of Rishis the fact of his having addressed himself to the highest Yoga.

'Suka said,--I have succeeded in beholding the path (of Emancipation), I have addrest myself to it. Blessed be thou, O thou of wealth of penances! I shall, through thy grace, O thou of great splendour, attain to an end that is highly desirable!"

"Bhishma said, --- 'Having received the permission of Narada Suka the son of the Island-born Vyasa saluted the celestial Rishi and once more set himself to Yoga and entered the element of space. Ascending then from the breast of the Kailasa mountain, he soared into the sky. Capable of traversing through the welkin, the blessed Suka of fixed conclusion, then identified himself with the element of Wind. As that foremost of regenerate ones, possessed of effulgence like that of Garuda, was traversing through the skies with the speed of the wind or thought, all creatures, cast their eyes upon him. Endued with the splendour of fire or the Sun, Suka then regarded the three worlds in their entirety as one homogenous Brahma, and proceeded along that path of great length. Indeed, all creatures mobile and immobile, cast their eyes upon him as he proceeded with concentrated attention, and a tranquil and fearless soul. All creatures, agreeably to the ordinance and according to their power, worshipped him with reverence. The denizens of heaven rained showers of celestial flowers upon him. Beholding him, all the tribes of Apsaras and Gandharvas became filled with wonder. The Rishis also, that were crowned with success, became equally amazed. And they asked themselves, -- who is this one that has attained to success by his penances?--With gaze with-drawn from his own body but turned upwards he is filling us all with pleasure by his glances!--Of highly righteous soul and celebrated through-out the three worlds, Suka proceeded in silence, his face turned towards the East and gaze directed towards the sun. As he proceeded, he seemed to fill the entire welkin with an all-pervading noise. Beholding him coming in that way, all the tribes of the Apsaras, struck with awe, O king, became filled with amazement. Headed by Panchachuda and others, they looked at Suka with eyes expanded by wonder. And they asked one another, saying; -- What deity is this one that has attained to such a high end? Without doubt, he comes hither, freed from all attachments and emancipated from all desires!--Suka then proceeded to the Malaya mountains where Urvasi and Purvachitti used to dwell always Both of them beholding the energy of the son of the great regenerate Rishi, became filled with wonder. And they said, --Wonderful is this concentration of attention (to Yoga) of a regenerate youth who was accustomed to the recitation and study of the Vedas! Soon will he traverse the entire welkin like the Moon. It was by dutiful service and humble ministrations towards his sire that he acquired this excellent understanding. He is firmly attached to his sire, possessed of austere penances. and is very much loved by his sire. Alas, why has he been dismissed by his inattentive father to proceed (thus) along a way whence there is no return?--Hearing these words of Urvasi, and attending to their import, Suka, that foremost of all persons conversant with duties, cast his eves on all sides. and once more beheld the entire welkin, the whole Earth with her mountains and waters and forests, and also all the lakes and rivers. All the deities also of both sexes, joining their hands, paid reverence to the son of the Island-born Rishi and gazed at him with wonder and respect. That foremost of all righteous men, Suka, addressing all of them, said these words.--If my sire follow me and repeatedly call after me by my name, do all of you together return him an answer for me. Moved by the affection all of you bear for me, do you accomplish this request of mine! -- Hearing these words of Suka, all the points of the compass, all the forest, all the seas, all the rivers, and all the mountains, answered him from every side, saying,--We accept thy command, O regenerate one! It shall be as thou sayst! It is in this way that we answer the words spoken by the Rishi!

SECTION 334

"Bhishma said, 'Having spoken in this way (unto all things) the regenerate Rishi of austere penances, viz., Suka, stayed on his success casting off the four kinds of faults. Casting off also the eight kinds of Tamas, he dismissed the five kinds of Raias. Endued with great intelligence, he then cast off the attribute of Sattwa. All this seemed exceedingly wonderful. He then dwelt in that eternal station that is destitute of attributes, freed from every indication, that is, in Brahma, blazing like a smokeless fire. Meteors began to shoot. The points of the compass seemed to be ablaze. The Earth trembled. All those phenomena seemed exceedingly wonderful. The trees began to cast off their branches and the mountains their summits. Loud-reports (as of thunder) were heard that seemed to rive the Himavat mountains. The sun seemed at that moment to be shorn of splendour. Fire refused to blaze forth. The lakes and rivers and seas were all agitated. Vasava poured showers of rain of excellent taste and fragrance. A pure breeze began to blow, bearing excellent perfumes. Suka as he proceeded through the welkin, beheld two beautiful summits, one belonging to Himavat and another to Meru. These were in close contact with each other. One of them was made of gold and was, therefore yellow; the other was white, being made of silver. Each of them, O Bharata, was a hundred vojanas in height and of the same measure in breadth. Indeed, as Suka journeyed towards the north, he saw those two beautiful summits. With a fearless heart he dashed against those two summits that were united with each other. Unable to bear the force, the summits were suddenly rent in twain. The sight they thereupon presented, O monarch, was exceedingly wonderful to behold. Suka pierced through those summits, for they were unable to stop his onward course. At this a loud noise arose in heaven, made by the denizens thereof. The Gandharvas and the Rishis also and others that dwelt in that mountain being rent in twain and Suka passing through it. Indeed, O Bharata, a loud noise was heard everywhere at that moment, consisting of the words--Excellent, Excellent!--He was adored by the

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Gandharvas and the Rishis, by crowds of Yakshas and Rakshasas, and all tribes of the Vidyadharas. The entire firmament became strewn with celestial flowers showered from heaven at that moment when Suka thus pierced through that impenetrable barrier, O monarch! The righteous-souled Suka then beheld from a high region the celestial stream Mandakini of great beauty, running below through a region adorned by many flowering groves and woods. In these waters many beautiful Apsaras were sporting. Beholding Suka who was bodiless, those unclad aerial beings felt shame. Learning that Suka had undertaken his great journey, his sire Vyasa, filled with affection, followed him behind along the same aerial path. Meanwhile Suka, proceeding through that region of the firmament that is above the region of the wind displayed his Yoga-prowess and identified himself with Brahma. Adopting the subtile path of high Yoga, Vyasa of austere penances, reached within the twinkling of the eye that spot whence Suka first undertook his journey. Proceeding along the same way, Vyasa beheld the mountain summit rent in twain and through which Suka has passed. Encountering the Island-born ascetic, the Rishis began to represent to him the achievements of his son. Vyasa, however, began to indulge in lamentations, loudly calling upon his son by name and causing the three worlds to resound with the noise he made. Meanwhile, the righteous-souled Suka, who had entered the elements, had become their soul and acquired omnipresence, answered his sire by uttering the monosyllable Bho in the form of an echo. At this, the entire universe of mobile and immobile creatures, uttering the monosyllable Bho, echoed the answer of Suka. From that time to this, when sounds are uttered in mountain-caves or on mountain-breasts, the latter, as if in answer to Suka still echo them (with the monosyllable Bho). Having cast off all the attributes of sound, etc., and showing his Yoga-prowess in the manner of his disappearance, Suka in this way attained to the highest station. Beholding that glory and puissance of his son of immeasurable energy. Vyasa sat down on the breast of the mountain and began to think of his son with grief. The Apsaras were sporting on the banks of the celestial stream Mandakini, seeing the Rishi seated there, became all agitated with grave shame and lost heart. Some of them, to hide their nudity, plunged into the stream, and some entered the groves hard by, and some quickly took up their clothes, at beholding the Rishi. (None of them had betrayed any signs of agitation at sight of his son). The Rishi, beholding these movements, understood that his son had been emancipated from all attachments, but that he himself was not freed therefrom. At this he became filled with both joy and shame. As Vyasa was seated there, the auspicious god Siva, armed with Pinaka, surrounded on all sides by many deities and Gandharvas and adored by all the great Rishis came thither. Consoling the Island-born Rishi who was burning with grief on account of his son, Mahadeva said these words unto him .-- Thou hadst formerly solicited from me a son possessed of the energy of Fire, of Water, of Wind, and of Space: Procreated by thy penances, the son that was born unto thee was of that very kind. Proceeding from my grace, he was pure and full of Brahma-energy. He has attained to the highest end--an end which none can win that has not completely subjugated his senses, nor can be won by even any of the deities. Why then, O regenerate Rishi, dost thou grieve for that son? As long as the hills will last, as long as the ocean will last, so long will the fame of thy son endure undiminished! Through my grace, O great Rishi thou shalt behold in this world a shadowy form resembling thy son, moving by the side and never deserting thee for a single moment !-- Thus favoured by the illustrious Rudra himself, O Bharata, the Rishi beheld a shadow of his son by his side. He returned from that place. filled with joy at this. I have now told thee, O chief of Bharata's race, everything regarding the birth and life of Suka about which thou hadst asked me. The celestial Rishi Narada and the great Yogin Vyasa had repeatedly told all this to me in days of yore when the subject was suggested to him in course of conversation. That person devoted to tranquillity hears this sacred history directly connected with the topic of Emancipation is certain to attain to the highest end." [In this Section. Bhishma recites to Yudhishthira the fact of Suka's departure from this world, and Vyasa's grief at that occurrence. He speaks of the fact as one that had been related to him bygone times by both Narada and Vyasa himself. It is evident from this that the Suka who recited the Srimad Bhagavat to Parikshit, the grandson of Arjuna, could not possibly be the Suka who was Vyasa's son.]

SECTION 335

"Yudhishthira said, 'If a man be a house-holder or a Brahmacharin, a forest-recluse or a mendicant, and if he desires to achieve success, what deity should he adore? How can he certainly acquire heaven and attain that which is of the highest benefit (viz., Emancipation)? According to what ordinances should he perform the homa in honour of the gods and the Pitris? What is the region to which one goes when one becomes emancipated? What is the essence of Emancipation? What should one do so that one, having attained to heaven, would not have to fall down thence? Who is the deity of the deities? And who is the Pitri of the Pitris? Who is he that is superior to him, who is the deity of the deities and the Pitri of the Pitris? Tell me all this, O Grandsire!'

"Bhishma said, O thou that art well acquainted with the art of questioning, this question that thou hast asked me, O sinless one, is one that touches a deep mystery. One cannot answer it with the aid of the science of argumentation, even if one were to strive for a hundred years. Without the grace of Narayana, O king, or an accession of

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high knowledge, this question of thine is incapable of being answered. Connected though this topic be with a deep mystery, I shall yet, O slayer of foes, expound it to thee! In this connection is cited the old history of the discourse between Narada and the Rishi Naravana. I heard it from my sire that in the Krita age, O monarch, during the epoch of the Selfborn Manu, the eternal Narayana, the Soul of the universe, took birth as the son of Dharma in a quadruple form, viz., as Nara, Narayana, Hari, and the Self-create Krishna. Amongst them all, Narayana and Nara underwent the severest austerities by repairing to the Himalayan retreat known by the name of Vadari, by riding on their golden ears. Each of those cars was furnished with eight wheels, and made up of the five primal elements, and looked exceedingly beautiful. [The golden cars referred to here are the fleshly bodies of the two deities. The body is called the car because like the car, it is propelled by some force other than the Soul which owns it for a time, the Soul being inactive. It is regarded as golden because every one becomes attached to it as something very valuable. The eight wheels are Avidya and the rest.] Those original regents of the world who had taken birth as the sons of Dharma, became exceedingly emaciated in person in consequence of the austerities they had undergone. Indeed, for those austerities and for their energy, the very deities were unable to look at them. Only that deity with whom they were propitiated could behold them. Without doubt, with his heart devoted to them, and impelled by a longing desire to be-hold them, Narada dropped down on Gandhamadana from a summit of the high mountains of Meru and wandered over all the world. Possessed of great speed, he at last repaired to that spot whereon was situated the retreat of Vadari. Impelled by curiosity he entered that retreat at the hour of Nara's and Narayana's, performing their daily rites. He said unto himself .-- This is truly the retreat of that Being in whom are established all the worlds including the deities, the Asuras, the Gandharvas, the Kinnaras, and the great snakes! There was only one form of this great Being before. That form took birth in four shapes for the expansion of the race of Dharma which have been reared by that deity. How wonderful it is that Dharma has thus been honoured by these four great deities viz., Nara, Narayana, and Hari and Krishna! In this spot Krishna and Hari dwelt formerly. The other two, however, viz., Nara and Narayana, are now dwelling here engaged in penances for the object of enhancing their merit. These two are the highest refuge of the universe. What can be the nature of the daily rites these two perform? They are the sires of all creatures, and the illustrious deities of all beings. Endued with high intelligence, what is that deity whom these two worship? Who are those Pitris whom these two Pitris of all beings adore?--Thinking of this in his mind, and filled with devotion towards Narayana, Narada suddenly appeared before those two gods. After those two deities had finished their adoration to their deities and the Rishis, they looked at the celestial Rishi arrived at their retreat. The latter was honoured with those eternal rites that are ordained in the scriptures. Beholding that extraordinary conduct of the two original deities in themselves worshipping other deities and Pitris, the illustrious Rishi Narada took his seat there, well pleased with the honours he had received. With a cheerful soul he cast his eyes then on Narayana, and bowing unto Mahadeva he said these words.

"Narada said, In the Vedas and the Puranas, in the Angas and the subsidiary Angas thou art sung with reverence, thou art unborn and eternal. Thou art the Creator. Thou art the mother of the universe. Thou art the embodiment of Immortality and thou art the foremost of all things. The Past and the Future, indeed, the entire universe has been established on thee! The four modes of life, O lord, having the domestic for their first, ceaselessly sacrifice to thee that art of diverse forms. Thou art the father and the mother and the eternal preceptor of the universe. We know not who is that deity or that Pitri unto whom thou art sacrificing to-day!

"The holy one said, This topic is one about which nothing should be said. It is an ancient mystery. Thy devotion to me is very great. Hence, O regenerate one, I shall discourse to thee on it agreeably to the truth. That which is minute, which is inconceivable, unmanifest, immobile, durable, destitute of all connection with the senses and the objects of the senses, that which is dissociated from the (five) elements—that is called the in-dwelling Soul of all existent creatures. That is known by the name of Kshetrajna. Transcending the three attributes of Sattwa, Rajas, and Tamas, that is regarded as Purusha in the scriptures. From Him hath followed the unmanifest, O foremost of regenerate ones, possessed of the three attributes of Sattwa, Rajas, and Tamas. Though really unmanifest, she is called indestructible Prakriti and dwell in all manifest forms Know that She is the source whence we two have sprung. That all-pervading Soul, which is made up of all existent and nonexistent things, is adored by us. Even He is what we worship in all those rites that we perform in honour of the deities and the Pitris. There is no higher deity or Pitri than He. O regenerate one. He should be known as our Soul. It is him that we worship. This course of duties followed by men has, O regenerate one, been promulgated by Him. It is His ordinance that we should duly perform all the rites laid down in respect of the deities and the Pitris. Brahman, Sthanu, Manu, Daksha Bhrigu, Dharma, Yama, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, Vasishtha, Parameshthi, Vivaswat, Shoma, he that has been called Karddama, Krodha, Avak, and Krita,-these one and twenty persons, called Prajapatis, were first born. All of them obeyed the eternal law of the Supreme God Observing all the rites, in detail, that were ordained in honour of the deities and the Pitris, all those foremost of regenerate persons acquired all those objects which they sought. The incorporeal denizens of Heaven itself bow to that Supreme deity and through His grace they attain to those fruits and that end which He ordains for them. This is the settled conclusion of the scriptures that these persons freed from these seven and ten attributes, (viz., the five senses of knowledge, the five senses of action, the five vital breaths, and mind and understanding), who have cast off all acts, and are divested of the five and ten elements which constitute the gross body, are said to be Emancipate. That which the Emancipate attain to as their ultimate end is called by the name of Kshetrajna. He is regarded (in the scriptures) as both possessed of and free from all the attributes. He can be apprehended by Knowledge alone. We two have sprung from Him. Knowing him in that way, we adore that eternal Soul of all things. The Vedas and all the modes of life, though characterised by divergences of opinion, all worship Him with devotion. It is He who, speedily moved to grace, confers on them high ends fraught with felicity. Those persons in this world who, filled with His spirit, become fully and conclusively devoted to Him, attain to ends that are much higher, for they succeed in entering Him and becoming merged in his Self. I have now, O Narada, discoursed to thee on what is high mystery moved by the love I bear to thee for thy devotion to me. Indeed, in consequence of that devotion which thou professest towards me, thou hast succeeded in listening to this my discourse!"

SECTION 336

"Bhishma said, 'Addressed by Narayana, that foremost of beings, in these words, Narada, the foremost of men, then said these words unto Narayana for the good of the world.

"Narada said, Let that object be accomplished for which thou, O self-born Being, hast taken birth in four forms in the house of Dharma! I shall now repair (to the White Island) for beholding thy original nature. I always worship my seniors. I have never divulged the secrets of others. O lord of the universe, I have studied the Vedas with care. I have undergone austere penances. I have never spoken an untruth. As ordained in the scriptures, I have always protected the four that should be protected [i.e., the hands, the feet, the stomach, and the organ of pleasure. The hands are said to be protected when they are restrained from the commission of all improper acts: the feet are said to be duly protected when they are restrained from touching all improper places. The stomach is said to be protected when one never takes any kind of improper food. and when one abstains from all evil acts for appeasing one's hunger. And lastly, one is said to restrain the organ of pleasure when one abstains from all acts of improper congress.]. I have always behaved equally towards friends and foes. Wholly and conclusively devoted to Him, that first of deities, viz., the Supreme Soul, I incessantly adore Him. Having cleansed my soul by these acts of special merit, why shall I not succeed in obtaining a sight of that Infinite Lord of the universe?--Hearing these words of Parameshthi's son. Narayana, that protector of the scriptures, dismissed him, saying,--Go, O Narada!--Before dismissing him, however, the great deity worshipped the celestial Rishi with those rites and ceremonies which have been laid down in the scriptures by himself. Narada also gave due honours to the ancient Rishi Narayana. After such honours had been mutually given and received, the son of Parameshthi departed from that spot. Endued with high Yoga-puissance, Narada suddenly soared into the firmament and reached the summit of the mountains of Meru. Proceeding to a retired spot on that summit, the great ascetic took rest for a short while. He than cast his eyes towards the north western direction and beheld an exceedingly wonderful sight. Towards the north, in the ocean of milk, there is a large island named the White Island. The learned say that its distance from the mountains of Meru is greater than two and thirty thousand Yojanas. The denizens of that realm have no senses. They live without taking food of any kind. Their eyes are winkless. They always emit excellent perfumes. Their complexions are white. They are cleansed from every sin. They blast the eyes of those sinners that look

at them. Their bones and bodies are as hard as thunder. They regard honour and dishonour in the same light. They all look as if they are of celestial origin. Besides, all of them are endued, with auspicious marks and great strength. Their heads seem to be like umbrellas. Their voices are deep like that of the clouds. Each of them has four Mushkas. I The soles of their feet are marked by hundreds of lines. They have sixty teeth all of which are white (and large), and eight smaller ones. They have many tongues. With those tongues they seem to lick the very Sun whose face is turned towards every direction. Indeed, they seem to be capable of devouring that deity from whom hath sprung the entire universe, the Vedas, the deities, and the Munis wedded to the attribute of tranquillity.

"Yudhishthira said,--'O grandsire, thou hast said that those beings have no senses, that they do not eat anything for supporting their lives; that their eyes are winkless; and that they always emit excellent perfumes. I ask, how were they born? What also is the superior end to which they attain? O chief of Bharata's race, are the indications of those men that become emancipate the same as those by which the denizens of the White Island are distinguished? Do thou dispel my doubts? The curiosity I feel is very great. Thou art the repository of all histories and discourses. As regards ourselves, we entirely depend on thee for knowledge and instruction!

Bhishma continued, -- 'This narrative, O monarch, which I have heard from my sire, is extensive. I shall now recite it to thee. Indeed, it is regarded as the essence of all narratives. There was, in times past, a king on Earth of the name of Uparichara. He was known to be the friend of Indra, the chief of the celestials. He was devoted to Narayana known also by the name of Hari. He was observant of all the duties laid down in the scriptures. Ever devoted to his sire, he was always heedful and ready for action. He won the sovereignty of the world in consequence of a boon he had obtained from Narayana. Following the Sattwata ritual that had been declared in days of vore by Surva himself, king Uparichara used to worship the God of gods (Narayana), and when his worship was over, he used to adore (with what remained) the grandsire of the universe. After worshipping the Grandsires (Pitris), he worshipped the Brahmanas. He then divided the offerings among those that were dependent on him. With what remained after serving those, the king satisfied his own hunger. Devoted to truth, the monarch abstained from doing any injury to any creature. With his whole soul, the king was devoted to that God of gods, viz., Janarddana, who is without beginning and middle and end, who is the Creator of the universe, and who is without deterioration of any kind. Beholding the devotion to Naravana of that slaver of foes, the divine chief of the celestials himself shared with him his own seat and bed. His kingdom and wealth and spouses and animals were all regarded by him as obtained from Narayana. He, therefore, offered all his possessions to that great deity. 2 Adopting the Sattwata ritual, king Uparichara, with concentrated soul, used to discharge all his sacrificial acts and observances, both optional and obligatory. In the place of that illustrious king, many foremost Brahmanas, well conversant with the Pancharatra ritual, used to eat before all others the food offered to the god Narayana. As long as that slayer of foes continued to rule his kingdom righteously, no untruth ever escaped his lips and no evil thought ever entered his mind. With his limbs he never committed even the slightest sin. The seven celebrated Rishis, viz., Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu, and Vasishta of great energy, who came to be known by the name of Chitra-sikhandins, uniting together on the breast of that foremost of mountains, viz., Meru, promulgated an excellent treatise on duties and observances that was consistent with the four Vedas. The contents of that treatise were uttered by seven mouths, and constituted the best compendium of human duties and observances. Known, as already stated, by the name of Chitrasikhandins, those seven Rishis constitute the seven (Pravriti) elements (of Mahat, Ahankara, etc.) and the Selfborn Manu, who is the eighth in the enumeration, constituted original Prakriti. These eight uphold the universe, and it was these eight that promulgated the treatise adverted to. With their senses and minds under complete control, and ever devoted to Yoga, these eight ascetics, with concentrated souls, are fully conversant with the Past, the Present and the Future, and are devoted to the religion of Truth .-- This is good this is Brahma,--this is highly beneficial,--reflecting in their minds in this way, those Rishis created the worlds, and the science of morality and duty that governs those worlds. In that treatise the authors discoursed on Religion and Wealth and Pleasure, and subsequently on Emancipation also. They also laid down in it the various restrictions and limitations intended for the Earth as also for Heaven. They composed that treatise after having worshipped with penances the puissant and illustrious Naravana called also Hari, for a thousand celestial years, in company with many other Rishis. Gratified with their penances and worship, Narayana commanded the goddess of speech, viz. Saraswati, to enter into the person of those Rishis. The goddess, for the good of the worlds did what she was ordered. In consequence of the entrance of the goddess of speech into their persons, those Rishis, well conversant with

penances, succeeded in composing that foremost of treatises in respect of vocables, import, and reason. Having composed that treatise sanctified with the syllable Om, the Rishis first of all read it to Narayana who became highly pleased with what he heard. The foremost of all Beings then addressed those Rishis in an incorporeal voice and said, -- Excellent is this treatise that ye have composed consisting of a hundred thousand verses. The duties and observances of all the worlds will flow from this your work! In complete accordance with the four Vedas, viz., the Yajushes, the Samans, and the Atharvans of Angiras, the treatise of yours will be an authority in all the worlds in respect of both Pravritti and Nivritti. [There are two religions, viz., that of Pravritti, implying act and observances, and that of Nivritti, implying a complete abstention from all acts and observances. The last is also called the religion of Emancipation.] Agreeably to the authority of the scriptures I have created Brahman from the attribute of Grace, Rudra from my Wrath, and yourselves, Ye Brahmanas, as representing the Pravriti-elements (of Mahat, Ahankara, etc.), Surya, and Chandramas, Wind, and Earth, and Water and Fire, all the stars and planets and constellations, all else that is called by the name of creatures, and utterers of Brahma (or the Vedas), they all live and act in their respective spheres and are all respected as authorities. Even this treatise that ye have composed shall be regarded by all persons in the same light, viz., as a work of the highest authority. This is my command. Guided by this treatise, the Self-born Manu himself will declare to the world its course of duties and observances. When Usanas and Vrihaspati will arise, they also will promulgate their respective treatises on morality and religion, guided by and quoting from this your treatise. [Whether any work on morality and religion was over actually composed by the seven Rishis or not, no such work, it is certain, is in existence now. Besides this mention of the work in the Mahabharata, no reference to it has been made anywhere else. As to Sukra-niti it is extant, Vrihaspati's niti-sastram is defunct. It is probable, however, that before Saba-niti there was an anterior work, brief if not exhaustive on the same subjects.] After the publication of his treatise by the Self-born Manu and of that by Usanas, and after the publication of the treatise also by Vrihaspati, this science composed by you will be acquired by king Vasu (otherwise known by the name of Uparichara). Indeed ye foremost of regenerate ones, that king will acquire this knowledge of this work from Vrihaspati. That King, filled with all good thoughts, will become deeply devoted to me. Guided by this treatise, he will accomplish all his religious acts and observances. Verily, this treatise composed by you will be the foremost of all treatise on morality and religion. Possessed of the excellence, this treatise is fraught with instructions for acquiring both Wealth and Religious merit, and is full of mysteries. In consequence of the promulgation of this treatise of yours, ye will be progenitors of an extensive race. King Uparichara also will become endued with greatness and prosperity. Upon the death, however, of that king, this eternal treatise will disappear from the world. I tell you all this .-- Having said these words unto all those Rishis, the invisible Narayana left them and proceeded to some place that was not known to them. Then those sires of the world, those Rishis that bestowed their thoughts on the ends pursued by the world, duly promulgated that treatise which is the eternal origin of all duties and observances. Subsequently, when Vrihaspati was born in Angiras's race in the first or the Krita age, those seven Rishis charged him with the task of promulgating their treatise which was consistent with the Upanishads and the several branches of the Vedas. They themselves who were upholders of the universe and the first promulgators of duties and religious observances, then proceeded to the place they chose, resolved to devote themselves to penances.'

SECTION 337

"Bhishma said, 'Then upon the expiration of the great Kalpa, when the celestial Purohita Vrihaspati was born in the race of Angiras, all the deities became very happy. The words, Vrihat, Brahma, and Mahat all bear the same sense. The celestial Purohita, O king came to be called Vrihaspati because he was endued with all these attributes. King Uparichara, otherwise called Vasu, became a disciple of Vrihaspati and soon became the foremost of his disciples. Admitted as such, he began to study at the feet of his preceptor that science which was composed by the seven Rishis who were (otherwise) known by the name of Chitrasikhandins. With soul cleansed from all sorts of evil by sacrifices and other religious rites, he ruled the Earth like Indra ruling the Heaven. The illustrious king performed a great Horse-sacrifice in which his preceptor Vrihaspati became the Hota. The sons of Prajapati (Brahman) themselves, viz., Ekata, Dwita, and Trita became the Sadasyas in that sacrifice. There were others also who became Sadasyas in that sacrifice, viz., Dhanusha, Raivya, Arvavasu, Parvavasu, the Rishi Medhatithi, the great Rishi Tandya, the blessed Rishi Santi, otherwise called Vedasiras, the foremost of Rishis, viz., Kapila, who was the father of Salihotra, the first Kalpa, Tittiri the elder brother of

Vaisampayana, Kanwa, and Devahotra, in all forming sixteen. In that great sacrifice, O monarch, all the requisite articles were collected. No animals were slain in it. The king had ordained it so. He was full of compassion. Of pure and liberal mind, he had cast off all desires, and was well-conversant with all rites. The requisites of that sacrifice all consisted of the products of the wilderness. The ancient God of gods (viz., Hari), became highly gratified with the king on account of that sacrifice. Incapable of being seen by any one else, the great God showed himself to his worshipper. Accepting by taking its scent, the share offered to him he himself took up the Purodasa. The great God took up the offerings without being seen by any one. At this, Vrihaspati became angry. Taking up the ladle he hurled it with violence at the sky, and began to shed tears in wrath. Addressing king Uparichara he said, -- Here, I place this as Narayana's share of the sacrificial offerings. Without doubt, he shall take it before my eyes.

"Yudhishthira said, 'In the great sacrifice of Uparichara, all the deities appeared in their respective forms for taking their shares of the sacrificial offerings and were seen by all. Why is it that the puissant Hari only acted otherwise by invisibly taking his share?

"Bhishma continued, 'When Vrihaspati gave way to wrath, the great king Vasu and all his Sadasyas sought to pacify the great Rishi. With cool heads, all of them addressed Vrihaspati, saying,--It behoveth thee not to give way to anger. In this Krita age, this anger to which thou hast given way, should not be the characteristic of any one. The great deity for whom the share of the sacrificial offerings was designed by thee, is himself free from anger. He is incapable of being seen either by ourselves or by thee, O Vrihaspati! Only he can see Him to whom He becomes gracious .-- Then the Rishis Ekata, Dwita, and Trita, who were well conversant with the science of morality and duties compiled by the seven Rishis, addressed that conclave and began the following narration .-- We are the sons of Brahman, begotten by a fiat of his will (and not in the ordinary way). Once on a time we repaired to the north for obtaining what is for our highest good. Having undergone penances for thousands of years and acquired great ascetic merit, we again stood on only one foot like fixed stakes of wood. The country where we underwent the austerest of penances, lies to the north of the mountains of Meru and on the shores of the Ocean of Milk. The object we had in mind was how to behold the divine Narayana in his own form. Upon the completion of our penances and after we had performed the final ablutions, an incorporeal voice was heard by us, O puissant Vrihaspati, at once deep as that of the clouds and exceedingly sweet and filling the heart with joy. The voice said,--Ye Brahmanas, well have ye performed these penances with cheerful souls. Devoted unto Narayana, ye seek to know how ye may succeed in beholding that god of great puissance! On the northern shores of the Ocean of Milk there is an island of great splendour called by the name of White Island. The men that inhabit that island have complexions as white as the rays of the Moon and that are devoted to Narayana Worshippers of that foremost of all Beings, they are devoted to Him with their whole souls. They all enter that eternal and illustrious deity of a thousand rays. They are divested of senses. They do not subsist on any kind of food. Their eyes are winkless. Their bodies always emit a fragrance. Indeed, the denizens of White Island believe and worship only one God. Go thither, ye ascetics, for there I have revealed myself -- All of us, hearing these incorporeal words, proceeded by the way indicated to the country described. Eagerly desirous of beholding Him and our hearts full of Him, we arrived at last at that large island called White Island. Arrived there, we could see nothing. Indeed, our vision was blinded by the energy of the great deity and accordingly we could not see Him. At this, the idea, due to the grace of the great God Himself, arose in our minds that one that had not undergone sufficient penances could not speedily behold Narayana. Under the influence of this idea we once more set ourselves to the practice of some severe austerities, suited to the time and place, for a hundred years. Upon the completion of our vows. we beheld a number of men of auspicious features. All of them were white and looked like the Moon (in colour) and possessed of every mark of blessedness. Their hands were always joined in prayer. The faces of some were turned towards the North and of some towards the East. They were engaged in silently thinking on Brahma. The Yapa performed by those high-souled persons was a mental yapa (and did not consist of the actual recitation of any mantras in words). In consequence of their hearts having been entirely set upon Him, Hari became highly pleased with them. The effulgence that was emitted by each of those men resembled, O foremost of ascetics, the splendours which Surya assumes when the time comes for the dissolution of the universe. Indeed, we thought that Island was the home of all Energy. All the inhabitants were perfectly equal in energy. There was no superiority or inferiority there among them. We then suddenly beheld once more a light arise, that seemed to be the concentrated effulgence of a thousand Suns, O Vrihaspati. The inhabitants, assembling together, ran towards that light, with hands joined in reverential attitude, full of joy, and uttering the one

word Namas (we bow thee!) We then heard a very loud noise uttered by all of them together. It seemed that those men were employed in offering a sacrifice to the great God. As regards ourselves, we were suddenly deprived of our senses by his Energy. Deprived of vision and strength and all the senses, we could not see or feel anything. We only heard a loud volume of sound uttered by the assembled inhabitants. It said --Victory to thee, O thou of eyes like lotus-petals! Salutations to thee. O Creator of the universe! Salutations to thee. O Hrishikesa, O foremost of Beings, O thou that art the Firstborn! Even this was the sound we heard, uttered distinctly and agreeably to the rules of orthoepy. Meanwhile, a breeze, fragrant and pure, blew, bearing perfumes of celestial flowers, and of certain herbs and plants that were of use on the occasion. Those men, endued with great devotion, possessed of hearts full of reverence, conversant with the ordinances laid down in the Pancharatra, were then worshipping the great deity with mind, word, and deed. Without doubt, Hari appeared in that place whence the sound we heard arose. As regards ourselves, stupefied by His illusion, we could not see him. After the breeze had ceased and the sacrifice had been over, our hearts became agitated with anxiety. O foremost one of Angira's race. As we stood among those thousands of men all of whom were of pure descent, no one honoured us with a glance or nod. Those ascetics, all of whom were cheerful and filled with devotion and who were all practising the Brahmaframe of mind, did not show any kind of feeling for us. We had been exceedingly tired. Our penances had emaciated us. At that time, an incorporeal Being addressed us from the sky and said unto us these words -- These white men, who are divested of all outer senses, are competent to behold (Narayana). Only those foremost of regenerate persons whom these white men honoured with their glances, become competent to behold the great God. Go hence, ye Munis, to the place whence ye have come. That great Deity is incapable of being ever seen by one that is destitute of devotion. Incapable of being seen in consequence of his dazzling effulgence, that illustrious Deity can be beheld by only those persons that in course of long ages succeed in devoting themselves wholly and solely to Him. Ye foremost of regenerate one, ye have a great duty to per-form. After the expiration of this the Krita age, when the Treta age comes in course of the Vivaswat cycle, a great calamity will overtake the worlds. Ye Munis, ye shall then have to become the allies of the deities (for dispelling that calamity) .-- Having heard these wonderful words that were sweet as nectar, we soon got back to the place we desired, through the grace of that great Deity When with the aid of even such austere penances and of offerings devoutly given in sacrifices, we failed to have a sight of the great Deity, how, indeed, can you expect to behold Him so easily? Narayana is a Great Being, He is the Creator of the universe. He is adorned in sacrifices with offerings of clarified butter and other food dedicated with the aid of Vedic mantras. He has no beginning and no end. He is Unmanifest. Both the Deities and the Danavas worship Him -- Induced by these words spoken by Ekata and approved by his companions, viz., Dwita and Trita, and solicited also by the other Sadasyas, the high-minded Vrihaspati brought that sacrifice to a completion after duly offering the accustomed adorations to the Deities. King Uparichara also, having completed his great sacrifice, began to rule his subjects righteously. At last, casting off his body, he ascended to heaven. After some time, through the curse of the Brahmanas, he fell down from those regions of felicity and sank deep into the bowels of the Earth. King Vasu, O tiger among monarchs, was always devoted to the true religion. Although sunk deep into the bowels of the Earth, his devotion to virtue did not abate. Ever devoted to Narayana, and ever reciting sacred mantras having Narayana for their deity, he once more ascended to heaven through Narayana's grace. Ascending from the bowels of the Earth, king Vasu in consequence of the very highest end that he attained, proceeded to a spot that is even higher than the region of Brahman himself.

SECTION 338

"Yudhishthira said, 'When the great king Vasu was so wholly devoted to Narayana, for what reason then did he fall down from heaven and why again had he to sink beneath the surface of the Earth?"

'Bhishma said, 'In this connection is cited an old narrative, O Bharata, of a discourse between the Rishis and the gods. The gods, once on a time, addressing many foremost of Brahmanas, said unto them that sacrifices should be performed by offering up Ajas as victims. By the word Aja should be understood the goat and no other animal.'

The Rishis said, The Vedic Sruti declares that in sacrifices the offerings should consist of (vegetable) seeds. Seeds are called Ajas. It behoveth you not to slay goats. Ye deities, that cannot be the religion of good and righteous people in which slaughter of animals is laid down. This, again, is the Krita age. How can animals be slaughtered in this epoch of righteousness?

"Bhishma continued, While this discourse was going between the Rishis and the deities, that foremost of kings, viz., Vasu, was seen to come that way. Endued with great prosperity, the king was coming through the welkin, accompanied by his troops and vehicles and animals. Beholding king Vasu coming to that spot through the skies, the Brahmanas addressing the deities, said,--This one will remove our doubts. He performs sacrifices. He is liberal in making gifts. He always seeks the good of all creatures. How, indeed, will the great Vasu, speak otherwise,--Having thus spoken unto each other, the deities and the Rishis quickly approached king Vasu and questioned him, saying,--O king, with what should one perform sacrifices? Should one sacrifice with the goat or with herbs and plants? Do thou dispel this doubt of ours. We constitute thee our judge in this matter.--Thus addressed by them, Vasu joined his hands in humility and said unto them.--Tell me truly, ye foremost of Brahmanas, what opinion is entertained by you in this matter?

"'The Rishis said, The opinion entertained by us, O king, is that sacrifices should be performed with grain. The deities, however, maintain that sacrifices should be performed with animals. Do thou judge between us and tell us which of these opinions is correct.'

'Bhishma continued, 'Learning what the opinion was that was entertained by the deities, Vasu, moved by partiality for them, said that sacrifices should be performed with animals. At this answer, all the Rishis, endued with the splendour of the Sun, became very angry. Addressing Vasu who was seated on his car and who had (wrongly) taken up the side of the deities, they said unto him, -- Since thou hast (wrongly) taken up the side of the deities, do thou fall down from heaven. From this day, O monarch, thou shalt lose the power of journeying through the sky. Through our course, thou shalt sink deep below the surface of the Earth. After the Rishis had said these words, king Uparichara immediately fell down, O monarch, and went down a hole in Earth. At the command, however, of Narayana, Vasu's memory did not leave him. To the good fortune of Vasu, the deities, pained at the course denounced on him by the Brahmanas, began to think anxiously as to how that course might be neutralised. They said, This high-souled king hath been cursed for our sake. We, denizens of heaven, should unite together for doing what is good to him in return for that which he has done to us. Having quickly settled this in their minds with the aid of reflection, the deities proceeded to the spot where the king Uparichara was. Arrived, at his presence, they addressed him, saying, Thou art devoted to the great God of the Brahmanas (viz., Narayana). That great Lord of both the deities and the Asuras, gratified with thee, will rescue thee from the course that has been denounced upon thee. It is proper, however, that the high-souled Brahmanas should be honoured. Verily, O best of kings, their penances should fructify. Indeed, thou hast already fallen down from the sky on the Earth. We desire, however, O best of kings, to show thee a favour in one respect. As long as thou, O sinless one, shalt dwell in his hole, so long shalt thou receive (due sustenance, through our boon)! Those streaks of clarified butter which Brahmans with concentrated minds pour in sacrifices in accompaniment with sacred mantras, and which are called by the name of Vasudhara, shall be thine, through our care for thee! Indeed weakness or distress shall not touch thee. While dwelling, O king of kings, in the hole of the Earth, neither hunger nor thirst shall afflict thee for thou shalt drink those streaks of clarified butter called Vasudhara. Thy energy also shall continue unabated. In consequence also of this our boon that we grant thee, the God of gods, viz., Narayana will be gratified with thee, and He will bear thee hence to the region of Brahman!--Having granted these boons unto the king, the denizens of heaven, as also all those Rishis possessed of wealth of penances, returned each to his respective place. Then Vasu, O Bharata, began to adore the Creator of the universe and to recite in silence those sacred mantras that had come out of Narayana's mouth in days of yore. Although dwelling in a pit of the Earth, the king still worshipped Hari, the Lord of all the deities, in the wellknown five sacrifices that are performed five times every day, O slaver of foes! In consequence of these adorations, Narayana, otherwise called Hari, became highly pleased with him who thus showed himself to be entirely devoted to Him, by wholly relying upon Him as his sole refuge, and who had completely subjugated his senses. The illustrious Vishnu, that giver of boons, then addressing Garuda of great speed, that foremost of birds, who waited upon Him as his servant, said these desirable words:--O foremost of birds, O thou that art highly blessed, listen to what I say! There is a great king of the name of Vasu who is of righteous soul and rigid vows. Through the wrath of the Brahmanas, he has fallen into a pit of the Earth. The Brahmans, have been sufficiently honoured (for their curse has fructified). Do thou go to that king now. At my command, O Garuda, go to that foremost of kings, viz., Uparichara who is now dwelling in a whole of the Earth and incapable of any longer sailing through the sky, and bring him up without delay into the welkin. Hearing these words of Vishnu, Garuda, spreading his wings and rushing with the speed of the wind, entered that hole in the Earth in which king Vasu was living. Suddenly taking the king up, the son of Vinata soared into the sky and there released the king from his beaks. At that moment, king Uparichara once more acquired his celestial form and re-entered the region of Brahman. It was in this way, O son of Kunti, that great king first fell down through the curse of the Brahmanas for a fault of speech, and once more ascended to heaven at the command of the great God (Vishnu). Only the puissant Lord Hari, that foremost of all Beings, was devoutly worshipped by him. It was for this devout worship that the king succeeded very soon in escaping from the curse denounced upon him by the Brahmanas and in regaining the felicitous regions of Brahman.

"Bhishma continued, 'I have thus told thee everything respecting the origin of the spiritual sons of Brahman. Listen to me with undivided attention, for I shall now narrate to thee how the celestial Rishi Narada proceeded in days of yore to White Island."

SECTION 339

"Bhishma said, 'Arrived at the spacious realm called White Island, the illustrious Rishi beheld those same white men possessed of lunar splendour (of whom I have already spoken to thee). Worshipped by them, the Rishi worshipped them in return by bending his head and reverencing them in his mind. Desirous of beholding Narayana, he began to reside there, attentively engaged in the silent recitation of mantras, sacred to him, and observant of vows of the most difficult kind, with concentrated mind, the regenerate Rishi, with arms upraised, stood in Yoga, and then sang the following hymn unto the Lord of the universe, Him, viz., who is at once the soul of attributes and divested of all attributes.

'Narada said, Salutations to thee, O God of gods, O thou that art freed from all acts! Thou art he who is divested of all attributes, who is the Witness of all the worlds, who is called Kshetrajna, who is the foremost of all Beings, who is Infinite, who is called Purusha, who is the great Purusha, who is the foremost of all Purushas, who is the soul of the three attributes, who is called the Foremost, who is Amrita (nectar), who is called Immortal, who is called Ananta (Sesha), who is Space, who is without beginning, who is both Manifest and Unmanifest as existent and not-existent things, who is said to have his home in Truth, who is the first of gods (Narayana), who is the giver of wealth (or of the fruits of acts), identified with Daksha and other Lords of the Creation, who is the Aswattha and other big trees, who is the four-headed Brahman, who is the Lord of all created Beings, who is the Lord of Speech, who is the Lord of the universe (or Indra), who is the all-pervading Soul, who is the Sun, who is the breath called Prana, who is the Lord of the waters (viz., Varuna), who is identifiable with the Emperor or the King. who is identifiable with the Regents of the several points of the compass, who is the refuge of the universe when it is dissolved in the final destruction, who is Undisplayed (unrevealed), who is the giver of the Vedas unto Brahman, who is identifiable with the sacrifices and Vedic studies achieved by Brahmanas with the aid of their bodies, who is identifiable with the four principal orders of the deities, who is every one of those four orders, who is possessed of effulgence, who is possessed of great effulgence, who is he unto whom the seven largest offerings in sacrifices are presented with the Gayatri and other sacred mantras, who is Yama, who is Chitragupta and the other attendants of Yama, who is called the wife of Yama, who is that order of the deities called Tushita, who is that other order called Mahatushita, who is the universal grinder (Death), who is desire and all diseases that have been created for aiding the advent of Death, who is health and freedom from disease, who is subject to desire and passions, who is free from the influence of desire and passions, who is Infinite as exhibited in species and forms, who is he that is chastised, who is he that is the chastiser, who is all the lesser sacrifices (like Agnihotra and others), who is all the larger sacrifices (like those called Brahma, etc.), who is all the Ritwijas, who is the origin of all sacrifices (viz., the Vedas), who is fire, who is the very heart of all sacrifices (viz., the mantras and hymns uttered in them), who is he that is hymned in sacrifices. who takes those shares of the sacrificial offerings that are presented to him, who is the embodiment of the five sacrifices, who is the maker of the five sections or divisions of time (viz., day, night, month, season and year), who is incapable of being understood except by those scriptures that are called Pancharatra, who never shrinks from anything, who is unvanquished, who is only Mind (without a physical frame), who is known only by name, who is the Lord of Brahman himself, who has completed all the vows and observances mentioned in the Vedas, who is the Hansa (bearer of the triple stick), who is the Parama-hansa (divested of stick), who is the foremost of all sacrifices, who is Sankhyayoga, who is the embodiment of the Sankhya philosophy, who dwells in all Jivas, who lives in every heart, who resides in every sense, who floats on the ocean-water, who lives in the Vedas, who lies on the lotus (the image of the egg whence the universe has sprung), who is the Lord of the universe, and whose troops go everywhere for protecting his worshippers. Thou takest birth as all creatures. Thou art the origin of the universe (of all creatures). Thy mouth is fire. Thou art that fire which courses through the waters of the ocean, issuing out

all the while from an Equine head. Thou art the sanctified butter that is poured into the sacrificial fire. Thou art the cardriver (fire or heat that impels the body and causes it to live and grow). Thou art Vashat. Thou art the syllable Om. Thou art Penances. Thou art Mind. Thou art Chandramas. Thou sanctifiest the sacrificial butter. Thou art the Sun. Thou art the Dikgajas (Elephants) that are sanctioned in the four cardinal points of the compass. Thou illuminest the cardinal points of the compass. Thou illuminest the subsidiary points also. Thou art the Equine head. Thou art the first three mantras of the Rig Veda. Thou art the protector of the several orders of men (viz., Brahmanas, Kshatriyas, Vaisyas, and Sudras). Thou art the five fires (beginning with Garhapatya). Thou art He who has thrice ignited the sacrificial fire called Nachi, Thou art the refuge of the six limbs (viz., the Vedas). Thou art the foremost of those Brahmanas that are employed in singing the Samans in sacrifices and other religious rites. Thou art Pragjyotish, and thou art he who sings the first Saman. Thou art the observer of those vows that depend upon the Vedas and that are observed by singers of Samanas. Thou art the embodiment of the Upanishad, called by the name of Atharvasiras. Thou art he who is the topic of the five foremost of scriptures (viz., those that appertain to the worship of Surya, of Sakti, of Ganesa, of Siva, and of Vishnu). Thou art called the preceptor that subsists only on the froth of water. Thou art a Valikhilya. Thou art the embodiment of him who has not fallen away from Yoga. Thou art the embodiment of correctness of judgement of reasoning. Thou art the beginning of the Yugas, thou art the middle of the Yugas and thou art their end. Thou art Akhandala (Indra). Thou art the two Rishis Prachina-garbha and Kausika. Thou art Purusthuta, thou art Puruhuta, thou art the artificer of the universe. Thou hast the universe for thy form. Thy motions are infinite. Thy bodies are infinite; thou art without end and without beginning, and without middle. Thy middle is unmanifest. Thy end is unmanifest. Thou hast vows for thy abode. Thou residest in the ocean. Thou hast thy home in Fame, in Penances, in Self-restraint, in Prosperity, in Knowledge, in grand Achievements, and in Everything belonging to the universe. Thou art Vasudeva. Thou art the grantor of every wish. Thou art Hanuman that bore Rama on his shoulders. Thou art the great Horse-sacrifice. Thou takest thy share of offerings made in great sacrifices. Thou art the grantor of boons, of happiness, of wealth. Thou art devoted to Hari., Thou art Restraint of the senses. Thou art vows and observances. Thou art mortifications, thou art severe mortifications, thou art very severe mortifications. Thou art he who observes vows and religious and other pious rites. Thou art freed from all errors. Thou art a Brahmacharin. Thou tookest birth in the womb of Prisni. Thou art he from whom have flowered all Vedic rites and acts. Thou art unborn. Thou pervadest all things. Thy eyes are on all things. Thou must not be apprehended by the senses. Thou art not subject to deterioration. Thou art possessed of great puissance. Thy body is inconceivably vast. Thou art holy, thou art beyond the ken of logic or argument. Thou art unknowable. Thou art the foremost of Causes. Thou art the Creator of all creatures and thou art their destroyer. Thou art the possessor of vast powers of illusion. Thou art called Chittrasikhandin. Thou art the giver of boons. Thou art the taker of thy share of the sacrificial offerings. Thou hast obtained the merit of all sacrifices. Thou art he who has been freed from all doubts. Thou art omnipresent. Thou art of the form of a Brahmana. Thou art fond of Brahmanas. Thou hast the universe for thy form. Thy form is very vast. Thou art the greatest friend. Thou art kind to all thy worshippers. Thou art the great deity of the Brahmanas. I am thy devoted disciple. I am desirous of beholding thee. Salutations to thee that art of the form of Emancipation.

SECTION 340

"Bhishma said, 'Thus hymned with names that were not known to others, the Divine Narayana having the universe for his form showed himself to the ascetic Narada. His form was somewhat purer than the moon and differed from the moon in some respects. He somewhat resembled a blazing fire in complexion. The puissant Lord was somewhat of the form of Vishti. He resembled in some respects the feathers of the parrot, and in some a mass of pure crystal. He resembled in some respects a hill of antimony and in some a mass of pure gold. His complexion somewhat resembled the coral when first formed, and was somewhat white. In some respects that complexion resembled the hue of gold and in some that of the lapis lazuli. In some respects it resembled the hue of the blue lapis lazuli and in some that of sapphire. In some respects it resembled the hue of the peacock's neck, and in some that of a string of pearls. Bearing these diverse kinds of hues on his person, the eternal Deity appeared before Narada. He had a thousand eves and was possessed of great beauty. He had a hundred heads and a hundred feet. He had a thousand stomachs and a thousand arms. He seemed to be still inconceivable to the mind. With one of his mouths he uttered the syllable Om and then the Gayatri following Om. With mind under complete control, the great Deity, called by the names of Hari and Narayana, by his other mouths, multitudinous in number, uttered many mantras from the four Vedas which are known by the name of Aranyaka. The Lord of all the deities, the great God who is adorned in sacrifices, held in his hands a sacrificial altar, a Kamandalu, few white gems, a pair of sandal, a bundle of Kusa blades, a deer-skin, a toothstick, and a little blazing fire. With cheerful soul, that foremost of regenerate persons, viz., Narada of restraining speech, bowed unto the great God and adored Him. Unto him whose head was still bent low in veneration, the first of all the deities, who is free from deterioration, said the following words.

"The Holy one said, The great Rishis, Ekata, Dwita, and Trita, came to this realm from desire of obtaining a sight of me. They, however, were unable to have the fruition of their wishes. Nor can any one have a sight of me save those persons that are devoted to me with their whole hearts. As regards thee, thou art verily the foremost of all persons devoted to me with all their souls. These are my bodies, the best ones that I assume. These were born, O regenerate one, in the house of Dharma. Do thou worship them always, and do thou perform those rites that are laid down in the ordinances with respect to that worship. O Brahmana, do thou ask of me the boons thou desirest. I am gratified with thee to-day, and I appear unto thee now in my universal form as freed from decay and deterioration.

"Narada said, Since, O holy one, I have today succeeded in obtaining a sight of thee. I regard that I have won without any delay the fruits of my penances, O God, of my self-restraint, and of all the vows and observances that I have gone through. This, indeed, is the highest boon thou hast granted me for thou hast shown thyself to me today. O Eternal Lord, Thou, O holy one, hast the universe for thy eye. Thou art the Lion. Thy form is identifiable with everything. Possessed of puissance, thou, O Lord, art vast and infinite.

Bhishma continued, 'Having thus shown Himself unto Narada, the son of Parameshthi, the great God addressed that ascetic and said, -- Go hence, O Narada, and do not delay! These worshippers of mine, possessed of lunar complexions, are divested of all senses and do not subsist upon any kind of food. They are, again, all Emancipate; with minds wholly concentrated upon Me, people should think of Me. Such worshippers will never meet with any impediments. These men are all crowned with ascetic success and are highly blessed. In ancient times they became entirely devoted to me. They have been freed from the attributes of Rajas and Tamas. Without doubt, they are competent to enter me and become merged into my Self -- He that cannot be seen with the evel touched with the sense of touch, smelt with the sense of scent, and that is beyond the ken of the sense of taste. He whom the three attributes of Sattwa, Rajas, and Tamas do not touch, who pervades all things and is the one Witness of the universe, and who is described as the Soul of the entire universe; He who is not destroyed upon the destruction of the bodies of all created things, who is unborn and unchangeable and eternal, who is freed from all attributes, who is indivisible and entire; He who transcends the twice twelve topics of enquiry and is regarded the Twenty-fifth, who is called by the name of Purusha, who is inactive, and who is said to be apprehended by Knowledge alone, He into whom the foremost of the regenerate persons enter and become emancipate. He who is the eternal Supreme Soul and is known by the name of Vasudeva. Behold, O Narada, the greatness and puissance of God. He is never touched by acts good or bad. Sattwa, Rajas and Tamas, are said to be the three (original) attributes. These dwell and act in the bodies of all creatures. The Jivasoul, called Kshetrajna, enjoys and endorse the action of these three attributes. He, however, transcends them and they cannot touch Him. Freed from these attributes. He is again their enjoyer and endorser. Having created them Himself, He is above them all. O celestial Rishi, the Earth, which is the refuge of the universe, disappears (when the hour for universal dissolution comes) into water, Water disappears into Light, and Light into Wind, Wind disappears into Space, and Space into Mind. Mind is a great creature, and it disappears into Unmanifest Prakriti. Unmanifest Prakriti, O Brahmana, disappears into inactive Purusha. There is nothing higher than Purusha which is Eternal. There is nothing among mobile and immobile things in the universe that is immutable, except Vasudeva, the eternal Purusha. Endued with great puissance, Vasudeva is the Soul of all creatures. Earth, Wind, Space, Water, and Light forming the fifth, the primal elements of great puissance. Mingling together they form what is called the body. Possessed of subtile prowess and invisible to all eyes, O Brahmana, the puissant Vasudeva then enter that combination of the five primal elements, called body. Such entrance is called his birth, and taking birth. He causes the body to move about and act. Without a combination of the five primal elements, no body can ever be formed. Without, again, the entrance of Jiva into the body, the mind dwelling within it cannot cause it to move and act. He that enters the body is possessed of great puissance and is called Jiva. He is known also by other names, viz., Sesha and Sankarshana. He that takes his rise, from that Sankarshana,

by his own acts, Sanatkumara, and in whom all creatures is only a secondary object, the primary one being to gladden merge when the universal dissolution comes, is the Mind of all creatures and is called by the name of Pradyumna. From Him (i.e., Pradyumna), arises He who is the Creator, and who is both Cause and Effect. From this last, everything, viz., the mobile and immobile universe, takes its rise. This one is called Aniruddha. He is otherwise called Isana, and He is manifest in all acts. That illustrious one, viz., Vasudeva, who is called Kshetraina, and who is freed from attributes, should, O king of kings, be known as the puissant Sankarshana, when he takes birth as Jiva. From Sankarshana arises Pradyumna who is called 'He that is born as Mind.' From Pradyumna is He who is Aniruddha. He is Consciousness, He is Iswara (Supreme Lord). It is from me, that the entire mobile and immobile universe springs. It is from me, O Narada, that the indestructible and destructible, the existent and the nonexistent, flow. They that are devoted to me enter into me and become emancipate. I am known as Purusha, Without acts, I am the Twenty-fifth. Transcending attributes, I am entire and indivisible. I am above all pairs of opposite attributes and freed from all attachments. This, O Narada, thou wilt fail to understand. Thou beholdest me as endued with a form. In a moment, if the wish arises, I can dissolve this form. I am the Supreme Lord and the Preceptor of the universe. That which thou beholdest of me, O Narada, is only an illusion of mine. I now seem to be endued with the attributes of all created things. Thou art not competent to know me. I have disclosed to thee duly my quadruple form. I am, O Narada. the Doer. I am Cause, and I am Effect. I am the sum-total of all living creatures. All living creatures have their refuge in me. Let not the thought be thine that thou hast seen the Kshetrajna. I pervade all things. O Brahmana, and am the Jiva-Soul of all creatures. When the bodies of all creatures, however, are destroyed, I am not destroyed. Those highly blessed men who, having won ascetic success, become wholly devoted to me. become freed from the attributes of both Rajas and Tamas and succeeds, on that account, in entering me, O great ascetic. He who is called Hiranyagarbha, who is the beginning of the world, who has four faces, who cannot be understood with the aid of Nirukta, who is otherwise called Brahman, who is an eternal deity, is employed in attending to many of my concerns. The deity Rudra, born of my wrath, is sprung from my forehead. Behold, the eleven Rudras are swelling (with might) on the right side of my body. The twelve Adityas are on the left side of my body. Behold, the eight Vasus, those foremost of deities, are in my front, and see, Nasatya and Dasra, those two celestial physicians (Aswini Kumars), are in my rear Behold also in my body all the Praianatis and behold the seven Rishis also. Behold also the Vedas, and all the Sacrifices numbering by hundreds, the Amrita (nectar), and all the (medicinal) herbs and plants, and Penances, and vows and observances of diverse kinds. Behold also in me the eight attributes indicative of puissance, viz., those particularly called the attributes of Lordship, all dwelling together in my body in their united and embodied form. Behold also Sree and Lakshmi, and Kirti, and the Earth with her hump as also the goddess, Saraswati, that mother of the Vedas, dwelling in me. Behold, O Narada, Dhruva, that foremost of luminaries ranging the firmament, as also all the Oceans those receptacles of water, and lakes, and rivers, dwelling in me. Behold also, O best of men, the four foremost ones amongst the Pitris in their embodied forms, as also, the three attributes (of Sattwa, Raias, and Tamas) which are formless dwelling in me. The acts done in honour of the Pitris are superior (in point of merit) to those done in honour of the deities. I am the Pitri of both the deities and the Pitris, and am existing from the beginning (that is, from a time when they were not). Becoming the Equine-head I rove through the Western and the Northern ocean and drink sacrificial libations duly poured with mantras and solid sacrificial food offered with reverence and devotion. In days of yore I created Brahman who himself adored me in sacrifices. Gratified with him on that account I granted him many excellent boons. I said unto him that in the beginning of the Kalpa he would be born unto me as my son, and the sovereignty of all the worlds would vest on him, coupled with diverse names being bestowed on diverse objects in consequence of the starting of Ahankara into existence. I also told him that none would ever violate the limits and boundaries he would assign (for the observance of creatures) and, further, that he would be the giver of boons unto persons that would (in sacrifices and by proper acts) solicit him for them. I further assured him that he would be an object of adoration with all the deities and Asuras, all the Rishis and Pitris, and the diverse creatures forming the creation. I also gave him to understand that I would always manifest myself for accomplishing the business of the deities and that for that matter I would suffer myself to be commanded by him even as a son by his sire. [Nityada is always. Some persons believe that Naravana has to manifest himself always for achieving the

business of the deities. This Earth is not the only world where

such manifestations needed. As to the object of the

manifestations considerable difference of opinion prevails. In

the Gita, the great deity himself explains that that object is to

rescue the good and destroy the wicked. Others hold that this

the hearts of the devout by affording them opportunities of worshipping him and applauding his acts, and to indulge in new joys by serving his own worshippers.] Granting these and other highly agreeable boons unto Brahman of immeasurable energy in consequence of my being gratified with him I (once more) adopted the course dictated by Nivritti. The highest Nivritti is identical with the annihilation of all duties and acts. Hence, by adopting Nivritti one should conduct oneself in complete felicity. Learned preceptors, with settled convictions deducted from the truths of the Sankhya philosophy, have spoken of me as Kapila endued with the puissance of Knowledge, dwelling within the effulgence of Surya, and concentrated in Yoga. [This is a reference to the well-known description of Naravana as Savitrimandalamadhvavartih etc. It is not the visible Sun whose disc is meant, but that pure fountain of effulgence which is inconceivable for its dazzling brightness that is implied.] In Chcchandas (Vedas) I have been repeatedly hymned as the illustrious Hiranyagarbha. In the Yoga scriptures, O Brahmana, I have been spoken of as one who takes a delight in Yoga. I am eternal. Assuming a form that is manifest. I dwell, at present, in the heavens. At the end of a thousand Yugas I shall once more with-draw the universe into myself. Having withdrawn all creatures, mobile and immobile into myself, I shall exist all alone with knowledge only for my companion. After the lapse of ages I shall again create the universe, with the aid of that knowledge. That which is my fourth form creates the indestructible Sesha. That Sesha is called by the name of Sankarshana. Sankarshana creates Pradyumna. From Pradyumna I take birth myself as Aniruddha. I create (myself) repeatedly. From Aniruddha springs Brahman. The latter takes birth from Aniruddha's navel. From Brahman spring all creatures mobile and immobile. Know that Creation springs in this way repeatedly at the beginning of every Kalpa. Creation and destruction succeed each other even as sunrise and sunset in this world. Then, again, as Time, endued with immeasurable energy, forcibly brings back the Sun after his disappearance, after the same manner I shall, assuming the form of boar and putting forth my strength, bring back the Earth with her belt of seas to her own position for the good of all creatures when she becomes submerged in water. I shall then slay the son of Diti, named Hiranyaksha, filled with pride of strength. Assuming the form then of a Man-lion (Narsingha), I shall, for benefiting the deities, slay Hiranyakasipu the son of Diti, who will be a great destroyer of sacrifices. Unto Virochana (the son of Prahlada) will be born a mighty son of the name of Vali. That great Asura will be unslavable in the whole universe consisting of deities. Asuras and Rakshasas. He will hurl Sakra from the sovereignty of the universe. When after routing the Lord of Sachi, that Asura will take unto himself the sovereignty of the three worlds, I shall take birth in Aditi's womb, by Kasyapa, as the twelfth Aditya. I shall (taking the sovereignty of the three worlds Vali) restore it to Indra of immeasurable splendour, and replace the deities, O Narada, in their respective stations. As regards Vali, that foremost of Danavas, who is to be unslayable by all the deities, I shall cause him to dwell in the nether regions. In the Treta age I shall take birth as Rama in the race of Bhrigu, and exterminate the Kshatriyas who will become proud of their strength and possessions. Towards the close of Treta and the beginning of Dwapara. I shall take birth as Rama, the son of Dasaratha in Iskshaku's royal line. At that time, the two Rishis viz., the two sons of Prajapati, called by the names of Ekata and Dwita, will in consequence of the injury done by them unto their brother Trita, have to take birth as apes, losing the beauty of the human form. Those apes that shall take birth in the race of Ekata and Dwita, shall become endued with great strength and mighty energy and will equal Sakra himself in prowess. All those apes, O regenerate one, will become my allies for accomplishing the business of the deities. I shall then slay the terrible lord of the Rakshasas, that wretch of Pulastya's race, viz., the fierce Ravana, that throne of all the worlds, together with all his children and followers. Towards the close of the Dwapara and beginning of the Kali ages. I shall again appear in the world taking birth in the city of Mathura for the purpose of slaying Kansa. There, after slaying innumerable Danavas that will be thorns in the side of the deities, I shall take up my residence in Kusasthali at the city of Dwaraka. While residing in that city I shall slay the Asura Naraka, the son of 'the Earth, --him, that is, who will do an injury to Aditi, as also some 'other Danavas of the names of Muru and Pitha. Slaying also another foremost of Danavas, viz., the lord of Pragjyotisha, I shall transplant his delightful city furnished with diverse kinds of wealth into Dwaraka. I shall then subjugate the two gods worshipped of all the deities, viz., Maheshwara and Mahasena, who will become fond of the Danava Vana and do him diverse good offices and who will exert themselves vigorously for that worshipper of theirs. [Maheswara is Mahadeva or Siva, Mahasena is Kartikeya, the generalissimo of the celestial forces.] Vanquishing next the son of the Danava Vali, viz., Vana, who will be endued with a thousand arms, I shall next destroy all the inhabitants of the Danava city called Saubha.

Mina's daughter Usha fell in love with Krishna's grandson Aniruddha. Aniruddha was imprisoned by Vana. It was to rescue Aniruddha that Krishna fought with Vana, after having vanquished both Mahadeva and Kartikeya. The thousand and one arms of Vana, less two, were lopped off by Krishna. The episode of the love of Aniruddha and Usha is a very beautiful one.] I shall next, O foremost of Brahmanas, compass the death of Kalavavana, a Danava who will be endued with great might in consequence of his being equipt with the energy of Gargya. [Saubha was the name of a flying city of the Danavas. Krishna felled this city into the ocean, having killed all its Danava inhabitants. As to Kala-yavana, his death was brought about by Krishna under the following circumstances. Pursued by the Danava, Krishna took refuge in a mountain-cave in which a king of the Satya Yuga was lying asleep. Entering the cave, Krishna stood at the head of the sleeping king. The Danava, entering the cave after Krishna, found the sleeping king and awaked him. As soon as the king looked at the Danava, the latter was consumed into ashes, for the gods had given a boon to the king that he who would awake him would be consumed by a glance of his.] A proud Asura will appear as a king at Girivraja, of the name of Jarasandha, who will quarrel with all the other kings of the world. His death will be compassed by me through some one else guided by my intelligence. I shall next slay Sisupala in the sacrifice of king Yudhishthira, the son of Dharma, which sacrifice all the kings of the world will bring tribute. In some of these feats, only Ariuna, the son of Vasava, will become my assistant. I shall establish Yudhishthira with all his brothers in his ancestral kingdom. People will call me and Arjuna as Narayana and Nara, when, endued with puissance, we two, exerting our strength, shall consume a large number of Kshatriyas, for doing good to the world. Having lightened the burthen of the Earth according to our pleasure, I shall absorb all the principal Sattwatas as also Dwaraka, my favourite city, into my own self, recollecting my allembracing Knowledge. Endued with four forms, I shall, in this way, achieve many feats of great prowess, and attain at last to those regions of felicity created by me and honoured by all the Brahmanas. Appearing in the forms of a swan, a tortoise, a fish. O foremost of regenerate ones, I shall then display myself as a boar, then as a Man-lion (Nrisingha), then as a dwarf, then as Rama of Bhrigu's race, then as Rama, the son of Dasaratha, then as Krishna the scion of the Sattwata race, and lastly as Kalki. When the auditions in the Vedas disappeared from the world, I brought them back. The Vedas with the auditions in them were re-created by me in the Krita age. They have once more disappeared or may only be partially heard here and there in the Puranas. Many of my best appearances also in the world have become events of the past. Having achieved the good of the worlds in those forms in which I appeared, they have re-entered into my own Prakriti. Brahman (the Creator) himself never obtained a sight of me in this form of mine, which thou. O Narada, hast seen today in consequence of thy entire devotion to me. I have now said everything, O Brahmana, -- unto thee that art devoted to me wholly, I have disclosed to thee my ancient appearances and future ones also, O Best of men, together with all their mysteries. "Bhishma continued, The holy and illustrious deity, of universal and immutable form, having said these words unto Narada, disappeared there and then. Narada also, endued with great energy, having obtained the high favour that he had solicited, then proceeded with great speed to the retreat called Vadari, for beholding Nara and Narayana. This great Upanishad, perfectly consist with the four Vedas, in harmony with Sankhya-yoga, and called by him by the name of the Pancharatra scriptures, and recited by Narayana himself with his own mouth, was repeated by Narada in the presence of many hearers in the abode of Brahman (his sire) in exactly the same way in which Narayana (while that great god had showed himself unto him) had recited it, and in which he had heard it from his own lips.

[Vana, the son of Vali, was a devout worshipper of Mahadeva.

'Yudhishthira said, 'Was not Brahman, the Creator of all things, acquainted with this wonderful narrative of the glory of Naravana endued with intelligence that he heard it from the lips of Narada? Is the illustrious Grandsire of all the worlds any way different from or inferior to the great Narayana? How then is it that he was unacquainted with the puissance of Narayana of immeasurable energy?'

Bhishma continued, 'Hundreds and thousands of great-Kalpas, hundreds and thousands of Creation and Dissolutions. O king of kings, have been over and have become incidents of the past. [The idea of Eternity without any conceivable beginning and conceivable end was so thoroughly realised by the Hindu sages that the chiefdom of Heaven itself was to them the concern of a moment. Nothing less than unchangeable felicity for all times was the object they pursued. All other things and states being mutable, and only Brahman being immutable, what they sought was an identification with Brahma. Such identification with the Supreme Soul was the Emancipation they sought. No other religion has ever been able to preach such a high ideal. The Hindu's concern is with Eternity. He regards his existence here as having the duration

of but the millionth part of a moment. How to prevent rebirth and attain to an identification with the Supreme Soul is the object of his pursuit.] In the beginning of every cycle of Creation, Brahman, endued with great puissance and who creates all things, is remembered (by Narayana). Brahman knows well, O king, that Narayana, that foremost of all gods is very much superior to him. He knows that Narayana is the Supreme Soul, that he is the Supreme Lord, that He is the Creator of Brahman himself. It was only unto that conclave of Rishis, crowned with ascetic success, that came to the abode of Brahman, that Narada recited his narrative which is a very ancient one, and which is perfectly consistent with the Vedas. The deity Surya, having heard that narrative from those Rishis crowned with ascetic success, repeated it to the six and sixty thousands of Rishis, O king, of cleansed souls, that follow in his train. And Surya, the deity that imparts heat unto all worlds, repeated that narrative unto those Beings also, of cleansed souls, that have been created (by Brahman) for always journeying in the van of Surya. The high-souled Rishis that follow in Surya's train, O son, repeated that excellent narrative unto the deities assembled on the breast of Meru. That best of ascetics, viz., the regenerate Asita, then having heard the narrative from the deities, repeated it unto the Pitris, O king of kings. I heard it from my sire Santanu, C son, who recited it to me formerly. Myself having heard it from my sire. I have repeated it to thee, O Bharata. Deities and Munis, who have heard this excellent old narrative, which is a Purana--all adore the Supreme Soul. This narrative, belonging to the Rishis and thus handed down from one to another, should not, O king, be communicated by thee to any one that is not a worshipper of Vasudeva. This narrative, O king, is really the essence of the hundreds of other narratives that thou hast heard from me. In days of yore, O monarch, the deities and the Asuras, uniting together, churned the Ocean and t wised the Amrita. After the same manner, the Brahmanas, uniting together in days of yore, churned all the scriptures and raised this narrative which resembles nectar. He who frequently reads this narrative, and he who frequently listens to it, with concentrated attention, in a retired spot, and filled with devotion, succeeds in becoming a denizen, possessed of lunar complexion, of the spacious island known by the name of White Island. Without doubt, such a man succeeds in entering into Narayana of a thousand rays. A sick person, by listening to this narrative from the beginning, becomes freed from his illness. The man that simply desires to read or listen to this narrative obtains the fruition of all his wishes. To devoted worshipper, by reading or listening to it, attains to the high end that is reserved for devoted worshippers. Thou also, O monarch, shouldst always adore and worship that foremost of all Beings. He is the father and the mother of all creatures, and He is an object of reverence with the entire universe. Let the illustrious and Eternal God of the Brahmans, viz., Janarddana of high intelligence, be gratified with thee, O Yudhishthira of mighty arms!"

Vaisampayana continued, "Having listened to the best of narratives, O Janamejaya, king Yudhishthira the just and all his brothers became devoted to Narayana. And all of them, O Bharata, betaking themselves to the practice of silently meditating upon Narayana (from that day), uttered these words for His glorification, viz., 'Victory to that holy and illustrious Being.' He, again, who is our best of preceptors, viz., the Island-born Krishna, devoted to penances, sung uttering the word Narayana that high mantra which is worthy of being recited in silence. Sojourning through the welkin to the Ocean of Milk which is always the abode of nectar, and worshipping the great God there, he came back to his own hermitage.

"Bhishma continued, 'I have now repeated to thee the narrative that was recited by Narada (unto the conclave of Rishis assembled in the abode of Brahman). That narrative has descended from one person to another from very ancient times. I heard it from my sire who formerly repeated it to me."

Suta continued, I have now told you all that Vaisampayana recited to Janamejaya. Having listened to Vaisampayana's narration, king Janamejava properly discharged all his duties according to the ordinances laid down in the scriptures. Ye have all undergo very severe penances and observed many high and excellent vows. Residing in this sacred forest that is known by the name of Naimisha, ye are foremost of all persons conversant with the Vedas. Ye foremost of regenerate ones, ye all have come to this great sacrifice of Saunaka. Do ye all adore and worship that Eternal and Supreme Lord of the universe in excellent sacrifices, properly pouring libations of clarified butter into the fire with the aid of mantras and dedicating the same unto Narayana. As regards myself, I heard this excellent narrative that has descended from generation to gene-ration, from my sire who recited it to me in former times

SECTION 341

Saunaka said, How is that illustrious god, viz., the puissant Narayana who is fully conversant with the Vedas and their branches, at once the doer and the enjoyer of sacrifices? Endued with forgiveness, he has adopted, again, the religion of Nivritti (abstention). Indeed, it is that holy and puissant one who has himself ordained the duties of Nivritti. Why then has he made many of the deities the takers of shares in sacrifices which, of course, are all due to the disposition of Pravritti? Why has he again created some with a contrary disposition, for they follow the ordinances of the religion of abstention? Do thou O Suta, dispel this doubt, of ours. This doubt seems to be eternal and is connected with a great mystery. Thou hast heard all discourses on Narayana, discourses that are consistent with the (other) scriptures. [The drift of Saunaka's queries seems to be this the religion of Pravritti is opposed to that of Nivritti. How is it that both have been created by the same Narayana. How is it that he has made some with dispositions to follow the one, and others with dispositions to follow the others.]

Sauti said, O excellent Saunaka, I shall recite to thee what Vaisampayana, the disciple of the intelligent Vyasa, said when questioned on these very topics by king Janamejaya. Having heard the discourse on the glory of Narayana who is the Soul of all embodied creatures, Janamejaya, endued with great intelligence and wisdom, questioned Vaisampayana on these very subjects.

Janamejaya said, "The whole world of Beings, with Brahma, the deities, the Asuras and human beings, are seen to be deeply attached to actions which have been said to be productive of prosperity. Emancipation has, O regenerate one, been said by thee to be the highest felicity and to consist of the cessation of existence. They who, being divested of both merit and demerit, become emancipate, succeed, we hear, in entering the great God of a thousand rays. It seems to be, O Brahmana, that the eternal religion of Emancipation is exceedingly difficult of observance. Turning away from it, all the deities have become enjoyers of the libations of clarified butter poured with mantras on sacrificial fires and other offerings presented to them by the same or similar means. Then, again, Brahman, and Rudra, the puissant Sakra the slayer of Vala, Surya, Chandramas (the Lord of the stars), the Wind-god, the Deity of fire, the Deity of the Waters, Infinite Space (as living Being), the Universe too (as a conscious agent), and the rest of the denizens of heaven, -- they, it seems, are ignorant of the way of securing annihilation of conscious existence, that is capable of being brought about by self-realisation. [Atmanah parinirmitam pralayam means that destruction or cessation of existences which is brought about by self-realization. What the king says here is, -- If the religion of Nivritti be so superior in consequence of its superior end, why is it that the deities who are all superior to us did not pursue it? Were they ignorant of the method by which Emancipation is attainable? Were they ignorant of the means by which to win cessation of existence? K. P. Singha renders the verse correctly. The Burdwan translator misunderstands it although he repeats the exact words of the second foot of the second line. Hence, perhaps, they have not be taken themselves to the path that is certain, indestructible, and immutable. Hence perhaps, turning away from that path they have adopted the religion of Pravritti which leads to conscious existence that is measured by time. This, indeed, is one great fault that attaches to those that are wedded to actions, for all their rewards are terminable. This doubt, O regenerate one, is planted in my heart like a dagger. Remove it out by reciting to me some discourses of old on this topic. Great is my curiosity to listen to thee. For what reason, O regenerate one, have the deities been said to be takers of their respective shares of sacrificial offerings presented to them with the aid of mantras in sacrifices of diverse kinds? Why again are the denizens of heaven adored in sacrifices? And, O best of regenerate persons, to whom do they, that take their shares of offerings in sacrifices performed to their honour, themselves make offerings when they perform great sacrifices?

Vaisampayana said, "The question thou has asked me, O ruler of men, relates to a deep mystery. No man that has not undergone penances, and that is not acquainted with the Puranas, can speedily answer it. I shall, however, answer thee by reciting to thee what my preceptor the Island-born Krishna, otherwise called Vyasa, the great Rishi who has classified the Vedas, had said unto us on a former occasion when questioned by us. Sumanta, and Jaimini, and Paila of firm vows, and myself numbering the fourth, and Suka forming the fifth, were disciples of the illustrious Vyasa. We numbering five in all, endued with self-restraint and purity of observances, had completely subjugated wrath and controlled our senses. Our preceptor used to teach us the Vedas, having the Mahabharata for their fifth. Once on a time, while we were engaged in studying the Vedas on the breast of that foremost of mountains, viz., the delightful Meru, inhabited by Siddhas and Charanas, this very doubt arose in our minds that has been expressed by thee today. We, therefore, questioned our preceptor about It. It heard the answer that our preceptor made. I shall now recite that answer to thee, O Bharata. Hearing these words that were addressed to him by his disciples that dispeller of all kinds of darkness represented by ignorance, viz., the blessed Vyasa, the son of Parasara, said these words: have undergone very severe, in fact, the austerest

of penances. Ye best of men, I am fully conversant with the Past, the Present, and the Future. In consequence of those penances of mine and of the restraint under which I kept my senses while I dwelt on the shores of the Ocean of milk, Narayana became gratified with me. As the result of the great God's gratification, this omniscience with respect to the Past, the Present, and the Future, that was desired by me, arose in my mind. Listen now to me as I discourse to you, in due order. on this great doubt that has disturbed your minds. I have, with the eye of knowledge, beheld all that occurred in the beginning of the Kalpa. He whom both the Sankhyas and those conversant with Yoga call by the name of Paramatma (the Supreme Soul) comes to be regarded as Mahapurusha (the Great Purusha) in consequence of his own acts. From Him springs forth Abyakta (the Unmanifest), whom the learned call Pradhana. From the puissant Unmanifest sprang, for the creation of all the words, the Manifest (Byakta). He is called Aniruddha. That Aniruddha is known among all creatures by the name of the Mahat Atma. It is that Aniruddha who, becoming manifest, created the Grandsire Brahman. Aniruddha is known by another name, viz., Ahankara (consciousness) and is endued with every kind of energy. Earth, Wind, Space, Water, and Light numbering the fifth, these are the five Mahabhutas (elements) that have sprung from Ahankara. Having created the Mahabhutas (five in number), he then created their attributes. [That is, the attributes of vision to Light, taste to Water, sound to Space, touch to Wind, and smell to Earth.] Combining the Mahabhutas, he then created diverse embodied Being. Listen to me as I recount them to you. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the high-souled Vasishtha, and the Self-born Mann, these should be known as the eight Prakritis. Upon these rest all the worlds. Then the Grandsire of all the world, viz., Brahman, created, for the fulfilment of all creatures, the Vedas with all their branches, as also the Sacrifices with their limbs. From these eight Prakritis have sprung this vast universe. Then sprang Rudra from the principle of wrath, starting into life, he created ten others that were like him. These eleven Rudras are called by name of Vikara-Purushas. The Rudras, the (eight) Prakritis, and the several celestial Rishis, having started into life, approached Brahman with the object of upholding the universe and its operations. Addressing the Grandsire, they said, We have been created, O holy one, by thee, O thou of great puissance. Tell each of us, O Grandsire, the respective jurisdiction we shall be vested with. What particular jurisdictions have been created by thee for supervising the different affairs? We, each, should be endued with what kind of consciousness and shall take charge of which of these? Do thou ordain also unto each of us the measure of strength that we are to have for discharging the duties of our respective jurisdictions.' Thus addressed by them, the great god replied unto them in the following way.

"Brahman said, You have done well, ye deities, in speaking to me of this matter. Blessed be you all! I was thinking of this very subject that has engaged your attention. How should the three worlds be upheld and kept agoing? How should your strength and mine be utilized towards that end? Let all of us, leaving this place, repair to that unmanifest and foremost of Beings who is the witness of the world, for seeking his protection. He will tell us what is for our good. After this, those deities and Rishis, with Brahman, proceeded to the northern shores of the Ocean of milk, desirous of doing good to the three worlds. Arrived there, they began to practise those austere penances that are declared by Brahman in the Vedas. Those austerest of penances are known by the name of Mahaniyama (the foremost yows and observances). They stood there with mind fixed, immovable as posts of wood, and with eyes upturned and arms raised upwards. For a thousand celestial years they were engaged in those severe penances. At the conclusion of that period they heard these sweet words in harmony with the Vedas and their branches.

"The blessed and holy one said, Ye deities and Rishis possessed of wealth of asceticism, with Brahman in your company, after according you all welcome, I say unto you these words. I know that is in your hearts. Verily, the thoughts that engage you are for the good of the three worlds. I shall increase your energy and strength investing the same with Pravritti (predilection or preferences for acts). Ye gods, well have you undergone these penances from desire of adoring me. Ye foremost of Beings, enjoy now the excellent fruits of austerities which ye have gone through. This Brahman is the Lord of all the worlds. Endued with puissance, he is the Grandsire of all creatures. Ye also are foremost of deities. Do ye all, with concentrated minds perform sacrifices for my glory. In the sacrifices which you will perform, do ye always give me a portion of the sacrificial offerings. I shall then, ye lord of creation, assign to each of you your respective jurisdictions and ordain what will be for your good!'

Vaisampayana continued, "Hearing these words of that God of gods, all those deities and great Rishis and Brahman became filled with such delight that the hair on their bodies stood on its end. They forthwith made arrangements for a sacrifice in honour of Vishnu according to the ordinances laid down in the Vedas. In that sacrifice, Brahman himself dedicated a portion of the offerings to Vishnu. The deities and the celestial Rishis also, after the manner of Brahman, dedicated similar portions each unto the great God. The portions, thus offered with great reverence unto Vishnu, were, in respect of both the measure and the quality of the articles used, according to the ordinances laid down for the Krita age. The deities and the Rishis and Brahman, in that sacrifice, adored the great God as one endued with the complexion of the Sun, as the foremost of Beings, situate beyond the reach of Tamas, vast, pervading all things, the Supreme Lord of all, the giver of boons, and possessed of puissance. Thus adored by them, the boon-giving and great God, invisible and bodiless, addressed those assembled celestials from heaven and said unto them:--"The offerings dedicated by you in this sacrifice have all reached me. I am gratified with all of you. I shall bestow rewards on you that will however, be fraught with ends whence there will be return. This shall be your distinctive feature, ye gods, from this day, in consequence of my grace and kindness for you. Performing sacrifices in every Yuga, with large presents, ye will become enjoyers of fruits born of Pravritti. Ye gods, those men also that will perform sacrifices according to the ordinances of the Vedas, will give unto all of you shares of their sacrificial offerings. In the Veda-sutras I make him the receiver (in such sacrifices) of a share similar to that which he has himself offered one in this sacrifice. Created to look after those affairs that appertain to your respective jurisdictions, do ye uphold the worlds according to the measures of your strength as dependent on the shares you receive on those sacrifices. Indeed, drawing strength from those rites and observances that will be current in the several worlds, taking their rise from the fruits of Pravritti, do ye continue to uphold the affairs of those worlds. [Taking their rise from the fruits of Pravritti implies having their origin in their desire for such fruits as appertain to the religion of Pravritti or acts.] Strengthened by the sacrifices that will be performed by men, ye will strengthen me. These are the thoughts that I entertain for you all. It is for this purpose that I have created the Vedas and sacrifices and plants and herbs. Duly served with these by human beings on Earth, the deities will be gratified. Ye foremost of deities, till the end of this Kalpa, I have ordained your creation, making your constitution depend upon the consequence of the religion of Pravritti. Ye foremost of Beings, do ye then, as regards your respective jurisdictions, engage yourselves in seeking the good of the three worlds. Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, and Vasishtha, -- these seven Rishis have been created by a fiat of the will. These will become the foremost of persons conversant with the Vedas. In fact, they will become the preceptors of the Vedas. They will be wedded to the religion of Pravritti, for they have been intended to devote themselves to the act of procreating offspring. This is the eternal path that I disclose of creatures engaged in acts and observances The puissant Lord who is charged with the creation of all the worlds is called Aniruddha, Sana, Sanatsujata, Sanaka, Sanandana, Sanatkumara, Kapila, and Sanatana numbering the seventh, -- these seven Rishis are known as the spiritual sons of Brahman. Their knowledge comes to them of itself (without being dependant on study or exertion). These seven are wedded to the religion of Nivritti. They are the foremost of all persons conversant with Yoga. They are possessed also of deep knowledge of the Sankhya philosophy. They are preceptors of the scriptures on duty and it is they that introduce the duties of the religion of Nivritti and cause them to flow in the worlds. From Unmanifest (Prakriti) has flowed Consciousness and the three great attributes (of Sattwa, Rajas, and Tamas). Transcending Prakriti is he called Kshetrajna. That Kshetrajna is myself. The path of those that are wedded to Karma emerging out of Ahankara is fraught with return. One cannot, by that path, reach the spot whence there is no return. Different creatures have been created with different ends. Some are intended for the path of Pravritti and some for that of Nivritti. According to the path that a creature follows is the reward that he enjoys. This Brahman is the master of all the worlds. Endued with puissance it is he that creates the universe. [What is stated here is that creature following the path of Pravritti cannot hope to reach the spot whence there is no return. It is by the path of Nivritti that spot is capable of being reached. The path of Pravritti is always fraught with return. One may become, by walking along that path the very chief of the celestials, but that status is not eternal. Since the beginning (if a beginning can be conceived), millions and millions of Indras have arisen and fallen down.] He is your mother and father, and he is your grandfather. At my command, he will be the giver of boons unto all creatures. His son Rudra, who has sprung from his brow at his command, will, endued with puissance, uphold all created beings. Go ye to your respective jurisdictions, and seek, according to the ordinances, the good of the worlds. Let all the scriptural acts flow in all the worlds. Let there be no delay in this. Ye foremost of celestials, do ye ordain the acts of all creatures and the ends that they are to attain therefore. Do ye appoint also the limits of the periods for which all creatures are to live. This present epoch that has been set to run is the foremost of

all epochs and should be known by the name of Krita. In this Yuga living creatures should not be slain in the sacrifices that may be performed. It should be as I ordain and let it not be otherwise. In this age, ye celestials, Righteousness will flourish in its entirety. After this age will come the epoch called Treta. The Vedas, in that Yuga, will lose one quarter. Only three of them will exist. In the sacrifice that will be performed in that age, animals, after dedication with the aid of sacred mantras, will be slain. As regards Righteousness again, it will lose one quarter; only three quarters thereof will flourish. On the expiration of the Treta will come the mixed Yuga known by the name of Dwapara. In that Yuga, Righteousness will lose two quarters and only two quarters thereof will flourish. Upon the expiration of Dwapara the Yuga that will set in will be called Kali yuga which will come under the influence of Tisya constellation. Righteousness will lose full three quarters. Only a quarter thereof will exist in all places.

"When the great God said these words, the deities and the celestial Rishis addressed him and said, If only a fourth part of Righteousness is to exist in that age in every place, tell us O holy one, whither shall we then go and what shall we do!

"The blessed and holy one said, Ye foremost of celestials, ye should, in that age, repair to such places where the Vedas and sacrifices and Penances and Truth and Self-restraint, accompanied by duties fraught with compassion for all creatures, will still continue to flourish. Sin will never be able to touch you at all!

"'Vyasa continued, 'Thus commanded by the great God, the deities with all the Rishis bowed their heads unto him and then proceeded to the places they desired. After the Rishis and denizens of heaven had left that place, Brahman remained there, desirous of beholding the great Deity eminent in the form of Aniruddha. The foremost of deities then manifested himself to Brahmana, having assumed a form that had a vast equine head. Bearing a bowl (Kamandalu) and the triple stick, he manifested himself before Brahman, reciting the while the Vedas with all their branches. Beholding the great Deity of immeasurable energy in that form crowned with an equine head, the puissant Brahman, the Creator of all the worlds.. moved by the desire of doing good to his Creation, worshipped that boon-giving Lord with a bend of his head, and stood before him with hands joined in reverence. The great Deity embraced Brahman and then told him these words.

"The holy one said, Do thou, O Brahman, duly think of the courses of acts which creatures are to follow. Thou art the great ordainer of all created Beings. Thou art the master and the lord of the universe. Placing this burthen on thee I shall soon be free from anxiety. At such times, how-ever, when it will be difficult for thee to accomplish the purposes of the deities I shall then appear in incarnate forms according to my self-knowledge. Having said these words, that grand form with the equine head disappeared then and there. Having received his command, Brahman too proceeded quickly to his own region. It is for this O blessed one, that the eternal Deity with the lotus in his navel, became the acceptor of the first share offered in sacrifices and hence it is that He came to be called as the eternal upholder of all Sacrifices. He himself adopted the religion of Nivritti, the end after which those creatures strive that are desirous of indestructible fruits. He ordained at the same time the religion of Pravritti for others, with the view to giving variety to the universe. He is the beginning, He is the middle, and He is the end of all created Beings. He is their Creator and He is their one object of meditation. He is the actor and He is the act. Having withdrawn the universe into Himself at the end of the Yuga, He goes to sleep, and awakening at the commencement of another Yuga, He once more creates the universe, Do you all bow unto that illustrious one who is possessed of high soul and who transcends the three attributes, who is unborn, whose form is the universe, and who is the abode or refuge of all the denizens of heaven, Do you bow unto Him who is the Supreme Lord of all creatures, who is the Lord of the Adityas, and of the Vasus as well. Do you how unto Him who is the Lord of the Aswins, and the Lord of the Maruts, who is the lord of all the Sacrifices ordained in the Vedas, and the Lord of the Vedangas. Bow unto Him who always resides in the Ocean, and who is called Hari, and whose hair is like the blades of the Munja grass. Bow unto Him who is Peace and Tranquillity, and who imparts the religion of Moksha unto all creatures. Bow unto Him who is the Lord of Penances, of all kinds of energy, and of Fame, who is ever the Lord of Speech and the Lord of all the Rivers also. Bow unto Him who is called Kaparddin (Rudra), who is the Great Boar, who is Unicorn, and who is possessed of great intelligence: who is the Sun, who assumed the well-known form with the equine head; and who is always displayed in a four-fold form. Bow unto Him who is unrevealed, who is capable of being apprehended by knowledge only, who is both indestructible and destructible. The supreme Deity, who is immutable, pervadeth all things. He is the Supreme Lord who can be known with the aid of the eye of knowledge alone. It was thus that, aided by the eye of Knowledge, I beheld in days of yore that foremost of deities. Asked by you, I have told you

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6275 everything in detail, ye disciples, and do you act according to my words and dutifully serve the Supreme Lord called Hari. Do you hymn His praises in Vedic words and adore and worship Him also according to due rites!'"

Vaisampayana continued, "It was thus that the arranger of the Vedas, endued with great intelligence, discoursed to us, questioned by us on that occasion. His son, the highly righteous Suka, and all his disciples (viz., ourselves) listened to him while he delivered that discourse. Our preceptor, with ourselves, O king, then adored the great Deity with Richs extracted from the four Vedas. I have thus told thee everything about what thou hadst asked me. It was thus, O king, that our Island-born preceptor discoursed to us. He who, having uttered the words--I bow unto the holy Lord,-frequently listens, with concentrated attention, to this discourse or reads or recites it to others, becomes endued with intelligence and health, and possessed of beauty and strength. If ill, he becomes freed from that illness, bound, freed from his bonds. The man who cherishes desires obtains (be this) the fruition of all his desires, and easily attains to a long life also. A Brahmana, by doing this, becomes conversant with all the Vedas, and a Kshatriva becomes crowned with success. A Vaisya, by doing it, makes considerable profits, and a Sudra attains to great felicity. A sonless man obtains a son. A maiden obtains a desirable husband. A woman that has conceived brings forth a son. A barren woman conceives and attains to wealth of sons and grandsons. He who recites this discourse on the way succeeds in passing happily and without impediments of any kind along his way. In fact, one attains to whatever objects one cherishes, if one reads or recites this narrative. Hearing these words of the great Rishi, fraught with certainty of conclusion, and embodying a recital of the attributes of that high-souled one who is the foremost of all beings, hearing this narrative of the great conclave of Rishis and other denizens of heaven,--men who are devoted to the supreme Deity derive great happiness."

SECTION 342

Janamejaya said, "O holy one, it behoveth thee to tell me the significance of those diverse names uttering which the great Rishi Vyasa with his disciples hymned the praises of the illustrious slayer of Madhu. I am desirous of hearing those names of Hari, that Supreme Lord of all creatures. Indeed, by listening to those names, I shall be sanctified and cleansed even like the bright autumnal moon.

Vaisampayana said, Listen, O king, to what the significances are of the diverse names, due to attributes and acts, of Hari as the puissant Hari himself of cheerful soul explained them to Phalguna. That slayer of hostile heroes, viz., Phalguna, had at one time asked Kesava, enquiring after the imports of the some of the names by which the high-souled Keshva is adored.

"Arjuna said, "O holy one, O Supreme ordainer of the Past and the Future. O Creator of all Beings, O immutable one, O Refuge of all the worlds, O Lord of the universe, O dispeller of the fears of all persons, I desire to hear from thee in detail, O Kesava, the significance of all those names of thine, O God, which have been mentioned by the great Rishis in the Vedas and the Puranas in consequences of diverse acts of thine. None else than thee, O Lord, is competent to explain the significations of those names."

The holy one said, 'In the Rigveda, in the Yajurveda, in the Atharvans and the Samans, in the Puranas and the Upanishads, as also in the treatises on Astrology, O Arjuna, in the Sankhya scriptures, in the Yoga scriptures, and in the treatises also on the Science of Life, many are the names that have been mentioned by the great Rishis. Some of those names are derivable from my attributes and some of them relate to my acts. Do thou hear, with concentrated attention. O sinless one, what the import is of each off those names (in particular) that have reference to my acts. I shall recite them to you. It is said that in days of yore you were half my body. Salutations unto Him of great glory, Him, viz., that is the Supreme Soul of all embodied creatures. Salutations unto Narayana, unto Him that is identifiable with the universe, unto Him that transcends the three (primal) attributes (of Sattwa, Rajas and Minas), unto Him that is, again, the Soul of those attributes. From His grace 'lath arisen Brahman and from His wrath hath arisen Rudra. He is the source whence have sprung all mobile and immobile creatures. O foremost of all persons endued with Sattwa, the attribute of Sattwa consists of the eight and ten qualities. That attribute is Supreme Nature having for her soul the Sky and Earth and succeeding by her creative forces in upholding the universe. That Nature is identical with the fruit of all acts (in the form of the diverse regions of felicity to which creatures attain through their acts). She is also the pure Chit. She is immortal, and invincible and is called the Soul of the universe. From her flows all the modifications of both Creation and Destruction (She is identical with my Prakriti or Nature). Divested of sex, She or He is the penances that people undergo. He is both the sacrifice that is performed and the sacrificer that performs the sacrifice. He is the ancient and the infinite Purusha. He is otherwise called Aniruddha and is the source of the Creation

and the Destruction of the universe. When Brahma's night Vedas, water, and nectar. These four are always in my wore off, through the grace of that Being of immeasurable energy, a lotus made its appearance first, O thou of eyes like lotus petals. Within that lotus was born Brahma, springing from Aniruddha's grace. Towards the evening of Brahma's day, Aniruddha became filled with wrath, and as a consequence of this, there sprang from his forehead a son called Rudra vested with the power of destroying everything (when the hour for destruction comes). These two, viz., Brahma and Rudra, are the foremost of all the deities, having sprung respectively from the Propitiousness and the Wrath (of Aniruddha). Acting according to Aniruddha's direction, these two deities create and destroy. Although capable of granting boons unto all creatures, they are, however, in the matter of the concerns to which they attend (viz., Creation and Destruction), merely instruments in the hands of Aniruddha. (It is Aniruddha that does everything, making Brahma and Rudra the visible agents in respect of the universe). Rudra is otherwise called Kaparddin. He has matted locks on his head, and sometimes displays a head that is bald. He loves to dwell in the midst of crematoriums which constitute his home. He is an observer of the austerest yows. He is Yogin of mighty puissance and energy. He is the destroyer of Daksha's sacrifice and the tearer of Bhaga's eyes. O son of Pandu, Rudra should be known to have always Narayana for his Soul. If that deity of deities, viz., Maheswara, be worshipped, then O Partha, is the puissant Narayana also worshipped. I am the Soul, O son of Pandu, of all the worlds, of all the universe, Rudra, again, is my Soul. It is for this that I always adore him. If I do not adore the auspicious and boon-giving Isana nobody would then adore my own self. The ordinances I set are followed by all the worlds. Those ordinances should always be adored, and it is, therefore, that I adore them. He who knows Rudra knows myself, and he who knows myself knows Rudra. He who follows Rudra follows me. Rudra is Naravana. Both are one; and one is displayed in two different forms. Rudra and Narayana, forming one person, pervade all displayed things and cause them to act. No one else than Rudra is competent to grant me a boon. O son of Pandu. Having settled this in my mind, I adored in days of yore the ancient and puissant Rudra, for obtaining the boon of a son. In adoring Rudra thus I adored my own self. Vishnu never bows his head unto any deity except his own self. It is for this reason that I adore Rudra, (Rudra being, as I have already told thee, my own self). All the deities, including Brahma and Indra and the deities and the great Rishis, adore Narayana, that foremost of deities, otherwise called by the name of Hari. Vishnu is the foremost of all Beings past, present, or future, and as such should always be adored and worshipped with reverence. Do thou bow thy head unto Vishnu. Do thou bow thy head unto Him who gives protection to all. Do thou bow, O son of Kunti, unto that great boon-giving deity, that foremost of deities, who eats the offerings made unto him in sacrifices. I have heard that there are four kinds of worshippers, viz., those who are eager for a religious life, those who are enquirers, those who strive to comprehend what they learn and those who are wise. Among them all, they that are devoted to realising the self and do not adore any other deity, are the foremost. I am the end they seek, and though engaged in acts, they never seek the fruits thereof. The three remaining classes of my worshippers are those that are desirous of the fruits of their acts. They attain to regions of great felicity, but then they have to fall down therefrom upon the exhaustion of their merits. Those amongst my worshippers, therefore, that are fully awakened (and, as such, that know that all happiness is terminable except what is attainable by persons that become identified with me) obtain what is foremost (and invaluable). Those that are awakened and whose conduct displays such enlightenment, may be engaged in adoring Brahman or Mahadeva or the other deities that occur in heaven but they succeed at least in attaining to myself. I have thus told thee, O Partha, what the distinctions are between my worshippers. Thyself, O son of Kunti, and myself are known as Nara and Narayana. Both of us have assumed human bodies only for the purpose of lightening the burden of the Earth. I am fully cognisant of self-knowledge. I know who I am and whence I am, O Bharata. I know the religion of Nivritti, and all that contributes to the prosperity of creatures. Eternal as I am, I am the one sole Refuge of all men. The waters have been called by the name of Nara, for they sprang from Him called Nara. And since the waters in former times, were my refuge, I am, therefore, called by the name of Naravana. Assuming the form of the Sun I cover the universe with my rays. And because I am

and the firmament between the two. For this am I called by

the name of Damodara. The word Prisni includes food, the

the home of all creatures, therefore, am I called by the name of Vasudeva. I am the end of all creatures and their sire, O Bharata. I pervade the entire firmament on high and the Earth, O Partha, and my splendour transcends every other splendour. I am He, O Bharata, whom all creatures wish to attain to at the time of death. And because I pervade all the universe, I have come to be called by the name of Vishnu. Desirous of attaining to success through restraint of their senses, people seek to attain to me who am heaven and Earth

stomach. Hence am I called by the name of Prisnigarbha. The Rishis have said that once on a time when the Rishi Trita was thrown into a well by Ekata and Dwiti, the distressed Trita invoked me, saying, -- O Prisnigarbha, do thou rescue the fallen Trita! That foremost of Rishis, viz., Trita, the spiritual son of Brahma, having called on me thus, was rescued from the pit. The rays that emanate from the Sun who gives heat to the world, from the blazing fire, and from the Moon, constitute my hair. Hence do foremost of learned Brahmanas call me by the name of Kesava. The high-souled Utathya having impregnated his wife disappeared from her side through an illusion of the gods. The younger brother Vrihaspati then appeared before that high-souled one's wife. Unto that foremost of Rishis that had repaired thither from desire of congress, the child in the womb of Utathya's wife, O son of Kunti, whose body had already been formed of the five primal elements, said, -- O giver of boons, I have already entered into this womb. It behoveth thee not to assail my mother. Hearing these words of the unborn child, Vrihaspati, became filled with wrath and denounced a curse on him. saving .-- Since thou obstructest me in this way when I have come hither from desire of the pleasures of congress, therefore shalt thou, by my curse, be visited by blindness, without doubt! Through this curse of that foremost of Rishis. the child of Utathya was born blind, and blind he remained for a long time. It was for this reason that, that the Rishi, in days of vore, came to be known by the name of Dirghatamas. He, however, acquired the four Vedas with their eternal limbs and subsidiary parts. After that he frequently invoked me by this secret name of mine. Indeed, according to the ordinance as laid down, he repeatedly called upon me by the name of Kesava. Through the merit he acquired by uttering this name repeatedly, he became cured of his blindness and then came to be called by the name of Gotama. This name of mine, therefore, O Arjuna is productive of boons unto them that utter it among all the deities and the high-souled Rishis. The deity of Fire (Appetite) and Shoma (food) combining together, become transfused into one and the same substance. It is for this reason that the entire universe of mobile and immobile creatures is said to be pervaded by those two deities. In the Puranas, Agni and Soma are spoken of as complementary to one another. The deities also are said to have Agni for their mouth. It is in consequence of these two beings endued with natures leading to the unification that they are said to be deserving of each other and upholders of the universe."

SECTION 343

"Arjuna said, 'How did Agni and Shoma, in days of yore, attain to uniformity in respect of their original nature? This doubt has arisen in my mind. Do thou dispel it, O slayer of Madhu!'

"The highly and holy one said, 'I shall recite to thee, O son of Pandu, an ancient story of incidents originating from my own energy. Do thou listen to it with rapt attention! When four thousand Yugas according to the measure of the celestials elapse, the dissolution of the universe comes. The Manifest disappears into the Unmanifest. All creatures, mobile and immobile, meet with destruction. Light, Earth, Wind, all disappear. Darkness spreads over the universe which becomes one infinite expanse of water. When that infinite waste of water only exists like Brahma without second, it is neither day nor night. Neither aught nor naught exists; neither manifest nor unmanifest. Then only undifferentiated Brahman existed. When such is the condition of the universe, the foremost of Beings, viz., springs from Tamas, the eternal and immutable Hari that is the combination of the attributes (of omnipotence and the rest), belonging to Narayana, that is indestructible and immortal, that is without senses, that is inconceivable and unborn, that is Truth's self fraught with compassion, that is endued with the form of existence which the rays of the gem called Chintamani have, that causes diverse kinds of inclinations to flow in diverse directions, that is divested of the principles of hostility and deterioration and mortality and decay, that is formless and all-pervading, and that is endued with the principle of universal Creation and of Eternity without beginning, middle, or end. There is authority for this assertion. The Sruti declares, -- Day was not. Night was not. Aught was not. Naught was not. In the beginning there was only Tamas in the form of the universe, and she is the night of Naravana of universal form. Even this is the meaning of the word Tamas. From that Purusha (called Hari), thus born of Tamas and having Brahman for his parent, started into existence the Being called Brahman. Brahman, desiring to create creatures, caused Agni and Shoma to spring from his own eyes. Afterwards when creatures came to be created, the created persons came out in their due order as Brahmanas and Kshatriyas. He who started into life as Shoma was none else than Brahma; and they that were born as Brahmanas were all Shoma in reality. He who started into being as Kshatriyas were none else than Agni. The Brahmanas became endued with greater energy than the Kshatras. If you ask the reason why, the answer is that this superiority of the Brahmanas to

world. It occurred as follows. The Brahmanas represent the eldest creation as regards men. None were created before, that was superior to the Brahmanas. He who offers food into the mouth of a Brahmana is regarded as pouring libations into a blazing fire (for gratifying the deities). I say that having ordained things in comprising this way, the creation of creatures was accomplished by Brahma. Having established all created Beings in their respective positions, he upholds the three worlds. There occurs a declaration to the same effect in the Mantras of the Srutis. Thou, O Agni, art the Hotri in sacrifices, and the benefactor of the universe. Thou art the benefactor of the deities, of men, and of all the worlds. There is (other) authority also for this. Thou art, O Agni, the Hotri of the universe and of sacrifices. Thou art the source through which the deities and men do good to the universe. Agni is truly the Hotri and the performer of sacrifices. Agni is again the Brahma of the sacrifice. No libations can be poured into sacrificial fire without uttering mantras; there can be no penances without a person to perform them; the worship of the deities and men and the Rishis is accomplished by the libations poured with mantras. Hence, O Agni, thou hast been regarded as the Hotri in sacrifices. Thou art, again, all the other mantras that have been declared in respect of the Homa rites of men. For the Brahmanas the duty is ordained of officiating for others in the sacrifices they perform. The two other orders, viz., Kshatras and Vaisyas, that are included within the regenerate or twice-born class, have not the same duty prescribed for them. Hence, Brahmanas are like Agni, who uphold sacrifices. The sacrifices (which the Brahmanas perform) strengthen the deities. Strengthened in this way, the deities fructify the Earth (and thereby support all living creatures). But the result that may be achieved by the foremost of sacrifices may as well be accomplished through the mouth of the Brahmanas. That learned person who offers food into the mouth of a Brahmana is said to pour libations into the sacred fire for gratifying the deities. In this way the Brahmanas have come to be regarded as Agni. They that are possessed of learning adore Agni. Agni, is again, Vishnu. Entering all creatures, he upholds their life-breaths. In this connection there is a verse sung by Sanatkumara. Brahman, in creating the universe, first created the Brahmanas. The Brahmanas become immortal by studying the Vedas, and repair to heaven through the aid of such study. The intelligence, speech, acts and observances, faith, and the penances of the Brahmanas uphold both the Earth and the heaven like slings of strings upholding bovine nectar. There is no duty higher than Truth. There is no superior more worthy of reverence than the mother. There is none more efficient than the Brahmana for conferring felicity both here and hereafter. The inhabitants of those realms where Brahmanas have no certain means of support (from lands or other kinds of property assigned to them) become very miserable. There the oxen do not carry the people or draw the plough, nor do vehicles of any kind bear them. There milk kept in iars is never churned for yielding butter. On the other hand, the residents become divested of prosperity of every kind, and betake themselves to the ways of robbers (instead of being able to enjoy the blessings of peace) In the Vedas, the Puranas, the histories, and other authoritative writings, it is said that Brahmanas, who are the souls of all creatures, who are the creators of all things, and who are identifiable with all existent objects, sprang from the mouth of Narayana. Indeed, it is said that the Brahmans first came at the time when the great boon-giving god had restrained his speech as a penance and the other orders have originated from the Brahmanas. The Brahmanas are distinguished above the deities and Asuras, since they were created by myself in my indescribable form as Brahma. As I have created the deities and the Asuras and the great Rishis so I have placed the Brahmanas in their respective situations and have to punish them occasionally. In consequence of his licentious assault on Ahalya, Indra was cursed by Gautama, her husband, through which Indra got a green beard on his face. Through that curse of Kausika Indra lost, also, his own testicles, which loss was afterwards (through the kindness of the other deities) made up by the substitution of the testicles of a ram. When in the sacrifice of king Sarjiati, the great Rishi Chyavana became desirous of making the twin Aswins sharers of the sacrificial offerings, Indra objected. Upon Chyavana insisting, Indra sought to hurl his thunderbolt at him. The Rishi paralysed Indra's arms. Incensed at the destruction of his sacrifice by Rudra. Daksha once more set himself to the practice of severe austerities and attaining to high puissance caused something like a third eye to appear on the forehead of Rudra for the destruction of Tripurasura. When Rudra addressed himself for the destruction of the triple city belonging to the Asuras, the preceptor of the Asuras, viz., Usanas, provoked beyond endurance, tore a matted lock from his own head and hurled it at Rudra. From that matted lock of Usanas sprang many serpents. Those serpents began to bite Rudra, at which his throat became blue. During a bygone period, viz., that connected with the Self-born Manu, it is said that Narayana had seized Rudra by the throat and hence did Rudra's throat

the Kshatrivas is an attribute that is manifest to the whole

become blue. On the occasion of churning the Ocean for raising the amrita, Vrihaspati of Angiras race sat on the shores of the Ocean for performing the rite of Puruscharana. When he took up a little water for the purpose of the initial achamana, the water seemed to him to be very muddy. At this Vrihaspati became angry and cursed the Ocean, saying, -- Since thou continuest to be so dirty regardless of the fact of my having come to thee for touching thee, since thou hast not become clear and transparent, therefore from this day thou shalt be tainted with fishes and sharks and tortoises and other aquatic animals. From that time, the waters of the ocean have become infested with diverse kinds of sea-animals and monsters. Viswarupa, the son of Tashtri, formerly became the priest of the deities. He was, on his mother's side, related to the Asuras, for his mother was the daughter of an Asura. While publicly offering unto the deities their shares of sacrificial offerings, he privately offered shares thereof unto the Asuras. The Asuras, with their chief Hiranyakasipu at their head, then repaired to their sister, the mother of Viswarupa, and solicited a boon from her, saying, -- The son Viswarupa by Tashtri, otherwise called Trisiras, is now the priest of the deities. While he gives unto the deities their shares of sacrificial offerings publicly, he gives us our shares of the same privately. In consequence of this, the deities are being aggrandised, and we are being weakened. It behoveth thee, therefore, to prevail upon him that he may take up our cause. Thus addressed by them, the mother of Viswarupa repaired to her son who was then staying in the Nandana woods (of Indra) and said unto him, -- How is it, O son, that thou art engaged in aggrandising the cause of thy foes and weakening that of thy maternal uncles? It behoveth thee not to act in this way .-- Viswarupa, thus solicited by his mother, thought that he should not disobey her words, and as the consequence of that reflection he went over to the side of Hiranyakasipu, after having paid proper respects to his mother. King Hiranyakasipu, upon the arrival of Trisiras, dismissed his old Hotri, viz., Vasishtha, the son of Brahma, and appointed Trisiras to that office. Incensed at this, Vasishtha cursed Hiranyakasipu, saying, -- Since thou dismissest me and appointest another person as thy Hotri, this sacrifice of thine shall not be completed, and some Being the like of whom has not existed before will slav thee!--In consequence of this curse, Hiranyakasipu was slain by Vishnu in the form of a man-lion, Viswarupa, having adopted the side of his maternal relations, employed himself in severe austerities for aggrandising them. Impelled by the desire of causing him to swerve from his vows, Indra despatched to him many beautiful Apsaras. Beholding those celestial nymphs of transcendent beauty, the heart of Viswarupa became agitated. Within a very short time he became exceedingly attached to them. Understanding that he had become attached to them, the celestial nymphs said unto him one day,--We shall not tarry here any longer. In fact, we shall return to that place whence we came. Unto them that said so, the son of Tashtri replied,--Where will you go? Stay with me. I shall do you good. Hearing him say so, the Apsaras rejoined,--We are celestial nymphs called Apsaras. We chose in days of old the illustrious and boon-giving Indra of great puissance, Viswarupa then said unto them. This very day I shall so ordain that all the deities with Indra at their head shall cease to be. Saying this, Trisiras began to recite mentally certain sacred Mantras of great efficacy. By virtue of those Mantras he began to increase in energy. With one of his mouths he began to drink all the Soma that Brahmanas engaged in Sacrifices poured on their sacred fires with due rites. . With a second mouth he began to eat all food (that was offered in sacrifices). With his third mouth he began to drink up the energy of all the deities with Indra at their head. Beholding him swelling with energy in every part of his body that was strengthened by the Soma he was drinking, all the deities, then, with Indra in their company, proceeded to the Grandsire Brahma. Arrived at his presence, they addressed him and said, -- All the Soma that is duly offered in the sacrifices performed everywhere is being drunk by Viswarupa. We no longer obtain our shares. The Asuras are being aggrandised, while we are being weakened. It behoveth thee, therefore, to ordain what is for our good .-- After the deities ceased, the Grandsire replied, -- The great Rishi Dadhichi of Bhrigu's race is now engaged in performing severe austerities. Go, ye deities, unto him and solicit a boon from him. Do ye so arrange that he may cast off his body. With his bones let a new weapon be created called the Thunderbolt. Thus instructed by the Grandsire, the deities proceeded to that place where the holy Rishi Dadhichi was engaged in his austerities. The deities with Indra at their head addressed the sage, saying, -- O holy one, your austerities, we hope, are being well performed and uninterrupted .-- Unto them the sage Dadhichi said, -- Welcome to all of you. Tell me what I should do for you. I shall certainly do what you will say. They then told him, -- It behove th thee to cast off thy body for benefiting all the worlds. Thus solicited, the sage Dadhichi, who was a great Yogin and who regarded happiness and misery in the same light, without being at all cheerless, concentrated his Soul by his Yoga power and cast off his body. When his Soul left its temporary

tenement of clay, Dhatri, taking his bones, created an irresistible weapon called the Thunder-bolt. With the Thunder-bolt thus made with the bones of a Brahmana, which was impenetrable by other weapons and irresistible and pervaded by the energy of Vishnu, Indra struck Viswarupa the son of Tashtri. Having slain the son of Tashtri thus, Indra severed his head from the body. From the lifeless body, however, of Viswarupa, when it was pressed, the energy that was still residing in it gave birth to a mighty Asura of the name of Vritra. Vritra became the foe of Indra, but Indra slew him also with the Thunder-bolt. In consequence of the sin of Brahmanicide, being thus doubled Indra became overcome with a great fear and as the consequence thereof he had to abandon the sovereignty of heaven. He entered a cool lotus stalk that grew in the Manas lake. In consequence of the Yoga attribute of Anima, he became very minute and entered the fibres of that lotus stalk. 1 When the lord of the three worlds, the husband of Sachi, had thus disappeared from sight through fear of the sin of Brahmanicide, the universe became lordless. The attributes of Rajas and Tamas assailed the deities. The Mantras uttered by the great Rishis lost all efficacy. Rakshasas appeared everywhere The Vedas were about to disappear. The inhabitants of all the worlds, being destitute of a king, lost their strength and began to fall an easy prey to Rakshasas and other evil Beings. Then the deities and the Rishis, uniting together, made Nahusha, the son of Ayusha, the king of the three worlds and duly crowned him as such. Nahusha had on his forehead full five-hundred luminaries of blazing effulgence, which had the virtue of despoiling every creature of energy. Thus equipt Nahusha continued to rule heaven. The three worlds were restored to their normal condition. The inhabitants of the universe once more became happy and cheerful. Nahusha then said, -- Everything that Indra used to enjoy is before me. Only, his spouse Sachi is not by. Having said this, Nahusha proceeded to where Sachi was and, addressing her, said, -- O blessed lady, I have become the lord of the deities. Do thou accept me. Unto him Sachi replied, saying -- Thou art, by nature, wedded to righteousness of behaviour. Thou belongest, again, to the race of Shoma. It behoveth thee not to assail another person's wife .-- Nahusha, thus addressed by her, said, -- The position of Indra is now being occupied by me. I deserve to enjoy the dominions and all the precious possessions of Indra. In desiring to enjoy thee there can be no sin. Thou wert Indra's and, therefore, should be mine. Sachi then said unto him, -- I am observing a vow that has not yet been completed. After performing the final ablutions I shall come to thee within a few days. Extracting this promise from Indra's spouse, Nahusha left her presence. Meanwhile Sachi, afflicted with pain and grief, anxious to find her lord and assailed by her fear of Nahusha proceeded to Vrihaspati (the chief priest of the celestials). At the first sight Vrihaspati understood her to be struck with anxiety. He immediately had recourse to Yoga-meditation and learnt that she was intent upon doing what was necessary for restoring her husband to his true position. Vrihaspati then addressed her, saying,--Equipt with penances and the merit that will be thine in consequence of this vow that thou art observing, do thou invoke the boon-giving goddess Upasruti. Invoked by thee, she will appear and show thee where thy husband is dwelling .-- While in the observance of that very austere vow, she invoked with the aid of proper Mantras the boon-giving goddess Upasruti. Invoked by Sachi, the goddess presented herself before her and said, -- I am here at thy bidding. Invoked by thee I have come. What cherished wish of thine shall I accomplish? Bowing unto her with a bend of the head, Sachi said, -- O blessed lady, it behoveth thee to show me where my husband is Thou art Truth Thou art Rita Thus addressed the goddess Upasruti took her to the lake Manasa. Arrived there, she pointed out to Sachi her lord Indra residing within the fibres of a lotus stalk. Beholding his spouse pale and emaciated, Indra became exceedingly anxious. And the lord of heaven said unto himself, Alas, great is the sorrow that has overtaken me. I have fallen off from the position that is mine. This my spouse, afflicted with grief on my account, finds out my lost self and comes to me here. Having reflected in this strain. Indra addressed his dear spouse and said .-- In what condition art thou now? She answered him, -- Nahusha invites me to make me his wife. I have obtained a respite from him, having fixed the time when I am to go to him. Unto her Indra then said, Go and say unto Nahusha that he should come to thee on a vehicle never used before, viz., one unto which some Rishis should be harnessed, and arriving at thine in that state he should wed thee. Indra has many kinds of vehicles that are all beautiful and charming. All these have borne thee. Nahusha, however, should come on such a vehicle that Indra himself had not possessed. Thus counselled by her lord, Sachi left that spot with a joyous heart. Indra also once more entered the fibres of that lotus-stalk. Beholding the Queen of Indra come back to heaven, Nahusha addressed her saying, The time thou hadst fixed is over. Unto him Sachi said what Indra had directed her to say. Harnessing a number of great Rishis unto the vehicle he rode, Nahusha set out from his place for coming to where Sachi was living. The foremost of Rishis, viz., Agastya, born within a jar, of the vital seed of

Maitravaruna, beheld those foremost of Rishis insulted by Nahusha in that way. Him Nahusha struck with his foot. Unto him, Agastya said, -- Wretch, as thou hast betaken thyself to a highly improper act, do thou fall down on the Earth. Be transformed into a snake and do thou continue to live in that form as long as the Earth and her hills continue. As soon as these words were uttered by the great Rishi, Nahusha fell down from that vehicle. The three worlds once more became master-less. The deities and the Rishis then united together and proceeded to where Vishnu was and appealed to him for bringing about the restoration of Indra. Approaching him, they said, -- O holy one, it behoveth thee to rescue Indra who is overwhelmed by the sin of Brahmanicide. The boon-giving Vishnu replied unto them, saying,--Let Sakra perform a Horse-sacrifice in honour of Vishnu. He will then be restored to his former position. The deities and the Rishis began to search for Indra, but when they could not find him, they went to Sachi and said unto her, -- O blessed lady, go unto Indra and bring him here. Requested by them, Sachi once more proceeded to the lake Manasa. Indra, rising from the lake, came to Vrihaspati. The celestial priest Vrihaspati then made arrangements for a great Horse-sacrifice, substituting a black antelope for a good steed every way fit to be offered up in sacrifice. Causing Indra, the lord of the Maruts, to ride upon that very steed (which was saved from slaughter) Vrihaspati led him to his own place. The lord of heaven was then adored with hymns by all the deities and the Rishis. He continued to rule in heaven, cleansed of the sin of Brahmanicide which was divided into four portions and ordained to reside in woman, fire, trees, and kine. It was thus that Indra, strengthened by the energy of a Brahmana, succeeded in slaying his foe (and when, as the result of that act of his, he had been overpowered by sin, it was the energy of another Brahmana that rescued him). It was thus that Indra once more regained his position.

'In days of yore, while the great Rishi Bharadwaja was saying his prayers by the side of the celestial Ganga, one of the three feet of Vishnu, when he assumed his three-footed form, reached that spot. [The river Ganga has three currents. One flows through heaven: one is visible on the Earth, and a third flows through the nether regions. Persons of the regenerate classes, when saying their morning, midday, or evening prayers, have to touch water often. What is meant, therefore, by 'Bharadwaja touching the water' is that Bharadwaja was saying his prayers. Vishnu assumed his three-footed form for beguiling Vali of the sovereignty of the universe. With one foot he covered the Earth, with another he covered the firmament. There was no space left for placing his third foot upon.] Beholding that strange sight, Bharadwaja assailed Vishnu with a handful of water, upon which Vishnu's bosom received a mark (called Sreevatsa). Cursed by that foremost of Rishis, viz., Bhrigu, Agni was obliged to become a devourer of all things. Once on a time, Aditi, the mother of the deities, cooked some food for her sons. She thought that, eating that food and strengthened by it, the deities would succeed in slaving the Asuras. After the food had been cooked. Vudha (the presiding deity of the luminary known by that name), having completed the observance of an austere vow, presented himself before Aditi and said unto her, -- Give me alms. Aditi, though thus solicited for food gave him none, thinking that no one should eat of the food she had cooked, before her sons, the deities, had first taken it. Incensed at the conduct of Aditi who thus refused to give him alms, Vudha, who was Brahma's self through the austere vow he had completed, cursed her, saying that as Aditi had refused him alms she would have a pain in her womb when Vivaswat, in his second birth in the womb of Aditi, would be born in the form of an egg. Aditi reminded Vivaswat at that time of the curse of Vudha, and it is for that reason that Vivaswat, the deity who is adorned in Sraddhas, coming out of the womb of Aditi, came to be called by the name of Martanda. The Prajapati Daksha became the father of sixty daughters. Amongst them, three and ten were bestowed by him upon Kasyapa; ten upon Dharma; ten upon Mann; and seven and twenty upon Shoma. Although all the seven and twenty that were called Nakshatras and bestowed upon Shoma were equal in respect of beauty and accomplishments, yet Shoma became more attached to one, viz., Rohini, than the rest. The rest of his spouses, filled with jealousy, leaving him, repaired to their sire and informed him of this conduct of their husband, saying, -- O holy one, although all of us are equal in point of beauty, yet our husband Shoma is exclusively attached to our sister Rohini .--Incensed at this representation of his daughters, the celestial Rishi Daksha cursed Shoma, saying, that thenceforth the disease phthisis should assail his son-in-law and dwell in him. Through this curse of Daksha, phthisis assailed the puissant Shoma and entered into his body. Assailed by phthisis in this way. Shoma came to Daksha. The latter addressed him. saving,--I have cursed thee because of thy unequal behaviour towards thy wives. The Rishi then said unto Shoma, -- Thou art being reduced by the disease phthisis that has assailed thee. There is a sacred water called Hiranyasarah in the Western ocean. Repairing to that sacred water, do thou bathe there .--Counselled by the Rishi, Shoma proceeded thither. Arrived at

his oblations he 'cleansed himself from his sin. And because that sacred water was illumined (abhasita) by Shoma, therefore was it from that day called by the name of Prabhasa. In consequence, however, of the curse denounced upon him in days of old by Daksha, Shoma, to this day, begins to wane from the night of the full moon till his total disappearance on the night of the new moon whence he once more begins to wax till the night of full moon. The brightness also of the lunar disc from that time received a stain, for the body of Shoma, since then, has come to present certain dark spots. In fact, the splendid disc of the moon has, from that day, come to exhibit the mark of a hare. Once on a time, a Rishi of the name of Sthulasiras was engaged in practising very severe austerities on the northern breasts of the mountains of Meru. While engaged in those austerities, a pure breeze, charged with all kinds of delicious perfumes, began to blow there and fan his body. Scorched as his body was by the very severe austerities he was undergoing, and living as he did upon air alone to the exclusion of every kind of food, he became highly gratified in consequence of that delicious breeze which blew around him While he was thus gratified with the delicious breeze that fanned him, the trees around him (moved by jealousy) put forth their flowers for making a display and extorting his praise. Displeased at this conduct of the trees because it was dictated by jealousy, the Rishi cursed them, saying, --Henceforth, ye shall not be able to put forth your flowers at all times.--In days of yore, for doing good to the world, Naravana took birth as the great Rishi Vadavamukha. While engaged in practising severe austerities on the breast of Meru, he summoned the Ocean to his presence. The Ocean, however, disobeyed his summons. Incensed at this, the Rishi, with the heat of his body, caused the waters of the Ocean to become as saltish in taste as the human sweat. The Rishi further said .--Thy waters shall henceforth cease to be drinkable. Only when the Equine-head, roving within thee, will drink thy waters, they will be as sweet as honey. It is for this curse that the waters of the Ocean to this day are saltish to the taste and are drunk by no one else than the Equine-head. [The Hindu scriptures mention that there is an Equine-head of vast proportions which roves through the seas. Blazing fires constantly issue from its mouth and these drink up the seawater. It always makes a roaring noise. It is called Vadavamukha. The fire issuing from it is called Vadavanala. The waters of the Ocean are like clarified butter. The Equine-head drinks them up as the sacrificial fire drinks the libations of clarified butter poured upon it. The origin of the Vadava fire is sometimes ascribed to the wrath of Urva a Rishi of the race of Jamadagni. Hence it is sometimes called Aurvva-fire.] The daughter, named Uma, of the Himavat mountains, was desired by Rudra in marriage After Himavat had promised the hand of Uma to Mahadeva, the great Rishi Bhrigu, approaching Himavat, addressed him, saying,--Give this daughter of thine unto me in marriage. Himavat replied unto him, saying, -- Rudra is the bridegroom already selected by me for my daughter .-- Angry at this reply, Bhrigu said, -- Since thou refusest my suit for the hand of thy daughter and insultest me thus, thou shalt no longer abound with jewels and gems. To this day, in consequence of the Rishi's words, the mountains of Himavat have not any jewels and gems. Even such is the glory of the Brahmanas. It is through the favour of the Brahmanas that the Kshatriyas are able to possess the eternal and undeteriorating Earth as their wife and enjoy her. The power of the Brahmanas, again, is made up of Agni and Shoma. The universe is upheld by that power and, therefore, is upheld by Agni and Shoma united together. It is said that Surya and Chandramas are the eyes of Narayana. The rays of Surva constitute my eyes. Each of them, viz., the Sun and the Moon, invigorate and warm the universe respectively. And because of the Sun and the Moon thus warming and invigorating the universe, they have come to be regarded as the Harsha (joy) of the universe. It is in consequence of these acts of Agni and Shoma that uphold the universe that I have come to be called by the name of Hrishikesa, O son of Pandu. Indeed, I am the boon-giving Isana, the Creator of the universe. Through virtue of the Mantras with which libations of clarified butter are poured on the sacred fire, I take and appropriate the (principal) share of the offerings made in sacrifices. My complexion also is of that foremost of gems called Harit. It is for these reasons that I am called by the name of Hari. I am the highest abode of all creatures and am regarded by persons conversant with the scriptures to be identical with Truth or Nectar. I am, for this reason, called by learned Brahmanas by the name of Ritadhama (abode of Truth or Nectar). When in days of yore the Earth became submerged in the waters and lost to the view, I found her out and raised her from the depths of the Ocean. For this reason the deities adore me by the name of Govinda. Sipivishta is another name of mine. The word Sipi indicates a person that has no hair on his body. He who pervades all things in the form of Sipi is known by the name of Sipivishta. The Rishi Yaksha, with tranquil soul, in many a sacrifice invoked me by the name Sipivishta. It is for this reason that I came to bear this secret name. Yaksha of great intelligence, having adored

and sunk into nether regions. I was never born. I never take birth. Nor shall I ever be born. I am the Kshetrajna of all creatures. Hence am I called by the name of Aja (unborn). I have never uttered anything base or anything that is obscene. The divine Saraswati who is Truth's self, who is the daughter of Brahma and is otherwise called by the name of Rita. represents my speech and always dwells in my tongue. The existent and the non-existent have been merged by me in my Soul. The Rishis dwelling in Pushkara, which is regarded as the abode of Brahman, called me by the name of Truth. I have never swerved from the attribute of Sattwa, and know that the attribute of Sattwa has flowed from me. In this birth also of mine. O Dhananiava, my ancient attribute of Sattwa has not left me, so that in even this life, establishing myself on Sattwa, I set myself to acts without ever wishing for their fruits. Cleansed of all sins as I am through the attribute of Sattwa, which is my nature, I can be beheld by the aid of that knowledge only which arises from adoption of the attribute of Sattwa. I am reckoned also among those that are wedded to that attribute. For these reasons am I known by the name of Sattwata. I till the Earth, assuming the form of a large plough-share of black iron. And because my complexion is black, therefore am I called by the name of Krishna. I have united the Earth with Water, Space with Mind, and Wind with Light. Therefore ant I called Vaikuntha. The cessation of separate conscious existence by identification with Supreme Brahman is the highest attribute or condition for a living agent to attain. And since I have never swerved from that attribute or condition, I am, therefore, called by the name of Achyuta. The Earth and the Firmament are known to extend in all directions. And because I uphold them both, therefore am I called by the name of Adhokshaja. Persons conversant with the Vedas and employed in interpreting the words used in those scriptures adore me in sacrifices by calling upon me by the same name. In days of yore, the great Rishis, while engaged in practising severe austerities, said, -- No one else in the universe than the puissant Narayana, is capable of being called by the name of Adhokshaja. Clarified butter which sustains the lives of all creatures in the universe constitutes my effulgence. It is for this reason that Brahmanas conversant with the Vedas and possessed of concentrated souls call me by the name of Ghritarchis. There are three well-known constituent elements of the body. They have their origin in action, and are called Bile, Phlegm, and Wind. The body is called a union of these three. All living creatures are upheld by these three and when these three become weakened living creatures also become weakened. It is for this reason that all persons conversant with the scriptures bearing on the science of Life call me by the name of Tridhatu. The holy Dharma is known among all creatures by the name of Vrisha, O Bharata. Hence it is that I am called the excellent Vrisha in the Vedic lexicon called Nighantuka. The word 'Kapi' signifies the foremost of boars and Dharma is otherwise known by the name of Vrisha. It is for this reason that that lord of all creatures, viz., Kasyapa, the common sire of the deities and the Asuras, called me by the name Vrishakapi. The deities and the Asuras have never been able to ascertain my beginning, my middle, or my end. It is for this reason that I am sung as Anadi, Amadhya and Ananta, I am the Supreme Lord endued with puissance, and I am the eternal witness of the universe (beholding as I do its successive creations and destructions). I always hear words that are pure and holy, O Dhananjaya, and never hold anything that is sinful. Hence am I called by the name of Suchisravas. Assuming, in days of old, the form of a boar with a single tusk, O enhancer of the joys of others, I raised the submerged Earth from the bottom of the ocean. From this reason am I called by the name of Ekasringa. While assumed the form of mighty boar for this purpose, I had three humps on my back. Indeed, in consequence of this peculiarity of my form at that time that I have come to be called by the name of Trikakud (three-humped). Those who are conversant with the science propounded by Kapila call the Supreme Soul by the name of Virincha. That Virincha is otherwise called the great Prajapati (or Brahman). Verily I am identical with Him, called Virincha, in consequence of my imparting animation to all living creatures, for I am the Creator of the universe. The preceptors of Sankhya philosophy, possessed of definite conclusions (regarding all topics), call me the eternal Kapila staying in the midst of the solar disc with but Knowledge for my companion. On Earth I am known to be identical with Him who has been sung in the Vedic verses as the effulgent Hiranyagarbha and who is always worshipped by Yogins. I am regarded as the embodied form of the Rich Veda consisting of one and twenty thousand verses. Persons conversant with the Vedas also call me the embodiment of the Samans of a thousand branches. Even thus do learned Brahmans that are my devoted worshippers and that are very rare sing me in the Aranyakas. In the Adhyaryus I am sung as the Yajur-Veda of six and fifty and eight and seven and thirty branches. Learned Brahmans conversant with the Atharvans regard me as identical with the Atharvans consisting of five Kalpas and all the Krityas. All the sub-

divisions that exist of the different Vedas in respect of branches and all the verses that compose those branches, and all the vowels that occur in those verses, and all the rules in respect of pronunciation, know, O Dhananjaya, are my work. O Partha, he that rises (at the beginning of Creation from the Ocean of Milk at the earnest invocation of Brahmana and all the deities) and who gives diverse boons unto the diverse deities, is none else than myself. I am He who is the repository of the science of syllables and pronunciation that is treated of in the supplementary portions of the Vedas. Following the path pointed out by Vamadeva, the high-souled Rishi Panchala, through my grace, obtained from that eternal Being the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Galava, born in the Vabhravva race, having attained to high ascetic success and obtained a boon from Narayana, compiled the rules in respect of the division of syllables and words (for reading the Vedas). Indeed, Galava, born in the Vabhravya race, having attained to the high ascetic success and obtained a boon from Narayana, compiled the rules in respect of the division of syllables and words and those about emphasis and accent in utterance, and shone as the first scholar who became conversant with those two subjects. Kundrika and king Brahmadatta of great energy, repeatedly thinking of the sorrow that attends birth and death, attained to that prosperity which is acquired by persons devoted to Yoga, in course of seven births, in consequence of my favour. In days of vore, O Partha, I was, for some reason, born as the son of Dharma, O chief of Kuru's race, and in consequence of such birth of mine I was celebrated under the name of Dharmaja. I took birth in two forms, viz., as Nara and Narayana. Riding on the vehicle that helps towards the performance of scriptural and other duties, I practised, in those two forms, undving austerities on the breast of Gandhamadana At that time the great sacrifice of Daksha took place. Daksha. however, in that sacrifice of his, refused to give a share unto Rudra, O Bharata, of the sacrificial offerings. Urged by the sage Dadhichi, Rudra destroyed that sacrifice. He hurled a dart whose flames blazed up every moment. That dart, having consumed all the preparations of Daksha's sacrifice, came with great force towards us (Nara and Narayana) at the retreat of Vadari. With great violence that dart then fell upon the chest of Narayana. Assailed by the energy of that dart, the hair on the head of Narayana became green. In fact, in consequence of this change in the hue of my hair I came to be called by the name of Munjakesa. Driven off by an exclamation of Hun which Narayana uttered, the dart, its energy being lost, returned to Sankara's hands. At this Rudra became highly angry and as the result thereof he rushed towards the Rishis Nara and Narayana, endued with the puissance of severe austerities. Narayana then seized the rushing Rudra with his hand by the throat. Seized by Narayana, the lord of the universe, Rudra's throat changed colour and became dark. From that time Rudra came to be called by the name of Sitikantha. Meanwhile Nara, for the purpose of destroying Rudra, took up a blade of grass, and inspired it with Mantras. The blade of grass, thus inspired, was converted into a mighty battle-axe. Nara suddenly hurled that battle-axe at Rudra but it broke into pieces. In consequence of that weapon thus breaking into pieces, I came to be called by the name of Khandaparasu.' [Nara and Narayana were the same person. Hence, Nara's weapon having been broken into pieces, Narayana came to be called by this name. Elsewhere it is explained that Mahadeva is called Khandaparasu in consequence of his having parted with his parasu (battle-axe) unto Rama of Bhrigu's race.]

"Arjuna said, 'In that battle capable of bringing about the destruction of the three worlds, who obtained the victory, O Janarddana, do thou tell me this!""

The blessed and holy one said, 'When Rudra and Narayana became thus engaged in battle, all the universe became suddenly filled with anxiety. The deity of fire ceased to accept libations of even the purest clarified butter duly poured in sacrifices with the aid of Vedic Mantras. The Vedas no longer shone by inward light in the minds of the Rishis of cleansed souls. The attributes of Raias and Tamas possessed the deities. The Earth trembled. The vault of the firmament seemed to divide in twain. All the luminaries became deprived of their splendour. The Creator, Brahman, himself fell from his seat. The Ocean itself became dry. The mountains of Himavat became riven. When such dire omens appeared everywhere, O son of Pandu, Brahma surrounded by all the deities and the high-souled Rishis, soon arrived at that spot where the battle was raging. The four-faced Brahma, capable of being understood with the aid of only the Niruktas, joined his hands and addressing Rudra, said, -- Let good happen to the three worlds. Throw down thy weapons, O lord of the universe, from desire of benefiting the universe. That which is unmanifest indestructible immutable supreme the origin of the universe, uniform, and the supreme actor, that which transcends all pairs of opposites, and is inactive, has, choosing to be manifested, been pleased to assume this one blessed form, (for though double, the two but represent the same form). This Nara and Narayana (the displayed forms of Supreme

Brahman) have taken birth in the race of Dharma. The foremost of all deities, these two are observers of the highest vows and endued with the severest penances. Through some reason best known to Him, I myself have sprung from the attribute of His Grace. Eternal as thou art, for thou hast ever existed since all the past creations, thou too hast sprung from His Wrath. With myself then, these deities, and all the great Rishis, do thou adore this displayed form of Brahma, and let peace be unto all the worlds without any delay.--Thus addressed by Brahma, Rudra forthwith cast off the fire of his wrath, and set himself to gratify the illustrious and puissant God Narayana. Indeed, he soon placed himself at the disposal of the adorable boon-giving and puissant God Narayana. That boon-giving God Narayana, who hath his wrath and the senses under control, soon became gratified and reconciled with Rudra. Well-adored by the Rishis, by Brahma, and by all the deities, that great God, the Lord of the universe, otherwise called by the name of Hari, then addressed the illustrious Isana and said these words:--He that knows thee, knows me. He that follows thee, follows me. There is no difference between thee and me. Do thou never think otherwise. The mark made by thy lance on my chest will from this day assume the form of a beautiful whirl, and the mark of my hand on thy throat will also assume a beautiful shape in consequence of which thou shalt, from this day, be called by the name of Sreekantha.""

"The blessed and holy one continued. 'Having mutually caused such marks on each other's person, the two Rishis Nara and Narayana thus made friends with Rudra, and dismissing the deities, once more set themselves to the practice of penances with a tranquil soul. I have thus told thee, O son of Pritha, how in that battle which took place in days of yore between Rudra and Narayana, the latter got the victory. I have also told thee the many secret names by which Narayana is called and what the significations are, O Bharata, of one of those names, which, as I have told thee, the Rishis, have bestowed upon the great God. In this way, O son of Kunti, assuming diverse forms do I rove at will through the Earth, the region of Brahma himself, and that other high and eternal region of felicity called Goloka. Protected by me in the great battle, thou hast won a great victory. That Being whom, at the time of all thy battles, thou beheldest stalking in thy van, know, O son of Kunti, is no other than Rudra, that god of gods, otherwise called by the name of Kaparddin. He is otherwise known by the name of Kala, and should be known as one that has sprung from my wrath. Those foes whom thou hast slain were all, in the first instance, slain by him. 4 Do thou bend thy head unto that god of gods, that lord of Uma, endued with immeasurable puissance. With concentrated soul. do thou bend thy head unto that illustrious Lord of the universe, that indestructible deity, otherwise called by the name of Hari. He is none else than that deity who, as I have repeatedly told thee, has sprung from my wrath. Thou hast, before this, heard, O Dhananjaya, of the puissance and energy that reside in him!

SECTION 344

Saunaka said, "O Sauti, excellent is this narrative which thou hast recited. Verily, these ascetics, having heard it have all been filled with wonder. It is said, O Sauti, that a discourse that has Narayana for its topic, is more fruitful of merit than soiourns unto all the sacred retreats and ablutions performed in all the sacred waters on the Earth. Having listened to this discourse of thine that has Narayana for its topic, that is sacred and capable of cleansing one of every sin, all of us have certainly become holy. Adored of all the worlds, that illustrious and foremost of deities is incapable of being beheld by the deities with Brahma numbering among them and all the Rishis. That Narada was able to obtain a sight of the God Narayana, otherwise called Hari, was due, O son of Suta, to the special grace of that divine and puissant Lord. When, however, the celestial Rishi Narada had succeeded in obtaining a sight of the Supreme Lord of the universe, a residing in the form of Aniruddha, why did he again proceed so quickly (to the retreat of Vadari on the breast of Himavat) for beholding those two foremost of godly of Rishis viz., Nara and Narayana? Do you, O Sauti, tell us the reason of such conduct on the part of Narada."

Sauti said, During the continuance of his snake-sacrifice, Janamejaya, the royal son of Parikshit, availing himself of an interval in the sacrificial rites, and when all the learned Brahmanas were resting. O Saunaka, that king of kings, addressed the grandfather of his grandfather, viz., the Islandborn Krishna, otherwise called Vyasa, that ocean of Vedic lore, that foremost of ascetics endued with puissance, and said these words.

Janamejaya said, "After the celestial Rishi Narada had returned from White Island, reflecting, as he came, on the words spoken to him by the holy Narayana, what indeed, did the great ascetic next do? Arrived at the retreat known by the name of Vadari on the breast of the Himvat mountains, and seeing the two Rishis Nara and Narayana who were engaged in severe austerities at that spot, how long did Narada dwell there and what were the topics of conversation between him and the two Rishis? This discourse on Narayana, that is really an ocean of knowledge, has been raised by thy intelligent self by churning that vast history called Bharata which consists of a hundred thousand verses. As butter is raised from curds, sandal-wood from the mountains of Malaya, the Aranyakas from the Vedas, and nectar from all the medicinal herbs, after the same manner, O ocean of austerities, hath this discourse that is like nectar and that has Narayana for its object, been raised by thee. O Brahmana, from diverse histories and Puranas existing in the world, Narayana is the Supreme Lord. Illustrious and endued with great puissance, He is the soul of all creatures. Indeed, O foremost of regenerate ones, the energy of Narayana is irresistible. Into Narayana, at the end of the Kalpa, enter all the deities having Brahman for their foremost, all the Rishis with the Gandharvas, and all things mobile and immobile. I think, therefore, that there is nothing holier on earth or in heaven, and nothing higher, than Narayana. A sojourn unto all the sacred retreats on Earth, and ablutions performed in all the sacred waters, are not productive of as much merit as a discourse that has Narayana for its topic. Having listened from the beginning to this discourse on Hari, the lord of the universe, that destroys all sins, we feel that we have been cleansed of all our sins and sanctified entirely. Nothing wonderful was accomplished by my ancestor Dhananjaya who was the victor in the great battle on Kurukshetra, for it should be remembered that he had Vasudeva for his ally. I think that, person could have nothing unattainable in the three worlds, who had for his ally Vishnu himself, that great Lord of the universe. Exceedingly fortunate and commendable were those ancestors of mine, since they had Janarddana himself for looking after their temporal and spiritual prosperity. Adored of all the worlds, the holy Narayana is capable of being beheld with the aid of austerities alone. They, however, succeeded in beholding Naravana, adorned with the beautiful whirl on his chest. More fortunate than my ancestors was the celestial Rishi Narada, the son of Pramesthi. Indeed, I thank that Narada, who transcends all destruction, was endued with an energy that was not little, for repairing to White-Island he had succeeded in beholding the person of Hari. Indeed, it is evident that the sight he had obtained of the Supreme Lord was due to only the grace of that Being. Fortunate was Narada inasmuch as he had succeeded in beholding Narayana as existing in the form of Aniruddha. Having beheld Narayana in that form, why did Narada hasten once more to the retreat of Vadari for the purpose of beholding Nara and Narayana? What was the reason, O ascetic, of this step taken by Narada? How long also did Narada the son of Pramesthi, after his return from White Island and arrival at Vadari and meeting with the two Rishis Nara and Narayana, live there, and what conversations had he with them? What did those two high-souled and foremost of Rishis say unto him? It behoveth thee to say all this unto me!""

Vaisampayana said, "Salutations unto the holy Vyasa of immeasurable energy. Through his grace I shall recite this narrative having Narayana for its topic. Arrived at White Island, Narada beheld the immutable Hari. Leaving that spot he quickly proceeded, O king, to the mountains of Meru, bearing in his mind those weighty words that Paramatma (the Supreme Lord) had said unto him. Arrived at Meru he became filled with wonder at the thought, O king, of what he had achieved. And he said unto himself, 'How wonderful is it! The journey I have performed is a long one. Having proceeded to such a distance, I have come back safe and sound. From the mountains of Meru he then proceeded towards Gandhamadana. Traversing through the skies he quickly alighted upon that extensive retreat known by the name of Vadari. There he beheld those ancient deities, viz., those two foremost of Rishis, (called Nara and Narayana), engaged in the practice of penances, observing high vows, and devoted to the worship of their own selves. Both of those adorable persons bore on their chests the beautiful whirls called Sreevatsa, and both had matted locks on their heads. And in consequence of the effulgence with which they illumined the world they seemed to transcend the very Sun in energy. The palms of each bore the mark called the swan's foot. The soles of their feet bore the mark of the discus. Their chests were very broad; their arms reached down to their knees. Each of them had four 'Mushkas'. Each of them had sixty teeth and four arms. The voice of each was as deep as the roar of the clouds. Their faces were exceedingly handsome, their foreheads broad, their brows fair, their cheeks well-formed, and their noses aquiline. The heads of those two deities were large and round, resembling open umbrellas. Possessed of these marks, they were certainly very superior persons in appearance. Beholding them, Narada became filled with joy. He saluted them with reverence and was saluted by them in return. They received the celestial Rishi, saying 'Welcome', and made the ordinary enquiries. Beholding those two foremost of Beings, Narada began to reflect within himself,--'These two foremost of Rishis seem to be very like, in appearance, unto those Rishis respected by all, whom I have seen in White-island. Thinking in this way, he circumambulated them both and then sat down on the excellent seat made of Kusa grass that had been offered unto him. After this, those two Rishis that were the abode of penances, of famous achievements, and of energy,--and were endued with tranquillity of heart and self-restraint, went through their morning rites. They then, with controlled hearts, worshipped Narada with water to wash his feet and the usual ingredients of the Arghya. Having finished their morning rites and the observances necessary for receiving their guest, they sat down on two seats made of wooden planks. I When those two Rishis took their seats, that place began to shine with peculiar beauty even as the sacrificial altar shines with beauty in consequence of the sacred fires when libations of clarified butter are poured upon them. Then Narayana, seeing Narada refreshed from fatigue and seated at his ease and well-pleased with the rites of hospitality he had received. addressed him, saving these words.

received, addressed him, saying these words. "Nara and Narayana said, 'Hast thou seen in white Island the Paramatma (Supreme Soul), who is eternal and divine, and who is the high source whence we have sprung?'

"Narada said, 'I have seen that beautiful Being who is immutable and who has the universe for his form. In Him dwell all the worlds and all the deities with the Rishis Even now I behold that immutable Being, in beholding you two. Those marks and indications that characterise Hari himself of undisplayed form, characterise you two that are endued with forms displayed before the senses. Verily, I behold both of you by the side of that great God. Dismissed by the Supreme Soul, I have today come hither. In energy and fame and beauty, who else in the three worlds can equal Him than you two that have been born in the race of Dharma? He has told me the entire course of duties having reference to Kshetrajna. He has also told me of all those incarnations which he will, in the future, have in this world. The inhabitants of White Island, whom I have seen, are all divested of the five senses that are owned by ordinary persons. All of them are of awakened souls, endued as they are with true knowledge. They are, again, entirely devoted to the foremost of Beings, viz., the Supreme Lord of the universe. They are always engaged in worshipping that great Deity, and the latter always sports with them. The holy and Supreme Soul is always fond of those that are devoted to him. He is fond also of the regenerate ones. Always fond of those that are devoted to Him, He sports with those worshippers of His. Enjoyer of the universe, pervading everything, the illustrious Madhava is ever affectionate towards his worshippers. He is the Actor; He is the Cause; and He is the effect. He is endued with omnipotence and immeasurable splendour. He is the Cause whence all things spring. He is the embodiment of all the scriptural ordinances. He is the embodiment of all the topics. He is possessed of great fame. Uniting Himself with penances, He has illumined Himself with a splendour that is said to represent an energy that is higher than (what occurs in) White Island. Of soul cleansed by penances, He has ordained Peace and Tranquillity in the three worlds. With such an auspicious understanding, he is engaged in the observance of a very superior vow which is the embodiment of holiness. That realm where he resides engaged in tie austerest penances, the Sun does not warm and the Moon does not shine. There the wind does not blow. Having constructed an altar measuring eight fingers' breadth, the illustrious Creator of the universe is practising penances there, standing on one foot, with arms upraised, and with face directed towards the East, reciting the Vedas with their branches, he is engaged in practising the severest austerities. Whatever libations of clarified butter or meat are poured on the sacrificial fire according to the ordinances of Brahma, by the Rishis, by Pasupati himself, by the rest of the principal deities, by the Daityas, the Danavas, and the Rakshasas, all reach the feet of that great divinity. Whatever rites and religious acts are performed by persons whose souls are entirely devoted to him, are all received by that great Deity on his head. No one is dearer to him in the three worlds than those persons that are awakened and possessed of high souls. Dearer even than those persons is one that is entirely devoted to him. Dismissed by him who is the Supreme Soul, I am coming here. This is what the illustrious and holy Hari has himself said unto me. I shall henceforth reside with you two, devoted to Naravana in the form of Aniruddha."

SECTION 345

"Nara and Narayana said, 'Deserving art thou of the highest praise, and highly favoured hast thou been, since thou hast beheld the puissant Narayana himself (in the form of Aniruddha). None else, not even Brahma himself who was sprung from the primal lotus, has been able to behold him. That foremost of Purushas, endued with puissance and holiness, is of unmanifest origin and incapable of being seen. These words that we say unto thee are very true, O Narada. There exists no one in the universe that is dearer to him than one that adores him with devotion. It is for this, O best of regenerate ones that he showed himself unto thee. No one can repair to that realm where the Supreme Soul is engaged in the observance of penances, except we two, O foremost of regenerate persons. In consequence of that spot being adorned by Him, its splendour resembles the effulgence of a thousands Suns collected together. From that illustrious Being, O

Brahmana, from Him who is the origin of the Creator of the universe, O foremost of all persons endued with forgiveness, springs the attribute of forgiveness which attaches to the Earth. It is from that illustrious Being who seek the welfare of all beings, that Rasa (Taste) hath arisen. The attribute of Rasa attaches to the waters which are, again, liquid. It is from Him that Heat or Light having the attribute of form or vision has arisen. It attaches itself to the sun in consequence of which the Sun becomes able to shine and give heat. It is from that illustrious and foremost of Beings that Touch also has arisen. It is attached to the Wind, in consequence of which the Wind moves about in the world producing the sensation of touch. It is from that puissant Lord of the entire universe that Sound has arisen. It attaches to Space, which, in consequence thereof, exists uncovered and unconfined. It is from that illustrious Being that Mind, which pervades all Beings, has arisen. It attaches to Chandramas, in consequence of which Chandramas comes to be invested with the attribute of displaying all the things. That spot where the divine Narayana, that partaker of the libations and other offerings made in sacrifices, resides with Knowledge alone for his companion, has in the Vedas, been called by the name of the productive cause of all things or Sat. The path that is theirs, O foremost of regenerate persons, that are stainless and that are freed from both virtue and sin, is fraught with auspiciousness and felicity. Aditya, who is the dispeller of the darkness of all the worlds, is said to be the door (through which the Emancipate must pass). Entering Aditya, the bodies of such persons become consumed by his fire. They then become invisible for after that they cannot be seen by anybody at any time. Reduced into invisible atoms, they then enter (Narayana in manifested form and residing in the middle of the region covered by Aditya) into the form of Aniruddha. Losing all physical attributes and being altogether and transformed into Mind alone. they then enter into Pradyumna. Passing out of Pradvumna, those foremost of regenerate persons, including both those that are conversant with Sankhya philosophy and those that are devoted to the Supreme deity, then enter Sankarsana who is otherwise called Jiva. After this, divested of the three primal attributes of Sattwa, Rajas, and Tamas, those foremost of regenerate beings quickly enter the Paramatma (Supreme Soul) otherwise called Kshetrajna and which itself transcends the three primal attributes. Know that Vasudeva is He when called Kshetrajna. Verily shouldst thou know that, that Vasudeva is the abode or original refuge of all things in the universe. Only they whose minds are concentrated, who are observant of all kinds of restraint, whose senses are controlled, and who are devoted to One. succeed in entering Vasudeva. We two, O foremost of regenerate ones, have taken birth in the house of Dharma. Residing in this delightful and spacious retreat we are undergoing the austerest penances. We are thus engaged, O regenerate one, being moved by the desire of benefiting those manifestations of the Supreme Deity, dear to all the celestials, that will occur in the three worlds (for achieving diverse feats that are incapable of being achieved by any other Being). In accordance with such ordinances as are uncommon and as apply to us two only, O best of regenerate persons, we are duly observing all excellent and high vows fraught with the austerest penances. Thou, O celestial Rishi, endued with wealth of penances wert beheld by us in White Island when thou wert there. Having met with Narayana, thou hast made a particular resolution, which is known to us. In the three worlds consisting of mobile and immobile Beings, there is nothing that is unknown to us. Of good or evil that will occur or has occurred or is occurring, that God of gods, O great ascetic has informed thee!"

Vaisampayana continued, "Having heard these words of Nara and Narayana both of whom were engaged in the practice of the austerest penances, the celestial Rishi Narada joined his hands in reverence and became entirely devoted to Narayana. He employed his time in mentally reciting, with due observances, innumerable sacred Mantras that are approved by Narayana. Worshipping the Supreme Deity Narayana, and adoring those two ancient Rishis also that had taken birth in the house of Dharma, the illustrious Rishi Narada, endued with great energy, continued to reside, thus employed, in that retreat, called Vadari, on the breast of Himavat, belonging to Nara and Narayana, for a thousand years as measured by the standard of the celestials."

SECTION 346

Vaisampayana said, "On one occasion, while residing in the retreat of Nara and Narayana, Narada the son of Pramesthi, having duly accomplished the rites and observances in honour of the deities, set himself to perform thereafter the rites in honour of the Pitris. Beholding him thus prepared, the eldest son of Dharma, viz., the puissant Nara addressed him, saying, 'Whom art thou worshipping. O foremost of regenerate persons, by these rites and observances in connection with the deities and the Pitris? O foremost of all persons endued with intelligence, tell me this, agreeably to the scriptures. What is this that thou art doing? What also are the fruits desired by thee of those rites thou hast addrest thyself in performing?

"Narada said, "Thou saidst unto me on a former occasion that rites and observances in honour of the deities should be accomplished. Thou saidst that the rites in honour of the deities constitute the highest sacrifice and are equivalent to the worship of the eternal Supreme Soul. Instructed by that teaching, I always sacrifice in honour of the eternal and immutable Vishnu, through these rites that I perform in worshipping the deities. It is from that Supreme Deity that Brahma, the Grandsire of all the worlds, took his rise in days of yore. That Brahma, otherwise called Prameshthi, filled with cheerfulness, caused my sire (Daksha) to start into being. I was the son of Brahma, created before all others, by a fiat of his will (although I had to take birth afterwards as the son of Daksha through a curse of that Rishi). O righteous and illustrious one. I am per-forming these rites in honour of the Pitris for the sake of Narayana, and agreeable to those ordinances that have been laid down by himself. The illustrious Narayana is the father, mother, and grandfather (of all creatures). In all sacrifices performed in honour of the Pitris, it is that Lord of the universe who is adored and worshipped. On one occasion, the deities, who were sires, taught their children the Srutis. Having lost their knowledge of the Srutis, the sires had to acquire it again from those sons unto whom they had communicated it. In consequence of this incident, the sons, who had thus to communicate the Mantras unto their sires, acquired the status of sires (and the sire, for having obtained the Mantras from their sons, acquired the status of sons). [The story is that once on a time the deities. on the eve of going out on a campaign against the Asuras. communicated the Vedas unto their children, Agnishatta and others. In consequence, however, of the length of time for which they were occupied on the field, they forgot their Vedas. Returning to heaven, they had actually to re-acquire them from their own children and disciples. The Scriptures declare that the preceptor is ever the sire, and the disciple is the son. Difference of age would not disturb the relationship. A youth of sixteen might thus be the father of an octogenarian. With Brahmanas, reverence is due to knowledge, not age.] Without doubt, what the deities did on that occasion is well known to you two. Sons and sires (on that occasion) had thus to worship each other. Having first spread some blades of Kusa grass, the deities and the Pitris (who were their children) placed three Pindas thereon and in this way worshipped each other. I wish to know, however, the reason why the Pitris in days of yore acquired the name of Pindas.'

'Nara and Narayana said, 'The Earth, in days of yore, with her belt of seas, disappeared from the view. Govinda, assuming the form of a gigantic boar, raised her up (with his mighty tusk). Having replaced the Earth in her former position, that foremost of Purushas, his body smeared with water and mud, set himself to do what was necessary for the world and its denizens. When the sun reached the meridian, and the hour, therefore, came for saying the morning prayers, the puissant Lord, suddenly shaking off three balls of mud from his tusk, placed them upon the Earth, O Narada, having previously spread thereon certain blades of grass. The puissant Vishnu dedicated those balls of mud unto his own self, according to the rites laid down in the eternal ordinance. Regarding the three balls of mud that the puissant Lord had shaken off from his tusks as Pindas, he then, with sesame seeds of oily kernel that arose from the heat of his own body. himself performed the rite of dedication, sitting with face turned towards the East. That foremost of deities then, impelled by the desire of establishing rules of conduct for the denizens of the three worlds, said these words: "Vrishakapi said, I ant the Creator of the worlds. I am resolved to create those that are to be called Pitris .-- Saying these words, he began to think of those high ordinances that should regulate the rites to be gone through in honour of the Pitris. While thus engaged, he saw that the three balls of mud, shaken off his tusk, had fallen towards the South. He then said unto himself,--These balls, shaken off my tusk, have fallen on the Earth towards the southern direction of her surface. Led by this. I declare that these should be known henceforth by the name of Pitris. Let these three that are of no particular shape, and that are only round, come to be regarded as Pitris in the world. Even thus do I create the eternal Pitris. I am the father, the grandfather, and the great grandfather, and I should be regarded as residing in these three Pindas. There is no one that is superior to me. Who is there whom I myself may worship or adore with rites? Who, again, is my sire in the universe? I myself am my grandfather. I am, indeed, the Grandsire and the Sire. I am the one cause (of all the universe) .-- Having said these words, that God of gods, Vrishakapi by name, offered those Pindas, O learned Brahmana, on the breast of the Varaha mountains, with elaborate rites. By those rites He worshipped His own self, and having finished the worship, disappeared there and then. Hence have the Pitris come to be called by the name of Pinda. Even this is the foundation of the designation. Agreeably to the words uttered by Vrishakapi on that occasion, the Pitris receive the worship offered by all. They who perform sacrifices in honour of and adore the Pitris, the deities, the preceptor or other reverend senior guests arrived at the house, kine,

superior Brahmanas, the goddess Earth, and their mothers, in thought, word, and deed, are said to adore and sacrifice unto Vishnu himself. Pervading the bodies of all existent creatures, the illustrious Lord is the Soul of all things. Unmoved by happiness or misery, His attitude towards all is equal. Endued with greatness, and of great soul, Narayana has been said to be the soul of all things in the universe."

SECTION 347

Vaisampayana said, 'Having heard these words of Nara and Narayana, the Rishi Narada became filled with devotion towards the Supreme Being. Indeed, with his whole soul he devoted himself to Narayana. Having resided for a full thousand years in the retreat of Nara and 'Narayana, having beheld the immutable Hari, and heard the excellent discourse having Narayana for its topic, the celestial Rishi repaired to his own retreat on the breast of Himavat, Those foremost of ascetics viz., Nara and Narayana, however continued to reside in their delightful retreat of Vadari, engaged in the practice of the severest austerities. Thou art born in the race of the Pandavas. Thou art of immeasurable energy. O perpetuator of the race of the Pandavas, having listened to this discourse on Narayana from the beginning, thou hast certainly been cleansed of all thy sins and thy soul has been sanctified. His is neither this world nor the world hereafter, O best of kings, who hates instead of loving and reverencing the immutable Hari. The ancestors of that person who hates Narayana, who is the foremost of deities, and is otherwise called Hari, sink into hell for eternity. O tiger among men, Vishnu is the soul of all beings. How, then, can Vishnu be hated, for in hating him one would hate one's own self. He who is our preceptor, viz., the Rishi Vyasa, the son of Gandhavati, has himself recited this discourse unto us on the glory of Narayana, that glory which is the highest and which is immutable. I heard it from him and have recited it to thee exactly as I heard it. O sinless one. This cult, with its mysteries and its abstract of details, was obtained by Narada, O king, from that Lord of the universe, viz., Narayana himself. Even such are the particulars of this great cult. I have, before this, O foremost of kings, explained it to thee in the Hari-Gita, with a brief reference to its ordinances. 1 Know that the Island-born Krishna, otherwise called Vyasa, is Narayana on Earth. Who else than he, O tiger among kings, could compile such a treatise as the Mahabharata? Who else than that puissant Rishi could discourse upon the diverse kinds of duties and cults for the observance and adoption of men? Thou hast resolved upon performing a great sacrifice. Let that sacrifice of thine proceed as determined by thee. Having listened to the diverse kinds of duties and cults, let thy Horse-sacrifice go on."

Sauti continued, That best of kings, having heard this great discourse, began all those rites that are laid down in the ordinance, for the completion of his great sacrifice. Questioned by thee, O Saunaka, I have duly recited to thee and all these Rishis that are denizens of the Naimisha forest that great discourse having Narayana for its topic. Formerly Narada had recited it to my preceptor in the hearing of many Rishis and the sons of Pandu and in the presence of Krishna and Bhishma also. The Supreme deity Narayana is the Lord of all the foremost of Rishis, and of the three worlds. He is the upholder of Earth herself of vast proportions. He is the receptacle of the Srutis and of the attribute of humility. He Is the great receptacle of all those ordinances that should be practised for attaining to tranquillity of heart, as also of all those that go by the name of Yama. He is always accompanied by the foremost of regenerate persons. Let that great deity be thy refuge. Hari ever does what is agreeable and beneficial to the denizens of heaven. He is always the slayer of such Asuras (as become troublesome to the three worlds). He is the receptacle of penances. He is possessed of great fame. He is the slayer of the Daityas known by the name of Madhu and Kaitabha. He is the ordainer of the ends that are attained to by persons acquainted with and observant of scriptural and other duties. He dispels the fears of all persons. He takes the foremost of those offerings that are dedicated in sacrifices. He is thy refuge and protection. He is endued with attributes. He is freed from attributes. He is endued with a quadruple form. He shares the merits arising from the dedication of tanks and the observance of similar religious rites. Unvanquished and possessed of great might, it is He that always ordains the end approachable by the Soul alone, of Rishis of righteous deeds. He is the witness of the worlds. He is unborn. He is the one ancient Purusha. Endued with the complexion of the Sun, He is the Supreme Lord, and he is the refuge of all. Do all of you bow your heads unto Him since He who sprang from the waters (viz., Narayana himself) bends his head unto Him. He is the origin of the universe. He is that Being who is called Amrita. He is minute. He is the refuge upon whom all things depend. He is the one Being to whom the attribute of immutability attaches. The Sankhyas and Yogins, of restrained souls, hold Him who is eternal in their understandings

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Janameiava said, 'I have heard from thee the glory of the divine and Supreme Soul. I have heard also of the birth of the Supreme Deity in the house of Dharma, in the form of Nara and Narayana. I have also heard from thee the origin of the Pinda from the mighty Baraha (Boar) (which form the supreme Deity had assumed for raising by the submerged Earth). I have heard from thee about those deities and Rishis that were ordained for the religion of Pravritti and of those that were ordained for the religion of Nivritti. Thou hast also, O regenerate one, discoursed to us on other topics. Thou hast said also unto us of that vast form, with the Equine head, of Vishnu, that partaker of the libations and other offerings made in sacrifices,--.the form, viz., that appeared in the great ocean on the North-East. That form was beheld by the illustrious Brahman, otherwise known by the name of Parameshthi. What, however, were the exact features, and what the energy, the like of which among all great objects, had never appeared before, of that form which Hari, the upholder of the universe, displayed on that occasion? What did Brahman do, O ascetic, after having seen that foremost of deities, him whose likeness had never been seen before, him who was of immeasurable energy, him who had the Equine head, and him who was Sacredness itself? O regenerate one, this doubt hath arisen in our mind about this ancient subject of knowledge. O thou of foremost intelligence, for what reason did he supreme Deity assume that form and display himself in it unto Brahman? Thou hast certainly sanctified us by discoursing unto us on these diverse sacred subjects!"

Sauti said, I shall recite to thee that ancient history, which is perfectly consistent with the Vedas, and which the illustrious Vaisampayana recited unto the son of Parikshit on the occasion of the great Snake-sacrifice. Having heard the account of the mighty form of Vishnu, equipt with the horsehead, the royal son of Parikshit too had entertained the same doubt and put the same questions to Vaisampayana.

Janamejaya said, "Tell me, O best of men, for what reason did Hari appear in that mighty form equipt with a horse-head and which Brahma, the Creator, beheld on the shores of the great northern Ocean on the occasion referred to by yoursell?"

Vaisampayana said, "All existent objects, O king, in this world, are the result of a combination of the five primal elements, a combination due to the intelligence of the Supreme Lord. The puissant Narayana, endued with infinity, is the supreme Lord and Creator of the universe. He is the inner Soul of all things, and the giver of boons. Divested of attributes, he is again possessed of them. Listen now, O best of kings, to me as I narrate to thee how the Destruction is brought about of all things. At first, the element of Earth becomes merged in Water and nothing then is seen save one vast expanse of Water on all sides. Water then merges into Heat, and Heat into Wind. Wind then merges into Space, which in its turn, merges into Mind. Mind merges into the Manifest (otherwise called Consciousness or Ego). The Manifest merges into the Unmanifest (or Prakriti). The Unmanifest (or Prakriti) merges into Purusha (Jivatman) and Purusha merges into the Supreme Soul (or Brahman). Then Darkness spreads over the face of the universe, and nothing can be perceived. From that primal Darkness arises Brahma (endued with the principle of Creation). Darkness is primeval and fraught with immortality. Brahma that arises from primeval Darkness develops (by its own potency) into the idea of the universe, and assumes the form of Purusha. Such Purusha is called Aniruddha. Divested of sex, it is called otherwise by the name of Pradhana (Supreme or Primary). That is also known by the name of Manifest, or the combination of the triple attribute, O best of kings. He exists with Knowledge alone for his companion. That illustrious and puissant Being is otherwise called by the name of Viswaksena or Hari. Yielding to Yoga-sleep, he lays himself down on the waters. He then thinks of the Creation of the Universe of diversified phenomena and fraught with immeasurable attributes. While engaged in thinking of Creation, he recollects his own high attributes. From this springs the four-faced Brahma representing the Consciousness of Anirudha. The illustrious Brahma, otherwise called Hiranyagarbha, is the Grandsire of all the worlds. Endued with eyes like lotus petals, he takes birth within the Lotus that springs from (the navel of) Anirudha. Seated on that Lotus, the illustrious, puissant, and eternal Brahma of wonderful aspect saw that the waters were on all sides. Adopting the attribute of Sattwa Brahma, otherwise called Parameshthi, then commenced to create the universe. In the primeval Lotus that was endued with the effulgence of the Sun, two drops of water had been cast by Narayana that were fraught with great merit. The illustrious Narayana, without beginning and without end, and transcending destruction, cast his eyes on those two drops of water. One of those two drops of water, of very beautiful and bright form, looked like a drop of honey. From that drop sprang, at the command of Narayana, a Daitya of the name of Madhu made up of the attribute of Tamas (Dullness). The other drop of water within the Lotus was very hard. From it sprang the Daitya Kaitabha

made up of the attribute of Rajas. Endued thus with the attributes of Tamas and Rajas, the two Daityas possessed of might and armed with maces, immediately after their birth, began to rove within that vast primeval Lotus. They beheld within it Brahma of immeasurable effulgence, engaged in creating the four Vedas, each endued with the most delightful form. Those two foremost of Asuras, possessed of bodies, beholding the four Vedas, suddenly seized them in the very sight of their Creator. The two mighty Danavas, having seized the eternal Vedas, quickly dived into the ocean of waters which they saw and proceeded to its bottom. Seeing the Vedas forcibly taken away from him, Brahma became filled with grief. Robbed of the Vedas in this way, Brahma then addressed the Supreme Lord in these words.

"Brahma said, 'The Vedas are my great eyes. The Vedas are my great strength. The Vedas are my great refuge. The Vedas are my high Brahman. All the Vedas, however, have been forcibly taken away from me by the two Danavas. Deprived of the Vedas, the worlds I have created have become enveloped in darkness. Without the Vedas (beside me), how shall I succeed in causing my excellent Creation to start into existence? Alas, great is the grief I suffer in consequence of the loss of the Vedas (through such agency). My heart is very much pained. It has become the abode of a great sorrow. Who is there that will rescue me from this ocean of grief in which I am sunk for the loss I have endured? Who is there that will bring me the Vedas I have lost? Who is there that will take compassion on me?--While Brahma was uttering these words, O best of kings, the resolution suddenly arose in his mind. O foremost of intelligent persons, for hymning the praises of Hari in these words. The puissant Brahma then, with hands joined in reverence, and seizing the feet of his progenitor, sang this highest of hymns in honour of Narayana.

"Brahma said, 'I bow to thee, O heart of Brahman. I bow to thee that hast been born before me. Thou art the origin of the universe. Thou art the foremost of all abodes. Thou, O puissant one, art the ocean of Yoga with all its branches. Thou art the Creator of both what is Manifest and what is Unmanifest. Thou treadest along the path whose auspiciousness is of inconceivable extent. Thou art the consumer of the universe. Thou art the Antaralock (Inner Soul) of all creatures. Thou art without any origin. Thou art the refuge of the universe. Thou art self-born; for origin thou hest none that is not thyself. As regards myself, I have sprung through thy Grace. From thee have I derived my birth. My first birth from thee, which is regarded sacred by all regenerate persons, was due to a fiat of thy Mind. My second birth in days of yore was from thy eyes. Through thy Grace, my third birth was from thy speech. My fourth birth, O puissant Lord, was from thy ears. My fifth birth, excellent in all respects, was from thy nose. O Lord, My sixth birth was, through thee, from an egg. This is my seventh birth. It has occurred, O Lord, within this Lotus, and it is meant to stimulate the intellect and desires of all the beings. At each Creation I take birth from thee as thy son. O thou that art divested of the three attributes. Indeed, O lotus-eved one, I take birth as thy eldest son, made up of Sattwa the foremost of three attributes. Thou art endued with that nature which is Supreme. Thou springest from thyself. I have been created by thee. The Vedas are my eyes. Hence, I transcend Time itself. Those Vedas, which constitute my eyes, have been taken away from me. I have, therefore, become blind. Do Thou awake from this Yoga-sleep. Give me back my eyes. I am dear to thee and thou art dear to me. Thus praised by Brahma, the illustrious Purusha, with face turned towards every side, then shook off his slumber, resolved to recover the Vedas (from the Daityas that had forcibly snatched them away). Applying his Yoga-puissance, he assumed a second form. His body, equipt with an excellent nose, became as bright as the Moon. He assumed an equine head of great effulgence, which was the abode of the Vedas. The firmament, with all its luminaries and constellations, became the crown of his head. His locks of hair were long and flowing, and had the splendour of the rays of the Sun. The regions above and below became his two ears. The Earth became his forehead. The two rivers Ganga and Saraswati became his two hips. The two oceans became his two eye-brows. The Sun and the Moon became his two eyes. The twilight became his nose. The syllable Om became his memory and intelligence. The lightning became his tongue. The Soma-drinking Pitris became, it is said, his teeth. The two regions of felicity, viz., Goloka and Brahmaloka, became his upper and lower lips. The terrible night that succeeds universal destruction, and that transcends the three attributes, became his neck. Having assumed this form endued with the equine head and having diverse things for its diverse limbs, the Lord of the universe disappeared then and there, and proceeded to the nether regions. Having reached those regions, he set himself to high Yoga. Adopting a voice regulated by the rules of the science called Siksha, he began to utter loudly Vedic Mantras. His pronunciation was distinct and reverberated through the air, and was sweet in every respect. The sound of his voice filled the nether region from end to end. Endued with the properties of all the elements, it was productive of great benefits. The two Asuras, making an

appointment with the Vedas in respect of the time when they would come back to take them up again, threw them down in the nether region, and ran towards the spot whence those sounds appeared to come. Meanwhile, O king, the Supreme Lord with the equine head, otherwise called Hari, who was himself in the nether region, took up all the Vedas. Returning to where Brahma was staying, he gave the Vedas unto him. Having restored the Vedas unto Brahma, the Supreme Lord once more returned to his own nature. The Supreme Lord also established his form with the equine head in the North-Eastern region of the great ocean. Having (in this way) established him who was the abode of the Vedas, he once more became the equine-headed form that he was. The two Danavas Madhu and Kaitabha, not finding the person from whom those sounds proceeded, quickly came back to that spot. They cast their eyes around but beheld that the spot on which they had thrown the Vedas was empty. Those two foremost of mighty Beings, adopting great speed of motion, rose from the nether region. Returning to where the primeval Lotus was that had given them birth, they saw the puissant Being, the original Creator, staying in the form of Aniruddha of fair complexion and endued with a splendour resembling that of the Moon. Of immeasurable prowess, he was under the influence of Yoga-sleep, his body stretched on the waters and occupying a space as vast as itself. Possessed of great effulgence and endued with the attribute of stainless Sattwa, the body of the Supreme Lord lay on the excellent hood of a snake that seemed to emit flames of fire for the resplendence attaching to it. Beholding the Lord thus lying, the two foremost of Danavas roared out a loud laugh. Endued with the attributes of Rajas and Tamas, they said .-- 'This is that Being of white complexion. He is now lying asleep. Without doubt, this one has brought the Vedas away from the nether region. Whose is he? Whose is he? Who is he? Why is he thus asleep on the hood of a snake: Uttering these words, the two Danavas awakened Hari from his Yoga-slumber. The foremost of Beings, (viz., Narayana), thus awakened, understood that the two Danavas intended to have an encounter with him in battle. Beholding the two foremost of Asuras prepared to do battle with him, he also set his mind to gratify that desire of theirs. Thereupon an encounter took place between those two on one side and Naravana on the other. The Asuras Madhu and Kaitabha were embodiments of the attributes of Rajas and Tamas. Narayana slew them both for gratifying Brahma. He thence came to be called by the name of Madhusudana (slayer of Madhu). Having compassed the destruction of the two Asuras and restored the Vedas to Brahma, the Supreme Being dispelled the grief of Brahma. Aided then by Hari and assisted by the Vedas. Brahma created all the worlds with their mobile and immobile creatures. After this, Hari, granting unto the Grandsire intelligence of the foremost order relating to the Creation, disappeared there and then for going to the place he had come from. It was thus that Narayana, having assumed the form equipt with the horse-head slew the two Danayas Madhu and Kaitabha (and disappeared from the sight of Brahma). Once more, however, he assumed the same form for the sake of causing the religion of Pravritti to flow in the universe.'

"Thus did the blessed Hari assume in days of old that grand form having the equine head. This, of all his forms, endued with puissance, is celebrated as the most ancient. That person who frequently listens or mentally recites this history of the assumption by Narayana of the form equipt with the equine head, will never forget his Vedic or other lore. Having adored with the austerest penances the illustrious deity with the equine head, the Rishi Panchala (otherwise known as Galava) acquired the science of Krama by proceeding along the path pointed out by the deity (Rudra). I have thus recited to thee, O king the old story of Hayasiras, consistent with the Vedas about which thou hadst asked me. Whatever forms, the Supreme Deity desires to assume with a view to ordaining the various affairs of the universe, he assumes those forms immediately within himself by exercise of his own inherent powers. The Supreme Deity, endued with every prosperity, is the receptacle of the Vedas. He is the receptacle of Penances also. The puissant Hari is Yoga. He is the embodiment of the Sankhya philosophy. He is that Para Brahman of which we hear. Truth has Narayana for its refuge. Rita has Narayana for its soul. The religion of Nivritti, in which there is no return, has Narayana for its high abode. The other religion which has Pravritti for its basis, has equally Narayana for its soul. The foremost of all the attributes that belong to the element of Earth is scent. Scent has Narayana for its soul. The attributes of Water, O king, are called the Tastes (of the various kinds). These Tastes have Narayana for their soul. The foremost attribute of Light is form. Form also has Narayana for its soul. Touch, which is the attribute of Wind, is also said to have Naravana for its soul. Sound, which is an attribute of space has like the others. Narayana for its soul Mind also, which is the attribute of the unmanifest (Prakriti), has Narayana for its soul. Time which is computed by the motion of the celestial luminaries has similarly Narayana for its soul. The presiding deities of Fame, of Beauty, and of Prosperity have the same Supreme Deity for their soul. Both

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Rudra, devoted to Yoga, O monarch, communicated it to all

the Sankhya philosophy and Yoga have Narayana for their soul. The Supreme Being is the cause of all this, as Purusha. He is, again the cause of everything, as Pradhana (or Prakriti) He is Swabhaba (the basis on which all things rest). He is the doer or agent, and is the cause of that variety that is witnessed in the universe. He is the diverse kinds of energy that act in the universe. In these five ways he is that all-controlling invisible influence of which people speak. Those employed in investigating the several topics of enquiry with the aid of such reasons as are of wide application, regard Hari to be identical with the five reasons adverted to above and as the final refuge of all things. Indeed, the puissant Narayana, endued with the highest Yoga puissance, is the one topic (of enquiry). The thoughts of the denizen of all the worlds including Brahma and the high-souled Rishis, of those that are Sankhvas and Yogins, of those that are Yatis, and of those, generally, that are conversant with the Soul are fully known to Kesava, but none of these can know what is thoughts are. Whatever acts are performed in honour of the gods or the Pitris, whatever gifts are made, whatever penances are performed, have Vishnu for their refuge,--who is established upon his own supreme ordinances. He is named Vasudeva because of his being the abode of all creatures. He is immutable. He, is Supreme. He is the foremost of Rishis. He is endued with the highest puissance. He is said to transcend the three attributes. As Time (which runs smoothly without any sign) assumes indications when it manifests itself in the form of successive seasons, even so He, though really divested of attributes (for manifesting Himself). Even they that are high-souled do not succeed in understanding his motions. Only those foremost of Rishis that have knowledge of their Souls, succeed in beholding in their hearts that Purusha who transcends all attributes

SECTION 349

Janamejaya said, "The illustrious Hari becomes gracious unto them that are devoted to him with their whole souls. He accepts also all worship that is offered to Him agreeably to the ordinance. Of those persons that have burnt off their fuel, and that are divested of both merit and demerit, that have attained the Knowledge as handed down from preceptor to preceptor--such persons always attain to that end which is called the fourth, viz., the essence of the Purushottama or Vasudeva, -- through the three others. Those persons, however, that are devoted to Narayana with their whole souls at once attain to the highest end Without doubt, the religion of devotion seems to be superior (to that of Knowledge) and is very dear to Narayana. These, without going through the three successive stages (of Aniruddha, Pradyumna, and Sankarshana), at once attain to the immutable Hari. The end that is attained by Brahmanas, who, attending to due observances, study the Vedas with the Upanishads according to the rules laid down for regulating such study, and by those that adopt the religion of Yatis, is inferior, I think, to that attained by persons devoted to Hari with their whole souls. Who first promulgated this religion of Devotion? Was it some deity or some Rishi that declared it? What are the practices of those that are said to be devoted with their whole souls? When did those practices begin? I have doubts on these topics. Do thou remove those doubts. Great is nay curiosity to hear thee explain the several points."

Vaisampayana said, "When the diverse divisions of the Pandava and the Kuru armies were drawn up in the array for the battle and when Arjuna became cheerless, the holy one himself explained the question of what is the end and what is not the end attained by persons of different characters. I have before this recited to thee the words of the holy one. The religion preached by the holy one on that occasion is difficult of comprehension. Men of uncleansed souls cannot apprehend it at all. Having created this religion in days of yore, viz., in the Krita age, in perfect consonance with the Samans, it is borne, O king, by the Supreme Lord, viz., Narayana, himself. This very topic was raised by the highly blessed Partha to Narada (for the latter's discourse) in the midst of the Rishis and in the presence of Krishna and Bhishma. My preceptor, viz., the Island-born Krishna heard what Narada said. Receiving it from the celestial Rishis, O best of kings, my preceptor imparted it to me in exactly the same way in which he had obtained it from the celestial Rishi. I shall now recite it to thee, O monarch, in the same way as it has been received from Narada. Listen, therefore, to me. In that Kalpa when Brahma the Creator, O king, took his birth in the mind of Narayana and issued from the latter's mouth, Narayana himself performed, O Bharata, his Daiva and Paitra rites in accordance with this religion. Those Rishis that subsist upon the froth of water then obtained it from Narayana. From the froth-eating Rishis, this religion was obtained by those Rishis that go by the name of Vaikanasas. From the Vaikanasas. Shoma got it. Afterwards, it disappeared from the universe. After the second birth of Brahma, viz., when he sprang from the eyes of Narayana, O king, the Grandsire (that is. Brahma) then received this religion from Shoma. Having received it thus, Brahma imparted this religion, which has Narayana for its soul, unto Rudra. In the Krita age of that ancient Kalpa.

those Rishis that are known by the name of Valikhilyas. Through the illusion of Narayana, it once more disappeared from the universe. In the third birth of Brahma, which was due to the speech of Narayana, this religion once more sprang up, O king, from Narayana himself. Then a Rishi of the name of Suparna obtained it from that foremost of Beings. The Rishi Suparna used to recite this excellent religion, this foremost of cults, three times during the day. In consequence of this, it came to be called by the name of Trisauparna in the world. This religion has been referred to in the Rigveda. The duties it inculcates are exceedingly difficult of observance. From the Rishi Suparna, this eternal religion was obtained, O foremost of men, by the God of wind, that sustainer of the lives of all creatures in the universe. The God of wind communicated it unto such Rishis as subsist upon what remains of sacrificial offerings after feeding guests and others. From those Rishis this excellent religion was obtained by the Great Ocean. It once more disappeared from the universe and became merged into Narayana. In the next birth of the highsouled Brahman when he Sprang from the ear of Narayana, listen. O chief of men, to what happened in that Kalpa. The illustrious Narayana, otherwise called Hari, when he resolved upon Creation, thought of a Being who would be puissant enough to create the universe. While thinking of this, a Being sprang from his ears competent to create the universe. The Lord of all called him by the name of Brahma. Addressing Brahma, the Supreme Naravana said unto him,--Do thou, O son, create all kinds of creatures from thy mouth and feet. O thou of excellent vows, I shall do what will be beneficial for thee, for I shall impart to thee both energy and strength sufficient to render thee competent for this task. Do thou receive also from me this excellent religion known by the name of Sattwata. Aided by that religion do thou create the Krita age and ordain it duly. Thus addressed. Brahma bowed his head unto the illustrious Hari, the god of the gods and received from him that foremost of all cults with all its mysteries and its abstract of details, together with the Aranyakas,--viz., that cult, which sprang from the mouth of Narayana. Narayana then instructed Brahma of immeasurable energy in that cult, and addressing him, said, -- Thou art the creator of the duties that are to be observed in the respective Yugas. Having said this unto Brahma, Narayana disappeared and proceeded to that spot which is beyond the reach of Tamas, where the Unmanifest resides, and which is known by the men of acts without desire of fruits. After this, the boongiving Brahma, the Grandsire of the worlds, created the different worlds with their mobile and immobile creatures. The age that first commenced was highly auspicious and came to be called by the name of Krita. In that age, the religion of Sattwa existed, pervading the entire universe. 1 With the aid of that primeval religion of righteousness, Brahma, the Creator of all the worlds, worshipped the Lord of all the deities, viz., the puissant Narayana, otherwise called Hari. Then for the spread of that religion and desirous of benefiting the worlds, Brahman instructed that Manu who is known by the name of Swarochish in that cult. Swarochish-Manu, that Lord of all the worlds, that foremost of all persons endued with puissance, then cheerfully imparted the knowledge of that cult to his own son, O king, who was known by the name of Sankhapada. The son of Manu, viz., Sankhapada, communicated the knowledge of that to his own son Suvarnabha who was the Regent of the cardinal and subsidiary points of the compass. When, upon the expiration of the Kriti Yuga, the Treta came, that cult once more disappeared from the world. In a subsequent birth of Brahman, O best of kings, viz., that which was derived from the nose of Narayana. O Bharata, the illustrious and puissant Naravana or Hari with eyes like lotus petals, himself sang this religion in the presence of Brahma. Then the son of Brahma, created by a fiat of his will, viz., Sanatkumara, studied this cult. From Sanatkumara, the Prajapati Virana, in the beginning of the Krita age, O tiger among Kurus, obtained this cult. Virana having studied it in this way, taught it to the ascetic Raivya. Raivya, in his turn, imparted it to his son of pure soul, good vows, and great intelligence, viz., Kukshi, that righteous Regent of the cardinal and subsidiary points of the compass. After this, that cult, born of the mouth of Narayana, once more disappeared from the world. In the next birth of Brahma, viz., that which he was derived from an egg which sprang from Hari, this cult once more issued from the mouth of Naravana. It was received by Brahma, O king, and practised duly in all its details by him. Brahma then communicated it, O monarch, to those Rishis that are known by the name of Varhishada. From the Varhishadas it was obtained by a Brahmana well-versed in the Sama-Veda, and known by the name of Jeshthya. And because he was wellversed with the Samans, therefore was he known also by the name of Jeshthya-Samayrata Hari From the Brahmana known by the name of Jeshthya, this cult was obtained by a king of the name of Avikampana. After this, that cult, derived from the puissant Hari, once more disappeared from the world. During the seventh birth of Brahma due to the lotus, O king, that sprang from the navel of Narayana, this cult was

of pure soul, the Creator of all the worlds, in the beginning of this Kalpa. The Grandsire gave it in days of yore to Daksha (one of his sons created by a fiat of his will). Daksha, in his turn, imparted it to the eldest of all the sons of his daughters, O monarch, viz., Aditya who is senior in age to Savitri. From Aditya, Vivaswat obtained it. In the beginning of the Treta Yuga, Vivaswat imparted the knowledge of this cult to Manu. Manu, for the protection and support of all the worlds, then gave it to his son Ikshaku. Promulgated by Ikshaku, that cult over-spreads the whole world. When the universal destruction comes, it will once more return to Narayana and be merged in Him. The religion which is followed and practised by the Yatis, has, O best of kings, been narrated to thee before this in the Hari Gita, with all its ordinances in brief. The celestial Rishi Narada got it from that Lord of universe, viz., Narayana himself, O king, with all its mysteries and abstract of details. Thus, O monarch, this foremost of cults is primeval and eternal. Incapable of being comprehended with ease and exceedingly difficult of being practised, it is always upheld by persons wedded to the attribute of Sattwa. It is by means of acts that are well-performed and accomplished with a full knowledge of duties and in which there is nothing of injury to any creature, -- that Hari the Supreme Lord becomes gratified. Some persons adore Narayana as possessed of only one form, viz., that of Aniruddha. Some adore Him as endued with two forms, viz., that of Aniruddha and Pradvumna. Some adore Him as having three forms, viz., Aniruddha, Pradvumna. and Sankarshana. A fourth class adore him as consisting of four forms, viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva. Hari is Himself the Kshetrajna (Soul). He is without parts (being ever full). He is the Jiva in all creatures, transcending the five primal elements. He is the Mind, O monarch, that directs and controls the five senses. Endued with the highest intelligence. He is the Ordainer of the universe, and the Creator thereof. He is both active and inactive. He is both Cause and the Effect. He is the one immutable Purusha, who sports as He likes, O king. Thus have I recited to thee the religion of desireless Devotees, O best of kings, incapable of being comprehended by persons of uncleansed souls but this I acquired through the grace of my preceptor. Persons are very rare, O king, that are devoted to Narayana with whole souls. If, O son of Kuru's race the world had been full of such persons, that are full of universal compassion, that are endued with knowledge of the soul, and that are always employed in doing good to others, then the Krita age would have set in. All men would have betaken themselves to the accomplishment of acts without desire of fruit. It was even in this way, O monarch, that, that foremost of regenerate persons, (viz., the illustrious Vyasa), my preceptor, fully conversant with all duties, discoursed unto king Yudhishthira the just on this religion of Devotion, in the presence of many Rishis and in the hearing of Krishna and Bhishma. He had obtained it from the celestial Rishi Narada endued with wealth of penances. Those persons that are devoted to Narayana with their whole souls and are desireless succeed in attaining to the region of that highest of deities, identical with Brahma, pure in complexion, possessed of the effulgence of the moon and endued with immutability.

once more declared by Narayana himself, unto the Grandsire

Janamejaya said, "I see that those regenerate persons whose souls have been awakened practise diverse kinds of duties. Why is it that other Brahmanas instead of practising those duties betake themselves to the observance of other kinds of vows and rites?"

Vaisampayana said, "Three kinds of disposition, O monarch, have been created in respect of all embodied creatures, viz. that which relates to the attribute of Sattwa, that which relates to the attribute of Rajas, and lastly that which relates to the attribute of Tamas, O Bharata. As regards embodied creatures, O perpetuator of Kuru's race, that person is the foremost who is wedded to the attribute of Sattwa, for, O tiger among men, it is certain that he will attain to Emancipation. It is with the aid of this very attribute of Sattwa that one endued therewith succeeds in understanding the person that is conversant with Brahma. As regards Emancipation, it is entirely dependent upon Narayana. Hence it is that persons striving after Emancipation are regarded as made up of the attribute of Sattwa. By thinking of Purushottama the foremost of Beings, the man that is devoted with his whole soul to Narayana, acquires great wisdom. Those persons that are endued with wisdom, that have betaken themselves to the practices of Yatis and the religion of Emancipation, -- those persons of quenched thirst, always find that Hari favours them with the fruition of their desire. 1 That man subject to birth (and death) upon whom Hari casts a kind eye should be known as endued with the attribute of Sattwa and devoted to the acquisition of Emancipation. The religion followed by a person that is devoted with his whole soul to Narayana is regarded as similar or equal in merit to the system of the Sankhyas. By adopting that religion one attains to the highest end and attains to Emancipation which has Narayana for its soul. That person upon whom Narayana looks with compassion succeeds in becoming awakened.

[Buddha or Pratibuddha literally implies awakened. The sense, of course, is that such a person has succeeded in casting off all impurities and desires. He has, as it were been awakened from the slumber of ignorance or darkness.] No one, O king, can become awakened through his own wishes. That nature which partakes of both Rajas and Tamas is said to be mixed. Hari never casts a kind eye upon the person subject to birth (and death) that is endued with such a mixed nature and that has. on that account, the principle of Pravritti in him. Only Brahma, the Grandsire of the worlds, looks upon the person that is subject to birth and death because of his mind being overwhelmed with the two inferior attributes of Rajas and Tamas. [Those that follow the religion of Pravritti acquire heaven, etc., through their merits. The religion of Nivritti, however, leads to Emancipation / Enlightenment. It is Narayana that looks upon men that betake to Nivritti.] Without doubt, the deities and the Rishis are wedded to the attributes of Sattwa, O best of kings. But then they that are divested of that attribute in its subtile form are always regarded to be of mutable nature". [What is stated here is this the deities and Rishis are certainly endued with Sattwa. But then that Sattwa is of a great form. Hence, they cannot attain to Emancipation. It is only that Sattwa which is of subtile form that leads to Emancipation. The deities, without being able to attain to Emancipation, remain in a state that is mutable or fraught with change.]

Janamejaya said, "How can one that is fraught with the principle of change succeed in attaining to that Purushottama (the foremost of Purusha)? Do tell me all this, which is, no doubt, known to thee. Do thou discourse to me also of Pravritti in due order."

Pravritti in due order." Vaisampayana said, "That which is the twenty-fifth (in the enumeration of topics as made in the Sankhya system) viz., when it becomes able to abstain entirely from acts, succeeds in attaining to the Purushottama which is exceedingly subtile. which is invested with the attribute of Sattwa (in its subtile form), and which is fraught with the essences symbolised by three letters of the alphabet (viz., A, U, and M). The Sankhya system, the Aranyaka-Veda, and the Pancharatra scriptures, are all one and the same and form parts of one whole. Even this is the religion of those that are devoted with their whole souls to Naravana, the religion that has Naravana for its essence. As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Narayana, return to Narayana in the end. I have thus explained to thee, O son of Kuru's race, what the religion of Sattwa is. If thou beest competent for it. O Bharata, do thou practise that religion duly. Even thus did the highly-blessed Narada explain to my preceptor,--the Island-born Krishna--the eternal and immutable course, called Ekanta, (ending in One) followed by the Whites as also by the yellow-robed Yatis. Vyasa gratified with Dharma's son Yudhishthira, imparted this religion to king Yudhishthira the just who was possessed of great intelligence. Derived from my preceptor I have also communicated it to thee! O best of kings, this religion is for these reasons, exceedingly difficult of practice. Others, hearing it, become as much confounded as thou hast suffered thyself to be. It is Krishna who is the protector of the universe and its beguiler. It is He who is the destroyer and the cause, O monarch '

SECTION 350

Janamejaya said, "The Sankhya system, the Pancharatra scriptures, and the Aranyaka-Vedas,--these different systems of knowledge or religion,--O regenerate Rishi, are current in the world. Do all these systems preach the same course of duties, or are the courses of duties preached by them, O ascetic, different from one another? Questioned by me, do thou discourse to me on Pravritti in due order!"

Vaisampayana said, "I bow unto that great Rishi who is the dispeller of darkness, and whom Satyavati bore to Parasara in the midst of an island, who is possessed of great knowledge and who is endued with great liberality of soul. The learned say that he is the origin of the Grandsire Brahma; that he is the sixth form of Narayana; that he is the foremost of Rishis; that he is endued with the puissance of Yoga; that as the only on of his parents he is an incarnate portion of Narayana; and that, born under extraordinary circumstances on an Island, he is the inexhaustible receptacle of the Vedas. In the Krita age, Narayana of great puissance and mighty energy, created him as his son. Verily, the high-souled Vyasa is unborn and ancient and is the inexhaustible receptacle of the Vedas!"

Janamejaya said, "O best of regenerate persons, it was thou that saidst before this that the Rishi Vasishtha had a son of the name of Saktri and that Saktri had a son of the name of Parasara, and that Parasara begot a son named the Islandborn Krishna endued with great ascetic merit. Thou tellest me again that Vyasa is the son of Narayana. I ask, was it in some former birth that Vyasa of immeasurable energy had sprung from Narayana? O thou of great intelligence, do tell me of that birth of Vyasa which was due to Narayana!"

Vaisampayana said, "Desirous of understanding the meaning of the Srutis, my preceptor, that ocean of penances,

who is exceedingly devoted to the observance of all scriptural duties and the acquisition of knowledge, dwelt for some time in a particular region of the Himavat mountains. Endued with great intelligence, he became fatigued with his penances in consequence of the great strain on his energies occasioned by the composition of the Mahabharata. At that time, Sumanta and Jaimini and Paila of firm vows and myself numbering the fourth, and Suka his own son, attended on him. All of us, O king, in view of the fatigue our preceptor felt, waited dutifully upon him, engaged in doing all that was necessary for dispelling that fatigue of his. Surrounded by these disciples of his, Vyasa shone in beauty on the breast of the Himavat mountains like the Lord of all the ghostly beings, viz., Mahadeva, in the midst of those ghostly attendants of his. Having recapitulated the Vedas with all their branches as also the meanings of all the Verses in the Mahabharata, one day, with rapt attention, all of us approached our preceptor who, having controlled his senses, was at time rapt up in thought. Availing ourselves of an interval in the conversation, we asked that foremost of regenerate persons to expound to us the meanings of the Vedas and the Verses in the Mahabharata and narrate to us the incidents as well of his own birth from Narayana. Conversant as he was with all topics of enquiry, he at first discoursed to us on the interpretations of the Srutis and the Mahabharata, and then set himself to narrate to us the following incidents relating to his birth from Narayana.

"Vyasa said, 'Listen, ye disciples, to this foremost of narratives, to this best of histories that relates again to the birth of a Rishi. Appertaining to the Krita age, this narrative has become known to me through my penances, ye regenerate ones. On the occasion of the seventh creation, viz., that which was due to the primeval Lotus, Narayana, endued with the austerest penances, transcending both good and ill, and possessed of unrivalled splendour, at first created Brahma, from his navel. After Brahma had started into birth, Narayana addressed him, saying; Thou halt sprung from my navel. Endued with puissance in respect of creation, do thou set thyself to create diverse kinds of creatures, rational and irrational. Thus addressed by the author of his being, Brahma with his mind penetrated by anxiety, felt the difficulty of his task and became unwilling to do what he was commenced to do. Bowing his head unto the boon-giving and illustrious Hari, the Lord of the universe, Brahma said these words unto him,--I bow to thee, O Lord of the deities, but I ask what puissance have I to create diverse creatures? I have no wisdom. Do thou ordain what should be ordained in view of this. Thus addressed by Brahma, the Lord of the universe, viz., Narayana, disappeared there and then from Brahma's sight. The Supreme Lord, the god of gods, the chief of those endowed with intelligence, then began to think. The Goddess of Intelligence forthwith made her appearance before the puissant Narayana. Himself transcending all Yoga, Narayana then, by dint of Yoga, applied the Goddess of Intelligence properly. The illustrious and puissant and immutable Hari, addressing the Goddess of Intelligence who was endued with activity and goodness and all the puissance of Yoga, said unto her these words:--For the accomplishment of the task of creating all the worlds do thou enter into Brahma. Commanded thus by the Supreme Lord, Intelligence forthwith entered Brahma. When Hari beheld that Brahma had become united with Intelligence. He once more addressed him, saving--Do thou now create diverse kinds of creatures.--Replaying unto Narayana by uttering the word 'Yes,' Brahma reverently accepted the command of his progenitor. Narayana then disappeared from Brahma's presence, and in a moment repaired to his own place, known by the name of Deva (Light or Effulgence). Returning to His own disposition (of Uumanifestness), Hari remained in that state of oneness. After the task of creation, however, had been accomplished by Brahma, another thought arose in the mind of Narayana. Indeed, he reflected in this strain:--Brahma, otherwise called Parameshthi, has created all these creatures, consisting of Daityas and Danavas and Gandharvas and Rakshasas. The helpless Earth has become burthened with the weight of creatures. Many among the Daityas and Danavas and Rakshasas on Earth will become endued with great strength. Possessed of penances, they will at diverse times succeed in acquiring many excellent boons. Swelling with pride and might in consequence of those boons that they will succeed in obtaining, they will oppress and afflict the deities and the Rishis possessed of ascetic might. It is, therefore, meet that I should now and then lighten the burthen of the Earth, by assuming diverse forms one after another as occasion would require. I shall achieve this task by chastising the wicked and upholding the righteous. (Thus looked after by me), the Earth, which is the embodiment of Truth, will succeed in bearing her load of creatures. Assuming the form of a mighty snake I myself have to uphold the Earth in empty space. Upheld by me thus she will uphold the entire creation mobile and immobile Incarnated on the Earth, therefore, in different forms, I shall have to rescue her at such times from peril. Having reflected in this way, the illustrious slayer of Madhu created diverse forms in his mind in which to appear from time to time for accomplishing the task in view. Assuming the form of a Boar,

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6283 of Man-lion, of a Dwarf, and of human beings, I shall quell or slav such enemies of the deities as will become wicked and ungovernable. After this, the original Creator of the universe once more uttered the syllable, Bho, causing the atmosphere to resound with it. From this syllable of speech (Saraswati) arose a Rishi of the name Saraswat. The son, thus born of the Speech of Narayana, came to be, also called by the name of Apantara-tamas. Endued with great puissance, he was fully conversant with the past, the present, and the future. Firm in the observance of vows, he was truthful in speech. Unto that Rishi who, after birth, had bowed his head unto Narayana, the latter, who was the original Creator of all the deities and possessed of a nature that was immutable, said those words: Thou shouldst devote thy attention to the distribution of the Vedas, O foremost of all persons endued with intelligence. Do thou, therefore, O ascetic, accomplish what I command thee .--In obedience to this command of the Supreme Lord from whose Speech the Rishi Apantaratamas sprang into existence, the latter, in the Kalpa named after the Self-born Manu, distributed and arranged the Vedas. For that act of the Rishi, the illustrious Hari became gratified with him, as also for his well-performed penances, his yow and observances, and his restraint of the senses or passions. Addressing him, -- Narayana said, -- At each Manwantara, O son, thou wilt act in this way with respect to the Vedas. Thou shalt, in consequence of this act of thine, be immutable, O regenerate one, and incapable of being transcended by any one. When the Kali age will set in, certain princes of Bharata's line, to be called by the name of Kauravas, will take their birth from thee. They will be celebrated over the Earth as high-souled princes ruling over powerful kingdoms. Born of thee, dissensions will break out among them ending in their destruction at one another's hands excepting yourself. O foremost of regenerate persons, in that age also, endued with austere penances, thou wilt distribute the Vedas into diverse classes. Indeed, in that dark age, thy complexion will become dark. Thou shalt cause diverse kinds of duties to flow and diverse kinds of knowledge also. Although endued with austere penances, yet thou shalt never be able to free thyself from desire and attachment to the world. Thy son, however, will be freed from every attachment like unto the Supreme Soul, through the grace of Madhava. It will not be otherwise. He whom learned Brahmanas call the mind-born son of the Grandsire, viz., Vasishtha endued with great intelligence and like unto an ocean of penances, and whose splendour transcends that of the Sun himself, will be the progenitor of a race in which a great Rishi of the name of Parasara, possessed of mighty energy and prowess, will take his birth. That foremost of persons, that ocean of Vedas, that abode of penances, will become thy sire (when thou wilt take birth in the Kali age). Thou shalt take thy birth as the son of a maiden residing in the house of her sire, through an act of congress with the great Rishi Parasara. Doubts thou wilt have none with respect to the imports of things past, present, and future. Endued with penances and instructed by me, thou wilt behold the incidents of thousands and thousands of ages long past away. Thou wilt see through thousands and thousands of ages also in the future. Thou shalt, in that birth, behold me, O ascetic, -- me that am without birth and death, -- incarnated on Earth (as Krishna of Yadu's race), armed with the discus. All this will happen to thee, O ascetic, through the merit that will be thine in consequence of thy ceaseless devotion to me. These words of mine will never be otherwise. Thou shalt be one of the foremost of creatures. Great shall be thy fame. Surva's son Sani (Saturn) will, in a future Kalpa, take birth as the great Manu of that period. During that Manwantara, O son, thou shalt, in respect of merits, be superior to even the Manus of the several periods. Without doubt, thou shalt be so through my grace. Whatever exists in the world represents the result of my exertion. The thoughts of others may not correspond with their acts. As regards myself, however, I always ordain what I think, without the least impediment! Having said these words unto the Rishi Apantaratamas, otherwise called by the name of Saraswat, the Supreme Lord dismissed him, saying unto him.--Go. I am he that was born as Apantaratamas through the command of Hari. Once more have I taken birth as the celebrated Krishna-Dwaipayana, a delighter of the race of Vasishtha. I have thus told you, my dear disciples, the circumstances, of my own former birth which was due to the grace of Narayana in so much that I was a very portion of Narayana himself. Ye foremost of intelligent persons, I underwent, in days of yore, the austerest penances, with the aid of the highest abstraction of the mind. Ye sons, moved by my great affection for yourselves that are devoted to me with reverence, I have told you everything relating to what you wished to know from me, viz., my first birth in days of remote antiquity and that other birth subsequent to it (viz., the present one)!"

Vaisampayana continued, "I have thus narrated to thee, O monarch, the circumstances connected with the former birth of our revered preceptor, viz., Vyasa of unstained mind, as asked by thee. Listen to me once again. There are diverse kinds of cults, O royal sage, that go by diverse names such as Sankhya, Yoga, the Pancha-ratra, Vedas, and Pasupati. The promulgator of Sankhya cult is said to be the great Rishi

Kapila. The primeval Hiranyagarbha, and none else, is the promulgator of the Yoga system. The Rishi Apantaratamas is said to be the preceptor of the Vedas, some call that Rishi by the name of Prachina-garbha. The cult known by the name of Pasupata was promulgated by the Lord of Uma, that master of all creatures, viz., the cheerful Siva, otherwise known by the name of Sreekantha, the son of Brahma. The illustrious Narayana is himself the promulgator of the cult, in its entirety, contained in the Pancharatra scriptures. In all these cults, O foremost of kings, it is seen that the puissant Narayana is the one sole object of exposition. According to the scriptures of these cults and the measure of knowledge they contain, Narayana is the one sole object of worship they inculcate. Those persons whose visions, O king, are blinded by darkness, fail to understand that Naravana is the Supreme Soul pervading the entire universe. Those persons of wisdom who are the authors of the scriptures say that Narayana, who is a Rishi, is the one object of reverent worship in the universe. I say that there is no other being like Him. The Supreme Deity, called by the name of Hari, resides in the hearts of those that have succeeded (with the aid of the scriptures and of inference) in dispelling all doubts. Madhava never resides in the hearts of those that are under the sway of doubts and that would dispute away everything with the aid of false dialectics. They that are conversant with the Pancharatra scriptures, that are duly observant of the duties laid down therein, and that are devoted to Narayana with their whole souls, succeed in entering into Narayana. The Sankhya and the Yoga systems are eternal. All the Vedas, again, O monarch, are eternal. The Rishis, in all these systems of cult, have declared that this universe existing from ancient times is Narayana's self. Thou shouldst know that whether acts, good or bad, are laid down in the Vedas and occurrence in heaven and Earth, between the sky and the waters, are all caused by and flow from that ancient Rishi Narayana.

SECTION 351

Janamejaya said, "O regenerate one, are there many Purushas or is there only one? Who, in the universe, is the foremost of Purushas? What, again, is said to be the source of all things?"

Vaisampayana said. In the speculations of the Sankhya and the Yoga systems many Purushas have been spoken of, O jewel of Kuru's race. Those that follow these systems do not accept that there is but one Purusha in the universe. In the same manner in which the many Purushas are said to have one origin in the Supreme Purusha, it may be said that this entire universe is identical with that one Purusha of superior attributes. I shall explain this now, after bowing to my preceptor Vyasa, that foremost of Rishis, who is conversant the soul, endued with penances, self-restrained, and worthy of reverent worship. This speculation on Purusha, O king, occurs in all the Vedas. It is well known to be identical with Rita and Truth. The foremost of Rishis, viz., Vyasa, has thought upon it. Having occupied themselves with reflection on what is called Adhyatma, diverse Rishis, O king, having Kapila for their first, have declared their opinions on the topic both generally and particularly. Through the grace of Vyasa of immeasurable energy, I shall expound to thee what Vyasa has said in brief on this question of the Oneness of Purusha. In this connection is cited the old narrative of the discourse between Brahma, O king, and the Three-eyed Mahadeva. In the midst of the Ocean of milk, there is a very high mountain of great effulgence like that of gold, known, O monarch, by the name of Vaijayanta. Repairing thither all alone, from his own abode of great splendour and felicity, the illustrious deity Brahma used very often to pass his time, engaged in thinking on the course of Adhyatma. While the four-faced Brahma of great intelligence was seated there, his son Mahadeva, who had sprung from his forehead encountered him one day in course of his wanderings through the universe. In days of yore, the Three-eyed Siva endued with puissance and high Yoga, while proceeding along the sky, beheld Brahma seated on that mountain and, therefore dropped down quickly on its top. With a cheerful heart he presented him before his progenitor and worshipped his feet. Beholding Mahadeva prostrated at his feet, Brahma took him up with his left hand. Having thus raised Mahadeva up, Brahma, that puissant and one Lord of all creatures, then addressed his son, whom he met after a long time, in these words

"The Grandsire said, 'Welcome art thou, O thou of mighty arms. By good luck I see thee after such a long time come to my presence. I hope, O son, that everything is right with thy penances and thy Vedic studies and recitations. Thou art always observant of the austerest penances. Hence I ask thee about the progress and well-being of those penances of thine!

"Rudra said, 'O illustrious one, through thy grace, all is well with my penances and Vedic studies. It is all right, again, with the universe. I saw thy illustrious self a long while ago in thy own home of felicity and effulgence. I am coming thence to this mountain that is now the abode of thy feet. Great is the curiosity excited in my mind by this withdrawal of thyself into such a lone spot from thy usual region of felicity and splendour. Great must the reason be, O Grandsire, for such an act on thy part. Thy own foremost abode is free from the pains of hunger and thirst, and inhabited by both deities and Asuras, by Rishis of immeasurable splendour, as also by Gandharvas and Apsaras. Abandoning such a spot of felicity, thou residest alone in this foremost of mountains. The cause of this cannot but be grave.

"Brahma said, 'This foremost of mountains, called Vaijayanta, is always my residence. Here, with concentrated mind, I meditate on the one universal Purusha of infinite proportions.'

"Rudra said, 'Self-born thou art. Many are the Purushas that have been created by thee. Others again, O Brahma, are being created by thee. The Infinite Purusha, however, of whom thou speakest, is one and single. Who is that foremost of Purushas, O Brahma, that is being meditated by thee? Great is the curiosity I feel on this point. Do thou kindly dispel the doubt that has taken possession of my mind.

"Brahma said, 'O son, many are those Purushas of whom thou speakest. The one Purusha, however, of whom I am thinking, transcends all Purushas and is invisible. The many Purushas that exist in the universe have that one Purusha s their basis; and since that one Purushas is said to be the source whence all the innumerable Purushas have sprung, hence all the latter, if they succeed in divesting themselves of attributes, become competent to enter into that one Purusha who is identified with the universe, who is supreme, who is the foremost of the foremost, who is eternal, and who is himself divested of and is above all attributes."

SECTION 352

'Brahma said,--'Listen, O son, as to how that Purusha is indicated. He is eternal and immutable. He is undeteriorating and immeasurable. He pervades all things. O best of all creatures, that Purusha cannot be seen by thee, or me, or others. Those that are endued with the understanding and the senses but destitute of self-restraint and tranquility of soul cannot obtain a sight of him. The Supreme Purusha is said to be one that can be seen with the aid of knowledge alone Though divested of body, He dwells in every body. Though dwelling, again, in bodies, He is never touched by the acts accomplished by those bodies. He is my Antaratma (inner soul). He is thy inner soul. He is the all-seeing Witness dwelling within all embodied creatures and engaged in marking their acts. No one can grasp or comprehend him at any time. The universe is the crown of his head. The universe is his arms. The universe is his feet. The universe is his eyes. The universe is his nose. Alone and single, he roves through all Kshetras (Bodies) unrestrained by any limitations on his will and as he likes. Kshetra is another name for body. And because he knows all Kshetras as also all good and bad deeds, therefore he, who is the soul of Yoga, is called by the name of Kshetrajna. No one succeeds in perceiving how he enters into embodied creatures and how he goes out of them. Agreeably to the Sankhva mode. as also with the aid of Yoga and the due observance of the ordinances prescribed by it, I am engaged in thinking of the cause of that Purusha, but alas, I am unable to comprehend that cause, excellent as it is. I shall, however, according to the measure of my knowledge, discourse to thee upon that eternal Purusha and his Oneness and supreme greatness. The learned speak of him as the one Purusha. That one eternal Being deserves the appellation of Mahapurusha (the great supreme Purusha). Fire is an element, but it may be seen to blaze up in a thousand places under thousand different circumstances. The Sun is one and single, but his rays extend over the wide universe. Penances are of diverse kinds, but they have one common origin whence they have flowed. The Wind is one, but it blows in diverse forms in the world. The great Ocean is the one parent of all the waters in the world seen under diverse circumstances. Divested of attributes, that one Purusha is the universe displayed in infinitude. Flowing from him, the infinite universe enters into that one Purusha again who transcends all attributes, when the time of its destruction comes. By casting off the consciousness of body and the senses by casting off all acts good and bad, by casting off both truth and falsehood, one succeeds in divesting oneself of attributes. The person who realises that inconceivable Purusha and comprehends his subtile existence in the quadruple form of Aniruddha, Pradyumna, Sankarshana, and Vasudeva, and who, in consequence of such comprehension, attains to perfect tranquillity of heart, succeeds in entering into and identifying himself with that one auspicious Purusha. Some persons possessed of learning speak of him as the supreme soul. Others regarded him as the one soul. A third class of learned men describe him as the soul. [The sense seems to be this; in the Yoga system He is called the Supreme Soul, for Yogins affirm the existence of two souls, the Jivatman and the Supreme Soul, and assert the superiority of the latter over the former. The Sankhyas regard the Jiya-soul and the Supreme Soul to be one and the same. A third class of men think everything as Soul, there being no difference between the one Soul and the universe displayed in infinitude.] The truth is that he who is the Supreme Soul is always divested of attributes. He is Naravana. He is the universal soul, and he is the one Purusha.

He is never affected by the fruits of acts even as the leaf of the lotus is never drenched by the water one may throw upon it. The Karamta (acting Soul) is different. That Soul is sometimes engaged in acts and when it succeeds in casting off acts attains to Emancipation or identity with the Supreme Soul. The acting Soul is endued with the seven and ten possessions. Thus it is said that there are innumerable kinds of Purushas in due order. In reality, however, there is but one Purusha. He is the abode of all the ordinances in respect of the universe. He is the highest object of knowledge. He is at once the knower and the object to be known. He is at once the thinker and the object of thought. He is the eater and the food that is eaten. He is the smeller and the scent that is smelled. He is at once he that touches and the object that is touched. He is the agent that sees and the object that is seen. He is the hearer and the object that is heard. He is the conceiver and the object that is conceived. He is possessed of attributes and is free from them. What has previously, O son, been named Pradhana, and is the mother of the Mahat tattwa is no other than the Effulgence of the Supreme Soul; because He it is who is eternal, without destruction and any end and ever immutable. He it is who creates the prime ordinance in respect of Dhatri himself. Learned Brahmanas call Him by the name of Aniruddha. Whatever acts, possessed of excellent merits and fraught with blessings, flow in the world from the Vedas, have been caused by Him. All the deities and all the Rishis, possessed of tranquil souls, occupying their places on the altar, dedicate to him the first share of their sacrificial offerings. I, that am Brahma, the primeval master of all creatures, have started into birth from Him, and thou hast taken thy birth from me. From me have flowed the universe with all its mobile and immobile creatures, and all the Vedas, O son, with their mysteries. Divided into four portions (viz., Aniruddha, Pradyumna, Sankarshana, and Vasudeva), He sports as He pleases. That illustrious and divine Lord is even such, awakened by His own knowledge. I have thus answered thee, O son, according to thy questions, and according to the way in which the matter is expounded in the Sankha system and the Yoga philosophy.'

SECTION 353

"Sauti said, 'After Vaisampayana had explained to king Janamejaya in this way the glory of Narayana, he began to discourse on another topic by reciting the question of Yudhishthira and the answer that Bhishma gave in the presence of all the. Pandavas and the Rishis as also of Krishna himself. Indeed, Vaisampayana began by saying what follows.

"Yudhishthira said, 'Thou hast, O grandsire discoursed to us on the duties appertaining to the religion of Emancipation. It behoveth thee now to tell us what the foremost duties are of persons belonging to the several modes of life!" [The object of the question is to ascertain which is the foremost of all the modes of life. Although Renunciation has been described to be the best of all modes, still the duties of that mode are exceedingly difficult of practice. Hence, Yudhishthira wishes to know if the duties of any other mode can be regarded as superior.]

'Bhishma said, 'The duties ordained in respect of every mode of life are capable, if well performed, of leading to heaven and the high fruit of Truth. Duties which are as so many doors, to great sacrifices and gifts and none of the practices inculcated by them are futile in respect of consequence. One who adopts particular duties with steady and firm faith, praises these duties adopted by him to the exclusion of the rest, O chief of Bharata's race. This particular topic, however, on which thou wishest me to discourse was in days of yore the subject of conversation between the celestial Rishi Narada and the chief of the deities, viz., Indra, The great Rishi Narada, O king, revered by all the world is a siddha i.e., his sadhana has met fulfilment. He wanders through all the worlds unobstructed by anything, like the allpervading wind itself. Once upon a time he repaired to the abode of Indra. Duly honoured by the chief of the deities, he sat close to his host. Beholding him seated at his ease and free from fatigue, the lord of Sachi addressed him, saying,--O great Rishi, is there any thing wonderful that has been beheld by thee, O sinless one? O regenerate Rishi, crowned with ascetic success, thou rovest, moved by curiosity, through the universe of mobile and immobile objects, witnessing all things. O celestial Rishi, there is nothing in the universe that is unknown to thee. Do thou tell me, therefore, of any wonderful incident which thou may t have seen or heard of or felt. Thus questioned, Narada, that foremost of speakers, O king, then commented to recite unto the chief of the celestials the extensive history that follows. Listen now to me as I recite that story which Narada told before Indra. I shall narrate it in the same manner in which the celestial Rishi had narrated it, and for the same purpose that he had in view!"

SECTION 354

"Bhishma said, 'In an excellent town called by the name of Mahapadma which was situate on the southern side of the river Ganga, there lived, O, best of men, a Brahmana of concentrated soul. Born in the race of Atri, he was endued with amiability. All his doubts had been dispelled (by faith and contemplation) and he was well conversant with the path he was to follow. Ever observant of the religious duties, he had his anger under perfect control. Always contented, he was the, complete master of his senses. Devoted to penances and study of the Vedas, he was honoured by all good men. He earned wealth by righteous means and his conduct in all things corresponded with the mode of life he led and the order to which he belonged. The family to which he belonged was large and celebrated. He had many kinsmen and relatives, and many children and spouses. His behaviour was always respectable and faultless. Observing that he had many children, the Brahmana betook himself to the accomplishment of religious acts on a large scale. His religious observances, O king, had reference to the customs of his own family. [Family customs are always observed with great care. Even when inconsistent with the ordinances of the scriptures, such customs do not lose their binding force. Reprehensible as the sale of a daughter or sister is, the great king Salya, when he bestowed his sister Madri on Pandu, insisted upon taking a sum of money, alleging family custom not only as an excuse but as something that was obligatory. To this day, animals are slain in the sacrifices of many families which follow the Vaishnava faith, the justification being family custom.] The Brahmana reflected that three kinds of duties have been laid down for observances. There were first, the duties ordained in the Vedas in respect of the order in which he was born and the mode of life he was leading (viz., a Brahmana in the observance of domesticity). There were secondly, the duties prescribed in the scriptures, viz., those especially called the Dharmasastras. And, thirdly, there were those duties that eminent and revered men of former times have followed though not occurring either in the Vedas or the scriptures [The Vedas are, strictly speaking, not scriptures, for they (as oral traditions) are heard the scriptures being those ordinances that are written down. Of course, the Vedas have been reduced into writing, but for all that, they continue to be called the Srutis, as the Common Law of England, though reduced into writing, is still called the unwritten law etc. etc.]. Which of these duties should I follow? Which of them, again, followed by me, are likely to lead to my benefit? Which, indeed, should be my refuge?--Thoughts like these always troubled him. He could not solve his doubts. While troubled with such reflections, a Brahmana of concentrated soul and observant of a very superior religion, came to his house as a guest. The house-holder duly honoured his guest according to those ordinances of worship that are laid down in the scriptures. Beholding his guest refreshed and seated at ease, the host addressed him in the following words.'

"The Brahmana said, 'O sinless one, I have become exceedingly attached to thee in consequence of the sweetness of thy conversation. Thou hast become my friend. Listen to me, for I wish to say something unto thee. O foremost of Brahmanas, after making over the duties of a householder to my son, I wish to discharge the highest duties of man.

What, O regenerate one, should be my path? Relying upon the Jiva soul, I wish to achieve existence in the one (supreme) soul. Alas, bound up in the ties of attachment, I have not the heart to actually set myself to the accomplishment of that task. And since the best portion of my life has passed away in the observance of domesticity, I desire to devote the remnant of my life in earning the means of defraying the expenses of my iourney in respect of the time to come. The desire has arisen in my mind of crossing the ocean of the world. Alas, whence shall I get the raft of religion (with which to accomplish my purposes)? Hearing that even the very deities are persecuted and made to endure the fruits of their acts, and beholding the rows of Yama's standards and flags floating over the heads of all creatures, my heart fails to derive pleasure from the diverse objects of pleasure with which it comes into contact. Beholding also that the Yatis depend for their sustenance upon alms obtained in course of their rounds of mendicancy, I have no respect for the religion of the Yatis as well. O my reverend guest, do thou, aided by that religion which is founded upon the basis of intelligence and reason, set me to the observance of a particular course of duties and observance!' [Sattwikani implies the deities and others that are endued with the attribute of Sattwa. Samyujyamanani refers to their births and deaths as deities and men in consequence of the fruits reaped of acts done. Niryyatyamanani is distressed or afflicted in consequence of such birth and deaths'. The rows of Yama's standards and flags refer to the diverse diseases that afflict all creatures.]

SECTION 355

"Bhishma continued, 'Endued with great wisdom, the guest, hearing this speech of his host which was consistent with righteousness, said these sweet words in a melodious voice.'

"The guest said, 'I myself also am confounded with respect to this topic. The same thought occupies my mind. I am unable to arrive at definite conclusions. Heaven has many doors. There are some that applaud Emancipation. Some regenerate persons praise the fruits attainable by the performance of sacrifices. Some there are that take refuge in the forest mode of life. Some, again, betake themselves to the domestic mode of life. Some rely upon the merits attainable by an observance of the duties of kings. Some rely upon the fruits of that culture which consists in restraining the soul. Some think that the merits resulting from a dutiful obedience to preceptors and seniors are efficacious. Some betake themselves to restraints imposed on speech. Some by waiting dutifully upon their mothers and fathers, have gone to heaven. Some have ascended to heaven by practising the duty of compassion, and some by practising Truth. Some rush to battle, and after laying down their lives, have attained to heaven. Some, again, attaining to success by practising the vow called Unccha, have betaken themselves to the path of heaven. Some have devoted themselves to the study of the Vedas. Endued with auspiciousness and wedded to such study, these men, possessed of intelligence, with tranquil souls, and having their senses under complete control, attain to heaven. Others characterised by simplicity and truth, have been slain by men of wickedness. Endued with pure souls, such men of truth and simplicity, have become honoured denizens of heaven. In this world, it is seen, that men betake themselves to heaven, through a thousand doors of duty, all standing wide open. My understanding has been troubled by thy question, like a fleecy cloud before the wind.

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"The guest continued, 'For all that, O Brahmana, I shall endeavour to instruct thee duly. Listen to me as I recite to thee that which I have heard from my preceptor. In that place whence, in course of a former creation, the wheel of righteousness was set in motion, in that forest which is known by the name of Naimisha, and which is situate on the banks of the Gomati, there is a city called after the Nagas. There, in that region, all the deities, being assembled together, had in days of old performed a grand sacrifice. There the foremost of earthly kings, Mandhatri, vanquished Indra, the chief of the celestials. A mighty Naga, of righteous soul, dwells in the city that stands in that region. That great Naga is known by the name of Padmanabha or Padma. Walking in the triple path (of acts, knowledge, and adoration) he gratifies all creatures in thought, word, and deed. Reflecting upon all things with great care, he protects the righteous and chastises the wicked by adopting the quadruple policy of conciliation, provoking dissensions, making gifts or bribes, and using force. Repairing thither, thou shouldst put to him the questions thou wishest. He will show thee truly what the highest religion is. That Naga is always fond of guests. Endued with great intelligence, he is well conversant with the scriptures. He is possessed of all desirable virtues the like of which are not to be noticed in any other person. By disposition he is always observant of those duties which are performed with or in water. He is devoted to the study of the Vedas. He is endued with penances and self-restraint. He has great wealth. He performs sacrifice, makes gifts, abstains from inflicting injury and practises forgiveness. His conduct in all respects is excellent Truthful in speech and freed from malice his behaviour, is good and his senses are under proper control. He eats after feeding all his guests and attendants. He is kind of speech. He has knowledge of what is beneficial and what is simple and right and what is censurable. He takes stock of what he does and what he leaves undone. He never acts with hostility towards any one. He is always engaged in doing what is beneficial to all creatures. He belongs to a family that is as pure and stainless as the water of a lake in the midst of the Ganges."

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"The host replied, 'I have heard these words of thine, that are so consoling, with as much gratification as is felt by a person heavily loaded when that load is taken off his head or shoulders. The gratification that a traveller who has made a long journey on foot feels when he lies down on a bed, that which a person feels when he finds a seat after having stood for a long while for want of room, or that which is felt by a thirsty person when he finds a glass of cool water, or that which is felt by a hungry man when he finds savoury food set before him, or that which a guest feels when a dish of desirable food is placed before him at the proper time, or that which is felt by an old man when after long coveting he gets a son, or that which is experienced by one when meeting with a dear friend or relative about whom one had become exceedingly anxious, resembles that with which I have been filled in consequence of these words uttered by thee. If is desirable to note that the word atithi which is rendered guest here and elsewhere, means a person who enters without invitation the abode of a householder. Such an individual is adorable. All the deities reside in his person. He is supposed to favour the householder by giving him an opportunity of performing the rites of hospitality. Whatever the respect, however, that is paid to a guest, he cannot expect to be served with food till the householder, has done his best for serving him as sumptuously as his circumstances would permit. Hence, by the time the food is placed before him, the guest becomes very hungry.] Like a person with upturned gaze I have heard what has fallen from thy lips and am reflecting upon their import.

With these wise words of thine thou hast truly instructed me! Yes, I shall do what thou hast commanded me to do. Thou mayst go tomorrow at dawn, passing the night happily with me and dispelling thy fatigue by such rest. Behold, the rays of the divine Surya have been partially dimmed and the god of day is proceeding in his downward course!"

"Bhishma continued, 'Hospitably waited upon by that Brahmana, the learned guest, O slayer of foes, passed that night in the company of his host. Indeed, both of them passed the night happily, conversing cheerfully with each other on the subject of the duties of the fourth mode of life, viz., Sannyasa (Renunciation). So engrossing was the nature of their conversation that the night passed away as if it were day. When morning came, the guest was worshipped with due rites by the Brahmana whose heart had been eagerly set upon the accomplishment of what (according to the discourse of the guest) was regarded by him to be beneficial for himself. Having dismissed his guest, the righteous Brahmana, resolved to achieve his purpose, took leave of his kinsmen and relatives, and set out in due time for the abode of that foremost of Nagas, with heart steadily directed towards it.""

SECTION 358

"Bhishma said, 'Proceeding by many delightful forests and lakes and sacred waters, the Brahmana at last arrived at the retreat of a certain ascetic. Arrived there, he enquired of him, in proper words, about the Naga of whom he had heard from his guest, and instructed by him he pursued his journey. With a clear idea of the purpose of his journey, the Brahmana then reached the house of the Naga. Entering it duly, he proclaimed himself in proper words, saying,--Ho! who is there!' I am a Brahmana, come hither as a guest!--Hearing these words, the chaste wife of the Naga, possessed of great beauty and devoted to the observance of all duties, showed herself. Always attentive to the duties of hospitality, she worshipped the guest with due rites, and welcoming him, said, 'What can I do for you?'

"The Brahmana said, 'O lady, I am sufficiently honoured by thee with the sweet words thou hast said unto me. The fatigue of my journey has also been dispelled. I desire, O blessed lady, to see thy excellent lord. This is my high object. This is the one object of my desire. It is for this reason that I have come today to the residence of the Naga, thy husband.'

"The wife of the Naga said, 'Reverend sir, my husband has gone to drag the car of Surya for a month. O learned Brahmana, he will be back in fifteen days, and will, without doubt show himself unto thee. I have thus told thee the reason of my husband's absence from home. Be that as it may, what else is there that I can do for thee? Tell me this!"

"The Brahmana said, 'O chaste lady, I have come hither with the object of seeing thy husband. O reverend dame, I shall dwell in the adjacent forest, waiting for his return. When thy husband comes back, do kindly tell him that I have arrived at this place impelled by the desire of seeing him. Thou shouldst also inform me of his return when that event occurs. O blessed lady, I shall, till then, reside on the banks of the Gomati, waiting for his return and living all the while upon frugal fare. Having said this repeatedly unto the wife of the Naga, that foremost of Brahmanas proceeded to the banks of the Gomati for residing there till the time of the Naga's return."

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"Bhishma continued, 'The Nagas of that city became exceedingly distressed when they saw that that Brahmana, devoted to the practice of penances, continued to reside in the forest, entirely abstaining all the while from food, in expectation of the arrival of the Naga chief. All the kinsmen and relatives of the great Naga, including his brother and children and wife, assembling together, repaired to the spot where the Brahmana was staying. Arrived on the banks of the Gomati, they beheld that regenerate person seated in a secluded spot, abstaining from food of every kind, observant the while of excellent vows, and engaged in silently reciting certain Mantras. Approaching the presence of the Brahmana and offering him due worship, the kinsmen and relatives of the great Naga said unto him these words fraught with candour :-- O Brahmana, endued with wealth of asceticism, this is the sixth day of thy arrival here, but thou sayest no word about thy food, O regenerate one, thou art devoted to righteousness. Thou hast come to us. We two are here in attendance upon thee. It is absolutely necessary that we should do the duties of hospitality to thee. We are all relations of the Naga chief with whom thou hast business. Roots or fruits, leaves, or water, or rice or meat, O best of Brahmanas, it behoveth thee to take for thy food. In consequence of thy dwelling in this forest under such circumstances of total abstention from food, the whole community of Nagas, young and old, is being afflicted, since this thy fast implies negligence on our part to discharge the duties of hospitality. We have none amongst us that has been guilty of Brahmanicide. None of us has ever lost a son immediately after birth. No one has been born in our race that has eaten

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before serving the deities or guests or relatives arrived at his residence.

"The Brahmana said, 'In consequence of these solicitations of you all, I may be regarded to have broken my fast. Eight days are wanting for the day to come when the chief of the Nagas will return. If, on the expiry of the eighth night hence, the chief of the Nagas does not come back, I shall then break this fast by eating. Indeed, this vow of abstaining from all food that I am observing is in consequence of my regard for the Naga chief. You should not grieve for what I am doing. Do you all return to whence you came. This my vow is on his account. You should not do anything in consequence of which this my vow may be broken..-The assembled Nagas, thus addressed by the Brahmana, were dismissed by him, whereupon, O foremost of men, they returned to their respective residences.'''

SECTION 360

"Bhishma said, 'Upon the expiry of the period of full fifteen days, the Naga chief (Padmanabha), having finished his task of dragging the car of Surya and obtained the latter's permission, came back to his own house. Beholding him come back, his spouse approached him quickly for washing his feet and dutifully discharging other tasks of a similar nature. Having gone through these tasks, she took her seat by his side, The Naga then, refreshed from fatigue, addressed his dutiful and chaste wife, saying, I hope, my dear wife, that during my absence thou hast not been unmindful of worshipping the deities and guests agreeably to the instructions I gave thee, and according to the ordinances laid down in the scriptures. I hope, without yielding to that uncleansed understanding which is natural to persons of thy sex, thou hast, during my absence from home, been firm in the observance of the duties of hospitality. I trust that thou hast not transcended the barriers of duty and righteousness.

'The wife of the Naga said, 'The duty of disciples is to wait with reverence upon their preceptor accomplishing his bidding; that of Brahmanas is to study the Vedas and bear them in memory; that of servants is to obey the commands of their masters; that of the king is to protect his people by cherishing the good and chastising the wicked. It is said that the duties of a Kshatriva embrace the protection of all creatures from wrong and oppression. The duty of the Sudra is to serve with humility persons of the three regenerate orders, viz., Brahmanas, Kshatriyas and Vaisyas. The religion of the house-holder, O chief of the Nagas, consists in doing good to all creatures. Frugality of fare and observance of vow in due order, constitute merit (for persons of all classes) in consequence of the connection that exists between the senses and the duties of religion. Who am I? Whence have I come? What are others to me and what am I to others?--these are the thoughts to which the mind should ever be directed by him who leads that course of life which leads to Emancipation. Chastity and obedience to the husband constitute the highest duty of the wife. Through thy instruction. O chief of the Nagas, I have learnt this well. I, therefore, that am well conversant with my duty, and that have thee for my husband-thee that art devoted to righteousness, -- O, why shall I, swerving from the path of duty, tread along the path of disobedience and sin? During thy absence from home, the adorations to the deities have not fallen off in any respect. I have also, without the slightest negligence, attended to the duties of hospitality towards persons arrived as guests in thy abode. Fifteen days ago a Brahmana has come here. He has not disclosed his object to me. He desires to have an interview with thee. Dwelling the while on the banks of the Gomati he is anxiously expecting thy return. Of rigid vows, that Brahmana is sitting there, engaged in the recitation of the Vedas. O chief of the Nagas, I have made a promise to him to the effect that I would despatch thee to him as soon as thou wouldst come back to thy abode. Hearing these words of mine, O best of Nagas, it behoveth thee to repair thither. O thou that hearest with thy eyes, it behoveth thee to grant unto that regenerate person the object that has brought him hither!" [Darsana-sravas means one who hears with the eve. The Nagas or snakes are believed to have no ears (which is biologically of course not true, they have neither an outer nor a middle ear but they have an inner ear with which they can hear frequencies between c. 50 and 500 Hertz; these vibrations are magnified with their skull, spine, and the underside of their body so that they can hear any enemy approaching from large distances.), but to use their eves both for seeing and hearing. Who the Nagas of the Mahabharata or the Puranas were, it is difficult to determine. They seem to have been a superior order of beings, having their abode in the nether regions.]

SECTION 361

"The Naga said, 'O thou of sweet smiles, for whom hast thou taken that Brahmana? Is he really a human being or is he some deity that has come hither in the disguise of a Brahmana? O thou of great fame, who is there among human beings that would be desirous of seeing me or that would be competent for the purpose? Can a human being, desiring to see me, leave such a command with thee about dispatching me to him for paying him a visit at the place where he is dwelling? Amongst the deities and Asuras and celestial Rishis, O amiable lady, the Nagas are endued with great energy. Possessed of great speed, they are endued again with excellent fragrance. They deserve to be worshipped. They are capable of granting boons. Indeed, we too deserve to be followed by others in our train. I tell thee, O lady, that we are incapable of being seen by human beings.⁴

"The spouse of the Naga chief said, 'Judging by his simplicity and candour I know that that Brahmana is not any deity who subsists on air. O thou of great wrath, I also know this, viz., that he reveres thee with all his heart. His heart is set upon the accomplishment of some object that depends upon thy aid. As the bird called Chataka, which is fond of rain, waits in earnest expectation of a shower (for slaking its thirst), even so is that Brahmana waiting in expectation of a meeting with thee. [The Indian bird Chataka has a natural hole on the upper part of its long neck in consequence of which it is seen to always sit with beaks upturned, so that the upper part of the neck keeps the hole covered. The Chataka is incapable of slaking its thirst in a lake or river, for it cannot bend its neck down Rain water is what it must drink 1 Let no calamity betake him in consequence of his inability to obtain a sight of thee. No person born like thee in a respectable family can be regarded to remain respectable by neglecting a guest arrived at his house. Casting off that wrath which is natural to thee, it behoveth thee to go and see that Brahmana. It behoveth thee not to suffer thyself to be consumed by disappointing that Brahmana. The king or the prince, by refusing to wipe the tears of persons that come to him from hopes of relief, incurs the sin of foeticide. By abstaining from speech one attains to wisdom. By practising gifts one acquires great fame. By adhering to truthfulness of speech, one acquires the gift of eloquence and comes to be honoured in heaven. By giving away land one attains to that high end which is ordained for Rishis leading the sacred mode of life. By earning wealth through righteous means, one succeeds in attaining to many desirable fruits. By doing in its entirety what is beneficial for oneself, one can avoid going to hell. That is what the righteous say.

"The Naga said, 'I had no arrogance due to pride. In consequence, however, of my birth, the measure of my arrogance was considerable. Of wrath, which is born of desire, O blessed lady, I have none. It has all been consumed by the fire of thy excellent instructions. I do not behold, O blessed dame, any darkness that is thicker than wrath. In consequence, however, of the Naga having excess of wrath, they have become object of reproach with all persons. By succumbing to the influence of wrath, the ten-headed Ravana of great prowess, became the rival of Sakra and was for that reason slain by Rama in battle. Hearing that the Rishi Rama of Bhrigu's race had entered the inner apartments of their palace for bringing away the calf of the Homa cow of their sire, the sons of Karttaviryya, yielding to wrath, took such entry as an insult to their royal house, and as the consequence thereof, they met with destruction at the hands of Rama Indeed Karttaviryya of great strength, resembling the Thousandeyed Indra himself, in consequence of his having yielded to wrath, was slain in battle by Rama of Jamadagni's race. Verily, O amiable lady at thy words I have restrained my wrath, that foe of penances that destroyer of all that is beneficial for myself. I praise my own self greatly since, O large-eyed one, I am fortunate enough to own thee for my wife -- thee that are possessed of every virtue and that hast inexhaustible merits. I shall now proceed to that spot where the Brahmana is staying. I shall certainly address that Brahmana in proper words and he shall certainly go hence, his wishes being accomplished."

SECTION 362

"Bhishma said, 'Having said these words unto his dear spouse, the chief of the Nagas proceeded to that place where the Brahmana was sitting in expectation of an interview with him. As he proceeded, he thought of the Brahman and wandered as to what the business could be that had brought him to the Naga city. Arrived at his presence, O chief of men, that foremost of Nagas devoted by his nature to righteousness, addressed his guest in sweet words, saying, O Brahman do not yield to wrath. I address thee in peace. Do not be angry. After whom hast thou come hither? What is thy object? Coming to thee, I ask thee in affection, O regenerate one whom dost thou adore in this retired spot on the banks of the Gomati!'

"The Brahmana said, 'Know that my name is Dharmaranya, and that I have come hither for obtaining a sight of the Naga Padmanabha, O foremost of all regenerate persons. With him I have some business. I have heard that he is not at home and that, therefore, I am not now near his present quarters. Like a Chataka waiting in expectation of the clouds, I am waiting for him whom I regard as dear to me. For dispelling all evil from him and bringing about what is beneficial to him, I am engaged in reciting the Vedas till he comes and am in Yoga and passing my time happily."

"The Naga said, 'Verily, thy conduct is exceedingly good. Pious thou art and devoted to the good of all righteous persons. O highly blessed Brahmana, every praise is due to thee. Thou beholdest the Naga with eyes of affection. I am that Naga, O learned Rishi, whom thou seekest. Do thou command me, as thou wishest, in respect of what is agreeable to thee and what I should do for the. Having heard from my spouse that thou art here, I have approached this spot, O regenerate one, for beholding thee. When thou hast come hither, thou art certain to return hence with thy object fulfilled. It behoveth thee, O foremost of regenerate persons, to employ me to any task with all confidence. All of us have certainly been purchased by thee with thy merits, since thou, disregarding what is for thy own good, hast employed thy time in seeking the good of ourselves.'

"The Brahmana said, 'O highly blessed Naga, I have come hither, moved by the desire of obtaining a sight of thee. I have come here, ignorant as I am with all things, for asking thee about something, O Naga, relying on the Jiva-soul, I desire to attain to the Supreme Soul which is the end of the Jiva-soul. I am neither attached to, nor dissociated from, the world. Thou shinest with the effulgence of thy own merits covered by pure fame,--with an effulgence that is as agreeable as that of the moon. O thou that livest on air alone, do thou first answer a question that I wish to put to thee. Afterwards I shall inform thee of the object that has brought me hither!""

SECTION 363

"The Brahmana said, 'Thou goest away for dragging the one-wheeled car of Vivaswat according to thy turn. It behoveth thee to describe to me anything wonderful that thou mayst have noticed in those regions through which thou sojournest!"

'The Naga said, 'The divine Surya is the refuge or home of innumerable wonders. All the creatures that inhabit the three worlds have flowed from Surya. Innumerable Munis, crowned with ascetic success, together with all the deities, reside in the rays of Surya like birds perching on the branches of trees. What, again, can be more wonderful than this that the mighty Wind, emanating from Surya, takes refuge in his ray and thence yawns over the universe? What can be more wonderful than this, O regenerate Rishi, that Surya, dividing the Wind into many portions from desire of doing good to all creatures, creates rain that falls in the rainy season? What can be more wonderful than this that the Supreme Soul, from within the solar disc, himself bathed in blazing effulgence, looketh upon the universe? What can be more wonderful than this that Surva has a dark ray which transforms itself into clouds charged with rain and pours showers of rain when the season comes? What can be more wonderful than this that drinking up for eight months the rain he pours down, he pours it down once again in the rainy season? In certain rays of Surva, the Soul of the universe is said to reside. From Him is the seed of all things, and it is He that upholds the Earth with all her mobile and immobile creatures. What can be more wonderful, O Brahmana, than this, that the foremost of Purushas, eternal and mighty-armed, endued with exceeding effulgence, eternal, and without beginning and without end, resides in Surya? Listen however, to one thing I shall tell you now. It is the wonder of wonders. I have seen it in the clear sky, in consequence of my adjacence to Surya. In former times, one day at the hour of noon, while Surya was shining in all his glory and giving heat to everything we beheld a Being coming towards Surya, who seemed to shine with effulgence that was equal to that of Surva himself. Causing all the worlds to blaze up with his glory and filling them with his energy, he came, as I have already told thee, towards Surya, rending the firmament, as it were, for making his path through it. The rays that emanated from his body seemed to resemble the blazing effulgence of libations of clarified butter poured into the sacrificial fire. In consequence of his energy and splendour he could not be looked at. His form seemed to be indescribable. Indeed, he appeared to us to be like a second Surya. As soon as he came near, Surya extended his two hands (for giving him a respectful reception). For honouring Surya in return, he also extended his right-hand. The latter then, piercing through the firmament, entered into Surva's disc. Mingling then with Surya's energy, he seemed to be transformed into Surya's self. When the two energies thus met together, we were so confounded that we could not any longer distinguish which was which. Indeed, we could not make out who was Surya whom we bore on his car, and who was the Being that we had seen coming through the sky. Filled with confusion, we then addressed Surya, saying,--'O illustrious one who is this Being that has mixed himself with thee and has been transformed into thy second self?'

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"Surva said, 'This Being is not the god of fire, he is not an Asura. Nor is he a Naga. He is a Brahmana who has attained to heaven in consequence of his having been crowned with success in the observance of the vow called Unccha. This person had subsisted upon fruits and roots and upon the fallen leaves of trees. He had sometimes subsisted upon water, and sometimes upon air alone, passing his days with concentrated soul. The deity Mahadeva had been gratified by him with constant recitation of the Samhitas. He had endeavoured to accomplish those acts that lead to heaven. Through the merits of those acts he hath now attained to heaven. Without wealth and without desire of any kind, he had observed the vow called Unccha in the matter of his sustenance. This learned Brahmana, ye Nagas, had been devoted to the good of all creatures. Neither deities, nor Gandharvas, nor Asuras, nor Nagas, can be regarded as superior to those creatures that attain to this excellent end of coming into the solar disc?--Even such, O regenerate one, was the wonderful incident that I beheld on that occasion. That Brahmana, who was crowned with success by the observance of the Unccha vow and who thus obtained an end that persons crowned with ascetic success acquire, to this day, O regenerate one, goes round the Earth, staying in the disc of Surya!'''

SECTION 365

"The Brahmana said, 'Without doubt, this is very wonderful, O Naga, I have been highly gratified by listening to thee. By these words of thine that are fraught with subtile meaning, thou hast shown me the way I am to follow. Blessed be thou, I desire to depart hence O best of Nagas, thou shouldst recollect me now and then and enquire after me by sending thy servant.'

"The Naga said, 'The object that brought thee higher is still in thy breast, for thou hast not as yet disclosed it to me. Where then wilt thou go? Tell me, O regenerate one, what should be done by me, and what that object is which brought thee hither. After the accomplishment of thy business, whatever it is, expressed or unexpressed in speech, thou mayst depart, O foremost of regenerate persons, saluting me and dismissed by me cheerfully, O thou of excellent vows. Thou hast conceived a friendship for me. O regenerate Rishi, it behoveth thee not to depart from this place after having only seen me, thyself sitting under the shade of this tree. Thou hast become dear to me and I have become dear to thee, without doubt. All the persons in this city are thine. What objection then is there, O sinless one, to pass some time in my house---'

"The Brahmana said, 'It is even so, O thou of great wisdom, O Naga that hast acquired a knowledge of the soul. It is very true that the deities are not superior to thee in any respect. He that is thyself, is verily myself, as he that is myself is truly thyself. Myself, thyself, and all other creatures, shall all have to enter into the Supreme Soul. Doubt penetrated my mind, O chief of Nagas, in the matter of the best means for winning righteousness or merit. That doubt has been dispelled by thy discourse, for I have learnt the value of the Unccha vow. I shall hence follow that which is so very efficacious in the matter of beneficial consequences. That, O blessed one, has become my certain conclusion now, based on excellent reasons. I take thy leave. Blessings to thee. My object has been accomplished, O Naga.'"

"Bhishma said, 'Having saluted that foremost of Nagas in this way, the Brahmana (named Dharmaranya), firmly resolved to follow the Unccha mode of life, proceeded to the presence, O king, of Chyavana of Bhrigu's race, from desire of being formally instructed and initiated in that yow. [The formal initiation or diksha is a ceremony of great importance. No sacrifice or vow, no religious rite, can be performed without the diksha. The rite of diksha is performed with the assistance of a preceptor or priest. In leaving the domestic mode for the life of a forest recluse, the diksha is necessary. In following the Unccha yow, this rite is needed. Any religious act performed by one without having undergone the formal diksha, becomes sterile of results.] Chyavana performed the Samskara rites of the Brahmana and formally initiated him into the Unccha mode of life. The son of Bhrigu, O monarch, recited this history to king Janaka in his place. King Janaka, in his turn, narrated it to the celestial Rishi Narada of high soul. The celestial Rishi Narada too, of stainless acts, repairing on one occasion to the abode of Indra, the chief of the deities, gave to Indra this history upon being asked by him. The chief of the celestials, having obtained it thus from Narada, recited this blessed history to a conclave consisting of all the foremost Brahmanas, O monarch. On the occasion, again, of my dreadful encounter with Rama of Bhrigu's race (on the field of Kurukshetra), the celestial Vasus, O king, recited this history to me. [Bhishma abducted, with the might of his single arms, the three daughters of the king of Kasi, viz. Amva, Amvika, and Amvalika. He wished to marry the princesses to his brother Vichitravirya. The eldest princess, having previously to her abduction selected king Salwa for her lord was let off. When, however, she presented herself before her lover, the latter refused to wed her. She, therefore, applied to Rama for wreaking vengeance on Bhishma whom she regarded as the author of her wrongs. Rama took up her cause and fought with Bhishma, but was obliged to acknowledge defeat at the hands of his antagonist who was his disciple in arms. For fuller particulars, vide Amvopakhyana Parvan in Udyoga Parvan.] Asked by thee, O foremost of righteous men, I have recited this history that is excellent and sacred and fraught with great merit. Thou hadst asked me about that constitutes the highest duty, O king. This history is my answer to thy query. A brave man he was, O monarch, that betook himself to the practice of the Unccha vow in this

way, without expectation of any fruit. Firmly resolved, that Brahmana, instructed, by the chief of Nagas in this way about his duty, betook himself to the practice of Yama and Niyama, and subsisting the while upon such food as was allowed by the Unccha vow, proceeded to another forest." The end of Santi Parva.

THE MAHABHARATA, BOOK 13 (IN TWO PARTS) (PART ONE OF TWO) ANUSASANA PARVA

PART 1 SECTION 1 (Anusasanika Parva)

Om! Having bowed down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Jaya be uttered.

"Yudhishthira said, 'O grandsire, tranquillity of mind has been said to be subtile and of diverse forms. I have heard all thy discourses, but still tranquility of mind has not been mine. In this matter, various means of quieting the mind have been related (by thee), O sire, but how can peace of mind be secured from only a knowledge of the different kinds of tranquillity, when I myself have been the instrument of bringing about all this? Beholding thy body covered with arrows and festering with bad sores, I fail to find, O hero, any peace of mind, at the thought of the evils I have wrought. Beholding thy body, O most valiant of men, bathed in blood, like a hill overrun with water from its springs, I am languishing with grief even as the lotus in the rainy season. What can be more painful than this, that thou, O grandsire, hast been brought to this plight on my account by my people fighting against their foes on the battle-field? Other princes also, with their sons and kinsmen, having met with destruction on my account. Alas, what can be more painful than this. Tell us, O prince, what destiny awaits us and the sons of Dhritarashtra, who, driven by fate and anger, have done this abhorrent act. O lord of men, I think the son of Dhritarashtra is fortunate in that he doth not behold thee in this state. But I, who am the cause of thy death as well as of that of our friends, am denied all peace of mind by beholding thee on the bare earth in this sorry condition. The wicked Duryodhana, the most infamous of his race, has, with all his troops and his brothers, perished in battle, in the observance of Kshatriya duties. That wicked-souled wight does not see thee lying on the ground. Verily, for this reason, I would deem death to be preferable to life. O hero that never swervest from virtue, had I with my brothers met with destruction ere this at the hands of our enemies on the battlefield, I would not have found thee in this pitiful plight, thus pierced with arrows. Surely, O prince, the Maker had created is to become perpetrators of evil deeds. O king, if thou wishest to do me good, do thou then instruct me in such a way that I may be cleansed of this sin in even another world.'

"Bhishma replied, 'Why, O fortunate one, dost thou consider thy soul, which is dependent (on God and Destiny and Time) to be the cause of thy actions? The manifestation of its inaction is subtle and imperceptible to the senses. In this connection is cited the ancient story of the conversation between Mritvu and Gautami with Kala and the Fowler and the serpent. There was, O son of Kunti, an old lady of the name of Gautami, who was possessed of great patience and tranquillity of mind. One day she found her son dead in consequence of having been bitten by a serpent. An angry fowler, by name Arjunaka, bound the serpent with a string and brought it before Gautami. He then said to her.--This wretched serpent has been the cause of thy son's death, O blessed lady. Tell me quickly how this wretch is to be destroyed. Shall I throw it into the fire or shall I hack it into pieces? This infamous destroyer of a child does not deserve to live longer.

"Gautami replied, 'Do thou, O Arjunaka of little understanding, release this serpent. It doth not deserve death at thy hands. Who is so foolish as to disregard the inevitable lot that awaits him and burdening himself with such folly sink into sin? Those that have made themselves light by the practice of virtuous deeds, manage to cross the sea of the world even as a ship crosses the ocean. But those that have made themselves heavy with sin sink into the bottom, even as an arrow thrown into the water. By killing the serpent, this my boy will not be restored to life, and by letting it live, no harm will be caused to thee. Who would go to the interminable regions of Death by slaying this living creature?"

"The fowler said, 'I know, O lady that knowest the difference between right and wrong, that the great are afflicted at the afflictions of all creatures. But these words which thou hast spoken are fraught with instruction for only a self-contained person (and not for one plunged in sorrow). Therefore, I must kill this serpent. Those who value peace of mind, assign everything to the course of Time as the cause, but practical men soon assuage their grief (by revenge). People through constant delusion, fear loss of beatitude (in the next "Gautami replied, 'People like us are never afflicted by (such misfortune). Good men have their souls always intent on virtue. The death of the boy was predestined: therefore, I am unable to approve of the destruction of this serpent. Brahmanas do not harbour resentment, because resentment leads to pain. Do thou, O good man, forgive and release this serpent out of compassion.'

"The fowler replied, 'Let us earn great and inexhaustible merit hereafter by killing (this creature), even as a man acquires great merit, and confers it on his victim sacrificed as well, by sacrifice upon the altar. Merit is acquired by killing an enemy: by killing this despicable creature, thou shalt acquire great and true merit hereafter.'

"Gautami replied, 'What good is there in tormenting and killing an enemy, and what good is won by not releasing an enemy in our power? Therefore, O thou of benign countenance, why should we not forgive this serpent and try to earn merit by releasing it?"

"The fowler replied, 'A great number (of creatures) ought to be protected from (the wickedness of) this one, instead of this single creature being protected (in preference to many). Virtuous men abandon the vicious (to their doom): do thou, therefore, kill this wicked creature.'

"Gautami replied, 'By killing this serpent, O fowler, my son will not be restored to life, nor do I see that any other end will be attained by its death: therefore, do thou, O fowler, release this living creature of a serpent.

"The fowler said, 'By killing Vritra, Indra secured the best portion (of sacrificial offerings), and by destroying a sacrifice Mahadeva secured his share of sacrificial offerings: do thou, therefore, destroy this serpent immediately without any misgivings in thy mind!

"Bhishma continued, 'The high-souled Gautami, although repeatedly incited by the fowler for the destruction of the serpent did not bend her mind to that sinful act. The serpent, painfully bound with the cord: sighing a little and maintaining its composure with great difficulty, then uttered these words slowly, in a human voice.'

"The serpent said, 'O foolish Arjunaka, what fault is there of mine? I have no will of my own, and am not independent. Mrityu sent me on this errand. By his direction have I bitten this child, and not out of any anger or choice on my part. Therefore, if there be any sin in this, O fowler, the sin is his."

"The fowler said, 'If thou hast done this evil, led thereto by another, the sin is thine also as thou art an instrument in the act. As in the making of an earthen vessel the potter's wheel and rod and other things are all regarded as causes, so art thou, O serpent, (cause in the production of this effect). He that is guilty deserves death at my hands. Thou, O serpent, art guilty. Indeed, thou confessest thyself so in this matter!"

"The serpent said, 'As all these, viz., the potter's wheel, rod, and other things, are not independent causes, even so I am not an independent cause. Therefore, this is no fault of mine, as thou shouldst grant. Shouldst thou think otherwise, then these are to be considered as causes working in unison with one another. For thus working with one other, a doubt arises regarding their relation as cause and effect. Such being the case, it is no fault of mine, nor do I deserve death on this account, nor am I guilty of any sin. Or, if thou thinkest that there is sin (in even such causation), the sin lies in the aggregate of causes.'

"The fowler said, 'If thou art neither the prime cause nor the agent in this matter, thou art still the cause of the death (of his child). Therefore, thou dost deserve death in my opinion. If, O serpent, thou thinkest that when an evil act is done, the doer is not implicated therein, then there can be no cause in this matter; but having done this, verily thou deservest death. What more dost thou think?"

"The serpent said, 'Whether any cause exists or not, no effect is produced without an (intermediate) act. Therefore, causation being of no moment in either case, my agency only as the cause (in this matter) ought to be considered in its proper bearings. If, O fowler, thou thinkest me to be the cause in truth, then the guilt of this act of killing a living being rests on the shoulders of another who incited me to this end."

"The fowler said, 'Not deserving of life, O foolish one, why dost thou bandy so many words, O wretch of a serpent? Thou deservest death at my hands. Thou hast done an atrocious act by killing this infant.'

"The serpent said, 'O fowler, as the officiating priests at a sacrifice do not acquire the merit of the act by offering oblations of clarified butter to the fire, even so should I be regarded with respect as to the result in this connection.'

"Bhishma continued, 'The serpent directed by Mrityu having said this, Mrityu himself appeared there and addressing the serpent spoke thus.

"Mrityu said, 'Guided. by Kala, I, O serpent, sent thee on this errand, and neither art thou nor am I the cause of this child's death. Even as the clouds are tossed hither and thither by the wind, I am like the clouds, O serpent, influenced by Kala. All attitudes appertaining to Sattwa or Rajas, or Tamas, are provoked by Kala, and operate in all creatures. All creatures, mobile and immobile, in heaven, or earth, are influenced by Kala. The whole universe, O serpent, is imbued with this same influence of Kala. All acts in this world and all abstentions, as also all their modifications, are said to be influenced by Kala, Surya, Soma, Vishnu, Water, Wind, the deity of a hundred sacrificer, Fire, Sky, Earth, Mitra and Parjanya, Aditi, and the Vasus, Rivers and Oceans, all existent and non-existent objects, are created and destroyed by Kala. Knowing this, why dost thou, O serpent, consider me to be guilty? If any fault attaches to me in this, thou also wouldst be to blame.'

"The serpent said, 'I do not, O Mrityu, blame thee, nor do I absolve thee from all blame. I only aver that I am directed and influenced (in my actions) by thee. If any blame attaches to Kala, or, if it be not desirable to attach any blame to him, it is not for me to scan the fault. We have no right to do so. As it is incumbent on me to absolve myself from this blame, so it is my duty to see that no blame attaches to Mrityu.'

"Bhishma continued, 'Then the serpent, addressing Arjunaka, said--Thou hast listened to what Mrityu has said. Therefore, it is not proper for thee to torment me, who am guiltless, by tying me with this cord.'

"The fowler said, 'I have listened to thee, O serpent, as well as to the words of Mrityu, but these, O serpent, do not absolve thee from all blame. Mrityu and thyself are the causes of the child's death. I consider both of you to be the cause and I do not call that to be the cause which is not truly so. Accursed be the wicked and vengeful Mrityu that causes affliction to the good. Thee too I shall kill that art sinful and engaged, in sinful acts!"

"Mrityu said, 'We both are not free agents, but are dependent on Kala, and ordained to do our appointed work. Thou shouldst not find fault with us if thou dost consider this matter thoroughly.'

"The fowler said, 'If ye both, O serpent and Mrityu, be dependent on Kala, I am curious to know how pleasure (arising from doing good) and anger (arising from doing evil) are caused.'

"Mrityu said, 'Whatever is done is done under the influence of Kala. I have said it before, O fowler, that Kala is the cause of all and that for this reason we both, acting under the inspiration of Kala, do our appointed work and therefore, O fowler, we two do not deserve censure from thee in any way!"

"Bhishma continued, 'Then Kala arrived at that scene of disputation on this point of morality, and spoke thus to the serpent and Mrityu and the fowler Arjunaka assembled together.'

'Kala said, 'Neither Mrityu, nor this serpent, nor I, O fowler, am guilty of the death of any creature. We are merely the immediate exciting causes of the event. O Arjunaka, the Karma of this child formed the exciting cause of our action in this matter. There was no other cause by which this child came by its death. It was killed as a result of its own Karma. It has met with death as the result of its Karma in the past. Its Karma has been the cause of its destruction. We all are subject to the influence of our respective Karma. Karma is an aid to salvation even as sons are, and Karma also is an indicator of virtue and vice in man. We urge one another even as acts urge one another. As men make from a lump of clay whatever they wish to make, even so do men attain to various results determined by Karma. As light and shadow are related to each other, so are men related to Karma through their own actions. Therefore, neither art thou, nor am I, nor Mrityu, nor the serpent, nor this old Brahmana lady, is the cause of this child's death. He himself is the cause here. Upon Kala, O king, expounding the matter in this way, Gautami, convinced in her mind that men suffer according to their actions, spoke thus to Arjunaka."

"Gautami said, 'Neither Kala, nor Mrityu, nor the serpent, is the cause in this matter. This child has met with death as the result of its own Karma. I too so acted (in the past) that my son has died (as its consequence). Let now Kala and Mrityu retire from this place, and do thou too, O Arjunaka, release this serpent.'

"Bhishma continued, 'Then Kala and Mrityu and the serpent went back to their respective destinations, and Gautami became consoled in mind as also the fowler. Having heard all this, O king, do thou forego all grief, and attain to peace of mind. Men attain to heaven or hell as the result of their own Karma. This evil has neither been of thy own creation, nor of Duryodhana's. Know this that these lords of Earth have all been slain (in this war) as a result of acts of Kalas."

Vaisampayana said, "Having heard all this, the powerful and virtuous Yudhishthira became consoled in mind, and again enquired as follows."

SECTION 2

"Yudhishthira said, 'O grandsire, O wisest of men, O thou that art learned in all the scriptures, I have listened to this great story, O foremost of intelligent men. I am desirous of again hearing the recital of some history full of religious instruction, and it behoves thee to gratify me. O lord of Earth, tell me if any householder has ever succeeded in conquering Mrityu by the practice of virtue. Do thou recite this to me with all details!'

"Bhishma said, 'This ancient history is recited as an illustration of the subject of the conquest by a householder, over Mrityu, through the practice of virtue. The Prajapati Manu had a son, O king, of the name of the Ikshwaku. Of that king, illustrious as Surya, were born a hundred sons. His tenth son, O Bharata, was named Dasaswa, and this virtuous prince of infallible prowess became the king of Mahismati. Dasaswa's son, O king, was a righteous prince whose mind was constantly devoted to the practice of truth and charity and devotion. He was known by the name of Madiraswa and ruled over the Earth as her lord. He was constantly devoted to the study of the Vedas as also of the science of arms Madiraswa's son was the king named Dyutimat who possessed great good fortune and power and strength and energy. Dyutimat's son was the highly devout and pious king who was famous in all the worlds under the name of Suvira. His soul was intent on religion and he possessed wealth like another Indra, the lord of the deities. Suvira too had a son who was invincible in battle, and who was the best of all warriors and known by the name of Suduriava. And Duriva too, possessed of a body like that of Indra, had a son who beamed with splendour like that of fire. He was the great monarch named Duryodhana who was one of the foremost of royal sages. Indra used to pour rain profusely in the kingdom of this monarch, who never fled from the battlefield and was possessed of valour like unto Indra himself. The cities and the kingdom of this king were filled with riches and gems and cattle and grain of various kinds. There was no miser in his kingdom nor any person afflicted with distress or poverty. Nor was there in his kingdom any person that was weak in body or afflicted with disease. That king was very clever, smooth in speech, without envy, a master of his passions, of a righteous soul, full of compassion, endued with prowess, and not given to boasting. He performed sacrifices, and was selfrestrained and intelligent, devoted to Brahmanas and Truth. He never humiliated others, and was charitable, and learned in the Vedas and the Vedanta. The celestial river Narmada, auspicious and sacred and of cool waters, in her own nature, O Bharata, courted him. He begot upon that river, a lotuseved daughter, by name Sudarsana, who was, O king, endued with great beauty. No creature, O Yudhisthira, had ever been born before among womankind, that was, possessed of such beauty as that excellent damsel who was the daughter of Duryodhana. The god Agni himself courted the beautiful princess Sudarsana, and taking the shape of a Brahmana, O monarch, sought her hand from the king. The king was unwilling to give his daughter in marriage to the Brahmana who was poor and not of the same rank with himself. Thereupon Agni vanished from his great sacrifice. The king, grieved at heart, then addressed the Brahmanas, saying, -- Of what sin have I, ye excellent Brahmanas, or you, been guilty, that Agni should disappear from this sacrifice, even as good done unto wicked men disappears from their estimation. Great, indeed, must that sin of ours be for which Agni has thus disappeared. Either must the sin be yours, or, it must be mine. Do you fully investigate the matter .-- Then hearing the king's words, O foremost prince of Bharata's race, the Brahmanas, restraining speech, sought with concentrated faculties the protection of the god of fire. The divine carrier of oblations, resplendent as the autumnal Sun, appeared before them, enveloping his self in glorious refulgence. The highsouled Agni then addressed those excellent Brahmanas, saying, -- I seek the daughter of Duryodhana for my own self. At this all those Brahmanas were struck with wonder, and rising on the morrow, they related to the king what had been said by the fire-god. The wise monarch, hearing the words of those utterers of Brahma, was delighted at heart, and said,--Be it so .-- The king craved a boon of the illustrious fire-god as the marriage dower,--Do thou, O Agni, deign to remain always with us here .-- Be it so--said the divine Agni to that lord of Earth. For this reason Agni has always been present in the kingdom of Mahismati to this day, and was seen by Sahadeva in course of his conquering expedition to the south. Then the king gave his daughter, dressed in new garments and decked with jewels, to the high-souled deity, and Agni too accepted, according to Vedic rites, the princess Sudarsana as his bride, even as he accepts libations of clarified butter at sacrifices, Agni was well pleased with her appearance, her beauty, grace, character, and nobility of birth, and was minded to beget offspring upon her. And a son by Agni, of the name of Sudarsana, was soon born of her. Sudarsana also was, in appearance, as beautiful as the full moon, and even in his childhood he attained to a knowledge of the supreme and everlasting Brahma. There was also a king of the name of Oghavat, who was the grandfather of Nriga. He had a daughter of the name of Oghavati, and a son too of the name of Ogharatha born unto him. King Oghavat gave his daughter Oghavati, beautiful as a goddess, to the learned Sudarsana for wife. Sudarsana, O king, leading the life of a householder with Oghavati, used to dwell in Kurukshetra with her. This intelligent prince of blazing energy took the vow, O lord, of conquering Death by leading the life of even a

hospitality. Thou shouldst make no scruple about the means by which guests are to be welcomed, even if thou have to offer thy own person. O beautiful one, this vow is always present in the mind, since for householders, there is no higher virtue than hospitality accorded to guests. Do thou always bear this in mind without ever doubting it, if my words be any authority with thee. O sinless and blessed one, if thou hast any faith in me, do thou never disregard a guest whether I be at thy side or at a distance from thee! Unto him, with hands clasped and placed on her head, Oghavati replied, saying, --'I shall leave nothing undone of what thou commandest me .--Then Mrityu, O king, desiring to over-reach Sudarsana, began to watch him for finding out his lathes. On a certain occasion, when the son of Agni went out to fetch firewood from the forest, a graceful Brahmana sought the hospitality of Oghavati with these words:--O beautiful lady, if thou hast any faith in the virtue of hospitality as prescribed for householders, then I would request thee to extend the rites of hospitality to me to-day .-- The princess of great fame, thus addressed by that Brahmana, O king, welcomed him according to the rites prescribed in the Vedas. Having offered him a seat, and water to wash his feet, she enquired, saying, --What is thy business? What can I offer thee? The Brahmana said unto her, -- My business is with thy person, O blessed one. Do thou act accordingly without any hesitation in thy mind. If the duties prescribed for householders be acceptable to thee. do thou. O princess, gratify me by offering up thy person to me .-- Though tempted by the princess with offers of diverse other things, the Brahmana, however, did not ask for any other gift than the offer of her own person. Seeing him resolved, that lady, remembering the directions which had before been given to her by her husband, but overcome with shame, said, to that excellent Brahmana,--Be it so,--Remembering the words of her husband who was desirous of acquiring the virtue of householders, she cheerfully approached the regenerate Rishi. Meanwhile, the son of Agni, having collected his firewood, returned to his home. Mrityu, with his fierce and inexorable nature, was constantly by his side, even, as one attends upon one's devoted friend. When the son of Pavaka returned to his own hermitage, he called Oghavati by name, and (receiving no answer) repeatedly, exclaimed,--Whether art thou gone?--But the chaste lady, devoted to her husband, being then locked in the arms of that Brahmana, gave no reply to her husband. Indeed, that chaste woman, considering herself contaminated became speechless, overcome with shame. Sudarsana, addressing her again, exclaimed,--Where can my chaste wife be? Whither has she gone? Nothing can be of greater moment to me than this (her disappearance). Why does not that simple and truthful lady, devoted to her husband, alas, answer to my call today as she used to do before with sweet smiles? Then that Brahmana, who was within the hut, thus replied to Sudarsana,--Do thou learn O son of Pavaka that a Brahmana guest has arrived and though tempted by this thy wife with diverse other offers of welcome, I have, O best of Brahmanas, desired only her person, and this fair-faced lady is engaged in welcoming me with due rites. Thou art at liberty to do whatever thou thinkest to be suitable to this occasion. Mrityu, armed with the iron club, pursued the Rishi at that moment, desirous of compassing the destruction of one that would, he thought. deviate from his promise. Sudarsana was struck with wonder, but casting off all jealousy and anger by look, word, deed, or thought, said, -- Do thou enjoy thyself, O Brahmana. It is a great pleasure to me. A householder obtain the highest merit by honouring a guest. It is said by the learned that, as regards the householder, there is no higher merit than what results unto him from a guest departing from his house after having been duly honoured by him. My life, my wife, and whatever other worldly possessions I have, are all dedicated to the use of my guests. Even this is the vow that I have taken. As I have truly made this statement, by that truth, O Brahmana, I shall attain to the knowledge of Self. O foremost of virtuous men, the five elements, viz., fire, air, earth, water, and sky, and the mind, the intellect and the Soul, and time and space and the ten organs of sense, are all present in the bodies of men, and always witness the good and evil deeds that men do. This truth has today been uttered by me, and let the gods bless me for it or destroy me if I have spoken falsely. At this, O Bharata, there arose in all directions, in repeated echoes, a voice, crying,--This is true, this is not false. Then that Brahmana came out of the hovel, and like the wind rising and encompassing both Earth and sky, and making the three worlds echo with Vedic sounds, and calling that virtuous man by name, and congratulating him said, -- O sinless one, I am Dharma; All glory to thee. I came here, O truth-loving one, to try thee, and I am well pleased with thee by knowing thee to be virtuous. Thou hast subdued and conquered Mrityu who always has pursued thee, seeking thy laches? O best of men, no one in the three worlds has the ability to insult, even with looks, this chaste lady devoted to her husband, far less to touch her person. She has been protected from defilement by thy virtue and by her own chastity. There can be nothing

householder. The son of Agni, O king, said to Oghavati, -- Do

thou never act contrary to (the wishes of) those that seek our

contrary to what this proud lady will say. This utterer of Brahma, endued with austere penances, shall, for the salvation of the world, be metamorphosed into a mighty river. And thou shalt attain to all the worlds in this thy body, and as truly as the science of Yoga is within her control, this highly blessed lady will follow thee with only half of her corporeal self, and with the other half will she be celebrated as the river Oghavati! And thou shalt attain with her to all the worlds that acquired through penances, Those eternal and everlasting worlds from which none cometh back will be attained by thee even in this gross body of thine. Thou hast conquered Death, and attained to the highest of all felicities, and by thy own power (of mind), attaining to the speed of thought, thou hast risen above the power of the five elements! By thus adhering to the duties of a householder, thou hast conquered thy passions, desires, and anger, and this princess, O prince of virtuous men has, by serving thee, conquered affliction, desire, illusion, enmity and lassitude of mind!

"Bhishma continued, 'Then the glorious Vasava (the lord of the gods), riding in a fine chariot drawn by a thousand white horses, approached that Brahmana. Death and Soul. all the worlds, all the elements, intellect, mind, time, and space as also desire and wrath, were all conquered. There-fore, O best of men, do thou bear this in mind, that to a householder there is no higher divinity than the guest. It is said by the learned that the blessings of an honoured guest are more efficacious than the merit of a hundred sacrifices. Whenever a deserving guest seeks the hospitality of a householder and is not honoured by him, he takes away (with him) all the virtues of the latter giving him his sins (in return). I have now recited to thee, my son, this excellent story as to how Death was conquered of old by a householder. The recital of this excellent story confers glory, fame, and longevity (upon those that listen to it). The man that seeks worldly prosperity should consider it as efficacious in removing all evil. And, O Bharata, the learned man that daily recites this story of the life of Sudarsana attains to the regions of the blessed.'

SECTION 3

'Yudhishthira said, 'If, O prince, Brahmanahood be so difficult of attainment by the three classes (Kshatriyas, Vaisyas and Sudras), how then did the high souled Viswamitra, O king, though a Kshatriya (by birth), attain to the status of a Brahmana? I desire to know this, O sire. Therefore, do thou truly relate this matter to me. That powerful man, O sire, by virtue of his austerities, destroyed in a moment the hundred sons of the high-souled Vasishtha. While under the influence of anger, he created numerous evil spirits and Rakshasas of mighty vigour and resembling the great destroyer Kala himself. The great and learned race of Kusika, numbering hundreds of regenerate sages and belauded by the Brahmanas, was founded in this world of men by him. Sunasepha of austere penances, the son of Richika, having been sought to be slain as an animal in the great sacrifice of Amvarisha, obtained his deliverance through Viswamitra. Harishchandra, having pleased the gods at a sacrifice, became a son of the wise Viswamitra. For not having honoured their eldest brother Devarat, whom Viswamitra got as a son from the gods, the other fifty brothers of his were cursed, and all of them became Chandalas. Trisanku, the son of Ikshwaku, through the curse of Vasistha became a Chandala, and when abandoned by his friends, and remaining suspended with his head downwards in the lower regions, was translated to heaven at the pleasure of Viswamitra. Viswamitra had a large river, by name Kausika, that was frequented by celestial Rishis. This sacred and auspicious stream was frequented by the gods and regenerate Rishis. For disturbing his devotions, the famous celestial nymph Rambha of fine bracelets, was cursed and metamorphosed into a rock. Through fear of Viswamitra the glorious Vasishtha, in olden times, binding himself with creepers, threw himself down into a river and again rose released from his bonds. In consequence of this, that large and sacred river become thenceforth celebrated by the name of Vipasa. He prayed to the glorious and puissant Indra who was pleased with him and absolved him from a curse. Remaining on the northern side of the firmament, he sheds his lustre from a position in the midst of the seven regenerate Rishis, and Dhruva the son of Uttanpada [The Pole Star.]. These are his achievements as well as many others. O descendant of Kuru, as they were performed by a Kshatriya, my curiosity has been roused in this matter. Therefore, O foremost one of Bharata's race, do thou relate this matter to me truly. How without casting off his corporeal frame and taking another tenement of flesh could he become a Brahmana? Do thou, O sire, truly relate this matter to me as thou hast related to me the story of Matanga. Matanga was born as a Chandala, and could not attain to Brahmanahood, (with all his austerities) but how could this man attain to the status of a Brahmana?

SECTION 4

"Bhishma said, 'Listen truly in detail, O son of Pritha, how in olden times Viswamitra attained to the status of a Brahmana Rishi. There was, O foremost of Bharata's descendants, in the race of Bharata, a king of the name of Ajamida, who performed many sacrifices and was the best of all virtuous men. His son was the great king named Jahnu. Ganga was the daughter of this high-minded prince. The farfamed and equally virtuous Sindhudwipa was the son of this prince. From Sindhudwipa sprung the great royal sage Valakaswa. His son was named Vallabha who was like a second Dharma in embodied form. His son again was Kusika who was refulgent with glory like unto the thousand-eyed Indra. Kusika's son was the illustrious King Gadhi who, being childless and desiring to have a son born unto him, repaired to the forest. Whilst living there, a daughter was born unto him. She was called Satyavati by name, and in beauty of appearance she had no equal on Earth. The illustrious son of Chyavana, celebrated by the name of Richika, of the race of Bhrigu, endued with austere penances, sought the hand of this lady. Gadhi, the destroyer of his enemies, thinking him to be poor, did not bestow her in marriage upon the high-souled Richika. But when the latter, thus dismissed, was going away, the excellent king, addressing him said, -- 'If thou givest me a marriage dower thou shalt have my daughter for thy wife."

"Richika said, 'What dower, O king, shall I offer thee for the hand of thy daughter? Tell me truly, without feeling any hesitation in the matter. Gadhi said,--'O descendant of Bhrigu, do thou give me a thousand horses fleet as the wind, and possessing the hue of moon-beams, and each having one ear black.'

"Bhishma said, 'Then that mighty son of Chyayana who was the foremost of Bhrigu's race, besought the deity Varuna, the son of Aditi, who was the lord of all the waters .-- O best of gods, I pray to thee to give me a thousand horses, all endued with the speed of the wind and with complexion as effulgent as the moon's, but each having one ear black. The god Varuna, the son of Aditi, said to that excellent scion of Bhrigu's race.--Be it so. Wheresoever thou shalt seek, the horses shalt arise (in thy presence) .-- As soon as Richika thought of them, there arose from the waters of Ganga thousand high-mettled horses, as lustrous in complexion as the moon. Not far from Kanyakubja, the sacred bank of Ganga is still famous among men as Aswatirtha in consequence of the appearance of those horses at that place. Then Richika, that best of ascetics, pleased in mind, gave those thousand excellent horses unto Gadhi as the marriage-dower. King Gadhi, filled with wonder and fearing to be cursed, gave his daughter, bedecked with jewels, unto that son of Bhrigu. That foremost of regenerate Rishis accepted her hand in marriage according to the prescribed rites. The princess too was well-pleased at finding herself the wife of that Brahmana. That foremost of regenerate Rishis, O Bharata, was well pleased with her conduct and expressed a wish to grant her boon. The princess, O excellent king, related this to her mother. The mother addressed the daughter that stood before her with down-cast eyes, saving,--It behoves thee, O my daughter, to secure a favour for me also from thy husband. That sage of austere penances is capable of granting a boon to me, the boon, viz. of the birth of a son to me .-- Then, O king, returning quickly to her husband Richika, the princess related to him all that had been desired by her mother. Richika said, -- By my favour, O blessed one, she will soon give birth to a son possessed of every virtue. May thy request be fulfilled. Of thee too shall be born a mighty and glorious son who, endued with virtue, shall perpetuate my race. Truly do I say this unto thee! When you two shall bathe in your season, she shall embrace a peepul tree, and thou, O excellent lady, shalt likewise embrace a fig tree, and by so doing shall ye attain the object of your desire. O sweetly-smiling lady, both she and you shall have to partake of these two sacrificial offerings (in form of a charu; a charu is properly an oblation of rice, barley, and pulse, boiled with butter and milk, for presentation to the gods in a sacrifice or ordinary worship.) rated with hymns, and then shall ye obtain sons (as desired) .-- At this, Satyavati, delighted at heart, told her mother all that had been said by Richika as also of the two balls of charu. Then the mother, addressing her daughter Satyavati, said:--O daughter, as I am deserving of greater consideration from thee than thy husband, do thou obey my words. The charu, duly consecrated with hymns, which thy husband has given to thee, do thou give unto me and thyself take the one that has been prescribed for me. O sweetlysmiling one of blameless character, if thou hast any respect for my word, let us change the trees respectively designed for us. Every one desires to possess an excellent and stainless being for his own son. The glorious Richika too must have acted from a similar motive in this matter, as will appear in the end. For this reason, O beautiful girl, my heart inclines towards thy charu, and thy tree, and thou too shouldst consider how to secure an excellent brother for thyself .-- The mother and the daughter Satyavati having acted in this way, they both, O Yudhishthira, became big with child. And that great Rishi, the excellent descendant of Bhrigu, finding his wife quick with child, was pleased at heart, and addressing her, said, --O excellent lady, thou hast not done well in exchanging the charu as will soon become apparent. It is also clear that thou hast changed the trees. I had placed the entire accumulated

energy of Brahma in thy charu and Kshatriya energy in the charu of thy mother. I had so ordered that thou wouldst give birth to a Brahmana whose virtues would be famous throughout the three worlds, and that she (thy mother) would give birth to an excellent Kshatriya. But now, O excellent lady, that thou hast reversed the order (of the charu) so, thy mother will give birth to an excellent Brahmana and thou too, O excellent lady, will give birth to a Kshatriya terrible in action. Thou hast not done will, O lady, by acting thus out of affection for thy mother .-- Hearing this, O king the excellent lady Satyavati, struck with sorrow, fell upon the ground like a beautiful creeper cut in twain. Regaining her senses and bowing unto her lord with head (bent), the daughter of Gadhi said to her husband, that foremost one of Bhrigu's race,--O regenerate Rishi. O thou that art foremost amongst those versed in Brahma, do thou take pity on me, thy wife, who is thus appeasing thee and so order that a Kshatriya son may not be born unto me. Let my grandson be such a one as will be famous for his terrible achievements, if it be thy desire, but not my son, O Brahmana. Do thou confer this favour on me .--Be it so,--said that man of austere penances to his wife and then. O king, she gave birth to a blessed son named Jamadagni. The celebrated wife of Gadhi too gave birth to the regenerate Rishi Viswamitra versed in the knowledge of Brahma, by favour of that Rishi. The highly devout Viswamitra, though a Kshatriya, attained to the state of a Brahmana and became the founder of a race of Brahmanas. His sons became highsouled progenitors of many races of Brahmanas who were devoted to austere penances, learned in the Vedas, and founders, of many clans. The adorable Madhuchcchanda and the mighty Devrat, Akshina, Sakunta, Vabhru, Kalapatha, the celebrated Yajnavalkya, Sthula of high vows, Uluka, Mudgala, and the sage Saindhavayana, the illustrious Valgujangha and the great Rishi Galeva, Ruchi, the celebrated Vaira, as also Salankavana, Liladhva and Narada, the one known as Kurchamuka, and Vahuli, Mushala, as also Vakshogriva, Anghrika, Naikadrik, Silayupa, Sita, Suchi, Chakraka, Marrutantavya, Vataghna, Aswalayana, and Syamayana, Gargya, and Javali, as also Susruta, Karishi, Sangsrutya, and Para Paurava, and Tantu, the great sage Kapila, Tarakayana, Upagahana, Asurayani, Margama, Hiranyksha, Janghari, Bhavravayani, and Suti, Bibhuti, Suta, Surakrit, Arani, Nachika, Champeya, Ujjayana, Navatantu, Vakanakha, Sayanya, Yati, Ambhoruha, Amatsyasin, Srishin, Gardhavi Urjjayoni, Rudapekahin, and the great Rishi Naradin,--these Munis were all sons of Viswamitra and were versed in the knowledge of Brahma. O king Yudhishthira, the highly austere and devout Viswamitra, although a Kshatriya (by descent), became a Brahmana for Richika having placed the energy of supreme Brahma (in the charu), O foremost prince of Bharata's race, I have now related to you, with all details, the story of the birth of Viswamitra who was possessed of energy of the sun, the moon, and the fire-god. O best of kings, if thou hast any doubt with regard to any other matter, do thou let me know it, so that I may remove it.'

SECTION 5

"Yudhishthira said, 'O thou that knowest the truths of religion, I wish to hear of the merits of compassion, and of the characteristics of devout men. Do thou, O sire, describe them to me.'

"Bhishma said. In this connection, this ancient legend, the story of Vasava and the high-minded Suka, is cited as an illustration. In the territories of the king of Kasi, a fowler, having poisoned arrows with him went out of his village on a hunting excursion in search of antelopes. Desirous of obtaining, meat, when in a big forest in pursuit of the chase, he discovered a drove of antelopes not far from him, and discharged his arrow at one of them. The arrows of that folder of irresistible arms, discharged for the destruction of the antelope, missed its aim and pierced a mighty forest-tree. The tree, violently pierced with that arrow tipped with virulent poison, withered away, shedding its leaves and fruits. The tree having thus withered a parrot that had lived in a hollow of its trunk all his life, did not leave his nest out of affection for the lord of the forest. Motionless and without food silent and sorrowful, that grateful and virtuous parrot also withered away with the tree. The conqueror of Paka (Indra) was struck with wonder upon finding that high-souled, and generoushearted bird thus uninfluenced by misery or happiness and possessing extraordinary resolution. Then the thought arose in Sakra's mind,--How could this bird come to possess humane and generous feelings which are impossible in one belonging to the world of lower animals? Perchance, there is nothing wonderful in the matter, for all creatures are seen to evince kindly and generous feelings towards others .--Assuming then the shape of a Brahmana, Sakra descended on the Earth and addressing the bird, said, --O Suka, O best of birds, the grand-daughter (Suki) of Daksha has become blessed (by having thee as her offspring). I ask thee, for what reason dost thou not leave this withered tree?--Thus questioned, the Suka bowed unto him and thus replied:--Welcome to thee O chief of the gods, I have recognised thee by the merit of my austere penances--Well-done, well-done!--

these ever attained by the man that is not active or manly or

exclaimed the thousand-eyed deity. Then the latter praised him in his mind, saying,--O, how wonderful is the knowledge which he possesses.--Although the destroyer of Vala knew that parrot to be of a highly virtuous character and meritorious in action, he still enquired of him about the reason of his affection for the tree. This tree is withered and it is without leaves and fruits and is unfit to be the refuge of birds. Why dost thou then cling to it? This forest, too, is vast and in this wilderness there are numerous other fine trees whose hollows are covered with leaves and which thou canst choose freely and to thy heart's content. O patient one exercising due discrimination in thy wisdom, do thou forsake this old tree that is dead and useless and shorn of all its leaves and no longer capable of any good.'"

"Bhishma said, 'The virtuous Suka, hearing these words of Sakra, heaved a deep sigh and sorrowfully replied unto him, saying--O consort of Sachi, and chief of the gods, the ordinances of the deities are always to be obeyed. Do thou listen to the reason of the matter in regard to which thou hast questioned me. Here, within this tree, was I born, and here in this tree have I acquired all the good traits of my character, and here in this tree was I protected in my infancy from the assaults of my enemies. O sinless one, why art thou, in thy kindness, tampering with the principle of my conduct in life? I am compassionate, and devoutly intent on virtue, and steadfast in conduct. Kindliness of feeling is the great test of virtue amongst the good, and this same compassionate and humane feeling is the source of perennial felicity to the virtuous. All the gods question thee to remove their doubts in religion, and for this reason, O lord, thou hast been placed in sovereignty over them all. It behoves thee not, O thousandeyed one, to advise me now to abandon this tree for ever. When it was capable of good, it supported my life. How can I forsake it now?--The virtuous destroyer of Paka, pleased with these well-meant words of the parrot, thus said to him:--I am gratified with thy humane and compassionate disposition. Do thou ask a boon of me .-- At this, the compassionate parrot craved this boon of him, saying,--Let this tree revive.--Knowing the great attachment of the parrot to that tree and his high character, Indra, well-pleased, caused the tree to be quickly sprinkled over with nectar. Then that tree became replenished and attained to exquisite grandeur through the penances of the parrot, and the latter too, O great king, at the close of his life, obtained the companionship of Sakra by virtue of that act of compassion. Thus, O lord of men, by communion and companionship with the pious, people attain all the objects of their desire even as the tree die through its companionship with the parrot."

SECTION 6

"Yudhishthira said, 'Tell me, O learned sire that art versed in all the scriptures, of Exertion and Destiny which is the most powerful?"

"Bhishma said, 'This ancient story of the conversation of Vasishtha and Brahma, O Yudhishthira, is an illustration in point. In olden times the adorable Vasishtha enquired of Brahma as to which among these two, viz., the Karma of a creature acquired in this life, or that acquired in previous lives (and called Destiny), is the more potent in shaping his life. Then, O king, the great god Brahma, who had sprung from the primeval lotus, answered him in these exquisite and wellreasoned words, full of meaning."

"Brahma said, 'Nothing comes into existence without seed. Without seed, fruits do not grow. From seeds spring other seeds. Hence are fruits known to be generated from seeds. Good or bad as the seed is that the husbandman soweth in his field, good or bad are the fruits that he reaps. As, unsown with seed, the soil, though tilled, becomes fruitless, so, without individual Exertion. Destiny is of no avail. One's own acts are like the soil, and Destiny (or the sum of one's acts in previous births) is compared to the seed. From the union of the soil and the seed doth the harvest grow. It is observed every day in the world that the doer reaps the fruit of his good and evil deeds; that happiness results from good deeds, and pain from evil ones; that acts, when done, always fructify: and that, if not done, no fruit arises. A man of (good) acts acquires merits with good fortune, while an idler falls away from his estate, and reaps evil like the infusion of alkaline matter injected into a wound. By devoted application, one acquires beauty, fortune, and riches of various kinds. Everything can be secured by Exertion: but nothing can be gained through Destiny alone, by a man that is wanting in personal Exertion. Even so does one attain to heaven, and all the objects of enjoyment, as also the fulfilment of one's heart's desires by well-directed individual Exertion. Al! the luminous bodies in the firmament, all the deities, the Nagas, and the Rakshasas, as also the Sun and the Moon and the Winds, have attained to their high status by evolution from man's status. through dint of their own action Riches friends prosperity descending from generation to generation, as also the graces of life, are difficult of attainment by those that are wanting in Exertion. The Brahmana attains to prosperity by holy living, the Kshatriya by prowess, the Vaisya by manly exertion, and the Sudra by service. Riches and other objects of enjoyment do

devoted to the exercise of religious austerities. Even he, the adorable Vishnu, who created the three worlds with the Daityas and all the gods, even He is engaged in austere penances in the bosom of the deep. If one's Karma bore no fruit, then all actions would become fruitless, and relying on Destiny men would become idlers. He who, without pursuing the human modes of action, follows Destiny only, acts in vain, like unto the woman that has an impotent husband. In this world the apprehension that accrues from performance of good or evil actions is not so great if Destiny be unfavourable as one's apprehension of the same in the other world if Exertion be wanting while here. [The meaning seems to be that if Destiny be unfavourable, there need not be much fear with respect to this world. But if one be wanting in Exertion, great must his fear be with respect to the next world, for happiness can never be obtained in the next world unless one acts righteously while here.] Man's powers, if properly exerted, only follow his Destiny, but Destiny alone is incapable of conferring any good where Exertion is wanting. When it is seen that even in the celestial regions, the position of the deities themselves is unstable, how would the deities maintain their own position or that of others without proper Karma? The deities do not always approve of the good deeds of others in this world, for, apprehending their own overthrow, they try to thwart the acts of others. There is a constant rivalry between the deities and the Rishis, and if they all have to go through their Karma, still it can never be averted that there is no such thing as Destiny, for it is the latter that initiates all Karma. How does Karma originate, if Destiny form the prime spring of human action? (The answer is) that by this means, an accretion of many virtues is made even in the celestial regions. One's own self is one's friend and one's enemy too, as also the witness of one's good and evil deeds. Good and evil manifest themselves through Karma. Good and evil acts do not give adequate results. Righteousness is the refuge of the gods, and by righteousness is everything attained. Destiny thwarts not the man that has attained to virtue and righteousness. In olden times, Yayati, falling from his high estate in heaven descended on the Earth but was again restored to the celestial regions by the good deeds of his virtuous grandsons. The royal sage Pururavas, celebrated as the descendant of Ila, attained to heaven through the intercession of the Brahmanas. Saudasa, the king of Kosala, though dignified by the performance of Aswamedha and other sacrifices, obtained the status of a man-eating Rakshasa, through the curse of a great Rishi. Aswatthaman and Rama, though both warriors and sons of Munis, failed to attain to heaven by reason of their own actions in this world. Vasu, though he performed a hundred sacrifices like a second Vasava, was sent to the nethermost regions, for making a single false statement. Vali, the son of Virochana, righteously bound by his promise, was consigned to the regions under the Earth, by the prowess of Vishnu. Was not Janameiava, who followed the foot-prints of Sakra, checked and put down by the gods for killing a Brahmana woman? Was not the regenerate Rishi Vaisampayana too, who slew a Brahmana in ignorance, and was polluted by the slaughter of a child, put down by the gods? In olden times the royal sage Nriga became transmuted into a lizard. He had made gifts of kine unto the Brahmanas at his great sacrifice, but this availed him not. The royal sage Dhundhumara was overwhelmed with decrepitude even while engaged in performing his sacrifices, and foregoing all the merits thereof, he fell asleep at Girivraja. The Pandavas too regained their lost kingdom, of which they had been deprived by the powerful sons of Dhritarashtra, not through the intercession of the fates, but by recourse to their own valour. Do the Munis of rigid vows, and devoted to the practice of austere penances, denounce their curses with the aid of any supernatural power or by the exercise of their own puissance attained by individual acts? All the good which is attained with difficulty in this world is possessed by the wicked, is soon lost to them. Destiny does not help the man that is steeped in spiritual ignorance and avarice. Even as a fire of small proportions, when fanned by the wind, becomes of mighty power, so does Destiny, when joined with individual Exertion, increase greatly (in potentiality). As with the diminution of oil in the lamp its light is extinguished so does the influence of Destiny is lost if one's acts stop. Having obtained vast wealth, and women and all the enjoyments of this world, the man, without action is unable to enjoy them long, but the high-souled man, who is even diligent, is able to find riches buried deep in the Earth and watched over by the fates. The good man who is prodigal (in religious charities and sacrifices) is sought by the gods for his good conduct, the celestial world being better than the world of men, but the house of the miser though abounding in wealth is looked upon by the gods as the house of dead. The man that does not exert himself is never contented in this world nor can Destiny alter the course of a man that has gone wrong. So there is no authority inherent in Destiny. As the pupil follows one's own individual perception, so the Destiny follows Exertion. The affairs in which one's own Exertion is put forth, there only Destiny shows its hand

O best of Munis, I have thus described all the merits of individual Exertion, after having always known them in their true significance with the aid of my yogic insight. By the influence of Destiny, and by putting forth individual Exertion, do men attain to heaven. The combined aid of Destiny and Exertion, becomes efficacious."

SECTION 7

"Yudhishthira said, 'O the best of Bharata's race and the foremost of great men, I wish to know what the fruits are of good deed. Do thou enlighten me on this point."

"Bhishma said, 'I shall tell thee what thou hast asked. Do thou, O Yudhishthira, listen to this which constitutes the secret knowledge of the Rishis. Listen to me as I explain what the ends, long coveted, are which are attained by men after death. Whatever actions are performed by particular corporeal beings, the fruits thereof are reaped by the doers while endued with similar corporeal bodies; for example, the fruits of actions done with mind are enjoyed at the time of dreams, and those of actions performed physically are enjoyed in the working state physically. In whatever states creatures perform good or evil deeds, they reap the fruits thereof in similar states of succeeding lives. No act done with the aid of the five organs of sensual perception, is ever lost. The five sensual organs and the immortal soul which is the sixth, remain its witnesses. One should devote one's eye to the service of the guest and should devote one's heart on the same; one should utter words that are agreeable; one should also follow and worship (one's guest). This is called Panchadakshin Sacrifice, (the sacrifice with five gifts). He who offers good food to the unknown and weary travellers fatigued by a long journey, attains to great merit. Those that use the sacrificial platform as their only bed obtain commodious mansions and beds (in subsequent births). Those that wear only rags and barks of trees for dress, obtain good apparel and ornaments in next birth. One possessed of penances and having his soul on Yoga, get vehicles and riding animals (as the fruit of their renunciation in this life). The monarch that lies down by the side of the sacrificial fire, attains to vigour and valour. The man who renounces the enjoyment of all delicacies, attains to prosperity, and he that abstains from animal food, obtains children and cattle. He who lies down with his head downwards, or who lives in water, or who lives secluded and alone in the practice of Brahmacharya, attains to all the desired ends. He who offers shelter to a guest and welcomes him with water to wash his feet as also with food, light and bed, attains to the merits of the sacrifice with the five gifts. He who lavs himself down on a warrior's bed on the battle-field in the posture of a warrior, goes to those eternal regions where all the objects of desire are fulfilled. A man, O king, attains to riches that makes charitable gifts. One secures obedience to one's command by the vow of silence, all the enjoyments of life by practice of austerities, long life by Brahmacharya, and beauty, prosperity and freedom from disease by abstaining from injury to others. Sovereignty falls to the lot of those that subsist on fruits and roots only. Residence in heaven is attained by those that live on only leaves of trees. A man, O king, is said to obtain happiness, by abstention from food. By confining one's diet to herbs alone, one becomes possessed of cows. By living on grass one attains to the celestial regions. By foregoing all intercourse with one's wife and making ablutions three times during the day and by inhaling the air only for purposes of subsistence, one obtains the merit of a sacrifice. Heaven is attained by the practice of truth, nobility of birth by sacrifices. The Brahmana of pure practices that subsists on water only, and performs the Agnihotra ceaselessly, and recites the Gayatri, obtains a kingdom. By abstaining food or by regulating it, one attains to residence in heaven. O king, by abstaining from all but the prescribed diet while engaged in sacrifices, and by making pilgrimage for twelve years, one attains to a place better than the abodes reserved for heroes. By reading all the Vedas, one is instantly liberated from misery, and by practising virtue in thought, one attains to the heavenly regions. That man who is able to renounce that intense yearning of the heart for happiness and material enjoyments,--a yearning that is difficult of conquest by the foolish and that doth not abate with the abatement of bodily vigour and that clings like a fatal disease unto him, -- is able to secure happiness. As the young calf is able to recognise its dam from among a thousand cows, so does the previous acts of a man pursue him (in all his different transformations). As the flowers and fruits of a tree, unurged by visible influences, never miss their proper season, so does Karma done in a previous existence bring about its fruits in proper time. With age, man's hair grows grey, his teeth become loose; his eyes and ears too become dim in action; but the only thing that does not abate is his desire for enjoyments. Prajapati is pleased with those acts that please one's father, and the Earth is pleased with those acts that please one's mother, and Brahma is adored with those acts that please one's preceptor. Virtue is honoured by him who honours these three. The acts of those that despise these three do not avail them."

THE GRAND BIBLE

"Vaisampayana said, 'The princes of Kuru's race became filled with wonder upon listening to this speech of Bhishma. All of them became pleased in mind and overpowered with joy. As Mantras applied with a desire to win victory, or the performance of the Shoma sacrifice made without proper gifts, or oblations poured on the fire without proper gifts, become useless and lead to evil consequences, even so sin and evil results flow from falsehood in speech. O prince, I have thus related to the this doctrine of the fruition of good and evil acts, as narrated by the Rishis of old. What else dost thou wish to hear?"

SECTION 8

"Yudhishthira said, 'Who are deserving of worship? Who are they unto whom one may bow? Who are they, O Bharata, unto whom thou wouldst bend thy head? Who, again, are they whom thou likest? Tell me all this, O prince. What is that upon which thy mind dwells when affliction overwhelms thee? Do thou discourse to me on what is beneficial here, that is, in this region of human beings, as also hereafter.'"

"Bhishma said, 'I like those regenerate persons whose highest wealth is Brahman, whose heaven consists in the knowledge of the soul, and whose penances are constituted by their diligent study of the Vedas. My heart yearns after those in whose race persons, young and old diligently bear the ancestral burthens without languishing under them Brahmanas well-trained in several branches of knowledge. self-controlled, mild-speeched, conversant with the scriptures, well-behaved, possessed of the knowledge of Brahman and righteous in conduct, discourse in respectable assemblies like flights of swans. Auspicious, agreeable, excellent, and wellpronounced are the words, O Yudhishthira, which they utter with a voice as deep as that of the clouds. Fraught with happiness both temporal and spiritual, such words are uttered by them in the courts of monarchs, themselves being received with honour and attention and served with reverence by those rulers of men. Indeed, my heart yearns after them who listen to the words uttered in assemblies or the courts of kings by persons endued with knowledge and all desirable attributes, and are respected by others. My heart, O monarch, always yearns after them who, for the gratification of Brahmanas, O Yudhishthira, give unto them, with devotion, food that is well-cooked and clean and wholesome. It is easy to fight in battle, but not so to make a gift without pride or vanity. In this world, O Yudhishthira, there are brave men and heroes by hundreds. While counting them, he that is a hero in gifts should be regarded as superior, O amiable one, if I had been even a vulgar Brahmana. I would have regarded myself as very great, not to speak of one born in a good Brahmana family endued with righteousness of conduct, and devoted to penances and learning. There is no one, O son of Pandu, in this world that is dearer to me than thou, O chief of Bharata's race but dearer to me than thou are the Brahmanas. And since, O best of the Kurus, the Brahmanas are very much dearer to me than thou, it is by that truth that I hope to go to all those regions of felicity which have been acquired by my sire Santanu. Neither my sire, nor my sire's sire, nor any one else connected with me by blood, is dearer to me than the Brahmanas. I do not expect any fruit, small or great, from my worship of the Brahmanas (for I worship them as deities because they are deserving of such worship). In consequence of what I have done to the Brahmanas in thought, word, and deed, I do not feel any pain now (even though I am lying on a bed of arrows). People used to call me as one devoted to the Brahmanas. This style of address always pleased me highly. To do good to the Brahmanas is the most sacred of all sacred acts. I behold many regions of beautitude waiting for me that have reverentially walked behind the Brahmanas. Very soon shall I repair to those regions for everlasting time, O son. In this world, O Yudhishthira, the duties of women have reference to and depend upon their husbands. To a woman, verily, the husband is the deity and he is the highest end after which she should strive. As the husband is to the wife, even so are the Brahmanas unto Kshatriyas. If there be a Kshatriya of full hundred years of age and a good Brahmana child of only ten years, the latter should be regarded as a father and the former as a son, for among the two, verily, the Brahmana is superior. A woman in the absence of her husband, takes his younger brother for her lord; even so the Earth, not having obtained the: Brahmana, made the Kshatriya her lord. The Brahmanas should be protected like sons and worshipped like sires or preceptors. Indeed, O best of the Kurus, they should be waited upon with reverence even as people wait with reverence upon their sacrificial or Homa fires. The Brahmanas are endued with simplicity and righteousness. They are devoted to truth. They are always engaged in the good of every creature. Yet when angry they are like snakes of virulent poison. They should, for these reasons, be always waited upon and served with reverence and humility. One should, O Yudhishthira, always fear these two, viz. Energy and Penances. Both these should be avoided or kept at a distance. The effects of both are speedy. There is the superiority, however, of Penances, viz., that Brahmanas endued with Penances, O monarch, can, if angry, slay the object of their wrath (regardless of the

measure of Energy with which that object may be endued). Energy and Penances, each of the largest measure, become neutralised if applied against a Brahmana that has conquered wrath. If the two, -- that is, Energy and Penances, -- be set against each other, then destruction would overtake both but not destruction without, a remnant, for while Energy, applied against Penances, is sure to be destroyed without leaving a remnant. Penances applied against Energy cannot be destroyed completely [i.e., one should keep oneself aloof from both Energy and Penances, for both these can consume, if troubled or interfered with. By 'Energy' is meant both physical and mental force. It belongs to the Kshatriya as Penances belong to the Brahmana.]. As the herdsman, stick in hand, protects the herd, even so should the Kshatriva always protect the Vedas and the Brahmanas. Indeed, the Kshatriva should protect all righteous Brahmanas even as a sire protects his sons. He should always have his eye upon the house of the Brahmanas for seeing that their means of subsistence may not be wanting.

SECTION 9

"Yudhisthira said, 'O grandsire, O thou of great splendour, what do those men become who, through stupefaction of intellect, do not make gifts unto Brahmanas after having promised to make those gifts? O thou that art the foremost of all righteous persons, do tell me what the duties are in this respect. Indeed, what becomes the end of those wicked wights that do not give after having promised to give."

"Bhishma said, 'The person that, after having promised, does not give, be it little or much, has the mortification to see his hopes (in every direction) become fruitless like the hopes of a eunuch in respect of progeny. Whatever good acts such a person does between the day of his birth and that of his death, O Bharata, whatever libations he pours on the sacrificial fire, whatever gifts he makes. O chief of Bharata's race, and whatever penances he performs all become fruitless. They that are conversant with the scriptures declare this as their opinion, arriving at it, O chief of the Bharatas, with the aid of a wellordered understanding. Persons conversant with the scriptures are also of opinion that such a man may be cleansed by giving away a thousand horses with ears of a dark hue. In this connection is cited the old narrative of the discourse between a jackal and an ape. While both were human beings, O scorcher of foes, they were intimate friends. After death one of them became a jackal and the other an ape. Beholding the jackal one day eating an animal carcase in the midst of a crematorium, the ape, remembering his own and his friend's former birth as human beings, addressed him, saying, -- Verily, what terrible sin didst thou perpetrate in thy former birth in consequence of which thou art obliged in this birth to feed in a crematorium upon such repulsive fare as the putrid carcase of an animal?--Thus addressed, the jackal replied unto the ape, saying, -- Having promised to give unto a Brahmana I did not make him the gift. It is for that sin, O ape, that I have fallen into this wretched order of existence. It is for that reason that when hungry, I am obliged to eat such food."

"Bhishma continued, 'The jackal then, O best of men, addressed the ape and said,--What sin didst thou commit for which thou hast become an ape?"

"The ape said, 'In my former life I used to appropriate the fruits belonging to Brahmanas. Hence have I become an ape. Hence it is clear that one possessed of intelligence and learning should never appropriate what belongs to Brahmanas. Verily, as one should abstain from this, one should avoid also all disputes with Brahmanas. Having promised, one should certainly make the promised gift unto them.'

"Bhishma continued, 'I heard this, O king, from my preceptor while he was engaged in discoursing upon the subject of Brahmanas. I heard this from that righteous person when he recited the old and sacred declaration on this topic. I heard this from Krishna also, O king, while he was engaged in discoursing, O son of Pandu, upon Brahmanas. The property of a Brahmana should never be appropriated. They should always be let alone. Poor, or miserly, or young in years, they should never be disregarded. The Brahmanas have always taught me this. Having promised to make them a gift, the gift should be made. A superior Brahmana should never be disappointed in the matter of his expectations. A Brahmana, O king, in whom an expectation has been raised, has, O king, been said to be like a blazing fire. That man upon whom a Brahmana with raised expectations casts his eve, is sure, O monarch, to be consumed even as a heap of straw is capable of being consumed by a blazing fire. When the Brahmana, gratified (with honours and gifts) by the king addresses the king in delightful and affectionate words, he becomes, O Bharata, a source of great benefit to the king, for he continues to live in the kingdom like a physician combating against diverse ills of the body. [The sense is that as a physician cures diverse ailments of the body, after the same manner, a gratified Brahmana cures diverse faults of the kingdom in which he continues to live honoured and gratified by the king.] Such a Brahmana is sure to maintain by his puissance and good wishes, the sons and grandsons and animals and relatives

and ministers and other officers and the city and the provinces of the king. Even such is the energy, so great, of the Brahmana like unto that of the thousand-rayed Surva himself, on the Earth. There-fore, O Yudhishthira, if one wishes to attain to a respectable or happy order of being in one's next birth, one should, having passed the promise to a Brahmana, certainly keep it by actually making the gift to him. By making gifts to a Brahmana one is sure to attain to the highest heaven. Verily, the making of gifts is the highest of acts that one can achieve. By the gifts one makes to a Brahmana, the deities and the pitris are supported. Hence one possessed of knowledge should ever make gifts unto the Brahmanas. O chief of the Bharatas, the Brahmana is regarded as the highest object unto whom gifts should be made. At no time should a Brahmana be received without being properly worshipped."

SECTION 10

"Yudhisthira said, 'I wish to know, O royal sage, whether any fault is incurred by one who from interested or disinterested friendship imparts instructions unto a person belonging to a low order of birth! O grandsire, I desire to hear this, expounded to me in detail. The course of duty is exceedingly subtile. Men are often seen to be stupefied in respect of that course.'

"Bhishma said, 'In this connection, O king, I shall recite to thee, in due order, what I heard certain Rishis say in days of vore. Instruction should not be imparted unto one that belongs to a low or mean caste. It is said that the preceptor who imparts instruction to such a person incurs great fault. Listen to me, O chief of Bharata's race, as I recite to thee, O Yudhishthira, this instance that occurred in days of old, O monarch, of the evil consequences of the imparting of instruction unto a low-born person fallen into distress. The incident which I shall relate occurred in the asylum of certain regenerate sages that stood on the auspicious breast of Himavat. There, on the breast of that prince of mountains, was a sacred asylum adorned with trees of diverse kinds. Overgrown also with diverse species of creepers and plants, it was the resort of many animals and birds. Inhabited by Siddhas and Charanas also, it was exceedingly delightful in consequence of the woods that flowered these at every season. Many were the Brahmacharins that dwelt there, and many belonging to the forest mode of life. Many also were the Brahmanas that took up their residence there, that were highly blessed and that resembled the sun or the fire in energy and effulgence. Ascetics of diverse kinds, observant of various restraints and vows, as also others. O chief of the Bharatas, that had undergone Diksha and were frugal in fare and possessed of cleansed souls, took up their residence there. Large numbers of Valakhilyas and many that were observant of the vow of Sanyasa also, used to dwell there. The asylum, in consequence of all this, resounded with the chanting of the Vedas and the sacred Mantras uttered by its inhabitants. Once upon a time a Sudra endued with compassion for all creatures. ventured to come into that asylum. Arrived at that retreat, he was duly honoured by all the ascetics. Beholding those ascetics of diverse classes that were endued with great energy, that resembled the deities (in purity and power), and that were observing diverse kinds of Diksha, O Bharata, the Sudra became highly pleased at heart. Beholding everything, O chief of Bharata's race, the Sudra felt inclined to devote himself to the practice of penances. Touching the feet of the Kulapati (the head man of the group), O Bharata, he addressed him saying, 1 'Through thy grace, O foremost of regenerate persons, I desire, to learn (and practise) the duties of religion. It behoveth thee, O illustrious one, to discourse to me on those duties and introduce me (by performing the rites of initiation) into a life of Renunciation. I am certainly inferior in colour, O illustrious one, for I am by caste a Sudra, O best of men. I desire to wait upon and serve you here. Be gratified with me that humbly seek thy shelter."

"The Kulapati said, 'It is impossible that a Sudra should live here adopting the marks specially intended for those practising lives of Renunciation. If it pleases thee, thou mayest stay here, engaged in waiting upon and serving us. Without doubt, by such service thou shalt attain to many regions of high felicity.""

Bhishma continued, 'Thus addressed by the ascetic, the Sudra began to reflect in his mind, O king, saying, How should I now act? Great is my reverence for those religious duties that lead to merit. Let this, however, be settled, that I shall do what would be for my benefit.' Proceeding to a spot that was distant from that asylum, he made a hut of the twigs and leaves of trees. Erecting also a sacrificial platform, and making a little space for his sleep, and some platforms for the use of the deities, he began, O chief of the Bharatas, to lead a life regulated by rigid observances and vows and to practise penances, abstaining entirely from speech all the while. He began to perform ablutions thrice a day, observe other vows (in respect of food and sleep), make sacrifices to the deities, pour libations on the sacrificial fire, and adore the worship and deities in this way. Restraining all carnal desires, living abstemiously upon fruits and roots, controlling all his senses,

he daily welcomed and entertained all that came to his retreat as guests, offering them herbs and fruits that grew plentifully around. In this way he passed a very long time in that hermitage of his. One day an ascetic came to that Sudra's retreat for the purpose of making his acquaintance. The Sudra welcomed and worshipped the Rishi with due rites, and gratified him highly. Endued with great energy, and possessed of a righteous soul, that Rishi of rigid vows conversed with his host on many agreeable subjects and informed him of the place whence he had come. In this way, O chief of the Bharatas, that Rishi, O best of men, came into the asylum of the Sudra times out of a number for the object of seeing him. On one of these occasions, the Sudra, O king, addressing the Rishi said,--I desire to perform the rites that are ordained for the Pitris. Do thou instruct me kindly in this matter.--Very well.--the Brahmana said in reply unto him, O monarch. The Sudra then, purifying himself by a bath, brought water for the Rishi to wash his feet, and he also brought some Kusa grass, and wild herbs and fruits, and a sacred seat, and the seat called Vrishi. The Vrishi, however, was placed by the Sudra towards the south, with his head turned to the west. Beholding, this and knowing that it was against the ordinance, the Rishi addressed the Sudra, saying, -- Place the Vrishi with its head turned towards the East, and having purified thyself, do thou sit with thy face turned towards the north--The Sudra did everything as the Rishi directed. Possessed of great intelligence, and observant of righteousness, the Sudra received every direction, about the Sraddha, as laid down in the ordinance, from that Rishi endued with penances regarding the manner of spreading the Kusa grass, and placing the Arghyas, and as regards the rites to be observed in the matter of the libations to be poured and the food to be offered. After the rites in honour of the Pitris had been accomplished, the Rishi, was dismissed by the Sudra. whereupon he returned to his own abode. [No Brahmana, the scriptures declare, should ever assist a Sudra in the performance of his religious or Pitri rites. Those Brahmanas that violate this injunction fall away from their superior position. They are condemned as Sudra-yajins. Here the Rishi, by only giving directions to the Sudra as to how the Pitri rites were to be performed, became a Sudra-yajin. There are many families to this day whose status has been lowered in consequence of such or similar acts of indiscretion on the part of their ancestors.] After a long time, the whole of which he passed in the practice of such penances and vows, the Sudra ascetic met with his death in those woods. In consequence of the merit he acquired by those practices, the Sudra in the next life, took birth in the family of a great king, and in course of time became possessed of great splendour. The regenerate Rishi also, when the time came, paid his debt in Nature. In his next life, O chief of Bharata's race, he took birth in the family of a priest. It was in this way that those two, viz., that Sudra who had passed a life of penances and that regenerate Rishi who had in kindness given the former some instructions in the matter of the rites performed in honour of the Pitris, became reborn, the one as scion of a royal race and the other as the member of a priestly family. Both of them began to grow and both acquired great knowledge in the usual branches of study. The Brahmana became well versed in the Vedas as also in the Atharvans. In the matter, again of all sacrifices ordained in the Sutras, of that Vedanga which deals with religious rites and observances, astrology and astronomy the reborn Rishi attained great excellence. In the Sankhya philosophy too he began to take great delight. Meanwhile, the reborn Sudra who had become a prince, when his father, the king died, performed his last rites; and after he had purified himself by accomplishing all the obsequial ceremonies, he was installed by the subjects of his father as their king on his paternal throne. But soon after his own installation as king, he installed the reborn Rishi as his priest. Indeed, having made the Brahmana his priest, the king began to pass his days in great happiness. He ruled his kingdom righteously and protected and cherished all his subjects. Everyday, however, the king on the occasion of receiving benedictions from his priest as also of the performance of religious and other sacred rites, smiled or laughed at him loudly. In this way, O monarch, the reborn Sudra who had become a king, laughed at sight of his priest on numberless occasions. [Punyaha-vachana is a peculiar rite. The priest or some other Brahmana is invited. Gifts are then made to him, and he utters benedictions in return upon the giver. Yudhishthira used to invite every day a large number of Brahmanas and make them very valuable presents for obtaining their benedictions.] The priest, marking that the king always smiled or laughed whenever he happened to cast his eyes on him, became angry. On one occasion he met the king in a place where there was nobody else. He pleased the king by agreeable discourse. Taking advantage of that moment, O chief of Bharata's race, the priest addressed the king, saving,--'O thou of great splendour, I pray thee to grant me a single boon.

"The king said, 'O best of regenerate persons, I am ready to grant thee a hundred of boons, what dost thou say then of one only? From the affection I bear thee and the reverence in which I hold thee, there is nothing that I cannot give thee.' "The priest said, 'I desire to have only one boon, O king, thou hast been pleased with me. Swear that thou wouldst tell me the truth instead of any untruth.'

"Bhishma continued, 'Thus addressed by the priest, O Yudhishthira, the king said unto him--So be it. If what thou wouldst ask me be known to me, I shall certainly tell thee truly. If on the other hand, the matter be unknown to me, I shall not say anything.'

"The priest said, 'Every day, on occasions of obtaining my benedictions, when, again, I am engaged in the performance of religious rites on thy behalf, on occasions also of the Homa and other rites of propitiation, why is it that thou laughest upon beholding me? Seeing thee laugh at me on all occasions, my mind shrinks with shame. I have caused thee to swear, O king, that thou wouldst answer me truly. It does not behove thee to say what is untrue. There must be some grave reason for thy behaviour. Thy laughter cannot be causeless. Great is my curiosity to know the reason. Do thou speak truly unto me.'

"The king said, 'When thou hast addressed me in this strain, O regenerate one, I am bound to enlighten thee, even if the matter be one that should not be divulged in thy hearing. I must tell thee the truth. Do thou listen to me with close attention, O regenerate one. Listen to me, O foremost of twice-born persons, as I disclose to thee what happened (to us) in our former births. I remember that birth. Do thou listen to me with concentrated mind. In my former life I was a Sudra employed in the practice of severe penances. Thou, O best of regenerate persons, wert a Rishi of austere penances. O sinless one, gratified with me, and impelled by the desire of doing me good, thou, O Brahmana, wert pleased to give me certain instructions in the rites I performed (on one occasion) in honour of my Pitris. The instructions thou gayest me were in respect of the manner of spreading the Vrishi and the Kusa blades and of offering libations and meat and other food to the manes. O foremost of ascetics. In consequence of this transgression of thine thou hast taken birth as a priest, and I have taken birth as a king, O foremost of Brahmanas. Behold the vicissitudes that Time brings about. Thou hast reaped this fruit in consequence of thy having instructed me (in my former birth). It is for this reason, O Brahmana, that I smile at sight of thee, O foremost of regenerate persons. I do not certainly laugh at thee from desire of disregarding thee. Thou art my preceptor. At this change of condition I am really very sorry. My heart burns at the thought. I remember our former births, hence do I laugh at sight of thee. Thy austere penances were all destroyed by the instructions thou gayest me. Relinquishing thy present office of priest, do thou endeavour to regain a superior birth. Do thou exert so that thou mayst not obtain in thy next life a birth meaner than thy present one. Take as much wealth as thou wishest. O learned Brahmana, and cleanse thy soul, O best of men.'

"Bhishma continued, 'Dismissed by the king (from the office of priest), the Brahmana made many gifts, unto persons of his own order, of wealth and land and villages. He observed many rigid and severe vows as laid down by the foremost of Brahmanas. He sojourned to many sacred waters and made many gifts unto Brahmanas in those places. Making gifts of kine unto persons of the regenerate order, his soul became cleansed and he succeeded in acquiring a knowledge of it. Repairing to that very asylum whither he had lived in his former birth, he practised very severe penances. As the consequence of all this, O foremost of kings, that Brahmana succeeded in attaining to the highest success. He became an object of veneration with all the ascetics that dwelt in that asylum. In this way, O best of monarchs, that regenerate Rishi fell into great distress. Unto Sudras, therefore, the Brahmanas should never give instructions. Hence, O king, the Brahmana should avoid imparting instructions (to such as are low-born), for it was by imparting instruction to a low-born person a Brahmana came to grief. O best of kings, the Brahmana should never desire to obtain instruction from, or impart instruction to, a person that belongs to the lowest order. Brahmanas and Kshatriyas and Vaisyas, the three orders, are regarded as twice-born. By imparting instruction unto these, a Brahmana does not incur any fault. They, therefore, that are good, should never discourse on any subject, for imparting any instruction, before persons of the inferior order. The course of morality is exceedingly subtile and incapable of being comprehended by persons of uncleansed souls. It is for this reason that ascetics adopt the vow of silence, and being respected by all, pass through Diksha (initiation) without indulging in speech. For fear of saying what is incorrect or what may offend, ascetics often forego speech itself. Even men that are righteous and possessed of every accomplishment, and endued with truth and simplicity of behaviour, have been known to incur great fault in consequence of words spoken improperly. Instruction should never be imparted on anything unto any person. If in consequence of the instructions imparted, the instructed commit any sin, that sin, attaches to the Brahmana who imparted the instruction. The man of wisdom, therefore, that desires to earn merit, should always act with wisdom. That instruction which is imparted in barter for money always

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6292 pollutes the instructor. Solicited by others, one should say only what is correct after settling it with the aid of reflection. One should impart instruction in such a way that one may, by imparting it, earn merit. I have thus told thee everything respecting the subject of instructions. Very often persons become plunged into great afflictions in consequence of imparting instructions. Hence it is meet that one should abstain from giving instruction unto others.'"

SECTION 11

"Yudhishthira said, 'Tell me, O grandsire, in what kind of man or woman, O chief of the Bharatas, does the goddess of prosperity always reside?"

'Bhishma said, 'I shall, in this connection, narrate to thee what occurred and what I have heard. Once on a time, beholding the goddess of prosperity blazing with beauty and endued with the complexion of the lotus, the princess Rukmini the mother of Pradyumna that bore the device of the Makara on his banner, filled with curiosity, asked this question in the presence of Devaki's son. Who are those beings by whose side thou stayest and whom thou favours? Who again, are those whom thou dost not bless with favour. O thou that art dear unto Him that is the lord of all creatures, tell me this truly, O thou that art equal to a great Rishi in penances and puissance. Thus addressed by the princess, the goddess of prosperity, with a face as beautiful as the moon, and moved by grace, in the presence of him who has Garuda on his banner, said these words in reply that were sweet and charming.

"Sree said, 'O blessed lady, I always reside with him that is eloquent, active, attentive to business, free from wrath, given to the worship of the deities, endued with gratitude, has his passions under complete control, and is high-minded in everything. I never reside with one that is inattentive to business, that is an unbeliever, that causes an intermixture of races in consequence of his lustfulness, that is ungrateful, that is of impure practices, that uses harsh and cruel words, that is a thief, that cherishes malice towards his preceptors and other seniors, those persons that are endued with little energy, strength, life, and honour, that are distressed at every trifle, and that always indulge in wrath. I never reside with these that think in one strain and act in a different one. I never reside also with him who never desires any acquisition for himself, of him who is so blinded as to rest content with the lot in which he finds himself without any exertion or with those that are contented with small acquisitions. I reside with those that are observant of the duties of their own order, or those that are conversant with the duties of righteousness or those that are devoted to the service of the aged or those that have their passions under control, or those that are endued with cleansed souls or those that observe the virtue of forgiveness, or those that are able and prompt in action, or with such women as are forgiving and self-restrained. I reside with those women also that are devoted to truth and sincerity and that worship the deities. I do not reside with those women also that do not attend to household furniture and provisions scattered all around the house, and that always utter words contrary to the wishes of their husbands. I always avoid those women that are fond of the houses of other people and that have no modesty. On the other hand, I reside with those women that are devoted to their husbands, that are blessed in behaviour, and that are always decked in ornaments and attired in good robes. I always reside with those women that are truthful in speech, that are of handsome and agreeable features, that are blessed and that are endued with all accomplishments. I always avoid such women as are sinful and unclean or impure, as always lick the corners of their mouths, as have no patience or fortitude, and as are fond of dispute and quarrelling, as are given to much sleep, and as always lie down. I always reside in conveyances and the animals that drag them, in maidens, in ornaments and good vestments, in sacrifices, in clouds charged with rain, in full-blown lotuses, and in those stars that bespangle the autumnal firmament. I reside in elephants, in the cow pen, in good seats, and in lakes adorned with full-blown lotuses. I live also in such rivers as babble sweetly in their course, melodious with the music of cranes, having banks adorned with rows of diverse trees, and restored to by Brahmanas and ascetics and others crowned with success. I always reside in those rivers also that have deep and large volumes of rolling waters rendered turbid by lions and elephants plunging into them for bathing or slaking their thirst. I reside also in infuriate elephants, in bovine bulls, in kings, on the throne and good men. I always reside in that house in which the inmate pours libation on the sacrificial fire and worships kine, Brahmanas and the deities. I reside in that house where at the proper time offerings are made unto the deities, in course of worship. [Vali (sing. of valayah) means anything offered or dedicated to the deities. The sense of the second line is that the goddess of prosperity resides in that house in which flowers are offered to the deities instead of animal life.] I always reside in such Brahmanas as are devoted to the study of the Vedas, in Kshatriyas devoted to the observance of righteousness, in Vaisyas devoted to cultivation, and the Sudras devoted to the (menial) service of the three

upper classes. I reside, with a heart firm and unchangeable, in Narayana, in my embodied self. In Him is righteousness in its perfection and full measure, devotion to the Brahmanas, and the quality of agreeableness. Can I not say, O lady that I do not reside in my embodied form, (in any of these places that I have mentioned, except Narayana)? That person in whom I reside in spirit increases in righteousness and fame and wealth and objects of desire."

SECTION 12

"Yudhishthira said, 'It behoveth, O king to tell me truly which of the two viz., man or woman derives the greater pleasure from an act of union with each other. Kindly resolve my doubt in this respect."

'Bhishma said, 'In this connection is cited this old narrative of the discourse between Bhangaswana and Sakra as a precedent illustrating the question. In days of yore there lived a king of the name of Bhangaswana. He was exceedingly righteous and was known as a royal sage. He was, however, childless, O chief of man, and therefore performed a sacrifice from desire of obtaining an issue. The sacrifice which that mighty monarch performed was the Agnishtuta. In consequence of the fact that the deity of fire is alone adored in that sacrifice, this is always disliked by Indra. Yet it is the sacrifice that is desired by men when for the purpose of obtaining an issue they seek to cleanse themselves of their sins. [The belief is that a man remains childless in consequence of his sins. If these sins can be washed away, he may be sure to obtain children.] The highly blessed chief of the celestials, viz. Indra, learning that the monarch was desirous of performing the Agnishtuta, began from that moment to look for the laches of that royal sage of well-restrained soul (for if he could succeed in finding some laches, he could then punish his disregarder). Notwithstanding all his vigilance, however, O king, Indra failed to detect any laches, on the part of the highsouled monarch. Some time after, one day, the king went on a hunting expedition. Saying unto himself -- This, indeed, is an opportunity,--Indra stupefied the monarch. The king proceeded alone on his horse, confounded because of the chief of the celestials having stupefied his senses. Afflicted with hunger and thirst, the king's confusion was so great that he could not ascertain the points of the compass. Indeed, afflicted with thirst, he began to wander hither and thither. He then beheld a lake that was exceedingly beautiful and was full of transparent water. Alighting from his steed, and plunging into the lake, he caused his animal to drink. Tying his horse then, whose thirst had been slaked, to a tree, the king plunged into the lake again for performing his ablutions. To his amazement he found that he was changed, by virtue of the waters, into a woman. Beholding himself thus transformed in respect of sex itself, the king became overpowered with shame. With his senses and mind completely agitated, he began to reflect with his whole heart in this strain:--Alas, how shall I ride my steed? How shall I return to my capital? In consequence of the Agnishtuta sacrifice I have got a hundred sons all endued with great might, and all children of my own loins. Alas, thus transformed, what shall I say unto them? What shall I say unto my spouses, my relatives and wellwishers, and my subjects of the city and the provinces? Rishis conversant with the truths of duty and religion and other matters say that mildness and softness and liability to extreme agitation are the attributes of women, and that activity, hardness, and energy are the attributes of men. Alas, my manliness has disappeared. For what reason has femininity come over me? In consequence of this transformation of sex, how shall I succeed in mounting my horse again?--Having indulged in these sad thoughts, the monarch, with great exertion, mounted his steed and came back to his capital, transformed though he had been into a woman. His sons and spouses and servants, and his subjects of the city and the provinces, beholding that extraordinary transformation, became exceedingly amazed. Then that royal sage, that foremost of eloquent men, addressing them all, said, -- I had gone out on a hunting expedition, accompanied by a large force. Losing all knowledge of the points of the compass, I entered a thick and terrible forest, impelled by the fates. In that terrible forest, I became afflicted with thirst and lost my senses. I then beheld a beautiful lake abounding with fowl of every description. Plunging into that stream for performing my ablutions, I was transformed into a woman!--Summoning then his spouses and counsellors, and all his sons by their names, that best of monarchs transformed into a woman said unto them these words:--Do ye enjoy this kingdom in happiness. As regards myself, I shall repair to the woods, ye sons .-- Having said so unto his children, the monarch proceeded to the forest. Arrived there, she came upon an asylum inhabited by an ascetic. By that ascetic the transformed monarch gave birth to a century of sons. Taking all those children of hers, she repaired to where her former children were, and addressing the latter, said, -- Ye are the children of my loins while I was a man. These are my children brought forth by me in this state of transformation. Ye sons, do ye all enjoy my kingdom together, like brothers born of the same parents .-- At this command of their parent, all the

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brothers, uniting together, began to enjoy the kingdom as their joint property. Beholding those children of the king all jointly enjoying the kingdom as brothers born of the same parents, the chief of the celestials, filled with wrath, began to reflect--By transforming this royal sage into a woman I have, it seems, done him good instead of an injury. Saying this, the chief of the celestials viz., Indra of a hundred sacrifices, assuming the form of a Brahmana, repaired to the capital of the king and meeting all the children succeeded in disuniting the princes. He said unto them--Brothers never remain at peace even when they happen to be the children of the same father. The sons of the sage Kasyapa, viz., the deities and the Asuras, quarrelled with each other on account of the sovereignty of the three worlds. As regards ye princes, ye are the children of the royal sage Bhangaswana. These others are the children of an ascetic. The deities and the Asuras are children of even one common sire, and yet the latter quarrelled with each other. How much more, therefore, should you quarrel with each other? This kingdom that is your paternal property is being enjoyed by these children of an accetic. With these words, Indra succeeded in causing a breach between them, so that they were very soon engaged in battle and slew each other. Hearing this, king Bhangaswana, who was living as an ascetic woman, burnt with grief and poured forth her lamentations. The lord of the celestials viz. Indra, assuming the guise of a Brahmana, came to that spot where the ascetic lady was living and meeting her, said,--O thou that art possessed of a beautiful face, with what grief dost thou burn so that thou art pouring forth thy lamentations?--Beholding the Brahmana the lady told him in a piteous voice, -- Two hundred sons of mine O regenerate one, have been slain by Time. I was formerly a king, O learned Brahmana and in that state had a hundred sons. These were begotten by me after my own form, O best of regenerate persons. On one occasion I went on a hunting expedition. Stupefied, I wandered amidst a thick forest. Beholding at last a lake, I plunged into it. Rising, O foremost of Brahmanas, I found that I had become a woman. Returning to my capital installed my sons in the sovereignty of my dominions and then departed for the forest. Transformed into a woman, I bore a hundred sons to my husband who is a high souled ascetic. All of them were born in the ascetic's retreat. I took them to the capital. My children, through the influence of Time, quarrelled with each other, O twice-born one. Thus afflicted by Destiny, I am indulging in grief. Indra addressed him in these harsh words .-- In former days, O lady, thou gayest me great pain, for thou didst perform a sacrifice that is disliked by Indra. Indeed, though I was present, thou didst not invoke me with honours. I am that Indra. O thou of wicked understanding. It is I with whom thou hast purposely sought hostilities. Beholding Indra, the royal sage fell at his feet, touching them with his head, and said, -- Be gratified with me, O foremost of deities. The sacrifice of which thou speakest was performed from desire of offspring (and not from any wish to hurt thee). It behoveth thee therefore, to grant me thy pardon.--Indra, seeing the transformed monarch prostrate himself thus unto him, became gratified with him and desired to give him a boon. Which of your sons, O king, dost thou wish, should revive, those that were brought forth by thee transformed into a woman, or those that were begotten by thee in thy condition as a person of the male sex? The ascetic lady, joining her hands, answered Indra, saying, O Vasava, let those sons of mine come to life that were borne by me as a woman. Filled with wonder at this reply, Indra once more asked the lady, Why dost thou entertain less affection for those children of thine that were begotten by thee in thy form of a person of the male sex? Why is it that thou bearest greater affection for those children that were borne by thee in thy transformed state? I wish to hear the reason of this difference in respect of thy affection. It behoveth thee to tell me everything.

"The lady said, 'The affection that is entertained by a woman is much greater than that which is entertained by a man. Hence, it is, O Sakra, that I wish those children to come back to life that were borne by me as a woman.'

"Bhishma continued, 'Thus addressed, Indra became highly pleased and said unto her, O lady that art so truthful, let all thy children come back into life. Do thou take another boon, O foremost of kings, in fact, whatever boon thou likest. O thou of excellent vows, do thou take from me whatever status thou choosest. that of woman or of man.'

"The lady said, 'I desire to remain a woman, O Sakra. In fact,-do not wish to be restored to the status of manhood, O Vasava.--Hearing this answer, Indra once more asked her, saying,--Why is it, O puissant one, that abandoning the status of manhood thou wishest that of womanhood? Questioned thus, that foremost of monarchs transformed into a woman answered, 'In acts of congress, the pleasure that women enjoy is always much greater than what is enjoyed by men. It is for this reason, O Sakra, that I desire to continue a woman; O foremost of the deities, truly do I say unto thee that I derive greater pleasure in my present status of womanhood. I am quite content with this status of womanhood that I now have. Do thou leave me now, O lord of heaven.--Hearing these words of hers, the lord of the celestials answered, --So be it, -and bidding her farewell, proceeded to heaven. Thus, O monarch, it is known that woman derives much greater pleasure than man under the circumstances thou hast asked."

SECTION 13

"Yudhishthira said, 'What should a man do in order to pass pleasantly through this and the other world. How, indeed, should one conduct oneself? What practices should one adopt with this end in view?"

"Bhishma said, 'One should avoid the three acts that are done with the body, the four that are done with speech, the three that are done with the mind, and the ten paths of action. The three acts that are done with the body and should be wholly avoided are the destruction of the lives of other creatures, theft or appropriation of what belongs to other persons, and the enjoyment of other people's wives. The four acts that are done with speech, O king, and that should never be indulged in or even thought of, are evil conversation, harsh words, publishing other people's faults, and falsehood. Coveting the possessions of others, doing injury to others, and disbelief in the ordinances of the Vedas, are the three acts done with the mind which should always be avoided. [I give, in the affirmative form of speech, the three mental acts that are directed to be avoided. In the original, these are given in the negative form. Absence of coveting the possessions of others is the act that is directed to be followed. So compassion for all creatures is prescribed; and, lastly, the belief is directed to be entertained that acts have fruits, for the Vedas declare as such. He that does not believe that acts have fruits disbelieve the very Vedas which of course, is a sinful act .-- This refers to one of the 5 Precepts which are equivalent to the 10 Commandments; See: The Instructions of Shuruppak, Grand Bible.] Hence, one should never do any evil act in word, body, or mind. By doing good and evil acts, one is sure to enjoy or endure the just consequences thereof. Nothing can be more certain than this."

SECTION 14

"Yudhishthira said, 'O son of the River Ganga, thou hast heard all the names of Maheshwara, the Lord of the universe. Do thou tell us, O grandsire, all the names that are applied, O puissant one, unto Him who is called Isa and Sambhu. Do thou tell us all those names that are applied unto Him who is called Vabhru or vast, Him that has the universe for his form, Him that is the illustrious preceptor of all the deities and the Asuras, that is called Swayambhu (self-creating) and that is the cause of the origin and dissolution of the universe. Do thou tell us also of the puissance of Mahadeva.'

'Bhishma said, 'I am quite incompetent to recite the virtues of Mahadeva of highest intelligence. He pervades all things in the universe and yet is not seen anywhere. He is the creator of universal self and the Pragna (knowing) self and he is their master. All the deities, from Brahman to the Pisachas, adore and worship him. He transcends both Prakriti and Purusha. It is of Him that Rishis, conversant with Yoga and possessing a knowledge of the tattwas, think and reflect. He is indestructible and Supreme Brahman. He is both existent and non-existent. Agitating both Prakriti and Purusha by means of His energy, He created therefrom the universal lord of creatures, viz., Brahma, Who is there that is competent to tell the virtues of that god of gods, that is endued with supreme Intelligence? Man is subject to conception (in the mother's womb), birth, decrepitude, and death. Being such, what man like me is competent to understand Bhava? Only Narayana, O son, that bearer of the discus and the mace, can comprehend Mahadeva. He is without deterioration. He is the foremost of all beings in attributes. He is Vishnu, because of his pervading the universe. He is irresistible. Endued with spiritual vision. He is possessed of supreme Energy. He sees all things with the eye of Yoga. It is in consequence of the devotion of the highsouled Krishna to the illustrious Rudra whom he gratified. O Bharata, in the retreat of Vadari, by penances, that he has succeeded in pervading the entire universe. O king of kings, it is through Maheswara of celestial vision that Vasudeva has obtained the attribute of universal agreeableness .-- an agreeableness that is much greater than what is possessed by all articles included under the name of wealth. [The sense is this: wealth is always agreeable to all persons but Vasudeva is more agreeable than wealth. This attribute of being more agreeable than wealth itself, that is being agreeable to all the universe,--is due to the favour of Mahadeva. The commentator explains it in an esoteric sense, coming to the conclusion that arthat priyataratwancha means the attribute of becoming the Soul of all things in the universe.] For a full thousand years this Madhava underwent the austerest penances and at last succeeded in gratifying the illustrious and boon giving Siva, that Master of all the mobile and the immobile universe. In every new Yuga has Krishna (by such penances) gratified Mahadeva. In every Yuga has Mahadeva been gratified with the great devotion of the high-souled Krishna. How great is the puissance of the high-souled Mahadeva, -- that original cause of the universe, -- has been seen with his own eyes by Hari who himself transcends all

deterioration, on the occasion of his penances in the retreat of Vadari undergone for obtaining a son. I do not, O Bharata, behold any one that is superior to Mahadeva. To expound the names of that god of gods fully and without creating the desire of hearing more only Krishna is competent. This mighty-armed one of Yadu's race is alone competent to tell the attributes of the illustrious Siva. Verily, O king, only he is able to discourse on the puissance, in its entirety of the Supreme deity?"

"Vaisampayana continued, 'Having said these words, the illustrious Bhishma, the grandsire of the Kurus, addressing Vasudeva, said the following words, dealing with the subject of the greatness of Bhava, O monarch.

"Bhishma said, 'Thou art the Master of all the deities and the Asuras. Thou art illustrious. Thou art Vishnu in consequence of thy pervading the whole universe. It behoveth thee to discourse on those subjects connected with Siva of universal form about which Yudhishthira has asked me. In days of yore, the Rishi Tandin, sprung from Brahma, recited in Brahma's region and before Brahma himself the thousand names of Mahadeva. Do thou recite those names before this conclave so that these Rishis endued with wealth of asceticism, observant of high vows, possessed of self-restraint, and numbering the Island-born Krishna among them, may hear thee. Do thou discourse on the high blessedness of Him who is immutable, who is always cheerful and happy, who is Hotri, who is the universal Protector, who is Creator, of the universe, and who is called Mundin and Kaparddin.'

"Vasudeva said, 'The very deities with Indra, and the Grandsire Brahma numbering among them, and the great Rishis also, are incompetent to understand the course of Mahadeva's acts truly and in all their details. Even He is the end which all righteous people attain. The very Adityas who are endued with subtile sight, are unable to behold his abode. How then can one that is merely a man succeed in comprehending Him? I shall, therefore, truly recite to you some of the attributes of that illustrious slayer of Asuras, who is regarded as the Lord of all sacrifices and yows.

"Vaisampayana continued, 'Having said these words, the illustrious Vasudeva began his discourse on the attributes of the high-souled Mahadeva endued with the highest intelligence, after having purified himself by touching water."

Vasudeva said, 'Hear, ye foremost of Brahmana's and thou Yudhishthira also, O sire, and hear thou too, O Ganga's son, the names that are applied unto Kaparddin. Hear ye, how in former days, I obtained a sight, so difficult to obtain, (of that great god), for the sake of Samva. Verily, in those days was the illustrious deity seen by me in consequence of Yogaabstraction. [It is said that for obtaining a worthy son, Krishna underwent the austerest of penances on the breast of Himavat, with a view to gratifying the god Mahadeva. The son obtained as a boon from Mahadeva was Samva, as would appear from this and the succeeding verses. Elsewhere, however, it is stated that the son so obtained was Pradyumna begotten upon Rukmini. The inconsistency would disappear if we suppose that Krishna adored Mahadeva twice for obtaining sons.] After twelve years had expired from the time when Pradyumna, the son of Rukmini, who is endued with great intelligence, slew the Asura Samvara in days of yore, my spouse Jamvavati addressed me. Indeed, beholding Pradyumna and Charudeshna and other sons born of Rukmini. Jamvavati, desirous of a son, said these words unto me. O Yudhishthira,--Grant me, O thou of unfading glory, a son endued with heroism, the foremost of mighty men, possessed of the most agreeable features, sinless in conduct, and like unto thyself. And O, let there be no delay on thy part in granting this prayer of mine. There is nothing in the three worlds that is unattainable by thee, O perpetuator of Yadu's race, thou canst create other worlds if only thou wishest it. Observing a vow for twelve years and purifying thyself, thou hadst adored the Lord of all creatures (viz., Mahadeva) and then begot upon Rukmini the sons that she has obtained from thee, viz., Charudeshna and Sucharu and Charuvesa and Yasodhana and Charusravas and Charuyasas and Pradyumna and Sambhu. O slayer of Madhu, do thou grant to me a son like unto those of great powers whom thou hast begotten upon Rukmini?--Thus addressed by the princess, I replied unto her of slender waist, -- Let me have thy permission (to leave thee for some time), O queen. I shall certainly obey thy behest. She answered me, saying, -- Go, and may success and prosperity always attend thee. Let Brahma and Siva and Kasyapa, the Rivers, those deities that preside over the mind, the soil, all deciduous herbs, those Chhandas (Rhymes) that are regarded as bearers of the libations poured in sacrifices, the Rishis, Earth, the Oceans, the sacrificial presents, those syllables that are uttered for completing the cadences of Samans, the Rikshas, the Pitris, the Planets, the spouses of the deities, the celestial maidens, the celestial mothers, the great cycles, kine, Chandramas, Savitri, Agni, Savitri, the knowledge of the Vedas, the seasons, the year, small and big divisions of time, e.g., the Kshanas, the Labas, the Muhurtas, the Nimeshas, and the Yugas in succession, protect thee, O Yadava, and keep thee in happiness, wherever thou mayst stay. Let no danger overtake thee on thy way, and let no

heedlessness be thine. O sinless one.--Thus blessed by her. I took her leave, bidding farewell unto the daughter of the prince of apes. Repairing then into the presence of that foremost of men, viz., my father, of my mother, of the king, and of Ahuka, I informed them of what the daughter of the prince of the Vidyadharas, in great affliction, had said unto me. Bidding them farewell with a sorrowful heart, I then repaired to Gada and to Rama of great might. These two cheerfully addressed me saving .-- Let thy penances increase without any obstruction .-- Having obtained the permission of all of them, I thought of Garuda. He immediately came to me and bore me to Himavat (at my bidding). Arrived at Himavat, dismissed him. There on that foremost of mountains, I beheld many wonderful sights. I saw an excellent, wonderful, and agreeable retreat for the practice of penances. That delightful retreat was owned by the high-souled Upamanyu who was a descendant of Vyaghrapada. That retreat is applauded and reverenced by the deities and the Gandharvas, and seemed to be covered with Vedic beauty. It was adorned with Dhavas Kakubhas and Kadamvas and Cocas, with Kuruvakas and Ketakas and Jamvus and Patalas with banians and Varunakas and Vatsanabhas and Vilwas, with Saralas and Kapitthas and Piyalas and Salas and palmyras with Vadaris and Kundas and Punnagas and Asokas and Amras and Kovidaras and Champakas and Panasas, and with diverse other trees endued with fruits and flowers. And that retreat was also decked with the straight stems of the Musa Supienta. [Dhava is Anogeissus latifolia. Wall, sin, Conocarpus latifolia Roxb. Kakubha is otherwise called Arjuna which is identified with Terminalia Arjuna, syn. Pentaptera Arjuna. Kadamva is Nauclea cadamba, Roxb. Kuruveka is Barleria cristata, Linn. Ketaka is Pandanus odoratissimus, Linn. Jamvu is Eugenia Jambolana. Patala is Stereospermum suaveolens syn. Bignonia suaveolens, Roxb. Varunaka is Crataea, religiosa, syn. Capparis trifoliata, Roxb. Vatasanabha is Aconitum ferox, Wall. Vilwa is Aegle Marmelos. Sarala is Pinus longifolia, Roxb. Kapittha is Feronia Elephantum. Piyala is Buchanania latifolia. Sala is Shorea robusta. Vadari is Zisyphus jujuba. Kunda is Balanites Roxburghii, Punnaga is Callophyllum inophyllum. Asoka is Saraca, Indica, Linn, syn Jonesia Asoka, Roxb, Amra is Mangifera Indica. Kovidara is Bauhinia, accuminata Linn. Champaka is Michelia Champaka, Linn. Panasa is Artocarpus integrifolia, Linn.] Truly, that asylum was adorned with diverse other kinds of trees and with diverse kinds of fruits forming the food of diverse kinds of birds. Heaps of ashes (of sacrificial fires) were thrown in proper places all around, which added to the beauty of the scene. It abounded with Rurus and apes and tigers and lions and leopards, with deer of diverse species and peacocks, and with cats and snakes. Indeed, large numbers of other animals also were seen there, as also buffaloes and bears. Delicious breezes constantly blew bearing the melodious strains of celestial nymphs. The babblings of mountain rivulets and springs, the sweet notes of winged choristers, the gruntings of elephants, the delicious stains of Kinnaras, and the auspicious voice of ascetics singing the Samans, O hero, and diverse other kinds of music, rendered that retreat extremely charming. The very imagination cannot conceive another retreat as delightful as the one I beheld. There were also large houses in that asylum, intended for keeping the sacred fire, and covered all over with flowering creepers. It was adorned with the river Ganga of clear and sacred water. Indeed, the daughter of Jahnu always remained there. It was decked also with many ascetics who were the foremost of all righteous persons, who were endued with high souls, and who resembled fire itself in energy. Some of those ascetics subsisted upon air and some upon water, some were devoted to Japa or the silent recitation of sacred Mantras, and some were engaged in cleansing their souls by practising the virtues of compassion while some amongst them were Yogins devoted to the abstraction of Yoga-meditation. Some amongst them subsisted upon smoke only, and some subsisted upon fire, and some upon milk. Thus was that retreat adorned with many foremost of regenerate persons. And some there were amongst them that had taken the vow of eating and drinking like kine,--that is, by giving up the use of the hands at once. And some used only two pieces of stone for husking their grain, and some used their teeth only for that purpose. And some subsisted by drinking only the rays of the moon, and some by drinking only froth. And some had betaken themselves to vow of living like deer. And some there were that lived upon the fruits of the Ficus religiosa, and some that used to live upon water. And some dressed themselves in rags and some in animal skins and some in barks of trees. Indeed, I beheld diverse ascetics of the foremost order observing these and other painful vows. I desired then to enter that asylum. Verily, that asylum was honoured and adored by the deities and all high-souled beings, by Siva and others, O Bharata, and by all creatures of righteous acts. Thus addressed, it stood in all its beauty on the breast of Himavat, like the lunar disc in the firmament. The mongoose sported there with the snake, and the tiger with the deer, like friends, forgetting their natural enmity, in consequence of the energy of those ascetics of blazing penances and for their proximity to these high-

to all creatures, inhabited by many foremost of Brahmanas fully conversant with the Vedas and their branches, and by many high-souled Rishis celebrated for the difficult vows they observed, I saw, as soon as I entered, a puissant Rishi with matted locks on head and dressed in rags, who seemed to blaze forth like fire with his penances and energy. Waited upon by his disciples and possessed of tranquil soul, that foremost of Brahmanas was young in aspect. His name was Upamanyu. Unto me who bowed unto him with a nod of the head, he said,--Welcome art thou, O thou of eyes like lotus petals. Today, by this visit of thine, we see that our penances have borne fruit. Thou art worthy of our adoration, but thou adorest us still. Thou art worthy of being seen, but thou desirest to see me .-- Joining my hands I addressed him the usual enquiries respecting the well-being of the animals and birds that resided in his asylum, of the progress of his righteousness, and of his disciples. The illustrious Upamanyu then addressed me in words that were exceedingly sweet and delightful, -- Thou shalt, O Krishna, obtain without doubt a son like unto thyself. Betaking thyself to severe penances, do thou gratify Isana, the Lord of all creatures. That divine Master, O Adhokshaja, sporteth here with his spouse by his side. O Janarddana, it was here that the deities with all the Rishis, in days of yore, gratified that foremost of deities by their penances and Brahmacharyya and truth and selfrestraint, and succeeded in obtaining the fruition of many high desires. That illustrious god is verily the vast receptacle of all energies and penances. Projecting into existence and withdrawing once more unto himself all things fraught with good and evil, that inconceivable Deity whom thou seekest, O destroyer of foes, lives here with his spouse. He who took his birth as the Danava named Hiranyakashipu, whose strength was so great that he could shake the very mountains of Meru, succeeded in obtaining from Mahadeva the puissance belonging to all the deities and enjoyed it for ten millions of years. He who was the foremost of all his sons and who was celebrated by the name of Mandara, succeeded, through the boon he had obtained from Mahadeva, in fighting Sakra for a million of years. The terrible discus of Vishnu and the thunderbolt of Indra were both unable to make the slightest impression. O Kesava, in days of vore, upon the body of that great cause of universal affliction. [Graha is literally a planet; here, Mandara who is likened to an evil planet in consequence of the mischief he did unto all.] The discus which thou bearest, O sinless one, was given unto thee by Mahadeva after he had slain a Daitya that was proud of his strength and used to live within the waters. That discus, blazing with energy and like unto fire, was created by the great god having for his device the bull. Wonderful and irresistible in energy it was given unto thee by that illustrious god. In consequence of its blazing energy it was incapable of being gazed at by any person save Siva the wielder of Pinaka. It was for this reason that Bhava (Siva) bestowed upon it the name of Sudarsana. From that time the name Sudarsana came to be current in all the worlds. Even the weapon, O Kesava, failed to make the slightest impression on the body of Hiranyakashipu's son Mandara, that appeared like an evil planet in the three worlds. Hundreds of Chakras like thine and thunderbolts like that of Sakra, could not inflict a scratch on the body of that evil planet endued with great might, who had obtained a boon from Mahadeva. Afflicted by the mighty Mandara, the deities fought hard against him and his associates, all of whom had obtained boons from Mahadeva. Gratified with another Danava named Vidyutprabha, Mahadeva granted to him the sovereignty of the three worlds. That Danava remained the sovereign of the three worlds for a hundred thousand years. And Mahadeva said unto him, -- Thou shalt become one of my attendants .-- Indeed, the puissant Lord further bestowed upon him the boon of a hundred millions of children. The Master without birth, of all creatures further gave the Danava the region known by the name of Kusadwipa for his kingdom. Another great Asura, of the name of Satamukha, was created by Brahma. For a hundred years he poured on' the sacrificial fire (as offerings unto Mahadeva) the flesh of his own body. Gratified with such penances. Sankara said unto him .-- What can I do for thee?--Satamukha replied unto him, saying,--O thou that art most wonderful, let me have the power of creating new creatures and animals. Give also unto me, O foremost of all deities, eternal power .-- The puissant lord, thus addressed by him, said unto him, -- So be it. -- The Self-born Brahma, concentrating his mind in Yoga, in days of vore, made a sacrifice for three hundred years, with the object of obtaining children. Mahadeva granted him a thousand sons possessed of qualifications commensurate with the merits of the sacrifice. Without doubt, thou knowest, O Krishna, the lord of Yoga, him that is, who is sung by the deities. The Rishi known by the name of Yainavalkya is exceedingly virtuous. By adoring Mahadeva he has acquired great fame. The great ascetic who is Parasara's son, viz., Vyasa, of soul set on Yoga, has obtained great celebrity by adoring Sankara. The Valikhilyas were on a former occasion disregarded by Maghavat. Filled with wrath at this, they gratified the illustrious Rudra. That lord of the universe, that foremost

souled ones. In that foremost of asylums, which was delightful

one of all the deities, thus gratified by the Valikhilyas, said unto them,--Ye shall succeed by your penances in creating a bird that will rob Indra of the Amrita. Through the wrath of Mahadeva on a former occasion, all the waters disappeared. The deities gratified him by performing a sacrifice called Saptakapala, and caused, through his grace, other waters to flow into the worlds. Verily, when the three-eyed deity became gratified, water once more appeared in the world. The wife of Atri, who was conversant with the Vedas, abandoned her husband in a huff and said, -- I shall no longer live in subjection to that ascetic .-- Having said these words, she sought the protection of Mahadeva. Through fear of her lord, Atri, passed three hundred years, abstaining from all food. And all this time she slept on wooden clubs for the purpose of gratifying Bhava. The great deity then appeared unto her and then smilingly addressed her, saying -- Thou shalt obtain a son. And thou shalt get that son without the need of a husband, simply through the grace of Rudra. Without doubt that son, born in the race of his father, shall become celebrated for his worth, and assume a name after thee. The illustrious Vikarna also. O slaver of Madhu, full of devotion to Mahadeva. gratified him with severe penances and obtained high and happy success. Sakalya, too, of restrained soul, adored Bhava in a mental sacrifice that he performed for nine hundred years, O Kesava. Gratified with him the illustrious deity said unto him, -- Thou shalt become a great author. O son, inexhaustible shall thy fame be in the three worlds. Thy race also shall never come to an end and shall be adorned by many great Rishis that shall take birth in it. Thy son will become the foremost of Brahmanas and will make the Sutras of thy work. There was a celebrated Rishi of the name of Savarni in the Krita age. Here, in this asylum, he underwent severe penances for six thousand years. The illustrious Rudra said, -- I am gratified with thee, O sinless one! Without being subject to decrepitude or death, thou shalt become an author celebrated through all the worlds!--In days of yore, Sakra, also, in Baranasi, filled with devotion, O Janarddana, adored Mahadeva who has empty space alone for his garments and who is smeared with ashes as an agreeable unguent. Having adored Mahadeva thus, he obtained the sovereignty of the celestials. Narada also, in days of yore, adored the great Bhava with devotion of heart. Gratified with him, Mahadeva, that preceptor of the celestial preceptor, said these words .-- No one shall be thy equal in energy and penances. Thou shalt always attend upon me with thy songs and instrumental music. Hear also, O Madhava, how in former times I succeeded in obtaining a sight of that god of gods, that Master of all creatures, O Lord. Hear also in detail for what object. O thou of great puissance. I invoked with restrained senses and mind that illustrious deity endued with supreme energy. I shall, O sinless one, tell thee with full details all that I succeeded in obtaining from that god of gods, viz., Maheswara. In ancient times, viz., Krita age, O son, there was a Rishi of great fame, named Vyaghrapada. He was celebrated for his knowledge and mastery over the Vedas and their branches. I was born as the son of that Rishi and Dhaumya took birth as my younger brother. On a certain occasion, Madhava, accompanied by Dhaumya, I came upon the asylum of certain Rishis of cleansed souls. There I beheld a cow that was being milked. I saw the milk and it appeared to me to resemble Amrita itself in taste. I then came home, and impelled by childishness, I addressed my mother and said,--Give me some food prepared with milk.--There was no milk in the house, and accordingly my mother was much grieved at my asking for it. My mother took a piece of (rice) cake and boiled it in water, Madhava. The water became whitened and my mother placed it before us saying that it was milk and bade us drink it. I had before that drunk milk on one occasion, for my father had, at the time of a sacrifice, taken me to the residence of some of our great kinsmen. A celestial cow, who delights the deities, was being milked on that occasion. Drinking her milk that resembled Amrita in taste, I knew what the virtues are of milk. I therefore, at once understood the origin of the substance that my mother offered me, telling me that it was milk. Verily, the taste of that cake, O son, did not afford me any pleasure whatever. Impelled by childishness I then addressed mother, saving,--This O mother, that thou hast given me is not any preparation of milk .-- Filled with grief and sorrow at this, and embracing me from parental affection and smelling my head, O Madhava, she said unto me,--Whence, O child, can ascetics of cleansed souls obtain food prepared with milk? Such men always reside in the forest and subsist upon bulbs and roots and fruits. Whence shall we who live by the banks of rivers that are the resort of the Valikhilyas, we who have mountains and forest, for our home, -- whence, indeed, O child, shall we obtain milk? We, dear child, live (sometimes) on air and sometimes on water. We dwell in asylums in the midst of forests and woods. We habitually abstain from all kinds of food that are taken by persons living in villages and towns. We are accustomed to only such food as is supplied by the produce of the wilderness. There cannot be any milk, O child, in the wilderness where there are no offspring of Surabhi. [Surabhi is the celestial cow, the original progenetrix of all kine in Heaven and on Earth.]

Dwelling on the banks of rivers or in caves or on mountain

breasts, or in tirthas and other places of the kind, we pass our time in the practice of penances and the recitation of sacred Mantras, Siva being our highest refuge. Without gratifying the boon-giving Sthanu of unfading glory, --him, that is, who has three eyes,--whence, O child, can one obtain food prepared with milk and good robes and other objects of enjoyment in the world? Do thou devote thyself, O dear son, to Sankara with thy whole soul. Through his grace, O child, thou art sure to obtain all such objects as administer to the indulgence of all thy wishes, --Hearing these words of my mother, O slayer of foes, that day, I joined my hands in reverence and bowing unto her, said, -- O mother, who this Mahadeva? In what manner can one gratify him? Where does that god reside? How may he be seen? With what does he become pleased? What also is the form of Sarva? How may one succeed in obtaining a knowledge of him? If gratified, will he, O mother, show himself unto me?--After I had said these words, O Krishna, to my mother, she, filled with parental affection, smelt my head, O Govinda, her eyes covered with tears the while. Gently patting my body, O slayer of Madhu, my mother, adopting a tone of great humility, addressed me in the following words. O best of the deities.'

"My mother said, 'Mahadeva is exceedingly difficult to be known by persons of uncleansed souls. These men are incapable of bearing him in their hearts of comprehending him at all. They can retain him in their minds. They cannot seize him, nor can they obtain a sight of him. Men of wisdom aver that his forms are many. Many, again, are the places in which he resides. Many are the forms of his Grace. Who is there that can understand in their details the acts, which are all excellent, of Isa, or of all the forms that he has assumed in days of yore? Who can relate how Sarva sports and how he becomes gratified? Maheswara of universal form resides in the hearts of all creatures. While Munis discoursed on the auspicious and excellent acts of Isana. I have heard from them how, impelled by compassion towards his worshippers, he grants them a sight of his person. For the purpose of showing a favour unto the Brahmanas, the denizens of heaven have recited for their information the diverse forms that were assumed by Mahadeva in days of yore. Thou hast asked me about these. I shall recite them to thee, O son."

"My mother continued, 'Bhava assumes the forms of Brahma and Vishnu and the chief of the celestials of the Rudras, the Adityas, and the Aswins; and of those deities that are called Viswadevas. He assumes the forms also of men and women, of Pretas and Pisachas, of Kiratas and Savaras, and of all aquatic animals. That illustrious deity assumes the forms of also those Savaras that dwell in the woods and forests. He assumes the forms of tortoises and fishes and conches. He it is that assumes the forms of those coral sprouts that are used as ornaments by men. He assumes also the forms of Yakshas, Rakshasas and Snakes, of Daityas and Danavas. Indeed, the illustrious god assumes the forms of all creatures too that live in holes. He assumes the forms of tigers and lions and deer, of wolves and hears and hirds of owls and of jackals as well. He it is that assumes the forms of swans and crows and peacocks, of chameleons and lizards and storks. He it is that assumes the forms of cranes and vultures and Chakravakas. Verily, he it is that assumes the forms of Chasas and of mountains also. O son, it is Mahadeva that assumes the forms of kine and elephants and horses and camels and asses. He assumes also the forms of goats and leopards and diverse other varieties of animals. It is Bhava who assumes the forms of diverse kinds of birds of beautiful plumage. It is Mahadeva who bears the forms of persons with sticks and those with umbrellas and those with calabashes among Brahmanas. 1 He sometimes becomes sixfaced and sometimes becomes multifaced. He sometimes assumes forms having three eyes and forms having many heads. And he sometimes assumes forms having many millions of legs and forms having innumerable stomachs and faces and forms endued with innumerable arms and innumerable sides. He sometimes appears surrounded by innumerable spirits and ghosts. He it is that assumes the forms of Rishis and Gandharvas, and of Siddhas and Charanas. He sometimes assumes a form that is rendered white with the ashes he smears on it and is adorned with a half-moon on the forehead. Adored with diverse hymns uttered with diverse kinds of voice and worshipped with diverse Mantras fraught with he, that is sometimes called Sarva, is the encomiums, Destroyer of all creatures in the universe, and it is upon him, again, that all creatures rest as on their common foundation. Mahadeva is the soul of all creatures. He pervades all things. He is the speaker of all discourses (on duties and rituals). He resides everywhere and should be known as dwelling in the hearts of all creatures in the universe. He knows the desire cherished by every one of his worshippers. He becomes acquainted with the object in which one pays him adorations. Do thou then, if it pleases thee, seek the protection of the chief of the deities. He sometimes rejoices and sometimes yields to wrath, and sometimes utters the syllable Hum with a very loud noise. He sometimes arms himself with the discus, sometimes with the trident, sometimes with the mace, sometimes with the heavy mullets, sometimes with the scimitar, and sometimes with the battle axe. He it is that

assumes the form of Sesha who sustains the world on his head. He has snakes for his belt, and his ears are adorned with earrings made of snakes. Snakes form also the sacred thread he wears. An elephant skin forms his upper garment. He sometimes laughs and sometimes sings and sometimes dances most beautifully. Surrounded by innumerable spirits and ghosts, he sometimes plays on musical instruments. Diverse, again are the instruments upon which he plays, and sweet the sounds they yield. He sometimes wanders (over crematoria), sometimes yawns, sometimes cries, and sometimes causes others to cry. He sometimes assumes the guise of one that is mad, and sometimes of one that is intoxicated, and he sometimes utters words that are exceedingly sweet. Endued with appalling fierceness, he sometimes laughs loudly, frightening all creatures with his eyes. He sometimes sleeps and sometimes remains awake and sometimes yawns as he pleases. He sometimes recites sacred Mantras and sometimes becomes the deity of those Mantras which are recited. He sometimes performs penances and sometimes becomes the deity for whose adoration those penances are undergone. He sometimes makes gifts and sometimes receives those gifts; sometimes disposes himself in Yoga and sometimes becomes the object of the Yoga contemplation of others. He may be seen on the sacrificial platform or in the sacrificial stake; in the midst of the cow-pen or in the fire. He may not again be seen there. He may be seen as a boy or as an old man. He sports with the daughters and the spouses of the Rishis. His hair is long and stands erect. He is perfectly naked, for he has the horizon for his garments. He is endued with terrible eves. He is fair, he is darkish, he is dark, he is pale, he is of the colour of smoke, and he is red. He is possessed of eyes that are large and terrible. He has empty space for his covering and he it is that covers all things. Who is there that can truly understand the limits of Mahadeva who is formless, who is one and indivisible, who conjures of illusions, who is of the cause of all actions and destructive operations in the universe, who assumes the form of Hiranyagarbha, and who is without beginning and without end, and who is without birth. He lives in the heart (of every creature). He is the prana, he is the mind, and he is Jiva (that is invested in the material case). He is the soul of Yoga, and it is that is called Yoga. He is the Yoga-contemplation into which Yogins enter. He is the Supreme Soul. Indeed Maheswara, the purity in essence, is capable of being comprehended not by the senses but through only the Soul seizing his existence. He plays on diverse musical instruments. He is a vocalist. He has a hundred thousand eyes, he has one mouth, he has two mouths, he has three mouths, and he has many mouths. Devoting thyself to him, setting thy heart upon him, depending upon him, and accepting him as thy one refuse, do thou, O son, adore Mahadeva and then mayst thou obtain the fruition of all thy wishes. Hearing those words of my mother, O slayer of foes, from that day my devotion was directed to Mahadeva, having nothing else for its object. I then applied myself to the practice of the austerest penances for gratifying Sankara. For one thousand years I stood on my left toe. After that I passed one thousand years, subsisting only upon fruits. The next one thousand years I passed, subsisting upon the fallen leaves of trees. The next thousand years I passed, subsisting upon water only. After that I passed seven hundred years, subsisting on air alone. In this way, I adored Mahadeva for a full thousand years of the celestials. After this, the puissant Mahadeva, the Master of all the universe, became gratified with me. Desirous of ascertaining whether I was solely devoted to him and him alone, he appeared before me in the form of Sakra surrounded by all the deities. As the celebrated Sakra, he had a thousand eyes on his person and was armed with the thunderbolt. And he rode on an elephant whose complexion was of the purest white, with eves red, ears folded, the temporal juice trickling down his cheeks, with trunk contracted, terrible to look at, and endued with four tusks. Indeed, riding on such an elephant, the illustrious chief of the deities seemed to blaze forth with his energy. With a beautiful crown on his head and adorned with garlands round his neck and bracelets round his arms, he approached the spot where I was. A white umbrella was held over his head. And he was waited upon by many Apsaras, and many Gandharvas sang his praise. Addressing me, he said,--O foremost of regenerate persons, I have been gratified with thee. Beg of me whatever boon thou desirest,--Hearing these words of Sakra I did not become glad. Verily, O Krishna, I answered the chief of the celestials in these words.--I do not desire any boon at thy hands. or from the hands of any other deity. O amiable deity, I tell thee truly, that it is Mahadeva only from whom I have boons to ask. True, true it is, O Sakra, true are these words that I say unto thee. No other words are at all agreeable to me save those which relate to Maheswara. At the command of Pashupati, that Lord of all creatures. I am ready to become a worm or a tree with many branches. If not obtained through the grace represented by Mahadeva's boons, the very sovereignty of the three worlds would not be acceptable to me. Let me be born among the very Chandalas but let me still be devoted to the feet of Hara. Without, again, being devoted to that Lord of all creatures, I would not like to have birth in the palace of Indra himself. If a

THE GRAND BIBLE Purandara, of many well-sounding statements fraught with

person be wanting in devotion to that Lord of the universe.-that Master of the deities and the Asuras .-- his misery will not end even if from want of food he has to subsist upon only air and water. What is the need of other discourses that are even fraught with other kinds of morality and righteousness, unto those persons who do not like to live even a moment without thinking of feet of Mahadeva? When the unrighteous or sinful Kali Yuga comes, one should never pass a moment without devoting his heart upon Mahadeva. One that has drunk the Amrita constituted by the devotion to Hara, one becomes freed from the fear of the world. One that has not obtained the grace of Mahadeva can never succeed to devote oneself to Mahadeva for a single day or for half a day or for a Muhurta or for a Kshana or for a Lava (very small unit of time). At the command of Mahadeva I shall cheerfully become a worm or an insect, but I have no relish for even the sovereignty of the three worlds, if bestowed by thee, O Sakra. At the word of Hara I would become even a dog. In fact, that would accord with my highest wish. If not given by Maheswara, I would not have the sovereignty of the very deities. I do not wish to have this dominion of the Heavens. I do not wish to have the sovereignty of the celestials. I do not wish to have the region of Brahma. Indeed, I do not wish to have that cessation of individual existence which is called Emancipation and which involves a complete identification with Brahma. But I want to become the slave of Hara. As long as that Lord of all creatures the illustrious Mahesa, with crown on his head and body possessed of the pure white complexion of the lunar disc, does not become gratified with me, so long shall I cheerfully bear all those afflictions, due to a hundred repetitions of decrepitude, death and birth, that befall to the lot of embodied beings. What person in the universe can obtain tranquillity, without gratifying Rudra that is freed from decripitude and death, that is endued with the effulgence of the Sun, the Moon, or the fire, that is the root or original cause of everything real and unreal in the three worlds, and that exists as one and indivisible entity? If in consequence of my faults, rebirths be mine, I shall, in those new births, devote myself solely to Bhava."

"Indra said, 'What reason canst thou assign for the existence of a Supreme Being or for His being the cause of all causes?"

"Upamanyu said, 'I solicit boons from that great Deity named Siva whom utterers of Brahma has described as existent and non-existent, manifest and unmanifest, eternal or immutable, one and many. I solicit boons from Him who is without beginning and middle and end, who is Knowledge and Puissance, who is inconceivable and who is the Supreme Soul I solicit boons from Him whence comes all Puissance who has not been produced by any one, who is immutable. and who, though himself unsprung from any seed, is the seed of all things in the universe. I solicit boons from Him who is blazing Effulgence, (beyond Darkness) who is the essence of all penances, who transcends all faculties of which we are possessed and which we may devote for the purpose of comprehending him, and by knowing whom every one becomes freed from grief or sorrow. I worship him, O Purandara, who is conversant with the creation of all elements and the thought of all living creatures, and who is the original cause of the existence or creation of all creatures, who is omnipresent, and who has the puissance to give everything. I solicit boons from Him who cannot be comprehended by argument, who represents the object of the Sankhya and the Yoga systems of philosophy, and who transcends all things, and whom all persons conversant with the topics of enquiry worship and adore. I solicit boons from Him, O Maghavat, who is the soul of Maghavat himself, who is said to be the God of the gods, and who is the Master of all creatures. I solicit boons from Him who it is that first created Brahma, that creator of all the worlds, having filled Space (with His energy) and evoked into existence the primeval egg. Who else than that Supreme Lord could be creator of Fire, Water, Wind, Earth, Space, Mind, and that which is called Mahat? Tell me, O Sakra, who else than Siva could create Mind, Understanding, Consciousness or Ego, the Tanmatras, and the senses? Who is there higher than Siva? The wise say that the Grandsire Brahma is the creator of this universe. Brahma, however, acquired his high puissance and prosperity by adoring and gratifying Mahadeva, that God of gods. That high puissance (consisting of all the three attributes of creation, protection, and destruction), which dwells in that illustrious Being who is endowed with the quality of being one, who created Brahma, Vishnu, and Rudra, was derived from Mahadeva. Tell me who is there that is superior to the Supreme Lord? Who else than that God of gods is competent to unite the sons of Diti with lordship and puissance, judging by the sovereignty and the power of oppressing conferred upon the foremost of the Daityas and Danavas? The different points of the horizon, Time, the Sun, all fiery entities, planets, wind, water, and the stars and constellations .-- these know thou, are from Mahadeva. Tell us who is higher than the Supreme Lord? Who else is there, except Mahadeva, in the matter of the creation of Sacrifice and the destruction of Tripura? Who else except Mahadeva, the grinder of the foes, has offered lordship to the principal? What need, O

spacious sophisms, when I behold thee of a thousand eves. O best of the deities .-- thee that art worshipped by Siddhas and Gandharvas and the deities and the Rishis? O best of the Kusikas, all this is due to the grace of that God of gods viz., Mahadeva. Know, O Kesava, that this all, consisting of animate and inanimate existences with heaven and other unseen entities, which occur in this world, and which has the all-pervading Lord for their soul, has flowed from Maheswara and has been created (by him) for enjoyment by Jiva. In the worlds that are known by the names of Bhu, Bhuva, Swah, and Maha, in the midst of the mountains of Lokaloka, in the islands, in the mountains of Meru, in all things that yield happiness, and in the hearts of all creatures, O illustrious Maghavat, resides Mahadeva, as persons conversant with all the topics of enquiry say. If, O Sakra, the Devas (deities) and the Asuras could see any other puissant form than Bhava's, would not both of them, especially the former, when opposed and afflicted by the latter, have sought the protection of that form? In all hostile encounters of the deities, the Yakshas, the Uragas and the Rakshasas, that terminating in mutual destruction, it is Bhava that gives unto those that meet with destruction, puissance commensurate with their respective locations as dependent upon their acts. Tell me, who else than Maheswara is there for bestowing boons upon, and once more chastising the Andhaka and Sukra and Dundubhi and Maharshi and many foremost of Yakshas, Indra and Vala and Rakshasas and the Nivatakavachas? Was not the vital seed of Mahadeva, that Master of both the deities and the Asuras, poured as a libation upon the fire? From that seed sprung a mountain of gold. Who else is there whose seed can be said to be possessed of such virtue. Who else in this world is praised as having the horizon only for his garments? Who else can be said to be a Brahmacharin with his vital seed drawn up? Who else is there that has half his body occupied by his dear spouse? Who else is there that has been able to subjugate Kama, the god of desire? Tell me, O Indra, what other Being possesses that high region of supreme felicity that is applauded by all the deities? Who else has the crematorium as his sporting ground? Who else is there that is so praised for his dancing? Whose puissance and worship remain immutable? Who else is there that sports with spirits and ghosts? Tell me. O deity, who else has associate that are possessed of strength like his own and that are, therefore, proud of that strength or puissance? Who else is there whose status is applauded as unchangeable and worshipped with reverence by the three worlds? Who else is there that pours rain, gives heat, and blazes forth in Energy? From whom else do we derive our wealth of herbs? Who else upholds all kinds of wealth? Who else sports as much as he pleases in the three worlds of mobile and immobile things? O Indra, know Maheswara to be the original cause (of everything). He is adored by Yogins, by Rishis, by the Gandharvas, and by the Siddhas, with the aid of knowledge, (of ascetic) success, and of the rites laid down in the scriptural ordinances. He is adored by both the deities and the Asuras with the aid of sacrifices by acts and the affliction of the ritual laid down in the scriptures. The fruits of action can never touch him for he transcends them all. Being such, I call him the original cause of everything. He is both gross and subtile. He is without compare. He cannot be conceived by the senses. He is endued with attributes and he is divested of them. He is the lord of attributes, for they are under his control. Even such is the place that is Maheswara's. He is the cause of the maintenance and the creation (of the universe). He is the cause of the universe and the cause also of its destruction. He is the Past, the Present, and the Future. He is the parent of all things. Verily, He is the cause of every thing. He is that which is mutable. He is the unmanifest, He is Knowledge; He is ignorance; He is every act, He is every omission: He is righteousness; and He is unrighteousness. Him, O Sakra, do I call the cause of every thing. Behold, O Indra, in the image of Mahadeva the indications of both the sexes. That god of gods, viz., Rudra, that cause of both creation and destruction, displays in his form the indications of both the sexes as the one cause of the creation of the universe. My mother formerly told me that he is the cause of the universe and the one cause of everything. There is no one that is higher than Isa, O Sakra. If it pleases thee, do thou throw thyself on his kindness and protection. Thou hast visible evidence, O chief of the celestials, of the fact that the universe has sprung from the union of the sexes (as represented by Mahadeva). The universe, thou knowest, is the sum of what is vested with attributes and what else is divested of attributes and has for its immediate cause the seeds of Brahma and others. Brahma and Indra and Hutasana and Vishnu and all the other deities, along with the Daityas and the Asuras, crowned with the fruition of a thousand desires, always say that there is none that is higher than Mahadeva. Impelled by desire, I solicit, with restrained mind, that god known to all the mobile and immobile universe, -- him, that is, who has been spoken of as the best and highest of all the gods, and who is auspiciousness itself, for obtaining without delay that highest of all acquisitions, viz., Emancipation. What necessity is there of other reasons (for establishing) what I believe? The supreme Mahadeva is the

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6296 cause of all causes. We have never heard that the deities have, at any time, adored the sign of any other god than Mahadeva. If Maheswara be not accepted, tell me, if thou hast ever heard of it, who else is there whose sign has been worshipped or is being worshipped by all the deities? He whose sign is always worshipped by Brahma, by Vishnu, by thee, O Indra, with all the other deities, is verily the foremost of all adorable deities. Brahma has for his sign the lotus, Vishnu has for his the discus. Indra has for his sign the thunder-bolt. But the creatures of the world do not bear any of the signs that distinguish these deities. On the other hand, all creatures bear the signs that mark Mahadeva and his spouse. Hence, all creatures must be regarded as belonging to Maheswara. All creatures of the feminine sex, have sprung from Ulna's nature as their cause, and hence it is they bear the mark of femininity that distinguishes Uma; while all creatures that are masculine, having sprung from Siva, bear the masculine mark that distinguishes Siva. That person who says that there is, in the three worlds with their mobile and immobile creatures, any other cause than the Supreme Lord, and that which is not marked with the mark of either Mahadeva or his spouse should be regarded as very wretched and should not be counted among the creatures of the universe. Every being with the mark of the masculine sex should be known to be of Isana, while every being with the mark of the feminine sex should be known to be of Uma. This universe of mobile and immobile creatures is provided by two kinds of forms (viz., male and female). It is from Mahadeva that I wish to obtain boons. Failing in this, O Kausika, I would rather prefer dissolution itself. Go or remain, O Sakra, as thou, O slayer of Vala, desirest. I wish to have boons or curses from Mahadeva. No other deity shall I ever acknowledge, nor would I have from any other deity the fruition of all my wishes .-- Having said these words unto the chief of the celestials, I became overwhelmed with grief at the thought of Mahadeva not having been gratified with me not withstanding my severe austerities. Within the twinkling of an eye, however, I saw the celestial elephant I had beheld before me transformed into a bull as white as a swan, or the Jasminum pubescens, or a stalk of the lotus or silver, or the ocean of milk. Of huge body, the hair of its tail was black and the hue of its eves was tawny like that of honey. Its horns were hard as adamant and had the colour of gold. With their very sharp ends, whose hue was a mild red, the bull seemed to tear the Earth. The animal was adorned all over with ornaments made of the purest gold. Its face and hoofs and nose and ears were exceedingly beautiful and its waist too exceedingly well-formed. Its flanks were possessed of great beauty and its neck was very thick. Its whole form was exceedingly agreeable and beautiful to look at. Its hump shone with great beauty and seemed to occupy the whole of its shoulder-joint. And it looked like the summit of a mountain of snow or like a cliff of white clouds in the sky. Upon the back of that animal I beheld seated the illustrious Mahadeva with his spouse Uma. Verily, Mahadeva shone like the lord of stars while he is at his full. The fire born of his energy resembled in effulgence the lightening that flashes amid clouds. Verily, it seemed as if a thousand suns rose there, filling every side with a dazzling splendour. The energy of the Supreme Lord looked like the Samvartaka fire which destroys all creatures at the end of the Yuga. Overspread with that energy, the horizon became such that I could see nothing on any side. Filled with anxiety I once more thought what it could mean. That energy, however, did not pervade every side for any length of time, for soon, through the illusion of that god of gods, the horizon became clear. I then behold the illustrious Sthanu or Maheswara seated on the back of his bull, of blessed and agreeable appearance and looking like a smokeless fire. And the great god was accompanied by Parvati of faultless features. Indeed, I beheld the blue-throated and high-souled Sthanu, unattached to everything, that receptacle of all kinds of force, endued with eight and ten arms and adorned with all kinds of ornaments. Clad in white vestments, he wore white garlands, and had white unguents smeared upon his limbs. The colour of his banner, irresistible in the universe, was white. The sacred thread round his person was also white. He was surrounded with associates, all possessed with prowess equal to his own, who were singing or dancing or playing on diverse kinds of musical instruments. A crescent moon, of pale hue, formed his crown, and placed on his forehead it looked like the moon that rises in the autumnal firmament. He seemed to dazzle with splendour, in consequence of his three eves that looked like three suns. The garland of the purest white, that was on his body, shone like a wreath of lotuses, of the purest white, adorned with jewels and gems. I also beheld, O Govinda, the weapons in their embodied forms and fraught with every kind of energy, that belong to Bhava of immeasurable prowess. The high-souled deity held a how whose hues resembled those of the rainbow That how is celebrated under the name of the Pinaka and is in reality a mighty snake. Indeed, that snake of seven heads and vast body, of sharp fangs and virulent poison, of large neck and the masculine sex, was twined round with the cord that served as its bowstring. And there was a shaft whose splendour looked like that of the sun or of the fire that

appears at the end of the Yuga. Verily, that shaft was the excellent Pasupata that mighty and terrible weapon, which is without a second, indescribable for its power, and capable of striking every creature with fear. Of vast proportions, it seemed to constantly vomit sparks of fire. Possessed of one foot, of large teeth, and a thousand heads and thousand Stomachs, it has a thousand arms, a thousand tongues, and a thousand eves. Indeed, it seemed to continually vomit fire. O thou of mighty arms, that weapon is superior to the Brahma, the Narayana, the Aindra, the Agneya, and the Varuna weapons. Verily, it is capable of neutralising every other weapon in the universe. It was with that weapon that the illustrious Mahadeva had in days of yore, burnt and consumed in a moment the triple city of the Asuras. With the greatest ease, O Govinda, Mahadeva, using that single arrow, achieved that feat. That weapon, shot by Mahadeva's arms, can, without doubt consume in half the time taken up by a twinkling of the eyes the entire universe with all its mobile and immobile creatures. In the universe there is no being including even Brahma and Vishnu and the deities, that are incapable of being slain by that weapon. O sire, I saw that excellent, wonderful and incomparable weapon in the hand of Mahadeva. There is another mysterious and very powerful weapon which is equal or perhaps, superior to the Pasupata weapon. I beheld that also. It is celebrated in all the worlds as the Sum of the Sula-armed Mahadeva. Hurled by the illustrious deity, that weapon is competent to rive the entire Earth or dry up the waters of the ocean or annihilate the entire universe. In days of vore, Yuvanaswa's son, king Mandhatri, that conqueror of the three worlds, possessed of imperial sway and endued with abundant energy, was, with all his troops, destroyed by means of that weapon. Endued with great might and great energy and resembling Sakra himself in prowess, the king, O Govinda, was slain by the Rakshasa Lavana with the aid of this Sula which he had got from Siva. The Sula has a very keen point. Exceedingly terrible, it is capable of causing everybody's hair stand on its end. I saw it in the hand of Mahadeva, as if roaring with rage, having contracted its forehead into three wrinkles. It resembled, O Krishna, a smokeless fire or the sun that rises at the end of the Yuga. The handle of that Sula, was made of a mighty snake. It is really indescribable. It looked like the universal Destroyer himself armed with his noose. I saw this weapon, O Govinda, in the hand of Mahadeva. I beheld also another weapon, viz., that sharp-edged battle-axe which, in days of yore, was given unto Rama by the gratified Mahadeva for enabling him to exterminate the Kshatriyas. It was with this weapon that Rama (of Bhrigu's race) slew in dreadful battle the great Karttavirvva who was the ruler of all the world. It was with that weapon that Jamadagni's son, O Govinda, was able to exterminate the Kshatriyas for one and twenty times. Of blazing edge and exceedingly terrible, that axe was hanging on the shoulder, adorned with a snake, of Mahadeva. Indeed, it shone on Mahadeva's person like the flame of a blazing fire. I beheld innumerable other celestial weapons with Mahadeva of great intelligence. I have, however named only a few, O sinless one, in consequence of their principal character. On the left side of the great god stood the Grandsire Brahma seated on an excellent car unto which were attached swans endued with the speed of the mind. On the same side could be seen Narayana also, seated on the son of Vinata, and bearing the conch, the discus, and the mace. Close to the goddess Uma was Skanda seated on his peacock, bearing his fatal dart and bells, and looking like another Agni In the front of Mahadeva I beheld Nandi standing armed with his Sula and looking like a second Sankara (for prowess and energy). The Munis headed by the Self-born Manu and Rishis having Bhrigu for their first, and the deities with Sakra at their head, all came there. All the tribes of spirits and ghosts. and the celestial Mothers, stood surrounding Mahadeva and saluting him with reverence. The deities were engaged in singing the praises of Mahadeva by uttering diverse hymns. The Grandsire Brahma uttering a Rathantara, praised Mahadeva. Narayana also, uttering the Jyestha Saman, sang the praises of Bhava. Sakra also did the same with the aid of those foremost of Vedic Mantras, viz., the Sata-Rudriam. Verily, Brahma and Narayana and Sakra, -- those three highsouled deities, -- shone there like three sacrificial fires. In their midst shone the illustrious God like the sun in the midst of his corona, emerged from autumnal clouds. I beheld myriads of suns and moons, also in the sky, O Kesava. I then praised the illustrious Lord of everything, the supreme Master of the

universe. "Upamanyu continued, I said, Salutations to thee, O illustrious one, O thou that constitutest the refuge of all things, O thou that art called Mahadeva! Salutations to thee that assumest the form of Sakra, that art Sakra, and that disguisest thyself in the form and vestments of Sakra. Salutations to thee that art armed with the thunder, to thee that art tawny, and thee that art always armed with the Pinaka. Salutations to thee that art clad in black, to thee that art of dark and curly hair, to thee that and ark deerskin for thy upper garment, to thee that presidest over the eighth lunation of the dark fortnight. Salutations to thee that art of white complexion, to thee that art called white, to thee that art clad in white robes, to thee that hast limbs smeared with white ashes, to thee that art ever engaged in white deeds. Salutations to thee that art red of colour, to thee that art clad in red vestments, to thee that ownest a red banner with red flags, to thee that wearest red garlands and usest red unguents. Salutations to thee that art brown in complexion, to thee that art clad in brown vestments, to thee, that hast a brown banner with brown flags, to thee that wearest brown garlands and usest brown unguents. Salutations to thee that hast the umbrella of royalty held over thy head, to thee that wearest the foremost of crowns. Salutations unto thee that art adorned with half a garland and half an armlet, to thee that art decked with one ring for one year, to thee that art endued with the speed of the mind, to thee that art endued with great effulgence. Salutations to thee that art the foremost of deities, to thee that art the foremost of ascetics, to thee that art the foremost of celestials. Salutations to thee that wearest half a wreath of lotuses, to thee that hast many lotuses on thy body. Salutations to thee that hast half thy body smeared with sandal paste, to thee that hast half thy body decked with garlands of flowers and smeared with fragrant unguents. Mahadeva's body is half male and half female. The male half has garlands of bones, the female half garlands of flowers. The male half has everything that is rejected by others; the female half has all things that are coveted by others. This particular form of Mahadeva is called Hara-Gauri.] Salutations to thee that art of the complexion of the Sun, to thee that art like the Sun, to thee whose face is like the Sun, to thee that hast eyes each of which is like the Sun. Salutations to thee that art Soma, to thee that art as mild as Soma, to thee that bearest the lunar disc, to thee that art of lunar aspect, to thee that art the foremost of all creatures, to thee that art adorned with a set of the most beautiful teeth. Salutations to thee that art of a dark complexion, to thee that art of a fair complexion, to thee that hast a form half of which is yellow and half white, to thee that hast a body half of which is male and half female, to thee that art both male and female. Salutations to thee that ownest a bull for thy vehicle, to thee that proceedest riding on the foremost of elephants, to thee that art obtained with difficulty, to thee that art capable of going to places unapproachable by others. Salutations to thee whose praises are sung by the Ganas, to thee that art devoted to the diverse Ganas, to thee that followest the track that is trod by the Ganas, to thee that art always devoted to the Ganas as to a vow. Salutations to thee that art of the complexion of white clouds, to thee that hast the splendour of the evening clouds, to thee that art incapable of being described by names, to thee that art of thy own form (having nothing else in the universe with which it can be compared). Salutations to thee that wearest a beautiful garland of red colour, to thee that art clad in robes of red colour. Salutations to thee that hast the crown of the head decked with gems, to thee that art adorned with a half-moon. to thee that wearest many beautiful gems in thy diadem, to thee that hast eight flowers on thy head. Salutations to thee that hast a fiery mouth and fiery eyes, to thee that hast eyes possessing the effulgence of a thousand moons, to thee that art of the form of fire, to thee that art beautiful and agreeable, to thee that art inconceivable and mysterious. Salutations to thee that rangest through the firmament, to thee that lovest and residest in lands affording pasture to kine, to thee that walkest on the Earth, to thee that art the Earth, to thee that art infinite, to thee that art exceedingly auspicious. Salutations to thee that art unclad (or has the horizon alone for thy vestments), to thee that makest a happy home of every place where thou mayst happen to be for the moment. Salutations to thee that hast the universe for thy home, to thee that hast both Knowledge and Felicity for thy Soul. Salutations to thee that always wearest a diadem, to thee that wearest a large armlet, to thee that hast a snake for the garland round thy neck, to thee that wearest many beautiful ornaments on thy person. Salutations to thee that hast the Sun, the Moon, and Agni for thy three eyes, to thee that art possessed of a thousand eyes, to thee that art both male and female, to thee that art divested of sex, to thee that art a Sankhya, to thee that art a Yogin. Salutations to thee that art of the grace of those deities who are worshipped in sacrifices, to thee that art the Atharvans, to thee that art the alleviator of all kinds of disease and pain, to thee that art the dispeller of every sorrow. Salutations to thee that roarest as deep as the clouds, to thee that puttest forth diverse kinds of illusions, to thee that presidest over the soil and over the seed that is sown in it, to thee that art the Creator of everything. Salutations to thee that art the Lord of all the celestials, to thee that art the Master of the universe, to thee that art endued with the speed of the wind, to thee that art of the form of the wind. Salutations to thee that wearest a garland of gold, to thee that sportest on hills and mountains to thee that art adorned by all who are enemies of the gods, to thee that art possessed of fierce speed and energy. Salutations to thee that torest away one of the heads of the Grandsire Brahma, to thee that hast slain the Asura named Mahisha, to thee that assumest three forms, to thee that bearest every form. Salutations to

thee that art the destroyer of (Daksha's) sacrifice, to thee that art the destroyer of the body of Kama (the deity of Desire), to thee that wieldest the rod of destruction. Salutations to thee that art Skanda, to thee that art Visakha, to thee that art the rod of the Brahmana, to thee that art Bhava, to thee that art Sarva, to thee that art of universal form. Salutations to thee that art Isana, to thee that art the destroyer of Bhaga, to thee that art the slaver of Andhaka, to thee that art the universe, to thee that art possessed of illusion, to thee that art both conceivable and inconceivable. Thou art the one end of all creatures, thou art the foremost, thou art the heart of everything. Thou art the Brahma of all the deities, thou art the Nilardhita Red and Blue of the Rudras. Thou art the Soul of the creatures, thou art He who is called Purusha in the Sankhya philosophy, thou art the Rishabha among all things sacred, thou art that which is called auspicious by Yogins and which, according to them, is without parts (being indivisible). Amongst those that are observant of the different modes of life, thou art the House-holder, thou art the great Lord amongst the lords of the universe. Thou art Kuvera among all the Yakshas, and thou art Vishnu amongst all the sacrifices. Thou art Meru amongst mountains, thou art the Moon among all luminaries of the firmament, thou art Vasishtha amongst Rishis, thou art Surya among the planets. Thou art the lion among all wild animals, and among all domestic animals, thou art the bull that is worshipped by all people. Among the Adityas thou art Vishnu (Upendra), among the Vasu thou art Pavaka, among birds thou art the son of Vinata (Garuda), and among snakes thou art Ananta (Sesha). Among the Vedas thou art the Samans, among the Yajushes thou art the Sata-Rudriyam, among Yogins thou art Sanatkumara, and among Sankhyas thou art Kapila. Among the Maruts thou art Sakra, among the Pitris thou art Devarat, among all the regions (for the residence of created beings) thou art the region of Brahman, and amongst all the ends that creatures attain to, thou art Moksha or Emancipation. Thou art the Ocean of milk among all oceans, among all rocky eminences thou art Himavat, among all the orders thou art the Brahmana, and among all learned Brahmanas thou art he that has undergone and is observant of the Diksha. Thou art the Sun among all things in the world, thou art the destroyer called Kala. Thou art whatever else possessed of superior energy of eminence that exists in the universe. Thou art possessed of supreme puissance. Even this is what represents my certain conclusion. Salutations to thee, O puissant and illustrious one, O thou that art kind to all thy worshippers. Salutations to thee, O lord of Yogins. I bow to thee, O original cause of the universe. Be thou gratified with me that am thy worshipper, that am very miserable and helpless, O Eternal Lord, do thou become the refuge of this adorer of thine that is very weak and miserable. O Supreme Lord, it behoveth thee to pardon all those transgressions of which I have been guilty, taking compassion upon me on the ground of my being thy devoted worshipper. I was stupefied by thee, O Lord of all the deities, in consequence of the disguise in which thou showest thyself to me. O Maheswara, I did not give thee the Arghya or water to wash thy feet. Having hymned the praises of Isana in this way, I offered him, with great devotion, water to wash his feet and the ingredients of the Arghya, and then, with joined hands, I resigned myself to him, being prepared to do whatever he would bid. Then, O sire, an auspicious shower of flowers fell upon my head, possessed of celestial fragrance and bedewed with cold water. The celestial musicians began to play on their kettle-drums. A delicious breeze, fragrant and agreeable, began to blow and fill me with pleasure. Then Mahadeva accompanied by his spouse, and having the bull for his sign, having been gratified with me, addressed the celestials assembled there in these words, filling me with great joy,--Behold, ye deities, the devotion of the high-souled Upamanyu. Verily, steady and great is that devotion, and entirely immutable, for it exists unalterably .-- Thus addressed by the great God armed with the Sula, the deities, O Krishna, having bowed down unto him and joined their hands in reverence, said these words,--O illustrious one. O God of the gods. O master of the universe. O Lord of all, let this best of regenerate persons obtain from thee the fruition of all his desires .-- Thus addressed by all the deities, with the Grandsire Brahma among them. Sarva, otherwise called Isa and Sankara, said these words as if smiling unto me.

thee that art the destroyer of the triple city of the Asuras, to

"The illustrious Sankara said, 'O dear Upamanyu, I am gratified with thee. Behold me, O foremost of Munis, O learned Rishi, thou art firmly devoted to me and well hast thou been tested by me. I have been very highly pleased with thee in consequence of this thy devotion to Siva. I shall, therefore, give thee today the fruition of whatever desires thou mayst have in thy heart. Thus addressed by Mahadeva of great wisdom, tears of joy came into my eyes and my hair stood on its end (through emotion). Kneeling down unto him and bowing unto him repeatedly, I then, with a voice that was choked with delight, said unto him,-O illustrious god, it seems to me that I was hitherto dead and that it is only today that I have taken my birth, and that my birth bath today

borne fruit, since I am staying now in the presence of Him who is the Master of both the deities and the Asuras! Who else is more praiseworthy than I, since I am beholding with these eyes of mine, Him of immeasurable prowess whom the very deities are unable to behold without first paying hearty worship? That which they that are possessed of learning and wisdom say is the highest of all topics, which is Eternal, which is distinguished from all else, which is unborn, which is Knowledge, which is indestructible, is identical with thee, O puissant and illustrious one, thee that art the beginning of all the topics, thee that art indestructible and changeless, thee that art conversant with the ordinances which govern all the topics, thee that art the foremost of Purushas, thee that art the highest of the high. Thou art he that hadst created from thy right side the Grandsire Brahma, the Creator of all things Thou art he that hadst created from thy left side Vishnu for protecting the Creation. Thou art that puissant Lord who didst create Rudra when the end of the Yuga came and when the Creation was once more to be dissolved. That Rudra, who sprang from thee destroyed the Creation with all its mobile and immobile beings, assuming the form of Kala of great energy, of the cloud Samvartaka (charged with water which myriads of oceans are not capacious enough to bear), and of the all consuming fire. Verily, when the period comes for the dissolution of the universe, that Rudra stands, ready to swallow up the universe. Thou art that Mahadeva, who is the original Creator of the universe with all its mobile and immobile entities. Thou art he, who, at the end of the Kalpa. stands, withdrawing all things into thyself. Thou art he that pervadest all things, that art the Soul of all things, thou art the Creator of the Creator of all entities. Incapable of being seen by even any of the deities, thou art he that exists, pervading all entities. If, O lord, thou hast been gratified with me and if thou wouldst grant me boons, let this be the boon, O Lord of all the deities, that my devotion to thee may remain unchanged. O best of the deities, let me, through thy grace, have knowledge of the Present, the Past, and the Future. I shall also, with all my kinsmen and friends, always eat food mixed with milk. And let thy illustrious self be for ever present at our retreat .-- Thus addressed by me, the illustrious Maheswara endued with supreme energy, that Master of all mobile and immobile, viz., Siva, worshipped of all the universe, then said unto me these words.'

The illustrious Deity said, 'Be thou free from every misery and pain, and be thou above decrepitude and death. Be thou possessed of fame, be thou endued with great energy, and let spiritual knowledge be thine. Thou shalt, through my grace, be always sought for by the Rishis. Be thy behaviour good and righteous, be every desirable attribute thine, be thou possessed of universal knowledge, and be thou of agreeable appearance. Let undecaying youth be thine, and let thy energy be like that of fire. Wherever, again, thou mayst desire the presence of the ocean of milk that is so agreeable to thee, there shall that ocean appear before thee (ready for being utilised by thee and thy friends for purposes of thy food). Do thou, with thy friends, always obtain food prepared with milk, with the celestial nectar besides being mixed with it. After the expiration of a Kalpa thou shalt then obtain mv companionship. Thy family and race and kinsmen shall be exhaustless. O foremost of regenerate ones, thy devotion to me shalt be eternal. And. O best of Brahmanas, I shall always accord my presence to thy asylum. Live, O son, whithersoever thou likest, and let no anxiety be thine. Thought of by thee, I shall, O learned Brahmana, grant thee a sight of myself again .-- Having said these words, and granted me these boons, the illustrious Isana, endued with the effulgence of millions of Suns, disappeared there and then. It was even thus, O Krishna that I beheld, with the aid of austere penances, that God of gods. I also obtained all that was said by the great Deity endued with supreme intelligence. Behold, O Krishna, before thy eyes, these Siddhas residing here and these Rishis and Vidvadharas and Yakshas and Gandharvas and Apsaras. Behold these trees and creepers and plants yielding all sorts of flowers and fruits. Behold them bearing the flowers of every season, with beautiful leaves, and shedding a sweet fragrance all around. O thou of mighty arms, all these are endued with a celestial nature through the grace of that god of gods, that Supreme Lord, that high-souled Deity."

"Vasudeva continued, 'Hearing these words of his and beholding, as it were, with my own eyes all that he had related to me, I became filled with wonder. I then addressed the great ascetic Upamanyu and said unto him,--Deserving of great praise art thou, O foremost of learned Brahmanas, for what righteous man is there other than thou whose retreat enjoys the distinction of being honoured with the presence of that God of gods? Will the puissant Siva, will the great Sankara, O chief of ascetics, grant me also a sight of his person and show me favour.'

"Upamanyu said, 'Without doubt, O thou of eyes like lotuspetals, thou wilt obtain a sight of Mahadeva very soon, even as, O sinless one, I succeeded in obtaining a sight of him. O thou of immeasurable prowess, I see with my spiritual eyes that thou wilt, in the sixth month from this, succeed in obtaining a sight of Mahadeva, O best of all persons. Thou, O foremost of the Yadus, wilt obtain from Maheswara and his spouse, four and twenty boons. I tell thee what is true. Through the grace of that Deity endued with supreme wisdom, the Past, the Future and the Present are known to me. The great Hara has favoured these Rishis numbering by thousands and others as numerous. Why will not the puissant Deity show favour to thee, O Mahadeva? The meeting of the gods is always commendable with one like thee, with one that is devoted to the Brahmanas, with one that is full of compassion and that is full of faith. I shall give thee certain Mantras. Recite them continuously. By this thou art certain to behold Sankara.'

"The blessed Vishnu continued, 'I then said unto him, O regenerate one, through thy grace, O great ascetic. I shall behold the lord of the deities, that grinder of multitudes of Diti's sons. Eight days, O Bharata, passed there like an hour, all of us being thus occupied with talk on Mahadeva. On the eighth day, I underwent the Diksha (initiation) according to due rites, at the hands of that Brahmana and received the staff from his hands. I underwent the prescribed shave. I took up a quantity of Kusa blades in my hand. I wore rags for my vestments. I rubbed my person with ghee. I encircled a cord of Munja grass round my loins. For one month I lived on fruits. The second month I subsisted upon water. The third, the fourth and the fifth months I passed, living upon air alone. I stood all the while, supporting myself upon one foot and with my arms also raised upwards, and foregoing sleep all the while. I then beheld. O Bharata, in the firmament an effulgence that seemed to be as dazzling as that of a thousand Suns combined together. Towards the centre of that effulgence, O son of Pandu, I saw a cloud looking like a mass of blue hills, adorned with rows of cranes, embellished with many a grand rainbow, with flashes of lightning and the thunder-fire looking like eyes set on it. Within that cloud was the puissant Mahadeva. himself of dazzling splendour, accompanied by his spouse Uma. Verily, the great Deity seemed to shine with his penances, energy, beauty, effulgence, and his dear spouse by his side. The puissant Maheswara, with his spouse by his side, shone in the midst of that cloud. The appearance seemed to be like that of the Sun in the midst of racking clouds with the Moon by his side. The hair on my body, O son of Kunti, stood on its end, and my eyes expanded with wonder upon beholding Hara, the refuge of all the deities and the dispeller of all their griefs. Mahadeva was adorned with a diadem on his head. He was armed with his Sula. He was clad in a tigerskin, had matted locks on his head, and bore the staff (of the Sanyasin) in one of his hands. He was armed, besides with his Pinaka and the thunderbolt. His teeth was sharp-pointed. He was decked with an excellent bracelet for the upper arm. His sacred thread was constituted by a snake. He wore an excellent garland of diversified colours on his bosom, that hung down to his toes. Verily, I beheld him like the exceedingly bright moon of an autumnal evening. Surrounded by diverse clans of spirits and ghosts, he looked like the autumnal Sun difficult of being gazed at for its dazzling brightness. Eleven hundred Rudras stood around that Deity of restrained soul and white deeds, then seated upon his bull. All of them were employed in hymning his praises. The Adityas, the Vasus, the Sadhyas, the Viswedevas, and the twin Aswins praised that Lord of the universe by uttering the hymns occurring in the scriptures. The puissant Indra and his brother Upendra, the two sons of Aditi, and the Grandsire Brahma, all uttered, in the presence of Bhava, the Rathantara Saman. Innumerable masters of Yoga, all the regenerate Rishis with their children, all the celestial Rishis, the goddess Earth, the Sky (between Earth and Heaven), the Constellations, the Planets, the Months, the Fortnights, the Seasons, Night, the Years, the Kshanas, the Muhurtas, the Nimeshas, the Yugas one after another, all the celestial Sciences and branches of knowledge, and all beings conversant with Truth, were seen bowing down unto that Supreme Preceptor, that great Father, that giver (or origin) of Yoga. Sanatkumara, the Vedas, the Histories, Marichi, Angiras, Atri, Pulastya, Pulaha, Kratu, the seven Manus, Soma, the Atharvans, and Vrihaspati, Bhrigu, Daksha, Kasyapa, Vasishtha, Kasya, the Schandas, Diksha, the Sacrifices, Dakshina, the Sacrificial Fires, the Havis (clarified butter) poured in sacrifices, and all the requisites of the sacrifices, were beheld by me, O Yudhishthira, standing there in their embodied forms. All the guardians of the worlds, all the Rivers, all the snakes, the mountains, the celestial Mothers, all the spouses and daughters of the celestials, thousands upon thousands and millions of ascetics, were seen to bow down to that puissant Lord who is the soul of tranquillity. The Mountains, the Oceans, and the Points of the compass also did the same, the Gandharvas and the Apsaras highly skilled in music, in celestial strains, sang and hymned the praises of Bhava who is full of wonder. The Vidyadharas, the Danavas, the Guhvakas, the Rakshasas, and all created beings, mobile and immobile, adorned, in thought, word and deed, that puissant Lord. Before me, that Lord of all the gods viz., Sarva, appeared seated in all his glory. Seeing that Isana had showed himself to me by being seated in glory before my eyes, the whole universe, with the Grandsire and Sakra, looked at me. I, however, had not the power to look at Mahadeva. The great

Deity then addressed me saying, 'Behold, O Krishna, and speak to me. Thou hast adorned me hundreds and thousands of times. There is no one in the three worlds that is dearer to me than thou.' After I had bowed unto him, his spouse, viz., the goddess Uma, became gratified with me. I then addressed in these words the great God whose praises are hymned by all the deities with the Grandsire Brahma at their head.'

'The blessed Vishnu said, 'I saluted Mahadeva, saying,-Salutations to thee, O thou that art the eternal origin of all things. The Rishis say that thou art the Lord of the Vedas. The righteous say that thou art Penance, thou art Sattwa, thou art Rajas, thou art Tamas, and thou art Truth. Thou art Brahman, thou art Rudra, thou art Varuna, thou art Agni, thou art Manu, thou art Bhava, thou art Dhatri, thou art Tashtri, thou art Vidhatri, thou art the puissant Master of all things, and thou art everywhere. All beings, mobile and immobile, have sprung from thee. This triple world with all its mobile and immobile entities, has been created by thee. The Rishis say that thou art superior to the senses, the mind, the vital breaths, the seven sacrificial fires, all others that have their refuge in the all-pervading Soul, and all the deities that are adored and worthy of adoration. Thou, O illustrious one, art the Vedas, the Sacrifices, Soma, Dakshina, Pavaka, Havi, and all other requisites of sacrifice. The merit obtained by sacrifices, gifts made to others, the study of the Vedas, vows, regulations in respect of restraint, Modesty, Fame, Prosperity, Splendour, Contentment, and Success, all exist for leading to thee. Desire, Wrath, Fear, Cupidity, Pride, Stupefaction, and Malice, Pains and Diseases, are, O illustrious one, thy children. Thou art all acts that creatures do, thou art the joy and sorrow that flow from those acts, thou art the absence of joy and sorrow, thou art that Ignorance which is the indestructible seed of Desire, thou art the high origin of Mind, thou art Puissance, and thou art Eternity. Thou art the Unmanifest, thou art Pavana, thou art inconceivable, thou art the thousand-raved Sun, thou art the effulgent Chit, thou art the first of all the topics, and thou art the refuge of life. The use of words like Mahat, Soul, Understanding, Brahman, Universe, Sambhu, and Self-born and other words occurring in succession (in the Vedas), show that thy nature has been judged (by persons conversant with the Vedas) as identical with Mahat and Soul. Verily, regarding thee as all this, the learned Brahmanas win over that ignorance which lies at the root of the world. Thou residest in the heart of all creatures, and thou art adored by the Rishis as Kshetrajna. Thy arms and feet extend to every place, and thy eyes, head, and face are everywhere. Thou hearest everywhere in the universe, and thou stayest, pervading all things. Of all acts that are performed in the Nimeshas and other divisions of time that spring in consequence of the puissance of the Sun, thou art the fruit. Thou art the original effulgence (of the supreme Chit). Thou art Purusha, and thou residest in the hearts of all things. Thou art the various Yogic attributes of success, viz., Subtility and Grossness and Fruition and Supremacy and Effulgence and Immutability. Understanding and intelligence and all the worlds rest upon thee. They that are devoted to meditation, that are always engaged in Yoga, that are devoted to or firm in Truth and that have subjugated their passions, seek thee and rest on thee. They that know thee for one that is Immutable, or one that resides in all hearts, or one that is endued with supreme puissance, or one that is the ancient Purusha, or one that is pure Knowledge, or one that is the effulgent Chit, or one that is the highest refuge of all persons endued with intelligence, are certainly persons of great intelligence. Verily, such persons stay, transcending intelligence. By understanding the seven subtile entities (viz., Mahat, Ego, and five subtile primal elements called Tanmatras), by comprehending thy six attributes (of Omniscience, Contentment of Fullness, Knowledge without beginning, Independence, Puissance that is not at fault at any time and that is infinite), and being conversant with Yoga that is freed from every false notion, the man of knowledge succeeds in entering into thy great self .-- After I had said these words, O Partha, unto Bhava, that dispeller of grief and pain, the universe, both mobile and immobile, sent up a leonine shout (expressive of their approval of the correctness of my words). The innumerable Brahmanas there present, the deities and the Asuras, the Nagas, the Pisachas, the Pitris, the birds, diverse Rakshasas, diverse classes of ghosts and spirits, and all the great Rishis, then bowed down unto that great Deity. There then fell upon my head showers of celestial flowers possessed of great fragrance, and delicious winds blew on the spot. The puissant Sankara then, devoted to the good of the universe, looked at the goddess Uma and the lord of the celestials and myself also, and thus spoke unto me, -- We know, O Krishna, that thou, O slayer of foes, art filled with the greatest devotion towards us. Do what is for thy good. My love and affection for thee is very great. Do thou ask for eight boons. I shall verily give them unto thee, O Krishna, O best of all persons, tell me what they are, O chief of the Yadavas. Name what thou wishest. However difficult of attainment they be, thou shalt have them still."

SECTION 15

Thou art called Kala, thou art called Purusha, thou art called

"The blessed Krishna said, 'Bowing my head with great joy unto that mass of energy and effulgence, I said these words unto the great Deity, with a heart filled with gladness,--Firmness in virtue, the slaughter of foes in battle, the highest fame, the greatest might, devotion to Yoga, thy adjacence, and hundreds upon hundreds of children, these are the boons I solicit of thee, -- So be it, -- said Sankara repeating the words I had uttered. After this, the mother of the universe, the upholders of all things, who cleanses, all things, viz., the spouse of Sarva, that vast receptacle of penances said with a restrained soul these words unto me, -- 'The puissant Mahadeva has granted thee, O sinless one, a son who shall be named Samva. Do thou take from me also eight boons which thou choosest. I shall certainly grant them to thee .-- Bowing unto her with a bend of my head. I said unto her. O son of Pandu.--I solicit from thee non-anger against the Brahmanas, grace of my father, a hundred sons, the highest enjoyments, love for my family, the grace of my mother, the attainment of tranquillity and peace, and cleverness in every act!'

"Uma said, 'It shall be even so, O thou that art possessed of prowess and puissance equal to that of a celestial. I never say what is untrue. Thou shalt have sixteen thousand wives. Thy love for them and theirs also for the shall be unlimited. From all thy kinsmen also, thou shalt receive the highest affection. Thy body too shall be most beautiful. Seven thousand guests will daily feed at thy palace.'

"Vasudeva continued, 'Having thus granted me boons both the god and the goddess, O Bharata, disappeared there and then with their Ganas, O elder brother of Bhima. All those wonderful facts I related fully, O best of kings, to that Brahmana of great energy, viz., Upamanyu (from whom I had obtained the Diksha before adoring Mahadeva). Bowing down unto the great God, Upamanyu said these words to me.'

"Upamanyu said, 'There is no deity like Sarva. There is no end or refuge like Sarva. There is none that can give so many or such high boons. There is none that equal him in battle."

SECTION 16

"Upamanyu said, 'There was in the Krita age, O sire, a Rishi celebrated under the name of Tandi. With great devotion of heart he adored, with the aid of Yoga-meditation. the great God for ten thousand years. Listen to me as I tell thee fruit or reward he reaped of such extraordinary devotion. He succeeded in beholding Mahadeva and praised him by uttering some hymns. Thinking, with the aid of his penances of Him who is the supreme Soul and who is immutable and undeteriorating, Tandi became filled with wonder, and said these words,--I seek the protection of Him whom the Sankhyas describe and the Yogins think of as the Supreme, the Foremost, the Purusha, the pervader of all things, and the Master of all existent objects, of him who, the learned say, is the cause of both the creation and the destruction of the universe; of him who is superior to all the celestials, the Asuras, and the Munis, of him who has nothing higher, who is unborn, who is the Lord of all things, who has neither beginning nor end, and who is endued with supreme puissance. who is possessed of the highest felicity, and who is effulgent and sinless .-- After he had said these words, Tandi beheld before him that ocean of penances, that great Deity who is immutable and undeteriorating, who is without compare, who is inconceivable, who is eternal, and who is without any change, who is indivisible, who is whole, who is Brahma, who transcends all attributes, and who is endued with attributes, who is the highest delight of Yogins, who is without deterioration, who is called Emancipation, who is the refuge of the Mind, of Indra, of Agni, of the god of wind, of the entire universe, and of the Grandsire Brahma; who is incapable of being conceived by the Mind, who is without mutation of any kind, who is pure, who is capable of being apprehended by understanding only and who is immaterial as the Mind; who is difficult of comprehension, who is incapable of being measured, who is difficult of being attained by persons of uncleansed souls, who is the origin of the universe, and who transcends both the universe and the attribute of darkness; who is ancient, who is Purusha, who is possessed of effulgence, and who is higher than the highest. The Rishi Tandin, desirous of beholding Him who making himself endued with life-breaths, resides in what results from it viz., Jiva, in the form of that effulgence which is called the Mind, passed many years in the practice of the severest austerities, and having succeeded in beholding Him as the reward of those penances, he praised the great God in the following terms.

"Tandi said, 'Thou art the holiest of holies and the refuge of all, O foremost of all beings endued with intelligence. Thou art the fiercest energy of all kinds of energy. Thou art the austerest penance of all penances. Thou, O puissant one, art the liberal giver of blessings. Thou art the supreme Truth. Salutations to thee, O thou of a thousand rays, and, O refuge of all felicity. Thou art the giver of that Nirvana which, O puissant one, Yatis, standing in fear of birth and death, strive for so hard. The Grandsire Brahma, he of a hundred sacrifices, (viz., Indra) Vishnu, the Viswadevas, the great Rishis, are incapable of comprehending thee and thy real nature. How then can persons like ourselves hope to comprehend thee?

Brahma. Celestial Rishis conversant with the Puranas, say that thou hast three bodies viz., those pertaining to Kalas, those pertaining to Purusha and those pertaining to Brahma or the three forms namely Brahma, Vishnu and Rudra. Thou art Adhi-Purusha, (occupying the physical flame from head to foot) thou art Adhvatma, thou art Adhibhuta, and Adhi-Daivata, thou art Adhi-loka, Adhi-Vijnanam and Adhi-Yajna. Men of wisdom, when they succeed in knowing thee that residest in themselves and that art incapable of being known by the very gods, become freed from all bonds and pass into a state of existence that transcends all sorrow. They that do not wish to know thee, O thou of great puissance, have to undergo innumerable births and deaths. Thou art the door of heaven and of Emancipation. Thou art he that projectest all beings into existence and withdrawest them again into thyself. Thou art the great giver. Thou art heaven, thou art Emancipation, thou art desire (the seed of action). Thou art wrath that inspires creatures. Thou art Sattwa, thou art Rajas, thou art Tamas, thou art the nether regions, and thou art the upper regions. Thou art the Grandsire Brahma, thou art Bhava, thou art Vishnu, thou art Skanda, thou art Indra, thou art Savitri, thou art Yama, thou art Varuna, Soma, thou art Dhatri, thou art Manu, thou art Vidhatri and thou art Kuvera, the Lord of treasures. Thou art Earth, thou art Wind, thou art Water, thou art Agni, thou art Space, thou art Speech, thou art the Understanding, thou art Steadiness, thou art Intelligence, thou art the acts that creatures do, thou art Truth, thou art Falsehood, thou art existent and thou art non-existent. Thou art the senses, thou art that which transcends Prakriti, thou art immutable. Thou art superior to the universe of existent objects, thou art superior to the universe of non-existent objects, thou art capable of being conceived, thou art incapable of being conceived. That which is supreme Brahman, that which is the highest entity, that which is the end of both the Sankhyas and the Yogins, is, without doubt, identical with thee. Verily, rewarded have I been today by thee in consequence of thy granting me a sight of thy form. I have attained the end which the righteous alone attain to. I have been rewarded with that end which is solicited by persons whose understandings have been cleansed by Knowledge. Alas, so long I was steeped in Ignorance; for this long period I was a senseless fool, since I had no knowledge of thee that art the Supreme Deity, thee that art the only eternal Entity as can be only known by all persons endued with wisdom. In course of innumerable lives have I at last succeeded in acquiring that Devotion towards thee in consequence of which thou hast shown thyself to me. O thou that art ever inclined to extend thy grace to those that are devoted to thee. He that succeeds in knowing thee is enable to enjoy immortality. Thou art that which is ever a mystery with the gods, the Asuras, and the ascetics. Brahman is concealed in the cave of the heart. The very ascetics are unable to behold or know Him. Thou art that puissant deity who is the doer of everything and whose face is turned towards every direction. Thou art the Soul of all things, thou seest all things, thou pervadest all things, and thou knowest all things. Thou makest a body for thyself, and bearest that body. Thou art an embodied Being. Thou enjoyest a body, and thou art the refuge of all embodied creatures. Thou art the creator of the life-breaths, thou possessest the life-breaths, thou art one that is endued with life-breaths, thou art the giver of the lifebreaths, and thou art the refuge of all beings endued with lifebreaths. Thou art that Adhyatma which is the refuge of all righteous persons that are devoted to Yoga-meditation and conversant with the Soul and that are solicitous of avoiding rebirth. Verily, thou art that Supreme Lord who is identical with that refuge. Thou art the giver unto all creatures of whatever ends become theirs, fraught with happiness or misery. Thou art he that ordains all created beings to birth and death. Thou art the puissant Lord who grants success to Rishis crowned with success in respect of the fruition of their wishes. Having created all the worlds beginning with Bhu, together with all the denizens of heaven, that upholdest and cherishest them all, distributing thyself into thy well-known forms numbering Eight. [The worlds or regions commonly enumerated are Bhu, Bhuva, Swa, Maha, Jana, Tapa, and Satya. The eight well-known forms of Mahadeva are Water, Fire, Hotri, Sun, Moon, Space, Earth and Wind. In his form of water he is called Bhava: in that of fire, he is called Rudra: in that of Hotri he is called Pasupati: in that of the Sun, he is called Isana, in that of the Moon, he is called Mahadeva; in that of Space, he is called Bhima; in that of Earth, he is called Sarva; and in that of wind, he is called Ugra. Compare the benediction in Kalidasa's Shakuntalam.] From thee flows everything. Upon thee rests all things. All things, again, disappear in thee. Thou art the sole object that is Eternal. Thou art that region of Truth which is sought by the righteous and regarded by them as the highest. Thou art that cessation of individual existence which Yogins seek. Thou art that Oneness which is sought by persons conversant with the soul. Brahma and the Siddhas expounding the mantras have concealed thee in a cave for preventing the deities and Asuras

by thee, deities and Asuras and human beings are all unable to understand thee, O Bhava, truly and in all thy details. Unto those persons that succeed in attaining to thee after having cleansed themselves by devotion, thou showest thyself of thy own accord, O thou that residest in all hearts. By knowing thee one can avoid both death and rebirth. Thou art the highest object of knowledge. By knowing thee no higher object remains for one to know. Thou art the greatest object of acquisition. The person that is truly wise, by acquiring thee, thinks that there is no higher object to acquire. By attaining to thee that art exceedingly subtile and that art the highest object of acquisition, the man of wisdom becomes immortal and immutable. The followers of the Sankhva system, well conversant with their own philosophy and possessing a knowledge of the attributes (of Sattwa, Rajas and Tamas) and of those called the topics of enquiry, -- those learned men who transcend the destructible by attaining to a knowledge of the subtile or indestructible--succeed, by knowing thee, in freeing themselves from all bonds. Persons conversant with the Vedas regard thee as the one object of knowledge, which has been expounded in the Vedantas. These men, devoted to the regulation of the breaths, always meditate on thee and at last enter into thee as their highest end. Riding on the car made of Om, those men enter into Maheswara. Of that which is called the Devayana (the path of the deities) thou art the door called Aditya. Thou art again, the door, called Chandramas, of that which is called the Pitrivana (the path of the Pitris). [Devayana and Pitriyana are the two courses or paths by which the departed have to attain to their ends. Those going by the former reach the Sun; while those that go by the latter reach the Moon.] Thou art Kashtha, thou art the points of the horizon, thou art the year, and thou art the Yugas. Thine is the sovereignty of the heavens, thine is the sovereignty of the Earth, thou art the Northern and the Southern declensions. The Grandsire Brahma in days of yore uttered thy praises, O thou that art called Nilarohita (blue and red), by reciting diverse hymns and urged thee to create living creatures. Brahmanas conversant with Richs praise thee by uttering Richs, regarding thee as unattached to all things and as divested of all forms. Adhvarvus, in sacrifices, pour libations, uttering Yajushes the while, in honour of thee that art the sole object of knowledge, according to the three well-known ways. Persons of cleansed understandings, that are conversant with Samans, sing thee with the aid of Samans. Those regenerate persons, again, that are conversant with the Atharvans hymn thee as Rita as Truth as the Highest and as Brahma. Thou art the highest cause, whence Sacrifice has flowed. Thou art the Lord, and thou art Supreme. The night and day are thy sense of hearing and sense of sight. The fortnights and months are thy head and arms. The seasons are thy energy, penances are thy patience, and the year is thy anus, thighs and feet. Thou art Mritvu, thou art Yama, thou art Hutasana thou art Kala thou art endued with speed in respect of destruction, thou art the original cause of Time, and thou art eternal Time. Thou art Chandramas and Aditya. with all the stars and planets and the atmosphere that fills space. Thou art the pole-star, thou art constellation called the seven Rishis, thou art the seven regions beginning with Bhu. Thou art Pradhana and Mahat, thou art Unmanifest, and thou art this world. Thou art the universe beginning with Brahman and ending with the lowest forms of vegetation. Thou art the beginning or original cause of all creatures. Thou art the eight Prakritis. Thou art, again, above the eight Prakritis. Everything that exists, represents a portion of thy divine Self. Thou art that supreme Felicity which is also Eternal. Thou art the end which is attained to by all things. Thou art that highest existence which is sought for by the Righteous. Thou art that state which is freed from every anxiety. Thou art eternal Brahman! Thou art that highest state which constitutes the meditation of persons learned in the scriptures and the Vedangas. Thou art the highest Kashtha, thou art the highest Kala. Thou art the highest Success, and thou art the highest Refuge. Thou art the highest Tranquillity. Thou art the highest cessation of Existence. By attaining to thee, Yogins think that they attain to the highest success that is open to them. Thou art Contentment, thou art Success, thou art the Sruti, and thou art the Smriti. Thou art that Refuge of the Soul after which Yogins strive, and thou art that indestructible Prapti which men of Knowledge pursue. Thou art, without doubt, that End which those persons have in view that are habituated to sacrifices and that pour sacrificial libations, impelled by specific desires, and that make large presents on such occasions. Thou art that high End which is sought for by persons that waste and scorch their bodies with severe penances with ceaseless recitations, with those rigid vows and fasts that appertain to their tranquil lives, and with other means of self-affliction. O Eternal one, thou art that End which is theirs that are unattached to all things and that have relinquished all acts. Thou, O Eternal one, art that End which is theirs that are desirous of achieving Emancipation from rebirth, that live in dissociation from all enjoyments, and that desire the

and human beings from beholding thee. Although thou

residest in the heart, yet thou are concealed. Hence, stupefied

annihilation of the Prakriti elements. Thou art that high End, O illustrious one, which is indescribable, which is stainless, which is the immutable one, and which is theirs that are devoted to knowledge and science. These are the live Ends that have been declared in the Vedas and the Scriptures and the Puranas. It is through thy grace that persons attain to those Ends, or, if they fail to attain to them, it is through thy grace being denied to them.--It was thus Tandi, who was a vast heap of penances, praised Isana. And he sang also that high Brahman which in ancient days was sung by the Creator himself (in honour of Mahadeva).

"Upamanyu continued, 'Thus praised by that utterer of Brahma, Viz., Tandi, Mahadeva that illustrious and puissant Deity, who was accompanied by his spouse lima, said these words. Tandi had further said,--Neither Brahma, nor Indra nor Vishnu, nor the Viswedevas, nor the great Rishis, know thee. Gratified at this, Siva said the following words.'

"The holy one said, 'Thou shalt be indestructible and eternal. Thou shalt be freed from all sorrow. Great fame shall be thine. Thou shalt be endued with energy. Spiritual knowledge shall be thine. All the Rishis shall seek thee, and thy son, through my grace, shall become the author of Sutras, O foremost of regenerate persons. What wishes of thine shall I grant today? Tell me, O son, what those objects are which thou desirest.--At this, Tandi joined his hands and said--O Lord, let my devotion to thee be steady.'

"Upamanyu continued, 'Having given unto Tandi these boons and having received the adorations of both the deities and the Rishis, the great Deity disappeared there and then. When the illustrious deity, O lord of the Yadavas, thus, disappeared with all his followers, the Rishi came to my asylum and said unto me all that had happened to him. Do thou hear, O foremost of men, all those celebrated names (of Mahadeva) that Tandi said unto me for thy spiritual success. The Grandsire had at one time recited ten thousand names occur of that illustrious deity. These names are not known to all. O thou that transcendest destruction, in days of yore, the Grandsire Brahma uttred these names for adoring the highsouled Deity. Having acquired them through the grace of the Grandsire, Tandi communicated them to me!'"

SECTION 17

"Vasudeva said, 'Concentrating his mind, O Yudhishthira. the regenerate Rishi Upamanyu, with hands joined together in reverence uttered this abstract of names (applying to Mahadeva), commencing from the beginning.'

'Upamanyu said, 'I shall adore that great Deity who deserves the adorations of all creatures, by uttering those names that are celebrated over all the worlds, -- names some of which were uttered by the Grandsire Brahma, some by the Rishis, and some of which occur in the Vedas and the Vedangas. Those names have been applied (unto the great Deity) by persons that are eminent. Those names of him that are, again, true and fraught with success and are capable of accomplishing all the purposes which the utterer may have in view, have been applied unto Mahadeva by Tandi after calling them from the Vedic lore with the aid of his devotion. Indeed, with those names that have been uttered by many well-known persons of righteousness and by ascetics conversant with all the spiritual principles. I shall adore him who is the foremost, who is the first, who leads to heaven, who is ready to confer benefits upon all creatures, and who is auspicious. Those names have been heard everywhere in the universe, having spread from the region of Brahma (where they were originally invented). All of them are fraught with the element of Truth With those names I shall adore him who is Supreme Brahman. who has been declared (unto the universe) by the Vedas, and who is Eternal. I shall now tell thee. O chief of Yacht's race those names. Do thou hear them with rapt attention. Thou art a devoted worshipper of the Supreme Deity. Do thou worship the illustrious Bhava, distinguishing him above all the deities. And because thou art devoted to him, I shall therefore, recite those names in thy hearing. Mahadeva is Eternal Brahman. Persons endued with Yoga; Yoga's achievements are unable to know in even a hundred years, the glory and puissance of the great Deity in their entirety. Verily, the beginning, middle or end of Mahadeva cannot be apprehended by the very deities. Indeed, when the case is such, who is there O Madhava, that can recite the attributes of Mahadeva in their entirety? For all that, I shall through the grace of that illustrious and supreme Deity of perfect wisdom. extended to me for my devotion to him, recite his attributes as embodied in an abstract of few words and letters. The Supreme Lord is incapable of being adored by any one if he does not grant his permission to the adorer. As regards myself, it is only when I become fortunate enough to receive his permission that I succeed in adoring him. I shall indicate only a few names of that great Deity who is without birth and without destruction, who is the original cause of the universe, who is endued with the highest Soul, and whose origin is unmanifest. Hear, O Krishna, a few names, that were uttered by Brahma himself, of that giver of boons, that adorable deity, that puissant one who has the universe for his form, and who

are extracted from the ten thousand names that the great Grandsire had uttered in days of yore, as ghee is extracted from curds. As gold represents the essence of rocky mountains, as honey represents the essence of flowers, as Manda represents the extract from ghee, even so have these names been extracted from and represent the essence of those ten thousand names that were uttered by Grandsire Brahma. This abstract of names is capable of cleansing every sin, however heinous. It possesses the same merit that is attached to the four Vedas. It should be comprehended with attention by spiritual aspirants and engraved on the memory. These names fraught with auspiciousness, leading to advancement, destructive of Rakshasas, and great cleansers should be imparted to only him that is devoted to the great Lord, to him that has faith, to him that believes. Unto him that has no faith, him that is an unbeliever, him that has not subjugated his soul, it should never be communicated. That creature, O Krishna, who cherishes malice towards the illustrious Mahadeva who is the original cause of everything, who is the Supreme Soul, and who is the great Lord, has certainly to go to hell with all his ancestors before and all his children after him. This abstract of names that I shall recite to thee is looked upon as Yoga. This is looked upon as the highest object of meditation. This is that which one should constantly recite as Japya. This is equivalent to Knowledge. This is the highest Mystery. If one, even during his last moments, recites it or hears it recited unto him, one succeeds in attaining to the highest end. This is holy. This is auspicious, this is fraught with every kind of benefit. This is the best of all things. Brahma, the Grandsire of all the universe, having in days of old composed it, assigned to it the foremost place among all excellent hymns. From that time, this hymn to the greatness and glory of the high-souled Mahadeva, which is held in the highest esteem by all the deities, has come to be regarded as the king of all hymns. This king of all hymns was first conveyed from the region of Brahman to heaven, the region of the celestials. Tandi then obtained it from heaven. Hence is it known as the hymn composed by Tandi. From heaven Tandi brought it down on Earth. It is the most auspicious of all auspicious things, and is capable of cleansing the heart from all sins however heinous. O thou of mighty arms. I shall recite to thee that best of all hymns. This hymn relates to him who is the Veda of the Vedas, and the most ancient of all ancient objects, to him who is the energy of all energies, and the penance of all penances; to him who is the most tranquil of all creatures endued with tranquillity, and who is the splendour of all splendours; to him who is looked upon as the most restrained of all creatures that are restrained, and him who is the intelligence of all creatures endued with intelligence; to him who is looked upon as the deity of all deities, and the Rishi of all Rishis; to him who is regarded as the sacrifice of all sacrifices and the most auspicious of all things fraught with auspiciousness; to him who is the Rudra of all Rudras and the effulgence of all things endued with effulgence: to him who is the Yogin of all Yogins. and the cause of all causes; to him from whom all the worlds start into existence, and unto whom all the worlds return when they cease to exist: to him who is the Soul of all existent creatures, and who is called Hara of immeasurable energy. Hear me recite those thousand and eight names of the great Sarva. Hearing those names, O foremost of all men, thou shalt be crowned with fruition in respect of all thy wishes .-- Om! thou art Immobile, thou art Fixed, thou art Puissant, thou art Terrible, thou art Foremost, thou art boon-giving, and thou art Superior. 1 Thou art the Soul of all creatures, thou art celebrated over all creatures, thou art all things, thou art the Creator of all, and thou art Bhava." Thou art the bearer of matted locks on thy head. Thou wearest animal skins for thy vestments. Thou wearest a crest of matted hair on thy head like the peacock. Thou art he who has the whole universe for thy limbs. Thou art the Creator of all things. Thou art Hara in consequence of thy being the destroyer of all things. Thou art he that has eyes resembling those of the gazelle. Thou art the destroyer of all creatures. Thou art the supreme enjoyer of all things. Thou art that Pravritti whence all actions flow. Thou art that Nivritti or abstention from acts. Thou art observant of fasts and vows, thou art Eternal, thou art Unchangeable. Thou art he that residest in crematoria, thou art the possessor of the six well-known attributes of Lordship and the rest, thou residest in the heart of every creature, thou art he that enjoys all things with the senses, thou art the grinder of all sinful creatures. Thou art he that deserves the salutations of all, thou art of great feats, thou art he that has penances for his wealth, thou createst all the elements at thy will, thou concealest thy real nature by putting on the guise of a lunatic. Thou art the Master of all the worlds and of all living creatures. Thou art of immeasurable form, thou art of vast body. thou art of the form of Righteousness, thou art of great fame, thou art of high Soul, thou art the Soul of all creatures, thou hast the universe for thy form. Thou art of vast jaws (for thou swallowest the universe when the time comes for the dissolution of all things). Thou art the protector of all the lokas (the worlds). Thou art the soul residing in the inner

ignorance and is one and undivided: Thou art anandam (gladness). Thou art he whose car is borne by mules. Thou art he that protects Jiva from the thunderbolt of rebirth. Thou art adorable. Thou art obtained by purity and self-restraint and vows. Thou art again the refuge of all kinds of vows and observances including purity and self-restraint. Thou art the celestial artificer that is conversant with every art. Thou art Self-create (for no one has created thee). Thou art the beginning of all creatures and things. Thou art Hiranyagarbha, the Creator of all things. Thou art inexhaustible puissance and felicity. Thou hast a hundred eyes, thou hast eyes of vast power. Thou art Soma. Thou art he that causest all righteous creatures assume shapes of glory for shining in the firmament. Thou art Chandramas, thou art Surya, thou art the planet Saturn, thou art the descending node (of the moon), thou art the ascending node, thou art Mangala (Mars), and thou art Vrihaspati (Jupiter) and Sukra (Venus), thou art Vudha (Mercury) thou art the worshipper of Atri's wife, thou art he who shot his shaft in wrath at Sacrifice when Sacrifice fled away from him in the form of a deer. Thou art sinless. [Many of these names require comments to be intelligible. Ketu is no plant but Hindu astronomers name the descending node of the Moon by that name. Hence Rahu is the ascending node of the Moon. Graha, is that which seizes; Grahapati is Mangala, so called for its malevolence, Varah is Vrihaspati or Jupiter, who is the counterself of Sukra or Venus. In Hindu mythology, Sukra is a male person, the preceptor of the Daityas and Asuras. Atri is Vudha or Mercury, represented as the sons of Atri. Atryahnamaskarta is Durvasas who was the son of Atri's wife, got by the lady through a boon of Mahadeva. Daksha's Sacrifice sought to fly away from Siva, but the latter pursued it and shot his arrow at it for destroying it downright.] Thou art possessed of penances that have conferred upon thee the power of creating the universe. Thou art possessed of penances that have rendered thee capable of destroying the universe. Thou art high minded (in consequence of thy great liberality towards thy devotees). Thou fulfillest the wishes of all who resign themselves to thee. Thou art the maker of the year (for it is thou who settest the wheel of Time revolving, by assuming the form of the sun and the planets). Thou art Mantra (in the form of Pranava and other sacred words and syllables). Thou art the authority for all acts (in the form of the Vedas and the scriptures). Thou art the highest Penance. Thou art devoted to Yoga. Thou art he who merges himself in Brahman (by Yoga-abstraction). Thou art the great seed (being the cause of causes) Thou art the displayer of what is unmanifest in the manifest form in which the universe exists. Thou art possessed of infinite might. Thou art he whose seed is gold. Thou art omniscient, (being as thou art all things and the great knower). Thou art the cause of all things. Thou art he that has the seed of action (viz., ignorance and desire) for the means of sojourning from this world to the other and the other to this. Thou hast ten arms. Thou hast winkless eves (for thou seest at all times). Thou hast a blue throat (in consequence of thy bearing in thy throat the poison that arose upon churning the ocean and which, if not so borne, was capable of destroying the universe). Thou art the Lord of Uma. Thou art the origin of all the infinite forms that occur in the universe. Thou art he whose superiority is due to thyself. Thou art a hero in might (in consequence of thy having achieved such grand feats as the quick destruction of the triple city of the Asuras). Thou art inert matter (which cannot move unless co-existing with the Soul). Thou art all the tattwas (subjects of enquiry as counted by the Sankhyas). Thou art the ordainer and ruler of the tattwas. Thou art the chief of those beings that wait upon thee and are called Ganas. Thou coverest infinite space. Thou art Kama, the God of Desire. Thou art conversant with Mantras (in the sense of knowledge being thy penance). Thou art the highest Mantra for thou art that philosophy which consists in the ascertainment of the nature and attributes of the soul (and its differences from the Non-soul). Thou art the cause of the universe (since all that exists has sprung from thy Soul). Thou art universal destroyer (for all that ceases to exist becomes merged unto thee who art as the unmanifest Brahman). Thou bearest in one of thy hands the calabash, and in another thou holdest the bow; in another hand thou bearest shafts and in another thou bearest a skull. Thou bearest the thunder-bolt. Thou art armed with the hundred-killer. Thou art armed with the sword. Thou wieldest the battle-axe. Thou art armed with the Sula (trident). Thou art adorable. Thou host the sacrificial ladle in one of thy hands. Thou art of beautiful form. Thou art endued with abundant energy. Thou givest in the most liberal measure all that tends to adorn those that are devoted to thee. Thou wearest a turban on thy head. Thou art of beautiful face. Thou art he who swells with splendour and puissance. Thou art he that is humble and modest. Thou art exceedingly tall Thou art he who has the senses for thy rays. Thou art the greatest of preceptors. Thou art Supreme Brahman (being a state of pure felicitous existence). Thou art he that took the shape of a jackal (for consoling the Brahmana who, when insulted by a wealthy Vaisya, had resolved to commit suicide).

heart and as such devoid of ahamkara originating from

Thou art he whose object are all crowned with fruition, of themselves and without waiting for the puissance (derivable from penances). Thou art one who bears a bald head (as the sign of the mendicant order). Thou art one who does good to all creatures. Thou art unborn. Thou hast innumerable forms. Thou bearest all kinds of fragrance on thy person. The matted locks on thy head had sucked up the river Ganga when it first fell from heaven (although they again gave out the waters at the earnest solicitations of king Bhagiratha). Thou art the giver of sovereignty and lordship. Thou art a Brahmacharin without having ever fallen away from the rigid vow of continence. Thou art distinguished for thy sexual continence. Thou always liest on thy back. Thou hast thy abode in Puissance. Thou hast three matted locks on thy head. Thou art he that is clad in rags. Thou art Rudra (in consequence of thy fierceness). Thou art the celestial generalissimo, and thou art all pervading. Thou art he that moves about during the day. Thou art he that moves about in the night. Thou art of fierce wrath. Thou art possessed of dazzling effulgence (born of Vedic study and penances). Thou art the slayer of the mighty Asura who had come in the form of an infuriate elephant for destroying thy sacred city of Varanasi. Thou art the slayer of such Daityas as become the oppressors of the universe. Thou art Kala or Time which is the universal destroyer. Thou art the supreme ordainer of the universe. Thou art a mine of excellent accomplishments. Thou art of the form of the lion and the tiger. Thou art he that is clad in the skin of an elephant. Thou art the Yogin who deceives Time by transcending its irresistible influence. Thou art the original sound. Thou art the fruition of all desires. Thou art he that is adored in four ways. Thou art a night-wanderer (like Vetala and others). Thou art he that wanders in the company of spirits. Thou art he that wanders in the company of ghostly beings. Thou art the Supreme Lord of even Indra and the other celestials. Thou art he that hast multiplied himself infinitely in the form of all existent and non-existent things. Thou art the upholder of both Mahat and all the innumerable combinations of the five primal elements. Thou art the primeval Ignorance or Tamas that is known by the name of Rahu. Thou art without measure and hence infinite. Thou art the supreme End that is attained by the Emancipate. Thou art fond of dancing. Thou art he that is always engaged in dancing. Thou art he that causes others to dance. Thou art the friend of the universe. Thou art he whose aspect is calm and mild. Thou art endued with penances puissant enough to create and destroy the universe. Thou art he who binds all creatures with the bonds of thy illusion. Thou art he that transcends destruction. Thou art he who dwells on the mount Kailasa. Thou transcendest all bonds and art unattached in respect of all things, like Space. Thou art possessed of a thousand arms. Thou art victory. Thou art that perseverance which is the cause of success or victory. Thou art without idleness or procrastination that interferes with persevering activity. Thou art dauntless. Thou art fear, Thou art he who put a stop to Vali's sacrifice. Thou fulfillest the desires of all thy devotees. Thou art the destroyer of Daksha's sacrifice. Thou art amiable. Thou art slightly amiable. Thou art exceedingly fierce and robbest all creatures of their energy. Thou art the slayer of the Asura Vala. Thou art always cheerful. Thou art of the form of wealth which is coveted by all. Thou hast never been vanquished. There is none more adorable than thou. Thou art he who utters deep roars (in the form of Ocean). Thou art that which is so deep that no one can measure it (because thou art of the form of space). Thou art he whose puissance and the might of whose companions and of the bull have never been measured by anybody. Thou art the tree of the world (whose roots extend upwards and branches hang downwards). Thou art the banian. Thou art he that sleeps on a human leaf when the universe, after dissolution, becomes one infinite expanse of water. Thou art he that shows compassion to all worshippers assuming as thou listest, the form of Hari or Hara or Ganesa or Arka or Agni or Wind, etc. Thou art possessed of teeth that are exceedingly sharp (since thou art competent to chew innumerable worlds even as one munches nuts and swallows them speedily). Thou art of vast dimensions in respect of thy forms. Thou art possessed of a mouth that is hast enough to swallow the universe at once. Thou art he whose troops are adored everywhere. Thou art he who dispelled all the fears of the deities when the prince of elephants had to be captured. Thou art the seed of the universe. Thou art he who has for his vehicle the same bull that forms again the device on his banner in battle. Thou hast Agni for thy soul. Thou art Surya who has green steeds yoked unto his car. Thou art the friend of Jiva. Thou art he that is conversant with the proper time for the accomplishment of all religious acts. Thou art he unto whom Vishnu paid his adorations (for obtaining his celebrated discus). Thou art the sacrifice being in the form of Vishnu. Thou art the ocean. Thou art the Barabanala Mare's head that ranges within the ocean, ceaselessly vomitting fire and drinking the saline waters as if they were sacrificial butter Thou art Wind, the friend of Agni. Thou art of tranquil soul like the ocean when at rest and unstirred by the mildest breeze.

Thou art Agni that drinks the libations of clarified butter

poured in sacrifices with the aid of Mantras. Thou art he whom it is difficult to approach. Thou art he whose effulgence spreads over the infinite universe. Thou art ever skilful in battle. Thou art well conversant with the time when one should engage in battle so that victory may be achieved. Thou art that science which treats of the motions of heavenly bodies. Thou art of the form of success or victory. Thou art he whose body is Time (for thy body is never subject to destruction). Thou art a householder for thou wearest a tuft of hair on thy head Thou art a Sanyasin for thy head is bald. Thou wearest matted locks on thy head (being, as thou art, a Vanaprastha). Thou art distinguished for thy fiery rays (for the effulgent path by which the righteous proceed is identical with thee). Thou art he that appears in the firmament in the heart encased in the body of every creature. Thou art he who enters into the cranium (brain) of every creature. Thou bearest the wrinkles of age. Thou bearest the bamboo flute. Thou hast also the tabour. Thou bearest the musical instrument called Tali. Thou hast the wooden vessel used for husking grain. Thou art he who covers that illusion which covers Yama. Thou art an astrologer inasmuch as thy understanding is always directed towards the motion of the wheel of time which is made up of the luminaries in the firmament. Thou art Jiva whose understanding is directed to things that are the result of the attributes of Sattwa, Rajas, and Tamas. Thou art that in which all things merge when dissolution overtakes them. Thou art stable and fixed, there being nothing in thee that is subject to change or mutation of any kind. Thou art the Lord of all creatures. Thy arms extend all over the vast universe. Thou art displayed in innumerable forms that are but fractions of thyself. Thou pervadest all things. Thou art he that has no mouth (for thou enjoyest not the objects of thy own creation). Thou art he who frees thy creatures from the bonds of the world. Thou art easily attainable. Thou art he that manifested himself with a golden mail. Thou art he that appears in the phallic emblem. 'Thou art he that wanders in the forests in quest of fowls and animals. Thou art he that wanders over the Earth. Thou art, he that is omnipresent. Thou art the blare that is produced by all the trumpets blown in the three worlds. Thou art he that has all creatures for his relatives. Thou art of the form of a snake (for thou art identical with the mighty Naga named Sesha). Thou art he that lives in mountain caves (like Jaigishavya), or any other Yogin. Thou art identical with Guha (the celestial generalissimo). Thou wearest garlands of flowers. Thou art he who enjoys the happiness that springs from the possession of worldly objects. Thou art he from whom all creatures have derived their three states of hirth existence and destruction Thou art he that upholds all things that exist or occur in the three stages of time viz., the Past, the Present, and the Future. Thou art he that frees creatures from the effects of all acts belonging to previous lives as well as those accomplished in the present life and from all the bonds due to Ignorance and Desire. Thou art he who is the binder or Asura chiefs. Thou art he who is the slaver of foes in battle. Thou art that which is attainable by knowledge alone. Thou art Durvasas. Thou art he who is waited upon and adored by all the righteous. Thou art he who causes the fall of even Brahma and the others. Thou art he that gives unto all creatures the just share of joy and grief that each deserves according to his own acts. Thou art he that is incomparable. Thou art well conversant with the shares that are given and appropriated in sacrifices. Thou residest in every place. Thou wanderest everywhere. Thou art he that has mean vestments. Thou art Vasava. Thou art immortal. Thou art identical with the Himavat mountains. Thou art the maker of pure gold. Thou art without acts. Thou upholdest in thyself the fruits of all acts. Thou art the foremost of all creatures that are regarded as upholders. Thou art he that has bloody eyes. Thou art he that has eyes whose vision extends over the infinite universe. Thou art he that has a car whose wheels are ever victorious. Thou art he that is possessed of vast learning. Thou art he that accepts thy devotees for thy servants. Thou art he that restrains and subjugates thy senses. Thou art he that acts. Thou wearest clothes whose warp and woof are made of snakes. Thou art Supreme. Thou art he who is the lowest of the celestials. Thou art he that is well-grown. Thou ownest the musical instrument called Kahala. Thou art the giver of every wish. Thou art the embodiment of grace in all the three stages of Time, viz., the Past, the Present, and the Future. Thou art possessed of might that is always well spent. Thou art he who had assumed the form of Valarama (the elder brother of Krishna). Thou art the foremost of all colleted things, being Emancipation or the highest of all ends to which creatures attain. Thou art the giver of all things. Thy face is turned towards all directions, Thou art he from whom diverse creatures have sprung even as all forms have sprung from space or are modifications or that primal element. Thou art he who falls into the pit called body. Thou art he that is helpless (for, falling into the pit constituted by the body, thou canst not transcend the sorrow that is thy portion). Thou residest in the firmament of the heart. Thou art exceedingly fierce in form. Thou art the Deity called Ansu. Thou art the companion of Ansu and art called Aditya. Thou art possessed

of innumerable rays. Thou art endued with dazzling effulgence. Thou hast the speed of the Wind. Thou art possessed of speed that is greater than that of the Wind. Thou art possessed of the speed of the mind. Thou art Nishachara as thou enjoyest all things, being invested with Ignorance. Thou dwellest in every body. Thou dwellest with Prosperity as thy companion. Thou art he that imparts knowledge and instruction. Thou art he who imparts instruction in utter silence. Thou art he that observes the vow of taciturnity (for thou instructest in silence). Thou art he who passes out of the body, looking at the soul. Thou art he that is well adored. Thou art the giver of thousands (since the lord of all the treasures derived those treasures of his from thee). Thou art the prince of birds, (being Garuda the son of Vinata and Kasvapa). Thou art the friend that renders aid. Thou art possessed of exceeding effulgence (for thy splendour is like that of a million suns risen together). Thou art the Master of all created beings. Thou art he who provokes the appetites. Thou art the deity of Desire. Thou art of the form of lovely women that are coveted by all. Thou art the tree of the world. Thou art the Lord of Treasures. Thou art the giver of fame. Thou art the Deity that distributes unto all creatures the fruits (in the form of joys and griefs) of their acts. Thou art thyself those fruits which thou distributest. Thou art the most ancient (having existed from a time when there was no other existent thing). Thou art competent to cover with a single footstep of thine all the three worlds. Thou art Vamana (the dwarf) who deceived the Asura chief Vali (and depriving him of his sovereignty restored it unto Indra). Thou art the Yogin crowned with success (like Sanatkumara and others). Thou art a great Rishi (like Vasishtha and others). Thou art one whose objects are always crowned with success (like Rishava or Dattatreya). Thou art a Sanyasin (like Yajnavalkya and others). Thou art he that is adorned with the marks of the mendicant order. Thou art he that is without such marks. Thou art he that transcends the usages of the mendicant order. Thou art he that assures all creatures from every sort of fear. Thou art without any passions thyself (so that glory and humiliation are alike to thee). Thou art he that is called the celestial generalissimo. Thou art that Visakha who took his rise from the body of the celestial generalissimo when Indra hurled his thunder-bolt at him. Thou art conversant with the sixty tattwas or heads of enquiry in the universe. Thou art the Lord of the senses (for these achieve their respective functions guided by thee). Thou art he that is armed with the thunderbolt (and that rives the mountains). Thou art infinite. Thou art the stupefier of Daitya ranks in the field of battle. Thou art he that moves his car in circles among his own ranks and that makes similar circles among the ranks of his foes and who conies back safe and sound after devastating then. Thou art he that is conversant with the lowest depth of the world's ocean (in consequence of thy knowledge of Brahman). Thou art he called Madhu (who has founded the race in which Krishna has taken his birth). Thou hast eyes whose colour resembles that of honey. Thou art he that has taken birth after Vrihaspati Thou art he that does the acts which Adhyaryus have to do in sacrifices. Thou art he who is always adored by persons whatever their modes of life. Thou art devoted to Brahman. Thou wanderest amongst the habitations of men in the world (in consequence of thy being a mendicant). Thou art he that pervadest all beings. Thou art he that is conversant with truth. Thou knowest and guidest every heart. Thou art he that overspreads the whole universe. Thou art he that collects or stores the good and bad acts of all creatures in order to award them the fruits thereof Thou art he that lives during even the night that follows the universal dissolution. Thou art the protector wielding the bow called Pinaka. Thou residest in even the Daityas that are the marks at which shootest thy arrows. Thou art the author of prosperity. Thou art the mighty ape Hanuman that aided Vishnu in the incarnation of Rama in his expedition against Ravana. Thou art the lord of those Ganas that are thy associates, Thou art each member of those diverse Ganas. Thou art he that gladdens all creatures. Thou art the enhancer of the joys of all. Thou takest away the sovereignty and prosperity of even such high beings as Indra and others. Thou art the universal slayer in the form of Death. Thou art he that resides in the four and sixty Kalas. Thou art very great. Thou art the Grandsire (being the sire of the great sire of all). Thou art the supreme phallic emblem that is adored by both deities and Asuras. Thou art of agreeable and beautiful features. Thou art he who presides over the variety of evidences and tendencies for action and non-action. Thou art the lord of vision. Thou art the Lord of Yoga (in consequence of thy withdrawing all the senses into the heart and combining them together in that place). Thou art he that upholds the Krita and the other ages (by causing them to run ceaselessly). Thou art the Lord of seeds (in consequence of thy being the giver of the fruits of all acts good and bad). Thou art the original cause of such seeds. Thou actest in the ways that have been pointed out in the scriptures beginning with those that treat of the Soul. Thou art he in whom reside might and the other attributes. Thou art the Mahabharata and other histories of the kind. Thou art the treatises called Mimansa

Thou art Gautama (the founder of the science of dialectics).

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6301 Thou art the author of the great treatise on Grammar that has been named after the Moon. Thou art he who chastises his foes Thou art he whom none can chastise. Thou art he who is sincere in respect of all his religious acts and observances. Thou art he that becomes obedient to those that are devoted to thee. Thou art he that is capable of reducing others to subjection. Thou art he who foments quarrels among the deities and the Asuras. Thou art he who has created the four and ten worlds (beginning with Bhu). Thou art the protector and cherisher of all Beings commencing from Brahma and ending with the lowest forms of vegetable life (like grass and straw). Thou art the Creator of even the five original elements Thou art he that never enjoys anything (for thou art always unattached). Thou art free from deterioration. Thou art the highest form of felicity. Thou art a deity proud of his might. Thou art Sakra. Thou art the chastisement that is spoken of in treatises on morality and is inflicted on offenders. Thou art of the form of that tyranny which prevails over the world. Thou art of pure Soul. Thou art stainless (being above faults of every kind). Thou art worthy of adoration. Thou art the world that appears and disappears ceaselessly. Thou art he whose grace is of the largest measure. Thou art he that has good dreams. Thou art a mirror in which the universe is reflected. Thou art he that has subjugated all internal and external foes. Thou art the maker of the Vedas. Thou art the maker of those declarations that are contained in the Tantras and the Puranas and that are embodied in language that is human. 1 Thou art possessed of great learning. Thou art the grinder of foes in battle. Thou art he that resides in the awful clouds that appear at the time of the universal dissolution. Thou art most terrible (in consequence of the dissolution of the universe that thou bringest about). Thou art he who succeeds in bringing all persons and all things into thy subjection. Thou art the great Destroyer. Thou art he that has fire for his energy. Thou art he whose energy is mightier than fire. Thou art the Yuga-fire that consumes all things. Thou art he that is capable of being gratified by means of sacrificial libations. Thou art water and other liquids that are poured in sacrifices with the aid of Mantras. Thou art in the form of the Deity of Righteousness, the distributor of the fruits that attach to acts good and bad. Thou art the giver of felicity, Thou art always endued with effulgence. Thou art of the form of fire. Thou art of the complexion of the emerald. Thou art always present in the phallic emblem. Thou art the source of blessedness. Thou art incapable of being baffled by anything in the prosecution of your objects. Thou art the giver of blessings. Thou art of the form of blessedness. Thou art he unto whom is given a share of sacrificial offerings. Thou art he who distributes unto each his share of that is offered in sacrifices. Thou art endued with great speed. Thou art he that is dissociated from all things. Thou art he that is possessed of the mightiest limb. Thou art he that is employed in the act of generation. Thou art of a dark complexion, (being of the form of Vishnu). Thou art of a white complexion (being of the form of Samva the son of Krishna) Thou art the senses of all embodied creatures. Thou art possessed of vast feet. Thou hast vast hands. Thou art of vast body. Thou art endued with wide extending fame. Thou hast a vast head. Thou art of vast measurements. Thou art of vast vision. Thou art the home of the darkness of ignorance. Thou art the Destroyer of the Destroyer. Thou art possessed of vast years. Thou hast vast lips. Thou art he that has vast cheeks. Thou hast a vast nose. Thou art of a vast throat. Thou hast a vast neck. Thou art he that tears the bond of body. Thou hast a vast chest. Thou hast a vast bosom. Thou art the inner soul which resides in all creatures. Thou hast a deer on thy lap. Thou art he from whom innumerable worlds hang down like fruits hanging down from a tree. Thou art he who stretches his lips at the time of the universal dissolution for swallowing the universe. Thou art the ocean of milk. Thou hast vast teeth. Thou hast vast jaws. Thou hast a vast bristle. Thou hast hair of infinite length. Thou hast a vast stomach. Thou hast matted locks of vast length. Thou art ever cheerful. Thou art of the form of grace. Thou art of the form of belief. Thou art he that has mountains for his bow (or weapons in battle). Thou art he that is full of affection to all creatures like a parent towards his offspring. Thou art he that has no affection. Thou art unvanquished. Thou art exceedingly devoted to (Yoga) contemplation. Thou art of the form of the tree of the world. Thou art he that is indicated by the tree of the world. Thou art never satiated when eating (because of thy being of the form of fire, for of all elements, fire is never satiated with the quantity offered it for consumption). Thou art he that has the Wind for thy vehicle for going from place to place (in consequence of thy identity with fire). Thou art he that rangest over hills and little eminences. Thou art he that has his residence on the mountains of Meru. Thou art the chief of the celestials. Thou hast the Atharvans for thy head. Thou hast the Samans for thy mouth. Thou hast the thousand Richs for thy immeasurable eyes. Thou hast the Yajushes for thy feet and hands. Thou art the Upanishads. Thou art the entire body of rituals (occurring in the scriptures). Thou art all that is mobile. Thou art he whose solicitations are never

unfulfilled. Thou art he who is always inclined to grace. Thou

art he that is of beautiful form. Thou art of the form of the good that one does to another. Thou art that which is dear. Thou art he that always advances towards thy devotees (in proportion as these advance for meeting thee). Thou art gold and other precious metals that are held dear by all. Thy effulgence is like that of burnished gold. Thou art the navel (of the universe). Thou art he that makes the fruits of sacrifices grow (for the benefit of those that perform sacrifices to thy glory). Thou art of the form of that faith and devotion which the righteous have in respect of sacrifices. Thou art the artificer of the universe. Thou art all that is immobile (in the form of mountains and other inert objects). Thou art the two and ten stages of life through which a person passes. Thou art he that causes fright (by assuming the intermediate states between the ten enumerated). Thou art the beginning of all things. Thou art he that unites Jiva with Supreme Brahman through Yoga. Thou art identifiable with that Yoga which causes such a union between Jiva and Supreme Brahman. Thou art unmanifest (being the deepest stupefaction). Thou art the presiding deity of the fourth age (in consequence of thy identity with lust and wrath and cupidity and other evil passions that flow from that deity). Thou art eternal Time (because of thy being of the form of that ceaseless succession of birth and death that goes on in the universe). Thou art of the form of the Tortoise. Thou art worshipped by the Destroyer himself. Thou livest in the midst of associates. Thou admittest thy devotees as members of thy Gana. Thou hast Brahma himself for the driver of thy car. Thou sleepest on ashes. Thou protectest the universe with ashes. Thou art he whose body is made of ashes. Thou art the tree that grants the fruition of all wishes. Thou art of the form of those that constitute thy Gana. Thou art the protector of the four and ten regions. Thou transcendent all the regions. Thou art full, (there being no deficiency). Thou art adored by all creatures. Thou art white (being pure and stainless). Thou art he that has his body. speech and mind perfectly stainless. Thou art he who has attained to that purity of existence which is called Emancipation. Thou art he who is incapable of being stained by impurity of any kind. Thou art he who has been attained to by the great preceptors of old. Thou residest in the form of Righteousness or duly in the four modes of life. Thou art that Righteousness which is of the form of rites and sacrifices. Thou art of the form of that skill which is possessed by the celestial artificer of the universe. Thou art he who is adored as the primeval form of the universe. Thou art of vast arms. Thy lips are of a coppery hue. Thou art of the form of the vast waters that are contained in the Ocean. Thou art exceedingly stable and fixed (being of the form of mountains and hills). Thou art Kapila. Thou art brown. Thou art all the hues whose mixture produces white. Thou art the period of life. Thou art ancient. Thou art recent. Thou art a Gandharva. Thou art the mother of the celestials in the form of Aditi (or the mother of all things, in the form of Earth). Thou art Garuda, the prince of birds, born of Vinata by Kasyapa, otherwise called Tarkshya. Thou art capable of being comprehended with ease. Thou art of excellent and agreeable speech. Thou art he that is armed with the battle-axe. Thou art he that is desirous of victory. Thou art he that assists others in the accomplishment of their designs. Thou art an excellent friend. Thou art he that bears a Vina made of two hollow gourds. Thou art of terrible wrath (which thou displayest at the time of the universal dissolution). Thou ownest for thy offspring, beings higher than men and deities (viz., Brahma and Vishnu). Thou art of the form of that Vishnu who floats on the waters after the universal dissolution. Thou devourest all things with great ferocity. Thou art he that procreates offspring. Thou art family and race, continuing from generation to generation. Thou art the blare that a bamboo flute gives out. Thou art faultless. Thou art he every limb of whose body is beautiful. Thou art full of illusion. Thou dost good to others without expecting any return. Thou art Wind. Thou art Fire. Thou art the bonds of the worlds which bind Jiva. Thou art the creator of those bonds. Thou art the tearer of such bonds. Thou art he that dwells with even the Daityas (who are the foes of all sacrifices). Thou dwellest with those that are the foes of all acts (and that have abandoned all acts). Thou art of large teeth, and thou art of mighty weapons. Thou art he that has been greatly censured. Thou art he that stupefied the Rishis dwelling in the Daruka forest. Thou art he that did good unto even thy detractors, viz., those Rishis residing in the Daruka forest. Thou art he who dispels all fears and who dispelling all the fears of those Rishis gave them Emancipation. Thou art he that has no wealth (in consequence of his inability to procure even his necessary wearing apparel). Thou art the lord of the celestials. Thou art the greatest of the gods (in consequence of thy being adored by even Indra and others that are regarded as the highest of the celestials). Thou art an object of adoration with even Vishnu. Thou art the slaver of those that are the foes of the deities. Thou art he that resides (in the form of the snake Sesha) in the nethermost region. I Thou art invisible but capable of being comprehended, even as the wind which though invisible is perceived by every body. Thou art he whose knowledge extends to the roots of everything and

unto whom all things, even in their inner nature, are known. Thou art the object that is enjoyed by him that enjoys it. Thou art he among the eleven Rudras who is called Ajaikapat. Thou art the sovereign of the entire universe. Thou art of the form of all Jivas in the universe (in consequence of thy being covered by the three well-known attributes of Sattwa, Rajas, and Tamas). Thou art he that is not subject to those three attributes. Thou art he that transcends all attributes and is a state of pure existence which is incapable of being described with the aid of any adjective that language can yield. Thou art the prince of physicians called Dhanwantari. Thou art a comet (in consequence of the calamities that flow from thee unto the sinful). Thou art the celestial generalissimo called Skanda. Thou art the king of the Yakshas, called Kuvera, who is thy inseparable associate and who is the Lord of all treasures in the world. Thou art Dhatri. Thou art Sakra. Thou art Vishnu. Thou art Mitra. Thou art Tashtri (the celestial artificer). Thou art the Pole Star. Thou art he that upholds all things. Thou art he called Prabhava amongst the Vasus. Thou art the wind which is capable of going everywhere (being the Sutra-atma that connects all things in the universe with a thread). Thou art Arvaman. Thou art Savitri. Thou art Ravi. Thou art that ancient king of great celebrity known by the name of Ushangu. Thou art he who protects all creatures in diverse ways. Thou art Mandhatri (because of thy competence to gratify all creatures). Thou art he from whom all creatures start into life. Thou art he who exists in diverse form. Thou art he who causes the diverse hues to exist in the universe. Thou art he who upholds all desires and all attributes (because of these flowing from thee). Thou art he who has the lotus on thy navel. Thou art he within whose womb are innumerable mighty creatures. Thou art of face as beautiful as the moon. Thou art wind. Thou art fire. Thou art possessed of exceeding might. Thou art endued with tranquillity of soul. Thou art old. Thou art he that is known with the aid of Righteousness. Thou art Lakshmi. Thou art the maker of the field of those actions (by which persons adore the supreme Deity). Thou art he who lives in the field of action. Thou art the soul of the field of action. Thou art the medicine or provoker of the attributes of sovereignty and the others. All things lie in thee (for, as the Srutis declare, all things becomes one in thee, thyself being of the nature of that unconsciousness which exhibits itself in dreamless slumber). Thou art the lord of all creatures endued with life-breaths. Thou art the god of the gods. Thou art he who is attached to felicity. Thou art Sat (in the form of cause). Thou art Asat (in the form of effect). Thou art he who possesses the best of all things. Thou art he who resides on the mountains of Kailasa Thou art he who repairs to the mountains of Himavat. Thou washest away all things besides thee like a mighty current washing away trees and other objects standing on its banks. Thou art the maker of Pushkara and other large lakes and pieces of natural water. Thou art possessed of knowledge of infinite kinds. Thou art the giver of infinite blessings. Thou art a merchant (who conveys the goods of this country to that country and brings the goods of that country to this for the convenience of human beings). Thou art a carpenter. Thou art the tree (of the world that supplies the timber for thy axe). Thou art the tree called Vakula (Mimusops Elengi, Linn.) Thou art the sandal-wood tree (Santalum album, Linn.). Thou art the tree called Chcchada (Alstonia Scholaris, syn Echitis, Scholaris, Roxb.). Thou art he whose neck is very strong. Thou art he whose shoulder joint is vast. Thou art not restless (but endued with steadiness in all thy acts and in respect of all thy faculties). Thou art the principal herbs and plants with their produce (in the form of rice and wheat and the other varieties of grain). Thou art he that grants success upon others in respect of the objects upon which they bestow their heart. Thou art all the correct conclusions in respect of both the Vedas and Grammar. Thou art he who utters leonine roars. Thou art endued with leonine fangs. Thou ridest on the back of a lion for performing thy journeys. Thou ownest a car that is drawn by a lion. Thou art he called the truth of truth. Thou art he whose dish or plate is constituted by the Destroyer of the universe. Thou art always engaged in seeking the good of the worlds. Thou art he who rescues all creatures from distress (and leads them to the felicity of Emancipation). Thou art the bird called Saranga. Thou art a new (Young) swan. Thou art he who is displayed in beauty in consequence of the crest thou bearest on thy head (like the cock or the peacock). Thou art he who protects the place where assemblies of the wise sit for dispensing justice. Thou art the abode of all creatures. Thou art the cherisher of all creatures. Thou art Day and Night (which are the constituent elements of Eternity). Thou art he that is without fault and therefore, never censured. Thou art the upholder of all creatures. Thou art the refuge of all creatures. Thou art without birth. Thou art existent. Thou art ever fruitful. Thou art endued with Dharana and Dhyana and Samadhi Thou art the steed Uchchaisravas. Thou art the giver of food. Thou art he who upholds the life-breaths of living creatures. Thou art endued with patience. Thou art possessed of intelligence. Thou art endued with exertion and cleverness. Thou art honoured by

all. Thou art the giver of the fruits of Righteousness and sin.

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6302 Thou art the cherisher of the senses (for the senses succeed in performing their respective functions in consequence of thee that presidest over them). Thou art the lord of all the luminaries. Thou art all collections of objects. Thou art he whose vestments are made of cowhides. Thou art he who dispels the grief of his devotees. Thou hast a golden arm. Thou art he who protects the bodies of Yogins who seek to enter their own selves. Thou art he who has reduced to nothingness all his foes. Thou art he the measure of whose gladness is very great. Thou art he who achieved victory over the deity of desire that is irresistible. Thou art he who has subjugated his senses. Thou art the note called Gandhara in the musical octave. Thou art he who has an excellent and beautiful home (in consequence of its being placed upon the delightful mountains of Kailasa). Thou art he who is ever attached to penances. Thou art of the form of cheerfulness and contentment. Thou art he called vast or infinite. Thou art he in whose honour the foremost of hymns has been composed. Thou art he whose dancing is characterised by vast strides and large leaps. Thou art he who is adored with reverence by the diverse tribes of Apsaras. Thou art he who owns a vast standard (bearing the device of the bull). Thou art the mountains of Meru. Thou art he who roves among all the summits of that great mountain. Thou art so mobile that it is very difficult to seize thee. Thou art capable of being explained by preceptors to disciples, although thou art incapable of being described in words. Thou art of the form of that instruction which preceptors impart to disciples. Thou art he that can perceive all agreeable scents simultaneously or at the same instant of time. Thou art of the form of the porched gates of cities and palaces. Thou art of the form of the moats and ditches that surround fortified towns and give the victory to the besieged garrison. Thou art the Wind. Thou art of the form of fortified cities and towns encompassed by walls and moats. Thou art the prince of all winged creatures, (being, as thou art, of the form of Garuda). Thou art he who multiplies the creation by union with the opposite sexes. Thou art the first of all in respect of virtues and knowledge. Thou art superior to even him who is the first of all in virtues and knowledge. Thou transcendest all the virtue and knowledge. Thou art eternal and immutable as also dependent on thyself. Thou art the master and protector of the deities and Asuras. Thou art the master and protector of all creatures. Thou art he who wears a coat of mail. Thou art he whose arms are competent to grind all foes. Thou art an object of adoration with even him who is called Suparvan in heaven. Thou art he who grants the power of bearing or upholding all things. Thou art thyself capable of bearing all things. Thou art fixed and steady (without being at all unstable). Thou art white or pure (being, as thou art, without any stain or blot). Thou bearest the trident that is competent to destroy (all things). Thou art the grantor of bodies or physical forms unto those that constantly revolve in the universe of birth and death. Thou art more valuable than wealth. Thou art the conduct or way of the righteous (in the form of goodness and courtesy). Thou art he who had torn the head of Brahma after due deliberation (and not impelled by mere wrath). Thou art he who is marked with all those auspicious marks that are spoken of in the sciences of palmistry and phrenology and other branches of knowledge treating of the physical frame as the indicator of mental peculiarities. Thou art that wooden bar which is called the Aksha of a car and, therefore, art thou he who is attached to the car represented by the body. Thou art attached to all things (in consequence of thy pervading all things as their soul). Thou art endued with very great might, being as thou art a hero of heroes. Thou art the Veda. Thou art the Smritis, the Itihasas, the Puranas, and other scriptures. Thou art the illustrious deity of every sacred shrine. Thou art he who has the Earth for his car. Thou art the inert elements that enter into the composition of every creature. Thou art he who imparts life into every combination of those inert element Thou art the Pranava and other sacred Mantras that instil life into dead matter. Thou art he that casts tranquil glances. Thou art exceedingly harsh (in consequence of thy being the destroyer of all things). Thou art he in whom are innumerable precious attributes and possessions. Thou hast a body that is red. Thou art he who has all the vast oceans as so many ponds filled for thy drinking. Thou art the root of the tree of the world. Thou art exceedingly beautiful and shinest with surpassing grandeur. Thou art of the form of ambrosia or nectar. Thou art both cause and effect. Thou art an ocean of penances (being as thou art a great Yogin). Thou art he that desirous of ascending to the highest state of existence. Thou art he that has already attained to that state. Thou art he who is distinguished for the purity of his conduct and acts and observances. Thou art he who possessed of great fame (in consequence of the Righteousness of his behaviour). Thou art the ornament of armies (being as thou art of the form of prowess and courage). Thou art he who is adorned with celestial ornaments. Thou art Yoga. Thou art he from whom flow eternal time measured by Yugas and Kalpas. Thou art he who conveys all creatures from place. Thou art of the form of

Righteousness and sin and their intermixture (such as are

displayed in the successive Yugas). Thou art great and

formless. Thou art he who slew the mighty Asura that had approached against the sacred city of Varanasi in the form of an infuriate elephant of vast proportions. Thou art of the form of death. Thou givest to all creatures such fruition of their wishes as accords with their merits. Thou art approachable. Thou art conversant with all things that are beyond the ken of the senses. Thou art conversant with the Tattwas (and therefore, thoroughly fixed). Thou art he who incessantly shines in beauty. Thou wearest garlands that stretch down from thy neck to the feet. Thou art that Hara who has the Moon for his beautiful eye. Thou art the salt ocean of vast expanse. Thou art the first three Yugas (viz., Krita, Treta, and Dwapara). Thou art he whose appearance is always fraught with advantage to others. Thou art he who has three eves (in the form of the scriptures, the preceptor, and meditation). Thou art he whose forms are exceedingly subtile (being as thou art the subtile forms of the primal elements). Thou art he whose ears are bored for wearing jewelled Kundalas. Thou art the bearer of matted locks. Thou art the point (in the alphabet) which indicates the nasal sound. Thou art the two dots i.e., Visarga (in the Sanskrit alphabet which indicate the sound of the aspirated H). Thou art possessed of an excellent face. Thou art the shaft that is shot by the warrior for encompassing the destruction of his foe. Thou art all the weapons that are used by warriors. Thou art endued with patience capable of bearing all things. Thou art he whose knowledge has arisen from the cessation of all physical and mental functions. Thou art he who has become displayed as Truth in consequence of the cessation of all other faculties. Thou art that note which, arising from the region called Gandhara, is exceedingly sweet to the ear. Thou art he who is armed with the mighty bow (called Pinaka). Thou art he who is the understanding and the desires that exist in all creatures, besides being the supreme upholder of all beings. Thou art he from whom all acts flow. Thou art that wind which rises at the time of the universal dissolution and which is capable of churning the entire universe even as the staff in the hands of the dairy-maid churns the milk in the milkpot. Thou art he that is full. Thou art he that sees all things. Thou art the sound that arises from slapping one palm against another. Thou art he the palm of whose hand serves as the dish or plate whence to take his food. Thou art he who is possessed of an adamantine body. Thou art exceedingly great. Thou art of the form of an umbrella. Thou art he who has an excellent umbrella. Thou art well-known to be identical with all creatures. Thou art he who having put forth three feet covered all the universe with two and wanted space for the remaining one. Thou art he whose head is hald. Thou art he whose form is exceedingly ugly and fierce. Thou art he who has undergone infinite modifications and become all things in the universe. Thou art he who bears the well-known badge of Sanyasa, viz., the stick. Thou art he who has a Kunda. Thou art he who is incapable of being attained to by means of acts. Thou art he who is identical with the green-eyed king of beasts (viz., the lion). Thou art of the form of all the points of the compass. Thou art he who is armed with the thunder. Thou art he who has a hundred tongues. Thou art he who has a thousand feet and thousand heads. Thou art the lord and chief of the celestials. Thou art he that is made up of all the gods. Thou art the great Master or preceptor. Thou art he who has a thousand arms. Thou art he who is competent to obtain the fruition of every wish. Thou art he whose protection is sought by every one. Thou art he who is the creator of all the worlds. Thou art he who is the great cleanser of all from every kind of sin, in the form of shrines and sacred waters. Thou art he who has three high Mantras. Thou art the youngest son of Aditi and Kasyapa, (being in the form of the dwarf who is otherwise known by the name of Upendra and who beguiled the Asura Vali of his lordship of the three worlds and restored it to the chief of the celestials). Thou art both black and tawny (being of the form which is known as Hari-Hara). Thou art the maker of the Brahmana's rod. Thou art armed with the hundred-killer, the noose, and the dart. Thou art he that took his birth within the primeval lotus.

Thou art he who is endued with a vast womb. Thou art he who has the Vedas in his womb. Thou art he who takes his rise from that infinite waste of waters which succeeds the dissolution of the universe. Thou art he who is endued with rays of effulgent light. Thou art the creator of the Vedas. Thou art he who studies the Vedas. Thou art he who is conversant with the meaning of the Vedas. Thou art devoted to Brahman. Thou art the refuge of all persons devoted to Brahman. Thou art of infinite forms. Thou art the bearer of innumerable bodies. Thou art endued with irresistible prowess. Thou art the soul or nature that transcends the three universal attributes (of Sattwa, Rajas, and Tamas). Thou art the lord of all Jivas. Thou art endued with the speed of the wind. Thou art possessed of the fleetness of the mind. Thou art always smeared with sandal-paste. Thou art the end of the stalk of the primeval lotus. Thou art he who brought the celestial cow Surabhi down from a superior station to an inferior one by denouncing a curse upon her. Thou art that Brahma who was unable to see thy end. Thou art adorned with a large wreath of Karnikara flowers. Thou art adorned

called Pinaka. Thou art the master of that knowledge which treats of Brahman. Thou art he who has subjugated his senses by the aid of thy knowledge of Brahman. Thou art he who bearest Ganga on thy head. [Falling from the celestial regions, the river Ganga was held by Mahadeva on his head, among his matted locks. At the earnest solicitations of King Bhagiratha he gave her out so that flowing along the surface of the Earth she met the ocean, first passing over the spot where the ashes of Bhagiratha's ancestors, the sixty thousand sons of king Sagara of the solar race, lay.] Thou art the husband of Uma, the daughter of Himavat. Thou art mighty (in consequence of thy having assumed the form of the vast Boar for raising the submerged Earth). Thou art he who protects the universe by assuming diverse incarnations. Thou art worthy of adoration. Thou art that primeval Being with the equine head who recited the Vedas with a thundering voice. Thou art he whose grace is very great. Thou art the great subjugator. Thou art he who has slain all his foes (in the form of passions). Thou art both white and tawny (being as thou art half male and half female). Thou art possessed of a body whose complexion is like that of gold. Thou art he that is of the form of pure joy, (being, as thou art, above the five sheathes which the Jiva consists of, viz., the Anna-maya, the Prana-maya, the Manomaya, the Vijnana-maya, and the Ananda-maya ones). Thou art of a restrained soul. Thou art the foundation upon which rests that Ignorance which is called Pradhana and which. consisting of the three attributes of Sattwa, Rajas, and Tamas is the cause whence the universe has sprung. Thou art he whose faces are turned to every direction. Thou art he who has three eyes (in the forms of the Sun, the Moon, and Fire). Thou art he who is superior to all creatures (in consequence of thy righteousness whose measure is the greatest). Thou art the soul of all mobile beings. Thou art of the form of the subtile soul (which is incapable of being perceived). Thou art the giver of immortality in the form of Emancipation as the fruit of all acts of righteousness achieved by creatures without the desire of fruits. Thou art the preceptor of even those that are the gods of the gods. Thou art Vasu, the son of Aditi. Thou art he who is endued with innumerable rays of light, who brings forth the universe, and who is of the form of that Soma which is drunk in sacrifices. Thou art Vyasa, the author of the Puranas and other sacred histories. Thou art the creations of Vyasa's brain (because of thy being identical with the Puranas and other sacred histories) both abridged and unabridged. Thou art the sum total of Jivas. Thou art the Season. Thou art the Year. Thou art the Month. Thou art the Fortnight. Thou art those sacred Days that end or conclude these periods. Thou art the Kalas. Thou art the Kashthas. Thou art the Lavas. Thou art the Matras. Thou art the Muhurtas and Days and Nights. Thou art the Kshanas. 5 Thou art the soil upon which the tree of the universe stands. Thou art the seed of all creatures [being of the form of that Unmanifest Chaitanya (consciousness) endued with Maya or illusion whence all creatures spring]. Thou art Mahattatwa. Thou art the sprout of Jiva, (being of the form of Consciousness which springs up after Mahattatwa). Thou art Sat or Effect. Thou art Asat or Cause. Thou art Manifest (being seizable by the senses). Thou art the Father. Thou art the Mother. Thou art the Grandfather. Thou art the door to Heaven (because of thy identity with Penances). Thou art the door of the generation of all creatures (because of thy identity with desire). Thou art the door of Emancipation (because of thy identity with the absence of Desire which alone can lead to the merging into Brahman). Thou art those acts of righteousness which lead to the felicity of heaven. Thou art Nirvana (or that cessation of individual or separate existence which is Emancipation). Thou art the gladdener (who gives all kinds of joy to every creature). Thou art that region of Truth (to which they that are foremost in righteousness attain). Thou art superior to even that region of Truth which is attainable by the righteous. Thou art he who is the creator of both the deities and the Asuras. Thou art he who is the refuge of both the deities and the Asuras. Thou art the preceptor of both the deities and the Asuras (being as thou art of the form of both Vrihaspati and Sukra). Thou art he who is ever victorious. Thou art he who is ever worshipped by the deities and the Asuras. Thou art he who guides the deities and the Asuras even as the Mahamatra guides the elephant. Thou art the refuge of all the deities and the Asuras. Thou art he who is the chief of both the deities and the Asuras (being as thou art of the form of both India and Virochana). Thou art he who is the leader in battle of both the deities and the Asuras (being as thou art of the form of Karttikeya and Kesi, the leaders of the celestial and the Daitya armies). Thou art he who transcends the senses and shines by himself. Thou art of the form of the celestial Rishis like Narada and others. Thou art the grantor of boons unto the deities and Asuras (in the form of Brahman and Rudra) Thou art he who rules the hearts of the deities and the Asuras Thou art he into whom the universe enters (when it is dissolved). Thus art the refuge of even him who is the ruler of the hearts of both the deities and the Asuras. Thou art he whose body is made up of all the deities. Thou art he who has no Being superior to thee of whom to think. Thou art he who

with a diadem of blue gems. Thou art the wielder of the bow

is the inner soul of the deities. Thou art he who has sprung from his own self. Thou art of the form of immobile things. Thou art he who covers the three worlds with three steps of his. Thou art possessed of great learning. Thou art stainless. Thou art he who is freed from the quality of Rajas. Thou art he who transcends destruction. Thou art he in whose honour hymns should be sung. Thou art the master of the irresistible elephant represented by Time. Thou art of the form of that lord of Tigers who is worshipped in the country of the Kalingas. Thou art he who is called the lion among the deities (in consequence of the pre-eminence of thy prowess). Thou art he who is the foremost of men. Thou art endued with great wisdom. Thou art he who first takes a share of the offerings in sacrifice. Thou art imperceptible. Thou art the sum-total of all the deities. Thou art he in whom penances predominate. Thou art always in excellent Yoga. Thou art auspicious. Thou art armed with the thunder-bolt. Thou art the source whence the weapons called Prasas have taken their origin. Thou art he whom thy devotees attain to in diverse ways. Thou art Guha (the celestial generalissimo). Thou art the supreme limit of felicity. Thou art identical with thy creation. Thou art he who rescues thy creatures from death (by granting them Emancipation). Thou art the cleanser of all including Brahma himself. Thou art of the form of bulls and other horned animals. Thou art he who is fond of mountain summits. Thou art the planet Saturn. Thou art Kuvera, the chief of the Yakshas. Thou art complete faultlessness. Thou art he who inspires gladness. Thou art all the celestials united together. Thou art the cessation of all things. Thou art all the duties that appertain to all the modes of life. Thou art he who has an eye on his forehead. Thou art he who sports with the universe as his marble ball. Thou art of the form of deer. Thou art endued with the energy that is of the form of knowledge and penance. Thou art the lord of all immobile things (in the form of Himavat and Meru). Thou art he who has subjugated his senses by various regulations and vows. Thou art he whose objects have all been fulfilled. Thou art identical with Emancipation. Thou art different from him whom we worship. Thou hast truth for thy penances. Thou art of a pure heart. Thou art he who presides over all vows and fasts (in consequence of thy being the giver of their fruits). Thou art the highest (being of the form of Turiva). Thou art Brahman. Thou art the highest refuge of the devotees. Thou art he who transcends all bonds (being Emancipate). Thou art freed from the linga body. Thou art endued with every kind of prosperity. Thou art he who enhances the prosperity of thy devotees Thou art that which is incessantly undergoing changes."

"I have thus, 'O Krishna, hymned the praises of the illustrious Deity by reciting his names in the order of their importance. Who is there that can hymn the praises of the lord of the universe, that great Lord of all who deserves our adorations and worship and reverence, whom the very gods with Brahma at their head are unable to praise and whom the Rishis also fail to sing? Aided, however, by my devotion to him, and having received his permission, I have praised that Lord of sacrifices, that Deity of supreme puissance, that foremost of all creatures endued with intelligence. By praising with these names that enhance one's auspiciousness of the great lord of blessedness, a worshipper of devoted soul and pure heart succeeds in attaining to his own self. These names constitute a hymn that furnishes the best means of attaining to Brahman. With the aid of this hymn one is sure to succeed in attaining to Emancipation. Rishis and the deities all praise the highest deity by uttering this hymn. Hymned by persons of restrained soul Mahadeva becomes gratified with those that hymn his praises so. The illustrious deity is always full of compassion towards his devotees. Endued with omnipotence. he it is that gives Emancipation to those that worship him. So also, they among men that are foremost, that are possessed of faith and devotion hear and recite for others and utter with reverence the praises of that highest and eternal Lord viz. Isana, in all their successive lives and adore him in thought, word, and deed, and adoring him thus at all times, viz. when they are lying or seated or walking or awake or opening the eyelids or shutting them, and thinking of him repeatedly, become objects of reverence with all their fellowmen and derive great gratification and exceeding joy. When a creature becomes cleansed of all his sins in course of millions of births in diverse orders of being, it is then that devotion springs up in his heart for Mahadeva. It is through good luck alone that undivided devotion to Bhava who is the original cause (of the universe) fully springs up in the heart of one that is conversant with every mode of worshipping that great Deity. Such stainless and pure devotion to Rudra, that has singleness of purpose and that is simply irresistible in its course, is seldom to be found among even the deities, and never among men. It is through the grace of Rudra that such devotion arises in the hearts of human beings. In consequence of such devotion, men, identifying themselves wholly with Mahadeva, succeed in attaining to the highest success. The illustrious Deity who is always inclined to extend his grace towards them that seek him with humility, and throw themselves with their whole soul upon him rescues them from the world. Except the great Deity who frees creatures from rebirth, all other gods

source of puissance that is as great as these. [There are numerous instances of the gods having become alarmed at the penances of men and done their best to nullify those penances by despatching celestial nymphs for attracting them of carnal pleasures.] It was even thus Tandi of tranquil soul, resembling Indra himself in splendour, praised the illustrious Lord of all existent and non-existent things, -- that great Deity clad in animal skins. Indeed, Brahma had sung this hymn in the presence of Sankara. Thou art a Brahmana (being conversant with Brahman and devoted to those that are conversant with Brahman). Thou shalt, therefore, comprehend it well. This is cleansing, and washes away all sins. This confers Yoga and Emancipation and heaven and contentment. He who recites this hymn with undivided devotion to Sankara succeeds in attaining to that high end which is theirs that are devoted to the doctrines of the Sankhya philosophy. That worshipper who recites this hymn daily for one year with singleness of devotion succeeds in obtaining the end that he desires. This hymn is a great mystery. It formerly resided in the breast of Brahma the Creator, Brahma imparted it unto Sakra, Sakra imparted unto Mrityu. Mrityu imparted it unto the Rudras. From the Rudras Tandi got it. Indeed Tandi acquired it in the region of Brahman as the reward of his severe austerities. Tandi communicated it to Sukra, and Sukra of Bhrigu's race communicated it to Gautama. Gautama in his turn, O descendant of Madhu, communicated it to Vaivaswata-Manu. Manu communicated it unto Narayana of great intelligence, numbered among the Sadhyas and held exceedingly dear by him. The illustrious Narayana, numbered among the Sadhyas and possessed of glory that knows no diminution, communicated it to Yama. Vaivaswat Yama communicated it to Nachiketa. Nachiketa, O thou of Vrishni's race, communicated to Markandeya. From Markandeva. O Janarddana, I obtained it as the reward of my yows and fasts. To thee, O slaver of foes, I communicate that hymn unheard by others. This hymn leads to heaven. It dispels disease and bestows long life. This is worthy of the highest praise, and is consistent with the Vedas.

"Krishna continued, 'That person, O Partha, who recites this hymn with a pure heart observing the vow of Brahmacharyya, and with his senses under control, regularly for one whole year, succeeds in obtaining the fruits of a horsesacrifice. Danavas and Yakshas and Rakshasas and Pisachas and Yatudhanas and Guhyakas and snakes can do no injury to him."

SECTION 18

'Vaisampayana said, 'After Vasudeva had ceased to speak, the great Yogin, viz. the Island-born Krishna, addressed Yudhisthira, saying,--O son, do thou recite this hymn consisting of the thousand and eight names of Mahadeva, and let Maheswara be gratified with thee. In former days, O son, I was engaged in the practice of severe austerities on the breast of the mountains of Meru from desire of obtaining a son. It is this very hymn that was recited by me. As the reward of this, I obtained the fruition of all my wishes, O son of Pandu. Thou wilt also, by reciting this same hymn, obtain from Sarva the fruition of all thy wishes .-- After this, Kapila, the Rishi who promulgated the doctrines that go by the name of Sankhya, and who is honoured by the gods themselves, said, -- I adore Bhava with great devotion for many lives together. The illustrious Deity at last became gratified with me and gave me knowledge that is capable of aiding the acquirer in getting over rebirth .-- After this, the Rishi named Charusirsha, that dear friend of Sakra and known otherwise under the name of Alamvana's son and who is filled with compassion, said, --I, in former days, repaired to the mountains of Gokarna and sat myself to practise severe penances for a hundred years. As the reward of those penances, I obtained from Sarva, O son of king Pandu, a hundred sons, all of whom were born without the intervention of woman, of well-restrained soul, conversant with righteousness, possessed of great splendour, free from disease and sorrow, and endued with lives extending over a hundred thousand years -- Then the illustrious Valmiki, addressing Yudhishthira, said.--Once upon a time, in course of a dialectical disputation, certain ascetics that were possessors of the homa fire denounced me as one guilty of Brahmanicide. As soon as they had denounced me as such, the sin of Brahmanicide, O Bharata, possessed me. I then, for cleansing myself, sought the protection of the sinless Isana who is irresistible in energy. I become cleansed of all my sins. That dispeller of all sorrows, viz., the destroyer of the triple city of the Asuras, said unto me, -- Thy fame shall be great in the world--Then Jamadagni's son, that foremost of all righteous persons, shining like the Sun with blazing splendour in the midst of that conclave of Rishis, said unto the son of Kunti these words:--I was afflicted with the sin. O eldest son of Pandu, of Brahmanicide for having slain my brothers who were all learned Brahmanas. For purifying myself, I sought the protection, O king, of Mahadeva. I hymned the praises of the great Deity by reciting his names. At this, Bhava became gratified with me and gave me a battleaxe and many other celestial weapons. And he said unto me,--

Thou shalt be freed from sin and thou shalt be invincible in battle: Death himself shall not succeed in overcoming thee for thou shalt be freed from disease .-- Even thus did the illustrious and crested Deity of auspicious form said unto me. Through the grace of that Deity of supreme intelligence I obtained all that He had said. Then Viswamitra said, -- I was formerly a Kshatriya. I paid my adorations to Bhava with the desire of becoming a Brahmana Through the grace of that great Deity I succeeded in obtaining the high status of a Brahmana that is so difficult to obtain .-- Then the Rishi Asita-Devala, addressing the royal son of Pandu, said, -- In former days, O son of Kunti, through the curse of Sakra, all my merit due to the acts of righteousness I had performed, was destroyed. The puissant Mahadeva it was who kindly gave me back that merit together with great fame and a long life .-- The illustrious Rishi Gritsamada, the dear friend of Sakra, who resembled the celestial preceptor Vrihaspati himself in splendour, addressing Yudhishthira of Ajamidha's race said, -- The inconceivable Sakra had, in days of yore, performed a sacrifice extending over a thousand years. While that sacrifice was going on, I was engaged by Sakra in reciting the Samans. Varishtha, the son of that Manu who sprung from the eves of Brahma, came to that sacrifice and addressing me, said .-- O foremost of regenerate persons, the Rathantara is not being recited properly by thee. O best of Brahmanas, cease to earn demerit by reading so faultily, and with the aid of thy understanding do thou read the Samans correctly. O thou of wicked understanding, why dost thou perpetrate such sin that is destructive of sacrifice -- Having said these words, the Rishi Varishtha, who was very wrathful, gave way to that passion and addressing me once more, said, -- Be thou an animal divested of intelligence, subject to grief, ever filled with fear, and a denizen of trackless forests destitute of both wind and water and abandoned by other animals. Do thou thus pass ten thousand years with ten and eight hundred years in addition. That forest in which thou shalt have to pass this period will be destitute of all holy trees and will, besides, be the haunt of Rurus and lions. Verily, thou shalt have to become a cruel deer plunged in excess of grief .-- As soon as he had said these words, O son of Pritha, I immediately became transformed into a deer. I then sought the protection of Maheswara. The great Deity said unto me .-- Thou shalt be freed from disease of every kind, and besides immortality shall be thine. Grief shall never afflict thee. Thy friendship with Indra shall remain unchanged, and let the sacrifices of both Indra and thyself Increase. The illustrious and puissant Mahadeva favours all creatures in this way. He is always the great dispenser and ordainer in the matter of the happiness and sorrow of all living creatures. That illustrious Deity is incapable of being comprehended in thought, word, or deed. O son, O thou that are the best of warriors (through the grace of Mahadeva), there is none that is equal to me in learning .-- After this, Vasudeva, that foremost of all intelligent men, once more said,--Mahadeva of golden eyes was gratified by me with my penances. Gratified with me, O Yudhishthira, the illustrious Deity said unto me,--Thou shalt, O Krishna, through my grace, become dearer to all persons than wealth which is coveted by all. Thou shalt be invincible in battle. Thy energy shall be equal to that of Fire. Thousands of other boons Mahadeva gave unto me on that occasion. In a former incarnation I adored Mahadeva on the Manimantha mountain for millions of years. Gratified with me, the illustrious Deity said unto me these words:--Blessed be thou, do thou solicit boons as thou wishest. Bowing unto him with a bend of my head, I said these words, -- If the puissant Mahadeva has been gratified with me, then let my devotion to him be unchanged, O Isana! Even this is the boon that I solicit.--The great God said unto me, -- Be it so-- and disappeared there and then."

"Jaigishavya said, 'O Yudhishthira, formerly in the city of Varanasi, the puissant Mahadeva searching me out, conferred upon me the eight attributes of sovereignty."

"Garga said,--'O son of Pandu, gratified with me in consequence of mental sacrifice which I had performed, the great God bestowed upon me, on the banks of the sacred stream Saraswati, that wonderful science, viz, the knowledge of Time with its four and sixty branches. He also, bestowed upon me, a thousand sons, all possessed of equal merit and fully conversant with the Vedas. Through his grace, their periods of life as also that of mine have become extended to ten millions of years."

"Parasara said,--'In former times I gratified Sarva, O king. I then cherished the desire of obtaining a son that would be possessed of great ascetic merit, endued with superior energy, and addressed to high Yoga, that would earn world-wide fame, arrange the Vedas, and become the home of prosperity, that would be devoted to the Vedas and the Brahmanas and be distinguished for compassion. Even such a son was desired by me from Maheswara. Knowing that this was the wish of my heart, that foremost of Deities said unto me,--Through the fruition of that object of thine which thou wishest to obtain from me, thou shall have a son of the name of Krishna. In that creation which shall be known after the name of Savarni-Manu, that son of thine shall be reckoned among the seven Rishis. He shall arrange the Vedas, and be the propagator of

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Kuru's race. He shall, besides, be the author of the ancient histories and do good to the universe. Endued with severe penances, he shall, again, be the dear friend of Sakra. Freed from diseases of every kind, that son of thine, O Parasara, shall besides, be immortal.-Having said these words, the great Deity disappeared there and then. Even such is the good, O Yudhishthira, that I have obtained from that indestructible and immutable God, endued with the highest penances and supreme energy.'

'Mandavya said, -- 'In former times though not a thief and yet wrongly suspected of theft, I was impaled (under the orders of a king). I then adored the illustrious Mahadeva who said unto me, -- Thou shalt soon be freed from impalement and live for millions of years. The pangs due to impalement shall not be thine. Thou shalt also be freed from every kind of affliction and disease. And since, O ascetic, this body of thine hath sprung from the fourth foot of Dharma (viz., Truth). Thou shalt be unrivalled on Earth. Do thou make thy life fruitful. Thou shalt, without any obstruction, be able to bathe in all the sacred waters of the Earth. And after the dissolution of thy body, I shall, O learned Brahmana. ordain that thou shall enjoy the pure felicity of heaven for unending Time .-- Having said these words unto me, the adorable Deity having the bull for his vehicle, viz., Maheswara of unrivalled splendour and clad in animal skin, O king, disappeared there and then with all his associates.'

"Galava said, Formerly I studied at the feet of my preceptor Viswamitra. Obtaining his permission I set out for home with the object of seeing my father. My mother (having become a widow), was filled with sorrow and weeping bitterly, said unto me, -- Alas, thy father will never see his son who, adorned with Vedic knowledge, has been permitted by his preceptor to come home and who, possessed of all the graces of youth, is endued with self-restraint.--Hearing these words of my mother, I became filled with despair in respect of again beholding my sire. I then paid my adoration with a rapt soul to Maheswara who, gratified with me, showed himself to me and said, -- Thy sire, thy mother, and thyself, O son, shall all be freed from death. Go quickly and enter thy abode; thou shall behold thy sire there .-- Having obtained the permission of the illustrious Deity, I then repaired to my home, O Yudhishthira and beheld my father. O son, coming out after having finished his daily sacrifice. And he came out, bearing in his hands a quantity of Homa-fuel and Kusa grass and some fallen fruits. And he seemed to have already taken his daily food, for he had washed himself properly. Throwing down those things from his hand, my father, with eyes bathed in tears (of joy), raised me, for I had prostrated myself at his feet. Embracing me he smelt my head, O son of Pandu, and said .-- By good luck, O son, art thou seen by me. Thou hast come back, having acquired knowledge from the preceptor.

"Vaisampayana continued, 'Hearing these marvellous and most wonderful feats of the illustrious Mahadeva recited by the ascetics, the son of Pandu became amazed. Then Krishna, that foremost of all intelligent persons, spoke once more unto Yudhishthira, that ocean of righteousness, like Vishnu speaking unto Puruhuta.'

"Vasudeva said, 'Upamanyu, who seemed to blaze with effulgence like the Sun, said unto me, -- Those sinful men that are stained with unrighteous deeds, do not succeed in attaining to Isana. Their dispositions being stained by the attributes of Rajas and Tamas, they can never approach the Supreme Deity. It is only those regenerate persons who are of cleansed souls that succeed in attaining to the Supreme Deity. Even if a person lives in the enjoyment of every pleasure and luxury, yet if he be devoted to the Supreme Deity, he comes to be regarded as the equal of forest recluses of cleansed souls. If Rudra be gratified with a person, he can confer upon him the states of ether Brahma or of Kesava or of Sakra with all the deities under him, or the sovereignty of the three worlds. Those men, O sire, who worship Bhava even mentally, succeed in freeing themselves from all sins and attain to a residence in heaven with all the gods. A person who raises houses to the ground and destroys tanks and lakes indeed, who devastates the whole universe, does not become stained with sin, if he adores and worships the illustrious Deity of three eyes. A person that is destitute of every auspicious indication and that is stained by every sin, has all his sins destroyed by meditating upon Siva. Even worm and insects and birds, O Kesava, that devote themselves to Mahadeva, are enabled to rove in perfect fearlessness. Even this is my settled conviction that those men who devote themselves to Mahadeva become certainly emancipated from rebirth. After this, Krishna again addressed Yudhishthira the son of Dharma in the following words.

"Vishnu said, O Great King, 'Aditya, Chandra, Wind, Fire, Heaven, Earth, the Vasus, the Viswedevas, Dhatri, Aryyaman, Sukra, Vrihaspati, the Rudras, the Saddhyas, Varuna, Brahma, Sakra, Maruts, the Upanishads that deal with knowledge of Brahman, Truth, the Vedas, the Sacrifices, Sacrificial Presents, Brahmanas reciting the Vedas, Soma, Sacrificer, the shares of the deities in sacrificial offerings or clarified butter poured in sacrifices, Raksha, Diksha, all kinds of restraints in the form of vows and fasts and rigid observances, Swaha, Vashat, the Brahmanas, the celestial cow, the foremost acts of righteousness, the wheel of Time, Strength, Fame, Self-restraint, the Steadiness of all persons endued with intelligence, all acts of goodness and the reverse, the seven Rishis, Understanding of the foremost order, all kinds of excellent touch, the success of all (religious) acts, the diverse tribes of the deities, those beings that drink heat, those that are drinkers of Soma, Clouds, Suyamas, Rishitas, all creatures having Mantras for their bodies. Abhasuras, those beings that live upon scents only, those that live upon vision only, those that restrain their speech, those that restrain their minds, those that are pure, those that are capable of assuming diverse forms through Yoga-puissance, those deities that live on touch (as their food), those deities that subsist on vision and those that subsist upon the butter poured in sacrifices. those beings that are competent to create by fiats of their will the objects they require, they that are regarded as the foremost ones among the deities, and all the other deities, O descendant of Ajamila, the Suparnas, the Gandharvas, the Pisachas, the Danavas, Yakshas, the Charanas, the snakes, all that is gross and all that is exceedingly subtile, all that is soft and all that is not subtile, all sorrows and all joys, all sorrows that come after joy and all joy that comes after sorrow, the Sankhya philosophy, Yoga, and that which transcends objects which are regarded as foremost and very superior, -- all adorable things, all the deities, and all the protectors of the universe who entering into the physical forces sustain and uphold this ancient creation of that illustrious Deity -- have sprung from that Creator of all creatures. All this that I have mentioned is grosser than that which the wise think of with the aid of Penances. Indeed, that subtile Brahma is the cause of life. I bow my head in reverence to it. Let that immutable and indestructible Master, always adored by us, grant us desirable boons. That person who, subjugating his senses and purifying himself, recites this hymn, without interruption in respect of his vow, for one month, succeeds in obtaining the merit that is attached to a Horse-sacrifice. By reciting this hymn the Brahmana succeeds in acquiring all the Vedas; the Kshatriya becomes crowned with victory, O son of Pritha; the Vaisya becomes successful in obtaining wealth and cleverness; and the Sudra, in winning happiness here and a good end hereafter. Persons of great fame, by reciting this prince of hymns that is competent to cleanse every sin and that is highly sacred and purifying, set their hearts on Rudra. A man by reciting this prince of hymns succeeds in living in heaven for as many years as there are pores in his body.'

SECTION 19

"Yudhishthira said, 'I ask, O chief of Bharata's race, what is the origin of the saying, about discharging all duties jointly at the time of a person's taking the hand of his spouse in marriage? Is that saying in respect of discharging all duties together, due only to what is laid down by the great Rishis in days of yore, or does it refer to the duty of begetting offspring from religious motives or has it reference to only the carnal pleasure that is expected from such union? I he doubt that fills my mind in this respect is very great. What is spoken of as joint duties by the sages is in my consideration incorrect. That which is called in this world the union for practising all duties together ceases with death and is not to be seen to subsist hereafter. This union for practising all duties together leads to heaven. But heaven. O grandsire, is attained to by persons that are dead. Of a married couple it is seen that only one dies at a time. Where does the other then remain? Do tell me this. Men attain to diverse kinds of fruits by practising diverse kinds of duties. The occupations again, to which men betake themselves are of diverse kinds. Diverse, again, are the hells to which they go in consequence of such diversity of duties and acts. Women, in particular, the Rishis have said, are false in behaviour. When human beings are such, and when women in particular have been declared in the ordinances to be false, how, O sire, can there be a union between the sexes for purposes of practising all duties together? In the very Vedas one may read that women are false. The word 'Duty', as used in the Vedas, seems to have been coined in the first instance for general application (so that it is applied to practices that have no merit in them). Hence the application of that word to the rites of marriage is, instead of being correct, only a form of speech forcibly applied where application it has none. 1 The subject seems to me to be inexplicable although I reflect upon it incessantly. O grandsire, O thou of great wisdom, it behoveth thee to expound this to me in detail, clearly and according to what has been laid down in the Sruti. In fact, do thou explain to me what its characteristics are, and the way in which it has come to pass!' [The subject propounded by Yudhishthira is this: marriage is always spoken of as a union of the sexes for practising all religious duties together. The king asks, how can this be. Marriage, as seems to him, is a union sought for pleasure. If it be said that the two individuals married together are married for practising religious duties jointly, such practice is suspended by death. Persons act differently and attain to different ends. There is, therefore, no prospect of a reunion after death. When, again, one of them dies, the joint practice of duties can no longer

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6305 take place. The other objections, urged by Yudhishthira, to the theory of marriage being a union of the sexes for only practising religious duties jointly, are plain.]

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Ashtavakra and the lady known by the name of Disa. In days of yore Ashtavakra of severe penances, desirous of marriage, begged the high-souled Rishi Vadanya of his daughter. The name by which the damsel was known was Suprabha. In beauty she was unrivalled on Earth. In virtues, dignity, conduct, and manners, she was superior to all the girls. By a glance alone that girl of beautiful eyes had robbed him of his heart even as a delightful grove in spring, adorned with flowers, robs the spectator of his heart. The Rishi addressed Ashtavakra and said,--Yes, I shall bestow my daughter on thee. Listen, however, to me. Make a journey to the sacred North. Thou wilt see many things there!'

"Ashtavakra said, 'It behoveth thee to tell me what I shall see in that region. Indeed, I am ready to execute whatever command may be laid upon me by thee.""

"Vadanya said, 'Passing over the dominions of the lord of Treasures thou will cross the Himavat mountains. Thou wilt then behold the plateau on which Rudra resides. It is inhabited by Siddhas and Charanas. It abounds with the associates of Mahadeva, frolicsome and fond of dance and possessed of diverse forms. It is peopled with also many Pisachas, O master, of diverse forms and all daubed with fragrant powders of diverse hues, and dancing with joyous hearts in accompaniment with instruments of different kinds made of brass. Surrounded by these who move with electric rapidity in the mazes of the dance or refrain at times altogether from forward or backward or transverse motion of every kind, Mahadeva dwells there. That delightful spot on the mountains, we have heard, is the favourite abode of the great Deity. It is said that that great god as also his associates are always present there. It was there that the goddess Uma practised the severest austerities for the sake of (obtaining for her lord) the three-eyed Deity. Hence, it is said, that spot is much liked by both Mahadeva and Uma. In days of yore there, on the heights of the Mahaparswa, which are situate to the north of the mountains sacred to Mahadeva, the sessions, and the last Night, and many deities, and many human beings also (of the foremost order), in their embodied forms, had adored Mahadeva. Thou shalt cross that region also in thy northward journey. Thou will then see a beautiful and charming forest blue of hue and resembling a mass of clouds. There, in that forest, thou wilt behold a beautiful female ascetic looking like Sree herself. Venerable in age and highly blessed, she is in the observance of the Diksha. Beholding her there thou shouldst duly worship her with reverence. Returning to this place after having beheld her, thou wilt take the hand of my daughter in marriage. If thou wanteth to make this agreement, proceed then on thy journey and do what I command thee."

"Ashtavakra said, 'So be it. I shall do thy bidding. Verily, I shall proceed to that region which thou speakest of, O thou of righteous soul. On thy side, let thy words, accord with truth."

"Bhishma continued, "The illustrious Ashtavakra set out on his journey. He proceeded more and more towards the north and at last reached the Himavat mountains peopled by Siddhas and Charanas. Arrived at the Himavat mountains. that foremost of Brahamanas then came upon the sacred river Vahuda whose waters produce great merit. He bathed in one of the delightful Tirthas of that river, which was free from mud, and gratified the deities with oblations of water. His ablutions being over, he spread a quantity of Kusa grass and laid himself down upon it for resting awhile at his ease. Passing the night in this way, the Brahmana rose with the day. He once more performed his ablutions in the sacred waters of the Vahuda and then ignited his homa fire and worshipped it with the aid of many foremost of Vedic mantras. He then worshipped with due rites both Rudra and his spouse Uma, and rested for some more time by the side of that lake in the course of the Vahuda whose shores he had reached. Refreshed by such rest, he set out from that region and then proceeded towards Kailasa. He then beheld a gate of gold that seemed to blaze with beauty. He saw also the Mandakini and the Nalini of the high-souled Kuvera, the Lord of Treasures. Beholding the Rishi arrived there, all the Rakshasas having Manibhadra for their head, who were engaged in protecting that lake abounding with beautiful lotuses, came out in a body for welcoming and honouring the illustrious traveller. The Rishi worshipped in return those Rakshasas of terrible prowess and asked them to report, without delay, his arrival unto the Lord of Treasures. Requested by him to do this, those Rakshasas, O king, said unto him, -- King Vaisravana, without waiting for the news from us, is coming of his own accord to thy presence. The illustrious Lord of Treasures is well acquainted with the object of this thy journey. Behold him, -- that blessed Master, -who blazes with his own energy. Then king Vaisravana, approaching the faultless Ashtavakra, duly enquired about his welfare. The usual enquiries of politeness being over, the Lord of Treasures then addressed the regenerate Rishi, saying,--Welcome art thou here. Do tell me what it is thou seekest at my hands. Inform me of it. I shall, O regenerate one,

accomplish whatever thou mayst bid me to accomplish. Do thou enter my abode as pleases thee, O foremost of Brahamanas. Duly entertained by me, and after thy business is accomplished, thou mayst go without any obstacles being placed in thy way .-- Having said these words, Kuvera took the hand of that foremost of Brahmanas and led him into his palace. He offered him his own seat as also water to wash his feet and the Arghya made of the usual ingredients. After the two had taken their seats, the Yakshas of Kuvera headed by Manibhadra, and many Gandharvas and Kinnaras, also sat down before them. After all of them had taken their seats, the Lord of Treasures said these words, -- Understanding what thy pleasure is, the diverse tribes of Apsaras will commence their dance. It is meet that I should entertain thee with hospitality and that thou shouldst be served with proper ministrations. Thus addressed, the ascetic Ashtavakra said, in a sweet voice, Let the dance proceed. Then Urvara and Misrakesi, and Rambha and Urvasi, and Alumvusha and Ghritachi, and Chitra and Chitrangada and Ruchi, and Manohara and Sukesi and Sumukhi and Hasini and Prabha, and Vidyuta, and Prasami and Danta and Vidvota and Rati,--these and many other beautiful Apsaras began to dance. The Gandharvas played on diverse kinds of musical instruments. After such excellent music and dance had commenced, the Rishi Ashtavakra of severe penances unconsciously passed a full celestial year there in the abode of king Vaisravana. Then king Vaisravana said unto the Rishi .-- O learned Brahmana. behold, a little more than a year has passed away since thy arrival here. This music and dance, especially known by the name of Gandharva, is a stealer of the heart (and of time). Do thou act as thou wishes or let this go on if that be thy pleasure. Thou art my guest and, therefore, worthy of adoration. This is my house. Givest thou thy commands. We are all bound to thee. The illustrious Ashtavakra, thus addressed by king Vaisravana, replied unto him, with a pleased heart, saving, -- I have been duly honoured by thee. I desire now, O Lord of Treasures, to go hence. Indeed, I am highly pleased. All this befits thee, O Lord of Treasures. Through thy grace, O illustrious one, and agreeably to the command of the highsouled Rishi Vadanya, I shall now proceed to my journey's end. Let growth and prosperity be thine .-- Having said these words, the illustrious Rishi set out of Kuvera's abode and proceeded northwards. He crossed the Kailasa and the Mandara as also the golden mountains. Beyond those high and great mountains is situated that excellent region where Mahadeva, dressed as an humble ascetic, has taken up his residence. He circumambulated the spot, with concentrated mind, bending his head in reverence the while. Descending then on the Earth, he considered himself sanctified for having obtained a sight of that holy spot which is the abode of Mahadeva. Having circumambulated that mountain thrice, the Rishi, with face turned towards the north, proceeded with a joyous heart. He then beheld another forest that was very delightful in aspect. It was adorned with the fruits and roots of every season, and it resounded with the music of winged warblers numbering by thousands. There were many delightful groves throughout the forest. The illustrious Rishi then beheld a charming hermitage. The Rishi saw also many golden hills decked with gems and possessed of diverse forms In the begemmed soil he saw many lakes and tanks also. And he saw diverse other objects that were exceedingly delightful. Beholding these things, the mind of that Rishi of cleansed soul became filled with joy. He then saw a beautiful mansion made of gold and adorned with gems of many kinds. Of wonderful

structure, that mansion surpassed the place of Kuvera himself in every respect. Around it there were many hills and mounts of jewels and gems. Many beautiful cars and many heaps of diverse kinds of jewels also were visible in that place. The Rishi beheld there the river Mandakini whose waters were strewn with many Mandara flowers. Many gems also were seen there that were self-luminous, and the soil all around was decked with diamonds of diverse species. The palatial mansion which the Rishi saw contained many chambers whose arches were embellished with various kinds of stones. Those chambers were adorned also with nets of pearls interspersed with jewels and gems of different species. Diverse kinds of beautiful objects capable of stealing the heart and the eye, surrounded that palace. That delightful retreat was inhabited by numerous Rishis. Beholding these beautiful sights all around, the Rishi began to think where he would take shelter. Proceeding then to the gate of the mansion, he uttered these words:--Let those that live here know that a guest has come (desirous of shelter). Hearing the voice of the Rishi, a number of maidens came out together from that palace. They were seven in number, O King, of different styles of beauty, all of them were exceedingly charming. Every one of those maidens upon whom the Rishi cast his eyes, stole his heart. The sage could not, with even his best efforts, control his mind. Indeed, at the sight of those maidens of very superior beauty, his heart lost all its tranquillity. Seeing himself yielding to such influences, the Rishi made a vigorous effort and possessed as he was of great wisdom he at last succeeded in controlling

himself. Those damsels then addressed the Rishi, saying, -- Let

the illustrious one enter. Filled with curiosity in respect of

those exceedingly beautiful damsels as also of that palatial mansion, the regenerate Rishi entered as he was bidden. Entering the mansion he beheld an old lady, with indications of decrepitude, attired in white robes and adorned with every kind of ornament. The Rishi blessed her, saying, -- Good be to you .-- The old lady returned his good wishes in proper form. Rising up, she offered a seat to the Rishi. Having taken his seat. Ashtavakra said,--Let all the damsels go to their respective quarters. Only let one stay here. Let that one remain here who is possessed of wisdom and who has tranquillity of heart. Indeed, let all the others go away at will.--Thus addressed, all those their damsels circumambulated the Rishi and then left the chamber. Only that aged lady remained there. The day quickly passed and night came. The Rishi seated on a splendid bed, addressed the old lady, saying, -- O blessed lady, the night is deepening. Do thou address thyself to sleep. Their conversation being thus put a stop to by the Rishi, the old lady laid herself down on an excellent bed of great splendour. Soon after, she rose from her bed and pretending to tremble with cold, she left it for going to the hed of the Rishi. The illustrious Ashtavakra welcomed her with courtesy. The lady however, stretching her arms, tenderly embraced the Rishi, O foremost of men. Beholding the Rishi quite unmoved and as inanimate as a piece of wood, she became very sorry and began to converse with him. There is no pleasure, save that which waits upon Kama (desire), which women can derive from a person of the other sex. I am now under the influence of desire. I seek thee for that reason. Do thou seek me in return. Be cheerful, O learned Rishi, and unite thyself with me. Do thou embrace me, O learned one, for I desire thee greatly. O thou of righteous soul, even this union with me is the excellent and desirable reward of those severe penances which thou hast undergone. At the first sight I have become disposed to seek thee. Do thou also seek me. All this wealth, and everything else of value that thou seest here are mine. Do thou verily become the lord of all this along with my person and heart. I shall gratify every wish of thine. Do thou sport with me, therefore, in these delightful forest, O Brahmana, that are capable of granting every wish. I shall yield thee complete obedience in everything, and thou shall sport with me according to thy pleasure. All objects of desire that are human or that appertain to heaven shall be enjoyed by us. There is no pleasure more agreeable to women (than that which is derivable from the companionship of a person of the other sex). Verily, congress with a person of the opposite sex is the most delicious fruit of joy that we can reap. When urged by the god of desire, women become very capricious. At such times they do not feel any pain, even if they walk over a desert of burning sand.

"Ashtavakra said, 'O blessed lady, I never approach one that is another's spouse. One's congress with another man's wife is condemned by persons conversant with the scriptures on morality. I am an utter stranger to enjoyments of every kind. O blessed lady, know that I have become desirous of wellock for obtaining offspring. I swear by truth itself. Through the aid of offspring righteously obtained, I shall proceed to those regions of felicity which cannot be attained without such aid. O good lady, know what is consistent with morality, and knowing it, desist from thy efforts."

"The lady said, 'The very deities of wind and fire and water, or the other celestials, O regenerate one, are not so agreeable to women as the deity of desire. Verily, women are exceedingly fond of sexual congress. Among a thousand women, or, perhaps, among hundreds of thousands, sometimes only one may be found that is devoted to her husband. When under the influence of desire, they care not for family or father or mother or brother or husband or sons or husband's brother (but pursue the way that desire points out). Verily, in pursuit of what they consider happiness, they destroy the family (to which they belong by birth or marriage) even as many queenly rivers eat away the banks that contain them. The Creator himself had said this, quickly marking the faults of women.''' [A woman is said to destroy a family by staining it with her unchastity.]

"Bhishma continued, 'The Rishi, bent upon finding out the faults of women, then addressed that lady, saying, -- Cease to speak to me in this strain. Yearning springs from liking. Tell me what (else) I am to do .-- That lady then said in return, -- O illustrious one, thou shalt see according to time and place (as do whether I have anything agreeable in me). Do thou only live here (for some time). O highly blessed one, and I shall regard myself amply rewarded.--Thus addressed by her, the regenerate Rishi, O Yudhishthira, expressed his resolution to comply with her request, saying, -- Verily, I shall dwell with thee in this place as long as I can venture to do so.--The Rishi then, beholding that lady afflicted with decrepitude, began to reflect earnestly on the matter. He seemed to be even tortured by his thoughts. The eyes of that foremost of Brahmanas failed to derive any delight from those parts of that lady's person whereupon they were cast. On the other hand, his glances seemed to be dispelled by the ugliness of those particular limbs .-- This lady is certainly the goddess of this palace. Has she been made ugly through some curse. It is not proper that I should hastily ascertain the cause of this .-- Reflecting upon

this in the secrecy of his heart, and curious to know the reason, the Rishi passed the rest of that day in an anxious state. The lady then addressed him, saying,--O illustrious one, behold the aspect of the Sun reddened by the evening clouds. What service shall I do unto thee,---The Rishi addressed her, saying,-.-Yetch water for my ablutions. Having bathed, I shall say my evening prayers, restraining my tongue and the senses.'''

SECTION 20

"Bhishma said, 'Thus commanded, the lady said, -- Be it so. She then brought oil (for rubbing the Rishi's body therewith) and a piece of cloth for his wear during the ablutions. Permitted by the ascetic, she rubbed every part of his body with the fragrant oil she had brought for him. Gently was the Rishi rubbed, and when the process of rubbing was over, he proceeded to the room set apart for the performance of ablutions. There he sat upon a new and excellent seat of great splendour. After the Rishi had taken his seat upon it, the old lady began to wash his person with her own soft hands whose touch was exceedingly agreeable. One after another in due order, the lady rendered the most agreeable services to the Rishi in the matter of his ablutions. Between the lukewarm water with which he was washed, and the soft hands that were employed in washing him, the Rishi of rigid vows failed to understand that the whole night had passed away in the process. Rising from the bath the Rishi became highly surprised. He saw the Sun risen above the horizon on the East. He was amazed at this and asked himself .-- Was it really so or was it an error of the understanding?--The Rishi then duly worshipped the god of a thousand rays. This done, he asked the lady as to what he should do. The old lady prepared some food for the Rishi that was as delicious to the taste as Amrita itself. In consequence of the delicious character of that food the Rishi could not take much. In taking that little, however, the day passed away and evening came. The old lady then asked the Rishi to go to bed and sleep. An excellent bed was assigned to the Rishi and another was occupied by herself. The Rishi and the old lady occupied different beds at first but when it was midnight, the lady left her own bed for coming to that of the Rishi

"Ashtavakra said, 'O blessed lady, my mind turns away from sexual congress with one who is the spouse of another. Leave my bed, O good lady. Blessed be thou, do thou desist from this of thy own accord.'

"Bhishma continued, 'Thus dissuaded by that Brahmana with the aid of his self-restraint, the lady answered him, saying,--I am my own mistress. In accepting me thou wilt incur no sin.'

"Ashtavakra said, 'Women can never be their own mistresses. This is the opinion of the Creator himself, viz., that a woman never deserves to be independent.'

"The lady said, 'O learned Brahmana, I am tortured by desire. Mark my devotion to thee. Thou incurrest sin by refusing to accost me lovingly.'

"Ashtavakra said, 'Diverse faults, drag away the man that acts as he likes. As regards myself, I am able to control my inclinations by self-restraint. O good lady, do thou return to thy own bed.'

"The lady said, 'I bow to thee, bending my head. It behoves thee to show me thy grace. O sinless one, I prostrate myself before thee, do thou become my refuge. If indeed, thou seest such sin in congress with one that is not thy spouse, I yield myself unto thee. Do thou, O regenerate one, accept my hand in marriage. Thou wilt incur no sin. I tell thee truly. Know that I am my own mistress. If there by any sin in this, let it be mine alone. My heart is devoted to thee. I am my own mistress. Do thou accept me.'

"Ashtavakra said, 'How is it, O good lady, that thou art thy own mistress. Tell me the reason of this. There is not a single woman in the three worlds that deserves to be regarded as the mistress of her own self. The father protects her while she is a maiden. The husband protects her while she is in youth. Sons protect her when she is aged. Women can never be independent as long as they live!'

"The lady said, 'I have since my maidenhood, adopted the vow of Brahmacharyya. Do not doubt it. I am still a maid. Do thou make me thy wife. O Brahmana, do not kill this devotion of mine to thee.'

"Ashtavakra said, 'As thou art inclined to me, so I am inclined to thee. There is this question, however, that should be settled. Is it true that by yielding to my inclinations I shall not be regarded as acting in opposition to what the Rishi (Vadanya) wishes. This is very wonderful. Will this lead to what is beneficial? Here is a maiden adorned with excellent ornaments and robes. She is exceedingly beautiful. Why did decrepitude cover her beauty so long? At present she looks like a beautiful maiden. There is no knowing what form she may take hereafter. I shall never swerve from that restraint which I have over desire and the other passions or from contentment with what I have already got. Such swerving does not seem to be good. I shall keep myself united with truth!

SECTION 21

"Yudhishthira said, 'Tell me why had that lady no fear of Ashtavakra's curse although Ashtavakra was endued with great energy? How also did Ashtavakra succeed in coming back from that place?"

"Bhishma said, 'Ashtavakra asked her, saying,--How dost thou succeed in altering thy form so? Thou shouldst not say anything that is untrue. I wish to know this. Speakest thou truly before a Brahmana.'

The lady said, 'O best of Brahmana, wherever thou mayst reside in heaven or on Earth, this desire of union between the sexes is to be observed. O thou of infallible prowess, listen, with concentrated attention, to this all. This trial was devised by me. O sinless one, for testing thee aright. O thou of infallible prowess, thou hast subjugated all the worlds for not foregoing your previous resolution. Know that I am the embodiment of the Northern point of the compass. Thou hast seen the lightness of the female character. Even women that are aged are tortured by the desire of sexual union. The Grandsire himself and all the deities with Indra have been pleased with thee. The object for which thy illustrious self has come here (is known to me). O foremost of regenerate persons. thou hast been despatched higher by the Rishi Vadanya -- the father of thy bride--in order that I may instruct thee. Agreeably to the wishes of that Rishi I have already instructed thee. Thou wilt return home in safety. Thy journey back will not be toilsome. Thou wilt obtain for wife and girl thou hast chosen. She will bear thee a son. Through desire I had solicited thee, thou madest me the very best answer. The desire for sexual union is incapable of being transcended in the three worlds. Go back to thy quarters, having achieved such merit. What else is there that thou wishest to hear from me? I shall discourse on it, O Ashtavakra, in accordance with the truth. I was gratified by the Rishi Vadanya in the first instance for thy sake, O regenerate ascetic For the sake of honouring him, I have said all this to thee.

'Bhishma continued, 'Hearing these words of hers, the regenerate Ashtavakra joined his hands in a reverential attitude. He then solicited the lady for her permission to go back. Obtaining the permission he came back to his own asylum. Resting himself for some time at home and obtaining the permission of his kinsmen and friends, he then in a proper way, proceeded, O delighter of the Kurus, to the Brahmana Vadanya. Welcomed with the usual enquiries by Vadanya, the Rishi Ashtavakra, with a well-pleased heart, narrated all that he had seen (in course of his sojourn to the North). He said,--Commanded by thee I proceeded to the mountains of Gandhamadana. In the regions lying to the north of these mountains I beheld a very superior goddess. I was received by her with courtesy. She named you in my hearing and also instructed me in various matters. Having listened to her I have come back, O lord. Unto him that said so, the learned Vadanya said,--Take my daughter's hand according to due rites and under the proper constellations. Thou art the fittest bridegroom I can select for the girl.'

'Bhishma continued, 'Ashtavakra said,--So be it and took the hand of the girl. Indeed, the highly righteous Rishi, having espoused the girl, became filled with joy. Having taken as his wife that beautiful damsel, the Rishi continued to dwell in his own asylum, freed from (mental) fever of every kind.''

SECTION 22

"Yudhishthira said, 'Whom do the eternal Brahmanas strictly observing religious rites call a proper object of gifts? Is a Brahmana that bears the symbols of the order of life he follows to be regarded as such or one who does not bear such indications is to be so regarded?' [Linga means signs or indications. A Lingin is one that bears signs and indications. Brahmanam (in both places) means one conversant with Brahma. The first, that is, Lingin implies either a Brahmacharin or a Sanyasin that always bears the marks of his order. An Alingin is one that is divested of such marks. Yudhishthira's question is, who, amongst these, should be considered worthy of gifts?

"Bhishma said, 'O monarch, it has been said that gifts should be made unto a Brahmana that adheres to the duties of his own order, whether, he bears the indications of a Brahmachari or not, for both are faultless, viz., he that bears such indications and he that is divested of them.'

"Yudhishthira said, 'What fault does an uncleansed person incur, if he makes gifts of sacrificial butter or food with great devotion unto persons of the regenerate order?"

"Bhishma said, 'Even one that is most destitute of selfrestraint becomes, without doubt, cleansed by devotion. Such a man, O thou of great splendour, becomes cleansed in respect of every act (and not with reference to gift alone).'

"Yudhishthira said, 'It has been said that a Brahmana that is sought to be employed in an act having reference to the deities, should never be examined. The learned, however, say that with respect to such acts as have reference to the Pitris, the Brahmana that is sought to be employed, should be examined (in the matter of both his conduct and competence)."

"Bhishma said, 'As regards acts that have reference to the deities, these fructify not in consequence of the Brahmana that is employed in doing the rites but through the grace of the deities themselves. Without doubt, those persons that perform sacrifice obtain the merit attached to those acts, through the grace of the deities. The Brahmanas, O chief of the Bharatas, are always devoted of Brahman. The Rishi Markandeya, one of the greatest Rishis endued with intelligence in all the worlds, said this in days of yore.'

"Yudhishthira said, 'Why, O grandsire, are there five viz., he that is a stranger, he that is endued with learning (connected with the duties of his order), he that is connected by marriage, he that is endued with penances, and he that adheres to the performance of sacrifices, regarded as proper persons?

"Bhishma said, 'The first three, viz., strangers, relatives, and ascetics, when possessed of these attributes, viz., purity of birth, devotion to religious acts, learning, compassion, modesty, sincerity, and truthfulness, are regarded as proper persons. The other two, viz., men of learning and those devoted to sacrifices, when endued with five of these attributes, viz., purity of birth, compassion, modesty, sincerity, truthfulness, are also regarded as proper persons. Listen now to me, O son of Pritha, as I recite to thee the opinions of these four persons of mighty energy, viz., the goddess Earth, the Rishi Kasyapa, Agni (the deity of fire) and the ascetic Markandeya.'

"The Earth said, 'As a clod of mud, when thrown into the great ocean quickly dissolves away, even so every kind of sin disappears in the three high attributes viz., officiation at sacrifices, teaching and receiving of gifts. "Kasyapa said, 'The Vedas with their six branches, the

"Kasyapa said, 'The Vedas with their six branches, the Sankhya philosophy, the Puranas, and high birth, these fail to rescue a regenerate person if he falls away from good conduct.'

"Agni said, 'That Brahmana who, engaged in study and regarding himself learned, seeks with the aid of his learning to destroy the reputation of others, falls away from righteousness, and comes to be regarded as dissociated from truth. Verily regions of felicity herein-after are never attained to by such a person of destructive genius."

"Markandeya said, 'If a thousand Horse-sacrifices and Truth were weighed in the balance, I do not know whether the former would weigh even half as heavy as the latter.'

"Bhishma continued, 'Having spoken these words, those four persons, each of whom is endued with immeasurable energy, viz., the goddess Earth, Kasyapa, Agni, and Bhrigu's son armed with weapons, quickly went away.'

"Yudhishthira said, 'If Brahmanas observant of the vow of Brahmacharyya in this world solicit the offerings one makes (unto one's deceased ancestors in Sraddhas) I ask, can the Sraddha be regarded well-performed, if the performer actually makes over those offerings unto such Brahmanas.

"Bhishma said, 'If, having practised the vow of Brahmacharyya for the prescribed period (of twelve years) and acquired proficiency in the Vedas and their branches, a Brahmana himself solicits the offering made in Sraddhas and eats the same, he is regarded to fall away from his vow. The Sraddha, however, is not regarded as stained in any way.'

"Yudhishthira said, 'The wise have said that duty of righteousness has many ends and numerous doors. Tell me, O grandsire, what however are the settled conclusions in this matter.'

Bhishma said. 'Abstention from injury to others. truthfulness, the absence of wrath (forgiveness), compassion, self-restraint, and sincerity or candour, O monarch, are the indications of Righteousness. There are persons who wander over the earth, praising righteousness but without practising what they preach and engaged all the while in sin. O king, He who gives unto such persons gold or gems or steeds, has to sink in hell and to subsist there for ten years, eating the while the faeces of such persons as live upon the flesh of dead kine and buffalos, of men called Pukkasas, of others that live in the outskirts of cities and villages, and of men that publish, under the influence of wrath and folly, the acts and the ommissions of others. Those foolish men who do give unto a Brahmana observant of the vow of Brahmacharyya the offerings made in Sraddhas (unto one's deceased ancestors), have to go, O monarch into regions of great misery.

"Yudhishthira said, 'Tell me, O grandsire, what is superior to Brahmacharyya? What is the highest indication of virtue? What is the highest kind of purity?'

"Bhishma said,--'I tell thee, O son, that abstention from honey and meat is even superior to Brahmacharyya. Righteousness consists in keeping within boundaries or in self-restraint, the best indication of Righteousness is Renunciation (which is also the highest kind of purity).

"Yudhishthira said, 'In what time should one practise Righteousness? In what time should wealth be sought? In what time should pleasure be enjoyed? O grandsire, do tell me this.'

"Bhishma said,--'One should earn wealth in the first part of one's life. Then should one earn Righteousness, and then enjoy pleasure. One should not, however, attach oneself to any of these. One should regard the Brahmanas, worship one's preceptor and seniors, show compassion for all creatures, be of mild disposition and agreeable speech. To utter false-hood in a court of justice, to behave deceitfully towards the king, to act falsely towards preceptors and seniors, are regarded as equivalent (in heinousness) to Brahmanicide. One should never do an act of violence to the king's person. Nor should one ever strike a cow. Both these offences are equivalent to the sin of foeticide. One should never abandon one's (homa) fire. One should also never cast off one's study of the Vedas. One should never assail a Brahmana by words or acts. All these offences are equivalent to Brahmanicide.'

"Yudhishthira said,--What kind of Brahmanas should be regarded as good? By making presents unto (what kind of) Brahmanas one may acquire great merit? What kind of Brahmanas are they whom one should feed? Tell me all this, O grandsire!"

"Bhishma said, 'Those Brahmanas that are freed from wrath, that are devoted to acts of righteousness, that are firm in Truth, and that practise self-restraint are regarded as good. By making gifts unto them one acquires great merit. One wins great merit by making presents unto such Brahmanas as are free from pride, capable of bearing everything, firm in the pursuit of their objects, endued with mastery over their senses, devoted to the good of all creatures, and disposed to be friendly towards all. One earns great merit by making gifts unto such Brahmanas as are free from cupidity, as are pure of heart and conduct, possessed of learning and modesty, truthful in speech and observant of their own duties as laid down in the scriptures. The Rishis have declared that Brahmana to be a deserving object of gifts who studies the four Vedas with all their branches and is devoted to the six well-known duties (laid down in the scriptures). One acquires great merit by making gifts unto Brahmanas possessed of such qualifications. The man who makes gifts unto a deserving Brahmana multiplies his merit a thousand-fold. A single righteous Brahmana possessed of wisdom and Vedic lore, observant of the duties laid down in the scriptures, distinguished by purity of behaviour, is competent to rescue a whole race. One should make gifts of kine and horses and wealth and food and other kinds of articles unto a Brahmana that is possessed of such qualifications. By making such gifts unto such persons one earns great happiness in the next world. As I have already told thee even one such Brahmana is fully competent to rescue the entire race to which the giver belongs. What need I say, therefore, O dear son, of the merit of making gifts unto many Brahmanas of such qualifications? In making gifts, therefore one should always select the object to whom the gifts are to be made. Hearing of a Brahmana possessed of proper qualifications and regarded with respect by all good people, one should invite him even if he resides at a distance and welcome him when he arrives and one should worship him by all means in his power.

SECTION 23

"Yudhishthira said, 'I desire thee, O grandsire, to tell me what the ordinances are that have been laid down by the acts touching the deities and the (deceased) ancestors on occasions of Sraddhas.'

"Bhishma said, 'Having purified oneself (by baths and other purificatory acts) and then going through the well-known auspicious rites, one should carefully do all act relating to the deities in the forenoon, and all acts relating to the Pitris in the afternoon. What is given to men should be given in the midday with affection and regard. That gift which is made untimely is appropriated by Rakshasas. Gifts of articles that have been leapt over by any one, o been licked or sucked, that are not given peacefully, that have been seen by women that are impure in consequence of their season having come, do not produce any merit. Such gifts are regarded as the portion belonging to the Rakshasas. Gifts of articles that have been proclaimed before many people or from which a portion has been eaten by a Sudra, or that have been seen or licked by a dog, form portions of Rakshasas. Food which is mixed with hair or in which there are worms, or which has been stained with spittle or saliva or which has been gazed at by a dog or into which tear-drops have fallen or which has been trodden upon should be known as forming the portion of Rakshasa. Food that has been eaten by a person incompetent to utter the syllable Om, or that has been eaten by a person bearing arms, O Bharata, or that has been eaten by a wicked person should be known to form the portion of Rakshasas. The food that is eaten by a person from which a portion has already been eaten by another, or which is eaten without a part thereof having been offered to deities and guests and children, is appropriated by Rakshasas. Such stained food, if offered to the deities and Pitris is never accepted by them but is appropriated by Rakshasas. The food offered by the three regenerate classes in Sraddhas, in which Mantras are either not uttered or uttered incorrectly and in which the ordinances laid down in the scriptures are not complied with, if distributed to guests and other people, is appropriated by Rakshasas. The food that is distributed to guests without having been previously dedicated to the deities or the Pitris with the aid of libation on the sacred fire, which has been stained in consequence of a portion thereof having been eaten

by a person that is wicked or of irreligious behaviour, should be known to form the portion of Rakshasas.'

"I have told thee what the portions are of the Rakshasas. Listen now to me as I lay down the rules for ascertaining who the Brahmana is that is deserving of gift. All Brahmanas that have been outcasted (on account of the commission of heinous sins), as also Brahmanas that are idiots and out of mind, do not deserve to be invited to Sraddhas in which offerings are made to either the deities or the Pitris. That Brahmana who is afflicted with leucoderma, or he that is destitute of virility, or he that has got leprosy, or he that has got phthisis or he that is labouring under epilepsy (with delusions of the sensorium), or he that is blind, should not, O king, be invited. Those Brahmanas that practise the calling of physicians, those that receive regular pay for worshipping the images of deities established by the rich, or live upon the service of the deities, those that are observant of vows from pride or other false motives, and those that sell Soma, do not deserve to be invited. Those Brahmanas that are, by profession, vocalists, or dancers or players or instrumental musicians, or reciters of sacred books, or warriors and athletes, do not, O king, deserve to be invited. Those Brahmanas who pour libations on the sacred fire for Sudras, or who are preceptors of Sudras, or who as servants of Sudra masters, do not deserve to be invited. That Brahmana who is paid for his services as preceptor, or who attends as pupil upon the lectures of some preceptor because of some allowance that is granted to him, does not deserve to be invited, for both of them are regarded as sellers of Vedic lore. That Brahmana who has been once induced to accept the gift of food in a Sraddha at the very outset, as also he who has married a Sudra wife, even if possessed of every kind of knowledge do not deserve to be invited. [An Agrani or Agradani is that Brahmana unto whom the food and other offerings to the Preta in the first Sraddha are given away. Such a person is regarded as fallen.] Those Brahmanas that are destitute of their domestic fire, and they that attend upon corpses, they that are thieves, and they that have otherwise fallen away do not, O king, deserve to be invited. [When corpses are taken to crematoria, certain rites have to be performed upon them before they can be consumed. Those Brahmanas that assist at the performance of those rites are regarded as fallen. Those Brahmanas whose antecedents are not known or are vile, and they that are Putrika-putras, do not, O king, deserve to be invited on occasions of Sraddhas. 4 That Brahmana who gives loans of money, or he who subsists upon the interest of the loans given by him, or he who lives by sale of living creatures, does not deserve, O king, to be invited. Persons who have been subjugated by their wives, or they who live by becoming the paramours of unchaste women, or they who abstain from their morning and evening prayers do not deserve, O king, to be invited to Sraddhas.

"Listen now to me as I mention who the Brahmana is that has been ordained for acts done in honour of the deities and the Pitris. Indeed, I shall tell thee what those merits, are in consequence of which one may become a giver or a recipient of gifts in Sraddhas (notwithstanding the faults mentioned above). Those Brahmanas that are observant of the rites and ceremonies laid down in the scriptures, or they that are possessed of merit, or they that are conversant with the Gayatri, or they that are observant of the ordinary duties of Brahmanas, even if they happen to betake themselves to agriculture for a living, are capable, O king, of being invited to Sraddhas. If a Brahmana happens to be wellborn, he deserves to be invited to Sraddhas notwithstanding his profession of arms for fighting the battle of others. That Brahmana, however, O son, who happens to betake himself to trade for a living should be discarded (even if possessed of merit). The Brahmana who pours libations every day on the sacred fire. or who resides in a fixed habitation, who is not a thief and who does the duties of hospitality to guests arrived at his house, deserves, O king, to be invited to Sraddhas. The Brahmana, O chief of Bharata's race, who recites the Savitri morning, noon, and night, or who subsists upon eleemosynary charity, who is observant of the rites and ceremonies laid down in the scriptures for persons of his order, deserves. O king, to be invited to Sraddhas. That Brahmana who having earned wealth in the morning becomes poor in the afternoon, or who poor in the morning becomes wealthy in the evening or who is destitute of malice, or is stained by a minor fault, deserves, O king, to be invited to Sraddhas. That Brahmana who is destitute of pride or sin, who is not given to dry disputation, or who subsists upon alms obtained in his rounds of mendicancy from house to house deserves, O king, to be invited to sacrifices. One who is not observant of vows, or who is addicted to falsehood (in both speech and conduct), who is a thief, or who subsists by the sale of living creatures or by trade in general, becomes worthy of invitation to Sraddhas, O king, if he happens to offer all to the deities first and subsequently drink Soma. That man who having acquired wealth by foul or cruel means subsequently spends it in adoring the deities and discharging the duties of hospitality, becomes worthy, O king, of being invited to Sraddhas. The wealth that one has acquired by the sale of Vedic lore, or which has been earned by a women, or which has been gained

by meanness (such as giving false evidence in a court of law), should never be given to Brahmanas or spent in making offerings to the Pitris. That Brahmana, O chief of Bharata's race, who upon the completion of a Sraddha that is performed with his aid, refuses to utter the words 'astu swadha,' incurs the sin of swearing falsely in a suit for land. The time for performing Sraddha, O Yudhishthira, is that when one obtains a good Brahmana and curds and ghee and the sacred day of the new moon, and the meat of wild animals such as deer and others. Upon the completion of a Sraddha performed by a Brahmana the word Swadha should be uttered. If performed by a Kshatriya the words that should be uttered are--Let thy Pitris be gratified.--Upon the completion of a Sraddha performed by a Vaisya, O Bharata, the words that should be uttered are -- Let everything become inexhaustible .--Similarly, upon the conclusion of a Sraddha performed by a Sudra, the word that should be uttered is Swasti, -- In respect of a Brahmana, the declaration regarding Punyaham should be accompanied with the utterance of the syllable Om. In the case of a Kshatriya, such declaration should be without the utterance of syllable Om. In the rites performed by a Vaisva. the words that should be uttered, instead of beings the syllable Om, are, -- Let the deities be gratified. -- Listen now to me as I tell thee the rites that should be performed, one after another, conformably to the ordinances, (in respect of all the orders). All the rites that go by the name of Jatakarma, O Bharata, are indispensable in the case of all the three orders (that are regenerate). All these rites, O Yudhishthira, in the case of both Brahmanas and Kshatriyas as also in that of Vaisyas are to be performed with the aid of mantras. The girdle of a Brahmana should be made of Munja grass. That for one belonging to the royal order should be a bowstring. The Vaisya's girdle should be made of the Valwaji grass. Even this is what has been laid down in the scriptures. Listen now to me as I expound to thee what constitutes the merits and faults of both givers and recipients of gifts. A Brahmana becomes guilty of a dereliction of duty by uttering a falsehood. Such an act on his part is sinful. A Kshatriya incurs four times and a Vaisya eight times the sin that a Brahmana incurs by uttering a falsehood. A Brahmana should not eat elsewhere, having been previously invited by a Brahmana. By eating at the house of the person whose invitation has been posterior in point of time, he becomes inferior and even incurs the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices. So also, if he eats elsewhere after having been invited by a person of the royal order or a Vaisya, he falls away from his position and incurs half the sin that attaches to the slaughter of an animal on occasions other than those of sacrifices. That Brahmana, O king, who eats on occasions of such rites as are performed in honour of the deities or the Pitris by Brahmanas and Kshatriyas and Vaisyas, without having performed his ablutions, incurs the sin of uttering an untruth for a cow. That Brahmana, O king, who eats on occasions of similar rites performed by persons belonging to the three higher orders at a time when he is impure in consequence either of a birth or a death among his cognates, through temptation, knowing well that he is impure incurs the same sin. He who lives upon wealth obtained under false pretences like that of sojourns to sacred places or who solicits the giver for wealth pretending that he would spend it in religious acts, incurs, O monarch, the sin of uttering a falsehood. That person, belonging to any of the three higher orders, O Yudhishthira, who at Sraddhas and on other occasions distributes food with the aid of Mantras, unto such Brahmanas as do not study the Vedas and as are not observant of vows, or as have not purified their conduct, certainly incurs sin

"Yudhishthira said,--'I desire, O grandsire, to know by giving unto whom the things dedicated to the deities and the Pitris, one may earn the amplest rewards.'

"Bhishma said,--'Do thou, Yudhishthira, feed those Brahmanas whose spouses reverently wait for the remnants of the dishes of their husbands like tillers of the soil waiting in reverence for timely showers of rain. One earn great merit by making gifts unto those Brahmanas that are always observant of pure conduct. O king, that are emaciated through abstention from all luxuries and even full meals, that are devoted to the observances of such vows as lead to the emaciation of the body, and that approach givers with the desire of obtaining gifts. By making gifts unto such Brahmanas as regard conduct in this light of food, as regard conduct in the light of spouses and children, as regard conduct in the light of strength, as regard conduct in the light of their refuge for crossing this world and attaining to felicity in the next, and as solicit wealth only when wealth is absolutely needed, one earns great merit. By making gifts unto those persons, O Yudhishthira, that having lost everything through thieves or oppressors, approach the giver, one acquires great merit. By making gifts unto such Brahmanas as solicit food from the hands of even a poor person of their order who has just got something from others, one earns great merit. By making gifts unto such Brahmanas as have lost their all in times of universal distress and as have been deprived of their spouses on such occasions, and as come

By making gifts unto such Brahmanas as are observant of vows, and as place themselves voluntarily under painful rules and regulations, as are respectful in their conduct to the declaration laid down in the Vedas, and as come to solicit wealth for spending it upon the rites necessary to complete their vows and other observances, one earns great merit. By making gifts unto such Brahmanas as live at a great distance from the practices that are observed by the sinful and the wicked, as are destitute of strength for want of adequate support, and as are very poor in earthly possessions, one earns great merit. By making gifts unto such Brahmanas as have been robbed of all their possessions by powerful men but as are perfectly innocent, and as desire to fill their stomachs any how without, that is, any scruples respecting the quality of the food they take, one earns great merit. By making gifts unto such Brahmanas as beg on behalf of others that are observant of penances and devoted to them and as are satisfied with even small gifts, one earns great merit. Thou hast now, O bull of Bharata's race, heard what the declarations are of the scriptures in respect of the acquisition of great merit by the making of gifts. Listen now to me as I expound what those acts are that lead to hell or heaven. They, O Yudhishthira, that speak an untruth on occasions other than those when such untruth is needed for serving the purpose of the preceptor or for giving the assurance of safety to a person in fear of his life, sink into hell [The two exceptions have been much animadverted upon by unthinking persons. I have shown that according to the code of morality, that is in vogue among people whose Christianity and civilisation are unquestionable, a lie may sometimes be honourable. However casuists may argue, the world is agreed that a lie for saving life and even property under certain circumstances, and for screening the honour of a confiding woman, is not inexcusable. The goldsmith's son who died with a lie on his lips for saving the Prince Chevalier did a meritorious act. The owner also who hides his property from robbers, cannot be regarded as acting dishonourably.]. They who ravish other people's spouses, or have sexual congress with them, or assist at such acts of delinquency, sink in hell. They who rob others of their wealth or destroy the wealth and possessions of other people, or proclaim the faults of other people, sink in hell. They who destroy the containers of such pieces of water as are used by cattle for quenching thirst, as injure such buildings as are used for purposes of public meetings, as break down bridges and causeways, and as pull down houses used for purposes of habitation, have to sink to hell. They who beguile and cheat helpless women, or girls, or aged dames, or such women as have been frightened, have to sink to hell. They who destroy the means of other people's living, they who exterminate the habitations of other people, they who rob others of their spouses, they who sow dissensions among friends, and they who destroy the hopes of other people, sink into hell. They who proclaim the faults of others, they who break down bridges or causeways, they who live by following vocations laid down for other people, and they who are ungrateful to friends for services received, have to sink in hell. They who have no faith in the Vedas and show no reverence for them, they who break the vows made by themselves or oblige others to break them, and they who fall away from their status through sin, sink in hell. They who betake themselves to improper conduct, they who take exorbitant rates of interest. and they who make unduly large profits on sales, have to sink in hell. They who are given to gambling, they who indulge in wicked acts without any scruple, and they who are given to slaughter of living creatures, have to sink in hell. They who cause the dismissal by masters of servants that are hoping for rewards or are expectant of definite need or are in the enjoyment of wages or salaries or are waiting for returns in respect of valuable services already rendered, have to sink in hell. They who themselves eat without offering portions thereof unto their spouse or their sacred fires or their servants or their guests, and they who abstain from performing the rites laid down in the scriptures for honouring the Pitris and deities, have to sink in hell. They who sell the Vedas, they who find fault with the Vedas, and they who reduce the Vedas into writing, have all to sink in hell. [By selling the Vedas is meant the charging of fees for teaching them. As regards the Vedas, the injunction in the scriptures is to commit them to memory and impart them from mouth to mouth. Hence to reduce them into writing was regarded as a transgression.] They who are out of the pale of the four well-known modes of life, they who betake themselves to practices interdicted by the Srutis and the scriptures, and they who live by betaking themselves to acts that are wicked or sinful or that do not belong to their order of birth, have to sink in hell. They who live by selling hair, they who subsist by selling poisons, and they who live by selling milk, have to sink in hell. They who put obstacles in the path of Brahmanas and kine and maidens. O Yudhishthira have to sink in hell. They who sell weapons, they who forge weapons, they who make shafts, and they who make bows, have to sink in hell. 'I hey who obstruct paths and roads with stones and thorns and holes have to sink in hell. They who abandon and cast off preceptors and servants and loyal

to givers with solicitations for alms, one acquires great merit.

followers without any offence, O chief of Bharata's race, have to sink in hell. They who set bullocks to work before the animals attain to sufficient age, they who bore the noses of bullocks and other animals for controlling them the better while employed in work, and they who keep animals always tethered, have to sink in hell. Those kings that do not protect their subjects while forcibly taking from them a sixth share of the produce of their fields, and they who, though able and possessed of resources, abstain from making gifts, have to sink in hell. They who abandon and cast off persons that are endued with forgiveness and self-restraint and wisdom, or those with whom they have associated for many years, when these are no longer of services to them, have to sink in hell. Those men who themselves eat without giving portions of the food to children and aged men and servants, have to sink in hell.

"All these men enumerated above have to go to hell. Listen now to me, O bull of Bharata's race, as I tell thee who those men are that ascend to heaven. The man who transgresses against a Brahmana by impeding the performances of all such acts in which the deities are adored, becomes afflicted with the loss of all his children and animals. (They who do not transgress against Brahmanas by obstructing their religious acts ascend to heaven). Those men, O Yudhishthira, who follow the duties as laid down in the scriptures for them and practise the virtues of charity and self-restraint and truthfulness, ascend to heaven. Those men who having acquired knowledge by rendering obedient services to their preceptors and observing austere penances, become reluctant to accept gifts, succeed in ascending to heaven. Those men through whom other people are relieved and rescued from fear and sin and the impediments that lie in the way of what they wish to accomplish and poverty and the afflictions of disease succeed in ascending to heaven. Those men who are endued with a forgiving disposition, who are possessed of patience, who are prompt in performing all righteous acts, and who are of auspicious conduct, succeed in ascending to heaven. Those men who abstain from honey and meat, who abstain from sexual congress with the spouses of other people, and who abstain from wines and spirituous liquors, succeed in ascending to heaven. Those men that help in the establishment of retreats for ascetics, who become founders of families, O Bharata, who open up new countries for purposes of habitation, and lay out towns and cities succeed in ascending to heaven. Those men who give away cloths and ornaments, as also food and drink, and who help in marrying others, succeed in ascending to heaven. [In this country to this day (1880s and 1890s), the act of marrying a helpless person with a good girl by paying all the expenses of the marriage, is regarded as an act of righteousness. Of course, the man that is so married is also given sufficient property for enabling him to maintain himself and his wife.] Those men that have abstained from all kinds of injury or harm to all creatures, who are capable of enduring everything, and who have made themselves the refuge of all creatures, succeed in ascending to heaven. Those men who wait with humility upon their fathers and mothers, who have subjugated their senses, and who are affectionate towards their brothers, succeed in ascending to heaven. Those men that subjugate their senses notwithstanding the fact of their being rich in worldly goods and strong in might and in the enjoyment of youth, succeed in ascending to heaven. Those men that are kind towards even those that offend against them, that are mild of disposition. that have an affection for all who are of mild behaviour, and that contribute to the happiness of others by rendering them every kind of service in humility, succeed in ascending to heaven. Those men that protect thousands of people, that make gifts unto thousands of people, and that rescue thousands of people from distress, succeed in ascending to heaven. Those men who make gifts of gold and of kine, O chief of Bharata's race, as also those of conveyances and animals, succeed in ascending to heaven. Those men who make gifts of such articles as are needed in marriages, as also those of serving men and maids, and cloths and robes, succeed in ascending to heaven [Articles needed in marriages are, of course, girls and ornaments.]. Those men who make public pleasure-houses and gardens and wells, resting houses and buildings for public meetings and tanks for enabling cattle and men to quench their thirst, and fields for cultivation, O Bharata, succeed in ascending to heaven. [Vapra has various meanings. I think, it means here a field. Large waste lands often require to be enclosed with ditches and causeways. Unless so reclaimed, they cannot be fit for cultivation.] Those men who make gifts of houses and fields and populated villages unto persons that solicit them, succeed in ascending to heaven. Those men who having themselves manufactured juicy drinks of sweet taste and seeds and paddy or rice, make gifts of them unto others succeed in ascending to heaven. Those men who being born in families high or low beget hundreds of children and live long lives practising compassion and keeping wrath under complete subjection, succeed in ascending to heaven. I have thus expounded to thee, O Bharata, what the rites are in honour of the deities and the Pitris which are performed by people for the sake of the other

world, what the ordinances are in respect of making gifts, and what the views are of the Rishis of former times in respect of both the articles of gift and the manner of giving them."

SECTION 24

"Yudhishthira said, 'O royal son of Bharata's race, it behoveth thee to answer this question of mine truly and in detail. What are those circumstances under which a person may become guilty of Brahmanicide without actually slaying a Brahmana!

"Bhishma said, 'Formerly, O monarch, I had one day requested Vyasa to explain to me this very subject. I shall now narrate to thee what Vyasa told me on that occasion. Do thou listen to it with undivided attention. Repairing to the presence of Vyasa, I addressed him, saving,--Thou, O great ascetic, art the fourth in descent from Vasishtha. Do thou explain to me this. What are those circumstances under which one becomes guilty of Brahmanicide without actually slaying a Brahmana, -- Thus addressed by me, the son of Parasara's loins, O king, well-skilled 'n the science of morality, made me the following answer, at once excellent and fraught with certainty. Thou shouldst know that man as guilty of Brahmanicide who having of his own will invited a Brahmana of righteous conduct to his house for giving him alms subsequently refuses to give anything to him on the pretence of there being nothing in the house. Thou shouldst, O Bharata, know that man as guilty of Brahmanicide who destroys the means of living of a Brahmana learned in the Vedas and all their branches, and who is freed from attachments to worldly creatures and goods. Thou shouldst, O king, know that man to be guilty of Brahmanicide, who causes obstructions in the way of thirsty kine while employed in quenching that thirst. Thou shouldst take that man as guilty of Brahmanicide who, without studying the Srutis that have flowed from preceptor to pupil for ages and ages together, finds fault with the Srutis or with those scriptures that have been composed by the Rishis. Thou shouldst know that man as guilty of Brahmanicide who does not bestow upon a suitable bride-groom his daughter possessed of beauty and other excellent accomplishments. Thou shouldst know that foolish and sinful person to be guilty of Brahmanicide who inflicts such grief upon Brahmanas as afflict the very core of their hearts. Thou shouldst know that man to be guilty of Brahmanicide who robs the blind, the lame, and idiots of their all. Thou shouldst know that man to be guilty of Brahmanicide who sets fire to the retreats of ascetics or to woods or to a village or a town."

SECTION 25

"Yudhishthira said, 'It has been said that sojourns to sacred waters as fraught with merit; that ablutions in such waters is meritorious; and that listening to the excellence of such waters is also meritorious. I desire to hear the expatiate on this subject, O grandsire. It behoveth thee, O chief of Bharata's race, to mention to me the sacred waters that exist on this earth. I desire, O thou of great puissance, to hear thee discourse on this topic.'

"Bhishma said, 'O thou of great splendour, the following enumeration of the sacred waters on the Earth was made by Angiras. Blessed be thou, it behoveth thee to listen to it for thou shalt then earn great merit. Once on a time, Gautama of rigid vows, approaching the great and learned Rishi Angiras endued with tranquillity of soul, while he was dwelling in a forest, questioned him, saying,--O illustrious one, I have some doubts regarding the merits attaching to sacred waters and shrines. So I desire to hear thee discourse on that topic. Do thou, therefore, O ascetic, discourse to me. What merits are earned by a person in respect of the next world, by bathing in the sacred waters on the Earth, O thou of great wisdom? Do thou expound to me this truly and according to the ordinance.'

"Angiras said, 'A person by bathing for seven days in succession in the Chandrabhaga or the Vitasta whose waters are always seen to dance in wayes, observing a fast the while, is sure to become cleansed of all his sins and endued with the merit of an ascetic. [The river Chenab in the Puniab was known in former times by the name of Chandrabhaga. So the river Jhelum was known by the name of Vitasta.] The very many rivers that flowing through Kasmira, fall into the great river called Sindhu (Indus). By bathing in these rivers one is sure to become endued with good character and to ascend to heaven after departing from this world. By bathing in Pushkara, and Prabhasa, and Naimisha, and the ocean, and Devika, and Indramarga, and Swarnavindu, one is sure to ascend to heaven being seated on a celestial car, and filled with transports of joy at the adorations of Apsara. By plunging in the waters of Hiranyavindu with a concentrated mind and reverencing that sacred stream, and bathing next at Kusesava and Devendra one becomes cleansed of all one's sins Repairing to Indratoya in the vicinity of the mountains of Gandhamadana and next to Karatoya in the country called Kuranga, one should observe a fast for three days and then bathe in those sacred waters with a concentrated heart and pure body. By doing this, one is sure to acquire the merit of a

Vilwaka in the Nita mountains, as also in Kankhala, one is sure to become cleansed of all one's sins and then ascend to heaven. If one becomes a Brahmacharin and subdues one's wrath, devotes oneself to truth and practises compassion towards all creatures, and then bathes in the Jala parda (Lake of Waters), one is sure to acquire the merit of a Horse-sacrifice. That part where Bhagirathi-Ganga flows in a northward direction is known as the union of heaven, earth, and the nether regions. Observing a fast for one month and bathing in that sacred Tirtha which is known to be acceptable to Maheswara, one becomes competent to behold the deities. One who gives oblations of water unto one's Pitris at Saptaganga and Triganga and Indramarga, obtains ambrosia for food, if one has still to undergo rebirth. The man who in a pure state of body and mind attends to his daily Agnihotra and observes a fast for one month and then baths in Mahasrama, is sure to attain success in one month. By bathing, after a fast of three days and purifying the mind of all evil passions, in the large lake of Bhrigu Kunda, one becomes cleansed of even the sin of Brahmanicide. By bathing in Kanyakupa and performing one's ablutions in Valaka, one acquires great fame among even the deities and shines in glory. Bathing in Devika and the lake known by the name of Sundarika as also in the Tirtha called Aswini, one acquires, in one's next life, great beauty of form. By fasting for a fortnight and bathing in Mahaganga and Krittikangaraka, one becomes cleansed of all one's sins and ascends to heaven. Bathing in Vaimanika and Kinkinika, one acquires the power of repairing everywhere at will and becomes an object of great respect in the celestial region of the Apsaras. If a person, subduing his wrath and observing the vow of Brahmacharyya for three days, bathes in the river Vipasa at the retreat called Kalika, he is sure to succeed in transcending the obligation of rebirth. Bathing in the asylum that is sacred to the Krittakas and offering oblations of water to the Pitris, and then gratifying Mahadeva, one becomes pure in body and mind and ascends to heaven. If one, observing a fast for three days with a purified body and mind, bathes in Mahapura, one becomes freed from the fear of all mobile and immobile animals as also of all animals having two feet. By bathing in the Devadaru forest and offering oblations of water to the Pitris and dwelling there for seven nights with a pure body and mind, one attains to the region of the deities on departing from this world. Bathing in the Sarastamva and Kusastambha waterfalls at and Dronasarmapada, one is sure to attain to the region of the Apsaras where one is waited upon with dutiful services by those superhuman beings. If one, observing a fast, bathes at Chitrakuta and Janasthana and the waters of Mandakini, one is sure to be united with prosperity that is royal [i.e., one acquires sovereignty.]. By repairing to the retreat that is known by the name of Samya and residing there for a fortnight and bathing in the sacred water that exists there, one acquires the power of disappearing at will (and enjoy the happiness that has been ordained for the Gandharvas). Repairing to the tirtha known by the name of Kausiki and residing there with a pure heart and abstaining from all food and drink for three days, one acquires the power of dwelling (in one's next life) in the happy region of the Gandharvas. Bathing in the delightful tirtha that goes by the name of Gandhataraka and residing there for one month, abstaining all the while from food and drink, one acquires the power of disappearing at pleasure and, then one and twenty days, of ascending to heaven. He that bathes in the lake known by the name of Matanga is sure to attain to success in one night. He that bathes in Analamva or in eternal Andhaka, or in Naimisha, or the tirtha called Swarga, and offers oblations of water to the Pitris, subduing his senses the while, acquires the Merit of a human sacrifice. Bathing in Ganga hrada and the tirtha known by the name of Utpalavana and daily offering oblations of water there for a full month to the Pitris, one acquires the merit of a Horse-sacrifice. Bathing in the confluence of the Ganga and the Yamuna as also at the tirtha in the Kalanjara mountains and offering every day oblations of water to the Pitris for a full month, one acquires the merit that attaches to ten Horse-sacrifices. Bathing in the Shashthi lake one acquires merit much greater than what is attached to the gift of food. Ten thousand tirthas and thirsty millions of other tirthas come to Prayaga (the confluence of Ganga and Yamuna), O chief of Bharata's race in the month of Magha. He who bathes in Prayaga, with a restrained soul and observing rigid vows the while, in the month of Magha, becomes cleansed of all his sins, O chief of Bharata's race, and attains to heaven. Bathing in the tirtha that is sacred to the Maruts, as also in that which is situate in the retreat of the Pitris, and also in that which is known by the name of Vaivaswata, one becomes cleansed of all one's sins and becomes as pure and sanctified as a tirtha. Repairing to Brahmasaras as also to the Bhagirathi and bathing there and offering oblations to the Pitris every day for a full month, abstaining from food all the while, one is sure to attain to the region of Soma, Bathing in Utpataka and then in Ashtavakra and offering oblations of water to the Pitris every day for twelve days in succession, abstaining the while from food, one

Horse-sacrifice. Bathing in Gangadwara and Kusavarta and

acquires the merits of a Horse-sacrifice. Bathing in Asmaprishtha and Niravinda mountains and Kraunchapadi .-all three in Gaya--one becomes cleansed of the sin of Brahmanicide. A bath in the first place cleanses one of a single Brahmanicide; a bath in the second cleanses one of two offences of that character; and a bath in the third cleanses one of three such offences. Bathing in Kalavinga, one acquires a large quantity of water (for use in the next world). A man, by bathing in the city of Agni, acquires such merit as entitles him to live during his next birth in the city of Agni's daughter. Bathing in Visala in Karavirapura and offering oblations of water unto one's Pitris, and performing one's ablutions in Devahrada too, one becomes identified with Brahma and shines in glory as such. Bathing in Punaravarta-nanda as also Mahananda, a man of restrained senses and universal compassion repairs to the celestial gardens called Nandana of Indra and is waited upon there by Apsaras of diverse tribes. Bathing with concentrated soul in the tirtha that is called after the name of Urvasi and that is situate in the river Lohitya, on the day of full moon of the month of Kartika, one attains to the merits that attach to the sacrifice called Pundarika. Bathing in Ramahrada and offering oblations of water to the Pitris in the river Vipasa (Beas), and observing a fast for twelve days, one becomes cleansed of all sins. Bathing in the tirtha called Maha-hrada with a purified heart and after observing a fast for one month, one is sure to attain to the end which was the sage Jamadagni's. By exposing oneself to heat in the tirtha called Vindhya, a person devoted to truth and endued with compassion for all creatures should then betake himself to austere penances, actuated by humility. By so doing, he is sure to attain to ascetic success in course of a single month. Bathing in the Narmada as also in the tirtha known by the name of Surparaka, observing a fast for a full fortnight, one is sure to become in one's next birth a prince of the royal line. If one proceeds with restrained senses and a concentrated soul to the tirtha known under the name of Jamvumarga, one is sure to attain to success in course of a single day and night. By repairing to Chandalikasrama and bathing in the tirtha called Kokamukha, having subsisted for sometime on potherbs alone and worn rags for vestments, one is sure to obtain ten maidens of great beauty for one's spouses. One who lives by the side of the tirtha known by the name of Kanya-hrada has never to go to the regions of Yama. Such a person is sure to ascend to the regions of felicity that belong to the celestials. One who bathes with restrained senses on the day of the new moon in the tirtha known by the name of Prabhasa, is sure, O thou of mighty arms, of at once attaining to success and immortality. Bathing in the tirtha known by the name of Uijanaka which occurs in the retreat of Arshtisena's son, and next in the tirtha that is situate in the retreat of Pinga, one is sure to be cleansed of all one's sins. Observing a fast for three days and bathing in the tirtha known as Kulya and reciting the sacred mantras that go by the name of Aghamarshana, one attains the merit of a horsesacrifice. Observing a fast for one night and bathing in Pindaraka, one becomes purified on the dawn of the next day and attains to the merit of an Agnishtoma sacrifice. One who repairs to Brahmasara which is adorned by the woods called Dharmaranya, becomes cleansed of all one's sins and attains to the merit of the Pundarika sacrifice. Bathing in the waters of the Mainaka mountain and saying one's morning and evening prayers there and living at the spot for a month, restraining desire, one attains to the merit of all the sacrifices. Setting out for Kalolaka and Nandikunda and Uttara-manasa, and reaching a spot that is hundred yojanas remote from any of them, one becomes cleansed of the sin of foeticide, One who succeeds in obtaining a sight of image of Nandiswara, becomes cleansed of all sins. Bathing in the tirtha called Swargamarga one is sure to proceed to the regions of Brahman. The celebrated Himavat is sacred. That prince of mountains is the father-in-law of Sankara. He is a mine of all jewels and gems and is the resort of the Siddhas and Charanas. That regenerate person who is fully conversant with the Vedas and who, regarding this life to be exceedingly unstable, casts off his body on those mountains, abstaining from all food and drink in accordance with the rites laid down in the scriptures, after having adored the deities and bent his head in worship of the ascetics, is sure to attain to success and proceed to the eternal regions of Brahman. There is nothing unattainable to him who resides in a tirtha, restraining lust and subjugating wrath, in consequence of such residence. For the purpose of repairing to all the tirthas in the world, one should mentally think of those amongst them that are almost inaccessible or sojourns to which are attended with insurmountable difficulties. Sojourns to tirthas is productive of the merits of sacrifices. They are competent to cleanse everybody of sin. Fraught with great excellence, they are capable of leading to heaven. The subject is truly a great mystery. The very deities should bathe in tirthas. To them also they are sin-cleansing This discourse on tirthas should be imparted to Brahmanas, and to such honest or righteous persons as are bent upon achieving what is for their own good. It should also be recited in the hearing of one's well-wishers and friends and of one's obedient and devoted disciples. Angiras possessed of great

ascetic merit, had imparted this discourse to Gautama. Angiras himself had obtained it from Kasyapa of great intelligence. The great Rishi regard this discourse as worthy of constant repetition. It is the foremost of all cleansing things. If one recites it regularly every day, one is sure to become cleansed of every sin and to proceed to heaven after the termination of this life. One who listens to this discourse recited in his hearing,--this discourse, viz., of Angiras, that is regarded as a mystery,--is sure to attain in one's next life to be born in a good family and, what is more, one would become endued with the memory of one's previous existence."

SECTION 26

"Vaisampayana said,--'Equal unto Vrihaspati in intelligence and Brahma himself in forgiveness, resembling Sakra in prowess and Surya in energy, Bhishma the son of Ganga, of infinite might, had been overthrown in battle by Arjuna. Accompanied by his brothers and many other people, king Yudhisthira asked him these questions. The old hero was lying on a bed that is coveted by heroes, in expectation of that auspicious time when he could take leave of the physical frame. Many great Rishis had come there for seeing that foremost one of Bharata's race. Amongst them were Atri and Vasishtha and Bhrigu and Pulastya and Pulaha and Kratu. There were also Angiras and Gotama and Agastya and Sumati of wellrestrained soul, and Viswamitra and Sthulasiras and Samvarta and Pramati and Dama. There were also Vrihaspati and Usanas, and Vyasa and Chyavana and Kasvapa and Dhruya, and Duryasas and Jamadagni and Markandeva and Galava, and Bharadwaja and Raibhya and Yavakrita and Trita. There were Sthulaksha and Savalaksha and Kanwa and Medhatithi and Krisa and Narada and Parvata and Sudhanwa and Ekata and Dwita. There were also Nitambhu and Bhuvana and Dhaumya and Satananda and Akritavrana and Rama, the son of Jamadagni and Kacha. All these high-souled and great Rishis came there for seeing Bhishma lying on his hed of arrows. Yudhishthira with his brothers duly worshipped those high-souled Rishis who had come there, one after another in proper order. Receiving that worship, those foremost of Rishis sat themselves down and began to converse with one another. Their conversation related to Bhishma, and was highly sweet and agreeable to all the senses. Hearing that talk of theirs having reference to himself, Bhishma became filled with delight and regarded himself to be already in heaven. Those Rishis then, having obtained the leave of Bhishma and of the Pandava princes, made themselves invisible, vanishing in the very sight of all the beholders. The Pandavas repeatedly bowed and offered their adorations to those highly blessed Rishis, even after they had made themselves invisible. They then with cheerful souls waited upon the son of Ganga, even as Brahmanas versed in Mantras wait with reverence upon the rising Sun. The Pandavas beheld that the points of the compass blazed forth with splendour in consequence of the energy of their penances, and became filled with wonder at the sight. Thinking of the high blessedness and puissance of those Rishis, the Pandava princes began to converse on the subject with their grandsire Bhishma.

"Vaisampayana continued, 'The conversation being over, the righteous Yudhishthira, the son of Pandu; touched Bhishma's feet with his head and then resumed his questions relating to morality and righteousness.'

"Yudhishthira said, 'Which countries, which provinces, which retreats, which mountains, and which rivers, O grandsire, are the foremost in point of sanctity?"

"Bhishma said, "In this connection is cited the old narrative of a conversation between a Brahmana in the observance of the Sila and the Unccha vows, O Yudhishthira, and a Rishi crowned with ascetic success. Once on a time, a foremost person, having roamed over this entire earth adorned with mountains, arrived at last in the house of a foremost person leading the domestic mode of life in accordance with the Sila vow. The latter welcomed his guest with due rites. Received with such hospitality, the happy Rishi passed the night happily in the house of his host. The next morning the Brahmana in the observance of the Sila vow, having finished all his morning acts and rites and purified himself duly, very cheerfully approached his guest crowned with ascetic success. Meeting with each other and seated at their ease, the two began to converse on agreeable subjects connected with the Vedas and the Upanishads. Towards the conclusion of the discourse, the Brahmana in the observance of the Sila vow respectfully addressed the Rishi crowned with success. Endued with intelligence, he put this very question which thou, O Yudhisthira, hast put to me.

"The poor Brahmana said, 'What countries, what provinces, what retreats, what mountains, and what rivers should be regarded as the foremost in point of sanctity? Do thou discourse to me on this.'

"The Rishi crowned with success said, 'Those countries, those provinces, those retreats, and those mountains, should be regarded as the foremost in point of sanctity through which or by the side of which that foremost of all rivers, viz., Bhagirathi flows. That end which a creature is capable of attaining by penances, by Brahmacharyya, by sacrifices, or by the side of the Bhagirathi and bathing in its sacred waters. Those creatures whose bodies have been sprinkled with the sacred waters of Bhagirathi or whose bones have been laid in the channel of that sacred stream, have not to fall away--from heaven at any time. Those men, O learned Brahmana, who use the waters of Bhagirathi in all their acts, surely ascend to heaven after departing from this world. Even those men who, having committed diverse kinds of sinful deeds in the first part of their lives, betake themselves in after years to a residing by the side of Ganga, succeed in attaining to a very superior end. Hundreds of sacrifices cannot produce that merit which men of restrained souls are capable of acquiring by bathing in the sacred waters of Ganga. A person is treated with respect and worshipped in heaven for as long a period as his bones lie in the channel of the Ganga. Even as the Sun, when he rises at the dawn of day, blazes forth in splendour, having dispelled the gloom of night, after the same manner the person that has bathed in the waters of Ganga is seen to shine in splendour, cleansed of all his sins. Those countries and those points of the compass that are destitute of the sacred waters of Ganga are like nights without the moon or like trees without flowers. Verily, a world without Ganga is like the different orders and modes of life when they are destitute of righteousness or like sacrifices without Soma. Without doubt, countries and points of the compass that are without Ganga are like the firmament without the Sun, or the Earth without mountains, or the welkin without air. The entire body of creatures in the three worlds, if served with the auspicious waters of Ganga, derive a pleasure, the like of which they are incapable of deriving from any other source. He who drinks Ganga water that has been heated by the Sun's rays derives merit much greater than that which attaches to the vow of subsisting upon the wheat or grains of other corn picked up from cowdung. It cannot be said whether the two are equal or not, viz., he who performs a thousand Chandravana rites for purifying his body and he who drinks the water of Ganga. It cannot be said whether the two are equal or not, viz., one who stands for a thousand years on one foot and one who lives for only a month by the side of Ganga. One who lives permanently by the side of Ganga is superior in merit to one who stays for ten thousand Yugas with head hanging downwards. As cotton, when it comes into contact with fire, is burnt off without a remnant, even so the sins of the person that has bathed in Ganga become consumed without a remnant. There is no end superior to Ganga for those creatures who with hearts afflicted by sorrow, seek to attain to ends that may dispel that sorrow of theirs. As snakes become deprived of their poison at the very sight of Garuda, even so one becomes cleansed of all one's sins at the very sight of the sacred stream of Ganga. They that are without good name and that are addicted to deeds of sinfulness, have Ganga for their fame, their protection, their means of rescue, their refuge or cover. Many wretches among men who become afflicted with diverse sins of a heinous nature, when they are about to sink into hell, are rescued by Ganga in the next world (if, notwithstanding their sins, they seek the aid of Ganga in their after-years). They, O foremost of intelligent men, who plunge every day in the sacred waters of Ganga, become the equals of great Munis and the very deities with Vasava at their head. Those wretches among men that are destitute of humility or modesty of behaviour and that are exceedingly sinful, become righteous and good, O Brahmana, by betaking themselves to the side of Ganga. As Amrita is to the deities, as Swadha is to the Pritis, as Sudha is to the Nagas, even so is Ganga water to human beings. As children afflicted with hunger solicit their mothers for food, after the same manner do people desirous of their highest good pay court to Ganga. As the region of the self-born Brahma is said to be the foremost of all places, even so is Ganga said to be foremost of all rivers for those that desire to bathe. As the Earth and the cow are said to be the chief sustenance of the deities and other celestials, even so is Ganga the chief sustenance of all living creatures. [The deities are supported by the offerings made in sacrifices. These offerings consist of the productions of the Earth and the butter produced by the cow. The deities, therefore, are said to be chiefly supported by the Earth and the Cow. The Asuras, by afflicting the Earth and killing kine, used to weaken the deities.] As the deities support themselves upon the Amrita that occurs in the Sun and the Moon and that is offered in diverse sacrifices, even so do human beings support themselves upon Ganga water. One besmeared with the sand taken from the shores of Ganga regards oneself as a denizen of heaven, adorned with celestial unguents. He who bears on his head the mud taken from the banks of Ganga presents an effulgent aspect equal to that of Sun himself bent on dispelling the surrounding darkness. When that wind which is moistened with the particles of Ganga-water touches one's person, it cleanses him immediately of every sin. A person afflicted by calamities and about to sink under their weight, finds all his calamities dispelled by the joy which springs up in his heart at sight of that sacred stream. By the melody of the swans and Kokas and other aquatic fowls that play on her breast, Ganga challenges the very Gandharvas and by her high banks the very mountains on the Earth.

practising renunciation, one is sure to attain by only living by

Beholding her surface teeming with swans and diverse other aquatic fowls, and having banks adorned with pasture lands with kine grazing on them. Heaven herself loses her pride. The high happiness which one enjoys by a residence on the banks of Ganga, can never be his who is residing even in heaven. I have no doubt in this that the person who is afflicted with sins perpetrated in speech and thought and overt act, becomes cleansed at the very sight of Ganga. By holding that sacred stream, touching it, and bathing in its waters, one rescues one's ancestors to the seventh generation, one's descendants to the seventh generation, as also other ancestors and descendant. By hearing of Ganga, by wishing to repair to that river, by drinking its waters, by touching its waters, and by bathing in them a person rescues both his paternal and maternal races. By seeing, touching, and drinking the waters of Ganga, or even by applauding Ganga, hundreds and thousands of sinful men became cleansed of all their sins. They who wish to make their birth, life and learning fruitful, should repair to Ganga and gratify the Pitris and the deities by offering them oblations of water. The merit that one earns by bathing in Ganga is such that the like of it is incapable of being earned through the acquisition of sons or wealth or the performance of meritorious acts. Those who, although possessed of the physical ability, do not seek to have a sight of the auspicious Ganga of sacred current, are, without doubt, to be likened to persons afflicted with congenital blindness or those that are dead or those that are destitute of the power of locomotion through palsy or lameness. What man is there that would not reverence this sacred stream that is adored by great Rishis conversant with the Present, the Past, and the Future, as also by the very deities with Indra at their head. What man is there that would not seek the protection of Ganga whose protection is sought for by forest recluses and householders, and by Yatis and Brahmacharins alike? The man of righteous conduct who. with rapt soul, thinks of Ganga at the time when his lifebreaths are about to leave his body, succeeds in attaining to the highest end. That man who dwells by the side of Ganga up to the time of his death, adoring her with reverence, becomes freed from the fear of every kind of calamity, of sin, and of kings. When that highly sacred stream fell from the firmament. Maheswara held it on his head. It is that very stream which is adored in heaven. The river Ganga has three courses. On Earth it is called Bhagirathi or Ganga; in heaven it is called Mandakini; and in the nether regions it is known by the name of Bhogabati.] The three regions, viz., (Earth, Heaven, and the nether place called Patala) are adorned by the three courses of this sacred stream. The man who uses the waters of that stream becomes certainly crowned with success. As the solar ray is to the deities in heaven, as Chandramas is to the Pitris, as the king is to human beings, even such is Ganga unto all streams. [Devesh is lit. the lord of the deities; but here it means the King or Emperor.] One who becomes bereaved of mother or father or sons or spouses or wealth does not fell that grief which becomes one's, when one becomes bereaved of Ganga. One does not obtain that joy through acts that lead to the region of Brahma, or through such sacrifices and rites that lead to heaven, or through children or wealth, which one obtain from a sight of Ganga. The pleasures that men derive from a sight of Ganga is equal to what they derive from a sight of the full moon. That man becomes dear to Ganga who adores her with deep devotion, with mind wholly fixed upon her, with a reverence that refuses to take any other object within its sphere, with a feeling that there is nothing else to the universe worthy of similar adoration, and with a steadiness that knows no failing away. Creatures that live on Earth, in the welkin, or in Heaven, indeed, even beings that are very superior, -- should always bathe in Ganga. Verily, this is the foremost of all duties with those that are righteous. The fame of Ganga for sanctity has spread over the entire universe, since she bore all the sons of Sagara, who had been reduced to ashes, from here to Heaven. [The story referred to is this: King Sagara of the solar race* had sixty thousand sons, all of whom were reduced to ashes by the curse of Kapila. [* In Indian epics, the Solar dynasty or the Ikshvaku dynasty was founded by the legendary king Ikshvaku. The dynasty is also known as Suryavamsa ("Solar dynasty" or "Descendants of the Sun"). According to the book Harivamsa, Ikshvaku is considered the primogenitor of the dynasty of, and was granted the kingdom of Aryavarta by his father Vaivasvata Manu. The following personalities are claimed to be members of the Solar Dynasty: Rama, Pasenadi, Mandhatri, Muchukunda, Ambarisha, Bharata Chakravartin, Bahubali, Harishchandra, Dilīpa, Sagara, Raghu, Siddhartha (father of Mahavira), Mahavira, also known as Vardhamana, c. 540-468 BC, (founder of Jainism; traditionally: c. 599-527 BC), Shuddodhana (father of Gautama Buddha), Siddhartha Gautama Buddha, also known as Shakyamuni, c. 480-400 BC (founder of Buddhism: traditionally: c.563-483 BC), and his son Rahula.] Afterwards Bhagiratha, a prince of the same race, brought down Ganga from heaven for their redemption.] Men who are washed by the bright, beautiful, high, and rapidly moving waves, raised by the wind, of Ganga, became cleansed of all their sins and resemble in splendour the Sun with his thousand rays. Those men of tranquil souls that have cast off

as that of the butter and other liquids poured in sacrifices and which are capable of conferring merits equal to those of the greatest of sacrifices, have certainly attained to a station equal to that of the very deities. Verily, Ganga, possessed of fame and vast extent and identical with the entire universe and reverenced by the deities with Indra at their head, the Munis and human beings, is competent to bestow the fruition of all their wishes upon them that are blind, them that are idiots. and them that are destitute of all things. [Identical with the universe because capable of conferring the fruition of every wish. Vrihati--literally, large or vast, is explained by the commentator as implying foremost or superior.] They that sought the refuge of Ganga, that protectress of all the universe, that flows in three streams, that is filled with water at once highly sacred and sweet as honey and productive of every kind of good, have succeeded in attaining to the beatitude of Heaven. That mortal who dwells by the side of Ganga and beholds her every day, becomes cleansed by her sight and touch. Unto him the deities give every kind of happiness here and a high end hereafter. Ganga is regarded as competent to rescue every creature from sin and lead him to the felicity of Heaven. She is held to be identical with Prisni, the mother of Vishnu. She is identical with the Word or Speech. She is very remote, being incapable of easy attainment. She is the embodiment of auspiciousness and prosperity. She is capable of bestowing the six well-known attributes beginning with lordship or puissance. She is always inclined to extend her grace. She is the displayer of all things in the universe, and she is the high refuge of all creatures. Those who have sought her protection in this life have surely attained heaven. The fame of Ganga has spread all over the welkin, and Heaven, and Earth, and all the points, cardinal and subsidiary, of the compass. Mortal creatures, by using the waters of that foremost of streams, always become crowned with high success. That person who himself beholding Ganga, points her out to others, finds that Ganga rescues him from rebirth and confers Emancipation on him. Ganga held Guha, the generalissimo of the celestial forces, in her womb. She bears the most precious of all metals, viz., gold, also in that womb of hers. They who bathe in her waters every day in the morning, succeed in obtaining the aggregate of three, viz., Righteousness, Wealth and Pleasure. Those waters are, again, equal in point of sanctity to the butter that is poured with Mantras on the sacrificial fire. Capable of cleansing one from every sin, she has descended from the celestial region, and her current is held in high esteem by every one. Ganga is the daughter of Himavat, the spouse of Hara, and the ornament of both Heaven and Earth. She is the bestower of everything auspicious, and is competent to confer the six well-known attributes beginning with lordship or puissance. Verily O king, Ganga is the one object of great sanctity in the three worlds and confers merit upon all. Truly, O monarch, Ganga is Righteousness in liquefied form. She is energy also running in a liquid form over the Earth. She is endued with the splendour or puissance that belongs to the butter that is poured with Mantras on the sacrificial fire. She is always adorned with large waves as also with Brahmanas who may at all times be seen performing their ablutions in her waters. Falling from Heaven, she was held by Siva on his head. The very mother of the heavens, she has sprung from the highest mountain for running over the plains and conferring the most precious benefits on all creatures of the Earth. She is the highest cause of all things; she is perfectly stainless. She is as subtile as Brahma. She affords the best bed for the dying. She leads creatures very quickly to heaven. She bears away a large volume of water. She bestows great fame on all. She is the protectress of the universe. She is identical with every form. She is very much coveted by persons crowned with success. Verily, Ganga is the path to Heaven of those that have bathed in her current. The Brahmanas hold Ganga as equalling the Earth in forgiveness, and in the protection and upholding of those that live by her; further, as equalling Fire and Surya in energy and splendour; and, lastly, as always equalling Guha himself in the matter of showing favours unto the regenerate class. Those men who, in this life, even mentally seek with their whole souls that sacred stream which is praised by the Rishis, which has issued out of the feet of Vishnu, which is very ancient, and which is exceedingly sacred, succeed in repairing to the regions of Brahman. Fully convinced that children and other possessions, as also regions possessed by every kind of felicity, are transitory or liable to destruction, men of subdued souls, who are desirous of attaining to that everlasting station which is identical with Brahma, always pay their adorations to Ganga with that reverence and love which are due from a son to mother. The men of cleansed soul who is desirous of achieving success should seek the protection of Ganga who is like a cow that yields Amrita instead of ordinary milk, who is prosperity's self, who is possessed of omniscience, who exists for the entire universe of creatures, who is the source of all kinds of food, who is the mother of all mountains, who is the refuge of all righteous persons, who is immeasurable in puissance and energy, and who charms the heart of Brahma himself. Having, with austere penances,

gratified all the deities with the Supreme Lord (Vishnu), Bhagiratha brought Ganga down on the Earth. Repairing unto her, men always succeed in freeing themselves from every kind of fear both here and hereafter. Observing with the aid of intelligence, I have mentioned to thee only a small part of the merits of Ganga. My power, however, is inadequate to speak of all the merits of the sacred river, or, indeed, to measure her puissance and sanctity. One may, by putting forth one's best powers, count the stones that occur in the mountains of Meru or measure the waters that occur in the ocean, but one cannot count all the merits which belong to the waters of Ganga. Hence, having listened to these particular merits of Ganga which I have uttered with great devotion, one should, in thought, word and deed, reverence them with faith and devotion. In consequence of thy having listened to those merits which I have recited, thou art sure to fill all the three regions with fame and attain to a measure of success that is very large and that is difficult of being attained to by any other person. Verily, thou shalt, soon after that, sport in joy many a region of great felicity created by Ganga herself for those that reverence her. Ganga always extends her grace unto those that are devoted to her with humbleness of heart. She unites those that are so devoted to her with every kind of happiness. I pray that the highly-blessed Ganga may always inspire thy heart and mine with such attributes as are fraught with righteousness'.

"Bhishma continued, 'The learned ascetic endued with high intelligence and great illumination, and crowned with success, having in this manner discoursed unto that poor Brahmana in the observance of the Sila vow, on the subjects of the infinite merits of Ganga, then ascended the firmament. The Brahmana in the observance of Sila vow, awakened by the words of that ascetic crowned with success, duly worshipped Ganga and attained to high success. Do thou also, O son of Kunti, seek Ganga with great devotion, for thou shalt then, as the reward thereof, attain to high and excellent success.

"Vaisampayana continued 'Hearing this discourse from Bhishma that was fraught with the praise of Ganga, Yudhishthira with his brothers became filled with great delight. That person who recites or hears recited this sacred discourse fraught with the praise of Ganga, becomes cleansed of every sin."

SECTION 27

"Yudhishthira said, 'Thou O grandsire, art endued with wisdom and knowledge of the scriptures, with conduct and behaviour, with diverse kinds of excellent attributes, and also with years. Thou art distinguished above others by intelligence and wisdom and penances. I shall, therefore, O thou that art the foremost of all righteous men, desire to address enquiries to thee respecting Righteousness. There is not another man, O king, in all the worlds, who is worthier of being questioned on such subjects. O best of kings, how may one, if he happens to be a Kshatriva or a Vaisva or a Sudra. succeed in acquiring the status of a Brahmana? It behoveth thee to tell me the means. Is it by penances the most austere, or by religious acts, or by knowledge of the scriptures, that a person belonging to any of the three inferior orders succeeds in acquiring the status of a Brahmana? Do tell me this, O grandsire!'

"Bhishma said 'The status of a Brahmana, O Yudhishthira is incapable of acquisition by a person belonging to any of the three other orders. That status is the highest with respect to all creatures. Travelling through innumerable orders of existence, by undergoing repeated births, one at last, in some birth, becomes born as a Brahmana. In this connection is cited an old history, O Yudhishthira, of a conversation between Matanga and a she-ass. Once on a time a Brahmana obtained a son who, though procreated by a person belonging to a different order, had, however, the rites of infancy and youth performed in pursuance of the ordinances laid down for Brahmanas. The child was called by the name of Matanga and was possessed of every accomplishment. His father, desiring to perform a sacrifice, ordered him. O scorcher of foes, to collect the articles required for the act. Having received the command of his father, he set out for the purpose, riding on a car of great speed, drawn by an ass. It so happened that the ass yoked unto that car was of tender years. Instead therefore, of obeying the reins, the animal bore away the car to the vicinity of its dam, viz., the she-ass that had brought it forth. Matanga, dissatisfied with this, began to strike repeatedly the animal with his goad on its nose. Beholding those marks of violence on her child's nose, the she-ass, full of affection for him, said--Do not grieve, O child, for his treatment. A chandala it is that is driving thee. There is no severity in a Brahmana. The Brahmana is said to be the friend of all creatures. He is the teacher also of all creatures and their ruler. Can he chastise any creature so cruelly? This fellow, however, is of sinful deeds. He hath no compassion to show unto even a creature of such tender years as thou. He is simply proving the order of his birth by conducting himself in this way. The nature which he hath derived from his sire forbids the rise of those sentiments of pity and kindness that are natural to the Brahmana. Hearing these harsh words of the she-ass, Matanga

quickly, came down from the car and addressing the she-ass, said,--Tell me, O blessed dame, by what fault is my mother stained? How dost thou know that I am a Chandala? Do thou answer me without delay. How, indeed, dost thou know that I am a Chandala? How has my status as a Brahmana been lost? O thou of great wisdom, tell me all this in detail, from beginning to end.'

"The she-ass said, Begotten thou wert, upon a Brahmana woman excited with desire, by a Sudra following the profession of a barber. Thou art, therefore, a Chandala by birth. The status of Brahmana thou hast not at all.'

"Brahmana continued, 'Thus addressed by the she-ass, Matanga retraced his way homewards. Seeing him return, his father said,--I had employed thee in the difficult task of gathering the requisites of my intended sacrifice. Why hast thou come back without having accomplished thy charge? Is it the case that all is not right with thee?

"Matanga said, 'How can he who belongs to no definite order of birth, or to an order that is very low be regarded as all right and happy? How, O father, can that person be happy whose mother is stained? O father, this she-ass, who seems to be more than a human being, tells me that I have been begotten upon a Brahmani woman by a Sudra. I shall, for this reason, undergo the severest penances .-- Having said these words to his father, and firmly resolved upon what he had said he proceeded to the great forest and began to undergo the austerest of penances. Setting himself to the performance of those penances for the purpose of happily acquiring the status of a Brahmana, Matanga began to scorch the very deities by the severity of his asceticism. Unto him thus engaged in penances, the chief of the celestials, viz., Indra, appeared and said,--Why, O Matanga, dost thou pass thy time in such grief, abstaining from all kinds of human enjoyments? I shall give thee boons. Do thou name the boons thou desirest. Do not delay, but tell me what is in thy breast. Even if that be unattainable, I shall yet bestow it on thee.'

"Matanga said, 'Desirous of attaining to the status of Brahmana I have begun to practise these penances. After having obtained it, I shall go home. Even this is the boon solicited by me.'

"Bhishma continued, 'Hearing these words of his, Purandara said unto him. The status of a Brahmana, O Matanga, which thou desirest to acquire is really unattainable by thee. It is true, thou desirest to acquire it, but then it is incapable of acquisition by persons begotten on uncleansed souls. O thou of foolish understanding, thou art sure to meet with destruction if thou persistest in this pursuit. Desist, therefore, from this vain endeavour without any delay. This object of thy desire, viz., the status of a Brahmana, which is the foremost of everything, is incapable of being won by penances. Therefore, by coveting that foremost status, thou wilt incur sure destruction. One born as a Chandala can never attain to that status which is regarded as the most sacred among the deities and Asuras and human beings!"

SECTION 28

"Bhishma said, 'Thus addressed by Indra, Matanga of restrained vows and well regulated soul, (without hearkening to the counsels of the chief of the celestials), stood for a hundred years on one foot, O thou of unfading glory. Sakra of great fame once more appeared before him and addressing him, said.--The status of a Brahmana. O child, is unattainable. Although thou covetest it, it is impossible for thee to obtain it. O Matanga, by coveting that very high status thou art sure to be destroyed. Do not, O son, betray such rashness. This cannot be a righteous path for thee to follow. O thou of foolish understanding, it is impossible for thee to obtain it in this world. Verily, by coveting that which is unattainable, thou art sure to meet with destruction in no time. I am repeatedly forbidding thee. By striving, however, to attain that high status by the aid of thy penances, notwithstanding my repeated admonition, thou art sure to meet with destruction. From the order of brute life one attains to the status of humanity. If born as human being, he is sure to take birth as a Pukkasa or a Chandala. Verily, one having taken birth in that sinful order of existence, viz., Pukkasa, one, O Matanga, has to wander in it for a very long time. Passing a period of one thousand years in that order, one attains next to the status of a Sudra. In the Sudra order, again, one has to wander for a long time. After thirty thousand years one acquire the status of a Vaisya. There, in that order, one has to pass a very long period. After a time that is sixty times longer than what has been stated as the period of Sudra existence, one becomes a person of the fighting order. In the Kshatriya order one has to pass a very long time. After a time that is measured by multiplying the period last referred to by sixty, one becomes born as a fallen Brahmana. In this order one has to wander for a long period. After a time measured by multiplying the period last named by two hundred. one becomes born in the race of such a Brahmana as lives by the profession of arms. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by three hundred, one takes birth in the race of a Brahmana that is given to the recitation of the

Gavatri and other sacred Mantras. There, in that order, one has to wander for a long period. After a time measured by multiplying the period last named by four hundred, one takes birth in the race of such a Brahmana as is conversant with the entire Vedas and the scriptures, There, in that order, one has to wander for a very long period. While wandering in that status of existence, joy and grief, desire and aversion, vanity and evil speech, seek to enter into him and make a wretch of him. If he succeeds in subjugating those foes, he then attains a high end. If, on the other hand, those enemies succeed in subjugating him, he falls down from that high status like a person falling down on the ground from the high top of a palmyra tree. Knowing this for certain, O Matanga, I say unto thee, do thou name some other boon, for the status of a Brahmana is incapable of being attained by thee (that hast been born as a Chandala)!'

SECTION 29

"Bhishma said, 'Thus advised by Indra, Matanga, observant of vows, refused, to hear what he was bid. On the other hand, with regulated vows and cleansed soul, he practised austere penances by standing on one foot for a thousand years, and was deeply engaged in Yoga-meditation. After a thousand years had passed away, Sakra once more came to see him. Indeed, the slayer of Vala and Vritra said unto him the same words.'

'Matanga said, 'I have passed these thousand years, standing on one foot, in deep meditation, observing of the vow of Brahmacharyya. Why is it that I have not yet succeeded in acquiring the status of a Brahmana?'

Sakra said, 'One born on a Chandala cannot, by any means acquire the status of a Brahmana. Do thou, therefore name some boon so that all this labour of thine may not prove fruitless--Thus addressed by the chief of the celestials, Matanga became filled with grief. He repaired to Prayaga, and passed there a hundred years, standing all the while on his toes. In consequence of the observance of such Yoga which was extremely difficult to bear, he became very much emaciated and his arteries and veins became swollen and visible. He was reduced to only skin and bones. Indeed, it has been heard by us that the righteous-souled Matanga, while practising those austerities at Gava, dropped down on the ground from sheer exhaustion. The lord and giver of boons, engaged in the good of all creatures, viz., Vasava beholding him falling down, quickly came to that spot and held him fast.

"Sakra said, 'It seems, O Matanga, that the status of a Brahmana which thou seekest is ill-suited to thee. That status is incapable of being attained by thee. Verily, in thy case, it is surrounded by many dangers. A person by worshipping a Brahmana obtains happiness; while by abstaining from such worship, he obtains grief and misery. The Brahmana is, with respect to all creatures, the giver of what they prize or covet and the protector of what they already have. It is through the Brahmanas that the Pitris and the deities become gratified. The Brahmana, O Matanga, is said to be foremost of all created Beings. The Brahmana grants all objects that are desired and in the way they are desired? [Kurute may mean also makes. The sense is that the Brahmana grants to others whatever objects are desired by them. In his own case also, he creates those objects that he himself desires. His puissance is great and it is through his kindness that others get what they wish or seek.] Wandering through innumerable orders of Being and undergoing repeated rebirths, one succeeds in some subsequent birth in acquiring the status of a Brahmana. That status is really incapable of being obtained by persons of uncleansed souls. Do thou, therefore, give up the idea. Do thou name some other boon. The particular boon which thou seekest is incapable of being granted to thee.

'Matanga said, 'Afflicted as I am with grief, why, O Sakra, dost thou afflict me further (with such speeches as these)? Thou art striking one that is already dead, by this behaviour. do not pity thee for having acquired the status of a Brahmana thou now failest to retain it (for thou hast no compassion to show for one like me). O thou of a hundred sacrifices, the status of a Brahmana as thou savest be really unattainable by any of the three other orders, yet, men that have succeeded in acquiring (through natural means) that high status do not adhere to it (for what sins do net even Brahmanas commit). Those who having acquired the status of a Brahmana that, like affluence, is so difficult to acquire, do not seek to keep it up (by practising the necessary duties), must be regarded to be the lowest of wretches in this world. Indeed, they are the most sinful of all creatures. Without doubt, the status of a Brahmana is exceedingly difficult to attain, and once being attained, it is difficult to maintain it. It is capable of dispelling every kind of grief. Alas, having attained to it, men do not always seek to keep it up (by practising righteousness and the other duties that attach to it) When even such persons are regarded as Brahmanas why is it that I, who am contented with my own self, who am above all couples of opposites, who am dissociated from all worldly objects, who am observant of the duty of compassion towards all creatures and of self-restraint of conduct, should not be

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6312 regarded as deserving of that status. [Ekaramah is one who sports with one's own self, i.e., who is not dependant on others for his joy or happiness; one who has understood the soul.] How unfortunate I am, O Purandara, that through the fault of my mother I have been reduced to this condition, although I am not unrighteous in my behaviour? Without doubt, Destiny is incapable of being warded off or conquered by individual exertion, since, O lord, I am unable to acquire, notwithstanding these persistent efforts of mine, the object, upon the acquisition of which I have set my heart. When such is the case, O righteous one, it behoves thee to grant me some other boon if, indeed, I have become worthy of thy grace or if I have a little of merit.'

"Bhishma continued, 'The slayer of Vala and Vritra then said unto him,--Do thou name the boon.--Thus urged by the great Indra, Matanga said the following words:

"Matanga said, 'Let me be possessed of the power of assuming any form at will, and journeying through the skies and let me enjoy whatever pleasures I may set my heart upon. And let me also have the willing adorations of both Brahmanas and Kshatriyas. I bow to thee by bending my head, O god. It behoveth thee to do that also by which my fame, O Purandara, May live for ever in the world.'

"Sakra said, 'Thou shalt be celebrated as the deity of a particular measure of verse and thou shalt obtain the worship of all woman. Thy fame, O son, shall become unrivalled in the three worlds.'--Having granted him these boons, Vasava disappeared there and then. Matanga also, casting off his lifebreaths, attained to a high place. Thou mayst thus see, O Bharata, that the status of a Brahmana is very high. That status is incapable of being acquired here (except in the natural way of birth) as said by the great Indra himself.'

SECTION 30

"Yudhishthira said, 'I have heard this great narrative, O perpetuator of Kuru's race. Thou, O foremost of eloquent men, hast said that the status of a Brahmana is exceedingly difficult of acquisition. It is heard, however, that in former times the status of a Brahmana had been acquired by Viswamitra. Thou, however, O best of men, tellest us that status is incapable of being acquired. I have also heard that king Vitahavya in ancient times succeeded in obtaining the status of a Brahmana. I desire to hear, O puissant son of Ganga, the story of Vitahavya's promotion. By what acts did that best of kings succeed in acquiring the status of a Brahmana? Was it through some boon (obtained from some one of great puissance) or was it through the virtue of penances? It behoveth thee to tell me everything.'

"Bhishma said, 'Hear, O monarch, how the royal sage Vitahavya of great celebrity succeeded in ancient times in acquiring the status of a Brahmana that is so difficult to attain and that is held in such high reverence by all the world. While the high-souled Manu in days of yore was employed in righteously ruling his subjects, he obtained a son of righteous soul who became celebrated under the name of Sarvati. In Sarvati's, race, O monarch, two kings took their birth, viz., Haihaya and Talajangha. Both of them were sons of Vatsa, O foremost of victorious kings. Haihaya, O monarch, had ten wives. Upon them he begot, O Bharata, a century of sons all of whom were highly inclined to fighting. All of them resembled one another in features and prowess. All of them were endued with great strength and all of them were possessed of great skill in battle. They all studied the Vedas and the science of weapons thoroughly. In Kasi also, O monarch, there was a king who was the grandfather of Divodasa. The foremost of victorious men, he was known by the name of Haryyaswa. The sons of king Haihaya, O chief of men (who was otherwise known by the name of Vitahavya), invaded the kingdom of Kasi and advancing to the country that lies between the rivers Ganga and Yamuna, fought a battle with king Haryyaswa and also slew him in it. Having slain king Haryyaswa in this way, the sons of Haihaya, those great car-warriors, fearlessly went back to their own delightful city in the country of the Vatsas. Meanwhile Haryyaswa's son Sudeva, who looked like a deity in splendour and who was a second god of righteousness, was installed on the throne of Kasi as its ruler. The delighter of Kasi, that righteous-souled prince ruled his kingdom for sometime, when the hundred sons of Vitahavya once more invaded his dominions and defeated him in battle. Having vanquished king Sudeva thus, the victors returned to their own city. After that Divodasa, the son of Sudeva, became installed on the throne of Kasi as its ruler. Realising the prowess of those high-souled princes, viz., the sons of Vitahavya, king Divodasa, endued with great energy, rebuilt and fortified the city of Baranasi at the command of Indra. The territories of Divodasa were full of Brahmanas and Kshatriyas, and abounded with Vaisvas and Sudras. And they teemed with articles and provisions of every kind, and were adorned with shops and marts swelling with prosperity. Those territories, O best of kings, stretched northwards from the banks of Ganga to the southern banks of Gomati, and resembled a second Amravati (the city of Indra). The Haihayas once again, O Bharata, attacked that tiger among kings, as he ruled his kingdom. The mighty king Divodasa endued with great splendour, issuing out of his capital, gave them battle. The engagement between the two parties proved so fierce as to resemble the encounter in days of old between the deities and the Asuras. King Divodasa fought the enemy for a thousand days at the end of which, having lost a number of followers and animals, he became exceedingly distressed. [Dasatirdasa is ten times hundred or one thousand Dasati, like Saptati, Navati, etc., means ten times ten. Both the Vernacular translators have erred in rendering the word.] King Divodasa, O monarch, having lost his army and seeing his treasury exhausted, left his capital and fled away. Repairing to the delightful retreat of Bhardwaja endued with great wisdom the king, O chastiser of foes joining his hands in reverence, sought the Rishi's protection. Beholding King Divodasa before him. the eldest son of Vrihaspati, viz., Bharadwaja of excellent conduct, who was the monarch's priest, said unto him, What is the reason of thy coming here? Tell me everything, O king. I shall do that which is agreeable to thee, without any scruple.

"The king said, 'O holy one, the sons of Vitahavya have slain all the children and men of my house. I only have escaped with life, totally discomfited by the foe. I seek thy protection. It behoveth thee, O holy one, to protect me with such affection as thou hast for a disciple. Those princes of sinful deeds have slaughtered my whole race, leaving myself only alive.'

"Bhishma continued, 'Unto him who pleaded so piteously Bharadwaja of great energy said, Do not fear! Do not fear! O son of Sudeva, let thy fears be dispelled. I shall perform a sacrifice, O monarch, in order that thou mayst have a son through whom thou shalt be able to smite thousands upon thousands of Vitahavya's party. After this, the Rishi performed a sacrifice with the object of bestowing a son on Divodasa. As the result thereof, unto Divodasa was born a son named Pratarddana. Immediately on his birth he grew up like a boy of full three and ten years and quickly mastered the entire Vedas and the whole of arms. Aided by his Yoga powers, Bharadwaja of great intelligence had entered into the prince. Indeed, collecting all the energy that occurs in the object of the universe, Bharadwaja put them together in the body of prince Pratarddana. Put on shining mail on his person and armed with the bow. Pratarddana, his praises sung by bards and the celestial Rishis, shone resplendent like the risen star of day. Mounted on his car and with the scimitar tied to his belt, he shone like a blazing fire. With scimitar and shield and whirling his shield as he went, he proceeded to the presence of his sire. Beholding the prince, the son of Sudeva, viz., king Divodasa, became filled with joy. Indeed, the old king thought the sons of his enemy Vitahavya as already slain. Divodasa then installed his son Pratarddana as Yuvaraja, and regarding himself crowned with success became exceedingly happy. After this, the old king commanded that chastiser of foes, viz., prince Pratarddana to march against the sons of Vitahavya and slay them in battle. Endued with great powers. Pratarddana, that subjugator of hostile cities speedily crossed Ganga on his car and proceeded against the city of the Vitahavyas. Hearing the clatter produced by the wheels of his car, the sons of Vitahavya, riding on their own cars that looked like fortified citadels and that were capable of destroying hostile vehicles, issued out of their city. Issuing out of their capital, those tigers among men, viz., the sons of Vitahavya, who were all skilful warriors cased in mail, rushed with uplifted weapons towards Pratarddana, covering him with showers of arrows. Encompassing him with innumerable cars, O Yudhisthira, the Vitahavyas poured upon Pratarddana showers of weapons of various kinds like clouds pouring torrents of rain on the breast of Himavat, Baffling their weapons with his own, prince Pratarddana endued with mighty energy slew them all with his shafts that resembled the lighting fire of Indra. Their heads struck off, O king, with hundreds and thousands of broad-headed arrows, the warriors of Vitahavya fell down with blood-dyed bodies like Kinsuka trees felled by woodmen with their axes on every side. After all his warriors and sons had fallen in battle, king Vitahavya fled away from his capital to the retreat of Bhrigu Indeed, arrived there, the royal fugitive sought the protection of Bhrigu. The Rishi Bhrigu, O monarch, assured the defeated king of his protection. Pratarddana followed in the footsteps Vitahavya. Arrived at the Rishi's retreat, the son of Divodasa said in a loud voice .-- Ho, listen ye disciples of the high souled Bhrigu that may happen to be present, I wish to see the sage. Go and inform him of this. Recognising that it was Pratarddana who had come, the Rishi Bhrigu himself came out of his retreat and worshipped that best of kings according to due rites. Addressing him then, the Rishi said,--Tell me, O king, what is thy business. The king, at this, informed the Rishi of the reason of his presence.'

"The king said, 'King Vitahavya has come here, O Brahmana. Do thou give him up. His sons, O Brahmana, had destroyed my race. They had laid waste the territories and the wealth of the kingdom of Kasi. Hundred sons, however, of this king proud of his might, have all been slain by me. By slaying that king himself I shall today pay off the debt I owe to my father. Unto him that foremost of righteous men, viz., the Rishi Bhrigu, penetrated with compassion, replied by saying, -- There is no Kshatriya in this retreat. They that are here are all Brahmanas. Hearing these words of Bhrigu that must accord he thought with truth, Pratarddana touched the Rishi's feet slowly and, filled with delight, said,--By this, O holy one, I am without doubt, crowned with success, since this king becomes abandoned by the very order of his birth in consequence of my prowess. Give me thy permission, O Brahmana, to leave thee, and let me solicit thee to pray for my welfare. This king, O founder of the race that goes by the name, has been compelled to leave of the very community of his birth, in consequence of my might. Dismissed by the Rishi Bhrigu, king Pratarddana then departed from that retreat, having even as a snake vomits forth its real poison and repaired to the place he had come from. Meanwhile, king Vitahavya attained to the status of a Brahmana sage by virtue of the words only of Bhrigu. And he acquired also a complete mastery over all the Vedas through the same cause. Vitahavya had a son named Gritsamada who in beauty of person was a second Indra. Once on a time the Daityas afflicted him much, believing him to be none else than Indra. With regard to that high-souled Rishi, one foremost of Srutis in the Richs goes like this viz., He with whom Gritsamada stays, O Brahmana, is held in high respect by all Brahmanas. Endued with great intelligence, Gritsamada become a regenerate Rishi in the observance of Brahmacharyya. Gritsamada had a regenerate son of the name of Sutejas. Sutejas had a son of the name of Varchas, and the son of Varchas was known by the name of Vihavya. Vihavya had a son of his loins who was named Vitatya and Vitatya had a son of name Satya. Satya had a son of name Santa. Santa had a son, viz., the Rishi Sravas. Sravas begot a son named Tama. Tama begot a son named Prakasa, who was a very superior Brahmana. Prakasa had a son named Vagindra who was the foremost of all silent reciters of sacred Mantras. Vagindra begot a son named Pramati who was a complete master of all the Vedas and their branches. Pramati begot upon the Apsara Ghritachi a son who was named Ruru. Ruru begot a son upon his spouse Pramadvara. That son was the regenerate Rishi Sunaka. Sunaka begot a son who is named Saunaka. It was even thus, O foremost of monarchs, that king Vitahavya, though a Kshatriya by the order of his birth, obtained the status of a Brahmana. O chief of Kshatriyas, through the grace of Bhrigu. I have also told thee the genealogy of the race that sprung from Gritsamada. What else wouldst thou ask?'

SECTION 31

"Yudhishthira said, 'What men, O chief of Bharata's race, are worthy of reverent homage in the three worlds? Tell me this in detail verily. I am never satiated with hearing thee discourse on these topics.'

"Bhishma said, 'In this connection is cited the old narrative of the discourse between Narada and Vasudeva. Beholding Narada on one occasion worshipping many foremost of Brahmanas with joined hands, Kesava addressed him saying, Whom dost thou worship? Whom amongst these Brahmanas, O holy one dost thou worship with so great reverence? If it is a matter that I can heard of, I then wish to hear it. Do, O foremost of righteous men, tell me this!"

"Narada said, 'Hear, O Govinda, as to who those are whom I am worshipping, O grinder of foes. Who else is there in this world that so much deserves to hear this? I worship the Brahmanas, O puissant one, who constantly worship Varuna and Vayu and Aditya and Parjanya and the deity of Fire, and Sthanu and Skanda and Lakshmi and Vishnu and the Brahmanas, and the lord of speech, and Chandramas, and the Waters and Earth and the goddess Saraswati. O tiger of Vrishni's race, I always worship those Brahmanas that are endued with penances, that are conversant with the Vedas, that are always devoted to Vedic study, and that are possessed of high worth. O puissant one, I bow down my head unto those persons who are freed from boastfulness, who discharge, with an empty stomach, the rites in honour of the deities, who are always contented with what they have and who are endued with forgiveness. I worship them, O Yadava, that are performers of sacrifices, that are of a forgiving disposition. and self restrained, that are masters of their own senses, that worship truth and righteousness, and that give away land and kine unto good Brahmanas. I bow unto them, O Yadava, that are devoted to the observance of penances, that dwell in forests, that subsist upon fruits and roots, that never store anything for the morrow, and that are observant of all the acts and rites laid down in the scriptures. I bow unto them, O Yadava, that feed and cherish their servants, that are always hospitable to guests, and that eat only the remnants of what is offered to the deities. I worship them that have become irresistible by studying the Vedas, that are eloquent in discoursing on the scriptures, that are observant of the vow of Brahmacharvya, and that are always devoted to the duties of officiating at the sacrifices of others and of teaching disciples. worship them that are endued with compassion towards all creatures, and that study the Vedas till noon (i.e. till their backs are heated by the sun). I bow unto them, O Yadava, that strive to obtain the grace of their preceptors, that labour in

the acquisition of their Vedas, that are firm in the observance of vows, that wait, with dutiful obedience, upon their preceptors and seniors, and that are free from malice and envy. I bow unto them, O Yadava, that are observant of excellent vows, that practice taciturnity, that have knowledge of Brahman, that are firm in truth, that are givers of libations of clarified butter and oblations of meat. I bow to them, O Yadava, that subsist upon eleemosynary alms, that are emaciated for want of adequate food and drink, that have lived in the abodes of their preceptors, that are averse to and destitute of all enjoyments, and that are poor in the goods of this Earth. I bow unto them, O Yadava, that have no affection for things of this Earth, that have no quarrels to wage with others, that do not clothe themselves, that have no wants, that have become irresistible through the acquisition of the Vedas. that are eloquent in the exposition of righteousness, and that are utterers of Brahma, I bow unto them that are devoted to the practice of the duty of compassion towards all creatures, that are firm in the observance of truth, that are selfrestrained, and that are peaceful in their behaviour. I bow unto them. O Yadava, that are devoted to the worship of deities and guests, that are observant of the domestic mode of life, and that follow the practice of pigeons in the matter of their subsistence. [Pigeons pick up scattered grains and never store for the morrow. In the Sila and other vows, the picking up of scattered and cast off grains from the field after the crops have been taken away by the owners, is recommended as the means of filling the stomach.] I always bow unto those persons whose aggregate of three exists, without being weakened, in all their acts, and who are observant of truth and righteous behaviour*, I bow unto them, O Kesava, that are conversant with Brahma, that are endued with knowledge of the Vedas, that are attentive to the aggregate of three, that are free from cupidity, and that are righteous in their behaviour. [* The aggregate of three is Righteousness, Wealth, and Pleasure. Persons who, in all the acts they do, keep an eye upon these three, are said to have their aggregate of three existing in all their acts.] I bow unto them, O Madhava, that subsist upon water only, or upon air alone, or upon the remnants of the food that is offered to deities and guests, and that are observant of diverse kinds of excellent yows. I always worship them that have no spouses (in consequence of the vow of celibacy they observe), that have spouses and the domestic fire (in consequence of the domestic mode of life they lead), that are the refuge of the Vedas, and that are the refuge of all creatures in the universe (in consequence of the compassion they feel towards them). I always bow unto those Rishis, O Krishna that are the creators of the universe that are the elders of the universe, that are the eldest members of the race or the family, that are dispellers of the darkness of ignorance, and that are the best of all persons in the universe (for righteousness of behaviour and knowledge of the scriptures). For these reasons, do thou also, O scion of Vrishni's race, worship every day those regenerate persons of whom I speak. Deserving as they are of reverent worship, they will when worshipped, confer happiness on thee, O sinless one. Those persons of whom I speak are always givers of happiness in this world as well as in the next. Reverenced by all, they move about in this world, and if worshipped by thee are sure to grant thee happiness. They who are hospitable to all persons that come unto them as guests, and who are always devoted to Brahmanas and kine, as also to truth (in speech and behaviour), succeed in crossing all calamities and obstacles. They who are always devoted to peacefulness of behaviour, as also they who are freed from malice and envy, and they who are always attentive to the study of the Vedas, succeed in crossing all calamities and obstacles. They who bow unto all the deities (without showing a preference for any and thereby proving their tolerance), they who betake themselves to one Veda as their refuge, they who are possessed of faith and are self-restrained, succeed in crossing all calamities and obstacles. They who worship the foremost of Brahmanas with reverence and are firm in the observance of excellent vows and practise the virtue of charity, succeed in crossing all calamities and obstacles. They who are engaged in the practice of penances, they who are always observant of the yow of celibacy, and they whose souls have been cleansed by penances, succeed in crossing all calamities and obstacles. They who are devoted to the worship of the deities and guests and dependants, as also of the Pitris, and they who eat the remnant of the food that is offered to deities, Pitris, guests and dependants, succeed in crossing all calamities and obstacles. They who, having ignited the domestic fire, duly keep it burning and worship it with reverence and they who have duly poured libations (to the deities) in Soma-sacrifices, succeed in crossing all calamities and obstacles. They who behave as they should towards their mothers and fathers and preceptors and other seniors even as thou, O tiger among the Vrishnis, dost behave, succeed in crossing all calamities and obstacles--Having said these words, the celestial Rishi ceased speaking."

"Bhishma continued. 'For these reasons, do thou also, O son of Kunti, always worship with reverence the deities, the Pitris, the Brahmanas, and guests arrived at thy mansion and THE GRAND BIBLE

as the consequence of such conduct thou art sure to attain to a desirable end!""

SECTION 32

"Yudhishthira said,--'O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, I desire to hear thee discourse on topics connected with duty and Righteousness. Tell me truly, O chief of Bharata's race, what the merits are of those persons that grant protection to living creatures of the four orders when these pray for protection.'

"Bhishma said, 'O Dharma's son of great wisdom and widespread fame, listen to this old history touching the great merit of granting protection to others when protection is humbly sought. Once on a time, a beautiful pigeon, pursued by a hawk, dropped down from the skies and sought the protection of the highly-blessed king Vrishadarbha. The pure-souled monarch, beholding the pigeon take refuge in his lap from fear, comforted him, saying, Be comforted, O bird; do not fear, Whence hast thou taken such great fright? What hast thou done and where hast thou done it in consequence of which thou hast lost thy senses in fear and art more dead than alive? Thy colour, beautiful bird, is such as to resemble that which adorns a fresh-blown lotus of the blue variety. Thy eyes are of the hue of the pomegranate or the Asoka flower. Do not fear. I bid thee, be comforted. When thou hast sought refuge with me, know that no one will have the courage to even think of seizing thee,--thee that hast such a protector to take care of thy person. I shall for thy sake, give up today the very kingdom of the Kasi and, if need be, my lice too. Be comforted, therefore, and let no fear be thine, O pigeon."

'The hawk said, 'This bird has been ordained to be my food. It behoves thee not, O king, to protect him from me. I have outcoursed this bird and have got him. Verily, with great effort have I got at him at last. His flesh and blood and marrow and fat will be of great good to me. This bird will be the means of gratifying me greatly. Do not, O king, place thyself between him and me in this way. Fierce is the thirst that is afflicting me, and hunger is gnawing my bowels. Release the bird and cast him off. I am unable to bear the pains of hunger any longer. I pursued him as my prey. Behold, his body is bruised and torn by me with my wings and talons. Look, his breath has become very weak. It behoves thee not, O king, to protect him from me. In the exercise of that power which properly belongs to thee, thou art, indeed competent to interfere in protecting human beings when they are sought to be destroyed by human beings. Thou canst not, however, be admitted to have any power over a sky-ranging bird afflicted with thirst. Thy power may extend over thy enemies, thy servants, thy relatives, the disputes that take place between thy subjects. Indeed, it may extend over every part of thy dominions and over also thy own senses. Thy power, however, does not extend over the welkin. Displaying thy prowess over such foes as act against thy wishes, thou mayst establish thy rule over them. Thy rule, however, does not extend over the birds that range the sky. Indeed, if thou hast been desirous of earning merit (by protecting this pigeon), it is thy duty to look at me also (and do what is proper for enabling me to appease my hunger and save my life)!

"Bhishma continued, 'Hearing these words of the hawk, the royal sage became filled with wonder. Without disregarding these words of his, the king, desirous of attending to his comforts, replied unto him saying the following words.'

"The king said, 'Let a bovine bull or boar or deer or buffalo be dressed today for thy sake. Do thou appease thy hunger on such food today. Never to desert one that has sought my protection in my firm vow. Behold, O bird, this bird does not leave my lap!

"The hawk said, 'I do not, O monarch, eat the flesh of the boar or the ox or of any of the diverse kinds of fowl. What need have I of food of this or that kind? My concern is with that food which has been eternally ordained for beings of my order? Hawks feed on pigeons,--this is the eternal ordinance. O sinless, Usinara, if thou feelest such affection for this pigeon, do thou then give me flesh from thy own body, of weight equal to that of this pigeon.'

The king said, 'Great is the favour thou showiest me today by speaking to me in this strain. Yes, I shall do what thou biddest. Having said this, that best of monarchs began to cut off his own flesh and weigh it in a balance against the pigeon. Meanwhile, in the inner apartments of the palace, the spouses of king, adorned with jewels and gems, hearing what was taking place, uttered exclamations of woe and came out, stricken with grief. In consequence of those cries of the ladies, as also of the ministers and servants, a noise deep as the roar of the clouds arose in the palace. The sky that had been very clear became enveloped with thick clouds on every side. The Earth began to tremble, as the consequence of that act of truth which the monarch did. The king began to cut off the flesh from his flanks from the arms, and from his thighs, and quickly fill one of the scales for weighing it against the pigeon. In spite of all that, the pigeon continued to weigh heavier. When at last the king became a skeleton of bones, without any

flesh, and covered with blood, he desired to give up his whole body and, therefore, ascended the scale in which he had placed the flesh that he had previously cut off. At that time, the three worlds, with Indra at their head, came to that spot for beholding him. Celestial kettle-drums and diverse drums were struck and played upon by invisible beings belonging to the firmament. King Vrishadarbha was bathed in a shower of nectar that was poured upon him. Garlands of celestial flowers, of delicious fragrance and touch, were also showered upon him copiously and repeatedly. The deities and Gandharvas and Apsaras in large bands began to sing and dance around him even as they sing and dance around the Grandsire Brahma. The king then ascended a celestial car that surpassed (in grandeur and beauty) a mansion made entirely of gold, that had arches made of gold and gems, and that was adorned with columns made of lapis lazuli. Through the merit of his act, the royal sage Sivi proceeded to eternal Heaven. Do thou also, O Yudhishthira, act in the same way towards those that seek thy protection. He who protects those that are devoted to him, those that are attached to him from love and affection, and those that depend upon him, and who has compassion for all creatures, succeeds in attaining to great felicity hereafter. That king who is of righteous behaviour and who is observant of honesty and integrity, succeeds by his acts of sincerity in acquiring every valuable reward. The royal sage Sivi of pure soul and endued with great wisdom and unbaffled prowess, that ruler of the kingdom of Kasi, became celebrated over the three worlds for his deeds of righteousness. Anybody who would protect in the same way a seeker for protection, would certainly attain (like Sivi himself) to the same happy end, O best of the Bharatas. He who recites this history of the royal sage Vrishadarbha is sure to become cleansed of every sin, and the person who hears this history recited by another is sure to attain to the same result.

SECTION 33

"Yudhishthira said, 'Which act, O grandsire, is the foremost of all those that have been laid down for a king? What is that act by doing which a king succeeds in enjoying both this world and the next?"

"Bhishma said, 'Even this viz., the worship of the Brahmanas, is the foremost of all those act, O Bharata, which have been laid down for a king duly installed on the throne, if, indeed, he is desirous of obtaining great happiness. Even this is what the foremost of all kings should do. Know this well, O chief of Bharata's race. The king should always worship with reverence all righteous Brahmanas possessed of Vedic lore. The king should, with bows and comforting speeches and gifts of all articles of enjoyment, worship all Brahmanas possessed of great learning who may dwell in his city or provinces. This is the foremost of all acts laid down for the king. Indeed, the king should always keep his eyes fixed on this. He should protect and cherish these, even as he protects his own self or his own children. The king should worship with greater reverence those amongst the Brahmanas that may be worthy of it (for their superior sanctity and learning). When such men are freed from all anxiety, the whole kingdom blazes forth in beauty. Such individuals are worthy of adoration. Unto such the king should bow his head. Verily, they should be honoured, even as one honours one's sires and grandsires. Upon them depends the course of conduct followed by men. even as the existence of all creatures depends upon Vasava. Of prowess incapable of being baffled and endued with great energy, such men, if enraged, are capable of consuming the entire kingdom to ashes by only fiat of their will, or by acts of incantation, or by other means (derived from the power of penance). I do not see anything that can destroy them. Their power seems to be uncontrolled, being capable of reaching to the farthest end of the universe. When angry, their glances fall upon men and things like a blazing flame of fire upon a forest. The most courageous men are struck with fear at their men. Their virtues and powers are extraordinary and immeasurable. Some amongst them are like wells and pits with mouths covered by grass and creepers, while others resemble the firmament cleared of clouds and darkness. Some amongst them are of fierce dispositions (like Durvasas and others of that stamp). Some are as mild and soft in disposition as cotton (like Gautama and others). Some amongst them are very cunning (like Agastya who devoured the Asura Vatapi, and Rishis of that class). Some amongst them are devoted to the practice of penances. Some amongst them are employed in agricultural pursuits (like the preceptor of Uddalaka). Some amongst them are engaged in the keep of kine (as Upamanyu while attending his preceptor). Some amongst them live upon eleemosynary alms. Some amongst them are even thieves (like Valmiki in his early years and Viswamitra during a famine). Some amongst them are fond of fomenting quarrels and disputes (like Narada). Some, again, amongst them are actors and dancers (like Bharata). Some amongst them are competent to achieve all feats, ordinary and extraordinary (like Agastya drinking up the entire ocean, as if it were a palmful of water). The Brahmanas, O chief of Bharata's race are of diverse aspects and behaviour. One should always utter the praises of the Brahmanas who are conversant with all

duties, who are righteous of behaviour, who are devoted to diverse kinds of act, and who are seen to derive their sustenance from diverse kinds of occupations. [Though really conversant with all duties, and of righteous behaviour, the Brahmanas, nevertheless, for concealing their real natures or for protecting the world, are seen to be employed in diverse kinds of occupations.] The Brahmanas, O ruler of men, who are highly blessed, are elder in respect of their origin than the Pitris, the deities, human beings (belonging to the three other orders), the Snakes and the Rakshasas. These regenerate persons are incapable of being vanquished by the deities or the Pitris, or the Gandharvas or the Rakshasas, or the Asuras or the Pisachas. The Brahmanas are competent to make him a deity that is not a deity They can, again, divest one that is a deity of his status as such. He becomes a king whom they wish to make a king. He, on the other hand, goes to the wall whom they do not love or like. I tell thee truly, O king, that those foolish persons, without doubt, meet with destruction who calumniate the Brahmanas and utter their dispraise. Skilled in praise and dispraise, and themselves the origin or cause of other people's fame and ignominy the Brahmanas, O king, always become angry with those that seek to injure others. That man whom the Brahmanas praise succeeds in growing in prosperity. That man who is censured and is cast off by the Brahmanas soon meets with discomfiture. It is in consequence of the absence of Brahmanas from among them that the Sakas, the Yavanas, the Kamvojas and other Kshatriya tribes have become fallen and degraded into the status of Sudras. The Dravidas, the Kalingas, the Pulandas, the Usinaras, the Kolisarpas, the Mahishakas and other Kshatriyas, have, in consequence of the absence of Brahmanas from among their midst, become degraded into Sudras. Defeat at their hands is preferable to victory over them, O foremost of victorious persons. One slaying all other living creatures in the world does not incur a sin so heinous as that of slaying a single Brahmana. The great Rishis have said that Brahmanicide is a heinous sin. One should never utter the dispraise or calumny of the Brahmanas. Where the dispraise of Brahmanas is uttered, one should sit with face hanging down or leave that spot (for avoiding both the utterer and his words). That man has not as yet been born in this world or will not take birth here, who has been or will be able to pass his life in happiness after quarrelling with the Brahmanas. One cannot seize the wind with one's hands. One cannot touch the moon with one's hand. One cannot support the Earth on one's arms. After the same manner, O king, one is not able to vanquish the Brahmanas in this world."

SECTION 34

"Bhishma said, 'One should always offer the most reverent worship unto the Brahmanas. They have Soma for their king, and they it is who confer happiness and misery upon others. They, O king, should always be cherished and protected as one cherishes and protects one's own sires and grandsires, and should be adored with bows and gifts of food and ornaments and other articles of enjoyment, as also with such things as they may desire. The peace and happiness of the kingdom flow from such respect shown to the Brahmanas even as the peace and happiness of all living creatures flow from Vasava, the chief of the celestials. Let Brahmanas of pure behaviour and Brahma-effulgence be born in a kingdom. Kshatriyas also that are splendid car-warriors and that are capable of scorching all foes, should be desired (amongst those that settle in a kingdom). This was said unto me by Narada. There is nothing higher, O king, than this, viz., the act of causing a Brahmana possessed of good birth, having a knowledge of morality and righteousness, and steadfast in the observance of excellent vows, to take up his residence in one's mansion. Such an act is productive of every kind of blessing. The sacrificial offerings given unto Brahmanas reach the very deities who accept them. Brahmanas are the sires of all creatures. There is nothing higher than a Brahmana. Aditya, Chandramas, Wind, Water, Earth, Sky and the points of the compass, all enter the body of the Brahmana and take what the Brahmana eats, 1 In that house where Brahmanas do not eat, the Pitris refuse to eat. The deities also never eat in the house of the wretch who hates the Brahmanas. When the Brahmanas are gratified, the Pitris also are gratified. There is no doubt in this. They that give away the sacrificial butter unto the Brahmanas become themselves gratified (in this and the other world). Such men never meet with destruction. Verily, they succeed in attaining to high ends. Those particular offerings in sacrifices with which one gratifies the Brahmanas go to gratify both the Pitris and the deities. The Brahmana is the cause of that sacrifice whence all created things have sprung. The Brahmana is acquainted with that from which this universe has sprung and unto which, when apparently destroyed, it returns. Indeed the Brahmana knows the path that leads to Heaven and the other path that leads to the opposite place. The Brahmana is conversant with what has happened and what will happen. The Brahmana is the foremost of all twolegged beings. The Brahmana, O chief of the Bharatas, is fully conversant with the duties that have been laid down for his order. Those persons that follow the Brahmanas are never

vanquished. Departing from this world, they never meet with destruction. Indeed victory is always theirs. Those highsouled persons, -- indeed, those persons that have subdued their souls,--who accept the words that fall from the lips of the Brahmanas, are never vanquished. Victory always becomes theirs. The energy and might of those Kshatriyas who scorch everything with their energy and might become neutralised when they encounter the Brahmanas. The Bhrigus conquered the Talaianghas. The son of Angiras conquered the Nipas. Bharadwaja conquered the Vitahavyas as also the Ailas. O chief of Bharata's race. Although all these Kshatriyas were capable of using diverse kinds of arms, yet the Brahmanas named, owning only black deer skins for their emblems, succeeded in conquering them effectually. Bestowing the Earth upon the Brahmanas and illuminating both the worlds by the splendour of such a deed, one should accomplish acts through which one may succeed in attaining to the end of all things. Like fire concealed within wood, everything that is said or heard or read in this world, lies ensconced in the Brahmana. In this connection is cited the old history of the conversation between Vasudeva and the Earth. O chief of Bharata's race!

"Vasudeva said, 'O mother of all creatures, O auspicious goddess, I desire to ask thee for a solution of this doubt of mine. By what act does a man leading the domestic mode of life succeed in cleansing all his sins?"

"The Earth said, 'One should serve the Brahmanas. This conduct is cleansing and excellent. All the impurities destroyed of that man who serves the Brahmanas with reverence. From this (conduct) arises prosperity. From this arises fame. From this springs forth intelligence or knowledge of the soul. A Kshatriya by this conduct, becomes a mighty car-warrior and a scorcher of foes and succeeds in acquiring great fame. Even this is what Narada said unto me, viz., that one should always revere a Brahmana that is well-born, of rigid vows and conversant with the scriptures, if one desires every kind of prosperity. That man really grows in prosperity who is applauded by the Brahmanas, who are higher than those that are regarded superior to all men high or low. That man who speaks ill of the Brahmanas soon meets with discomfiture, even as a clod of unbaked earth meets with destruction when cast into the sea. After the same manner, all acts that are hurtful to the Brahmanas are sure to bring about discomfiture and ruin. Behold the dark spots on the Moon and the salt waters of the ocean. The great Indra had at one time been marked all over with a thousand sex-marks. It was through the power of the Brahmanas that those marks became altered into as so many eyes. Behold, O Mahadeva how all those things took place. Desiring fame and prosperity and diverse regions of beautitude in the next world, a person of pure behaviour and soul should, O slayer of Madhu, live in obedience to the dictates of the Brahmanas.' [The dark spots on the Moon were due to the curse of Daksha. The waters of the Ocean became saltish owing to the curse of a Rishi.]

"Bhishma continued, 'Hearing these words of the goddess Earth, the slayer of Madhu, O thou of Kuru's race, exclaimed,--Excellent, Excellent--and honoured the goddess in due form. Having heard this discourse between the goddess Earth and Madhava, do thou, O son of Pritha, always, with rapt soul, worship all superior Brahmanas. Doing this, thou shalt verily obtain what is highly beneficial for thee!'''

SECTION 35

"Bhishma said, 'O blessed king, Brahmana, by birth alone, becomes an object of adoration with all creatures and are entitled, as guests, to eat the first portion of all cooked food. From them flow all the great objects of life (viz., Righteousness and Wealth and Pleasure and Emancipation). They are the friends of all creatures in the universe. They are again the mouths of the deities (for food poured into their mouths is eaten by the deities). Worshipped with reverence, they wish us prosperity by uttering words fraught with auspiciousness. Disregarded by our foes, let them be enraged with these, and let them wish evil unto those detractors of theirs, uttering words fraught with severe curses. In this connection, persons conversant with ancient history repeat the following verses sung of old respecting how in ancient times the Creator, after having created the Brahmanas, ordained their duties .-- A Brahmana should never do anything else than what has been ordained for him. Protected, they should protect others. By conducting themselves in this way, they are sure to attain to what is mightily advantageous for them. By doing those acts that are ordained for them, they are sure to obtain Brahma-prosperity. Ye shall become the exemplars of all creatures, and reins for restraining them. A Brahmana possessed of learning should never do that which is laid down for the Sudras. By doing such acts, a Brahmana loses merit [In this country to this day 1880s and 1890s), when food is prepared in view of guests invited to a house, no portion of such food can be offered to any one before it is dedicated to the deities and placed before those for whom it is intended. An exception, however, is made for children. What is stated here is that a good Brahmana can take the precedence of even children in the matter of such food.]. By Vedic study

puissance competent to scorch all things, as also glory of the most exalted kind. By offering oblations of clarified butter unto the deities, the Brahmanas attain to high blessedness and become worthy of taking the precedence of even children in the matter of all kinds of cooked food, and endued with Brahma-prosperity. [What is stated here is that those Brahmanas that do not accept gifts are very superior. Their energy and might are great. Bhishma directs Yudhishthira to be always careful of how he would treat such superior Brahmanas. After rakshyam, the words swakulam are understood. The Burdwan translator misunderstands the second line of the verse.] Endued with faith that is fraught with compassion towards all creatures, and devoted to selfrestraint and the study of the Vedas, ve shall attain to the fruition of all your wishes. Whatever things exist in the world of men, whatever things occur in the region of the deities, can all be achieved acquired with the aid of penances and knowledge and the observance of vows and restraints. I have thus recited to thee, O sinless one, the verses that were sung by Brahma himself. Endued with supreme intelligence and wisdom, the Creator himself ordained this, through compassion for the Brahmanas. The puissance of those among them that are devoted to penances is equal to the might of kings. They are verily irresistible, fierce, possessed of the speed of lightning, and exceedingly quick in what they do. There are amongst them those that are possessed of the might of lions and those that are possessed of the might of tigers. Some of them are endued with the might of boars, some with that of the deer, and some with that of crocodiles. Some there are amongst them whose touch resembles that of snakes of virulent poison, and some whose bite resembles that of sharks. Some amongst them are capable of compassing by speech alone the destruction of those that are opposed to them; and some are competent to destroy by a glance only of their eyes. Some, amongst them, as already said, are like snakes of virulent poison, and some of them are possessed of very mild dispositions. The dispositions, O Yudhisthira, of the Brahmanas, are of diverse kinds. The Mekalas, the Dravidas, the Lathas, the Paundras, the Konwasiras, the Saundikas, the Daradas, the Darvas, the Chauras, the Savaras, the Varvaras, the Kiratas, the Yavanas, and numerous other tribes of Kshatriyas, have become degraded into the status of Sudras through the wrath of Brahmanas. In consequence of having disregarded the Brahmanas, the Asuras have been obliged to take refuge in the depths of the ocean. Through the grace of the Brahmanas, the deities have become denizens of the happy regions of Heaven. The element of space or ether is incapable of being touched. The Himavat mountains are incapable of being moved from their site. The current of Ganga is incapable of being resisted by a dam. The Brahmanas are incapable of being subjugated. Kshatriyas are incapable of ruling the Earth without cultivating the good will of the Brahmanas. The Brahmanas are high-souled beings. They are the deities of the very deities. Do thou always worship them with gifts and obedient services: if, indeed, thou wishest to enjoy the sovereignty of the whole Earth with her belt of seas. The energy and might of Brahmanas, O sinless one, become abated in consequence of the acceptance of gift. Thou shouldst protect thy race. O king, from those Brahmanas that do not desire to accept gifts!"

SECTION 36

"Bhishma said, 'In this connection is cited the old history of the discourse between Sakra and Samvara. Do thou listen to it, O Yudhishthira. Once upon a time Sakra, assuming the guise of an ascetic with matted locks on his head and body smeared with ashes all over, rode on an ugly car and repaired to the presence of the Asura Samvara.'

"Sakra said, 'Through what conduct, O Samvara, hast thou been able to get at the head of all individuals of thy race? For what reason do all people regard thee as superior? Do thou tell me this truly and in detail.'

"Samvara said, 'I never cherish any ill-feelings towards the Brahmanas. Whatever instructions they impart I accept with unquestioning reverence. When the Brahmanas are engaged in interpreting the scriptures, I listen to them with great Having heard their interpretations I never happiness. disregard them. Nor do I ever offend against the Brahmanas in any way. I always worship those Brahmanas that are endued with intelligence. I always seek information from them. I always worship their feet. Approaching me with confidence. they always address me with affection and enquire after my welfare. If they ever happen to be heedless, I am always heedful. If they happen to sleep, I always remain wakeful. Like bees drenching the cells of the comb with honey, the Brahmanas, who are my instructors and rulers, always drench me with the nectar of knowledge--me that am always devoted to the path pointed out by the scriptures, that am devoted to the Brahmanas, and that am perfectly free from malice or evil passion. Whatever they say with cheerful hearts, I always accept aided by memory and understanding. I am always careful of my own faith in them and I always think of my own inferiority to them. I always lick the nectar that dwells at the

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6315 end of their tongue, and it is for this reason that I occupy a position far above that of all others of my race like the Moon transcending all the stars. The scriptural interpretations which fall from the lips of the Brahmanas and listening to which every wise man acts in the world, constitute nectar on earth and may also be likened to eyes of remarkable excellence. 1 Witnessing the encounter between the deities and the Asuras in days of old, and understanding the puissance of the instructions that fell from the Brahmanas, my father became filled with delight and wonder. [Etat karanam seems to refer to Brahamana-mukhat sastram. The sense seems to be that in the encounter between the deities and the Asuras the power of the Brahmanas was p. 2 abundantly proved, for Sukra aided the Asuras with his Mantras and incantations, while Vrihaspati and others aided the deities by the same means.] Beholding the puissance of high-souled Brahmanas, my sire asked Chandramas the question, 'How do the Brahmanas attain to success?

'Soma said, 'The Brahmanas become crowned with success through their penances. Their strength consists in speech. The prowess of persons belonging to the kingly order resides in their arms. The Brahmanas, however, have speech for their weapons. Undergoing the discomforts of a residence in the abode of his preceptor, the Brahmana should study the Vedas or at least the Pranava. Divesting himself of wrath and renouncing earthly attachments, he should become a Yati, viewing all things and all creatures with equal eyes. If remaining in the abode of his sire he masters all the Vedas and acquiring great knowledge attains to a position that should command respect people still condemn him as untravelled or homekeeping. Like a snake swallowing mice, the earth swallows up these two, viz., a king that is unwilling to fight and a Brahmana that is unwilling to leave home for acquiring knowledge. Pride destroys the prosperity of persons of little intelligence. A maiden, if she conceives, becomes stained. A Brahmana incurs reproach by keeping at home. Even this is what my father heard from Soma of wonderful aspect. My father, in consequence of this, began to worship and reverence the Brahmanas. Like him, I also worship and adore all

Brahmanas of hammanas, here were sense words that fell from the mouth of that prince of Danavas, Sakra began to worship the Brahmanas, and as a consequence thereof he succeeded in obtaining the chiefdom of the deities."

SECTION 37

"Yudhishthira said, 'Which amongst these three persons, O grandsire, should be regarded as the best for making gifts unto, viz., one who is a thorough stranger, or one who is living with and who has been known to the giver for a long time, or one who presents himself before the giver, coming from a long distance?"

"Bhishma said, 'All these are equal. The eligibility of some consists in their soliciting alms for performing sacrifices or for paying the preceptor's fee or for maintaining their spouses and children. The eligibility of some for receiving gifts, consists in their following the vow of wandering over the earth, never soliciting anything but receiving when given. We should also give unto one what one seeks. We should, however, make gifts without afflicting those that depend upon us. Even this is what we have heard. By afflicting one's dependants, one afflicts one's own self. The stranger,--one, that is, who has come for the first time,--should be regarded as a proper object of gifts. He who is familiar and well-known and has been living with the giver, should be regarded in the same light. The learned know that he too who comes from a distant place should be regarded in an equal light.'

"Yudhishthira said, 'It is true that we should make gifts unto others without afflicting anyone and without doing violence to the ordinances of the scriptures. One should, however, correctly ascertain who the person is that should be regarded as a proper object for making gifts. He should be such that the gift itself, by being made over to him, may not grieve.' [It is said that food or other things, when given to an undeserving person, feels grief. What Yudhishthira asks is who the proper person is unto whom gifts may be made.]

'Bhishma said, 'If the Ritwik, the Purohita, the preceptor, the Acharya, the disciple, the relative (by marriage), and kinsmen, happen to be possessed of learning and free from malice, then should they be deemed worthy of respect and worship. Those persons that do not possess such qualifications cannot be regarded as worthy of gifts or hospitality. Hence, one should with deliberation examine persons with whom one comes into contact. Absence of wrath, truthfulness of speech, abstention from injury, sincerity, peacefulness of conduct, the absence of pride, modesty, renunciation, self-restraint, and tranquillity or contentment of soul, he in whom these occur by nature, and in whom there are no wicked acts, should be regarded as a proper object. Such a person deserves honours. Whether the person he one who is well-known and familiar, or one who has come newly, whether he has not been seen before, if he happens to possess these qualifications, he should be regarded as worthy of honours and hospitality. He who denies the authority of the Vedas, or strives to show that the

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scriptures should be disregarded, or approves of all breaches or restraint in society, --simply brings about his own ruin (and should not be regarded as worthy of gifts). That Brahmana who is vain of his learning, who speaks ill of the Vedas or who is devoted to the science of useless disputation, or who is desirous of gaining victory (in disputations) in assemblies of good men by disproving the reasons that exist for morality and religion and ascribing everything to chance, or who indulges in censuring and reproaching others or who reproves Brahmanas, or who is suspicious of all persons, or who is foolish and bereft of judgement, or who is bitter of speech, should be known to be as hateful as a dog. As a dog encounters others, barking the while and seeking to bite, such a person is even so, for he spends his breath in vain and seeks to destroy the authority of all the scriptures. Those practices that support society, the duties of righteousness, and all those acts which are productive of benefit to one's own self, should be attended to. A person that lives, attending to these, grows in prosperity for everlasting time. By paying off the debt one owes to the deities by performing sacrifices, that to the Rishis by studying the Vedas, that to the Pitris by procreating children, that to the Brahmanas by making presents unto them and that to guests by feeding them, in due order, and with purity of intention, and properly attending to the ordinances of the scriptures, a householder does not fall away from righteousness." [All these acts should be performed with purity of intention and according to the ordinances of the scriptures. For example, sacrifices should not be performed with vanity or pride. The Vedas should not be studied without faith. Children should not be procreated from lust, etc.]

SECTION 38

"Yudhishthira said, 'O best of the Bharatas, I wish to hear thee discourse on the disposition of women. W omen are said to be the root of all evil. They are all regarded as exceedingly frail.'

"Bhishma said, 'In this connection is cited the old history of the discourse between the celestial Rishi Narada and the (celestial) courtezan Panchachuda. Once in ancient times, the celestial Rishi Narada, having roamed over all the world, met the Apsara Panchachuda of faultless beauty, having her abode in the region of Brahman. Beholding the Apsara every limb of whose body was endued with great beauty, the ascetic addressed her, saying, 'O thou of slender waist, I have a doubt in my mind. Do thou explain it.'

"Bhishma continued, Thus addressed by the Rishi, the Apsara said unto him, 'If the subject is one which is known to me and if thou thinkest me competent to speak on it, I shall certainly say what is in my mind.'

"Narada said, 'O amiable one, I shall not certainly appoint thee to any task that is beyond thy competence. O thou of beautiful face, I wish to hear from thee of the disposition of women.'

"Bhishma continued, 'Hearing these words of the celestial Rishi, that foremost of Apsaras replied unto him, saying, 'I am unable, being myself a woman, to speak ill of women. Thou knowest what women are and with what nature they are endued. It behoveth thee not, O celestial Rishi, to set me to such a task.' Unto her the celestial Rishi said, 'It is very true, O thou of slender waist! One incurs fault by speaking what is untrue. In saying, however, what is true, there can be no fault.' Thus addressed by him, the Apsara Panchachuda of sweet smiles consented to answer Narada's question. She then addressed herself to mention what the true and eternal faults of women are!'

"Panchachuda said, 'Even if high-born and endued with beauty and possessed of protectors, women wish to transgress the restraints assigned to them. This fault truly stains them, O Narada! There is nothing else that is more sinful than women. Verily, women, are the root of all faults. That is, certainly known to thee, O Narada! Women, even when possessed of husbands having fame and wealth, of handsome features and completely obedient to them, are prepared to disregard them if they get the opportunity. This, O puissant one, is a sinful disposition with us women that, casting off modesty, we cultivate the companionship of men of sinful habits and intentions. Women betray a liking for those men who court them, who approach their presence, and who respectfully serve them to even a slight extent. Through want of solicitation by persons of the other sex, or fear of relatives, women, who are naturally impatient of all restraints, do not transgress those that have been ordained for them, and remain by the side of their husbands. There is none whom they are incapable of admitting to their favours. They never take into consideration the age of the person they are prepared to favour. Ugly or handsome, if only the person happens to belong to the opposite sex, women are ready to enjoy his companionship. That women remain faithful to their lords is due not to their fear of sin, nor to compassion, nor to wealth, nor to the affection that springs up in their hearts for kinsmen and children. Women living in the bosom of respectable families envy the condition of those members of their sex that are young and well-adorned with jewels and gems and that

lead a free life. Even those women that are loved by their husbands and treated with great respect, are seen to bestow their favours upon men that are hump-backed, that are blind, that are idiots, or that are dwarfs. Women may be seen to like the companionship of even those men that are destitute of the power of locomotion or those men that are endued with great ugliness of features. O great Rishi, there is no man in this world whom women may regard as unfit for companionship. Through inability to obtain persons of the opposite sex, or fear of relatives, or fear of death and imprisonment, women remain, of themselves, within the restraints prescribed for them. They are exceedingly restless, for they always hanker after new companions. In consequence of their nature being unintelligible, they are incapable of being kept in obedience by affectionate treatment. Their disposition is such that they are incapable of being restrained when bent upon transgression. Verily, women are like the words uttered by the wise. 1 Fire is never satiated with fuel. Ocean can never be filled with the waters that rivers bring unto him. The Destroyer is never satiated with slaying even all living creatures. Similarly, women are never satiated with men. This, O celestial Rishi, is another mystery connected with women. As soon as they see a man of handsome and charming features, unfailing signs of desire appear on their persons. They never show sufficient regard for even such husbands as accomplish all their wishes, as always do what is agreeable to them and as protect them from want and danger. Women never regard so highly even articles of enjoyment in abundance or ornaments or other possessions of an agreeable kind as they do the companionship of persons of the opposite sex. The destroyer, the deity of wind, death, the nether legions, the equine mouth that roves through the ocean, vomiting ceaseless flames of fire, the sharpness of the razor, virulent poison, the snake, and Fire--all these exist in a state of union in women. That eternal Brahman whence the five great elements have sprung into existence, whence the Creator Brahma hath ordained the universe, and whence, indeed, men have sprung, verily from the same eternal source have women sprung into existence. At that time, again, O Narada, when women were created, these faults that I have enumerated were planted in them!"

SECTION 39

"Yudhishthira said, 'All men, O king, in this world, are seen to attach themselves to women, overcome by the illusion that is created by the divine Being. Similarly, women too are seen to attach themselves to men. All this is seen taking place everywhere in the world. On this subject a doubt exists in my mind Why O delighter of the Kurus do men (when women are stained with so many faults) still attach themselves to women? Who, again, are those men with whom women are highly pleased and who are they with whom they are displeased? It behoveth thee, O chief of men, to explain to me how men are capable of protecting women? While men take pleasure in women and sport with them, women, it seems, are engaged in deceiving men. Then, again, if a man once falls into their hands, it is difficult for him to escape from them. Like kine ever seeking pastures new women seek new men one after another. That illusion which the Asura Samvara possessed, that illusion which the Asura Namuchi possessed, that illusion which Vali or Kumbbinasi had, the sum total thereof is possessed by women. If man laughs, women laugh. If man weeps, they weep. If the opportunity requires, they receive the man that is disagreeable to them with agreeable words. That science of policy which the preceptor of the Asuras knew, that science of policy which the preceptor of the celestials, Vrihaspati, knew, cannot be regarded to be deeper or more distinguished for subtility than what woman's intelligence naturally brings forth. Verily how can women, therefore, be restrained by men? They make a lie appear as truth, and a truth appear as a lie. They who can do this,--I ask, O hero, -- how can they be ruled by persons of the opposite sex? It seems to me that Vrihaspati and other great thinkers, O slayer of foes, evolved the science of policy from observation of the understandings of women. Whether treated by men with respect or with disdain, women are seen to turn the heads and agitate the hearts of men. [The sense is this: women agitate the hearts of those that treat them with respect as of those that treat them with disdain.] Living creatures, O thou of mighty arms, are virtuous. Even this is what has been heard by us. (How then, can this be consistent with fact)? For treated with affection and respect or otherwise, women (forming a fair portion of living creatures) are seen to deserve censure for their conduct towards men. [All living creatures are virtuous, for they are capable of progressing towards godship by their own acts.] This great doubt fills my mind, viz., when their behaviour is such, what man is there that can restrain them within the bounds of righteousness? Do thou explain this to me, O highly blessed scion of Kuru's race! It behoves thee to tell me, O chief of Kuru's race, whether women are truly capable of being restrained within the bonds prescribed by the scriptures or whether any one before our time did really succeed in so restraining them."

SECTION 40

'Bhishma said. 'It is even so as thou savest. O thou of mighty arms. There is nothing untrue in all this that thou sayest, O thou of Kuru's race, on the subject of women. In this connection I shall recite to thee the old history of how in days of yore the high-souled Vipula had succeeded in restraining women within the bounds laid down for them. I shall also tell thee, O king, how women were created by the Grandsire Brahman and the object for which they were created by Him. There is no creature more sinful, O son, than women. Woman is a blazing fire. She is the illusion, O king, that the Daitya Maya created. She is the sharp edge of the razor. She is poison She is a snake. She is fire. She is, verily, all these united together. It has been heard by us that all persons of the human race are characterised by righteousness, and that they, in course of natural progress and improvement, attain to the status of deities. This circumstance alarmed the deities. They, therefore, O chastiser of foes, assembled together and repaired to the presence of the Grandsire. Informing Him of what was in their minds, they stood silent in his presence, with downcast eyes. The puissant Grand sire having ascertained what was in the hearts of the deities, created women, with the aid of an Atharvan rite. In a former creation, O son of Kunti, women were all virtuous. Those, however, that sprang from this creation by Brahman with the aid of an illusion became sinful. The grandsire bestowed upon them the desire of enjoyment, all kinds of carnal pleasure. Tempted by the desire of enjoyment, they began to pursue persons of the other sex. The puissant lord of the deities created Wrath as the companion of Lust. Persons of the male sex, yielding to the power of Lust and Wrath, sought the companionship of women. Women have no especial acts prescribed for them. Even this is the ordinance that was laid down. The Sruti declares that women are endued with senses the most powerful, that they have no scriptures to follow, and that they are living lies. Beds and seats and ornaments and food and drink and the absence of all that is respectable and righteous, indulgence in disagreeable words, and love of sexual companionship, -- these were bestowed by Brahman upon women. Men are quite unable to restrain them within bounds. The Creator himself is incapable of restraining them within the limits that are proper: what need then be said of men? This, O chief of men. I heard in former days, viz., how Vipula had succeeded in protecting his preceptor's spouse in ancient times. There was in days of yore a highly blessed Rishi of the name of Devasarman of great celebrity. He had a wife, Ruchi by name, who was unequalled on earth for beauty. Her loveliness intoxicated every beholder among the deities and Gandharyas and Danavas. The chastiser of Paka, viz., Indra, the slaver of Vritra, O monarch, was in particular enamoured of her and coveted her person. The great ascetic Devasarman was fully cognisant of the disposition of women. He, therefore, to the best of his power and energy, protected her (from every kind of evil influence). The Rishi knew that Indra was restrained by no scruples in the matter of seeking the companionship of other people's wives. It was for this reason that he used to protect his spouse, putting forth all his power. Once on a time, O son, the Rishi became desirous of performing a sacrifice. He began to think of how (during his own absence from home) his wife could be protected. Endued with high ascetic merit, he at last hit upon the course he should adopt. Summoning his favourite disciple whose name was Vipula and who was of Bhrigu's race, he said as follows:

"Devasarman said, 'I shall leave home (for a while) in order to perform a sacrifice. The chief of the celestials always covets this Ruchi of mine. Do thou, during my absence, protect her, putting forth all thy might! Thou shalt pass thy time heedfully in view of Purandara. O foremost one of Bhrigu's race, that Indra assumes various disguises.'

Bhishma continued, 'Thus addressed by his preceptor, the ascetic Vipula with senses under control, always engaged in severe penances, possessed of the splendour, O king, of fire or the sun conversant with all the duties of righteousness, and ever truthful in speech, answered him, saying, 'So be it.' Once more, however, as his preceptor was about to set out Vipula asked him in these words.'

"Vipula said, Tell me, O Muni, what forms does Sakra assume when he presents himself. Of what kind is his body and what is his energy? It behoveth thee to say all this to me."

"Bhishma continued, 'The illustrious Rishi then truly described unto the high-souled Vipula all the illusions of Sakra, O Bharata.'

"Devasarman said, 'The puissant chastiser of Paka, O regenerate Rishi, is full of illusion. Every moment he assumes those forms that he chooses. Sometimes he wears a diadem and holds the thunderbolt. Sometimes armed with the thunderbolt and wearing a crown on his head, he adorns himself with ear-rings, in a moment he transforms himself into the shape and aspect of Chandala. Sometimes, he appears with coronal locks on his head: soon again, O son, he shows himself with matted locks, his person clad the while in rags. Sometimes, he assumes a goodly and gigantic frame. The next moment he transforms himself into one of emaciated limbs, and dressed in rags. Sometimes he becomes fair, sometimes of person. Sometimes he shows himself as young and sometimes as old Sometimes he appears as a Brahmana, sometimes as a Kshatriya, sometimes as a Vaisya, and sometimes as a Sudra. Verily, he of a hundred sacrifices appears at times as a person born of impure order, that is as the son of a superior father by an inferior mother or of an inferior father by a superior mother. Sometimes he appears as a parrot, sometimes as a crow, sometimes as a swan, and sometimes as a cuckoo. He assumes the forms also of a lion, a tiger, or an elephant. Sometimes he shows himself as a god, sometimes as a Daitya, and sometimes he assumes the guise of a king. Sometimes he appears as fat and plump. Sometimes as one whose limbs have been broken by the action of disordered wind in the system, sometimes as a bird, and sometimes as one of exceedingly ugly features. Sometimes he appears as a quadruped. Capable of assuming any form, he sometimes appears as an idiot destitute of all intelligence. He assumes also the forms of flies and gnats. O Vipula, no one can make him out in consequence of these innumerable disguises that he is capable of assuming. The very Creator of the universe is not equal to that feat. He makes himself invisible when he chooses. He is incapable of being seen except with the eye of knowledge. The chief of the celestials sometimes transforms himself into the wind. The chastiser of Paka always assumes these disguises. Do thou, therefore, O Vipula, protect this slender-waisted spouse of mine with great care. O foremost one of Bhrigu's race, do thou take every care for seeing that the chief of the celestials may not defile this spouse of mine like a wretched dog licking the Havi kept in view of a sacrifice. Having said these words, the highly-blessed Muni, viz., Devasarman, intend upon performing a sacrifice, set out from his abode, O chief of the Bharatas. Hearing these words of his preceptor, Vipula began to think, 'I shall certainly protect this lady in every respect from the puissant chief of the celestials. But what should be the means? What can I do in this matter of protecting the wife of my preceptor? The chief of the celestials is endued with large powers of illusion. Possessed of great energy, he is difficult of being resisted. Indra cannot be kept out by enclosing this retreat of ours or fencing this yard, since he is capable of assuming innumerable forms. Assuming the form of the wind, the chief of the celestials may assault the spouse of my preceptor. The best course, therefore, for me, would be to enter (by Yoga-power) the body of this lady and remain there. By putting forth my prowess I shall not be able to protect the lady, for the puissant chastiser of Paka, it has been heard by me, is capable of assuming any form he likes. I shall, therefore, protect this one from Indra by my Yogapower. For carrying out my object I shall with my body enter the body of this lady. If my preceptor, coming back, beholds his spouse defiled, he will, without doubt, curse me through wrath, for endued with great ascetic merit, he is possessed of spiritual vision. This lady is incapable of being protected in the way in which other women are protected by men, since the chief of the celestials is endued with large powers of illusion. Alas, the situation in which I find myself is very critical. The behest of my preceptor should certainly be obeyed by me. If, therefore, I protect her by my Yoga-power, the feat will be regarded by all as a wonderful one. By my Yoga-power, therefore, I shall enter the body of my preceptor's lady. I shall stay within her and yet not touch her person, like a drop of water on a lotus-leaf which lies on it and yet does not drench it at all. If I be free from the taint of passion, I cannot incur any fault by doing what I wish to do. As a traveller, in course of his sojourn, takes up his residence (for a while) in any empty mansion he finds. I shall, after the same manner, reside this day within the body of my preceptor's lady Verily, with mind rapt up in Yoga, I shall dwell today in this lady's body! Giving his best consideration to these points of righteousness. thinking of all the Vedas and their branches, and with eye directed to the large measure of penances which his preceptor had and which he himself also was possessed of, and having settled in his mind, with a view only to protect the lady, to enter her person by Yoga-power. Vipula of Bhrigu's race took great care (for accomplishing his purpose). Listen now to me. O monarch, as I recite to thee what he did. Endued with great penances, Vipula sat himself down by the side of his preceptor's spouse as she of faultless features was sitting in her cottage, Vipula then began to discourse to her bringing her over to the cause of righteousness and truth. Directing his eves then to hers and uniting the rays of light that emanated from her organs of vision with those that issued from his, Vipula (in his subtile form) entered the lady's body even as the element of wind enters that of ether of space. Penetrating her eyes with his eyes and her face with his face, Vipula stayed, without moving, within her invisibly, like her shadow. Restraining every part of the lady's body, Vipula continued to dwell within her, intent on protecting her from Indra. The lady herself knew nothing of this. It was in this way, O monarch, that Vipula continued to protect the lady till the time of his high-souled preceptor's coming back after accomplishing the sacrifice which he had gone out to perform."

saw the body of Vipula staying in a sitting posture,

immovable as a stake, and with eves destitute of vision, like a

picture drawn on the canvas. And he saw also that Ruchi was

seated there, adorned with eyes whose ends were extremely

beautiful, possessed of full and rotund hips, and having a deep

and swelling bosom. Her eyes were large and expansive like

the petals of the lotus, and her face was as beautiful and sweet

as the moon at full. Seeing Indra come in that guise, the lady

wished to rise up and offer him a welcome. Her wonder having

been excited at the unrivalled beauty of form which the person

possessed, she very much wished to ask him as to who he was.

Although, however, she wished to rise up and offer him a

welcome, yet her limbs having been restrained by Vipula who

was dwelling within her, she failed, O king, to do what she

wished. In fact, she was unable to move from the place where

she sat. The chief of the celestials then addressed her in

agreeable words uttered with a sweet voice. Indeed, he said, 'O

thou of sweet smiles, know that I am Indra, arrived here for

thy sake! Know, O sweet lady, that I am afflicted by the deity

of desire provoked by thoughts of thee! O thou of beautiful

brows, I have come to thy presence. Time wears off.' 1 These

words that Indra spoke were heard by the ascetic Vipula.

Remaining within the body of his preceptor's wife, he saw

everything that occurred. The lady of faultless beauty, though

she heard what Indra said, was, however, unable to rise up for

welcoming or honouring the chief of the celestials. Her senses

restrained by Vipula, she was unable to utter a word in reply.

That scion of Bhrigu's race, of mighty energy, judging from

the indications afforded by the body of his preceptor's wife

that she was not unwilling to receive Indra with kindness,

restrained her limbs and senses all the more effectually, O king,

by his Yoga-powers. With Yoga-bonds he bound up all her

senses. Beholding her seated without any indication of

agitation on her person, the lord of Sachi, abashed a little,

once more addressed that lady who was stupefied by the Yoga-

powers of her husband's disciple, in these words, 'Come, come,

O sweet lady!' Then the lady endeavoured to answer him.

Vipula, however restrained the words that she intended to

utter. The words, therefore, that actually escaped her lips

(under the influence of Vipula) were. 'What is the reason of thy coming hither?' These words adorned with grammatical

refinements, issued out of her mouth that was as beautiful as

the moon. [Ladies spoke in Prakrita and not in Sanskrit. The

latter is refined, the former is unrefined. (Sanskrit and Prakrit

were the same language; Sanskrit being the language of books

or education, Prakrit the vernacular.) Hence Indra's surprise

at hearing Sanskrit words from the lady's lips (Woman had no

or a much lower education than men).] Subject to the

influence of another, she uttered these words, but became

rather ashamed for uttering them. Hearing her, Purandara

became exceedingly cheerless. Observing that awkward result,

the chief of the celestials, O monarch, adorned with a

thousand eyes saw every thing with his spiritual eye. He then

beheld the ascetic staying within the body of the lady. Indeed,

the ascetic remained within the body of his preceptor's wife

like an image or reflection on a mirror. Beholding the ascetic

endued with the terrible might of penances, Purandara, O

monarch, fearing the Rishi's curse, trembled in fright. Vipula

then, possessed of high ascetic might, left the body of his

preceptor's wife and returned to his own body that was lying

near. He then addressed the terrified Indra in the following

mind, O wretch that hast no control over thy senses, neither

the deities nor human beings will worship thee for any length

of time! Hast thou forgotten it. O Sakra, -- does it not still

dwell in thy remembrance, -- that Gautama had cursed thee in

consequence of which thy body became disfigured with a thousand sex-marks, which, owing to the Rishi's compassion,

were afterwards changed into organs of vision? I know that

thou art of an exceedingly foolish understanding, that thy

soul is uncleansed, and that thou art of an exceedingly

unstable mind! O fool, know that this lady is being protected

by me. O sinful wretch, go back to that place whence thou

tamest. O thou of foolish soul, I do not consume thee today

into ashes with my energy. Verily, I am filled with compassion

for thee. It is for this that I do not, O Vasava, wish to burn

thee. My preceptor, endued with great intelligence, is

possessed of terrible might. With eyes blazing with wrath, he

would, if he saw thee, have burnt thy sinful self today. Thou

shouldst not, O Sakra, do like this again. The Brahmanas

should be regarded by thee. See that thou dost not, with thy

sons and counsellors, meet with destruction, afflicted by the

might of the Brahmanas. Thou thinkest that thou art an

immortal and that, therefore, art at liberty to proceed in this

way. Do not, however, disregard the Brahmanas. Know that

there is nothing unattainable by penance.'

Vipula said, 'O wicked-souled Purandara, O thou of sinful

words:

"Bhishma continued, 'Hearing these words of the highsouled Vipula, Sakra without saying anything, and overwhelmed with shame, made himself invisible. A moment after he had gone away, Devasarman of high ascetic merit, having accomplished the sacrifice he had intended to perform, came back to his own asylum. When his preceptor came back, Vipula, who had done an agreeable deed, gave, unto him his wife of faultless beauty whom he had successfully protected against the machinations of Indra. Of tranquil soul and full of reverence for his preceptor, Vipula respectfully saluted him and stood in his presence with a fearless heart. After his preceptor had rested a while and when he was seated with his wife on the same seat, Vipula represented unto him everything that Sakra had done. Hearing these words of Vipula, that foremost of Munis. endued with great prowess, became highly gratified with him for his conduct and disposition, his penances, and his observances. Observing Vipula's conduct towards himself -- his preceptor -- and his devotion also, and noting his steadiness in virtue, the puissant Devasarman exclaimed, "Excellent, excellent!" The righteous-souled Devasarman, receiving his virtuous disciple with a sincere welcome, honoured him with a boon. Indeed, Vipula, steady in virtue obtained from his preceptor the boon that he would never swerve or fall away from righteousness. Dismissed by his preceptor he left his abode and practised the most severe austerities. Devasarman also, of severe penances, with his spouse, began from that day to live in those solitary woods, perfectly fearless of him who had slain Vala and Vritra."

SECTION 42

"Bhishma said, 'Having accomplished his preceptor's behest, Vipula practised the most severe penances. Possessed of great energy, he at last regarded himself as endued with sufficient ascetic merit, Priding himself upon the feat he had achieved, he wandered fearlessly and contentedly over the earth. O monarch, regarded by all as one possessed of great fame for what he had done. The puissant Bhargava regarded that he had conquered both the worlds by that feat of his as also by his severe penances. After some time had passed away, O delighter of the Kurus, the occasion came for a ceremony of gifts to take place with respect to the sister of Ruchi. Abundant wealth and corn were to be given away in it. The adana ceremony was a rite in course of which friends and kinsmen had to make presents unto the person performing the ceremony. The investiture with the sacred-thread, marriage, the rite performed in the sixth and the ninth month of pregnancy, are all ceremonies of this kind.] Meanwhile, a certain celestial damsel endued with great beauty, was journeying through the skies. From her body as she coursed through the welkin, some flowers dropped down on the earth. Those flowers possessed of celestial fragrance fell on a spot not far from the retreat of Ruchi's husband. As the flowers lay scattered on the ground, they were picked up by Ruchi of beautiful eves. Soon after an invitation came to Ruchi from the country of the Angas. The sister, referred to above, of Ruchi, named Prabhavati, was the spouse of Chitraratha, the ruler of the Angas. Ruchi, of very superior complexion, having attached those flowers to her hair, went to the palace of the king of the Angas in answer to the invitation she had received. Beholding those flowers on her hair the queen of the Angas, possessed of beautiful eyes, urged her sister to obtain some for her. Ruchi, of beautiful face, speedily informed her husband of that request of her sister. The Rishi accepted the prayer of his sister-in-law. Summoning Vipula into his presence Devasarman of severe penances commanded his disciple to bring him some flowers of the same kind, saying, 'Go, go!' Accepting without hesitation the behest of his preceptor, the great ascetic Vipula, O king, answered, 'So be it!' and then proceeded to that spot whence the lady Ruchi had picked up the flowers that were coveted by her sister. Arrived at that spot where the flowers (picked up by Ruchi) had fallen from the welkin, Vipula saw some others still lying scattered. They were all as fresh as if they had been newly plucked from the plants whereon they had grown. None of them had drooped in the least. He took up those celestial flowers of great beauty. Possessed of celestial fragrance, O Bharata, Vipula got them there as the result of his severe penances. The accomplisher of his preceptor's behest, having obtained them, he felt great delight and set out speedily for the city of Champa adorned with festoons of Champaka flowers. As he proceeded, he saw on his way a human couple moving in a circle hand in hand. One of them made a rapid step and thereby destroyed the cadence of the movement. For this reason, O king, a dispute arose between them. Indeed, one of them charged the other, saying, 'Thou hast made a quicker step!' The other answered, 'No, verily', as each maintained his own opinion obstinately, each, O king, asserted what the other denied, and denied what the other asserted. While thus disputing with each other with great assurance, an oath was then heard among them. Indeed, each of them suddenly named Vipula in what they uttered. The oath each of them took was even this, 'That one amongst us two who speaketh falsely, shall in the next world, meet with the end which will be the regenerate Vipula's!' Hearing these words of theirs, Vipula's

face became very cheerless. He began to reflect, saying unto himself, 'I have undergone severe penances. The dispute between this couple is hot. To me, again, it is painful. What is the sin of which I have been guilty that both these persons should refer to my end in the next world as the most painful one among those reserved for all creatures?' Thinking in this strain, Vipula, O best of monarchs, hung down his head, and with a cheerless mind began to recollect what sin he had done. Proceeding a little way he beheld six other men playing with dice made of gold and silver. Engaged in play, those individuals seemed to him to be so excited that the hair on their bodies stood on end. They also (upon a dispute having arisen among them) were heard by Vipula to take the same oath that he had already heard the first couple to take. Indeed their words had reference in the same way to Vipula, 'He amongst us who, led by cupidity, will act in an improper way, shall meet with that end which is reserved for Vipula in the next world!' Hearing these words, however, Vipula, although he strove earnestly to recollect failed to remember any transgression of his from even his earliest years, O thou of Kuru's race. Verily he began to burn like a fire placed in the midst of another fire. Hearing that curse, his mind burnt with grief. In this state of anxiety a long time elapsed. At last he recollected the manner in which he had acted in protecting his preceptor's wife from the machinations of Indra. 'I had penetrated the body of that lady, placing limb within limb, face within face, Although I had acted in this way, I did not yet tell my preceptor the truth! Even this was the transgression. O thou of Kuru's race which Vipula recollected in himself. Indeed, O blessed monarch, without doubt that was the transgression which he had actually committed. Coming to the city of Champa, he gave the flowers to his preceptor. Devoted to superiors and seniors, he worshipped his preceptor in due form.

SECTION 43

"Bhishma said, 'Beholding his disciple returned from his mission, Devasarman of great energy addressed him in words which I shall recite to thee O king!'

"Davasarman said, 'What hast thou seen, O Vipula, in course of thy progress, O disciple, through the great forest' 'They whom thou hast seen knew thee, O Vipula. I, as also my spouse Ruchi, know how thou hadst acted in the matter of protecting Ruchi.'

"Vipula said, 'O regenerate Rishi, who are those two whom I first saw? Who also are those other six whom I saw subsequently? All of them know me: who, indeed, are they to whom thou alludest in thy speech to me?"

"Devasarman said. The first couple, O regenerate one whom thou sawest, are Day and Night. They are ceaselessly moving like a circle. Both of them know the transgression of which thou hast been guilty, those other men (six in number) whom, O learned Brahmana, thou sawest playing cheerfully at dice, are the six Seasons. They also are acquainted with thy transgressions. Having committed a sin in secrecy, no sinful man should cherish the assuring thought that his transgression is known only to himself and not to any one else. When a man perpetrates a sinful deed in secret, the Seasons as also Day and Night behold it always. Those regions that are reserved for the sinful shall be thine (for what thou hast done) What thou hadst done thou didst not tell me. That thy sin was not known to any one, was thy belief, and this conviction had filled thee with joy. Thou didst not inform the preceptor of the whole truth, choosing to hide from him a material portion. The Seasons, and Day and Night, whom thou hast heard speak in that strain, thought it proper to remind thee of thy transgression. Day and Night and the Seasons are ever conversant of all the good and the bad deeds that are in a man They spoke to thee in that way, O regenerate one, because they have full knowledge of what thou hadst done but which thou hadst not the courage to inform me of, fearing thou hadst done wrong. For this reason those regions that are reserved for the sinful will be thine as much. Thou didst not tell me what thou hadst done. Thou weft fully capable, O regenerate one, of protecting my spouse whose disposition by nature, is sinful. In doing what thou didst, thou didst not commit any sin. I was, for this, gratified with thee! O best of Brahmanas, if I had known thee to have acted wickedly, I would without hesitation, have cursed thee. Women become united with men. Such union is very desirable with men. Thou hadst, however, protected my wife in a different spirit. If thou hadst acted otherwise, a curse would have been uttered upon thee. Even this is what I think. Thou hadst O son, protected my spouse. The manner in which thou didst it hath now become known to me as if thou hadst thyself informed me of it. I have, O son, become gratified with thee. Relieved of all anxiety, thou shalt go to heaven!' Having said these words unto Vipula, the great Rishi Devasarman, ascended to heaven with his wife and his disciple and began to pass his time there in great happiness. In course of conversation, O king, on a former occasion, the great ascetic Markandeya had narrated to me this history on the banks of the Ganga. I, therefore, recite to thee. Women should always be protected by thee (from temptations and opportunities of every kind). Amongst

them both kinds are to be seen, that is, those that are virtuous and those that are not so. Those women that are virtuous are highly blessed. They are the mothers of the universe (for they it is that cherish all creatures on every side). They, it is, O king, that uphold the earth with all her waters and forests. Those women that are sinful, that are of wicked behaviour, that are the destroyers of their races, and that are wedded to sinful resolves, are capable of being ascertained by indications, expressive of the evil that is in them, which appear. O king, on their bodies. It is even thus that high-souled persons are capable of protecting women. They cannot, O tiger among kings, be protected in any other way. Women, O chief of men, are fierce. They are endued with fierce prowess. They have none whom they love or like so much as they that have sexual congress with them. Women are like those (Atharvan) incantations that are destructive of life. Even after they have consented to live with one, they are prepared to abandon him for entering into engagements with others. They are never satisfied with one person of the opposite sex, O son of Pandu! Men should feel no affection for them. Nor should they entertain any jealousy on account of them. O king! having a regard only for the considerations of virtue, men should enjoy their society, not with enthusiasm and attachment but with reluctance and absence of attachment. By acting otherwise, a man is sure to meet with destruction, O delighter of the Kurus. Reason is respected at all times and under all circumstances. Only one man, viz., Vipula, had succeeded in protecting woman. There is none else, O king, in the three worlds who is capable of protecting women."

SECTION 44

"Yudhishthira said, "Tell me of that, O grandsire, which is the root of all duties, which is the root of kinsmen, of home, of the Pitris and of guests. I think this should be regarded as the foremost of all duties, (viz., the marriage of one's daughter). Tell me, however, O king, upon what sort of a person should one bestow one's daughter?"

"Bhishma said, 'Having enquired into the conduct and disposition of the person, his learning and acquirements, his birth, and his acts, good people should then bestow their daughter upon accomplished bridegrooms. All righteous Brahmanas, O Yudhishthira, act in this way (in the matter of the bestowal of their daughters). This is known as the Brahma marriage, O Yudhishthira! Selecting an eligible bridegroom, the father of the girl should cause him to marry his daughter, having, by presents of diverse kinds, induced the bridegroom to that act. This form of marriage constitutes the eternal practice of all good Kshatriyas. When the father of the girl', disregarding his own wishes, bestows his daughter upon a person whom the daughter likes and who reciprocates the girl's sentiments, the form of marriage, O Yudhishthira, is called Gandharva by those that are conversant with the Vedas. The wise have said this, O king, to be the practice of the Asuras, viz., wedding a girl after purchasing her at a high cost and after gratifying the cupidity of her kinsmen. Slaving and cutting off the heads of weeping kinsmen, the bridegroom sometimes forcibly takes away the girl he would wed. Such wedding, O son, is called by the name of Rakshasa. Of these five (the Brahma, the Kshatra, the Gandharva, the Asura, and the Rakshasa), three are righteous, O Yudhishthira, and two are unrighteous. The Paisacha and the Asura forms should never be resorted to. The Brahma, Kshatra, and Gandharva forms are righteous, O prince of men! Pure or mixed, these forms should be resorted to, without doubt. A Brahmana can take three wives. A Kshatriya can take two wives. As regards the Vaisya, he should take a wife from only his own order. The children born of these wives should all be regarded as equal. [Thus, there was no difference, in status, in ancient times, between children born of a Brahmana, a Kshatriya or a Vaisya mother. The difference of status was of later origin.] Of the three wives of a Brahmana, she taken from his own order should be regarded as the foremost. Similarly, of the two wives permitted to the Kshatriya, she taken from his own order should be regarded as superior. Some say that persons belonging to the three higher orders may take, only for purposes of enjoyment (and not for those of virtue), wives from the lowest or the Sudra order. Others, however, forbid the practice.

The righteous condemn the practice of begetting issue upon Sudra women. A Brahmana, by begetting children upon a Sudra woman, incurs the liability of performing an expiation. A person of thirty years of age should wed a girl of ten years of age called a Nagnika. Or, a person of one and twenty years of age should wed a girl of seven years of age. That girl who has no brother nor father should not be wed, O chief of Bharata's race, for she may be intended as Putrika of her sire. [When a father happens to have an only daughter, he frequently bestows her in marriage upon some eligible youth on the understanding that the son born of her shall be the son. for purposes of both Sraddha rites and inheritance, not of the husband begetting him but of the girl's father. Such a contract would be valid whether expressed or not at the time of marriage. The mere wish of the girl's father, unexpressed at the time of marriage, would convert the son into a son not of

the father who begets him but of the father of the girl herself. A daughter reserved for such a purpose is said to be a putrikadharmini or 'invested with the character of a son.' To wed such a girl was not honourable. It was in effect an abandonment of the fruits of marriage. Even if dead at the time of marriage, still if the father had, while living, cherished such a wish, that would convert the girl into a putrikadharmini. The repugnance to wedding girls without father and brothers exists to this day.] After the appearance of puberty, the girl (if not married) should wait for three years. On the fourth year, she should look for a husband herself (without waiting any longer for her kinsmen to select one for her). The offspring of such a girl do not lose their respectability, nor does union with such a girl become disgraceful. If, instead of selecting a husband for herself, she acts otherwise, she incurs the reproach of Prajapati herself. One should wed that girl who is not a Sapinda of one's mother or of the same Gotra with one's father. Even this is the usage (consistent with the sacred law) which Manu has declared. [For understanding the meanings of Sapinda and Sagotra see any work on Hindu law civil or canonical.] "Yudhishthira said, 'Desirous of marriage someone actually

"Yudhishthira said, 'Desirous of marriage someone actually gives a dower to the girl's kinsmen; someone says, the girl's kinsmen consenting promises to give a dower; someone says, 'I shall abduct the girl by force;' someone simply displays his wealth (to the girl's kinsmen, intending to offer a portion thereof as dower for her); someone, again, actually takes the hand of the girl with rites of wedding. I ask thee, O grandsire, whose wife does the girl actually become? Unto its that are desirous of knowing the truth, thou art the eye with which to behold.'

"Bhishma said, 'Whatever acts of men have been approved or settled in consultation by the wise, are seen to be productive of good. False speech, however, is always sinful. The girl himself that becomes wife, the sons born of her, the Ritwiks and preceptors and disciples and Upadhyayas present at the marriage all become liable to expiation if the girl bestow her hand upon a person other than he whom she had promised to wed. Some are of opinion that no expiation is necessary for such conduct. Manu does not applaud the practice of a girl living with a person whom she does not like. [Hence, having promised to wed such a one, she is at liberty to give him over and wed another whom she likes.] Living as wife with a person whom she does not like, leads to disgrace and sin. No one incurs much sin in any of these cases that follow. In forcibly abducting for marriage a girl that is bestowed upon the abductor by the girl's kinsmen, with due rites, as also a girl for whom dower has been paid and accepted, there is no great sin. Upon the girl's kinsmen having expressed their consent, Mantras and Homa should be resorted to. Such Mantras truly accomplish their purpose. Mantras and Homa recited and performed in the case of a girl that has not been bestowed by her kinsmen, do not accomplish their purpose. The engagement made by the kinsmen of a girl is, no doubt, binding and sacred. But the engagement that is entered into by the wedder and wedded, with the aid of Mantras, is very much more so (for it is this engagement that really creates the relationship of husband and wife). According to the dictates of the scriptures, the husband should regard his wife as an acquisition due to his own acts of a previous life or to what has been ordained by God. One, therefore, incurs no reproach by accepting for wife a girl that had been promised to another by her kinsmen or for whom dower had been accepted by them from another.'

"Yudhishthira said, 'When after the receipt of dower for a girl, the girl's sire sees a more eligible person present himself for her hand,--one, that is who is endued with the aggregate of Three in judicious proportions, does the girl's sire incur reproach by rejecting the person from whom dower had been received in favour of him that is more eligible? In such a case either alternative seems to be fraught with fault, for to discard the person to whom the girl has been promised can never be honourable, while to reject the person that is more eligible can never be good (considering the solemn obligation there is of bestowing one's daughter on the most eligible person). I ask, how should the sire conduct himself so that he might be said to do that which is beneficial? To us, of all duties this seems to demand the utmost measure of deliberation. We are desirous of ascertaining the truth. Thou, indeed, art our eyes! Do thou explain this to us. I am never satiated with listening to thee!"

Bhishma said, 'The gift of the dower does not cause the status of wife to attach to the girl. This is well-known to the person paying it. He pays it simply as the price of the girl. Then again they that are good never bestow their daughters, led by the dowers that others may offer. When the person desirous of wedding happens to be endued with such qualities as do not go down with the girl's kinsmen, it is then that kinsmen demand dower from him. That person, however, who won over by another's accomplishments, addresses him, saying, 'Do thou wed my girl, adorning her with proper ornaments of gold and gems,'--and that person who complies with this request, cannot be said to demand dower or give it, for such a transaction is not really a sale. The bestowal of a daughter

upon acceptance of what may strictly be regarded as gifts (of affection or love) is the eternal practice. In matters of marriage some fathers say, 'I shall not bestow my daughter upon such and such a person;' some say, 'I shall bestow my daughter upon such a one.'--Some again say with vehemence, 'I must bestow my daughter upon such an individual.' These declarations do not amount to actual marriage. People are seen to solicit one another for the hands of maidens (and promise and retreat). Till the hand is actually taken with due rites, marriage cannot be said to take place. It has been beard by us that' even this was the boon granted to men in days of old by the Maruts in respect of maidens [In consequence of that boon no one incurs sin by retracting promises of bestowing daughters upon others in view of more eligible husbands.]. The Rishis have laid the command upon all men that maidens should never be bestowed upon persons unless the latter happen to be most fit or eligible. The daughter is the root of desire and of descendants of the collateral line. Even this is what I think. [Hence, no one should bestow his daughter upon a person that is not eligible, for the offspring of such marriage can never be good and such a marriage can never make the daughter's sire or kinsmen happy.] The practice has been known to human beings from a long time,-the practice, of sale and purchase of the daughter. In consequence of such familiarity with the practice, thou mayst be able, upon careful examination, to find innumerable faults in it. The gift or acceptance of dower alone could not be regarded as creating the status of husband and wife. Listen to what I say on this head.

"Formerly, having defeated all the Magadhas, the Kasis, and the Kosalas, I brought away by force two maidens for Vichitravirya. One of those two maidens was wedded with due rites. The other maiden was not formally wedded on the ground that she was one for whom dowry had been paid in the form of valour. My uncle of Kuru's race, viz., king Valhika, said that the maiden so brought away and not wedded with due rites should be set free. That maiden, therefore, was recommended to Vichitravirya for being married by him according to due rites. Doubting my father's words I repaired to others for asking their opinion. I thought that my sire was exceedingly punctilious in matters of morality. I then went to my sire himself. O king, and addressed him these words from desire of knowing something about the practices of righteous people in respect of marriage, 'I desire, O sire, to know what in truth the practices are of righteous people.' I repeated the expression of my wish several times, so great was my eagerness and curiosity. After I had uttered those words, that foremost of righteous men, viz., my sire, Valhika answered me. saving. 'If in your opinion the status of husband and wife be taken to attach on account of the gift and acceptance of dowry and not from the actual taking of the maiden's hand with due rites, the father of the maiden (by permitting his daughter to go away with the giver of the dowry) would so himself to be the follower of a creed other than that which is derivable from the ordinary scriptures. Even this is what the accepted scriptures declare. Persons conversant with morality and duty do not allow that their words are at all authoritative who say that the status of husband and wife arises from the gift and acceptance of dowry, and not from the actual taking of the hand with due rites. The saying is well-known that the status of husband and wife is created by actual bestowal of the daughter by the sire (and her acceptance by the husband with due rites). The status of wife cannot attach to maidens through sale and purchase. They who regard such status to be due to sale and the gift of dowry are persons that are certainly unacquainted with the scriptures. No one should bestow his daughter upon such persons. In fact, they are not men to whom one may marry his daughter. A wife should never be purchased. Nor should a father sell his daughter. Only those persons of sinful soul who are possessed, besides, by cupidity, and who sell and purchase female slaves for making serving women, regard the status of wife as capable of arising from the gift and acceptance of a dowry. On this subject some people on one occasion had asked prince Satyavat the following question, 'If the giver of a dowry unto the kinsmen of a maiden happens to die before marriage, can another person take the hand of that maiden in marriage? We have doubts on this matter. Do thou remove these doubts of ours, for thou art endued with great wisdom and art honoured by the wise. Be thou the organ of vision unto ourselves that are desirous of learning the truth.' Prince Satyavat answered saying, 'The kinsmen of the maiden should bestow her upon him whom they consider eligible. There need be no scruples in this. The righteous act in this way without taking note of the giver of the dower even if he be alive; while, as regards the giver that is dead, there is not the slightest doubt. Some say that the virgin wife or widow,--one, that is, whose marriage has not been consummated with her husband by actual sexual congress in consequence of his absence or death -- may be allowed to unite herself with her husband's younger brother or such other relation. The husband dying before such consummation, the virgin-widow may either surrender herself to her husband's younger brother or betake herself to the practice of penances. In the opinion of some, the younger

brother of the husband or such other relation may thus use the unused wife or widow, though others maintain that such practice, notwithstanding its prevalence, springs from desire instead of being a scriptural ordinance. They that say so are clearly of opinion that the father of a maiden has the right to bestow her upon any eligible person, disregarding the dowry previously given by another and accepted by himself. If after the hand of a maiden has been promised all the initial rites before marriage be performed, the maiden may still be bestowed upon a person other than the one unto whom she had been promised. Only the giver incurs the sin of falsehood: so far, however, as the status of wife is concerned, no injury can occur thereto. The Mantras in respect of marriage accomplish their object of bringing about the indissoluble union of marriage at the seventh step. The maiden becomes the wife of him unto whom the gift is actually made with water. [One of the most important rites of marriage is the ceremony of circumambulation. The girl is now borne around the bride-groom by her kinsmen. Formerly, she used to walk herself. All gifts, again, are made with water. The fact is, when a thing is given away, the giver, uttering the formula, sprinkles a drop of water upon it with a blade of Kusa grass.] The gift of maidens should be made in the following way. The wise know it for certain. A superior Brahmana should wed a maiden that is not unwilling, that belongs to a family equal to his own in purity or status, and that is given away by her brother. Such a girl should be wed in the presence of fire, with due rites, causing her, amongst other things, to circumambulate for the usual number of times."

SECTION 45

"Yudhishthira said, 'If a person, after having given dowry for a maiden, goes away, how should the maiden's father or other kinsmen who are competent to bestow her, act? Do tell me this, O grandsire!"

"Bhishma said, 'Such a maiden, if she happens to be the daughter of a sonless and rich father, should be maintained by the father (in view of the return of him who has given the dowry). Indeed, if the father does not return the dowry unto the kinsmen of the giver, the maiden should be regarded as belonging to the giver of the dowry. She may even raise offspring for the giver (during his absence) by any of those means that are laid down in the scriptures. No person, however, can be competent to wed her according to due rites. Commanded by her sire, the princess Savitri had in days of old chosen a husband and united herself with him. This act of hers is applauded by some; but others conversant with the scriptures, condemn it. Others that are righteous have not acted in this way. Others hold that the conduct of the righteous should ever be regarded as the foremost evidence of duty or morality. Upon this subject Sukratu, the grandson of the high-souled Janaka, the ruler of the Videhas, has declared the following opinion. There is the well-known declaration of the scriptures that women are incompetent to enjoy freedom at any period of their life. If this were not the path trodden by the righteous, how could this scriptural declaration exist? As regards the righteous, therefore, how can there be any question or doubt in respect of this matter? How can people condemn that declaration by choosing to conduct themselves otherwise? The unrighteous dereliction of eternal usage is regarded as the practice of the Asuras. Such practice we never hear of in the conduct of the ancients the relationship of husband and wife is very subtile (having reference to the acquisition of destiny, and, therefore, capable of being understood with the aid of only the inspired declarations in scriptures). It is different from the natural relationship of male and female which consists only in the desire for sexual pleasure. This also was said by the king alluded to of Janaka's race.' [Hence, no one should wed, led by desire alone, Nor should the maiden be permitted to choose for herself. She may be guided in her choice by improper considerations connected with only carnal pleasure.]

"Yudhishthira said, 'Upon what authority is the wealth of men inherited (by others when they happen to have daughters)? In respect of her sire the daughter should be regarded the same as the son.'

"Bhishma said, 'The son is even as one's own self, and the daughter is like unto the son. How, therefore, can another take the wealth when one lives in one's own self in the form of one's daughter? Whatever wealth is termed the Yautuka property of the mother, forms the portion of the maiden daughter. If the maternal grandfather happens to die without leaving sons, the daughter's son should inherit it. The daughter's son offers pindas to his own father and the father of his mother. Hence, in accordance with considerations of justice, there is no difference between the son and the daughter's son. When a person has got only a daughter and she has been invested by him with the status of a son, if he then happens to have a son such a son (instead of taking all the wealth of his sire) shares the inheritance with the daughter. [The property is divided into five parts, two of which are taken by the daughter under such circumstances and three by the son.] When, again, a person has got a daughter and she has been invested by him with the status of a son, if he then

happens to take a son by adoption or purchase then the daughter is held to be superior to such a son (for she takes three shares of her father's wealth, the son's share being limited to only the remaining two). In the following case I do not see any reason why the status of a daughter's son should attach to the sons of one's daughter. The case is that of the daughter who has been sold by her sire. The sons born of a daughter that has been sold by her sire for actual price, belong exclusively to their father (even if he do not beget them himself but obtain them according to the rules laid down in the scriptures for the raising of issue through the agency of others). Such sons can never belong, even as daughter's sons, to their maternal grandfather in consequence of his having sold their mother for a price and lost all his rights in or to her by that act. Such sons, again, become full of malice, unrighteous in conduct, the misappropriators of other people's wealth, and endued with deceit and cunning. Having sprung from that sinful form of marriage called Asura, the issue becomes wicked in conduct. Persons acquainted with the histories of olden times, conversant with duties, devoted to the scriptures and firm in maintaining the restraints therein laid down, recite in this connection some metrical lines sung in days of yore by Yama. Even this is what Yama had sung. That man who acquires wealth by selling his own son, or who bestows his daughter after accepting a dower for his own livelihood, has to sink in seven terrible hells one after another, known by the name of Kalasutra. There that wretch has to feed upon sweat and urine and stools during the whole time. In that form of marriage which is called Arsha, the person who weds has to give a bull and a cow and the father of the maiden accepts the gift. Some characterise this gift as a dowry (or price), while some are of opinion that it should not be regarded in that light. The true opinion, however, is that a gift for such a purpose, be it of small value or large, should, O king, be regarded as dowry or price, and the bestowal of the daughter under such circumstances should be viewed as a sale. Notwithstanding the fact of its having been practised by a few persons it can never be taken as the eternal usage. Other forms of marriage are seen, practised by men, such as marrying girls after abducting them by force from amidst their kinsmen. Those persons who have sexual intercourse with a maiden, after reducing her to subjection by force, are regarded as perpetrators of sin. They have to sink in darkest hell. [Valatah vasyam implies only those whose consent is obtained by force. Hence, such cases as those of Krishna abducting Rukmini and Arjuna abducting Subhadra, are excluded from this denunciation.] Even a human being with whom one has no relationship of blood should not form the subject of sale What need then be said of one's own issue? With the wealth that is acquired by doing sinful deeds, no action leading to merit can be performed.'

SECTION 46

"Bhishma said. They that are conversant with ancient history recite the following verse of Daksha, the son of Prachetas: That maiden, in respect of whom nothing is taken by her kinsmen in the form of dowry cannot be said to be sold. [The maiden may herself accept ornaments. That would not convert the transaction into a sale.] Respect, kind treatment, and everything else that is agreeable, should all be given unto the maiden whose hand is taken in marriage. Her sire and brothers and father-in-law and husband's brothers should show her every respect and adorn her with ornaments, if they be desirous of reaping benefits, for such conduct on their part always leads to considerable happiness and advantage. If the wife does not like her husband or fails to gladden him, from such dislike and absence of joy, the husband can never have issue for increasing his race. Women, O king, should always be worshipped and treated with affection. There where women are treated with respect, the very deities are said to be filled with joy. There where women are not worshipped, all acts become fruitless. If the women of a family, in consequence of the treatment they receive, grieve and shed tears, that family soon becomes extinct. Those houses that are cursed by women meet with destruction and ruin as if scorched by some Atharvan rite, Such houses lose their splendour. Their growth and prosperity cease. O king, Mann, on the eve of his departure for Heaven, made over women to the care and protection of men, saying that they are weak, that they fall an easy prey to the seductive wiles of men [Swalpa-kaupinah literally is covered with a small piece of cloth, hence, capable of being easily seduced. I, disposed to accept the love that is offered them, and devoted to truth. There are others among them that are full of malice, covetous of honours, fierce in disposition, unlovable, and impervious to reason. Women, however, deserve to be honoured. Do ye men show them honour. The righteousness of men depends upon women. All pleasures and enjoyments also completely depend upon them. Do ve serve them and worship them. Do ye bend your wills before them. The begetting of offspring, the nursing of children already born, and the accomplishment of all acts necessary for the needs of society, behold, all these have women for their cause. By honouring women, ye are sure to attain to the fruition of all objects. In this connection a

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princess of the house of Janaka the ruler of the Videhas, sang a verse. It is this: Women have no sacrifices ordained for them. There are no Sraddhas which they are called upon to perform. They are not required to observe any facts. To serve their husbands with reverence and willing obedience is their only duty. Through the discharge of that duty they succeed in conquering heaven. In childhood, the sire protects her. The husband protects her in youth. When she becomes old, her sons, protect her. At no period of her life does woman deserve to be free. Deities of prosperity are women. The person that desire affluence and prosperity should honour them. By cherishing women, O Bharata, one cherishes the goddess of prosperity herself, and by afflicting her, one is said to afflict the goddess of prosperity."

SECTION 47

"Yudhishthira said, 'Thou art fully conversant with the ordinances of all the scriptures. Thou art the foremost of those that are acquainted with the duties of kings. Thou art celebrated over the whole world as a great dispeller of doubts. I have a doubt, do thou explain it to me, O grandsire! As regards this doubt that has arisen in my mind, I shall not ask any other person for its solution. It behoveth thee, O thou of mighty arms, to expound as to how a man should conduct himself who is desirous of treading along the path of duty and righteousness. It has been laid down, O grandsire, that a Brahmana can take four wives, viz., one that belongs to his own order, one that is a Kshatriya, one that is a Vaisya, and one that is a Sudra, if the Brahmana wishes to indulge in the desire of sexual intercourse. Tell me, O best of the Kurus, which amongst those sons deserves to inherit the father's wealth one after another? Who amongst them, O grandsire, shall take what share of the paternal wealth? I desire to hear this, viz., how the distribution has been ordained amongst them of the paternal property.'

'Bhishma said, 'The Brahmana, the Kshatriya, and the Vaisya are regarded as the three regenerate orders. To wed in these three orders has been ordained to be the duty of the Brahmana, O Yudhishthira. Through erroneous judgement or cupidity or lust, O scorcher of foes, a Brahmana takes a Sudra wife. Such a wife, however, he is not competent to take according to the scriptures. A Brahmana, by taking a Sudra woman to his bed, attains to a low end in the next world. He should, having done such an act, undergo expiation according to the rites laid down in the scriptures. That expiation must be twice heavier or severer if in consequence of such an act, O Yudhishthira, the Brahmana gets offspring. I shall now tell thee, O Bharata, how the (paternal) wealth is to be distributed (among the children of the different spouses.) The son born of the Brahmana wife shall, in the first place, appropriate from his father's wealth a bull of good marks, and the best car or vehicle. What remains of the Brahmana's property, O Yudhishthira, after this should be divided into ten equal portions. The son by the Brahmana wife shall take four of such portions of the paternal wealth. The son that is born of the Kshatriya wife is, without doubt, possessed of the status of a Brahmana. In consequence, however, of the distinction attaching to his mother, he shall take three of the ten shares into which the property has been divided. The son that has been born of the wife belonging to the third order, viz., the woman of the Vaisya caste, by the Brahmana sire, shall take. O Yudhishthira, two of the three remaining shares of the father's property. It has been said that the son that has been begotten by the Brahmana sire upon the Sudra wife should not take any portion of the father's wealth, for he is not to be considered an heir. A little, however, of the paternal wealth should be given to the son of the Sudra wife, hence the one remaining share should be given to him out of compassion. Even this should be the order of the ten shares into which the Brahmana's wealth is to be divided. All the sons that are born of the same mother or of mothers of the same order, shall share equally the portion that is theirs. The son born of the Sudra wife should not be regarded as invested with the status of a Brahmana in consequence of his being unskilled (in the scriptures and the duties ordained for the Brahmana). Only those children that are born of wives belonging to the three higher orders should be regarded as invested with the status of Brahmanas. It has been said that there are only four orders there is no fifth that has been enumerated. The son by the Sudra wife shall take the tenth part of his sire's wealth (that remains after the allotment has been made to the others in the way spoken of). That share, however, he is to take only when his sire has given it to him. He shall not take it if his sire does not give it unto him. Some portion of the sire's wealth should without doubt, be given, O Bharata, to the son of the Sudra wife. Compassion is one of the highest virtues. It is through compassion that something is given to the son of the Sudra wife. Whatever be the object in respect of which compassion arises, as a cardinal virtue it is always productive of merit. Whether the sire happens to have children (by his spouses belonging to the other orders) or to have no children (by such spouses), unto the son by the Sudra wife, O Bharata, nothing more than a tenth part of the sire's wealth should be given. If a Brahmana happens to have more wealth than what is

necessary for maintaining himself and his family for three years, he should with that wealth perform sacrifices. A Brahmana should never acquire wealth for nothing [i.e., he should not acquire for storing. He may acquire to spend in sacrifices and gifts or for maintaining himself and his family.]. The highest sum that the husband should give unto the wife is three thousand coins (of the prevailing currency). The wealth that the husband gives unto the wife, the latter may spend or dispose of as she likes. Upon the death of the childless husband. the wife shall enjoy all his wealth. (She shall not, however, sell or otherwise dispose of any portion of it). The wife should never take (without her husband's knowledge) any portion of her husband's wealth. Whatever wealth, O Yudhishthira, the Brahmana wife may acquire by gift from her father, should be taken (after her death) by her daughter, for the daughter is like the son. The daughter, O king, has been ordained in the scriptures, to be equal to the son, O delighter of the Kurus. Even thus hath the law of inheritance been ordained, O bull of Bharata's race. Remembering these ordinances about the distribution and disposal of wealth, one should never acquire wealth uselessly

"Yudhishthira said, 'If the son born of a Sudra woman by a Brahmana father has been declared in the scriptures to be disentitled to any wealth, by what exceptional rule then is a tenth part of the paternal property to be given to him? A son born of a Brahmana wife by a Brahmana is unquestionably a Brahmana. One born of a Kshatriya wife or of a Vaisya wife, by a Brahmana husband, is similarly invested with the status of a Brahmana. Why then, O best of kings, are such sons to share the paternal wealth unequally? All of them, thou hast said, are Brahmanas, having been born of mothers that belong to the three higher orders equally entitled to the name of regenerate.'

"Bhishma said, 'O scorcher of foes, all spouses in this world are called by the name of Data. Although that name is applied to all, yet there is this great distinction to be observed. If, having married three wives belonging to the three other orders, a Brahmana takes a Brahmana wife the very last of all yet shall she be regarded as the first in rank among all the wives, and as deserving of the greatest respect. Indeed, among all the co-wives, she shall be the foremost in consideration. In her apartments should be kept all those articles that are necessary in view of the husband's baths, personal decorations, washing of teeth, and application of collyrium to the eyes. In her apartments should be kept the Havya and the Kavya and all else that the husband may require for the performance of his religious acts. If the Brahmana wife is in the house, no other wife is entitled to attend to these needs of the husband Only the Brahmana wife, O Yudhishthira, should assist in these acts of the husband. The husband's food and drink and garlands and robes and ornaments, all these should be given by the Brahmana wife to the husband, for she is the foremost in rank and consideration among all the spouses of the husband. These are the ordinances of the scriptures as laid down by Manu, O delighter of the Kurus! Even this, O monarch, is seen to be the course of eternal usage. If a Brahmana, O Yudhishthira, led by lust, acts in a different way, he shall come to be regarded as a Chandala among Brahmanas. [i.e., if the Brahmana, led by affection for any other wife, disregards the wife belonging to his own order and shows preference for those of the other orders, he then incurs the liability of being regarded as a Chandala that has come to be numbered among Brahmanas.] The son born of the Kshatriya wife has been said to be equal in status to the son born of the Brahmana wife. For all that, a distinction attaches to the son of the Brahmana wife in consequence of the superiority of the Brahmana to the Kshatriva in respect of the order of birth. The Kshatriya cannot be regarded as equal to the Brahmana woman in point of birth. Hence, O best of kings, the son born of the Brahmana wife must be regarded as the first in rank and superior to the son born of the Kshatriya wife. Because, again the Kshatriya is not equal in point of birth to the Brahmana wife, hence the son of the Brahmana wife takes one after another, all the best things, O Yudhishthira, among his father's possessions. Similarly, the Vaisya cannot be regarded as the equal of the Kshatriva in point of birth. Prosperity, kingdom, and treasury, O Yudhishthira, belong to the Kshatriya. All these have been ordained for the Kshatriya. The whole earth, O king, with her belt of seas, is seen to belong to him. By following the duties of his own order, the Kshatriya acquires an extensive affluence. The sceptre of rovalty is held by him. Without the Kshatriya, O king, there can be no protection. The Brahmanas are highly blessed, for they are the deities of the very deities. Following the ordinances laid down by the Rishis, the Kshatriyas should worship the Brahmanas according to due rites. Even this is the eternal usage. Coveted by thieves and others, the possessions of all men are protected by Kshatriyas in the observance of the duties assigned to their order. Indeed, wealth and spouses and every other possession owned by people would have been forcibly taken away but for this protection that the Kshatriyas afford. The Kshatriya, as the king, becomes the protector or rescuer of all the others. Hence, the son of the Kshatriva wife shall, without doubt, be held to

be superior to him that is born of the Vaisya wife. The son of the Kshatriya wife, for this, takes a larger share of the paternal property than the son of the Vaisya mother.'

"Yudhishthira said, 'Thou hast duly said what the rules are that apply to Brahmanas. What, however, are the rules that apply to the others?"

"Bhishma said, 'For the Kshatriya, O delighter of the Kurus, two wives have been ordained. The Kshatriya may take a third wife from the Sudra order. Such practice prevails. it is true, but it is not sanctioned by the scriptures. Even this should be the order, O Yudhisthira, of the spouses of a Kshatriya. The property of a Kshatriya should, O king, be divided into eight shares. The son of the Kshatriya wife shall take four of such shares of the paternal property. The son of the Vaisva wife shall take three of such shares. The remaining one or the eighth share shall be taken by the son of the Sudra wife. The son of the Sudra wife, however, shall take only when the father gives but not otherwise. For the Vaisya only one wife has been ordained. A second wife is taken from the Sudra order. The practice prevails, it is true, but it is not sanctioned by the scriptures. If a Vaisva has two wives, one of whom is a Vaisya and the other a Sudra, there is a difference between them in respect of status. The wealth of a Vaisya, O chief of Bharata's race, should be divided Into five portions. I shall now speak of the sons of a Vaisya by a wife of his own order and by one belonging to the inferior order, as also of the manner in which, O king his wealth is to be distributed among those children. The son born of the Vaisva wife shall take four of such shares of his father's wealth. The fifth share. O Bharata, has been said to belong to the son born of the Sudra wife. Such a son, however, shall take when the father gives. He should not take anything unless the father gives it to him. The son that is begotten on a Sudra wife by persons of the three higher orders should always be regarded as disentitled to any share of the sire's wealth. The Sudra should have only one wife taken from his own order. He can under no circumstances, take any other spouse. Even if he happens to have a century of sons by such a spouse, all of them share equally the wealth that he may leave behind. As regards all the orders, the children born of the spouse taken from the husband's own order shall, it has been laid down, share equally the father's wealth. The eldest son's share shall be greater than that of every other son, for he shall take one share more than each of his brothers, consisting of the best things of his father. Even this is the law of inheritance, O son of Pritha, as declared by the Self-born himself. Amongst children all born of the spouse taken from the husband's own order, there is another distinction, O king! In marrying, the elder ones should always precede the younger ones. The spouses being all equal in respect of their order of birth, and the children also being all equal in respect of the status of their mothers, the son that is first-born shall take one share more than each of his other brothers. The son that comes next in point of age shall take a share that is next in value, while the son that is youngest shall take the share that belongs to the youngest. [The sense of this verse seems to be this: If a Brahmana takes in succession three spouses all belonging to his own order, the son born of his first wife shall take the share that is allotted to the eldest; that born of the second wife shall take a share next in value; and that born of the youngest wife shall take the share allotted to the youngest. After such especial shares are taken, the residue of the property is to be distributed unto equal shares each of which shall be taken by each of the children. If this interpretation be correct, it would appear that the contention waged some years ago in Bengal, that the scriptures do not allow a person the liberty of taking more than one spouse from his own order, falls to the ground. Upon other grounds also, that contention was absurd, for Kshatriya kings often took more than one Kshatriya spouse.] Thus among spouses of all orders, they that belong to the same order with the husband are regarded as the first. Even this is what was declared by the great Rishi Kasyapa the son of Marichi.'

SECTION 48

"Yudhishthira said, 'Through inducements offered by wealth, or through mere lust, or through ignorance of the true order of birth (of both males and females), or through folly, intermixture happens of the several order What, O grandsire, are the duties of persons that are born in the mixed classes and what are the acts laid down for them? Do thou discourse to me on this!"

"Bhishma said, 'In the beginning, the Lord of all creatures created the four orders and laid down their respective acts or duties, for the sake of sacrifice. The Brahmana may take four wives, one from each of the four orders. In two of them (viz., the wife taken from his own order and that taken from the one next below), he takes birth himself (the children begotten upon them being regarded as invested with the same status as his own). Those sons, however, that are begotten by him on the two spouses that belong to the next two orders (viz., Vaisya and Sudra), are inferior, their status being determined not by that of their father but by that of their mothers. The son that is begotten by a Brahmana upon a Sudra wife is called Parasara, implying one born of a corpse, for the Sudra woman's body is as inauspicious as a corpse. He should serve the persons of his (father's) race. Indeed, it is not proper for him to give up the duty of service that has been laid down for him. Adopting all means in his power, he should uphold the burden of his family. Even if he happens to be elder in age, he should still dutifully serve the other children of his father who may be younger to him in years, and bestow upon them whatever he may succeed in earning. A Kshatriya may take three wives. In two of them (viz., the one taken from his own order and the other that is taken from the order immediately below), he takes birth himself (so that those children are invested with the status of his own order). His third wife being of the Sudra order is regarded as very inferior. The son that he begets upon her comes to be called as an Ugra. The Vaisya may take two spouses. In both of them (viz., the one taken from his own order, and the other from the lowest of the four pure orders), he takes birth himself (so that those children become invested with the status of his own order). The Sudra can take only one wife, viz., she that is taken from his own order. The son begotten by him upon her becomes a Sudra. A son that takes birth under circumstances other than those mentioned above, comes to be looked upon as a very inferior one If a person of a lower order begets a son upon a woman of a superior order, such a son is regarded as outside the pale of the four pure orders. Indeed, such a son becomes on object of censure with the four principal orders. If a Kshatriya begets a son upon a Brahmana woman, such a son, without being included in any of the four pure orders, comes to be regarded as a Suta The duties of a Suta are all connected with the reciting of eulogies and encomiums of kings and other great men. The son begotten by a Vaisya upon a woman of the Brahmana order comes to be regarded as a Vaidehaka. The duties assigned to him are the charge of bars and bolts for protecting the privacy of women of respectable households. Such sons have no cleansing rites laid down for them. If a Sudra unites with a woman belonging to the foremost of the four orders, the son that is begotten is called a Chandala. Endued with a fierce disposition, he must live in the outskirts of cities and towns and the duty assigned to him is that of the public executioner. Such sons are always regarded as wretches of their race. These, O foremost of intelligent persons, are the offspring of intermixed orders. The son begotten by a Vaisya upon a Kshatriya woman becomes a Vandi or Magadha. The duties assigned to him are eloquent recitations of praise. The son begotten through transgression, by a Sudra upon a Kshatriya women, becomes a Nishada and the duties assigned to him have reference to the catching of fish. If a Sudra happens to have intercourse with a Vaisya woman, the son begotten upon her comes to be called Ayogava. The duty assigned to such a person are those of a Takshan (carpenter). They that are Brahmanas should never accept gifts from such a person. They are not entitled to possess any kind of wealth. Persons belonging to the mixed castes beget upon spouses taken from their own castes children invested with the status that is their own. When they beget children in women taken from castes that are inferior to theirs, such children become inferior to their fathers, for they become invested with the status that belongs to their mothers Thus as regards the four pure orders, persons beget children invested with their own status upon spouses taken from their own orders as also upon them that are taken from the orders immediately below their own. When, however, offspring are begotten upon other spouses, they come to be regarded as invested with a status that is, principally, outside the pale of the four pure orders. When such children beget sons in women taken from their own classes, those sons take the status of their sires. It is only when they take spouse from castes other than their own, that the children they beget become invested with inferior status. As an example of this it may be said that a Sudra begets upon a woman belonging to the most superior order a son that is outside the pale of the four orders (for such a son comes to be regarded as a Chandala who is much inferior). The son that is outside the pale of the four orders by uniting with women belonging to the four principal orders, begets offspring that are further degraded in point of status. From those outside the pale of the four orders and those again that are further outside that pale, children multiply in consequence of the union of persons with women of classes superior to their own. In this way, from persons of inferior status classes spring up, altogether fifteen in number, that are equally low or still lower in status. It is only from sexual union of women with persons who should not have such union with them that mixed classes spring up. Among the classes that are thus outside the pale of the four principal or pure orders, children are begotten upon women belonging to the class called Sairindhri by men of the class called Magadha. The occupation of such offspring is the adornment of the bodies of kinds and others. They are well-acquainted with the preparation of unguents, the making of wreaths, and the manufacture of articles used for the decoration of the person. Though free by the status that attaches to them by birth, they should yet lead a life of service. From the union of Magadhas of a certain class with women of the caste called Sairindhri, there springs up another

caste called Avogava. Their occupation consists in the making of nets (for catching fish and fowl and animals of the chase). Vaidehas, by uniting themselves with women of the Sairindhri caste, beget children called Maireyakas whose occupation consists in the manufacture of wines and spirits. From the Nishadas spring a caste called Madgura and another known by the name of Dasas whose occupation consists in plying boats. From the Chandala springs a race called Swapaka whose occupation consists in keeping guard over the dead. The women of the Magadhi caste, by union with these four castes of wicked dispositions produce four others who live by practising deceit. These are Mansa, Swadukara, Kshaudra, and Saugandha. From the Vaideha springs up a cruel and sinful caste that lives by practising deception. From the Nishadas again springs up the Madranabha caste whose members are seen to ride on cars drawn by asses. From the Chandalas springs up the caste called Pukkasa whose members are seen to eat the flesh of asses, horses and elephants. These cover themselves with the garments obtained by stripping human corpses. They are again seen to eat from broken earthenware [Broken earthenpots (terracotta products) are always cast off. They are some times utilised by persons of the lower orders.]. These three castes of very low status are born of women of the Ayogava caste (by fathers taken from different castes). The caste called Kshudra springs from the Vaidehaka. The caste called Andhra which takes up its residence in the outskirts of towns and cities, also springs up (from the Vaidehakas). Then again the Charmakara, uniting himself with a woman of Nishada caste, begets the class called Karavara. From the Chandala again springs up the caste known by the name of Pandusaupaka whose occupation consists in making baskets and other things with cleft bamboos. From the union of the Nishada with a woman of the Vaidehi caste springs one who is called by the name of Ahindaka. The Chandala begets upon a Saupaka woman, a son that does not differ from the Chandala in status or occupation. A Nishada woman, by union with a Chandala, brings forth a son who lives in the outskirts of villages and towns. Indeed, the members of such a caste live in crematoria and are regarded by the very lowest orders as incapable of being numbered among them. Thus to these mixed castes spring up from improper and sinful union of fathers and mothers belonging to different castes. Whether they live in concealment or openly, they should be known by their occupations. The duties have been laid down in the scriptures for only the four principal orders. As regards the others the scriptures are entirely silent. Among all the orders, the members of those castes that have no duties assigned to them by the scriptures, need have no fears as to what they do (to earn their livelihood). Persons unaccustomed to the performance or for whom sacrifices have not been laid down, and who are deprived of the company and the instructions of the righteous whether numbered among the four principal orders or out of their pale, by uniting themselves with women of other castes, led not by considerations of righteousness but by uncontrolled lust, cause numerous mixed castes to come into existence whose occupations and abodes depend on the circumstances connected with the irregular unions to which they owe their origin. Having recourse to spots where four roads meet, or crematoria, or hills and mountains, or forests and trees, they build their habitations there. The ornaments they wear are made of iron. Living in such places openly, they betake themselves to their own occupations to earn their livelihood. They may be seen to live in this way, adorning their persons with ornaments and employed in the task of manufacturing diverse kinds of domestic and other utensils. Without doubt, by assisting kine and Brahmanas, and practising the virtues of abstention from cruelty, compassion, truthfulness of speech, and forgiveness, and, if need be, by preserving others by laying down their very lives, persons of the mixed castes may achieve success. I have no doubt, O chief of men, that these virtues become the causes of their success. He that is possessed of intelligence, should, taking everything into consideration, beget offspring according to the ordinances of the scriptures, upon woman that have been declared proper or fit for him. A son begotten upon a women belonging to a degraded caste, instead of rescuing the sire, brings him to grief even as a heavy weight brings to grief a swimmer desirous of crossing water. Whether a man happens to be possessed of learning or not, lust and wrath are natural attributes of humanity in this world. Women, therefore, may always be seen to drag men into the wrong path. This natural disposition of women is such that man's contact with her is productive of misery to him. Hence, men possessed of wisdom do not suffer themselves to be excessively attached to women

"Yudhishthira said, 'There are men who belong to the mixed castes, and who are of very impure birth. Though presenting the features of respectability, they are in reality disrespectable. In consequence of these external aspects we may not be able to know the truth about their birth. Are there any signs, O grandsire, by which the truth may be known about the origin of such men?"

SECTION 49

'Bhishma said. 'A person that is born of an irregular union presents diverse features of disposition. One's purity of birth, again, is to be ascertained from one's acts which must resemble the acts of those who are admittedly good and righteous. A disrespectable behaviour, acts opposed to those laid down in the scriptures, crookedness and cruelty, and abstention from sacrifices and other spiritual acts that lead to merit, proclaim one's impurity of origin. A son receives the disposition of either the sire or the mother. Sometimes he catches the dispositions of both. A person of impure birth can never succeed in concealing his true disposition. As the cub of a tiger or a leopard resembles its sire and dam in form and in (the matter of) its stripes of spots, even so a person cannot but betray the circumstance of his origin. However covered may the course of one's descent be, if that descent happens to be impure, its character or disposition is sure to manifest itself slightly or largely. A person may, for purposes of his own, choose to tread on an insincere path, displaying such conduct as seems to be righteous. His own disposition, however, in the matter of those acts that he does, always proclaims whether he belongs to a good order or to a different one. Creatures in the world are endued with diverse kinds of disposition. They are, again, seen to be employed in diverse kinds of acts. Amongst creatures thus employed, there is nothing that is so good or precious as pure birth and righteous conduct. If a person be born in a low order, that good understanding which arises from a study of the scriptures fails to rescue his body from low acts. Absolute goodness of understanding may be of different degrees. It may be high, middling, or low. Even if it appears in a person of low extraction, it disappears like autumnal clouds without producing any consequences. On the other hand, that other goodness of understanding which, according to its measure, has ordained the status in which the person has been born, shows itself in his acts. If a person happens to belong to a superior order but still if he happens to be divested of good behaviour, he should receive no respect or worship. One may worship even a Sudra if he happens to be conversant with duties and be of good conduct. A person proclaims himself by his own good and acts and by his good or bad disposition and birth. If one's race of birth happens to be degraded for any reason, one soon raises it and makes it resplendent and famous by one's acts. For these reasons they that are endued with wisdom should avoid those women, among these diverse castes mixed or pure, upon whom they should not beget offspring."

"Yudhishthira said, 'Do thou discourse to us, O sire, upon the orders and classes separately, upon different kinds of sons begotten upon different types of women, upon the person entitled to have them as sons, and upon their status in life. It is known that disputes frequently arise with respect to sons. It behoveth thee, O king, to solve the doubts that have taken possession of our minds. Indeed, we are stupefied with respect to this subject.'

"Bhishma said, 'The son of one's loins is regarded as one's own self. The son that is begotten upon one's wife by a person whom one has invited for the task, is called Niruktaja. The son that is begotten upon one's wife by somebody without one's permission, is Prasritaja. The son begotten upon his own wife by a person fallen away from his status is called Patitaja. There are two other sons, viz., the son given, and the son made. There is another called Adhyudha. [The son begotten upon a maiden by one who does not become her husband, and born after her marriage, is regarded as belonging not to the begetter but to the husband.] The son born of a maiden in her father's house is called Kanina. Besides these, there are six kinds of sons called Apadhwansaja and six other's that are Apasadas. These are the several kinds of sons mentioned in the scriptures learn O Bharata'

of sons mentioned in the scriptures, learn, O Bharata! "Yudhishthira said, 'Who are the six that are called Apadhwansajas? Who also are the Apasadas? It behoveth thee to explain all these to me in detail.'

"Bhishma said, 'The sons that a Brahmana begets upon spouses taken from the three inferior orders, those begotten by a Kshatriya upon spouses taken from the two orders inferior to his own, O Bharata, and the sons that a Vaisya begets upon a spouse taken from the one order that is inferior to his, -- are all called Apadhwansajas. They are, as thus explained, of six kinds. Listen now to me as I tell thee who the Apasadas, are. The son that a Sudra begets upon a Brahmana woman is called a Chandala. Begotten upon a Kshatriya woman by a person of the Sudra order, the son is called a Vratya. He who is born of a Vaisya woman by a Sudra father is called a Vaidya. These three kinds of sons are called Apasadas. The Vaisya, by uniting himself with a woman of the Brahmana order, begets a son that is called a Magadha, while the son that he gets upon a Kshatriya woman is called a Vamaka. The Kshatriya can beget but one kind of son upon a woman of a superior order. Indeed, the son begotten by a Kshatriya upon a Brahmana woman, is called a Suta. These three also are called Apasadas. It cannot be said, O king, that these six kinds of sons are no sons.'

"Yudhishthira said, 'Some say that one's son is he that is born in one's soil. Some, on the other hand, say that one's son

THE GRAND BIBLE "Bhishma said, 'I shall, in this connection, O thou of great

is he who has been begotten from one's seed. Are both these kinds of sons equal? Whore, again, is the son to be? Do thou tell me this, O grandsire!

"Bhishma said, 'His is the son from whose seed he has sprung. If, however, the owner of the seed abandons the son born of it, such a son then becomes his upon whose spouse he has been begotten. The same rule applies to the son called Adhyudha. He belongs to the person from whose seed he has taken his birth. If, however, the owner of the seed abandons him, he becomes the son of the husband of his mother. [Such a son becomes the property of the mother's husband and not of his begetter. If however, the begetter expresses a wish to have him and rear him, he should be regarded as the begetter's. The principle upon which he becomes the child of the mother's husband is that the begetter conceals himself and never wishes to have him.] Know that even this is what the law declares.'

"Yudhishthira said, 'We know that the son becomes his from whose seed he has taken birth. Whence does the husband of the woman that brings forth the son derive his right to the latter? Similarly, the son called Adhyudha should be known to be the son of him from whose seed he has sprung. How can they be sons of others by reasons of the engagement about owning and rearing them having been broken?'

'Bhishma said, 'He who having begotten a son of his own loins, abandons him for some reason or other, cannot be regarded as the sire of such a son, for vital seed only cannot create sonship. Such a son must be held to belong to the person who owns the soil. When a man, desiring to have a son. weds a girl quick with child, the son born of his spouse must belong to him, for it is the fruit of his own soil. The person from whose vital seed the son has sprung can have no right to such a son. The son that is born in one's soil but not begotten by the owner. O chief of Bharata's race, bears all the marks of the sire that has actually begotten him (and not the marks of one that is only the husband of his mother). The son thus born is incapable of concealing the evidences that physiognomy offers. He is at once known by eyesight (to belong to another). As regards the son made, he is sometimes regarded as the child of the person who has made him a son and so brings him up. In his case, neither the vital seed of which he is born nor the soil in which he is born, becomes the cause of sonship.' "Yudhishthira said, 'What kind of a son is that who is said

"Yudhishthira said, 'What kind of a son is that who is said to be a made son and whose sonship arises from the fact of his being taken and brought up and in whose case neither the vital seed nor the soil of birth, O Bharata, is regarded as the cause of sonship?"

"Bhishma said, 'When a person takes up and rears a son that has been cast off on the road by his father and mother, and when the person thus taking and rearing him fails to find out his parents after search, he becomes the father of such a son and the latter becomes what is called his made son. Not having anybody to own him, he becomes owned by him who brings him up. Such a son, again, comes to be regarded as belonging to that order to which his owner or rearer belongs.'

"Yudhishthira said, How should the purificatory rites of such a person be performed? In whose case what sort of rites are to be performed? With what girl should he be wedded? Do thou tell me all this, O grandsire!"

"Bhishma said, 'The rites of purification touching such a son should be performed conformably to the usage of the person himself that raises him, for, cast off by his parents. such a son obtains the order of the person that takes him and brings him up. Indeed, O thou of unfading glory, the rearer should perform all the purificatory rites with respect to such a son according to the practices of the rearer's own race and kinsmen. As regards the girl also, O Yudhishthira, that should be bestowed in marriage upon such a son, who belongs to the order of the rearer himself. All this is to be done only when the order of son's true mother cannot be ascertained Among sons, he that is born of a maiden and he that is born of a mother that had conceived before her marriage but had brought him fourth subsequent to that are regarded as very disgraceful and degraded. Even those two, however, should receive the same rites of purification that are laid down for the sons begotten by the father in lawful wedlock. With respect to the son that becomes his sire's in consequence of his birth in the sire's soil and of those sons that are called Apasadas and, those conceived by the spouse in her maidenhood but brought forth after marriage, Brahmanas and others should apply the same rites of purification that hold good for their own orders. These are the conclusions that are to be found in the scriptures with respect to the different orders. I have thus told thee everything appertaining to thy questions. What else dost thou wish to hear?

SECTION 50

"Yudhishthira said, 'What is the nature of the compassion or pity that is felt at the sight of another's woe? What is the nature of that compassion or sympathy that one feels for another in consequence of one's living in the companionship of that other? What is the nature (and degree) of the high blessedness that attaches to kine? It behoveth thee, O grandsire, to expound all this to me.' effulgence, recite to thee an ancient narrative of a conversation between Nahusha and the Rishi Chyavana. In days of yore O Chief of Bharata's race, the great Rishi Chyavana of Bhrigu's race, always observant of high vows, became desirous of leading for some time the mode of life called Udavasa and set himself to commence it. Casting off pride and wrath and joy and grief, the ascetic, pledging himself to observe that yow, set himself to live for twelve years according to the rules of Udavasa. The Rishi inspired all creatures with a happy trust. And he inspired similar confidence in all creatures living in water. The puissant ascetic resembled the Moon himself in his behaviour to all. Bowing unto all the deities and having cleansed himself of all sins, he entered the water at the confluence of the Ganga and the Yamuna, and stood there like an inanimate post of wood. Placing his head against it, he bore the fierce and roaring current of the two streams united together, -- the current whose speed resembled that of the wind itself. The Ganga and the Yamuna, however, and the other streams and lakes, whose waters unite together at the confluence at Pravaga, instead of afflicting the Rishi, went past him (to show him respect). Assuming the attitude of a wooden post, the great Muni sometimes laid himself down in the water and slept at ease. And sometimes, O chief of Bharata's race, the intelligent sage stood in an erect posture. He became quite agreeable unto all creatures living in water. Without the least fear, all these used to smell the Rishi's lips. In this way, the Rishi passed a long time at that grand confluence of waters. One day some fishermen came there. With nets in their hands, O thou of great effulgence, those men came to that spot where the Rishi was. They were many in number and all of them were bent upon catching fish. Well-formed and broad-chested, endued with great strength and courage and never returning in fear from water, those men who lived upon the earnings by their nets, came to that spot, resolved to catch fish. Arrived at the water which contained many fish, those fishermen, O chief of the Bharatas, tied all their nets together. Desirous of fish, those Kaivartas, many in number united together and surrounded a portion of the waters of the Ganga and the Yamuna with their nets. Indeed, they then cast into water their net which was made of new strings, capable of covering a large space, and endued with sufficient length and breadth. All of them, getting into the water, then began to drag with great force that net of theirs which was very large and had been well-spread over a large space. All of them were free from fear, cheerful, and fully resolved to do one another's bidding. They had succeeded in enmeshing a large number of fish and other aquatic animals. And as they dragged their net, O king, they easily dragged up Chyavana the son of Bhrigu along with a large number of fish. His body was overgrown with the river moss. His beard and matted locks had become green. And all over his person could be seen conchs and other molluscs attached with their heads. Beholding that Rishi who was wellconversant with the Vedas dragged up by them from water, all the fishermen stood with joined palms and then prostrated themselves on the ground and repeatedly bent their heads. Through fear and pain caused by the dragging of the net, and in consequence of their being brought upon land, the fish enmeshed in the net yielded up their lives. The ascetic, beholding that great slaughter of fishes, became filled with

compassion and sighed repeatedly.' "The fishermen said, 'We have committed this sin (of dragging thy sacred self from water) through ignorance. Be gratified with us! What wish of thine shall we accomplish? Command us, O great accetic!'

"Bhishma continued, 'This addressed by them, Chyauana, from among that heap of fishes around him, said, 'Do ye with concentrated attention hear what my most cherished wish is. I shall either die with these fishes or do ye sell me with them. I have lived with them for a long time within the water. I do not wish to abandon them at such a time.' When he said these words unto them, the fishermen became exceedingly terrified. With pale faces they repaired to king Nahusha and informed him of all that had taken place.''

SECTION 51

"Bhishma said, 'King Nahusha hearing the pass to which Chyavana was reduced, quickly proceeded to that spot accompanied by his ministers and priest. Having cleansed himself duly, the king, with joined palms and concentrated attention, introduced himself unto the high-souled Chyavana. The king's priest then worshipped with due ceremonies that Rishi, O monarch, who was observant of the vow of truth and endued with a high soul, and who resembled a god himself (in splendour and energy).'

"Nahusha said, 'Tell me, O best of regenerate persons, what act shall we do that may be agreeable to thee? However difficult that act may be, there is nothing, O holy one, that I shall not be able to accomplish at thy bidding.'

"Chyavana said, 'These men that live by catching fish have all been tried with labour. Do thou pay them the price that may be set upon me along with the value of these fish.' "Nahusha said, 'Let my priest give unto these Nishadas a thousand coins as a price for purchasing these sacred one as he himself has commanded.'

"Chyavana said, 'A thousand coins cannot represent my price. The question depends upon your discretion. Give them a fair value, settling with thy own intelligence what it should be.'

"Nahusha said, 'Let, O learned Brahmana, a hundred thousand coins be given unto these Nishadas. Shall this be thy price, O holy one, or dost think otherwise?"

"Chyavana said, 'I should not be purchased for a hundred thousand coins, O best of monarchs! Let a proper price be given unto them. Do thou consult with thy ministers.'

"Nahusha said, 'Let my priest give unto these Nishadas a crore of coins. If even this does not represent thy price, let more be paid unto them.'

"Chyavana said, 'O king, I do not deserve to be purchased for a crore of coins or even more. Let that price be given unto those men which would be fair or proper. Do thou 'consult with the Brahmanas.'

"Nahusha said, 'Let half of my kingdom or even the whole be given away unto these Nishadas. I think that would represent thy price. What, however, dost thou think, O regenerate one?"

"Chyavana said, 'I do not deserve to be purchased with half thy kingdom or even the whole of it, O king! Let thy price which is proper be given unto these men. Do thou consult with the Rishis.'

"Bhishma continued, 'Hearing these words of the great Rishi, Nahusha became afflicted with great grief. With his ministers and priest he began to deliberate on the matter. There then came unto king Nahusha an ascetic living in the woods and subsisting upon fruit and roots and born of a cow. That best of regenerate persons, addressing the monarch, O king, said these words, 'I shall soon gratify thee. The Rishi also will be gratified. I shall never speak an untruth.--no, not even in jest, what then need I say of other occasions? Thou shouldst, without any scruple, do what I bid thee.'

"Nahusha said, 'Do thou, O illustrious one, say what the price is of that great Rishi of Bhrigu's race. O, save me from this terrible pass, save my kingdom, and save my race! If the holy Chyavana became angry, he would destroy the three worlds: what need I say them of my poor self who is destitute of penances and who depends only upon the might of his arm? O great Rishi, do thou become the raft unto us that have all fallen into a fathomless ocean with all our counsellors and our priest! Do thou settle what the price should be of the Rishi.'

"Bhishma said, 'Hearing these words of Nahusha, the ascetic born of a cow and endued with great energy spoke in this strain, gladdening the monarch and all his counsellors, Brahmanas, O king, belong to the foremost of the four orders. No value, however great, can be set upon them. Cows also are invaluable. Therefore, O chief of men, do thou regard a cow as the value of the Rishi.' Hearing these words of the great Rishi, Nahusha became, O king, filled with joy along with all his counsellors and priest. Proceeding then to the presence of Bhrigu's son, Chyavana, of rigid vows, he addressed him thus, O monarch, for gratifying him to the best of his ability.'

'Nahusha said, 'Rise, rise, O regenerate Rishi, thou hast been purchased. O son of Bhirgu, with a cow as thy price. O foremost of righteous persons, even this, I think, is thy price.'

"Chyavana said. 'Yes, O king of kings, I do rise up. I have been properly purchased by thee, O sinless one! I do not, O thou of unfading glory, see any wealth that is equal to kine. To speak of kine, to hear others speak of them, to make gifts of kine, and to see kine, O king, are acts that are all applauded, O hero, and that are highly auspicious and sin-cleansing. Kine are always the root of prosperity. There is no fault in kine. Kine always afford the best food, in the form of Havi. unto the deities. The sacred Mantras, Swaha and Vashat, are always established upon kine. Kine are the chief conductresses of sacrifices. They constitute the mouth of sacrifice. They bear and yield excellent and strength-giving nectar. They receive the worship of all the worlds and are regarded as the source of nectar. On earth, kine resemble fire in energy and form. Verily, kine represent high energy, and are bestowers of great happiness upon all creatures. That country where kine, established by their owners, breathe fearlessly, shines in beauty. The sins, also of that country are all washed off. Kine constitute the stairs that lead to heaven. Kine are adorned in heaven itself. Kine are goddesses that are competent to give everything and grant every wish. There is nothing else in the world that is so high or so superior!' [There is no fault in kine (cattle), etc., and kine are like fire etc. The Hindu idea is that kine are cleansing or sanctifying. The Rishis discovered that the magnetism of the cow is something that is possessed of extraordinary virtues. Give the same kind of food to a cow and a horse. The horse-dung emits an unhealthy stench, while the cowdung is an efficacious disinfectant. Western science has not yet turned its attention to the subject, but there can be little doubt that the urine and dung of the cow possess untold virtues.1

"Bhishma continued, "Even this is what I say unto thee on the subject of the glory and superiority of kine, O chief of Bharata's race. I am competent to proclaim a part only of the merits that attach to kine. I have not the ability to exhaust the subject!'

"Then Nishadas said, 'O ascetic, thou hast seen us and hast also spoken with us. It has been said that friendship with those that are good, depends upon only seven words [Saptopadam mitram means that by speaking only seven words or walking only seven steps together, two persons, if they be good, become friends.]. Do thou then, O lord, show us thy grace. The blazing sacrificial fire eats all the oblations of clarified butter poured upon it. Of righteous soul, and possessed of great energy thou art among men, a blazing fire in energy. We propitiate thee, O thou of great learning! We surrender ourselves to thee. Do thou, for showing us favour, take back from us this cow.'

"Chyavana said, 'The eye of a person that is poor or that has fallen into distress, the eye of an ascetic, or the eye of a snake of virulent poison, consumes a man with his very roots, even as a fire that, blazing up with the assistance of the wind, consumes a stack of dry grass or straw. I shall accent the cow that ye desire to present me. Ye fishermen, freed from every sin, go ye to heaven without any delay, with these fishes also that ye have caught with your nets.'

"Bhishma continued, 'After this, in consequence of the energy of the great Rishi of cleansed soul, those fishermen along with all those fish through virtue of those words that he had uttered, proceeded to heaven. King Nahusha, beholding the fishermen ascending to heaven with those fishes in their company, became filled with wonder, O chief of Bharata's race. After this, the two Rishis, viz., the one born of a cow and the other who was Chyavana of Bhrigu's race, gladdened king Nahusha by granting him many boons. Then king Nahusha of great energy, that lord of all the earth, filled with joy, O best of the Bharatas, said, 'Sufficient!' Like unto a second Indra, the chief of the celestials, he accepted the boon about his own steadiness in virtue. The Rishis having granted him the boon, the delighted king worshipped them both with great reverence. As regards Chyavana, his vow having been completed, he returned to his own asylum. The Rishi that had taken his birth from the cow, and who was endued with great energy, also proceeded to his own retreat. The Nishadas all ascended to heaven as also the fishes they had caught. O monarch. King Nahusha, too, having obtained those valuable boons, entered his own city. I have thus, O son, told thee everything respecting what thou hadst asked me. The affection that is generated by the sight alone of others as also by the fact of living with them, O Yudhishthira, and the highblessedness of kine too, and the ascertainment of true righteousness, are the topics upon which I have discoursed. Tell me, O hero what else is in thy breast."

SECTION 52

"Yudhishthira said, 'O thou of great wisdom, a doubt I have that is very great and that is as vast as the ocean itself. Listen to it, O mighty-armed one and having learnt what it is, it behoves thee to explain it unto me. I have a great curiosity with respect to Jamadagni's son, O lord, viz., Rama, that foremost of all righteous persons. It behoveth thee to gratify that curiosity. How was Rama born who was endued with prowess incapable of being baffled? He belonged by birth to a race of regenerate Rishis. How did he become a follower of Kshatriva practices? Do thou, then, O king, recite to me in detail the circumstances of Rama's birth. How also did a son of the race of Kusika who was Kshatriya become a Brahmana? Great, without doubt, was the puissance of the high-souled Rama, O chief of men, as also of Viswamitra. Why did the grandson of Richika instead of his son become a Kshatriva in conduct? Why also did the grandson of Kusika and not his son become a Brahmana? Why did such untoward incidents overtake the grandsons of both, instead of their sons? It behoveth thee to explain the truth in respect of these circumstances.

"Bhishma said, 'In this connection is cited an old history of the discourse between Chyavana and Kusika, O Bharata! Endued with great intelligence, Chyavana of Bhrigu's race, that best of ascetics beheld (with his spiritual eye) the stain that would affect his own race (in consequence of some descendant of his becoming wedded to Kshatriya practice). Reflecting upon the merits and faults of that incident, as also its strength and weakness, Chyavana endued with wealth of asceticism became desirous of consuming the race of the Kusikas (for it was from that race that the stain of Kshatriya practices would, he knew, affect his own race). Repairing then to the presence of king Kusika, Chyavana said unto him, 'O sinless one, the desire has arisen in my heart of dwelling with thee for some time.'

"Kusika said, 'O holy one, residence together is an act which the learned ordain for girls when these are given away. They that are endued with wisdom always speak of the practice in such connection only. O Rishi endued with wealth of asceticism, the residence which thou seekest with me is not sanctioned by the ordinance. Yet, however opposed to the dictates of duty and righteousness, I shall do what thou mayst be pleased to command.'

"Bhishma continued, 'Ordering a seat to be placed for the great ascetic Chyavana, king Kusika, accompanied by his wife, stood in the presence of the ascetic. Bringing a little jar of water, the king offered him water for washing his feet. He then, through his, servants, caused all the rites to be duly performed in honour of his high-souled guest. The highsouled Kusika, who was observant of restraints and vows, then cheerfully presented, according to due forms, the ingredients consisting of honey and the other things, to the great Rishi and induced him to accept the same. Having welcomed and honoured the learned Brahmana in this way, the king once more addressed him and said, 'We two await thy orders! Command us what we are to do for thee, O holy one! If it is our kingdom or wealth or kine, O thou of rigid vows, or all articles that are given away in sacrifices, which thou wantest, tell us the word, and we shall bestow all upon thee! This palace, the kingdom, this seat of justice, await thy pleasure. Thou art the lord of all these! Do thou rule the earth! As regards myself, I am completely dependent upon thee.' Addressed in these words by the king, Chyavana of Bhrigu's race, filled with great delight, said unto Kusika these words in reply."

"Chyavana said, 'I do not, O king, covet thy kingdom, nor thy wealth, nor the damsels thou hast, nor thy kine, nor thy provinces, nor articles needed for sacrifice. Do thou listen to me. If it pleases thee and thy wife, I shall commence to observe a certain vow. I desire thee and thy wife to serve me during that period without any scruples. Thus addressed by the Rishi. the king and the queen became filled with joy, O Bharata, and answered him, saving, 'Be it so, O Rishi!' Delighted with the Rishi's words, the king led him into an apartment of the palace. It was an excellent one, agreeable to see. The king showed him everything in that room. And the king said. 'This, O holy one, is thy bed. Do thou live here as thou pleasest! O thou that art endued with wealth of asceticism, myself and my queen shall strive our best to give thee every comfort and every pleasure.' While they were thus conversing with each other, the sun passed the meridian. The Rishi commanded the king to bring him food and drink, King Kusika, bowing unto the Rishi, asked him, saying, 'What kind of food is agreeable to thee? What food, indeed, shall be brought for thee?' Filled with delight, the Rishi answered that rule of men. O Bharata, saying, 'Let food that is proper be given to me.' Receiving these words with respect, the king said, 'So be it!' and then offered unto the Rishi food of the proper kind. Having finished his meals, the holy Chyavana, conversant with every duty, addressed the king and the queen, saying, 'I desire to slumber. O puissant one, sleep hinders me now.' Proceeding thence to a chamber that had been prepared for him, that best of Rishis then laid himself down upon a bed. The king and the queen sat themselves down. The Rishi said to them, 'Do not, while I sleep, awake me. Do ye keep yourselves awake and continually press my feet as long as I sleep.' Without the least scruple, Kusika, conversant with every duty, said, 'So be it!' Indeed, the king and the queen kept themselves awake all night, duly engaged in tending and serving the Rishi in the manner directed. The royal couple, O monarch accomplished the Rishi's bidding with earnestness and attention. Meanwhile the holy Brahmana, having thus laid his commands upon the king, slept soundly, without changing his posture or turning even once, for a space of one and twenty days. The king, O delighter of the Kurus, foregoing all food, along with his wife, sat joyfully the whole time engaged in tending and serving the Rishi. On the expiration of one and twenty days, the son of Bhrigu rose of his own accord. The great ascetic then went out of the room, without accosting them at all. Famished and toil-worn the king and the queen followed him, but that foremost of Rishis did not deign to cast a single glance upon any of them. Proceeding a little way, the son of Bhrigu disappeared in the very sight of the royal couple (making himself invisible by his Yoga-power). At this, the king, struck with grief, fell down on the earth. Comforted, he rose up soon, and accompanied by his queen, the monarch, possessed of great splendour, began to search everywhere for the Rishi.'

SECTION 53

"Yudhishthira said, 'After the Rishi had disappeared, what did the king do and what also did highly-blessed spouse do? Tell me this, O grandsire!"

"Bhishma said, 'Having lost sight of the Rishi, the king, overwhelmed with shame, toil-worn and losing his senses, returned to his palace, accompanied by his queen. Entering his mansion in a cheerless mood, he spoke not a word with any one. He thought only of that conduct of Chyavana. With a despairing heart he then proceeded to his chamber. There he saw the son of Bhrigu stretched as before on his bed. Beholding the Rishi there, they wondered much. Indeed, they began to reflect upon that very strange incident. The sight of the Rishi dispelled their fatigue. Taking their seats once more by his side, they again set themselves to gently press his feet as before. Meanwhile, the great ascetic continued to sleep soundly as before. Only, he now lay on another side. Endued with great energy, he thus passed another period measured by one and twenty day. Agitated by their fears, the royal couple

Rishi, Awaking then from his slumber, the ascetic addressed the king and the queen, saying, 'Do ye rub my body with oil. I wish to have a bath.' Famishing and toil-worn though they were they readily assented, and soon approached the Rishi with a costly oil that had been prepared by boiling it a hundred times. While the Rishi was seated at his ease, the king and the queen, restraining speech, continued to rub him. Endued with high ascetic merit the son of Bhrigu did not once utter the word 'Sufficient.' Bhrigu's son, however, saw that the royal couple were totally unmoved. Rising up suddenly, he entered the bathing chamber. The diverse article necessary for a bath and such as were fit for a king's use, were ready there. Without honouring, however, any of those articles by appropriating them to his use, the Rishi once more disappeared there and then by his Yoga-power, in the very sight of king Kusika (and his spouse). This, however, O chief of the Bharatas, failed to disturb the equanimity of the royal couple. The next time the puissant Rishi was seen seated, after a bath on the throne. Indeed, it was from that place that he then showed himself to the king and the queen, O delighter of the Kurus. With a cheerful face, king Kusika, together with his wife, then offered the Rishi cooked food with great reverence. Endued with wisdom, and with heart totally unmoved, Kusika made this offer. 'Let the food be brought' were the words that were then uttered by the ascetic. Assisted by his spouse, the king soon brought thither the food. There were diverse kinds of meat and different preparations also thereof. There was a great variety of vegetables also and potherbs. There were juicy cakes too among those viands, and several agreeable kinds of confectionery, and solid preparations of milk. Indeed, the viands offered presented different kinds of taste. Among them there was also some food--the produce of the wilderness--such as ascetics liked and took. Diverse agreeable kinds of fruit, fit to be eaten by kings, were also there. There were Vadaras and Ingudas and Kasmaryas and Bhallatakas. Indeed, the food that was offered contained such things as are taken by persons leading a domestic mode of life as also such things as are taken by denizens of the wilderness. Through fear of the Rishi's curse, the king had caused all kinds of food to be collected and dressed for his guest. All this food, brought from the kitchen, was placed before Chyavana. A seat was also placed for him and a bed too was spread. The viands were then caused to be covered with white cloths. Soon, however, Chyavana of Bhrigu's race set fire to all the things and reduced them to ashes. Possessed of great intelligence, the royal couple showed no wrath at this conduct of the Rishi, who once more, after this made himself invisible before the very eves of the king and the queen. The Royal sage Kusika thereupon stood there in the same posture for the whole night, with his spouse by his side, and without speaking a word. Endued with great prosperity, he did not give way to wrath. Every day, good and pure food of diverse kinds, excellent beds, abundant articles needed for bath, and cloths of various kinds, were collected and kept in readiness in the palace for the Rishi. Indeed, Chyavana failed to notice any fault in the conduct of the king. Then the regenerate Rishi, addressing king Kusika, said unto him, 'Do thou with thy spouse, yoke thyself unto a car and bear me on it to whichever place I shall direct. Without the least scruple, the king answered Chyavana endued with wealth of asceticism, saying, 'So be it!' and he further enquired of the Rishi, asking, 'Which car shall I bring? Shall it be my pleasure-car for making progress of pleasure, or, shall it be my battle-car? Thus addressed by the delighted and contented monarch, the ascetic said unto him, 'Do thou promptly equip that car of thine with which thou penetratest into hostile cities. Indeed that battle-car of thine, with every weapon, with its standard and flags, its darts and javelins and golden columns and poles, should be made ready. Its rattle resembles the tinkling of bells. It is adorned with numerous arches made of pure gold. It is always furnished with high and excellent weapons numbering by hundreds!' The king said, 'So be it!' and soon caused his great battle-car to be equipped. And he voked his wife thereto on the left and his own self on the right. And the king placed on the car, among its other equipments, the goad which had three handles and which had a point at once hard as the thunderbolt and sharp as the needle. [Vajrasuchyagram may also mean furnished with an end like that of the needle with which diamonds and other hard gems are bored through.] Having placed every requisite upon the car, the king said unto the Rishi, 'O holy one, whither shall the car proceed? O, let the son of Bhrigu issue his command! This thy car shall proceed to the place which thou mayst be pleased to indicate.' Thus addressed the holy man replied unto the king, saying, 'Let the car go hence, dragged slowly, step by step. Obedient to my will, do ye two proceed in such a way that I may not feel any fatigue, I should be borne away pleasantly, and let all thy people see this progress that I make through their midst. Let no person that comes to me, as I proceed along the road, be driven away. I shall make gifts of wealth unto all. Unto them amongst the Brahmanas that may approach me on the way, I shall grant their wishes and bestow upon all of them gems and wealth

showed no change in their attitude or sentiment towards the

without stint. Let all this be accomplished, O king, and do not entertain any scruples.' Hearing these words of the Rishi, the king summoned his servants and said, 'Ye should, without any fear, give away whatever the ascetic will order.' Then jewels and gems in abundance, and beautiful women, and pairs of sheep, and coined and uncoined gold, and huge elephants resembling hills or mountain summits, and all the ministers of the king, began to follow the Rishi as he was borne away on that car. Cries of 'Oh' and 'Alas' arose from every part of the city which was plunged in grief at that extraordinary sight. And the king and the queen were suddenly struck by the Rishi with that goad equipped with sharp point. Though thus struck on the back and the cheeks, the royal couple still showed no sign of agitation. On the other hand, they continued to bear the Rishi on as before. Trembling from head to foot, for no food had passed their lips for fifty nights, and exceedingly weak, the heroic couple somehow succeeded in dragging that excellent car. Repeatedly and deeply cut by the goad, the royal couple became covered with blood. Indeed, O monarch, they then looked like a couple of Kinsuka trees in the flowering season. The citizens, beholding the plight to which their king and queen had been reduced, became afflicted with great grief. Filled with fear at the prospect of the curse of the Rishi, they kept silent under their misery. Gathering in knots they said unto each other, 'Behold the might of penances! Although all of us are angry, we are still unable to look at the Rishi! Great is the energy of the holy Rishi of cleaned soul! Behold also the endurance of the king and his royal spouse! Though worn out with toil and hunger, they are still bearing the car! The son of Bhrigu notwithstanding the misery he caused to Kusika and his queen, failed to mark any sign of dissatisfaction or agitation in them

"Bhishma continued, 'The perpetuator of Bhrigu's race beholding the king and the queen totally unmoved, began to give away very largely (wealth obtained from the king's treasury) as if he were a second Lord of Treasures. At this act also, king Kusika Showed no mark of dissatisfaction. He did as the Rishi commanded (in the matter of those gifts). Seeing all this, that illustrious and best of ascetics became delighted Coming down from that excellent car, he unharnessed the royal couple. Having freed them, he addressed them duly, Indeed, the son of Bhrigu, in a soft, deep, and delighted voice, said, 'I am ready to give an excellent boon unto you both!' Delicate as they were, their bodies had been pierced with the goad. That best of ascetics, moved by affection, softly touched them with his hands whose healing virtues resembled those of nectar itself. O chief of the Bharatas. Then the king answered. 'My wife and I have felt no toil!' Indeed, all their fatigue had been dispelled by the puissance of the Rishi, and hence it was that the king could say so unto the Rishi. Delighted with their conduct, the illustrious Chyavana said unto them, 'I have never before spoken an untruth. It must, therefore, be as I have said. This spot on the banks of the Ganga is very delightful and auspicious I shall observant of a vow dwell for a little while here, O king! Do thou return to thy city. Thou are fatigued! Thou shalt come again. Tomorrow, O king, thou shalt, returning with thy spouse, behold me even here. Thou shouldst not give way to wrath or grief. The time is come when thou shalt reap a great reward! That which is coveted by thee and which is in thy heart shall verily be accomplished.' Thus addressed by the Rishi, king Kusika, with a delighted heart, replied unto the Rishi in these words of grave import, 'I have cherished no wrath or grief, O highlyblessed one! We have been cleansed and sanctified by thee, O holy one! We have once more become endued with youth. Behold our bodies have become exceedingly beautiful and possessed of great strength. I do not any longer see those wounds and cicatrices that were caused by thee on our persons with thy goad. Verily, with my spouse. I am in good health. I see my goddess become as beautiful in body as an Apsara. Verily, she is endued with as much comeliness and splendour as she had ever been before. All this, O great ascetic, is due to thy grace. Verily, there is nothing astonishing in all this, O holy Rishi of puissance ever unbaffled.' Thus addressed by the king, Chyavana said unto him, 'Thou shalt, with thy spouse, return hither tomorrow, O monarch!' With these words, the royal sage Kusika was dismissed. Saluting the Rishi, the monarch, endued with a handsome body, returned to his capital like unto a second chief of the celestials. The counsellors then, with the priest, came out to receive him. His troops and the dancing women and all his subjects, also did the same. Surrounded by them all, king Kusika, blazing with beauty and splendour, entered his city, with a delighted heart, and his praises were hymned by bards and encomiasts. Having entered his city and performed all his morning rites, he ate with his wife. Endued with great splendour, the monarch then passed the night happily. Each beheld the other to be possessed anew of youth. All their afflictions and pains having ceased, they beheld each other to resemble a celestial. Endued with the spendour they had obtained as a boon from that foremost of Brahmanas, and possessed as they were of forms that were exceedingly comely and beautiful, both of them passed a happy night in their bed. Meanwhile, the spreader of

the feats of Bhrigu's race, viz., the Rishi possessed of the wealth of penances, converted, by his Yoga-power, that delightful wood on the bank of the Ganga into a retreat full of wealth of every kind and adorned with every variety of jewels and gems in consequence of which it surpassed in beauty and splendour the very abode of the chief of the celestials."

SECTION 54

"Bhishma said, 'When that night passed away, the highsouled king Kusika awoke and went through his morning rites. Accompanied by his wife he then proceeded towards that wood which the Rishi had selected for his residence. Arrived there, the monarch saw a palatial mansion made entirely of gold. Possessed of a thousand columns each of which was made of gems and precious stones, it looked like an edifice belonging to the Gandharvas. 1 Kusika beheld in every part of that structure evidences of celestial design. And he beheld hills with delightful valleys, and lakes with lotuses on their bosom; and mansions full of costly and curious articles, and gateways and arches, O Bharata. And the king saw many open glades and open spots carpeted with grassy verdure, and resembling level fields of gold. And he saw many Sahakaras adorned with blossoms, and Ketakas and Uddalakas, and Dhavas and Asokas, and blossoming Kundas, and Atimuktas. And he saw there many Champakas and Tilakas and Bhavyas and Panasas and Vaniulas and Karnikaras adorned with flowers. And the king beheld many Varanapushpas and the creepers called Ashtapadika all clipped properly and beautifully. [Some of these trees and creepers are identifiable. Sahakara is Mangifera Indica, Linn. Ketaka is a variety of Pandanus Odoratissimus, Linn. Uddalaka is otherwise called Vahuvara and sometimes Selu. It is the Cordia Myxa, Linn, It may be a misreading for Uddanaka, which is the well-known Cirisha or the Mimosa Sirisca of Roxburgh. Dhava is Conocarpus latifolia, Roxb. Asoka is Saraca Indica, Linn., syn, Jonesia Asoka, Roxb. Kunda is Jasminum pubescens, Linn. Atimukta is otherwise called Madhavi. It is Gaertinera racemosa, Roxb. Champaka is Michelia Champaca, Linn. Tilaka sometimes stands for Lodhra, i.e., Symplocos racemosa, Roxb. The word is sometimes used for the Aswattha or Ficus religiosa, Linn, Bhavya is Dillenia Indica, Linn, Panasa is Artocarpus integrifolia, Linn. The Indian Jack-tree. Vyanjula stands for the Asoka, also Vetasa (Indian cane), and also for Vakula, i.e., Mimusops Elengi, Linn. Karnikara is Pterospermum accrifolium, Linn. Cyama is sometimes used for the Pilu, i.e., Salvadora Persica, Linn. Varanapushpa or Nagapushpa or Punnaga is Colophyllum inophyllum. Linn. Astapadika or padika is otherwise called Bhardravalli. It is the Vallaris dichotoma, Wall., Syn., Echites dichotoma, Roxb.] And the king beheld trees on which lotuses of all varieties bloomed in all their beauty, and some of which bore flowers of every season. And he noticed also many mansions that looked like celestial cars or like beautiful mountains. And at some places, O Bharata, there were tanks and lakes full of cool water and at others were those that were full of warm or hot water. And there were diverse kinds of excellent seats and costly beds, and bedsteads made of gold and gems and overlaid with cloths and carpets of great beauty and value. Of comestible there were enormous quantities, well-dressed and ready for use. And there were talking parrots and she-parrots and Bhringarajas and Kokilas and Catapatras with Koyashtikas and Kukkubhas, and peacocks and cocks and Datyuhas and Jivajivakas and Chakoras and monkeys and swans and Sarasas and Chakravakas. [Bhringaraja is the Lanius Malabaricus. Kokila is the well-known Indian Koel or cuckoo. Catapatra is the wood-pecker. Koyashtika is the Lapwing. Kukkubhas are wild-cocks (Phasinus gallus). Datyuhas are a variety of Chatakas or Gallinules. Their cry resembles the words (phatikjal). Jivajivaka is a species of partridges. Chakora is the Greek partridge. Sarasa is the Indian crane. Chakravaka is the Brahmini duck or goose.] Here and there he beheld bevies of rejoicing Apsaras and conclaves of happy Gandharvas, O monarch. And he beheld other Gandharvas at other places rejoicing with their dear spouses. The king sometimes beheld these sights and sometimes could not see them (for they seemed to disappear from before his eyes). The monarch heard also melodious strains of vocal music and the agreeable voices of preceptors engaged in lecturing to their disciples on the Vedas and the scriptures. And the monarch also heard the harmonious cackle of the geese sporting in the lakes. Beholding such exceedingly wonderful sights, the king began to reflect inwardly, saying, 'Is this a dream? Or is all this due to an aberration of my mind? Or, is it all real? O, I have, without casting off my earthly tenement, attained to the beatitude of heaven! This land is either the sacred country of the Uttara-Kurus, or the abode, called Amaravati, of the chief of the celestials! O, what are these wonderful sights that I behold!' Reflecting in this strain, the monarch at last saw that foremost of Rishis. In that palace of gold (endued) with columns (made) of jewels and gems, lay the son of Bhrigu stretched on a costly and excellent bed. With his wife by his side the king approached with a delighted heart the Rishi as he lay on that bed. Chyavana, however,

lay. The king then beheld the Rishi at another part of those woods seated on a mat made of Kusa grass, and engaged in mentally reciting some high Mantras. By his Yoga-power, even thus did that Brahmana stupefy the king. In a moment that delightful wood, those bevies of Apsaras, those bands of Gandharvas, those beautiful trees, -- all disappeared. The bank of the Ganga became as silent as usual, and presented the old aspect of its being covered with Kusa grass and ant-hills. King Kusika with his wife having beheld that highly wonderful sight and its quick disappearance also, became filled with amazement. With a delighted heart, the monarch addressed his wife and said unto her, 'Behold, O amiable one, the various agreeable scenes and sights, occurring nowhere else, which we two have just witnessed! All this is due to the grace of Bhrigu's son and the puissance of his penances. By penances all that becomes attainable which one cherishes in one's imagination. Penances are superior to even the sovereignty over the three worlds. By penances well-performed, emancipation itself may be achieved. Behold, the puissance of the high-souled and celestial Rishi Chyavana derived from his penances. He can, at his pleasure, create even other worlds (than those which exist). Only Brahmanas are born in this world to attain to speech and understanding and acts that are sacred. Who else than Chyavana could do all this? Sovereignty may be acquired with ease. But the status of a Brahmana is not so attainable. It was through the puissance of a Brahmana that we were harnessed to a car like well-broken animals! These reflections that passed through the king's brain became known to Chyavana. Ascertaining the king's thoughts, the Rishi addressed him and said, 'Come hither quickly!' Thus addressed, the king and the queen approached the great ascetic, and, bending their heads, they worshipped him who deserved worship. Uttering a benediction upon the monarch, the Rishi, possessed of great intelligence, O chief of men, comforted the king and said, 'Sit down on that seat!' After this, O monarch, the son of Bhrigu, without guile or insincerity of any kind, gratified the king with many soft words, and then said, 'O king, thou hast completely subjugated the five organs of action and the five organs of knowledge with the mind as their sixth. Thou hast for this come out unscathed from the fiery ordeal I had prepared for thee. I have been properly honoured and adored, O son, by thee, O foremost of all persons possessed of speech. Thou hast no sin, not even a minute one, in thee! Give me leave, O king, for I shall now proceed to the place I came from. I have been exceedingly pleased with thee, O monarch! Do thou accept the boon I am ready to give '

quickly disappeared at this, with the bed itself upon which he

"Kusika said, 'In thy presence, O holy one, I have stayed like one staying in the midst of a fire. That I have not yet, O chief of Bhrigu's race been consumed, is sufficient! Even this is the highest boon that has been obtained, O delighter of Bhrigu! That thou hast been gratified by me, O Brahmana, and that I have succeeded in rescuing my race from destruction, O sinless one, constitute in my case the best boons. This I regard, O learned Brahmana, as a distinct evidence of thy grace. The end of my life has been accomplished. Even this is what I regard the very end of my sovereignty. Even this is the highest fruit of my penances! If, O learned Brahmana, thou hast been pleased with me, O delighter of Bhrigu, then do thou expound some doubts which are in my mind!"

SECTION 55

"Chyavana said, 'Do thou accept a boon from me. Do thou also, O chief of men, tell me what the doubt is that is in thy mind. I shall certainly accomplish all thy purposes.'

"Kusika said, 'If thou hast been gratified by me, O holy one, do thou then, O son of Bhrigu, tell me thy object in residing in my palace for sometime, for I desire to hear it. What was thy object in sleeping on the bed I assigned thee for one and twenty days continuously, without changing sides? O foremost of ascetics, what also was thy object, again, in going out of the room without speaking a single word? Why didst thou, again, without any ostensible reason, make thyself invisible, and once more become visible? Why, O learned Brahmana, didst thou again, lay thyself down on the bed and sleep as before for one and twenty days? For what reason didst thou go out after thou wert rubbed by us with oil in view of thy bath? Why also, after having caused diverse kinds of food in my palace to be collected, didst thou consume them with the aid of fire? What was the cause of thy sudden journey through my city on the car? What object hadst thou in view in giving away so much wealth? What was thy motive in showing us the wonders of the forest created by the Yogapuissance? What indeed was thy motive for showing, O great ascetic, so many palatial mansions made of gold and so many bedsteads supported on posts of jewels, and gems? Why also did all these wonders vanish from our sight? I wish to hear the cause of all this. In thinking of all these acts of thine, O perpetuator of Bhrigu's race, I became stupefied repeatedly. I fail to find what the certain motive was which influenced thee! O thou, that art endued with wealth of penances. I wish to hear the truth about all those acts of thine in detail.

"Chyavana said, 'Listen to me as I tell thee in detail the reasons which had impelled me in all these acts of mine. Asked by thee, O monarch, I cannot refuse to enlighten thee. In days past, on one occasion, when the deities had assembled together, the Grandsire Brahman said some words I heard them, O king, and shall presently repeat them to thee.' In consequence of a contention between Brahmana and Kshatriya energy, there will occur an intermixture in my race. Thy grandson, O king, will become endued with great energy and puissance. Hearing this, I came hither, resolved to exterminate thy race. Indeed, I came, O Kusika, seeking the utter extermination of thy race, -- in fact, for consuming into ashes all thy descendants. Impelled by this motive I came to thy palace, O monarch, and said unto thee, 'I shall observe some vow. Do thou attend upon me and serve me dutifully. While residing, however, in thy house I failed to find any laches in thee. It is for that reason, O royal sage, that thou art still alive, for otherwise thou wouldst have by this time been numbered with the dead. It was with this resolution that I slept for one and twenty days in the hope that somebody would awake me before I arose of my own accord. Thou, however, with thy wife, didst not awaken me. Even then, O best of kings, I became pleased with thee. Rising from my bed I went out of the chamber without accosting any of you. I did this, O monarch, in the hope that thou wouldst ask me and thus I would have an opportunity of cursing thee. I then made myself invisible, and again showed myself in the room of thy palace, and, once more betaking myself to Yoga, slept for one and twenty days. The motive that impelled me was this. Worn out with toil and hunger you two would be angry with me and do what would be unpleasant to me. It was from this intention that I caused thyself and thy spouse to be afflicted with hunger. In thy heart however, O king, the slightest feeling of wrath or vexation did not rise. For this, O monarch. I became highly delighted with thee. When I caused diverse kinds of food to be brought and then set fire to them, I hoped that thyself with thy wife wouldst give way to wrath at the sight. Even that act however, of mine was tolerated by thee. I then ascended the car, O monarch, and addressed thee, saying, 'Do thou with thy wife bear me.' Thou didst what I bade. without the least scruple, O king! I became filled with delight at this. The gifts of wealth I made could not provoke thy anger. Pleased with thee, O king, I created with the aid of my Yoga puissance that forest which thyself with thy wife didst behold here. Listen, O monarch, to the object I had. For gratifying thee and thy queen I caused thee to have a glimpse of heaven. All those things which thou hast seen in these woods O monarch are a foretaste of heaven. O best of kings for a little while I caused thee and thy spouse to behold, in even your earthly bodies, some sights of heaven. All this was done for showing the puissance of penances and the reward that is in store for righteousness. The desire that arose in thy heart, O monarch, at the sight of those delightful objects, is known to me. Thou becamest desirous of obtaining the status of a Brahmana and the merit of penances, O lord of Earth, disregarding the sovereignty of the earth, nay, the sovereignty of very heaven! That Which thou thoughtest, O king, was even this. The status of a Brahmana is exceedingly difficult to obtain; after becoming a Brahmana, it is exceedingly difficult to obtain the status of a Rishi; for even a Rishi it is difficult to become an ascetic! I tell thee that thy desire will be gratified. From thee, O Kusika, will spring a Brahmana, who shall be called after thy name. The person that will be the third in descent from thee shall attain to the status of a Brahmana. Through the energy of the Bhrigus, thy grandson, O monarch will be an ascetic endued with the splendour of fire. He shall always strike all men, indeed, the inhabitants of the three worlds. with fear. I tell thee the truth. O royal sage, do thou accept the boon that is now in thy mind. I shall soon set out on a tour to all the sacred waters. Time is expiring

"Kusika said, 'Even this, O great ascetic, is a high boon, in my case, for thou hast been gratified by me. Let that take place which thou hast said. Let my grandson become a Brahmana, O sinless one! Indeed, let the status of Brahmanahood attach to my race, O holy one. This is the boon I ask for. I desire to once more ask thee in detail, O holy one! In what way, O delighter of Bhrigu, will the status of Brahmanahood attach to my race? Who will be my friend? Who will have my affection and respect?"

SECTION 56

"Chyavana said, 'I should certainly, O chief of men, tell you everything about the circumstance for which, O monarch, I came hither for exterminating thy race. This is well-known, O king, that the Kshatriyas should always have the assistance of the sons of Bhrigu in the matter of sacrifices. Through an irresistible decree of Destiny, the Kshatriyas and the Bhargavas will fall out. The Kshatriyas, O king, will slay the descendants of Bhrigu. Afflicted by an ordinance of fate, they will exterminate the race of Bhrigu, not sparing even infants in their mothers' wombs. There will then spring in Bhrigu's race a Rishi of the name of Urva. Endued with great energy, he will in splendour certainly resemble fire or the sun. He will cherish such wrath (upon hearing of the extermination of his race) as will be sufficient to consume the three worlds. He will be competent to reduce the whole earth with all her mountains and forests into ashes. For a little while he will quell the flames of that fiery rage, throwing it into the Mare's mouth that wanders through the ocean. He will have a son of the name of Richika. The whole science of arms, O sinless one, in its embodied form will come to him, for the extermination of the entire Kshatriya race, through a decree of Destiny. Receiving that science by inward light, he will, by Yogapuissance, communicate it to his son, the highly-blessed Jamadagni of cleansed soul. That tiger of Bhrigu's race will bear that science in his mind. O thou of righteous soul, Jamadagni will wed a girl, taking her from thy race, for spreading its glory, O chief of the Bharatas. Having obtained for wife the daughter of Gadhi and thy grand-daughter. O king that great ascetic will beget a regenerate son endued with Kshatriya accomplishments. In thy race will be born a son, a Kshatriya endued with the virtues of a Brahmana. Possessed of great righteousness, he will be the son of Gadhi. Known by the name of Viswamitra, he will in energy come to be regarded as the equal of Vrihaspati himself, the preceptor of the celestials. The illustrious Richika will grant this son to thy race, this Kshatriya that will be endued with high penances. In the matter of this exchange of sons, (viz., a Kshatriya son in the race of Bhrigu and a Brahamana son in thy race) the cause will be two women. All this will happen at the command of the grandsire. It will never be otherwise. Unto one that is third in descent from thee, the status of Brahmanahood will attach. Thou shalt become a relative (by marriage) of the Bhargavas.'

"Bhishma continued, 'Hearing these words of the highsouled ascetic Chyavana, king Kusika became filled with joy, and made answer in the following words, 'Indeed, O best of the Bharatas', he said, 'So be it!' Endued with high energy, Chyavana once more addressed the king, and urged him to accept a boon from himself. The king replied, 'Very well.' From thee, O great ascetic, I shall obtain the fruition of my wish. Let my race become invested with the status of Brahmanahood, and let it always set its heart upon righteousness.' The ascetic Chyavana, thus solicited, granted the king's prayer, and bidding farewell to the monarch, set out on his intended tour to the sacred waters. I have now told thee everything, O Bharata, relating to thy questions, viz., how the Bhrigus and the Kusikas became connected with each other by marriage. Indeed, O king, everything fell out as the Rishi Chyavana had said. The birth of Rama (of Bhrigu's race) and of Viswamitra (of Kusika's race) happened in the way that Chyayana had indicated

SECTION 57

"Yudhishthira said, 'Hearing thy words I become stupefied, O grandsire! Reflecting that the earth is now destitute of a very large number of kings all of whom were possessed of great prosperity, my heart becomes filled with grief. Having conquered the earth and acquired kingdoms numbered by hundreds, O Bharata, I turn with grief, O Grandsire, at the thought of the millions of men I have slaughtered. Alas, what will be the plight of those foremost ladies who have been deprived by us of husbands and sons and maternal uncles and brothers? Having slain those Kurus--our kinsmen, that is, our friends and well-wishers,--we shall have to sink in hell, beads (hanging) downwards. There is no doubt of this. I desire, O Bharata, to address my body to severe penances. With that end in view, O king, I wish to receive instructions from thee.'

"Vaisampayana continued, 'The high-souled Bhishma, hearing these words of Yudhishthira, reflected upon them acutely with the aid of his understanding, and addressed Yudhishthira in reply.'

"Bhishma said, 'Hear what I say unto thee. It is exceedingly wonderful, and constitutes a great mystery. The topic is the object that creatures obtain after death as the rewards of particular acts or courses of conduct they follow. One attains to Heaven by penances. By penances one attains to fame. By penances, O puissant king, one attains to length of life and all articles of enjoyment. By penances one attains to knowledge, to science, to health and freedom from disease, beauty of person, prosperity, and blessedness, O chief of Bharata's race. By penances one attains to wealth. By observing the vow of taciturnity one succeeds in bringing the whole world under one's sway. By making gifts one acquires all kinds of enjoyable articles. By observing the right of Diksha one acquires birth in a good and high family. Those that spend their lives subsisting only upon fruits and roots (and avoiding cooked food) succeed in obtaining kingdom and sovereignty. Those that live upon the leaves of plants and trees as their food succeed in attaining to heaven. One that subsists upon water only attains to heaven. By making gifts one simply increases one's wealth. By serving with reverence one's preceptor one acquires learning. By performing Sraddhas every day in honour of one's Pitris (manes), one acquires a large number of children. By observing Diksha upon potherbs and vegetables, one acquires a large number of kine. Those that subsist upon grass and straw succeed in attaining to heaven. By bathing thrice every day with the necessary rites one acquires a large

residence in the regions of Praiapati. The Brahmana, who bathes every day and recites sacred Mantras in the twilights, becomes possessed of the status of Daksha himself. By worshipping the deities in a wilderness or desert, one acquires a kingdom or sovereignty, and by observing the vow of casting off the body by a long fast, one ascends to Heaven. One possessed of the wealth of penances and always passing his days in Yoga obtains good beds and seats and vehicles. Casting off the body by entering a blazing fire, one becomes an object of reverence in the region of Brahman. Those that lie on the hard and bare ground acquire houses and beds. Those that clothe themselves in rags and barks obtain good robes and ornaments. By avoiding the several agreeable tastes one succeeds in acquiring great prosperity. By abstaining from meat and fish, one gets long-lived children. One who passes some time in that mode of life which is called Udavasa, becomes the very lord of Heaven. The man who speaks the truth, O best of men, succeeds in sporting happily with the deities themselves. By making gifts one acquires great fame in consequence of one's high achievements. By abstention from cruelty one acquires health and freedom from disease. By serving Brahmanas with reverence one attains to kingdom and sovereignty, and the high status of a Brahmana. By making gifts of water and other drinks, one acquires eternal fame in consequence of high achievements. By making gifts of food one acquires diverse articles of enjoyment. One who gives peace unto all creatures (by refraining from doing them any injury), becomes freed from every region. By serving the deities one obtains a kingdom and celestial beauty. By presenting lights at places which are dark and frequented by men, one acquires a good vision. By giving away good and beautiful objects one acquires a good memory and understanding. By giving away scents and garlands, one acquires fame that spreads over a large area. Those who abstain from shaving off their hair and beards succeed in obtaining excellent children.. By observing fasts and Diksha and baths, O Bharata, for twelve years (according to the ordinance), one acquires a region that is superior to that attainable by unreturning heroes. By bestowing one's daughter on an eligible bridegroom according to the Brahma form, one obtains. O best of men, male and female slaves and ornaments and fields and houses. By performing sacrifices and observing fasts, one ascends to Heaven, O Bharata. The man who gives away fruits and flowers succeeds in acquiring auspicious knowledge. The man who gives a thousand kine with horns adorned with gold, succeeds in acquiring heaven. Even this has been said by the very deities in a conclave in heaven. One who gives away a Kapila cow with her calf, with a brazen pot of milking with horns adorned with gold, and possessed of diverse other accomplishments, obtains the fruition of all his wishes from that cow. Such a person, in consequence of that act of gift, resides in heaven for as many years as there are hairs on the body of the cow and rescues in the next world (from the misery of hell) his sons and grandsons and all his race to the seventh degree. [By ancestors to the seventh degree also descendants to the same degree are meant.] The regions of the Vasus become attainable to that man who gives away a cow with horns beautifully decorated with gold, accompanied with a brazen jar for milking, along with a piece of cloth embroidered with gold, a measure of sesame and a sum of money as Dakshina. A gift of kine rescues the giver in the next world then he finds himself falling into the deep darkness of hell and restrained by his own acts in this world, like a boat with sails that have caught the air rescuing a person from being drowned in the sea. He who bestows a daughter according to the Brahma form upon an eligible person, or who makes a gift of land unto a Brahmana, or who gives food (to a Brahmana) according to due rites, succeeds in attaining to the region of Purandara. That man who makes a gift of a house, equipped with every kind of furniture, unto a Brahmana given to Vedic studies and possessed of every accomplishment and good behaviour, acquires residence in the country of the Uttara-Kurus. By making gifts of draft bullocks, a person acquires the region of the Vasus. Gifts of gold lead to heaven. Gifts of pure gold lead to greater merit still. By making a gift of an umbrella one acquires a palatial mansion. By making a gift of a pair of sandals or shoes one acquires good vehicles. The reward attached to a gift of cloths is personal beauty, and by making gifts of scents one becomes a fragrant person in one's next life. One who gives flowers and fruits and plants and trees unto a Brahmana, acquires, without any labour, palatial mansion equipped with beautiful women and full of plenty of wealth. The giver of food and drink of different tastes and of other articles of enjoyment succeeds in acquiring a copious supply of such articles. The giver, again, of houses and cloths gets articles of a similar kind. There is no doubt about it. That person who makes gifts of garlands and incense and scents and unguents and the articles needed by men after a bath, and floral wreaths, unto Brahmanas, becomes freed from every disease and possessed of personal beauty, sports in joy in the region reserved for great kings. The man, O king, who makes unto a Brahmana the gift of a house that is stored with grain, furnished with beds full of

number of spouses. By drinking water alone one acquires

much wealth, auspicious, and delightful, acquires a palatial residence. He who gives unto a Brahmana a good bed perfumed with fragrant scents, overlaid with an excellent sheet, and equipped with pillows, wins without any effort on his part a beautiful wife, belonging to a high family and of agreeable manners. The man who takes to a hero's bed on the field of battle becomes the equal of the Grandsire Brahman himself. There is no end higher than this. Even this is what the great Rishis have declared.'

"Vaisampayana continued, 'Hearing these words of his grandfather, Yudhishthira, the delighter of the Kurus, became desirous of the end that is reserved for heroes and no longer expressed any disgust at leading a householder's mode of life. Then, O foremost of men, Yudhishthira, addressing all the other sons of Pandu, said unto them, 'Let the words which our grandfather has said command your faith.' At this, all the Pandavas with the famous Draupadi amongst them, applauded the words of Yudhishthira and said, 'Yes'.'"

SECTION 58

"Yudhishthira said, 'I desire, O chief of the Bharatas, to hear from thee what the rewards are which are attached, O best of the Kurus, to the planting of trees and the digging of tanks.'

"Bhishma said, 'A piece of land that is agreeable to the sight, fertile, situate in the midst of delightful scenes adorned with diverse kinds of metals, and inhabited by all sorts of creatures. is regarded as the foremost of sports. A particular portion of such land should be selected for digging a tank. I shall tell thee, in due order, about the different kinds of tanks. I shall also tell thee what the merits also are that attach to the digging of tanks (with the view of drawing water for the benefit of all creatures). The man who causes a tank to be dug becomes entitled to the respect and worship of the three worlds. A tank full of water is as agreeable and beneficial as the house of a friend. It is gratifying to Surya himself. It also contributes to growth to the deities. It is the foremost of all things that lead to fame (with respect to the person who causes it to be excavated). The wise have said that the excavation of a tank contributes to the aggregate of three, Righteousness, Wealth and Pleasure, A tank is said to be properly excavated, if it is made on a piece of land that is inhabited by respectable persons. A tank is said to be subservient to all the four purposes of living creatures. Tanks, again, are regarded as constituting the excellent beauty of a country. The deities and human beings and Gandharvas and Pitris and Uragas and Rakshasas and even immobile beingsall resort to a tank full of water as their refuge. I shall therefore, tell thee what the merits are that have been said by great Rishis to be attached to tanks, and what the rewards are that are attainable by persons that cause them to be excavated. The wise have said that that man reaps the merit of an Agnihotra sacrifice in whose tank water is held in the season of the rains. The high reward in the world that is reaped by the person who makes a gift of a thousand kine is won by that man in whose tank water is held in the season of autumn. The person in whose tank water occurs in the cold season acquires the merit of one who performs a sacrifice with plentiful gifts of gold. That person in whose tanks water occurs in the season of dew, wins, the wise have said, the merits of an Agnishtoma sacrifice. That man in whose well-made tank water occurs in the season of spring acquires the merit of the Atiratra sacrifice. That man in whose tank water occurs in the season of summer acquires, the Rishis say, the merits that attach to a horsesacrifice. That man rescues all his race in whose tank kine are seen to allay their thirst and from which righteous men draw their water. That man in whose tank kine slake their thirst as also other animals and birds, and human beings, acquires the merits of a horse-sacrifice. Whatever measure of water is drunk from one's tank and whatever measure is taken therefrom by others for purposes of bathing, all become stored for the benefit of the excavator of the tank and he enjoys the same for unending days in the next world. Water, especially in the other world, is difficult to obtain. O son, A gift of drink produces eternal happiness. Make gifts of sesame here. Make gifts of water. Do thou also give lamps (for lighting dark places.) While alive and awake, do thou sport in happiness with kinsmen. These are acts which thou shalt not be able to achieve in the other world. [Heaven and Hell are places of only enjoyment and endurance. There can be no acts there leading to merit or demerit. This world is the only place which is called the field of acts.] The gift of drink, O chief of men, is superior to every other gift. In point of merit it is distinguished above all other gifts. Therefore, do thou make gifts of water. Even thus have the Rishis declared what the high merits of the excavation of tanks are I shall now discourse to thee on the planting of trees. Of immobile objects six classes have been spoken of. They are Vrikshas, Gulmas, Latas, Vallis, Twaksaras, and Trinas of diverse kinds. [Vrikshas are large or small trees generally. Gulma is a shrub, or bushy plant. Lata is a creeper, which cannot grow without a support. Talli is of the same variety, with this difference, perhaps, that its stems are more tree-like than those of creepers. Twaksara is the bamboo. Trina includes all kinds of

grass.] These are the several kinds of vegetables. Listen now to the merit that attaches to their planting. By planting trees one acquires fame in the world of men and auspicious rewards in the world hereafter. Such a man is applauded and reverenced in the world of the Pitris. Such a man's name does not perish even when he becomes a citizen of the world of deities. The man who plants trees rescues the ancestors and descendants of both his paternal and maternal lines. Do thou, therefore, plant trees, O Yudhishthira! The trees that a man plants become the planter's children. There is no doubt about this. Departing from this world, such a man ascends to Heaven. Verily many eternal regions of bliss become his. Trees gratify the deities by their flowers; the Pitris by their fruits; and all guests and strangers by the shadow they give. Kinnaras and Uragas and Rakshasas and deities and Gandharvas and human beings, as also Rishis, all have recourse to trees as their refuge. Trees that bear flowers and fruits gratify all men. The planter of trees is rescued in the next world by the trees he plants like children rescuing their own father. Therefore, the man that is desirous of achieving his own good, should plant trees by the side of tanks and cherish them like his own children. The trees that a man plants are, according to both reason and the scriptures, the children of the planter. That Brahmana who excavates a tank, and he that plants trees, and he that performs sacrifices, are all worshipped in heaven even as men that are devoted to truthfulness of speech. Hence one should cause tanks to be excavated and trees to be planted, worship the deities in diverse sacrifices, and speak the truth.""

SECTION 59

"Yudhishthira said, 'Amongst all those gifts that are mentioned in the treatises other than the Vedas, which gift, O chief of Kuru's race, is the most distinguished in thy opinion? O puissant one, great is the curiosity I feel with respect to this matter. Do thou discourse to me also of that gift which follows the giver into the next world.'

"Bhishma said, 'An assurance unto all creatures of love and affection and abstention from every kind of injury, acts of kindness and favour done to a person in distress, gifts of articles made unto one that solicits with thirst and agreeable to the solicitor's wishes, and whatever gifts are made without the giver's ever thinking of them as gifts made by him, constitute, O chief of Bharata's race, the highest and best of gifts. Gift of gold, gift of kine, and gift of earth, -- these are regarded as sin-cleansing. They rescue the giver from his evil acts. O chief of men, do thou always make such gifts unto those that are righteous. Without doubt, gifts rescue the giver from all his sins. That person who wishes to make his gifts eternal should always give unto persons possessed of the requisite qualifications whatever articles are desired by all and whatever things are the best in his house. The man who makes gifts of agreeable things and who does to others what is agreeable to others, always succeeds in obtaining things that are agreeable to himself. Such a person certainly becomes agreeable unto all, both here and hereafter. That man, O Yudhishthira, is a cruel wretch, who, through vanity, does not, to the extent of his means, attend to the wishes of one who is poor and helpless, and who solicits assistance. 1 He is verily the foremost of men who shows favour unto even an helpless enemy fallen into distress when such enemy presents himself and prays for help. No man is equal to him (in merit) who satisfies the hunger of a person that is emaciated, possessed of learning, destitute of the means of support, and weakened by misery. One should always, O son of Kunti, dispel by every means in one's power, the distress of righteous persons observant of vows and acts, who, though destitute of sons and spouses and plunged into misery, do not yet solicit others for any kind of assistance. Those persons who do not utter blessings upon the deities and men (in expectation of gifts), who are deserving of reverence and always contented, and who subsist upon such alms as they get without solicitation of any kind, are regarded as veritable snakes of virulent poison. Do thou, O Bharata, always protect thyself from them by making gifts unto them. They are competent to make the foremost of Ritwikas. Thou art to find them out by means of thy spies and agents. Thou shouldst honour those men by gifts of good houses equipped with every necessary article, with slaves and serving men, with good robes and vestments, O son of Kuru, and with all articles competent to contribute to one's pleasure and happiness. Righteous men of righteous deeds should make such gifts, impelled by the motive that it is their duty to act in that way and not from desire of reaping any rewards therefrom. Verily good men should act in this way so that the virtuous men described above might not, O Yudhishthira, feel any disinclination to accept those gifts sanctified by devotion and faith. There are persons bathed in learning and bathed in vows. Without depending upon anybody they obtain their means of subsistence. These Brahmanas of rigid vows are devoted to Vedic study and penances without proclaiming their practices to any one. Whatever gifts thus mayst make unto those persons of pure behaviour, of thorough mastery over their senses, and always contented with their own wedded spouses

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in the matter of desire, are sure to win for thee a merit that will accompany thee into all the worlds into which thou mayst go. One reaps the same merit by making gifts unto regenerate persons of restrained souls which one wins by properly pouring libations unto the sacred fire morning and evening. Even this is the sacrifice spread out for thee, -- a sacrifice that is sanctified by devotion and faith and that is endued with Dakshina. It is distinguished above all other sacrifices. Let that sacrifice ceaselessly flow from thee as thou givest away. Performed in view of such men, O Yudhishthira, a sacrifice in which the water that is sprinkled for dedicating gifts constitutes the oblations in honour of the Pitris, and devotion and worship rendered unto such superior men, serves to free one of the debts one owes to the deities. [The sense is this: gifts made to such superior Brahmanas serve to free a person from the debts which he owes to the deities. The 'water of gifts' means the water that the giver sprinkles, with a blade of Kusa grass, over the article given away, saying, 'I give this away'. In the sacrifice constituted by gifts, such water is like the dedication of offerings to the Pitris. A knowledge of the ritual of sacrifice is needed to understand and appreciate the figures employed in such verses.] Those persons that do not yield to wrath and that never desire to take even a blade of grass belonging to others, as also they that are of agreeable speech, deserve to receive from us the most reverent worship. Such persons and others (because free from desire) never pay their regards to the giver. Nor do they strive for obtaining gifts. They should, however, be cherished by givers as they cherish their own sons. I bend my head unto them. From them also both Heaven and Hell may become one's. Ritwiks and Purohitas and preceptors, when conversant with the Vedas and when behaving mildly towards disciples, become such. Without doubt, Kshatriya energy loses its force upon a Brahmana when it encounters him. Thinking that thou art a king, that thou art possessed of great power, and that thou hast affluence, do not, O Yudhishthira, enjoy thy affluence without giving anything unto the Brahmanas. Observing the duties of thy own order, do thou worship the Brahmanas with whatever wealth thou hast, O sinless one, for purposes of adornment or sustaining thy power. Let the Brahmanas live in whatever way they like. Thou shouldst always bend thy head unto them with reverence. Let them always rejoice in thee as thy children, living happily and according to their wishes. Who else than thou, O best of the Kurus, is competent to provide the means of subsistence for such Brahmanas as are endued with eternal contentment as are thy well-wishers, and as are gratified by only a little? As women have one eternal duty, in this world, viz., dependence upon and obedient service to their husbands, and as such duty constitutes their only end, even so is the service to Brahmanas Our eternal duty and end. If, at sight of cruelties and other sinful acts in Kshatriyas, the Brahmanas, O son, unhonoured by us, forsake us all, I say, of what use would life be to us, in the absence of all contact with the Brahmanas, especially as we shall then have to drag on our existence without being able to study the Vedas to perform sacrifices, to hope for worlds of bliss hereafter, and to achieve great feats? I shall, in this connection, tell thee what the eternal usage is. In days of yore, O king, the Kshatriyas used to serve the Brahmanas. The Vaisya in a similar manner used in those days to worship the royal order, and the Sudra to worship the Vaisya. Even this is what is heard. The Brahmana was like a blazing fire. Without being able to touch him or approach his presence, the Sudra used to serve the Brahmana from a distance. It was only the Kshatriya and the Vaisya who could serve the Brahmana by touching his person or approaching his presence. The Brahmanas are endued with a mild disposition. They are truthful in behaviour. They are followers of the true religion. When angry, they are like snakes of virulent poison. Such being their nature, do thou, O Yudhishthira, serve and attend upon them with obedience and reverence. The Brahmanas are superior to even those that are higher than the high and the low. The energy and penances of even those Kshatriyas who blaze forth with energy and might, become powerless and neutralised when they come in contact with the Brahmanas. My sire himself is not dearer to me than the Brahmanas. My mother is not dearer to me than they. My grandsire, O king, is not dearer, my own self is not dearer, my life itself is not dearer, O king, to me than the Brahmanas! On earth there is nothing, O Yudhishthira, that is dearer to me than thou. But, O chief of Bharata's race, the Brahmanas are dearer to me than even thou. I tell thee truly. O son of Pandu! I swear by this truth, by which I hope to acquire all those regions of bliss that have been Santanu's. I behold those sacred regions with Brahma shining conspicuously before them. I shall repair thither, O son, and reside in them for unending days. Beholding these regions, O best of the Bharatas (with my spiritual eyes), I am filled with delight at the thought of all these acts which I have done in aid and honour of the Brahmanas, O monarch!'

SECTION 60

"Yudhishthira said, 'Unto which of two Brahmanas, when both happen to be equally pure in behaviour, equally possessed of learning and purity, of birth and blood, but differing from each other in only this, viz., the one solicits and the other does not,--I ask, O grandsire, unto which of these two would a gift be more meritorious?"

"Bhishma said, 'It has been said. O son of Pritha, that a gift made unto an unsoliciting person is productive of greater merit than one made to a person who solicits. One possessed of contentment is certainly more deserving than that person who is destitute of that virtue and is, therefore, helpless amidst the storms and buffets of the world. The firmness of a Kshatriya consists in the protection he gives to others. The firmness of a Brahmana consists in his refusal to solicit. The Brahmana possessed of steadiness and learning and contentment gladdens the deities. The wise have said that an act of solicitation on the part of a poor man is a great reproach. Those persons that solicit others are said to annoy the world like thieves and robbers. [Yachyam is yachanarupamkarma, Anisasya is daridrasya. Abhiharam is tirashkaram. Yachanti bhutani means those who beg or solicit. In the Santi Parva, Bhishma in one place directs beggars to be driven away from towns and cities as annoyers of respectable people. This, however, applies to professional beggars, and not persons in real distress.] The person who solicits is said to meet with death. The giver, however, is said not to meet with death. The giver is said to grant life unto him who solicits. By an act of gift, O Yudhishthira, the giver is said to rescue his own self also. Compassion is a very high virtue. Let people make gift from compassion unto those that solicit. Those, however, that do not beg, but are plunged into poverty and distress should be respectfully invited to receive assistance. If such Brahmanas, who must be regarded as the foremost of their order, live in thy kingdom, thou shouldst regard them as fire covered with ashes. Blazing with penances, they are capable of consuming the whole earth. Such persons, O son of Kuru's race, though not generally worshipped, should still be regarded as deserving of worship in every way. Endued with knowledge and spiritual vision and penances and Yoga, such persons always deserve our worship. O scorcher of foes, do thou always offer worship unto such Brahmanas. One should repair of one's own accord unto those foremost of Brahmanas that do not solicit anybody and make unto them gifts of diverse kinds of wealth in abundance. The merit that flows from properly pouring libations into the sacred fire every morning and evening is won by the person who makes gifts unto a Brahmana endued with learning, with the Vedas and with high and excellent vows. Thou shouldst, O son of Kunti, invite those foremost of Brahmanas who are cleansed by learning and the Vedas and yows who live in independence whose Vedic studies and penances are hidden without being proclaimed from the house-top, and who are observant of excellent vows, and honour them with gifts of wellconstructed and delightful houses equipped with servitors and robes and furniture, and with all other articles of pleasure and enjoyment. Conversant with all duties and possessed of minute vision those foremost of Brahmanas. O Yudhishthira may accept the gifts offered to them with devotion and respect, thinking that they should not refuse and disappoint the giver. Thou shouldst invite those Brahmanas whose wives wait for their return like tillers in expectation of rain. Having fed them well thou shouldst make gifts of additional food unto them so that upon their return home their expectant wives might be able to distribute that food among their children that had clamoured for food but that had been pacified with promises Brahmacharins of restrained senses, O son, by eating at one's house in the forenoon, cause the three sacrificial fires to be gratified with the householder at whose house they eat. Let the sacrifice of gift proceed in thy house at midday, O son, and do thou also give away kine and gold and robes (unto thy guests after feeding them well). By conducting thyself, in this way, thou art sure to gratify the chief of the celestials himself. That would constitute thy third sacrifice, O Yudhishthira, in which offerings are made unto the deities, the Pitris, and the Brahmanas. By such sacrifice thou art sure to gratify the Viswedevas. Let compassion unto all creatures, giving unto all creatures what is due unto them, restraining the senses, renunciation, steadiness, and truth, constitute the final bath of that sacrifice which is constituted by gift. Even this is the sacrifice that is spread out for thee, -- a sacrifice that is sanctified by devotion and faith, and that has a large Dakshina attached to it. This sacrifice which is constituted by gift is distinguished above all other sacrifices, O son, let this sacrifice be always performed by thee.

SECTION 61

"Yudhishthira said, 'I wish to know in detail, O Bharata, where one meets with the high rewards of gifts and sacrifices. Are those rewards earned here or are they to come hereafter? Which amongst these two (viz., Gift and Sacrifice) is said to be productive of superior merit? Unto whom should gifts be made? In what manner are gifts and sacrifices to be made? When also are they to be made? I ask the all these. O learned sire! Do thou discourse to me on the duty of gifts! Do tell me, O grandsire, what leads to the highest reward, viz., gifts made from the sacrificial platform or those made out of that place?

'Bhishma said, 'O son, a Kshatriya is generally employed in deeds of fierceness. In his case, sacrifices and gifts are regarded as cleansing or sanctifying him. They, that are good and righteous, do not accept the gifts of persons of the royal order, who are given to sinful acts. For this reason, the king should perform sacrifices with abundant gifts in the form of Dakshina. [Sacrifices are a means of giving away unto the Brahmanas.] If the good and righteous would accept the gifts made unto them, the Kshatriva, O monarch, should incessantly make gifts with devotion and faith unto them. Gifts are productive of great merit, and are highly cleansing. Observant of vows, one should perform sacrifices and gratify with wealth such Brahmanas as are friends of all creatures possessed of righteousness, conversant with the Vedas, and preeminent for acts, conduct, and penances. If such Brahmanas do not accept thy gifts, no merit becomes thine. Do thou perform sacrifices with copious Dakshina, and make gifts of good and agreeable food unto those that are righteous. By making an act of gift thou shouldst regard thyself as performing a sacrifice. Thou shouldst with gifts adore those Brahmanas who perform sacrifices. By doing this thou will acquire a share in the merits of those sacrifices of theirs. Thou shouldst support such Brahmanas as are possessed of children and as are capable of sending people to Heaven. By conducting thyself in this way thou art sure to get a large progeny--in fact as large a progeny as the Prajapati himself. They that are righteous support and advance the cause of all righteous acts. One should, by giving up one's all, support such men, as also those that do good unto all creatures. Thyself being in the enjoyment of affluence, do thou, O Yudhishthira, make unto Brahmanas gifts of kine and bullocks and food and umbrellas, and robes and sandals or shoes Do thou give unto sacrificing Brahmanas clarified butter, as also food and cars and vehicles with horses harnessed thereto, and dwelling houses and mansions and beds. Such gifts are fraught with prosperity and affluence to the giver, and are regarded as pure, O Bharata. Those Brahmanas that are not censurable for anything they do, and that have no means of support assigned to them, should be searched out. Covertly or publicly do thou cherish such Brahmanas by assigning them the means of support. Such conduct always confers higher benefit upon Kshatrivas than the Rajasuva and the Horse-sacrifices. Cleansing thyself of sin, thou art sure of attaining to Heaven. Filling thy treasury thou shouldst do good to thy kingdom. By such conduct thou art sure to win much wealth and become a Brahmana (in thy next life). Do thou, O Bharata, protect thy own means (of support and of doing acts of righteousness), as also the means of other people's subsistence. Do thou support thy servants as thy own children. Do thou, O Bharata, protect the Brahmanas in the enjoyment of what they have and make gifts unto them of such articles as they have not. Let thy life be devoted to the purpose of the Brahmanas. Let it never be said that thou dost not grant protection to the Brahmanas. Much wealth or affluence. when possessed by a Brahmana, becomes a source of evil to him. Constant association with affluence and prosperity is certain to fill him with pride and cause him to be stupefied (in respect of his true duties). If the Brahmanas become stupefied and steeped in folly, righteousness and duties are sure to suffer destruction. Without doubt, if righteousness and duty come to an end, it will lead to the destruction of all creatures. That king who having amassed wealth makes it over (for safe keep) to his treasury officers and guards, and then commences again to plunder his kingdom, saying unto his officers, 'Do ye bring me as much wealth as you can extort from the kingdom,' and who spends the wealth that is thus collected at his command under circumstances of fear and cruelty, in the performance of sacrifices, should know that those sacrifices of his are never applauded by the righteous. The king should perform sacrifices with such wealth as is willingly paid into his treasury by prosperous and unpersecuted subjects. Sacrifices should never be performed with wealth acquired by severity and extortion. The king should then perform great sacrifices with large presents in the shape of Dakshina, when in consequence of his being devoted to the good of his subjects, the latter bathe him with copious showers of wealth brought willingly by them for the purpose. The king should protect the wealth of those that are old, of those that are minors, of those that are blind, and of those that are otherwise disqualified. The king should never take any wealth from his people, if they, in a season of drought, succeed in growing any corn with the aid of water obtained from wells. Nor should he take any wealth from weeping women. [Weeping women means women of destitute condition and, therefore, unable to pay.] The wealth taken from the poor and the helpless is sure to destroy the kingdom and the prosperity of the king. The king should always make unto the righteous gifts of all enjoyable articles in abundance. He should certainly dispel the fear of famishing which those men may have. There are no men more sinful than those upon whose food children look with wistfulness without being able to eat them duly. If within thy kingdom any learned Brahmana languishes with hunger like any of those children, thou shalt then incur the sin of

foeticide for having allowed such an act. King Sivi himself

had said this, viz., 'Fie on that king in whose kingdom a Brahmana or even any other man languishes from hunger. That kingdom in which a Brahmana of the Snataka class languishes with hunger becomes overwhelmed with adversity. Such a kingdom with its king also incurs reproach. That king is more dead than alive in whose kingdom women are easily abducted from the midst of husbands and sons, uttering cries and groans of indignation and grief The subjects should arm themselves to slav that King who does not protect them, who simply plunders their wealth, who confounds all distinctions, who is ever incapable of taking their lead, who is without compassion, and who is regarded as the most sinful of kings. That king who tells his people that he is their protector but who does not or is unable to protect them, should be slain by his combined subjects, like a dog that is affected with the rabies and has become mad. A fourth part of whatever sins are committed by the subjects clings to that king who does not protect, O Bharata. Some authorities say that the whole of those sins is taken by such a king. Others are of opinion that a half thereof becomes his. Bearing in mind, however, the declaration of Manu, it is our opinion that a fourth part of such sins becomes the unprotecting king's. That king, O Bharata, who grants protection to his subjects obtains a fourth part of whatever merits his subjects acquire living under his protection. Do thou, O Yudhishthira, act in such a way that all thy subjects may seek thee as their refuge as long as thou art alive, even as all creatures seek the refuge of the deity of rain or even as the winged denizens of the air seek the refuge of a large tree. Let all thy kinsmen and all thy friends and well-wishers, O scorcher of foes, seek thee as their refuge even as the Rakshasas seek Kuvera or the deities seek Indra as theirs."

SECTION 62

"Yudhishthira said, 'People accept with affection the declarations of the Srutis which say, 'This is to be given.' 'This other thing is to be given!' As regards kings, again, they make gifts of various things unto various men. What, however, O grandsire, is the best or foremost of all gifts.'

"Bhishma said, 'Of all kinds of gifts, the gift of earth has been said to be the first (in point of merit). Earth is immovable and indestructible. It is capable of vielding unto him who owns it all the best things upon which his heart may be set. It yields robes and vestments, jewels and gems, animals, paddy and barley. Amongst all creatures, the giver of earth grows in prosperity for ever and ever. As long as the earth lasts, so long does the giver thereof grow in prosperity. There is no gift that is higher. O Yudhishthira, than the gift of earth. It hath been heard by us that all men have given a little quantity of earth. All men have made gifts of earth, hence all men enjoy a little of earth. Whether in this or in the next world all creatures live under conditions dependent upon their own acts. Earth is Prosperity's self. She is a mighty goddess. She makes him her lord (in next life) who makes gifts of her in this life to other people. That person, O best of kings, who gives away earth, which is indestructible, as Dakshina, becomes born in next life as a man and becomes also a lord of earth. The measure of one's enjoyment in this life is commensurate with the measure of one's gifts in a previous life. Even this is the conclusion to which the scriptures point. For a Kshatriya should either give away the earth in gift or cast off his life in battle. Even this constitutes the highest source of prosperity with regard to Kshatriyas. It has been heard by us that earth, when given away, cleanses and sanctifies the giver. The man that is of sinful behaviour, that is guilty of even the slaughter of a Brahamana and of falsehood, is cleansed by a gift of earth. Indeed, such a gift rescues even such a sinner from all his sins. The righteous accept gifts of earth only and no other thing from kings that are sinful. Like one's mother, earth, when given away, cleanses the giver and the taker. This is an eternal and secret name of earth, viz., Priyadatta. Given away or accepted in gift, the name that is dear to her is Priyadatta. The gift of earth is desirable. That king who makes a gift of earth unto a learned Brahmana, obtains from that gift a kingdom. Upon re-birth in this world, such a man without doubt attains to a position that is equal to that of a king. Hence a king as soon as he gets earth, should make gifts of earth unto the Brahmanas. None but a lord of earth; is competent to make gifts of earth. Nor should one that is not a deserving person accept a gift of earth. They who desire earth should, without doubt, conduct themselves in this way (i.e., make gifts of earth). That person who takes away earth belonging to a righteous person never gets any earth. By making gifts of earth unto the righteous, one gets good earth. Of virtuous soul, such a giver acquires great fame both here and hereafter. That righteous king respecting whom the Brahmanas say, 'We live on earth given to us by him,' is such that his very enemies cannot utter the least reproach respecting his kingdom. Whatever sins a man commits from want of the means of support, are all washed off by gift of only so much earth as is covered by a cow-hide. Those kings that are mean in their acts or are of fierce deeds, should be taught that gift of earth is exceedingly cleansing and is at the same time the highest gift (in respect of merit). The ancients

thought that there was always very little difference between the man who performs a Horse-sacrifice and him that makes a gift of earth unto one that is righteous. The learned doubt the acquisition of merit by doing all other acts of righteousness. The only act with respect to which they do not entertain doubt is the gift of earth which, indeed, is the foremost of all gifts. The man of wisdom who makes gifts of earth, gives away all these, viz., gold, silver, cloth, gems and pearls and precious stones. Penances, sacrifice, Vedic lore, good behaviour, absence of cupidity, firmness in truth, worship of seniors, preceptors, and the deities -- all these dwell in him who makes a gift of earth. They who ascend to the region of Brahman by leaving off their lives in battle, after having fought without any regard for themselves to secure the benefit to their masters--even they are unable to transcend the merit of those that make gilts of earth. As the mother always nourishes her own child with milk from her breast, even so doth the earth gratify with all the tastes the person that makes a gift of earth Mrityu, Vaikinkara, Danda, Yama, Fire who is possessed of great fierceness, and all heinous and terrible sins are incapable of touching the person that makes a gift of earth. That man of tranguil soul who makes a gift of earth gratifies (by that act) the Pitris dwelling in their own region and the deities also hailing from the region that is theirs. The man who makes a gift of earth unto one that is emaciated and cheerless and destitute of the means of life and languishing with weakness, and who thereby supplies one with the means of subsistence, becomes entitled to the honour and merit of performing a sacrifice. Even as an affectionate cow runs towards her calf. with full udders dropping milk, the highly-blessed earth after the same manner, runs towards the person who makes a gift of earth. That man who makes unto a Brahmana a gift of earth which has been tilled, or sown with seeds or which contains standing crops, or a mansion well-equipped with every necessary, succeeds in becoming (in next life) the accomplisher of the wishes of everybody. The man who causes a Brahmana possessed of the means of life, owning a domestic fire and of pure vows and practices, to accept a gift of earth, never falls into any danger or distress. As the moon waxes day by day, even so the merit of a gift of earth becomes enhanced every time such earth produces crops. Those conversant with ancient history sing this verse in connection with the gift of earth. Hearing that verse Jamadagni's son (Rama) gave away the whole earth unto Kasyapa. The verse to which I refer is this, 'Receive me in gift. Give me away. By giving me away, thou (O giver) shall obtain me again!' That which is given away in this life is re-acquired in the next. That Brahmana who recites this high declaration of the Vedas at the time of a Sraddha attains to the highest reward. A gift of earth is a high expiation for the sin of those puissant men who betake themselves to Atharvan rites for doing injuries to others. Indeed, by making a gift of earth one rescues ten generations of one's paternal and maternal race. That person who is even conversant with this Vedic declaration respecting the merits of a gift of earth, succeeds in rescuing ten generations of both his paternal and maternal families. The earth is the original source of all creatures (for it is from earth that all creatures derive their sustenance). It has been said that the deity of fire is the presiding genius of the earth. After the coronation ceremony has been performed of a king, this Vedic declaration should be re-cited to him, so that he may make gifts of earth and may never take away earth from a righteous person. Without doubt, the entire wealth owned by the king belongs to the Brahmanas. A king well-conversant with the science of duty and morality is the first requisite of the kingdom's prosperity. Those people whose king is unrighteous and atheistic in conduct and belief can never be happy. Such people can never sleep or wake in peace. In consequence of his acts of wickedness his subjects become always filled with anxiety. Protection of what the subjects already have and new acquisitions according to lawful means are incidents that are not noticeable in the kingdom of such a ruler. Those people, again, who have a wise and righteous king, sleep happily and wake up in happiness. Through the blessed and righteous acts of such a king, his subjects become freed from anxiety. The subjects, restrained from wicked acts, grow in prosperity through their own conduct. Capable of retaining what they have, they go on making new acquisitions. That king who makes gifts of earth is regarded as well-born. He is regarded as a man. He is a friend. He is righteous in his acts. He is a giver. He is regarded as possessing prowess. Those men who make gifts of ample and fertile earth unto Brahmanas conversant with the Vedas, always shine in the world, in consequence of their energy, like so many suns. As seeds scattered on the soil grow and return a goodly crop, even so all one's wishes become crowned with fruition in consequence of one's making gifts of earth. Aditya and Varuna and Vishnu and Brahman and Soma and Hutasana, and the illustrious and trident-bearing Mahadeva, all applaud the man that makes a gift of earth. Living creatures spring into life from the earth and it is into the earth that they become merged when they disappear. Living creatures which are distributed into four classes (i.e., viviparous, oviparous, filthborn, and vegetables) have earth for their constituent essence. The earth is both the

mother and father of the universe of creatures, O monarch. There is no element, O ruler of men, that can compare with earth. In this connection is cited the old narrative of a discourse between the celestial preceptor Vrihaspati and Indra the ruler of Heaven, O Yudhishthira. Having adored Vishnu in a hundred sacrifices each of which was distinguished by plentiful gifts as Dakshina, Maghavat put this question to Vrihaspati, that foremost of all eloquent persons.'

"Maghavat said, 'O illustrious one, by what gift does one succeed in coming to Heaven and attaining to beatitude? O foremost of speakers, do thou tell me of that gift which is productive of high and inexhaustible merit.'

"Bhishma continued, 'Thus addressed by the chief of the celestials the preceptor of the deities, viz., Vrihaspati of great energy, said these words in reply unto him of a hundred sacrifices. Endued as he is with the merits that attach to the gift of earth, the region of felicity reserved for the person who makes gift of such earth as is auspicious and rich with every taste*, never become exhausted. That king, O Sakra, who desires to have prosperity and who wishes to win happiness for himself, should always make gifts of earth, with due rites, unto deserving persons. If after committing numerous sins a person makes gifts of earth unto members of the regenerate class, he casts off all those sins like a snake casting off its slough. The person that makes a gift of earth is said to make gifts of everything, that is, of seas and rivers and mountains and forests. By making a gift of earth, the person is said to give away lakes and tanks and wells and streams. In consequence of the moisture of earth, one is said to give away articles of diverse tastes by making a gift of earth. The man who makes a gift of earth is regarded as giving away herbs and plants possessed of high and efficacious virtues, trees adorned with flowers and fruit, delightful woods, and hillocks. The merit that a person acquires by making a gift of earth is incapable of being acquired by the performance of even such great sacrifices as the Agnishtoma and others with plentiful gifts in the shape of Dakshina. [* Rich with every taste' the idea is that things have six tastes, viz., Sweet, Sour, Salty, Spicy (pungent), Bitter, Astringent. The quality of taste is drawn by things from the soil or earth. The tastes inhere in earth, for it is the same earth that produces the sugarcane and the tamarind. Details according to the Ayurveda: 1st Sweet taste (ripe Fruit, grains, natural sugars, milk): Builds tissues, calms nerves; 2nd Sour taste (Sour fruits, yogurt, fermented foods): Cleanses tissues, increases absorption of minerals; 3rd Salty taste (Natural salts, sea vegetables): Improves taste to food, lubricates tissues, stimulates digestion; 4th Bitter taste (Dark leafy greens, herbs and spices): Detoxifies and lightens tissues; 5th Spicy taste [Pungent] (Chili peppers, garlic, herbs and spices): Stimulates digestion and metabolism; 6th Astringent taste which is a taste that puckers the mouth, numbs the tongue, and constricts the throat. This taste is caused by astringents such as tannins. (The astringent taste is in unripened bananas, unripe persimmons and cashew fruits; and acorns dominantly, but also Legumes, raw fruits and vegetables, herbs which prevents them from being eaten): Absorbs water, tightens tissues, dries fats.] The giver of earth, it has been already said, rescues ten generations of both his paternal and maternal races. Similarly, by taking away earth that was given away, one hurls oneself into hell and casts ten generations of both one's paternal and maternal lines into the same place of misery. That man who having promised to make a gift of earth does not actually make it, or who having made a gift takes it back, has to pass a long time, in great misery in consequence of being tied with the noose of Varuna at the command of Death. Those men have never to go to Yama who honour and worship those foremost of Brahmanas that pour libations every day on their domestic fire, that are always engaged in the performance of sacrifices, that have scanty means of livelihood, and that receive with hospitality every guest seeking shelter in their abodes The king, O Purandara, should free himself from the debt he owes to the Brahmanas and protect the helpless and the weak belonging to the other orders. The king should never resume, O chief of the deities, earth that has been given away by another unto a Brahmana, O ruler of the celestials, that is destitute of the means of life. The tears that would fall from the eyes of such cheerless and destitute Brahmanas in consequence of their lands being taken back are capable of destroying the ancestors and descendants to the third generation of the resumer. That man who succeeds by his endeavours in re-establishing a king driven away from his kingdom, obtains residence in heaven and is much honoured by the denizens thereof. That king who succeeds in making gifts of earth with such crops standing thereon as sugar-cane or barley or wheat, or with kine and horses and other draft cattle, -- earth that has been won with the might of the giver's arms, -- that has mineral wealth in its bowels and that is covered with every kind of wealth of the surface, wins inexhaustible regions of felicity in the next world, and such a king it is that is said to perform the earthsacrifice. That king who makes a gift of earth becomes washed of every sin and is, therefore, pure and approved of the righteous. In this world he is highly honoured and applauded by all righteous men. The merit that attaches to a gift of earth

increases every time the earth given away bears crops for the benefit of the owner, even as a drop of oil, falling upon water, is seen to extend on every side, and cover the watery surface. Those heroic kings and ornaments of assemblies who cast off their lives in battle with faces towards the foe, attain, O Sakra, to the region of Brahman. Beautiful damsels skilled in music and dancing and adorned with garlands of celestial flowers, approach, O chief of the deities, the giver of earth as he comes to heaven departing from the earth. That king who makes gifts of earth with due rites unto persons of the regenerate order, sports in bliss in the celestial regions, adorned all the while by the deities and Gandharvas. A century of Apsaras, adorned with celestial garlands, approach, O chief of the deities, the giver of earth as he ascends to the region of Brahman. Flowers of excellent perfumes, an excellent conch and excellent seat, an umbrella and excellent steeds with excellent vehicles, are always ready for the person how makes gifts of earth. By making gifts of earth a king can always command flowers of excellent perfumes and heaps of gold. Possessed of all kinds of wealth the commands of such a king can never be disobeyed anywhere, and cries of victory hail him wheresoever he may approach. The rewards that attach to gifts of earth consist of residence in heaven, O Purandara, and gold, and flowers, and plants and herbs of medicinal virtue, and Kusa and mineral wealth and verdant grass. A person by making a gift of earth acquires in his next life nectar yielding earth. There is no gift that is equal to a gift of earth. There is no senior worthy of greater respect than the mother. There is no duty higher than truth. There is no wealth more precious than that which is given away.'

"Bhishma continued, 'Hearing these words from the son of Angiras, Vasava made a gift unto him of the whole earth with all her jewels and gems and all her wealth of diverse kinds. If these verses declaring the merit attaching to gifts of earth be recited on the occasion of a Sraddha, neither Rakshasas nor Asuras can succeed in appropriating any share of the offerings made in it. Without doubt, the offerings one makes unto the Pitris at such a Sraddha become inexhaustible. Hence, on occasions of Sraddhas, the man of learning should recite these verses on the subject of the merits that attach to gifts of earth, in the presence and hearing of the invited Brahmanas when engaged in eating. I have thus, O chief of the Bharatas, discoursed unto thee of that gift which is the foremost of all gifts. What else dost thou wish to hear?""

SECTION 63

"Yudhishthira said, 'When a king becomes desirous of making gifts in this world, what, indeed, are those gifts which he should make, O best of the Bharatas, unto such Brahmanas as are possessed of superior accomplishments? What gift is that by which the Brahmanas become immediately gratified? What fruits do they bestow in return? O thou of mighty arms, tell me what is the high reward attainable through the merit arising from gifts. What gifts, O king, are productive of rewards both here and hereafter? I desire to hear all this from thee. Do thou discourse to me on all this in detail.'

"Bhishma said, 'These very questions were on a former occasion put by me to Narada of celestial appearance. Hear me as I recite to thee what that celestial sage told me in reply.'

"Narada said, 'The deities and all the Rishis applaud food. The course of the world and the intellectual faculties have all been established on food. There has never been, nor will be any gift that is equal to the gifts of food. Hence, men always desire particularly to make gifts of food. In this world, food is the cause of energy and strength. The life-breaths are established on food. It is food that upholds the wide universe, O puissant one. All classes of men, householders and mendicants and ascetics, exist, depending upon food. The life-breaths depend upon food. There is no doubt in this. Afflicting (if need be) one's relatives, one is desirous of one's own prosperity, should make gifts of food unto a high-souled Brahmana or a person of the mendicant order. That man who makes a gift of food unto an accomplished Brahmana who solicits the same, secures for himself in the world to come wealth of great value. The householder who is desirous of his own prosperity should receive with reverence a deserving old man that is spent with toil while proceeding on his way far from home, when such a man honours the householder's abode with his presence. That man who, casting off wrath that overleaps every bound and becoming righteous in disposition and freed from malice, makes gifts of food, is sure to attain to happiness, O king, both here and hereafter. The householder should never disregard the man that comes to his abode, nor should he insult him by sending him away. A gift of food made unto even a Chandala or a dog is never lost. That man who makes a gift of clean food unto a person on the way who is toil-worn and unknown to the giver, is sure to acquire great merit. The man who gratifies with gifts of food the Pitris, the deities, the Rishis, the Brahmanas, and guests arrived at his abode, acquires merit whose measure is very large. That person who having committed even a heinous sin makes a gift of food unto one that solicits, or unto a Brahmana, is never stupefied by that heinous sin. A gift of food made unto a Brahmana becomes inexhaustible. One made to a Sudra

becomes productive of great merit. Even this is the difference between the merits that attach to gifts of food made unto Brahmanas and Sudras. Solicited by it Brahmana, one should not enquire about his race or conduct or Vedic lore. Asked for food, one should give food to him that asks. There is no doubt in tits, O king, that he who makes gifts of food obtains both here and hereafter many trees yielding food and every other object of desire. Like tillers expecting auspicious showers of rain, the Pitris always expect that their sons and grandsons would make offerings unto them of food (in Sraddhas). The Brahmana is a great being. When he comes into one's anode and solicits, saying, 'Give me,' the owner of the abode, whether influenced or not by the desire of acquiring merit, is sure to win great merit by listening to that solicitation. The Brahmana is the guest of all creatures in the universe. He is entitled to the first portion of every food. That house Increases in prosperity to which the Brahmanas repair from desire of soliciting alms and from which they return honoured in consequence of their desires being fulfilled. The owner of such a house takes birth in his next life in a family, O Bharata, that can command all the comforts and luxuries of life. A man by making gifts of food in this world, is sure to attain to an excellent place hereafter. He who makes gifts of sweetmeat and all food that is sweet, attains to a residence in heaven where he is honoured by all the deities and other denizens. Food constitutes the life-breath of men. Everything is established upon food. He who makes gifts of food obtains many animals (as his wealth), many children, considerable wealth (in other shape), and a command in abundance of all articles of comfort and luxurious enjoyment. The giver of food is said to be the giver of life. Indeed, he is said to be the giver of everything. Hence, O king, such a man acquires both strength and beauty of form in this world. If food be given duly unto a Brahmana arrived at the giver's house as a guest, the giver attains to great happiness, and is adored by the very deities. The Brahmana, O Yudhishthira, is a great being. He is also a fertile field. Whatever seed is sown on that field produces an abundant crop of merit. A gift of food is visibly and immediately productive of the happiness of both the giver and the receiver. All other gifts produce fruits that are unseen. Food is the origin of all creatures. From food, comes happiness and delight. O Bharata, know that religion and wealth both flow from food. The cure of disease or health also flows from food. In a former Kalpa, the Lord of all creatures said that food is Amrita or the source of immortality. Food is Earth, food is Heaven, food is the Firmament. Everything is established on food. In the absence of food, the five elements that constitute the physical organism cease to exist in a state of union. From absence of food the strength of even the strongest man is seen to fail. Invitations and marriages and sacrifices all cease in the absence of food. The very Vedas disappear when food there is none. Whatever mobile and immobile creatures exist in the universe are dependent on food. Religion and wealth, in the three worlds, are all dependent on food Hence the wise should make gifts of food. The strength energy, fame and achievements of the man who makes gifts of food, constantly increase in the three worlds, O king. The lord of the life-breaths, viz., the deity of wind, places above the clouds (the water sucked up by the Sun). The water thus borne to the clouds is caused by Sakra to be poured upon the earth, O Bharata. The Sun, by means of his rays, sucks up the moisture of the earth. The deity of wind causes the moisture to fall down from the Sun. When the water falls down from the clouds upon the Earth, the goddess Earth becomes moist, O Bharata. Then do people sow diverse kinds of crops upon whose outturn the universe of creatures depends. It is in the food thus produced that the flesh, fat, bones and vital seed of all beings have their origin. From the vital seed thus originated, O king, spring diverse kinds of living creatures. Agni and Soma, the two agents living within the body, create and maintain the vital seed. Thus from food, the Sun and the deity of wind and the vital seed spring and act. All these are said to constitute one element or quantity, and it is from these that all creatures spring. That man who gives food into one who comes into his house and solicits it, is said, O chief of the Bharatas, to contribute both life and energy unto living creatures.

'Bhishma continued, 'Thus addressed by Narada, O king, I have always made gifts of food. Do thou also, therefore, freed from malice and with a cheerful heart, make gifts of food. By making gifts of food, O king, unto deserving Brahmanas with due rites, thou mayst be sure, O puissant one, of attaining to Heaven. Hear me, O monarch, as I tell thee what the regions are that are reserved for those that make gifts of food. The mansions of those high-souled persons shine with resplendence in the regions of Heaven. Bright as the stars in the firmament, and supported upon many columns, white as the disc of the moon, and adorned with many tinkling bells, and rosy like the newly-risen sun, those palatial abodes are either fixed or movable. Those mansions are filled with hundreds upon hundreds of things and animals that live on land and as many things and animals living in water. Some of them are endued with the effulgence of lapis lazuli and some are possessed of the resplendence of the sun. Some of them are made of silver

and some of gold. Within those mansions are many trees capable of crowning with fruition every desire of the inmates. Many tanks and roads and halls and well and lakes occur all around. Thousands of conveyances with horses and other animals harnessed thereto and with wheels whose clatter is always loud, may be seen there. Mountains of food and all enjoyable articles and heaps of cloths and ornaments are also to be seen there. Numerous rivers that run milk, and hills of rice and other edibles, may also be seen there. Indeed, many palatial residences looking like white clouds, with many beds of golden splendour, occur in those regions, All these are obtained by those men that make gifts of food in this world. Do thou, therefore, become a giver of food. Verily, these are the regions that are reserved for those high-souled and righteous persons that make gifts of food in this world. For these reasons, men should always make gifts of food in this world."

SECTION 64

"Yudhishthira said, 'I have heard the discourse regarding the ordinance about the gift of food. Do thou discourse to me now about the conjunction of the planets and the stars in relation to the subject of making gifts. [What Yudhishthira wishes to know is what conjunctions should be utilized for making what particular gifts.]

"Bhishma said, 'In this connection is recited this ancient narrative of the discourse between Devaki and Narada, that foremost of Rishis. Once on a time when Narada of godlike feature and conversant with every duty arrived at Dwaraka, Devaki asked him this question. Unto her that had asked him, the celestial Rishi Narada duly answered in the following words. Do thou hear as I recite them.'

"Narada said, 'By gratifying, O blessed lady, deserving Brahmanas with Payasa mixed with ghee, under the constellation Krittika one attains to regions of great happiness. [Pavasa is rice boiled in sugared milk. It is a sort of liquid food that is regarded as very agreeable.] Under the constellation Rohini, one should for freeing oneself from the debt one owes to the Brahmanas make gift unto them of many handfuls of venison along with rice and ghee and milk, and other kinds of edibles and drinks. One giving away a cow with a calf under the constellation called Somadaivata (or Mrigasiras), proceeds from this region of human beings to a region in heaven of great felicity. One undergoing a fast and giving away Krisara mixed with sesame, transcends all difficulties in the next world, including those mountains with rocks sharp as razors. By making gifts, O beautiful lady, of cakes and other food under the constellation Punaryasu one becomes possessed of personal beauty and great fame and takes birth in one's next life in a family in which there is abundance of food. Making a gift of wrought or unwrought gold, under the constellation Pushya, one shines in effulgence like Soma himself in regions of surrounding gloom. He who makes a gift, under the constellation Aslesha, of silver of a bull, becomes freed from every fear and attains to great affluence and prosperity. By making a gift, under the constellation Magha, of earthen dishes filled with sesame, one becomes possessed of children and animals in this world and attains to felicity in the next. [Vardhamana, Sarava or Saravika. It is a flat certain cup or dish.] For making gifts unto Brahmanas, under the constellation called Purva-Phalguni of food mixed with Phanita the giver observing a fast the while, reward is great prosperity both here and hereafter. [Phanita is the inspissated juice of the sugarcane.] By making a gift, under the constellation called Uttara-Phalguni, of ghee and milk with rice called Shashthika, one attains to great honours in heaven. Whatever gifts are made by men under the constellation of Uttara-Phalguni produce great merit, which, again, becomes inexhaustible. This is very certain. Observing a fast the while, the person that makes, under the constellation Hasta, a gift of a car with four elephants, attains to regions of great felicity that are capable of granting the fruition of every wish. By making a gift, under the constellation Chitra, of a bull and of good perfumes, one sports in bliss in regions of Apsaras like the deities sporting in the woods of Nandana. By making gifts of wealth under the constellation Swati, one attains to such excellent regions as one desires and wins besides great fame. By making gifts, under constellation Visakha, of a bull, and a cow that yields a copious measure of milk, a cart full of paddy, with a Prasanga for covering the same, and also cloths for wear, [A prasanga is a basket of bamboo or other material for covering paddy.] a person gratifies the Pitris and the deities attains to inexhaustible merit in the other world. Such a person never meets with any calamity and gratifies the Pitris and the deities and attains to inexhaustible merit in the other world. Such a person never meets with any calamity and certainly reaches heaven. By making gifts unto the Brahmanas of whatever articles they solicit one attains to such means of subsistence as one desires, and becomes rescued from hell and every calamity that visits a sinner after death. This is the certain conclusion of the scriptures. By making gifts, under the constellation Anuradha of embroidered cloth and other vestments and of food, observing a fast the while, one becomes honoured in heaven for a hundred Yugas. By making a gift under the constellation Jyeshtha, of the potherb called Kalasaka with the roots, one attains to great prosperity as also to such an end as is desirable. By making unto Brahmanas a gift under the constellation Mula, of fruits and roots, with a restrained soul, one gratifies the Pitris and attains to a desirable end. By making under the constellation Purvashadha, a gift, unto a Brahmana conversant with the Vedas and of good family and conduct, of cups filled with curds, while one is in the observance of a fast, one takes birth in one's next life in a family possessed of abundant kine. One obtains the fruition of every wish, by making gifts, under the constellation Uttarashadha, of jugs full of barley-water, with ghee and inspissated juice of sugarcane in abundance. By making a gift under the conjunction called Abhijit, of milk with honey and ghee unto men of wisdom, a righteous person attains to heaven and becomes an object of attention and honour there. By making under the conjunction Sravana, a gift of blankets or other cloth of thick texture, one roves freely through every region of felicity, riding on a white car of pure resplendence. By making with a restrained soul, under the constellation Dhanishtha, a gift of a vehicle with bulls yoked thereto, or heaps of cloths and wealth, one at once attains to heaven in one's next life. By making gifts, under the constellation Satabhisha, of perfumes with Aquilaria Agallocha and sandalwood, one attains in the next world to the companionship of Apsaras as also eternal perfumes of diverse kinds. By making gifts, under the constellation Purva-Bhadrapada, or Rajamasha, one attains to great happiness in the next life and becomes possessed of an abundant stock of every kind of edibles and fruits. [Rajamasha is a kind of bean. It is the Vinga sinensis, syn. Dilicheos sinensis Linn.] One who makes, under the constellation Uttara, a gift of mutton, gratifies the Paris by such an act attains to inexhaustible merit in the next world. Unto one who makes a gift, under the constellation Revati, of a cow with a vessel of white copper for milking her, the cow so given away approaches in the next world, ready to grant the fruition of every wish. By making a gift, under the constellation Aswini, of a car with steeds voked thereto, one is born in one's next life in a family possessed of numerous elephants and steeds and cars, and becomes endued with great energy. By making, under the constellation Bharani, a gift unto the Brahmanas of kine and sesame, one acquires in one's next life great fame and an abundance of kine.'

"Bhishma continued, 'Even thus did Narada discourse unto Devaki upon the subject of what gifts should be made under what constellations. Devaki herself, having listened to this discourse, recited it in her turn unto her daughters-in-law (viz., the spouses of Krishna).""

SECTION 65

"Bhishma said, 'The illustrious Atri, the son of the Grandsire Brahman, said, 'They who make gifts of gold are said to make gifts of everything in the world.' King Harischandra said that the gift of gold is sin-cleansing, leads to long life, and becomes productive of inexhaustible merit unto the Pitris. Manu has said that a gift of drink is the best of all gifts: therefore should a man cause wells and tanks and lakes to be excavated. A well full of water and from which diverse creatures draw water, is said to take off half the sinful acts of the person who has excavated it. The whole race of a person is rescued from hell and sin in whose well or tank or lake kine and Brahmanas and righteous people constantly quench their thirst. That man transcends every kind of calamity from whose well or tank every one draws water without restraint during the summer season. Ghee is said to gratify the illustrious Vrihaspati, Pushan, Bhaga, the twin Aswins, and the deity of fire. Ghee is possessed of high medicinal virtues. It is a high requisite for sacrifice. It is the best of all liquids. The merit a gift of ghee produces is very superior. That man who is desirous of the reward of happiness in the next world, who wishes for fame and prosperity, should with a cleansed soul and having purified himself make gifts of ghee unto the Brahmanas. Upon that man who makes gifts of ghee unto the Brahmanas in the month of Aswin, the twin Aswins, gratified, confer personal beauty. Rakshasas never invade the abode of that man who makes gifts unto the Brahmanas of Payasa mixed with ghee. That man never dies of thirst who makes gifts unto the Brahmanas of jars filled with water. Such a person obtains every necessary of life in abundance, and has never to undergo any calamity or distress. That man, who with great devotion and restrained senses makes gifts unto the foremost of Brahmanas, is said to take a sixth part of the merits won by the Brahmanas by their penances. That man who makes presents unto Brahmanas having the means of life, of firewood for purposes of cooking as also of enabling them to drive cold, finds all his purposes and all his acts crowned with success. Such a one is seen to shine with great splendour over all his enemies. The illustrious deity of fire becomes pleased with such a man. As another reward, he never becomes divested of cattle, and he is sure to achieve victory in battles. The man who makes a gift of an umbrella obtains children and great prosperity. Such a

THE GRAND BIBLE making a gift of a residential house, the giver, possessed of

person is never affected by any eye-disease. The merits also that spring from the performance of a sacrifice become his. That man who makes a gift of an umbrella in the season of summer or rains, has never to meet with any heart-burning on any account. Such a man quickly succeeds in freeing himself from every difficulty and impediment. The highly blessed and illustrious Rishi Sandilya has said that, of all gifts, the gift of a car, O king, is the best.'''

SECTION 66

"Yudhishthira said, 'I desire to hear, O grandsire, what the merits are of that person who makes the gift of a pair of sandals unto a Brahmana whose feet are burning or being scorched by hot sand, while he is walking.'

"Bhishma said, 'The man, that gives unto the Brahmanas sandals for the protection of their feet, succeeds in crushing all thorns and gets over every kind of difficulty. Such a man, O Yudhishthira, stays over the heads of all his foes. Vehicles of pure splendour, with mules harnessed thereto, and made of gold and silver, O monarch, approach him. He who makes a gift of sandals is said to earn the merit of making the gift of a vehicle with well-broken steeds yoked thereto.'

"Yudhishthira said, 'Do thou tell me in detail once more, O grandsire, of the merits that attach to gifts of sesame and land and kine and food.'

"Bhishma said, 'Do thou hear, O son of Kunti, what the merits are that attach to the gift of sesame. Hearing me, do thou, then, O best of the Kurus, make gifts of sesame according to the ordinance. Sesame seeds were created by the Self-born Brahman as the best food for the Pitris. Hence, gifts of sesame seeds always gladden the Pitris greatly. The man who makes gifts of sesame seeds, in the month of Magha, unto the Brahmanas, has never to visit hell which abounds with all frightful creatures. He who adores the Pitris with offerings of sesame seeds is regarded as worshipping the deities at all the sacrifices. One should never perform a Sraddha with offerings of sesame seeds without cherishing some purpose. 1 Sesame seeds sprang from the limbs of the great Rishi Kasyapa. Hence, in the matter of gifts, they have come to be regarded as possessed of high efficacy. Sesame seeds bestow both prosperity and personal beauty and cleans the giver of all his sins It is for this reason that the gift of sesame seeds is distinguished above the gift of every other article. Apastamva of great intelligence, and Kankha and Likhita, and the great Rishi Gautama have all ascended to heaven by having made gifts of sesame seeds. Those Brahmanas that make Homa with offerings of sesame, abstain from sexual intercourse, and are observant of the religion of Pravritti or acts, are regarded as equal (in purity and efficacy) to bovine Havi. The gift of sesame seeds is distinguished above all gifts. Amongst all gifts, the gifts of sesame is regarded as productive of inexhaustible merit. In ancient times when Havi (clarified butter) on one occasion had become unobtainable the Rishi Kusika, O scorcher of foes, made offerings of sesame seeds to his three sacrificial fires and succeeded in attaining to an excellent end. I have thus said unto thee, O chief of the Kurus, what the regulations are respecting the excellent gift of sesame seeds. It is in consequence of these regulations that the gift of sesame seeds has come to be regarded as endued with very superior merit. After this, listen to what I would say. Once on a time the deities, desirous of making a sacrifice, repaired, O monarch, to the presence of the Self-born Brahman. Having met Brahman, being desirous of performing a sacrifice on earth, they begged him for a piece of auspicious earth, saying, We want it for our sacrifice.

'The deities said, 'O illustrious one, thou art the lord of all the earth as also of all the deities. With thy permission, O highly blessed one, we desire to perform a sacrifice. The person who has not obtained by lawful means the earth whereon to make the sacrificial altar, earns not the merit of the sacrifice he performs. Thou art the Lord of all the universe consisting of its mobile and immobile objects. Hence, it behoveth the to grant us a piece of earth for the sacrifice we wish to make.'

"Brahman said, 'Ye foremost of deities, I shall give you a piece of earth whereon, ye sons of Kasyapa, you shall perform your intended sacrifice.'

The deities said, 'Our wishes, O holy one, have been crowned with fruition. We shall perform our sacrifice even here with large Dakshina. Let, however, the Munis always adore the piece of earth. Then there came to that place Agastya and Kanwa and Bhrigu and Atri and Vrishakapi, and Asita and Devala. The high-souled deities then, O thou of unfading glory, performed their sacrifice. Those foremost of gods concluded it in due time. Having completed that sacrifice of theirs on the breast of that foremost of mountains. Himavat, the deities attached to the gift of earth a sixth part of the merit arising from their sacrifice. The man who makes a gift of even a span of earth (unto a Brahmana) with reverence and faith, has never to languish under any difficulty and has never to meet with any calamity. By making a gift of a house that keeps out cold, wind, and sun, and that stand upon a piece of clean land, the giver attains to the region of the deities and does not fall down even when his merit becomes exhausted. By

wisdom, lives, O king, in happiness in the company of Sakra. Such a person receives great honours in heaven. That person in whose house a Brahmana of restrained sense, well-versed in the Vedas, and belonging by birth to a family of preceptors, resides in contentment, succeeds in attaining to and enjoying a region of high felicity. After the same manner, O best of the Bharatas, by giving away a shed for the shelter of kine that can keep out cold and rain and that is substantial in structure. the giver rescues seven generations of his race (from hell). By giving away a piece of arable earth the giver attains to excellent prosperity. By giving a piece of earth containing mineral wealth, the giver aggrandises his family and race. One should never give away any earth that is barren or that is burnt (arid); nor should one give away any earth that is in close vicinity to a crematorium, or that has been owned and enjoyed by a sinful person before such gift. When a man performs a Sraddha in honour of the Pitris on earth belonging to another person, the Pitris render both the gift of that earth and the Sraddha itself futile. Hence, one possessed of wisdom should buy even a small piece of earth and make a gift of it. The Pinda that is offered to one's ancestors on earth that has been duly purchased becomes inexhaustible. Forests, and mountains, and rivers, and Tirthas are regarded as having no owners. No earth need be purchased here for performing Sraddhas. Even this has been said, O king, on the subject of the merits of making gifts of earth. After this, O sinless one, I shall discourse to thee on the subject of the gift of kine. Kine are regarded as superior to all the ascetics. And since it is so, the divine Mahadeva for that reason performed penance in their company. Kine, O Bharata, dwell in the region of Brahman, in the company of Soma. Constituting as it does the highest end, regenerate Rishis crowned with success strive to attain to that very region. Kine benefit human beings with milk, ghee, curds, dung, skin, bones, horns, and hair, O Bharata. Kine do not feel cold or heat. They always work. The season of rains also cannot afflict them at all. And since kine attain to the highest end (viz., residence in the region of Brahman), in the company of Brahmanas, therefore do the wise say that king and Brahmanas are equal. In days of yore, king Rantideva performed a grand sacrifice in which an immense number of kine were offered up and slaughtered. From the juice that was secreted by the skins of the slaughtered animals, a river was formed that came to be called by the name of Charmanwati. Kine no longer form animals fit for sacrifice. They now constitute animals that are fit for gift. That king who makes gifts of kine unto the foremost of Brahmanas, O monarch, is sure to get over every calamity even if he falls into it. The man who makes a gift of a thousand kine has not to go to hell. Such a person, O ruler of men, obtains victory everywhere. The very chief of the deities had said that the milk of kine is nectar. For this reason, one who makes a gift of a cow is regarded as making a gift of nectar. Persons conversant with the Vedas have declared that the Ghee manufactured from cows' milk is the very best of all libations poured into the sacrificial fire. For this reason, the man who makes a gift of a cow is regarded as making a gift of a libation for sacrifice. A bovine bull is the embodiment of heaven. He who makes the gift of a bovine bull unto an accomplished Brahmana, receives great honours in heaven. Kine, O chief of Bharata's race, are said to be the life-breath of living creatures. Hence, the man who makes the gift of a cow is said to make the gift of life-breath. Persons conversant with the Vedas have said that kine constitute the great refuge of living creatures. Hence, the man who makes the gift of a cow is regarded as making the gift of what is the high refuge for all creatures. The cow should never be given away for slaughter (i.e., unto one who will kill her); nor should the cow be given unto a tiller of the soil; nor should the cow be given unto an atheist. The cow should not also, O chief of the Bharatas, be given unto one whose occupation is the keeping of kine. 1 The wise have said that a person who gives away the cow unto any of such sinful persons has to sink into everlasting hell. One should never give unto a Brahmana a cow that is lean, or that produces calves that do not live, or that is barren, or that is diseased, or that is defective of limb, or that is worn out with toil. The man that gives away ten thousand kine attains to heaven and sports in bliss in the companionship of Indra. The man who makes gifts of kine by hundred thousand acquires many regions of inexhaustible felicity. Thus have I recited to thee the merits attaching to the gift of kine and of sesame, as also to the gift of earth. Listen now to me as I discourse to thee upon the gift of food, O Bharata. The gift of food, O son of Kunti, is regarded as a very superior gift. King Rantideva in days of yore ascended to heaven by having made gifts of food. That king, who make a gift of food unto one that is toilworn and hungry, attains to that region of supreme felicity which is the Self-born's own. Men fail to attain by gifts of gold and robes and of other thing, to that felicity to which givers of food succeed in attaining, O thou of great puissance! Food is, indeed, the first article. Food is regarded as the highest prosperity. It is from food that life springs, as also energy and prowess and strength. He who always makes gifts of food, with attention, unto the righteous, never falls into

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any distress.. Even this has been said by Parasara. Having worshipped the deities duly, food should be first dedicated to them. It has been said, O king, that the kind of food that is taken by particular men is taken also by the deities those men worship. That man who makes a gift of food in the bright fortnight of the month of Kartika, succeeds in crossing every difficulty here add attains to inexhaustible felicity hereafter. That man who makes a gift of food unto a hungry guest arrived at his abode, attains to all those regions, O chief of Bharata's race, that are reserved for persons acquainted with Brahma. The man who makes gifts of food is sure to cross every difficulty and distress. Such a person comes over every sin and cleanses himself of every evil act. I have thus discoursed to thee upon the merits of making gifts of food, of sesame, of earth, and of kine.'"

SECTION 67

"Yudhishthira said, 'I have heard, O sire, of the merits of the different kinds of gift upon which thou hast discoursed to me. I understand, O Bharata, that the gift of food is especially laudable and superior. What however, are the great merits of making gifts of drink. I desire to hear of this in detail, O grandsire!"

"Bhishma said, 'I shall, O chief of Bharata's race, discourse to thee upon this subject. Listen to me, O thou of unbaffled prowess, as I speak to thee. I shall, O sinless one, discourse unto thee of gifts beginning with that of drink. The merit that a man acquires by making gifts of food and drink is such that the like of it, I think, is incapable of being acquired through any other gift. There is no gift, therefore, that is superior to that of either food or drink. It is no food that all living creatures are able to exist. For this reason, food is regarded as a very superior object in all the worlds. From food the strength and energy of living creatures constantly increases. Hence, the lord of all creatures has himself said that the gift of food is a very superior gift. Thou hast heard, O son of Kunti, what the auspicious words are of Savitri herself (on the subject of the gift of food). Thou knowest for what reason those words were said, what those words were, and how they were said in course of the sacred Mantras, O thou of great intelligence. A man, by making a gift of food, really makes a gift of life itself. There is no gift in this world that is superior to the gift of life. Thou art not unacquainted with this saying of Lomasa, O thou of mighty arms! The end that was attained in former days by king Sivi in consequence of his having granted life to the pigeon is acquired by him, O monarch, who makes a gift of food unto a Brahmana. Hence, it has been heard by us that they that give life attain to very superior regions of felicity in after life. Food, O best of the Kurus, may or may not be superior to drink. Nothing can exist without the aid of what springs from water. The very lord of all the planets, viz., the illustrious Soma, has sprung from water. Amrita and Sudha and Swadha and milk as also every kind of food, the deciduous herbs, O monarch, and creepers (medicinal and of other virtues), spring from water. From these, O king, the life-breath of all living creatures flows. The deities have nectar for their food. The Nagas have Sudha. The Pitris have Swadha for theirs. The animals have herbs and plants for their food. The wise have said that rice, etc., constitute the food of human beings. All these, O chief of men, spring from water. Hence, there is nothing superior to the gift of water or drink. If a person wishes to secure prosperity for himself, he should always make gifts of drink. The gift of water is regarded as very praiseworthy. It leads to great fame and bestows long life on the giver. The giver of water, O son of Kunti, always stays over the heads of his enemies. Such a person obtains the fruition of all his wishes and earns everlasting fame. The giver, O chief of men, becomes cleansed of every sin and obtains unending felicity hereafter as he proceeds to heaven, O thou of great splendour. Mann himself has said that such a person earns regions of inexhaustible bliss in the other world.'

SECTION 68

"Yudhishthira said, 'Do thou discourse to me once again, O grandsire, upon the merits attaching to gifts of sesame and of lamps for lighting darkness, as also of food and robes.'

"Bhishma said, 'In this connection, O Yudhishthira, is recited the narrative of the discourse that took place in ancient times between a Brahmana and Yama. In the country lying between the rivers Ganga and Yamuna, at the foot of the hills called Yamuna, there was a large town inhabited by Brahmanas. The town was celebrated under the name of Parnasala and was very delightful in appearance, O king. A large number of learned Brahmanas lived in it. One day, Yama, the ruler of the dead, commanded a messenger of his, who was clad in black, endued with blood-red eyes and hair standing erect, and possessed of feet, eyes, and nose all of which resembled those of a crow, saying, 'Go thou to the town inhabited by Brahmanas and bring hither the person known by the name of Sarmin and belonging by birth to the race of Agastya. He is intent on mental tranquillity and possessed of learning. He is a preceptor engaged in teaching the Vedas and his practices are well-known. Do not bring me another person

belonging to the same race and living in the same neighbourhood. This other man is equal unto him I want, in virtues, study, and birth. With respect to children and conduct, this other resembles the intelligent Sarmin. Do thou bring the individual I have in view. He should be worshipped with respect (instead of being dragged hither with irreverence).' The messenger having come to the place, did the very reverse of what he had been bidden to do. Attacking that person, he brought him who had been forbidden by Yama to be brought. Possessed of great energy, Yama rose up at the sight of the Brahmana and worshipped him duly. The king of the dead then commanded his messenger, saying, 'Let this one be taken back, and let the other one be brought to me.' When the great judge of the dead said these words, that Brahmana addressed him and said. 'I have completed my study of the Vedas and am no longer attached to the world. Whatever period may yet remain of my mortal existence, I wish to pass, dwelling even here, O thou of unfading glory!

"Yama said, 'I cannot ascertain the exact period, ordained by Time, of one's life, and hence, unurged by Time, I cannot allow one to take up one's residence here. I take note of the acts of righteousness (or otherwise) that one does in the world. Do thou, O learned Brahmana of great splendour return immediately to thy abode. 'I ell me what also is in thy mind and what I can do for thee, O thou of unfading glory!'

"The Brahmana said, 'Do thou tell me what those acts are by accomplishing which one may earn great merit. O best of all beings, thou art the foremost of authorities (on the subject) even in the three worlds.'

Yama said, 'Do thou hear, O regenerate Rishi, the excellent ordinances regarding gifts. The gift of sesame seeds is a very superior one. It produces everlasting merit. O foremost of regenerate ones, one should make gifts of as much sesame as one can. By making gifts of sesame every day, one is sure to attain the fruition of one's every wish. The gift of sesame at Sraddhas is applauded. Verily the gift of sesame is a very superior one. Do thou make gifts of sesame unto the Brahmanas according to the rites ordained in the scriptures. One should on the day of the full moon of the month of Vaisakha, make gilts of sesame unto the Brahmanas. They should also be made to eat and to touch sesame on every occasion that one can afford. They that are desirous of achieving what is beneficial to them should, with their whole souls, do this in their houses. Without doubt, men should similarly make gifts of water and establish resting places for the distribution of drinking water. [In Bengal, to this day (1880s and 1890s), those who can afford, particularly pious ladies, establish shady resting places in the month of Vaisakha (the hottest month of the year), by the side of the public roads. for travellers, where good cool drinking water, a handfull of well-drenched oats, and a little of raw sugar, are freely distributed. Such institutions, on the old Benares Road and the Grand Trunk Road, considerably refresh travellers. There are miles upon miles along these roads where good water is not at all procurable.] One should cause tanks and lakes and wells to be excavated. Such acts are rare in the world, O best of regenerate persons! Do thou always make gifts of water. This act is fraught with great merit. O best of regenerate persons, thou shouldst establish resting places along the roads for the distribution of water. After one has eaten, the gift unto one should especially be made of water for drink.' "Bhishma continued, 'After Yama had said these words

unto him, the messenger who had borne him from his abode conveyed him back to it. The Brahmana, on his return, obeyed the instructions he had received. Having thus conveyed him back to his abode the messenger of Yama fetched Sarmin who had really been sought by Yama. Taking Sarmin unto him, he informed his master. Possessed of great energy, the judge of the dead worshipped that righteous Brahmana, and having conversed with him a while dismissed him for being taken back to his abode. Unto him also Yama gave the same instructions. Sarmin, too, coming back into the world of men, did all that Yama had said. Like the gift of water, Yama, from a desire of doing good to the Pitris, applauds the gift of lamps to light dark places. Hence, the giver of a lamp for lighting a dark place is regarded as benefiting the Pitris. Hence, O best of the Bharatas, one should always give lamps for lighting dark spots. The giving of lamps enhances the visual power of the deities, the Pitris, and one's own self. It has been said, O king, that the gift of gems is a very superior gift. The Brahmana, who, having accepted a gift of gems, sells the same for performing a sacrifice, incurs no fault. The Brahmana, who, having accepted a gift of gems makes a gift of them unto Brahmanas. acquires inexhaustible merit himself and confers inexhaustible merit upon him from whom he had originally received them. Conversant with every duty Manu himself has said that he, who, observant of proper restraints, earns makes a gift of gems unto a Brahmana observant of proper restraints earns inexhaustible merit himself and confers inexhaustible merit upon the recipient. The man who is content with his own wedded wife and who makes a gift of robes, earns an excellent complexion and excellent vestments for himself. I have told thee, O foremost of men, what the merits are that attach to gifts of kine, of gold, and the sesame agreeably to

deserve precepts of the Vedas and the scriptures One should marry and raise offspring upon one's wedded wives. Of all acquisitions, O son of Kuru's race, that of male issue is reearded as the foremost."

SECTION 69

"Yudhishthira said, 'Do thou, O foremost one of Kuru's race, discourse unto me once again of the excellent ordinance regarding gifts, with especial reference, O thou of great wisdom, to the gift of earth. A Kshatriya should make gifts of earth unto a Brahmana of righteous deeds. Such a Brahmana should accept the gift with due rites. None else, however, than a Kshatriya is competent to make gifts of earth. It behoves thee now to tell me what these objects are that persons of all classes are free to bestow if moved by the desire of earning merit. Thou shouldst also tell me what has been said in the Vedas on this subject.'

"Bhishma said, 'There are three gifts that go by the same name and that are productive of equal merits. Indeed, these three confer the fruition of every wish. The three objects whose gifts are of such a character are kine, earth, and knowledge. 1 That person who tells his disciple words of righteous import drawn from the Vedas acquires merit equal to that which is won by making gifts of earth and kine. Similarly are kine praised (as objects of gifts). There is no object of gift higher than they. Kine are supposed to confer merit immediately. They are also, O Yudhishthira, such that a gift of them cannot but lead to great merit. Kine are the mothers of all creatures. They bestow every kind of happiness. The person that desires his own prosperity should always make gifts of kine. No one should kick at kine or proceed through the midst of kine. Kine are goddesses and homes of auspiciousness. For this reason, they always deserve worship. Formerly, the deities, while tilling the earth whereon they performed a sacrifice, used the goad for striking the bullocks voked to the plough. Hence, in tilling earth for such a purpose, one may, without incurring censure or sin, apply the goad to bullocks. In other acts, however, bullocks should never be struck with the goad or the whip When kine are grazing or lying down no one should annoy them in any way. When the cows are thirsty and they do not get water (in consequence of any one obstructing their access to the pool or tank or river), they, by merely looking at such a person, can destroy him with all his relatives and friends. What creatures can be more sacred than kine when with the very dung of kine altars whereon Sraddhas are performed in honour of the Pitris, or those whereon the deities are worshipped, are cleansed and sanctified? That man who before eating himself gives every day, for a year, only a handful of grass unto a cow belonging to another, is regarded as undergoing a vow or observance which bestows the fruition of every wish. Such a person ac-quires children and fame and wealth and prosperity, and dispels all evils and dreams.'

"Yudhishthira said, 'What should be the indications of those kine that deserve to be given away? What are those kine that should be passed over in the matter of gifts? What should be the character of those persons unto whom kine should be given? Who, again, are those unto whom kine should not be given?

"Bhishma said, 'A cow should never be given unto one that is not righteous in behaviour, or one that is sinful, or one that is covetous or one that is untruthful in speech, or one that does not make offerings unto the Pitris and deities. A person, by making a gift of ten kine unto a Brahmana learned in the Vedas, poor in earthly wealth, possessed of many children, and owning a domestic are, attains to numerous regions of great felicity. When a man performs any act that is fraught with merit assisted by what he has got in gift from another, a portion of the merit attaching to that act becomes always his with whose wealth the act has been accomplished. He that procreates a person, he that rescues a person, and he that assigns the means of sustenance to a person are regarded as the three sires. Services dutifully rendered to the preceptor destroys sin. Pride destroys even great fame. The possession of three children destroys the reproach of childlessness, and the possession of ten kine dispels the reproach of poverty. Unto one that is devoted to the Vedanta, that is endued with great learning, that has been filled with wisdom, that has a complete control over his senses, that is observant of the restraints laid down in the scriptures, that has withdrawn himself from all worldly attachments, unto him that says agreeable words unto all creatures, unto him that would never do an evil act even when impelled by hunger, unto one that is mild or possessed of a peaceful disposition, unto one that is hospitable to all guests, --verily unto such a Brahmana should a man, possessed of similar conduct and owning children and wives, assign the means of sustenance. The measure of merit that attaches to the gift of kine unto a deserving person is exactly the measure of the sin that attaches to the act of robbing a Brahmana of what belongs to him. Under all circumstances should the spoliation of what belongs to a Brahmana be avoided, and his spouses kept at a distance.

SECTION 70

"Bhishma said, 'In this connection, O perpetuator of Kuru's race, is recited by the righteous the narrative of the great calamity that overtook king Nriga in consequence of his spoliation of what had belonged to a Brahmans. Some time before, certain young men of Yadu's race, while searching for water, had come upon a large well covered with grass and creepers. Desirous of drawing water from it, they laboured very much for removing the creepers that covered its mouth. After the mouth had been cleaned, they beheld within the well a very large lizard residing within it. The young men made strong and repeated efforts for rescuing the lizard from that situation. Resembling a very hill in size, the lizard was sought to be freed by means of cords and leathern tongs. Not succeeding in their intention the young men then went to Janardana. Addressing him they said, 'Covering the entire space of a well, there is a very large lizard to be seen. Notwithstanding our best efforts we have not succeeded in rescuing it from that situation.' Even this was what they represented unto Krishna. Vasudeva then proceeded to the spot and took out the lizard and questioned it as to who it was. The lizard said that it was identical with the soul of king Nriga who had flourished in days of old and who had performed many sacrifices. Unto the lizard that said those words, Madhava spoke, 'Thou didst perform many righteous acts. No sin didst thou commit. Why, then, O king, hast thou come to such a distressful end? Do thou explain what this is and why it has been brought about. We have heard that thou didst repeatedly make gifts unto the Brahmanas of hundreds upon hundreds of thousands and once again eight times hundreds upon hundreds of ten thousands of kine. 1 Why, therefore, has this end overtaken thee?' Nriga then replied unto Krishna, saying, 'On one occasion a cow belonging to a Brahmana who regularly worshipped his domestic fire, escaping from the owner's abode while he was absent from home entered my flock. The keepers of my cattle included that cow in their tale of a thousand. In time that cow was given away by me unto a Brahmana, acting as I did from desire of happiness in heaven. The true owner, returning home, sought for his lost cow and at last saw it in the house of another.' Finding her, the owner said, 'This cow is mine!' The other person contested his claim, till both, disputing and excited with wrath, came to me. Addressing me one of them said, 'Thou hast been the giver of this cow!' The other one said, 'Thou hast robbed me of this cow--she is mine! I then solicited the Brahmana unto whom I had given that cow, to return the gift in exchange for hundreds upon hundreds of other kine. Without acceding to my earnest solicitations, he addressed me, saving. 'The cow I have got is well-suited to time and place. She yields a copious measure of milk, besides being very quiet and very fond of us. The mills she yields is very sweet. She is regarded as worthy of every praise in my house. She is nourishing, besides, a weak child of mine that has just been weaned. She is incapable of being given up by me.' Having said these words, the Brahmana went away. I then solicited the other Brahmana offering him an exchange, and saving, 'Do thou take a hundred thousand kine for this one cow.' The Brahmana, however, replied unto me, saying, 'I do not accept gifts from persons of the kingly order. I am able to get on without help. Do thou then, without loss of time, give me that very cow which was mine.' Even thus, O slaver of Madhu, did that Brahmana speak unto me. I offered to make gifts unto him of gold and silver and horses and cars. That foremost of Brahmanas refused to accept any of these as gift and went away. Meanwhile, urged by time's irresistible influence, I had to depart from this world. Wending to the region of the Pitris I was taken to the presence of the king of the dead. Worshipping me duly Yama addressed me, saying, 'The end cannot be ascertained, O king, of thy deed. There is, however, a little sin which was unconsciously perpetrated by thee. Do thou suffer the punishment for that sin now or afterwards as it pleases thee. Thou hadst (upon thy accession to the throne) sworn that thou wouldst protect (all persons in the enjoyment of their own). That oath of thine was not rigidly kept by thee. Thou tookest also what belonged to a Brahmana. Even this has been the two-fold sin thou hast committed.' I answered, saying, 'I shall first undergo the distress of punishment, and when that is over, I shall enjoy the happiness that is in store for me, O lord!' After I had said those words unto the king of the dead, I fell down on the Earth. Though fallen down I still could hear the words that Yama said unto me very loudly. Those words were. Janardana the son of Vasudeva, will rescue thee! Upon the completion of a full thousand years, when the demerit will be exhausted of thy sinful act, thou shalt then attain to many regions of inexhaustible felicity that have been acquired by thee through thy own acts of righteousness. Falling down I found myself, with head downwards, within this well, transformed into a creature of the intermediate order. Memory, however, did not leave me. By thee I have been rescued today. What else can it testify to than the puissance of thy penances? Let me have thy permission. O Krishna! I desire to ascend to heaven! permitted then by Krishna, king Nriga bowed his head unto him and then mounted a celestial car and proceeded to heaven. After Nriga

had thus proceeded to heaven, O best of the Bharatas, Vasudeva recited this verse, O delighter of the Kurus. No one should consciously appropriate anything belonging to a Brahmana. The property of a Brahmana, if taken, destroys the taker even as the Brahmana's cow destroyed king Nriga! I tell thee, again, O Partha, that a meeting with the good never proves fruitless. Behold, king Nriga was rescued from hell through meeting with one that is good. As a gift is productive of merit even so an act of spoliation leads to demerit. Hence also, O Yudhishthira, one should avoid doing any injury to kine."

SECTION 71

"Yudhishthira said, V sinless one, do thou discourse to me more in detail upon the merits that are attainable by making gifts of kine. O thou of mighty arms, I am never satiated with thy words!"

"Bhishma said, 'In this connection is recited the old history of the discourse between the Rishi Uddalaki and his son called Nachiketa. Once on a time the Rishi Uddalaki endued with great intelligence, approaching his son Nachiketa, said unto him, 'Do thou wait upon and serve me.' Upon the completion of the vow he had observed the great Rishi once more said unto his son, 'Engaged in performing my ablutions and deeply taken up with my Vedic study, I have forgotten to bring with me the firewood, the Kusa blades, the flowers, the water jar, and the potherbs I had gathered. Do thou bring me those things from the riverside.' The son proceeded to the spot indicated, but saw that all the articles had been washed away by the current. Coming back to his father, he said, 'I do not see the things!' Afflicted as he then was with hunger, thirst, and fatigue, the Rishi Uddalaki of high ascetic merit, in a sudden wrath, cursed his son, saying, 'Do thou meet with Yama today!' Thus struck by his sire with the thunder of his speech, the son, with joined palms, said, 'Be appeased with me!' Soon, however, he fell down on the earth, deprived of life Beholding Nachiketa prostrated upon the earth, his sire became deprived of his senses through grief. He, too, exclaiming, 'Alas, what have I done,' fell down on the earth. Filled with grief, as he indulged in lamentations for his son, the rest or that day passed away and night came. Then Nachiketa, O son of Kuru's race, drenched by the tears of his father, gave signs of returning life as he lay on a mat of Kusa grass. His restoration to life under the tears of his sire resembled the sprouting forth of seeds when drenched with auspicious showers. The son just restored to consciousness was still weak. His body was smeared with fragrant unguents and he looked like one just awaking from a deep slumber. The Rishi asked him, saying, 'Hast thou, O son, acquired auspicious regions by thy own acts? By good luck, thou hast been restored to me! Thy body does not seem to be human! Thus asked by high-souled father, Nachiketa who had seen every thing with his own eyes, made the following answer unto him in the midst of the Rishis. 'In obedience to thy command I proceeded to the extensive region of Yama which is possessed of a delightful effulgence. There I beheld a palatial mansion which extended for thousands of Yojanas and emitted a golden splendour from every part. As soon as Yama beheld me approaching with face towards him, he commanded his attendants saying, 'Give him a good seat, verily, the king of the dead, for thy sake worshipped we with the Arghya and the other ingredients.' Thus worshipped by Yama and seated in the midst of his counsellors, I then said mildly, 'I have come to thy abode, O judge of the dead! Do thou assign me those regions which I deserve for my acts!' Yama then answered me, saying, 'Thou art not dead, O amiable one!' Endued with penances, thy father said unto thee, 'Do thou meet with Yama' The energy of thy sire is like that of a blazing fire. I could not possibly falsify that speech of his. Thou hast seen me. Do thou go hence, O child! The author of thy body is indulging in lamentations for thee. Thou art my dear guest. What wish of thine cherished by thee in thy heart shall I grant thee? Solicit the fruition of whatever desire thou mayst cherish.' Thus addressed by him, I replied unto the king of the dead, saying, 'I have arrived within thy dominions from which no traveller ever returns. If I really be an object deserving of thy attentions. I desire, O king of the dead, to have a sight of those regions of high prosperity and happiness that have been reserved for doers of righteous deeds.' Thus addressed by me, Yama caused me to be mounted upon a vehicle of splendour as effulgent as that of the sun and unto which were harnessed many excellent steeds. Bearing me on that vehicle, he showed me. O foremost of regenerate persons, all those delightful regions that are reserved for the righteous. I beheld in those regions many mansions of great resplendence intended for high-souled persons. Those mansions are of diverse forms and are adorned with every kind of gem. Bright as the disc of the moon, they are ornamented with rows of tinkling bells. Hundreds among them are of many storeys. Within them are pleasant groves and woods and transparent bodies of water. Possessed of the effulgence of lapis lazuli and the sun, and made of silver and gold, their complexion resembles the colour of the morning sun. Some of them are immovable and some movable. Within them are many hills of viands and enjoyable articles and robes

and beds in abundance. Within them are many trees capable of granting the fruition of every wish. There are also many rivers and roads and spacious halls and lakes and large tanks. Thousands of cars with rattling wheels may be seen there, having excellent steeds harnessed unto them. Many rivers that run milk, many hills of ghee, and large bodies of transparent water occur there. Verily, I beheld many such regions, never seen by me before of happiness and joy, approved by the king of the dead. Beholding all those objects, I addressed the ancient and puissant judge of the dead, saying, 'For whose use and enjoyment have these rivers with eternal currents of milk and ghee been ordained?' Yama answered me saying, 'These streams of milk and ghee, know thou, are for the enjoyment of those righteous persons, that make gifts in the world of men. Other eternal worlds there are which are filled with such mansions free from sorrow of every kind. These are reserved for those persons that are engaged in making gifts of kine. 1 The mere gift of kine is not worthy of praise. There are considerations of propriety or otherwise about the person unto whom kine should be given, the time for making those gifts, the kind of kine that should form the object of gifts, and the rites that should be observed in making the gifts. Gifts of kine should be made after ascertaining the distinctive qualifications of both Brahmanas (who are to receive them) and the kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. That Brahmana who is possessed of Vedic lore, who is of austere penances, and who performs sacrifices, is regarded as worthy of receiving kine in gift. Those kine that have been rescued from distress situation, or that have been given by poor householders from want of sufficient means to feed and cherish them, are, for these reasons, reckoned as of high value. Abstaining from all food and living upon water alone for three nights and sleeping the while on the bare earth, one should, having properly fed the kine one intends to give away, give them unto Brahmanas after having gratified them also (with other gifts). The kine given away should be accompanied by their calves. They should, again, be such as to bring forth good calves, at the proper seasons. They should be accompanied with other articles so given away. Having completed the gift, the giver should live for three days on only milk and forbearing from food of every other kind. He, who gives a cow that is not vicious, that brings forth good calves at proper intervals, and that does not fly away from the owners' house, and accompanies such gift with a vessel of white brass for milking her, enjoys the felicity of heaven for as many years as are measured by the number of hairs on the animal's body. He who gives unto a Brahmana a bull well-broken and capable of bearing burdens, possessed of strength and young in years, disinclined to do any mischief, large-sized and endued with energy, enjoys those regions, that are reserved for givers of kine. He is regarded as a proper person for receiving a cow in gift who is known to be mild towards kine, who takes kine for his refuge, who is grateful, and who has no means of subsistence assigned unto him. When an old man becomes ill, or when a Brahmana intends to perform a sacrifice, or when one wishes to till for agriculture, or when one gets a son through the efficacy of a Homa performed for the purpose, or for the use of one's preceptor, or for the sustenance of a child (born in the usual way), one should give away a beloved cow. Even these are the considerations that are applauded (in the matter of making gifts of kine) in respect of place and time. The kine that deserve to be given away are those that yield copious measures of milk, or those that are well-known (for their docility and other virtues). or those that have been purchased for a price, or those that have been acquired as honoraria for learning, or those that have been obtained in exchange by offering other living creatures (such as sheep and goats, etc.), or those that have been won by prowess of arms, or those that have been gained as marriage-dower (from fathers-in-law and other relations of the wife).

"Nachiketa continued, 'Hearing these words of Vaivaswata, I once more addressed him, saying, 'What are those objects by giving which, when kine are not procurable, givers may yet go to regions reserved for men making gifts of kine? Questioned by me, the wise Yama answered, explaining further what the end is that is attainable by making gifts of kine. He said, 'In the absence of kine, a person by making gifts of what has been regarded as the substitute of kine, wins the merit of making gifts of kine. If, in the absence of kine, one makes a gift of a cow made of ghee, observant of a vow the while, one gets for one's use these rivers of ghee all of which approach one like an affectionate mother approaching her beloved child. If, in the absence of even a cow made of ghee, one makes a gift of a cow made of sesame seeds, observing a cow the while, one succeeds with the assistance of that cow to get over all calamities in this world and to enjoy great happiness hereafter from these rivers of milk that thou beholdest! If in the absence of a cow made of sesame seeds, one makes a gift of a cow made of water one succeeds in coming to these happy regions and enjoying this river of cool and transparent water, that is, besides capable of granting the fruition of every wish.' The king of the dead explained to me

great was the joy that I felt at sight of all the wonders he showed me. I shall now tell thee what would certainly be agreeable to thee. I have now got a great sacrifice whose performance does not require much wealth. That sacrifice (constituted by gifts of kine) may be said to flow from me, O sire! Others will obtain it also. It is not inconsistent with the ordinances of the Vedas. The curse that thou hadst pronounced upon me was no curse but was in reality a blessing, since it enabled me to have a sight of the great king of the dead. There I have beheld what the rewards are that attach to gifts. I shall, henceforth, O thou of great soul, practise the duty of gift without any doubt lurking in my mind respecting its rewards. And, O great Rishi, the righteous Yama, filled with joy, repeatedly told me, 'One, who, by making frequent gifts, has succeeded in acquiring purity of mind should then make gifts of kine specially. This topic (about gifts) is fraught with sanctity. Do thou never disregard the duties in respect of gifts. Gifts, again, should be made unto deserving persons, when time and place are suitable. Do thou, therefore, always make gifts of kine. Never entertain any doubts in this respect. Devoted to the path of gifts, many high-souled persons in days of yore used to make gifts of kine. Fearing to practise austere penances, they made gifts according to the extent of their power. In time they cast off all sentiments of pride and vanity, and purified their souls. Engaged in performing Sraddhas in honour of the Pitris and in all acts of righteousness, they used to make, according to the extent of their power, gifts of kine, and as the reward of those acts they have attained to heaven and are shining in effulgence for such righteousness. One should, on the eighth day of the moon that is known by the name of Kamyashtami, make gifts of kine, properly won, unto the Brahmanas after ascertaining the eligibility of the recipients (by the ordinances already laid down). After making the gift, one should then subsist for ten days together upon only the milk of kine, their dung and their urine (abstaining from all other food the while). The merit that one acquires by making a gift of a bull is equal to that which attaches to the divine vow. By making a gift of a couple of kine one acquires, as the reward thereof, a mastery of the Vedas. By making a gift of cars and vehicles with kine voked thereto, one acquires the merit of baths in sacred waters. By making a gift of a cow of the Kapila species, one becomes cleansed of all one's sins. Verily, by giving away even a single cow of the Kapila species that has been acquired by legitimate means, one becomes cleansed of all the sins one may have committed. There is nothing higher (in point of tastes) than the milk which is vielded by kine. The gift of a cow is truly regarded as a very superior gift. Kine by yielding milk, rescue all the worlds from calamity. It is kine, again, that produce the food upon which creatures subsist. One, who, knowing the extent of the service that kine do, does not entertain in one's heart affection for kine, is a sinner that is certain to sink in hell. [Kine produce food not only by assisting at tillage of the soil, but also by aiding in the performance of sacrifices. The ghee burnt in the sacrificial fire sustains the under-deities, who pour rain and cause crops to grow.] If one gives a thousand or a hundred or ten or five kine, verily, if one gives unto a righteous Brahmana even a single cow which brings forth good calves at proper intervals, one is sure to see that cow approach one in heaven in the form of a river of sacred water capable of granting the fruition of every wish. In respect of the prosperity and the growth that kine confer, in the matter also of the protection that kine grant unto all creatures of the earth, kine are equal to the very rays of the sun that fall on the earth. The word that signifies the cow stands also for the rays of the sun. The giver of a cow becomes the progenitor of a very large race that extends over a large part of the earth. Hence, he that gives a cow shines like a second sun in resplendence. The disciple should, in the matter of making gifts of kine, select his preceptor. Such a disciple is sure to go to heaven. The selection of a preceptor (in the matter of the performance of pious deeds) is regarded as a high duty by persons conversant with the ordinances. This is, indeed, the initial ordinance. All other ordinances (respecting the gift of kine) depend upon it. [The sense seems to be this: in doing all pious acts, one should first take the aid of a preceptor, even if one be well-conversant with the ordinances one has to follow. Without the selection of a preceptor in the first place, there can be no pious act. In the matter, therefore, of making gifts of kine according to the ordinances laid down, one should seek the help of a preceptor as well as in the matter of every other act of piety.] Selecting, after examination, an eligible person among the Brahmanas, one should make unto him the gift of a cow that has been acquired by legitimate means, and having made the gift cause him to accept it. The deities and men and ourselves also, in wishing good to other, say, 'Let the merits attaching to gifts be thine in consequence of thy righteousness!' Even thus did the judge of the dead speak unto me, O regenerate Rishi. I then bowed my head unto the righteous Yama. Obtaining his permission I left his dominions and have now come to the sole of thy feet."

all this while I was his guest, and, O thou of unfading glory,

SECTION 72

"Yudhishthira said, 'Thou hast, O grandsire, discoursed to me the topic of gifts of kine in speaking of the Rishi Nachiketa Thou hast also impliedly discoursed, O puissant one, on the efficacy and pre-eminence of that act. Thou hast also told me, O grandsire of great intelligence, of the exceedingly afflicting Character of the calamity that overtook the high-souled king Nriga in consequence of a single fault of his. He had to dwell for a tong time at Dwaravati (in the form of a mighty lizard) and how Krishna became the cause of his rescue from that miserable plight. I have, however, one doubt. It is on the subject of the regions of kine. I desire to hear, in detail, about those regions which are reserved for the residence of persons that make gifts of kine.'

"Bhishma said, 'In this connection is recited the old narrative of the discourse between Him who sprang from the primeval lotus and him who performed a hundred sacrifices.'

"Sakra said, 'I see, O Grandsire, that those who are residents of the region of kine transcend by their resplendence the prosperity of the denizens of heaven and pass them by (as beings of an inferior station). This has raised a doubt in my mind. Of what kind, O holy one, are the regions of kine? Tell me all about them, O sinless one! Verily, what is the nature of those regions that are inhabited by givers of kine? I wish to know this of what kind are those regions? What fruits do they bring? What is the highest object there which the denizens thereof succeeds in winning? What are its virtues? How also do men, freed from every kind of anxiety, succeed in going to those regions? For what period does the giver of a cow enjoy the fruits that are borne by his gift? How may persons make gifts of many kine and how may they make gifts of a few kine? What are the merits attaching to gifts of many kine and what those that attach to gifts of a few only? How also do persons become givers of kine without giving any kine in reality? Do thou tell me all this. How does one making gifts of even many kine. O puissant lord, become the equal of one that has made gift of only a few kine? How also does one who make gifts of only a few kine succeed in becoming the equal of one who has made gifts of many kine? What kind or Dakshina is regarded as distinguished for pre-eminence in the matter of gifts of kine? It behoveth thee, O holy one, to discourse unto me on all this agreeably to truth."

SECTION 73

"The Grandsire said, 'The questions thou hast asked me in respect of kine, beginning with their gift, are such that there is none else in the three worlds. O thou of a hundred sacrifices, who could put them! There are many kinds of regions, O Sakra, which are invisible to even thee. Those regions are seen by me, O Indra, as also by those women that are chaste and that have been attached to only one husband. Rishis observant of excellent vows, by means of their deeds of righteousness and piety, and Brahmanas of righteous souls, succeed in repairing to them in even their fleshy forms. Men that are observant of excellent vows behold those regions which resemble the bright creations of dreams, aided by their cleansed minds and by that (temporary) emancipation which succeeds the loss of one's consciousness of body. Listen, O thou of a thousand eyes, to me as I tell thee what the attributes are with which those regions are endued. There the very course of Time is suspended. Decrepitude is not there, nor Fire which is omnipresent in the universe. There the slightest evil does not occur, nor disease, nor weakness of any kind. The kine that live there, O Vasava, obtain the fruition of every desire which they cherish in their hearts. I have direct experience of what I say unto thee. Capable of going everywhere at will and actually repairing from place to place with ease, they enjoy the fruition of wish after wish as it arises in their minds. Lakes and tanks and rivers and forests of diverse kinds. and mansions and hills and all kinds of delightful objects,-delightful, that is, to all creatures, -- are to be seen there. There is no region of felicity that is superior to any of these of which I speak. All those foremost of men, O Sakra, who are forgiving unto all creatures, who endure everything, who are full of affection for all things, who render dutiful obedience unto their preceptors, and who are free from pride and vanity. repair to those regions of supreme felicity. He, who abstains from every kind of flesh, who is possessed of a cleansed heart, who is endued with righteousness, who worships his parents with reverence, who is endued with truthfulness of speech and conduct, who attends with obedience upon the Brahmanas. who is faultless in conduct, who never behaves with anger towards kine and towards the Brahmanas, who is devoted to the accomplishment of every duty, who serves his preceptors with reverence, who is devoted for his whole life to truth and to gifts, and who is always forgiving towards all transgression against himself, who is mild and self-restrained, who is full of reverence for the deities, who is hospitable to all guests, who is endued with compassion, --verily, he, who is adorned with these attributes, -- succeeds in attaining to the eternal and immutable region of kine. He, who is stained with adultery, sees not such a region; nor he, who is a slayer of his preceptor; nor he, who speaks falsely or indulges in idle boasts; nor he who always disputes with others; nor he who behaves with

THE GRAND BIBLE hostility towards the Brahmanas. Indeed, that wicked wight.

who is stained with such faults fails to attain even a sight of these regions of felicity; also he that injures his friends; also he that is full of guile; also he that is ungrateful; also he that is a cheat; also he that is crooked in conduct; also he that is a disregarder of religion; also he that is a slayer of Brahmanas. Such men are incapable of beholding in even imagination the region of kine that is the abode of only those who are righteous of deeds. I have told thee everything about the region of kine in minute detail, O chief of the deities! Hear now, O thou of a hundred sacrifices, the merit that is theirs who are engaged in making gifts of kine. He, who make gifts of kine, after purchasing them with wealth obtained by inheritance or acquired lawfully by him, attains, as the fruit of such an act to many regions of inexhaustible felicity. He. who makes a gift of a cow, having acquired it with wealth won at dice, enjoys felicity, O Sakra, for ten thousand years of celestial measure, He, who acquires a cow as his share of ancestral wealth is said to acquire her legitimately. Such a cow may be given away. They that make gifts of kine so acquired obtain many eternal regions of felicity that is inexhaustible. That person, who, having acquired a cow in gift makes a gift of her with a pure heart, succeeds without doubt, O lord of Sachi, in obtaining eternal regions of beatitude. That person, who, with restrained senses speaks the truth from his birth (to the time of his death) and who endures everything at the hands of his preceptor and of the Brahmanas, and who practises forgiveness, succeeds in attaining to an end that is equal to that of kine. That speech which is improper, O lord of Sachi, should, never be addressed to a Brahmana. One, again, should not, in even one's mind, do an injury to a cow. One should, in one's conduct, imitate the cow, and show compassion towards the cow. Hear, O Sakra, what the fruits are that become his, who is devoted to the duty of truth. If such a person gives away a single cow, that one cow becomes equal to a thousand kine. If a Kshatriya, possessed of such qualifications, makes a gift of a single cow, his merit becomes equal to that of a Brahmana's. That single cow, listen, O Sakra which such a Kshatriya gives away becomes the source of as much merit as the single cow that a Brahmana gives away under similar circumstances. Even this is the certain conclusion of the scriptures. If a Vaisva, possessed of similar accomplishments, were to make a gift of a single cow, that cow would be equal to five hundred kine (in respect of the merit she would produce) If a Sudra endued with humility were to make a gift of a cow, such a cow would be equal to a hundred and twenty-five kine (in respect of the merit it would produce) Devoted to penances and truth. proficient (in the scriptures and all acts) through dutiful services rendered to his preceptor, endued with forgiveness of disposition, engaged in the worship of the deities, possessed of a tranquil soul, pure (in body and mind), enlightened, observant of all duties, and freed from every kind of egotism, that man who makes a gift of a cow unto a Brahmana, certainly attains to great merit through that act of his, viz... the gift, according to proper rites, of a cow yielding copious milk. Hence, one, with singleness of devotion, observant of truth and engaged in humbly serving one's preceptor, should always make gifts of kine. Hear, O Sakra, what the merit is of that person, who, duly studying the Vedas, shows reverence for kine, who always becomes glad at sight of kine, and who, since his birth has always bowed his head unto kine. The merit that becomes one's by performing the Rajasuya sacrifice, the merit that becomes one's by making gifts of heaps of gold, that high merit is acquired by a person who shows such reverence for kine. Righteous Rishis and high-souled persons crowned with success have said so. Devoted to truth, possessed of a tranquil soul, free from cupidity, always truthful in speech, and behaving with reverence towards kine with the steadiness of a vow, the man, who, for a whole year before himself taking any food, regularly presents some food to kine, wins the merit, by such an act, of the gift of a thousand kine. That man, who takes only one meal a day and who gives away the entire quantity of his other meal unto kine --verily, that man, who thus reverences kine with the steadiness of a vow and shows such compassion towards them,--enjoys for ten years' unlimited felicity. That man, who confines himself to only one meal a day and 'with the other meal saved for some time purchases a cow and makes a gift of it (unto a Brahmana), earns, through that gift, O thou of a hundred sacrifices, the eternal merit that attaches to the gift of as many kine as there are hairs on the body of that single cow so given away. These are declarations in respect of the merit that Brahmanas acquire by making gifts of kine. Listen now to the merits that Kshatriyas may win. It has been said that a Kshatriya, by purchasing a cow in this manner and making a gift of it unto a Brahmana, acquires great felicity for five years. A Vaisya, by such conduct, acquires only half the merit of a Kshatriya, and a Sudra by such conduct earns half the merit that a Vaisva does. That man, who sells himself and with the proceeds thereof purchases kine and gives them away unto Brahmanas, enjoy felicity in heaven for as long a period as kine are seen on earth. It has been said, O highly blessed one, that in every hair

selling oneself, there is a region of inexhaustible felicity. That man, who having acquired kine by battle makes gifts of them (unto Brahmanas), acquires as much merit as he, who makes gifts of kine after having purchased the same with the proceeds of selling oneself. That man, who, in the absence of kine, makes a gift of a cow made of sesame seeds, restraining his senses the while, is rescued by such a cow from every kind of calamity or distress. Such a man sports in great felicity. The mere gift of kine is not fraught with merit. The considerations of deserving recipients, of time, of the kind of kine, and of the ritual to be observed, should be attended to. One should ascertain the proper time for making a gift of kine. One should also ascertain the distinctive qualifications of both Brahmanas (who are to receive them) and of kine themselves (which are to be given away). Kine should not be given unto one in whose abode they are likely to suffer from fire or the sun. One, who is rich in Vedic lore, who is of pure lineage, who is endued with a tranquil soul, who is devoted to the performance of sacrifices, who fears the commission of sin, who is possessed of varied knowledge, who is compassionate towards kine, who is mild in behaviour, who accords protection unto all that seek it of him, and who has no means of sustenance assigned unto him, is regarded as a proper person for receiving a gift of kine. Unto a Brahmana who has no means of sustenance, unto him while he is exceedingly afflicted for want of food (in a time, of famine, for example) for purposes of agriculture, for a child born in consequence of Homa, for the purposes of his preceptor, for the sustenance of a child born (in the ordinary course), should a cow be given. Verily, the gift should be made at a proper time and in a proper place. Those kine, O Sakra, whose dispositions are well-known, which have been acquired as honoraria for knowledge, or which have been purchased in exchange for other animals (such as goats, sheep, etc.), or which have been who by prowess of arms, or obtained as marriage-dower: or which have been acquired by being rescued from situations of danger, or which incapable of being maintained by their 'poor owner have been made over for careful keep, to another's house are, for such reasons, regarded as proper objects of gift. Those kine which are strong of body, which have good dispositions, and which emit an agreeable fragrance, are applauded in the matter of gifts. As Ganga is the foremost of all streams, even so is a Kapila cow the foremost of all animals of the bovine breed. Abstaining from all food and living only upon water for three nights, and sleeping for the same period upon the bare earth, one should make gifts of kine unto Brahmanas after having gratified them with other presents. Such kine, freed from every vice should, at the same time, he accompanied by healthy calves that have not been weaned. Having made the gift, the giver should live for the next three days in succession on food consisting only of the products of the cow. By giving away a cow that is of good disposition, that quietly suffers herself to be milked that always brings forth living and hale calves, and that does not fly away from the owner's abode, the giver enjoys felicity in the next world for as many years as there are hairs on her body. Similarly, by giving unto a Brahmana a bull that is capable of bearing heavy burden, that is young and strong and docile, that quietly bears the yoke of the plough, and that is possessed of such energy as is sufficient to undergo even great labour one attains to such regions as are his who gives away ten kine. That person, who rescues kine and Brahmanas (from danger) in the wilderness, O Kausika, becomes himself rescued from every kind of calamity. Hear what his merit is. The merit such a man acquires is equal to the eternal merit of a Horsesacrifice. Such a person attains to whatever end he desires at the hour of death. Many a region of felicity, -- in fact, whatever happiness he covets in his heart, -- becomes attainable to him in consequence of such an act of his. Verily, such man, permitted by kine, lives honoured in every region of felicity. That man, who follows kine every day in the woods himself subsisting the while on grass and cowdung and leaves of trees, his heart freed from desire of fruit, his senses restrained from every improper object and his mind purified of all dross, -- that man, -- O thou of a hundred sacrifices, lives in joy and freed from the dominion of desire in my region or in any other region of happiness that he wishes, in the company of the deities!

SECTION 74

"Indra said, 'I wish to know, O Grandsire, what the end is that is attained by him who consciously steals a cow or who sells one from motives of cupidity."

"The Grandsire said, 'Hear what the consequences are that overtake those persons that steal a cow for killing her for food or selling her for wealth, or making a gift of her unto a Brahmana. He, who, without being checked by the restraints of the scriptures, sells a cow, or kills one, or eats the flesh of a cow, or they, who, for the sake of wealth, suffer a person to kill kine,--all these, viz., he that kills, he that eats, and he that permits the slaughter,--rot in hell for as many years as there are hairs on the body of the cow so slain. O thou of great puissance, those faults and those kinds of faults that have been said to attach to one that obstructs a Brahmana's sacrifice, are said to attach to the sale and the theft of kine. That man, who, having stolen a cow makes a gift of her unto a Brahmana, enjoys felicity in heaven as the reward of the gift but suffers misery in hell for the sin of theft for as long a period. Gold has been said to constitute the Dakshina, O thou of great splendour, in gifts of kine. Indeed, gold has been said to be the best Dakshina in all sacrifices. By making a gift of kine one is said to rescue one's ancestors to the seventh degree as also one's descendants to the seventh degree. By giving away kine with Dakshina of gold one rescues one's ancestors and descendants of double the number. The gift of gold is the best of gifts. Gold is, again, the best Dakshina. Gold is a great cleanser, O Sakra, and is, indeed, the best of all cleansing objects. O thou of a hundred sacrifices, gold has been said to be the sanctifier of the entire race of him who gives it away. I have thus, O thou of great splendour. told thee in brief of Dakshina.

"Bhishma said, 'Even this was said by the Grandsire unto Indra, O chief of Bharata's race! Indra imparted it unto Dasaratha, and Dasaratha in his turn unto his son Rama, Rama of Raghu's race imparted it unto his dear brother Lakshmana of great fame. While dwelling in the woods, Lakshmana imparted it unto the Rishis. It has then come down from generation to generation, for the Rishis of rigid vows held it amongst themselves as also the righteous kings of the earth. My preceptor, O Yudhishthira, communicated it to me. That Brahmana, who recites it every day in the assemblies of Brahmanas, in sacrifices or at gifts of kine, or when two persons meet together, obtains hereafter many regions of inexhaustible felicity where he always resides with the deities as his companions. The holy Brahman, the Supreme Lord, had said so (unto Indra on the subject of kine).'"

SECTION 75

'Yudhishthira said, 'I have been greatly assured, O thou of puissance, by thee thus discoursing unto me of duties. I shall, however, give expression to the doubts I have. Do thou explain them to me, O grandsire! What are the fruits, declared in the scriptures, of the vows that men observe. Of what nature are the fruits, O thou of great splendour, of observances of other kinds? What, again, are the fruits, of one's studying the Vedas properly? 1 What are the fruits of gifts, and what those of holding the Vedas in memory? What are the fruits that attach to the teaching of the Vedas? I desire to know all this. What, O grandsire, are the merits attaching to the non-acceptance of gifts in this world? What fruits are seen to attach to him who mazes gifts of knowledge? What are the merits acquired by persons that are observant of the duties of their order as also by heroes that do not flee from hattle? What are the fruits that have been declared to attach to the observance of purity and to the practice of Brahmacharya? What are the merits that attach to the service of the father and of the mother? What also are the merits of serving preceptors and teachers, and what are the merits of compassion and kindness? I desire to know all these, O grandsire, truly and in detail. O thou that art conversant with all the scriptures! Great is the curiosity I feel.

'Bhishma said, 'Eternal regions of felicity become his, who, having properly commenced a Vrata (vow) completes its observance according to the scriptures, without a break. The fruits of Niyamas, O king, are visible even in this world. These rewards that thou hast won are those of Nivamas and sacrifices. The fruits that attach to the study of the Vedas are seen both here and hereafter. The person, who is devoted to the study of the Vedas is seen to sport in felicity both in this world and in the region of Brahma. Listen now to me, O king, as I tell thee in detail what the fruits are of self-restraint. They that are self-restrained are happy everywhere. They that are self-restrained are always in the enjoyment of that felicity which attaches to the absence or subjugation of desire. They that are self-restrained are competent to go everywhere at will They that are self-restrained are capable of destroying every Without doubt, they that are self-restrained succeed in obtaining everything they seek. They that are self-restrained, O son of Pandu, obtain the fruition of every wish. The happiness that men enjoy in heaven through penances and prowess (in arms) through gift, and through diverse sacrifices. becomes theirs that are self-restrained and forgiving. Selfrestraint is more meritorious than gift. A giver, after making a gift unto the Brahmanas, may yield to the Influence of wrath A self-restrained man, however, never yields to wrath. Hence, self-restraint is superior (in point of merit) to gift. That man, who makes gifts without yielding to wrath, succeeds in attaining to eternal regions of felicity. Wrath destroys the merit of a gift. Hence, self-restraint is superior to gift. There are various invisible places, O monarch, numbering by ten thousands, in heaven. Existing in all the regions of heaven, these places belong to the Rishis. Persons, leaving this world, attain to them and become transformed into deities. O king the great Rishis repair thither, aided only by their selfrestraint, and as the end of their efforts to attain to a region of superior happiness. Hence, self-restraint is superior (in efficacy) to gift. The person, who becomes a preceptor (for teaching the Vedas), and who duly worships the fire, taking leave of all his afflictions in this world, enjoys inexhaustible

felicity, O king, in the region of Brahma. That man, who, having himself studied the Vedas, imparts a knowledge thereof unto righteous disciples, and who praises the acts of his own preceptor, attain to great honours in heaven. That Kshatriya, who takes to the study of the Vedas, to the performance of sacrifices, to the making of gifts, and who rescues the lives of others in battle, similarly attains to great, honours in heaven. The Vaisya, who, observant of the duties of his order, makes gifts, reaps as the fruit of those gifts, a crowning reward. The Sudra, who duly observes the duties of his order (which consist of services rendered to the three other orders) wins heaven as the reward of such services. Diverse kinds of heroes have been spoken of (in the scriptures). Listen to me as I expound to thee what the rewards are that they attain to. The rewards are fixed of a hero belonging to a heroic race. There are heroes of sacrifice, heroes of selfrestraint, heroes of truth, and others equally entitled to the name of hero. There are heroes of battle, and heroes of gift of liberality among men. There are many persons, who may be called the heroes of the Sankhya faith as, indeed, there are many others that are called heroes of Yoga. There are others that are regarded as heroes in the matter of forest-life, of householding or domesticity, and of renunciation (or Sannyasa). Similarly, there are others that are called heroes of the intellect, and also heroes of forgiveness. There are other men, who live in tranquillity and who are regarded as heroes of righteousness. There are diverse other kinds of heroes that practise diverse other kinds of yows and observances. There are heroes devoted to the study of the Vedas and heroes devoted to the teaching of the same. There are, again, men that come to be regarded as heroes for the devotion with which they wait upon and serve their preceptors, as indeed, heroes in respect of the reverence they show to their sires. There are heroes in respect of obedience to mothers, and heroes in the matter of the life of mendicancy they lead. There are heroes in the matter of hospitality to guests, whether living as householders. All these heroes attain to very superior, regions of felicity which are, of course, acquired by them as the rewards of their own acts. Holding all the Vedas in memory, or ablutions performed in all the sacred waters, may or may not be equal to telling the Truth every day in one's life. A thousand horse sacrifices and Truth were once weighed in the balance. It was seen that Truth weighed heavier than a thousand horse-sacrifices. It is by Truth that the sun is imparting heat, it is by Truth that fire blazes up, it is by Truth that the winds blow; verily, everything rests upon Truth. It is Truth that gratifies the deities, the Pitris and the Brahmanas. Truth has been said to be the highest duty. Therefore, no one should ever transgress Truth. The Munis are all devoted to Truth. Their prowess depends upon Truth. They also swear by Truth. Hence, Truth is pre-eminent. All truthful men, O chief of Bharata's race, succeed by their truthfulness in attaining to heaven and sporting there in felicity. Self-restraint is the attainment of the reward that attaches to Truth. I have discoursed on it with my whole heart. The man of humble heart who is possessed of self-restraint, without doubt, attains to great honours in heaven. Listen now to me, O lord of Earth, as I expound to thee the merits of Brahmacharya. That man, who practises the vow of Brahmacharya from his birth to the time of his death, know, O king, has nothing unattainable! Many millions of Rishis are residing in the region of Brahma. All of them, while here, were devoted to Truth, and self-restrained and had their vital seed drawn up. The vow of Brahmacharya, O king, duly observed by a Brahmana, is sure to burn all his sins. The Brahmana is said to be a blazing fire. In those Brahmanas that are devoted to penances, the deity of fire becomes visible. If a Brahmacharin yields to wrath in consequence of any slight the chief of the deities himself trembles in fear. Even this is the visible fruit of the vow of Brahmacharya that is observed by the Rishis. Listen to me, O Yudhishthira, what the merit is that attaches to the worship of the father and the mother. He, who dutifully serves his father without ever crossing him in anything, or similarly serves his mother or (elder) brother or other senior or preceptor, it should be known, O king, earns a residence in heaven. The man of cleansed soul, in consequence of such service rendered to his seniors, has never even to behold hell."

SECTION 76

"Yudhishthira said, 'I desire, O king, to hear thee discourse in detail upon those high ordinances which regulate gifts of kine, for it is by making gifts (of kine) according to those ordinances that one attains to innumerable regions of eternal felicity.'

"Bhishma said, There is no gift, O lord of Earth, that is higher in point of merit than the gift of kine. A cow, lawfully acquired, if given away, immediately rescues the whole race of the giver. That ritual which sprang for the benefit of the righteous, was subsequently declared for the sake of all creatures. That ritual has come down from primeval time. It existed even before it was declared. Verily, O king, listen to me as I recite to thee that ritual which affects the gift of kine. The orthodox belief is that all rituals are literally eternal. As

down in holy writ. The ritual in respect of gifts of kine sprang in this way, i.e., in primeval time. It was only subsequently declared or set down in holy writ.] In days of yore when a number of kine (intended to be given away) was brought (before him), king Mandhatri, filled with doubt in respect of the ritual he should observe (in actually giving them away), properly questioned Vrihaspati (the preceptor of the celestials) for an explanation of that doubt. Vrihaspati said, 'Duly observing restraints the while, the giver of kine should, on the previous day, properly honour the Brahmanas and appoint the (actual) time of gift. As regards the kine to be given away, they should be of the class called Rohini. The kine also should be addressed with the words--Samange and Vahule--Entering the fold where the kine are kept, the following Srutis should be uttered, -- The cow is my mother. The bull is my sire. (Give me) heaven and earthly prosperity! The cow is my refuge!--Entering the fold and acting in this way, the giver should pass the night there.' He should again utter the formula when actually giving away the kine. The giver, thus residing with the kine in the fold without doing anything to restrain their freedom, and lying down on the bare earth (without driving away the gnats and other insects that would annoy him as they annoy the kine), becomes immediately cleansed of all his sins in consequence of his reducing himself to a state of perfect similitude with the kine. When the sun rises in the morning, thou shouldst give away the cow, accompanied by her calf and a bull. As the reward of such an act, heaven will certainly become attainable to thee. The blessings also that are indicated by the Mantras will also be thine. The Mantras contain these references to kine: Kine are endued with the elements of strength and energetic exertion. Kine have in them the elements of wisdom. They are the source of that immortality which sacrifice achieves. They are the refuge of all energy. They are the steps by which earthly prosperity is won. They constitute the eternal course of the universe. They lead to the extension of one's race. Let the kine (I give away) destroy my sins. They have that in them which partakes in the nature of both Surya, and Soma. Let them be aids to my attainment of heaven. Let them betake themselves to me as a mother takes to her offspring. Let all other blessings also be mine that have not been named in the Mantras I have uttered! In the alleviation or cure of phthisis and other wasting diseases, and in the matter of achieving freedom from the body, if a person takes the help of the five products of the cow, kine become inclined to confer blessings upon the person like the river Saraswati--Ye kine, ye are always conveyers of all kinds of merit! Gratified with me, do ve appoint a desirable end for me! I have today become what ye are! By giving you away, I really give myself away. (After these words have been uttered by giver, the receiver should say), -- Ye are no longer owned by him who gives you away! Ye have now become mine. Possessed of the nature of both Sutya and Soma, do ye cause both the giver and the receiver to blaze forth with all kinds of prosperity!--(As already indicated), the giver should duly utter the words occurring in the first part of the above verse. The regenerate recipient, conversant with the ritual that regulates the gift of kine, should, when receiving the kine in gift, utter (as already) said the words occurring in the latter half of the above verse. The man who, instead of a cow, gives away the usual value thereof or cloths or gold, comes to be regarded as the giver of a cow The giver, when giving away the usual value of a cow (as the substitute of a cow) should utter the words, -- This cow with face upturned is being given away. Do thou accept her!--The man who gives away cloths (as the substitute of a cow) should utter the words,--Bhavitavya--(meaning that the gift should be regarded as representing a cow). The man who gives away gold (as the substitute of a cow) should utter the word -- Vaishnavi (meaning, this gold that I give away is of the form and nature of a cow) .-- Even these are the words that should be uttered in the order of the kind of gift mentioned above. The reward that is reaped by making such vicarious gifts of kine is residence in Heaven for six and thirty thousand years, eight thousand years, and twenty thousand years respectively. Even these are the merits, respectively, of gifts of things as substitute of kine. While as regards him who gives an actual cow all the merits that attach to vicarious gifts of kine become his at only the eight step (homewards) of the recipient. He that gives an actual cow becomes endued with righteous behaviour in this world. He that gives the value of a cow becomes freed from every kind of fear. He that gives a cow (as a substitute in way for a real cow) never meet with sorrow. All the three, as also they that regularly go through their ablutions and other acts at early dawn, and he that is wellconversant with the Mahabharata, it is well-known, attain to the regions of Vishnu and Soma. Having given away a cow, the giver should, for three nights, adopt the vaccine vow, and pass one night with kine. Commencing again from that lunation, numbering the eight, which is known by the name of Kamya, he should pass three nights, supporting himself entirely on milk and urine and dung of the cow. [Ashtami is the eighth day of the lunar fortnight. There must be two Ashtamis in every lunar month. A particular Ashtami is

eternal, they existed before anybody declared them or set them

known as the Kamya or the Goshtha. On that day, kine are worshipped with sandalpaste, vermilion, floral wreaths, etc.] By giving away a bull, one attains to the merit that attaches to the divine vow (Brahmacharya). By giving away a couple of kine, one acquires the mastery of the Vedas. That man who performs a sacrifice and makes gifts of kine agreeably to the ritual laid down, attains to many regions of a superior character. These, however, are not attainable by the person who is unacquainted with that ritual (and who, therefore, gives away kine without observing the scriptural declarations). That man who gives away even a single cow that yields a copious measure of milk, acquires the merit of giving away all desirable things on Earth collected together. What need, therefore, be said of the gift of many such kine as vield Havva and Kavva in consequence of their full udders? The merit that attaches to the gift of superior oxen is greater than that which attaches to the gift of kine. One should not, by imparting a knowledge of this ritual, benefit a person that is not one's disciple or that is not observant of vows or that is bereft of faith or that is possessed of a crooked understanding. Verily, this religion is a mystery, unknown to most people. One that knows it should not speak of it at every place. There are, in the world, many men that are bereft of faith. There are among men many persons that are mean and that resemble Rakshasas. This religion, if imparted unto them, would lead to evil. It would be productive of equal evil if imparted to such sinful men as have taken shelter in atheism .-- Listen to me O king, as I recite to thee the names of those righteous monarchs that have attained to regions of great felicity as the reward of those gifts of kine which they made agreeable to the instructions of Vrihaspati, Usinara, Viswagaswa, Nriga, Bhagiratha, the celebrated Mandhatri the son of Yuvanaswa, king Muchukunda, Bhagiratha, Naishadha. Somaka, Pururavas, Bharata of imperial sway to whose race belongs all the Bharatas, the heroic Rama the son of Dasaratha, and many other celebrated kings of great achievement, and also king Dilipa of widely known deeds, all, in consequence of their gifts of kine agreeable to the ritual, attained to Heaven. King Mandhatri was always observant of sacrifices, gifts, penances, kingly duties, and gifts of kine. Therefore, O son of Pritha, do thou also bear in mind those instructions of Vrihaspati which I have recited unto thee (in respect of gifts of kine). Having obtained the kingdom of the Kurus, do thou, with a cheerful heart, make gifts of good kine unto foremost of Brahmanas!'

"Vaisampayana continued, 'Thus addressed by Bhishma on the subject of properly making gifts of kine, king Yudhishthira did all that Bhishma wished. Verily, king Yudhishthira bore in mind the whole of that religion which the preceptor of the deities imparted unto the royal Mandhatri. Yudhishthira from that time began to make always gifts of kine and to support himself on grains of barley and on cowdung as both his food and drink. The king also began to sleep from that day on the bare earth, and possessed of restrained soul and resembling a bull in conduct, he became the foremost of monarchs. [Sikhi means a bull, so called from the hump it carries. The construction is sikhi Vrishaiva etc,] The Kuru king from that day became very attentive to kine and always worshipped them, hymning their praises. From that day, the king gave up the practice of yoking kine unto his vehicles. Wheresoever he had occasion to go, he proceeded on cars drawn by horses of good mettle.'"

SECTION 77

"Vaisampayana said, 'King Yudhishthira endued with humility, once again questioned the royal son of Santanu on the subject of gifts of kine in detail.'

"The king said, 'Do thou, O Bharata, once more discourse to me in detail on the merits of giving away kine. Verily, O hero, I have not been satiated with hearing thy nectar-like words!"

"Vaisampayana continued, 'Thus addressed by king Yudhishthira the just, Santanu's son began to discourse to him once again, in detail on the merits attaching to the gift of kine.'

"Bhishma said, 'By giving unto a Brahmana a cow possessed of a calf, endued with docility and other virtues, young in years, and wrapped round with a piece of cloth, one becomes cleansed of all one's sins. There are many regions (in Hell) which are sunless. One who makes the gift of a cow has not to go thither. That man, however, who gives unto a Brahmana a cow that is incapable of drinking or eating, that has her milk dried up, that is endued with senses all of which have been weakened, and that is diseased and overcome with decrepitude, and that may, therefore, be likened to a tank whose water has been dried up, -- indeed, the man who gives such a cow unto a Brahmana and thereby inflicts only pain and disappointment upon him, has certainly to enter into dark Hell. That cow which is wrathful and vicious or diseased or weak or which has been purchased without the price agreed upon having been paid, -- or which would only afflict the regenerate recipient with distress and disappointment, should never be given. The regions such a man may acquire (as the rewards of other acts of righteousness performed by him) would fail to

give him any happiness or impart to him any energy. Only such kine as are strong, endued with good behaviour, young in years, and possessed of fragrance, are applauded by all (in the matter of gift). Verily, as Ganga is the foremost of all rivers, even so is a Kapila cow the foremost of all kine.⁴

"Yudhishthira said, 'Why, O grandsire, do the righteous applaud the gift of a Kapila cow (as more meritorious) when all good kine that are given away should be regarded as equal? O thou of great puissance, I wish to hear what the distinction is that attaches to a Kapila cow. Thou art, verily, competent to discourse to me on this topic!

"Bhishma said, 'I have, O son, heard old men recite this history respecting the circumstances under which the Kapila cow was created. I shall recite that old history to thee! In days of vore, the Self-born Brahman commanded the Rishi Daksha. saying, -- Do thou create living creatures! From desire of doing good to creatures, Daksha, in the first instance, created food. Even as the deities exist, depending upon nectar, all living creatures, O puissant one, live depending upon the sustenance assigned by Daksha. Among all objects mobile and immobile, the mobile are superior. Among mobile creatures Brahmanas are superior. The sacrifices are all established upon them. It is by sacrifice that Soma (nectar) is got. Sacrifice has been established upon kine. The gods become gratified through sacrifices. As regards the Creation then, the means of support came first, creatures came next. As soon as creatures were born, they began to cry aloud for food. All of them then approached their creator who was to give them food like children approaching their father or mother. Knowing the intention which moved all his creatures, the holy lord of all creatures, viz., Daksha, for the sake of the beings he had created, himself drank a quantity of nectar. He became gratified with the nectar he quaffed and thereupon an eructation came out, diffusing an excellent perfume all around. As the result of that eructation. Daksha saw that it gave birth to a cow which he named Surabhi. This Surabhi was thus a daughter of his, that had sprung from his mouth. The cow called Surabhi brought forth a number of daughters who came to be regarded as the mothers of the world. Their complexion was like that of gold, and they were all Kapilas. They were the means of sustenance for all creatures. As those kine, whose complexion resembled that of Amrita, began to pour milk, the froth of that milk arose and began to spread on every side, even as when the waves of a running stream dashing against one another, copious froth is produced that spreads on every side. Some of that froth fell, from the mouths of the calves that were sucking, upon the head of Mahadeva who was then sitting on the Earth. The puissant Mahadeva thereupon, filled with wrath, cast his eves upon those kine. With that third eye of his which adorns his forehead, he seemed to burn those kine as he looked at them. Like the Sun tingeing masses of clouds with diverse colours the energy that issued from the third eye of Mahadeva produced, O monarch, diverse complexion in those kine. Those amongst them, however, which succeeded in escaping from the glance of Mahadeva by entering the region of Soma, remained of the same colour with which they were born, for no change was produced in their complexion. Seeing that Mahadeva had become exceedingly angry; Daksha, the lord of all creatures, addressed him, saying--Thou hast, O great deity, been drenched with nectar. The milk or the froth that escapes from the mouths of calves sucking their dams is never regarded as impure remnant. Chandramas, after drinking the nectar, pours it once more. It is not, however, on that account, looked upon as impure. After the same manner, the milk that these kine yield, being born of nectar, should not be regarded as impure (even though the udders have been touched by the calves with their mouths). The wind can never become impure. Fire can never become impure. Gold can never become impure. The Ocean can never become impure. The Nectar, even when drunk by the deities, can never become impure. Similarly, the milk of a cow, even when her udders are sucked by her calf, can never become impure. These kine will support all these worlds with the milk they will yield and the ghee that will be manufactured therefrom. All creatures wish to enjoy the auspicious wealth, identifiable with nectar, that kine possess!--Having said these words, the lord of creatures, Daksha, made a present unto Mahadeva of a bull with certain kine. Daksha ratified the heart of Rudra, O Bharata, with that present, Mahadeva, thus gratified, made that bull his vehicle. And it was after the form of that bull that Mahadeva adopted the device on the standard floating on his battle-car. For this reason it is that Rudra came to be known as the bull-bannered deity. It was on that occasion also that the celestials, uniting together, made Mahadeva the lord of animals. Indeed, the great Rudra became the Master of kine and is named as the bull-signed deity. Hence, O king, in the matter of giving away kine, the gift is regarded as primarily desirable of Kapila kine which are endued with great energy and possessed of colour unchanged (from white). Thus are kine, the foremost of all creatures in the world. It is from them that the means have flowed of the sustenance of all the worlds. They have Rudra for their master. They yield Soma (nectar) in the form of milk. They are auspicious and sacred, and grantors of every wish

and givers of life. A person by making a gift of a cow come to be regarded as making a gift of every article that is desired to be enjoyed by men. That man who, desiring to attain to prosperity, reads with a pure heart and body these verses on the origin of kine, becomes cleansed of all his sins and attains to prosperity and children and wealth and animals. He who makes a gift of a cow, O king, always succeeds in acquiring the merits that attach to gifts of Havya and Kavya, to the offer of oblations of water unto the Pitris, to other religious acts whose performance brings peace and happiness, to the gift of vehicles and cloths, and to the cherishing of children and the old."

"Vaisampayana continued, 'Hearing these words of his grandsire, Pritha's son, viz., the royal Yudhishthira of Ajamida's race, uniting with his brothers, began to make gifts of both bulls and kine of different colours unto foremost of Brahmanas. Verily, for the purpose of subduing regions of felicity in the next, and winning great fame, king Yudhishthira performed many sacrifices and, as sacrificial presents, gave away hundreds of thousands of kine unto such Brahmanas."

SECTION 78

"Bhishma said, 'In days of yore, king Saudasa born of Ikshvaku's race, that foremost of eloquent men, on one occasion approached his family priest, viz., Vasishtha, that foremost of Rishis, crowned with ascetic success, capable of wandering through every region, the receptacle of Brahma, and endued with eternal life and put him the following question.'

"Saudasa said, 'O holy one, O sinless one, what is that in the three worlds which is sacred and by reciting which at all times a man may acquire high merit?"

"Bhishma said, 'Unto king Saudasa who stood before him with head bent in reverence, the learned Vasishtha having first bowed unto kine and purified himself (in body and mind), discoursed upon the mystery relating to kine, a topic that is fraught with result highly beneficial to all persons.'

'Vasishtha said, 'Kine are always fragrant. The perfume emanated by the exudation of the Amytis agallochum issues out of the bodies. Kine are the great refuge of all creatures. Kine constitute the great source of blessing unto all. 1 Kine are the Past and the Future. Kine are the source of eternal growth. Kine are the root of Prosperity. Anything given to kine is never lost. Kine constitute the highest food. They are the best Havi for the deities. The Mantras called Swaha and Vashat are forever established in kine. Kine constitute the fruit of sacrifices. Sacrifices are established in kine. Kine are the Future and the Past, and Sacrifice rest on them. Morning and evening kine yield unto the Rishis, O foremost of men, Havi for use in Homa, O thou of great effulgence. They who make gift of kine succeed in transcending all sins which they may have committed and all kinds of calamities into which they may fall, O thou of great puissance. The man possessing ten kine and making a gift of one cow, he possessing a hundred kine and making a gift of ten kine, and he possessing a thousand kine and making a gift of a hundred kine, all earn the same measure of merit. The man who, though possessed of hundred kine, does not establish a domestic fire for daily worship, that man who though possessed of a thousand kine does not perform sacrifices, and that man who though possessed of wealth acts as a miser (by not making gift and discharging the duties of hospitality), are all three regarded as not worthy of any respect. Those men who make gift of Kapila king with their calves and with vessel of white brass for milking them, -- kine, that is, which are not vicious and which while given away, are wrapped round with cloths,-succeed in conquering both this and the other world. Such persons as succeed in making gift of a bull that is still in the prime of youth, that has all its senses strong, and that may be regarded as the foremost one among hundreds of herds, that has large horns adorned with ornaments (of gold or silver), unto a Brahmana possessed of Vedic learning, succeed, O scorcher of foes, its attaining to great prosperity and affluence each time they take birth in the world. One should never go to bed without reciting the names of kine. Nor should one rise from bed in the morning without a similar recitation of the names of kine. Morning and evening one should bend one's head in reverence to kine. As the consequence of such acts, one is sure to attain to great prosperity. One should never feel any repugnance for the urine and the dung of the cow. One should never eat the flesh of kine. As the consequence of this, one is sure to attain to great prosperity. One should always take the names of kine. One should never show any disregard for kine in any way. If evil dreams are seen, men should take the names of kine. One should always bathe, using cow-dung at the time. One should sit on dried cowdung. One should never cast one's urine and excreta and other secretions on cowdung. One should never obstruct kine in any way. One should eat, sitting on a cowhide purified by dipping it in water, and then cast one's eyes towards the west, Sitting with restrained speech, one should eat ghee, using the bare earth as one's dish. One reaps, in consequence of such acts, that prosperity of which kine are the source. One should pour libations on the fire,

using ghee for the purpose. One should cause Brahmanas to utter blessings upon one, by presents of ghee. One should make gift of ghee. One should also eat ghee. As the reward of such acts one is sure to attain to that prosperity which kine confer. That man who inspires a vaccine form made of sesame seeds by uttering the Vedic Mantras called by the name of Gomati, and then adorns that form with every kind of gems and makes a gift of it, has never to suffer any grief on account of all his acts of omission and commission .-- Let kine that vield copious measures of milk and that have horns adorned with gold,--kine viz., that are Surabhis or the daughters of Surabhis .-- approach me even as rivers approach the ocean! I always look at kine. Let kine always look at me. Kine are ours. We are theirs. Ourselves are there where kine are!--Even thus, at night or day, in happiness or woe, verily, at times of even great fear, -- should a man exclaim. By uttering such words he is certain to become freed from every fear."

SECTION 79

'Vasishtha said, 'The kine that had been created in a former age practised the austerest penances for a hundred thousand years with the desire of attaining to a position of great preeminence. Verily, O scorcher of foes, they said unto themselves, -- We shall, in this world, become the best of all kinds of Dakshina in sacrifices, and we shall not be liable to be stained with any fault! By bathing in water mixed with our dung people shall become sanctified. The deities and men shall use our dung for the purpose of purifying all creatures mobile and immobile. They also that will give us away shall attain to those regions of happiness which will be ours .-- The puissant Brahman, appearing unto them at the conclusion of their austerities, gave them the boons they sought, saying, -- it shall be as ye wish! Do ye (thus) rescue all the worlds!--Crowned with fruition in respect of their wishes, they all rose up, --those mothers of both the Past and the Future. Every morning, people should bow with reverence unto kine. As the consequence of this, they are certain to win prosperity. At the conclusion of their penances O monarch, kine became the refuge of the world. It is for this that kine are said to be highly blessed, sacred, and the foremost of all things. It is for this kine are said to stay at the very head of all creatures. By giving away a Kapila cow with a calf resembling herself. yielding a copious measure of milk, free from every vicious habit, and covered with a piece of cloth, the giver attains to great honours in the region of Brahma. By giving away a cow of red complexion, with a calf that resembles herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Surva. By giving away a cow of variegated hue, with a calf similar to herself. yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Soma. By giving away a cow of white complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Indra. By giving away a cow of dark complexion, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Agni. By giving away a cow of the complexion of smoke, with a calf similar to herself, yielding milk, free from every vice, and covered with a piece of cloth, one attains to great honours in the region of Yama. By giving away a cow of the complexion of the foam of water, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to the region of Varuna. By giving away a cow whose complexion is like that of the dust blown by the wind, with a calf, and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Wind-god. By giving a cow of the complexion of gold, having eyes of a tawny hue with a calf and a vessel of white brass for milking her and covered with a piece of cloth, one enjoys the felicity of the region of Kuvera. By giving away a cow of the complexion of the smoke of straw, with a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one attains to great honours in the region of the Pitris. By giving away a fat cow with the flesh of its throat hanging down and accompanied by her calf. one attains with ease to the high region of the Viswedevas. By giving away a Gouri cow, with calf similar to her, yielding milk, free from every vice, and covered with a piece of cloth, one attains to the region of the Vasus. By giving away a cow of the complexion of a white blanket, with a calf and a vessel of white brass, and covered with a piece of cloth, one attains to the region of the Sadhyas. By giving away a bull with a high hump and adorned with every jewel, the giver, O king, attains to the region of the Maruts. By giving away a bull of blue complexion, that is full-grown in respect of years and adorned with every ornament, the giver attains to the regions of the Gandharvas and the Apsaras. By giving away a cow with the flesh of her throat hanging down, and adorned with every ornament, the giver, freed from every grief, attains to those regions that belong to Prajapati himself. That man, O king, habitually makes gifts of kine, proceed, piercing through the clouds, on a car of solar effulgence to Heaven and shines there in splendour. That man who habitually makes

gifts of kine comes to be regarded as the foremost of his species. When thus proceeding to Heaven, he is received by a thousand celestial damsels of beautiful hips and adorned with handsome robes and ornaments. These girls wait upon him there and minister to his delight. He sleeps there in peace and is awakened by the musical laughter of those gazelle-eyed damsels, the sweet notes of their Vinas, the soft strains of their Vallakis, and the melodious tinkle of their Nupuras. [Vallaki is the Indian lute. The Nupura is an ornament for the ankles.] The men who makes gifts of kine resides in Heaven and is honoured there for as many years as there are hairs on the bodies of the kine he gives away. Falling off from Heaven (upon the exhaustion of his merit), such a man takes birth in the order of humanity and, in fact, in a superior family among me.'''

SECTION 80

"Vasishtha said, 'Kine are yielders of ghee and milk. They are the sources of ghee and they have sprung from ghee. They are rivers of ghee, and eddies of ghee. Let kine ever be in my house! Ghee is always my heart. Ghee is even established in my navel. Ghee is in every limb of mine. Ghee resides in my mind. Kine are always at my front. Kine are always at my rear. Kine are on every side of my person. I live in the midst of kine!--Having purified oneself by touching water, one should, morning and evening, recite these Mantras every day. By this, one is sure to be cleansed of all the sins one may commit in course of the day. They who make gifts of a thousand kine, departing from this world, proceed to the regions of the Gandharvas and the Apsaras where there are many palatial mansions made of gold and where the celestial Ganga, called the current of Vasu, runs. Givers of a thousand kine repair thither where run many rivers having milk for their water, cheese for their mire, and curds for their floating moss. That man who makes gifts of hundreds of thousands of kine agreeably to the ritual laid down in the scriptures, attains to high prosperity (here) and great honours in Heaven. Such a man causes both his paternal and maternal ancestors to the tenth degree to attain to regions of great felicity, and sanctifies his whole race. Kine are sacred. They are the foremost of all things in the world. They are verily the refuge of the universe. They are the mothers of the very deities. They are verily incomparable. They should be dedicated in sacrifices. When making journeys, one should proceed by their right (i.e., keeping them to one's left). Ascertaining the proper time, they should be given away unto eligible persons. By giving away a Kapila cow having large horns, accompanied by a calf and a vessel of white brass for milking her, and covered with a piece of cloth, one succeeds in entering, freed from fear, the palace of Yama that is so difficult to enter. One should always recite this sacred Mantra, viz., -- Kine are of beautiful form. Kine are of diverse forms. They are of universal form. They are the mothers of the universe. O, let kine approach me!-There is no gift more sacred than the gift of kine. There is no gift that produces more blessed merit. There has been nothing equal to the cow, nor will there be anything that will equal her. With her skin, her hair, her horns, the hair of her tail, her milk, and her fat,--with all these together,--the cow upholds sacrifice. What thing is there that is more useful than the cow? Bending my head unto her with reverence, I adore the cow who is the mother of both the Past and the Future. and by whom the entire universe of mobile and immobile creatures is covered. O best of men, I have thus recited to thee only a portion of the high merits of kine. There is no gift in this world that is superior to the gift of trine. There is also no refuge in this world that is higher than kine."

"Bhishma continued, 'That high-souled giver of land (viz., king Saudasa), thinking these words of the Rishi Vasishtha to be foremost in point of importance, then made gifts of a very large number of kine unto the Brahmanas, restraining his senses the while, and as the consequence of those gifts, the monarch succeeded in attaining to many regions of felicity in the next world." [Bhumidah is literally, a giver of land. King Saudasa, the commentator explains, was known by the name of Bhumidah in consequence of his liberality in the matter of giving away land unto the Brahmanas.]

SECTION 81

"Yudhishthira said, 'Tell me, O grandsire, what is that which is the most sacred of all sacred things in the world, other than that which has been already mentioned, and which is the highest of all sanctifying objects.'

"Bhishma said, 'Kine are the foremost of all objects. They are highly sacred and they rescue men (from all kinds of sin and distress). With their milk and with the Havi manufactured therefrom, kine uphold all creatures in the universe. O best of the Bharatas, there is nothing that is more sacred than kine. The foremost of all things in the three worlds, kine are themselves sacred and capable of cleansing others, Kine reside in a region that is even higher than the region of the deities. When given away, they rescue their givers. Men of wisdom succeed in attaining to Heaven by making gifts of kine. Yuvanaswa's son Mandhatri, Yayati, and (his sire) Nahusha, used always to give away kine in thousands. As the reward of those gifts, they have attained to such regions as are unattainable by the very deities. There is, in this connection, O sinless one, a discourse delivered of old. I shall recite it to thee. Once on a time, the intelligent Suka, having finished his morning rites, approached with a restrained mind his sire, that foremost of Rishis, viz., the Island-born Krishna, who is acquainted with the distinction between that which is superior and that which is inferior, and saluting him, said, 'What is that sacrifice which appears to thee as the foremost of all sacrifices? What is that act by doing which men of wisdom succeed in attaining to the highest region? What is that sacred act by which the deities enjoy the felicity of Heaven? What constitutes the character of sacrifice as sacrifice? What is that upon which sacrifice rests? What is that which is regarded as the best by the deities? What is that sacrifice which transcends the sacrifices of this world? Do thou also tell me, O sire, what is that which is the most sacred of all things. Having heard these words of his son, O chief of Bharata's race, Vyasa, the foremost of all persons conversant with duties, discoursed as follows unto him.

"Vyasa said, 'Kine constitute the stay of all creatures. Kine are the refuge of all creatures. Kine are the embodiment of merit. Kine are sacred, and kine are sanctifiers of all. Formerly kine were hornless as it has been heard by us. For obtaining horns they adored the eternal and puissant Brahmana. The puissant, Brahmana, seeing the kine paying their adorations to him and sitting in praya, granted unto each of them what each desired. Thereafter their horns grew and each got what each desired. Of diverse colours, and endued with horns, they began to shine in beauty, O son! Favoured by Brahman himself with boons, kine are auspicious and yielders of Havya and Kavya. They are the embodiments of merit. They are sacred and blessed. They are possessed of excellent form and attributes. Kine constitute high and highly excellent energy. The gift of kine is very much applauded. Those good men who, freed from pride, make gifts of kine, are regarded as doers of righteous deeds and as givers of all articles. Such men, O sinless one, attain to the highly sacred region of kine. The trees there produce sweet fruits. Indeed, those trees are always adorned with excellent flowers and fruits. Those flowers, O best of regenerate persons, are endued with celestial fragrance. The entire soil of that region is made of gems. The sands there are all gold. The climate there is such that the excellencies of every season are felt. There is no more mire, no dust. It is, indeed, highly auspicious. The streams that run there shine in resplendence for the red lotuses blooming upon their bosoms, and for the jewels and gems and gold that occur in their banks and that display the effulgence of the morning Sun. There are many lakes also in that region on whose breasts are many lotuses, mixed here and there with Nymphoea stellata, and having their petals made of costly gems, and their filaments adorned with a complexion like that of gold. They are also adorned with flowering forests of the Nerium odorum with thousands of beautiful creepers twining round them, as also with forests of Santanakas bearing their flowery burdens. There are rivers whose banks are variegated with many bright pearls and resplendent gems and shining gold. Portions of those regions are covered with excellent trees that are decked with jewels and gems of every kind. Some of them are made of gold and some display the splendour of fire. There stand many mountains made of gold, and many hills and eminences made of jewels and gems. These shine in beauty in consequence of their tall summits which are composed of all kinds of gems. The trees that adorn those regions always put forth flowers and fruits, and are always covered with dense foliage. The flowers always emit a celestial fragrance and the fruits are exceedingly sweet, O chief of Bharata's race. Those persons that are of righteous deeds, O Yudhishthira, always sport there in joy. Freed from grief and wrath, they pass their time there, crowned with the fruition of every wish. Persons of righteous deeds, possessed of fame, sport there in happiness, moving from place to place, O Bharata, on delightful vehicles of great beauty. Auspicious deed, bands of Apsaras always amuse them there, with music and dance. Indeed O Yudhishthira, a person goes to such regions as the reward of his making gifts of kine. Those regions which have for their lords Pushan, and the Maruts of great puissance, are attained to by givers of kine. In affluence the royal Varuna is regarded as pre-eminent. The giver of kine attains to affluence like that of Varuna himself. One should, with the steadiness of a vow, daily recite these Mantras declared by Prajapati himself (in respect of kine). Viswarupa and viz.,--Yugandharah, Surupah, Vahurupah, and Matara. [These are the several names by which kine are known. The first is probably derived from kine bearing the plough and thus assisting the tillage of the soil. The second implies beauty of form. The third is derived from the cow being regarded as the origin of all things in the universe: all things, therefore, are only so many forms of the cow. Viswarupa implies the same thing. Matara implies mothers, kine being regarded as the mothers of all.] -- He who serves kine with reverence and who follows them with humility, succeeds in obtaining many invaluable boons from kine who become gratified with him. One should never, in even one's heart, do an injury to kine.

One should, indeed, always confer happiness on them. One should, always reverence kine and worship them, with bends of one's head. He who does this, restraining his senses the while and filled with cheerfulness, succeeds in attaining to that felicity which is enjoyed by kine (and which kine alone can confer). One should for three days drink the hot urine of the cow. For the next three days one should drink the hot milk of the cow. Having thus drunk for three days hot milk, one should next drink hot ghee for three days. Having in this way drunk hot ghee for three days, one should subsist for the next three days on air only. That sacred thing by whose aid the deities enjoy regions of felicity, that which is the most sacred of all sacred things, viz., ghee should then be borne on the head. [Ghee is regarded so sacred because of its use in sacrifices. It is with the aid of ghee that the deities have become what they are. Itself sacred, it is also cleansing at the same time.] With the aid of ghee one should pour libations on the sacred fire. By making gifts of ghee, one should cause the Brahman to utter benedictions on oneself. One should eat ghee and make gifts of ghee. As the reward of this conduct, one may then attain to that prosperity which belongs to kine. That man who, for a month, subsists upon the gruel of barley picked up every day from cow dung becomes cleansed of sins as grave as the slaughter of a Brahman. After their defeat at the hands of the Daityas, the deities practised this expiation. It was in consequence of this expiation that they succeeded in regaining their position as deities. Verily, it was through this that they regained their strength and became crowned with success. Kine are sacred. They are embodiments of merit. They are high and most efficacious cleansers of all. By making gifts of kine unto the Brahmanas one attains to Heaven. Living in a pure state, in the midst of kine, one should mentally recite those sacred Mantras that are known by the name of Gomati, after touching pure water. By doing this, one becomes purified and cleansed (of all sins). Brahmanas of righteous deeds, who have been cleansed by knowledge, study of the Vedas, and observance of vows, should, only in the midst of sacred fires or kine or assemblies of Brahmanas, impart unto their disciples a knowledge of the Gomati Mantras which are every way like unto a sacrifice (for the merit they produce). One should observe a fast for three nights for receiving the boon constituted by a knowledge of the import of the Gomati Mantras. The man who is desirous of obtaining a son may obtain one by adoring these Mantras. He who desires the possession of wealth may have his desire gratified by adoring these Mantras. The girl desirous of having a good husband may have her wish fulfilled by the same means. In fact, one may acquire the fruition of every wish one may cherish, by adoring these sacred Mantras. When kine are gratified with the service one renders them, they are, without doubt, capable of granting the fruition of every wish. Even so, kine are highly blessed. They are the essential requisites of sacrifices. They are grantors of every wish. Know that there is nothing superior to kine.

"Bhishma continued, 'Thus addressed by his high-souled sire, Suka, endued with great energy, began from that time to worship kine every day. Do thou also, O son, conduct thyself in the same way."

SECTION 82

"Yudhishthira said, 'I have heard that the dung of the cow is endued with Sree. I desire to hear how this has been brought about. I have doubts, O grandsire, which thou shouldst dispel.' [Sri is the goddess of Prosperity. The answer of Bhishma will explain the question fully.]

"Bhishma said, In this connection is cited the old story, O monarch, of the conversation between kine and Sree, O best of the Bharatas! Once on a time the goddess Sree, assuming a very beautiful form, entered a herd of kine. The kine, beholding her wealth of beauty, became filled with wonder."

"The kine said, 'Who art thou, O goddess? Whence hast thou become unrivalled on earth for beauty? O highly blessed goddess, we have been filled with wonder at thy wealth of beauty. We desire to know who thou art. Who, indeed, art thou? Whither wilt thou proceed? O thou of very superior splendour of complexion, do tell us in detail all we wish to know.'

"Sri said, 'Blessed be ye, I am dear unto all creatures. Indeed, I am known by the name of Sri. Forsaken by me, the Daityas have been lost for ever. The deities, viz., Indra, Vivaswat, Soma, Vishnu, Varuna, and Agni, having obtained me, are sporting in joy and will do so for ever. Verily, the Rishis and the deities, only when they are endued with me, have success. Ye kine, those beings meet with destruction into whom I do not enter. Religion, wealth, and pleasure, only when endued with me, become sources of happiness. Ye kine who are givers of happiness, know that I am possessed of even such energy! I wish to always reside in every one of you. Repairing to your presence, I solicit you. Be all of you endued with Sri. "The kine said, 'Thou art fickle and restless. Thou sufferest

"The kine said, 'Thou art fickle and restless. Thou sufferest thyself to be enjoyed by many persons. We do not desire to have thee. Blessed be thou, go wheresoever thou pleasest. As regards ourselves, all of us are possessed of good forms. What need have we with thee? Go wheresoever thou likest. Thou hast already (by answering our questions) gratified us exceedingly.'

"Sri said, 'Is it proper with you, ye kine that you do not welcome me? I am difficult of being attained. Why then do you not accept me? It seems, ye creatures of excellent vows, that the popular proverb is true, viz., that it is certain that when one come to another of one's own accord and without being sought, one meets with disregard. The Gods, the Danavas, the Gandharvas, the Pisachas, the Uragas, the Rakshasas and human beings succeed in obtaining me only after undergoing the severest austerities. You who have such energy, do ye take me. Ye amiable ones, I am never disregarded by any one in the three worlds of mobile and immobile creatures.'

"The kine said, We do not disregard thee, O goddess. We do not show thee a slight! Thou art fickle and of a very restless heart. It is for this only that we take leave of thee. What need of much talk? Do thou go wheresoever thou choosest. All of us are endued with excellent forms. What need have we with thee, O sinless one?"

"Sri said, 'Ye givers of honours, cast off by you in this way, I shall certainly be an object of disregard with all the world. Do ye show me grace. Ye are all highly blessed. Ye are ever ready to grant protection unto those that seek your protection. I have come to you soliciting your protection. I have no fault. Do you rescue me (from this situation). Know that I shall always be devoted to you. I am desirous of residing in any parts, however repulsive, of your bodies. Indeed, I wish to reside in even your rectum. Ye sinless ones, I do not see that ye have any part in your bodies that may be regarded as repulsive, for ye are sacred, and sanctifying, and highly blessed. Do ye, however, grant my prayer. Do ye tell me in which part, of your bodies I shall take up my residence.' "Bhishma continued, 'Thus addressed by Sri, the kine,

"Bhishma continued, 'Thus addressed by Sri, the kine, always auspicious and inclined to kindness unto all who are devoted to them, took counsel with one another, and then addressing Sri, and unto her, O king, these words.'

"The kine said, 'O thou of great fame, it is certainly desirable that we should honour thee. Do thou live in our urine and dung. Both these are sacred, O auspicious goddess!

"Sri said, 'By good luck, ye have shown me much grace implying your desire to favour me. Let it be even as ye say! Blessed be ye all, I have really been honoured by you, ye givers of happiness!

"Bhishma continued, 'Having, O Bharata, made this compact with the kine, Sri, there and then, in the very sight of those kine, rendered herself invisible. I have thus told thee, O son, the glory of the dung of kine, I shall once again discourse to thee on the glory of kine. Do thou listen to me."

SECTION 83

"Bhishma said, 'They who make gifts of kine, and who subsist upon the remnants of things offered as libations on the sacred fire, are regarded, O Yudhishthira, as always performing sacrifices of every kind. No sacrifice can be performed without the aid of curds and ghee. The very character as sacrifice which sacrifices have, depends upon ghee. Hence ghee (or, the cow from which it is produced) is regarded as the very root of sacrifice. Of all kinds of gifts, the gift of kine is applauded as the highest. Kine are the foremost of all things. Themselves sacred, they are the best of cleansers and sanctifiers. People should cherish kine for obtaining prosperity and even peace. The milk, curds, and ghee that kine yield are capable of cleansing one from every kind of sin. Kine are said to represent the highest energy both in this world and the world that is above. There is nothing that is more sacred or sanctifying than kine. O chief of Bharata's race. In this connection is recited the ancient narrative. O Yudhishthira, of the discourse between the Grandsire and the chief of celestials. After the Daityas had been defeated and Sakra had become the lord of the three worlds all creatures grew in prosperity and became devoted to the true religion. Then, on one occasion, the Rishis, the Gandharvas, the Kinnaras, the Uragas, the Rakshasas, the Deities, the Asuras, the winged creatures and the Prajapatis, O thou of Kuru's race, all assembled together and adored the Grandsire. There were Narada and Parvata and Viswavasu and Haha-Huhu, who sang in celestial strains for adoring that puissant lord of all creatures. The deity of wind bore thither the fragrance of celestial flowers. The Seasons also, in their embodied forms, bore the perfumes of flowers peculiar to each, unto that conclave of celestials, that gathering of all creatures of the universe, where celestial maidens danced and sang in accompaniment with celestial music. In the midst of that assembly, Indra, saluting the Lord of all the deities and bowing his head unto him with reverence, asked him, saying, 'I desire, O Grandsire, to know why the region of kine is higher, O holy one, than the region of the deities themselves who are the lords of all the worlds. What austerities, what Brahmacharya, O lord, did kine perform in consequence of which they are able to reside happily in a region that is even above that of the deities?' Thus addressed by Indra, Brahman said unto the slayer of Vala, 'Thou hast always, O slayer of Vala, disregarded kine. Hence, thou art not acquainted with the glorious pre-eminence of kine. Listen

now to me, O puissant one, as I explain to thee the high energy and glorious pre-eminence of kine, O chief of the celestials! Kine have been said to be the limbs of sacrifice. They represent sacrifice itself, O Vasava! Without them, there can be no sacrifice. With their milk and the Havi produced therefrom, they uphold all creatures. Their male calves are engaged in assisting at tillage and thereby produce diverse kinds of paddy and other seeds. From them flow sacrifices and Havya and Kavya, and milk and curds and ghee. Hence, O chief of the deities, kine are sacred. Afflicted by hunger and thirst, they bear diverse burdens. Kine support the Munis. They uphold all creatures by diverse acts, O Vasava, kine are guileless in their behaviour. In consequence of such behaviour and of many well-performed acts, they are enabled to live always in regions that are even above ours. I have thus explained to thee today, O thou of a hundred sacrifices, the reason, O Sakra of kine residing in a place that is high above that of the deities. Kine obtained many excellent forms, O Vasava, and are themselves givers of boons (to others). They are called Surabhis. Of sacred deeds and endued with many auspicious indications, they are highly sanctifying Listen to me also, O slaver of Vala, as I tell thee in detail the reason why kine, -- the offspring of Surabhi, -- have descended on the earth, O best of the deities. In day of yore, O son, when in the Devayuga the high soused Danavas became lords of the three world, Aditi underwent the severest austerities and got Vishnu within her womb (as the reward thereof). Verify, O chief of the celestials, she had stood upon one leg for many long years, desirous of having a son. Beholding the great goddess Aditi thus undergoing the severest austerities, the daughter of Daksha, viz., the illustrious Surabhi, herself devoted to righteousness, similarly underwent very severe austerities upon the breast of the delightful mountains of Kailasa that are resorted to by both the deities and the Gandharvas. Established on the highest Yoga she also stood upon one leg for eleven thousand years. The deities with the Rishis and the great Nagas all became scorched with the severity of her penances. Repairing thither with me, all of them began to adore that auspicious goddess. I then addressed that goddess endued with penances and said, 'O goddess, O thou of faultless conduct, for what purpose, dost thou undergo such severe austerities. O highly blessed one, I am gratified with thy penances, O beautiful one! Do thou, O goddess, solicit what boon thou desirest. I shall grant thee whatever thou mayst ask.' Even these were my words unto her, O Purandara. Thus addressed by me, Surabhi answered me, saying, 'I have no need, O Grandsire, of boons. Even this, O sinless one is a great boon to me that thou hast been gratified with me.' Unto the illustrious Surabhi. O chief of the celestials who said so unto me, O lord of Sachi, I answered even in these words, O foremost of the deities, viz., 'O goddess, at this exhibition of thy freedom from cupidity and desire and at these penances of thine, O thou of beautiful face, I have been exceedingly gratified. I, therefore, grant thee the boon of immortality. Thou shalt dwell in a region that is higher than the three worlds, through my grace. That region shall be known to all by the name of Goloka. Thy offspring, ever engaged in doing good acts, will reside in the world of men. In fact, O highly blessed one, thy daughters will reside there. All kinds of enjoyment, celestial and human, that thou mayst think of, will immediately be thine. Whatever happiness exists in Heaven, will also be thine. O blessed one.' The regions, O thou of a hundred eyes, that are Surabhi's are endued with means for the gratification of every wish. Neither Death, nor Decrepitude, nor fire, can overcome its denizens. No ill luck, O Vasava, exists there. Many delightful woods, and delightful ornaments and objects of beauty may be seen there. There many beautiful cars, all excellently equipped, which move at the will of the rider, may be seen, O Vasava, O thou of eves like lotus-petals, it is only by Brahmacharya, by penances, by Truth, by self-restraint, by gifts, by diverse kinds of righteous deeds, by sojourns to sacred waters, in fact, by severe austerities and righteous acts well-performed, that one can attain to Goloka. Thou hast asked me, O Sakra, and I have answered the in full, O slayer of Asuras, thou shouldst never disregard kine.'

"Bhishma continued, 'Having heard these words of the selfborn Brahman, O Yudhishthira, Sakra of a thousand eyes began from that time to worship kine every day and to show them the greatest respect. I have thus told thee everything about the sanctifying character of kine, O thou of greet splendour. The sacred and high pre-eminence and glory of kine, that is capable of cleansing one from every sin, has, O chief of men, been thus explained to thee. That man who with senses withdrawn from every other object will recite this account unto Brahmanas, on occasions when Havya and Kavya are offered, or at sacrifices, or on occasions of adoring the Pitris, succeeds in conferring upon his ancestors an inexhaustible felicity fraught with the fruition of every wish That man who is devoted to kine succeeds in obtaining the fruition of every wish of his. Indeed, even those women that are devoted to kine succeed in obtaining the accomplishment of every wish of theirs. He that desireth sons obtaineth them. He that desireth daughters obtaineth them. He that desireth

wealth succeedeth in aquiring it and he that desireth religious merit succeedeth in winning it. He that desireth knowledge acquireth it and he that desireth felicity succeedeth in acquiring it. Indeed, O Bharata, there is nothing that is unattainable to one that is devoted to kine."

SECTION 84

'Yudhishthira said, 'Thou hast, O grandsire, discoursed to me on the gift of kine that is fraught with great merit. In the case of kings observant of their duties, that gift is most meritorious. Sovereignty is always painful. It is incapable of being borne by persons of uncleansed souls. In the generality of cases, kings fail to attain to auspicious ends. By always making, however, gifts of earth, they succeed in cleansing themselves (of all their sins). Thou hast. O prince of Kuru's race, discoursed to me on many duties. Thou hast discoursed to me on the gifts of kine made by king Nriga in days of old. The Rishi Nachiketa, in ancient times, had discoursed on the merits of this act. The Vedas and the Upanishads also have laid down that in all sacrifices, -- in fact, in all kinds of religious acts .-- the Dakshina should be earth or kine or gold. The Srutis, however, declare that in all Dakshinas, gold is superior and is, indeed, the best. I desire, O grandsire, to hear thee discourse truly on this topic. What is gold? How did it spring up? When did it come into existence? What is its essence? Who is its presiding deity? What are its fruits? Why is it regarded as the foremost of all things? For what reason do men of wisdom applaud the gift of gold? For what reason is gold regarded as the best Dakshinas in all sacrifices? Why also is gold regarded as a cleanser superior to earth itself and kine? Why, indeed, is it regarded so superior as a Dakshina? Do thou, O grandsire, discourse to me on all this!

"Bhishma said, Listen, O king, with concentrated attention to me as I recite to thee in detail the circumstances connected with the origin of gold as understood by me. When my father Santanu of great energy departed from this world, I proceeded to Gangadwara for performing his Sraddha. Arrived there, I commenced the Sraddha of my father. My mother Jahnavi, coming there, rendered me great help. Inviting many ascetics crowned with success and causing them to take their seats before me. I commenced the preliminary rites consisting of gifts of water and of other things. Having with a concentrated mind performed all preliminary rites as laid down in the scriptures, I set myself to duly offer the obsequial cake. I then saw, O king, that a handsome arm, adorned with Angadas and other ornaments, rose up, piercing the ground, through the blades of Kusa grass which I had spread. Beholding that arm rise from the ground, I became filled with wonder. Indeed, O chief of Bharata's race, I thought that my father had come himself for accepting the cake I was about to offer. Reflecting then, by the light of the scriptures, the conviction soon came upon me that the ordinance does occur in the Vedas that the cake should not be presented into the hand of him whose Sraddha is performed Even this was the conviction that took possession of my mind, viz., that the obsequial cake should never be presented in this world by a man into the visible hand of the man whose obsequial rites are performed. The Pitris do not come in their visible forms for taking the cake. On the other hand, the ordinance provides that it should be presented on the blades of Kusa grass spread on the earth for the purpose. I then, disregarding that hand which constituted an indication of my father's presence, and recollecting the true ordinance depending upon the authority of the scriptures respecting the mode of presenting the cake, offered the entire cake, O chief of the Bharatas, upon those blades of Kusa grass that were spread before me. Know, O prince of men, that what I did was perfectly consistent with the scriptural ordinance. After this, the arm of my sire. O monarch, vanished in our very sight. On that night as I slept, the Pitris appeared to me in a dream. Gratified with me they said, O chief of Bharata's race, even these words, 'We have been pleased with thee, for the indication thou hast afforded today of thy adherence to the ordinance. It has pleased us to see that thou hast not swerved from the injunctions of the scriptures. The scriptural ordinance, having been followed by thee, has become more authoritative, O king. By such conduct thou hast honoured and maintained the authority of thyself, the scriptures, the auditions of the Vedas, the Pitris and the Rishis, the Grandsire Brahman himself, and those seniors, viz., the Prajapatis. Adherence to the scriptures has been maintained. Thou hast today, O chief of the Bharatas, acted very properly, Thou hast made gifts of earth and kine. Do thou make gifts of gold. The gifts of gold is very cleansing. O thou that art wellconversant with duties, know that by such acts of thine, both ourselves and our forefathers will all be cleansed of all our sins. Such gifts rescue both ancestors and descendants to the tenth degree of the person who makes them.' Even these were the words that my ancestors, appearing unto me in a dream, said unto me, I then awoke, O king, and became filled with wonder. Indeed, O chief of Bharata's race, I set my heart then upon making gifts of gold. Listen now, monarch, to this old history. It is highly praiseworthy and it extends the period of his life who listens to it. It was first recited to Rama, the son of

Jamadagni In former days Jamadagni's son Rama, filled with great wrath, exterminated the Kshatriyas from off the face of the earth for thrice seven times. Having subjugated the entire earth the heroic Rama of eyes like lotus-petals began to make preparations for performing a Horse-sacrifice, O king, that is praised by all Brahmanas and Kshatriyas and that is capable of granting the fruition of every wish. That sacrifice cleanses all creatures and enhances the energy and splendour of those who succeed in performing it. Endued with great energy, Rama, by the performance of that sacrifice became purified. Having, however, performed that foremost of sacrifices, the high-souled Rama failed yet to attain to perfect lightness of heart. Repairing unto Rishis conversant with every branch of learning as also the deities, Rama of Bhrigu's race questioned them. Filled with repentance and compassion, he addressed them, saying, 'Ye highly blessed ones, do ye declare that which is more cleansing still for men engaged in fierce deeds.' Thus addressed by him, those great Rishis, fully acquainted with the Vedas and the scriptures, answered him, saying, 'O Rama, guided by the authority of the Vedas, do thou honour all learned Brahmanas. Following this conduct for some time do thou once more ask the regenerate Rishis as to what should be done by thee for cleansing thyself. Follow the advice which those persons of great wisdom give.' Repairing then to Vasishtha and Agastya and Kasyapa, that delighter of the Bhrigus, endued with great energy, asked them that question, 'Ye foremost of Brahmanas, even this is the wish that has arisen in my heart. How, indeed, may I succeed in cleansing myself? By what acts and rites may this be brought about? Or, if by gifts, what is that article by giving away which this wish of mine may be accomplished? Ye foremost or righteous persons, if your minds be inclined to do me a favour, then do tell me, ye that are endued with wealth of asceticism, what is that by which I may succeed in cleansing myself.'

"The Rishis said, 'O delighter of the Bhrigus, the mortal that has sinned becomes cleansed by making gifts of kine, of earth, and of wealth. Even this is what we have heard. There is another gift that is regarded as a great cleanser. Listen to us, O regenerate Rishi, as we discourse on it. That article is excellent and is endued with wonderful aspect and is, besides, the offspring of Fire. In days of yore, the god Agni burnt all the world. It has been heard by us that from his seed sprung gold of bright complexion. It came to be celebrated under the name of good complexioned. By making gifts of gold thou art sure to have thy wish crowned with fruition. Then the illustrious Vasishtha in especial, of rigid vows, addressing him, said, 'Hear, O Rama, how gold, which has the splendour of fire sprang into existence. That gold will confer merit on thee. In matters of gifts, gold is highly applauded. I shall also tell thee what is gold, whence it has come, and how it has come to be invested with superior attributes. Listen to me, O thou of mighty arms, as I discourse upon these topics. Know this as certain that gold is of the essence of Fire and Soma. The goat is Fire (for it given, it leads to the region of the deity of fire): the sheep is Varuna (for if leads to the region of Varuna the lord of waters); the horse is Surva (for if leads to the region of Surya); elephants are Nagas (for they lead to the world of Nagas); buffaloes are Asuras (for they lead to the region of Asuras); cocks and boars are Rakshasas (for they lead to the regions of the Rakshasas), O delighter of the Bhrigus; earth is sacrifice, kine, water, and Soma (for it leads to the merits of sacrifice, and to the region of kine, of the lord of waters and of Soma). Even these are the declarations of the Smritis. Churning the entire universe, a mass of energy was found. That energy is gold. Hence, O regenerate Rishi, compared to all these objects (which I have named above) gold is certainly superior. It is a precious thing, high and excellent.' It is for this reason that the deities and Gandharvas and Uragas and Rakshasas and human beings and Pisachas hold it with care. All these beings, O son of Bhrigu's race, shine in splendour, with the aid of gold, after converting it into crowns and armlets and diverse kinds of ornaments. It is also for this reason that gold is regarded as the most cleansing of all cleansing things such as earth and kine and all other kinds of wealth, O prince of men. The gift of gold, O puissant king, is the highest gift. It is distinguished above the gifts of earth, of kine, and of all other things, O thou that art endued with the effulgence of an immortal, gold is an eternal cleanser. Do thou make gifts of it unto the foremost of Brahmanas as it is the foremost of cleansing things. Of all kinds of Dakshina, gold is the best. They who make gifts of gold are said to be givers of all things. Indeed, they who make gifts of gold come to be regarded as givers of deities. Agni is all the deities in one, and gold has Agni for its essence. Hence it is that the person who makes gifts of gold gives away all the deities. Hence, O chief of men, there is no gift higher than the gift of gold.'

"Vasishtha continued, 'Hear once more, O regenerate Rishi, as I discourse upon it, the pre-eminence of gold, O foremost of all wielders of weapons. I heard this formerly in the Purana, O son of Bhrigu's race. I represent the speech of Prajapati himself. After the wedding was over of the illustrious and high-souled Rudra armed with the trident, O son of Bhrigu's race, with the goddess who became his spouse, on the breast of that foremost of mountains. viz... Himavat, the illustrious and

high-souled deity wished to unite himself with the goddess. Thereupon all the deities, penetrated with anxiety, approached Rudra. Bending their heads with reverence and gratifying Mahadeva and his boon giving spouse Uma, both of whom were seated together, they addressed Rudra, O perpetuator of Bhrigu's race, saying, 'This union, O illustrious and sinless one, of thine with the goddess, is a union of one endued with penances with another of penances as severe! Verily, it is the union, O lord, of one possessed of very great energy with another whose energy is scarcely less! Thou, O illustrious one, art of energy that is irresistible. The goddess Uma, also is possessed of energy that is equally irresistible. The offspring that will result from a union like this, will, without doubt, O illustrious deity, be endued with very great might. Verily, O puissant lord, that offspring will consume all things in the three worlds without leaving a remnant. Do thou then, O lord of all the universe, O thou of large eyes, grant unto these deities prostrated before thee, a boon from desire of benefiting the three worlds! Do thou, O puissant one, restrain this high energy of thine which may become the seed of offspring. Verily, that energy is the essence of all forces in the three worlds. Ye two, by an act of congress, are sure to scorch the universe! The offspring that will be born of you two will certainly be able to afflict the deities! Neither the goddess Earth, nor the Firmament, nor Heaven, O puissant one, nor all of them together, will be able to bear thy energy, we firmly believe. The entire universe is certain to be burnt through the force of thy energy. It behoveth thee, O puissant one, to show us favour, O illustrious deity. That favour consists in thy not begetting a son, O foremost of the deities, upon the goddess Uma. Do thou, with patience, restrain thy fiery and puissant energy!' Unto the deities that said so the holy Mahadeva having the bull for his sign, O regenerate Rishi, answered, saying, 'So be it!' Having said so, the deity that has the bull for his vehicle, drew up his vital seed. From that time he came to be called by the name, of Urdhvaretas (one that has drawn up the vital seed). The spouse of Rudra, however, at this endeavour of the deities to stop procreation, became highly incensed. In consequence of her being of the opposite sex (and, therefore, endued with little control upon her temper) she used harsh words, thus, 'Since ve have opposed my lord in the matter of procreating a child when he was desirous of procreating one upon me, as the consequence of this act, ye deities, ye all shall become sonless. Verily, since ye have opposed the birth of issue from me, therefore, ye shall have no offspring of your own.' At the time this curse was denounced, O perpetuator of Bhrigu's race, the deity of fire was not there. It is in consequence of this curse of the goddess that the deities have become childless. Rudra, solicited by them, held in himself his energy of incomparable puissance. A small quantity, however, that came out of his body fell down on the earth. That seed, falling on the earth, leaped into a blazing fire and there began to grow (in size and power) most wonderfully. The energy of Rudra, coming in contact with another energy of great puissance, became identified with it in respect of essence. Meanwhile, all the deities having Sakra at their head, were scorched a good deal by the Asura named Taraka. The Adityas, the Vasus, the Rudras, the Maruts, the Aswins, and the Sadhyas all became exceedingly afflicted in consequence of the prowess of that son of Diti. All the regions of the deities, their beautiful cars, and their palatial mansions, and the retreats of the Rishis, were snatched away by the Asuras. Then the deities and the Rishis, with cheerless hearts, sought the protection of the illustrious and puissant Brahman of unfading glory.'

SECTION 85

'The Deities said, 'The Asura named Taraka who has received boons from thee, O puissant one, is afflicting the deities and the Rishis. Let his death be ordained by thee. O Grandsire, great has been our fear from him. O illustrious one, do thou rescue us. We have no other refuge than thee.'

"Brahman said, 'I am equal in my behaviour towards all creatures. I cannot, however, approve of unrighteousness. Let Taraka, that opponent of the deities and Rishis, be quickly destroyed. The Vedas and the eternal duties shall not be exterminated, ye foremost of celestials! I have ordained what is proper in this matter. Let the fever of your hearts be dispelled.'

"The Deities said, 'In consequence of thy having granted him boons, that son of Diti has been proud of his might. He is incapable of being slain, by the deities. How then will his death be brought about? The boon which, O Grandsire, he has obtained from thee is that he should not be slayable by deities or Asuras or Rakshasas. The deities have also been cursed by the spouse of Rudra in consequence of their endeavour in former days to stop propagation. The curse denounced by her has been, O lord of the universe, even this, viz., that they are not to have any offspring.'

"Brahman said, 'Ye foremost of deities, Agni was not there at the time the curse was denounced by the goddess. Even he will beget a son for the destruction of the enemies of the gods. Transcending all the deities and Danavas and Rakshasas and human beings and Gandharvas and Nagas and feathery creatures, the offspring of Agni with his dart, which in his hands will be a weapon incapable of being baffled if once hurled at the foe, will destroy Taraka from whom your fear hath arisen. Verily, all other enemies of yours will also be slain by him. Will is eternal. That Will is known by the name of Kama and is identical with Rudra's seed a portion of which fell into the blazing form of Agni. That energy, which is a mighty substance, and which resembles a second Agni, will be cast by Agni into Ganga for producing a child upon her in order to effect the destruction of the enemies of the gods. Agni did not come within the range of Uma's curse. The eater of sacrificial libations was not present there when the curse was denounced. Let the deity of fire, therefore, be searched out. Let him now be set to this task. Ye sinless ones, I have told you what the means are for the destruction of Taraka. The curses of those that are endued with energy fail to produce any effect upon those that are endued with energy. Forces, when they come into contact with something that is endued with stronger force, become weakened. They that are endued with penances are competent to destroy even the boon-giving deities who are indestructible. Will, or Like, or Desire (which is identifiable with Agni) sprang in former times and is the most eternal of all creatures. Agni is the Lord of the universe. He is incapable of being apprehended or described. Capable of going everywhere and existing in all things, he is the Creator of all beings. He lives in the hearts of all creatures. Endued with great puissance, He is older than Rudra himself. Let that eater of sacrificial libations, who is a mass of energy, be searched out. That illustrious deity will accomplish this desire of your hearts.' Hearing these words of the Grandsire, the high-souled gods then proceeded to search out the god of fire with hearts cheerful in consequence of their purpose having been achieved. The gods and the Rishis then searched every part of the three worlds, their hearts filled with the thought of Agni and eagerly desiring to obtain a sight of him. Endued with penances, possessed of prosperity, celebrated over all the worlds, those high-souled ones, all crowned with ascetic success, sojourned over every part of the universe, O foremost one of Bhrigu's race. They failed, however, to find out the eater of sacrificial libations who had concealed himself by merging his self into self. About this time, a frog, living in water, appeared on the surface thereof from the nethermost regions, with cheerless heart in consequence of having been scorched by the energy of Agni. The little creature addressed the deities who had become penetrated with fear and who were all very eager to obtain a sight of the deity of fire, saying, 'Ye gods, Agni is now residing in the nethermost regions. Scorched by the energy of that deity, and unable to bear it longer. I have come hither. The illustrious bearer of sacrificial libations, ye gods, is now under the waters. He has created a mass of waters within which he is staying. All of us have been scorched by his energy. If, ye gods, ye desire to obtain a sight of him,--verily, if ye have any business with him,--do ye go to him thither. Do, indeed, repair thither. As regards ourselves, we shall fly from this place, ye deities, from fear of Agni. Having said this much, the frog dived into the water'. The eater of sacrificial libations learnt of the treachery of the frog. Coming to that animal, he cursed the whole batrachian race, saying, 'Ye shall henceforth be deprived of the organ of taste. Having denounced this curse on the frog, he left the spot speedily for taking up his abode elsewhere. Verily, the puissant deity did not show himself. Seeing the plight to which the frogs were reduced for having done them a service, the deities, O best of the Bhrigus, showed favour unto those creatures. I shall tell thee everything regarding it. Do thou listen to me, O mighty-armed hero.'

"The Deities said, 'Though deprived of tongues through the curse of Agni and, therefore, reft of the sensation of taste, ye shall vet be able to utter diverse kinds of speech. Living within holes, deprived of food, reft of consciousness, wasted and dried up, and more dead than alive, all of you will be held by the Earth nevertheless. Ye shall also be able to wander about at night-time when everything is enveloped in thick darkness. Having said this unto the frogs, the deities once more went over every part of the earth for finding out the deity of blazing flames. In spite of all their efforts, however, they failed to get at him. Then, O perpetuator of Bhrigu's race, an elephant, as large and mighty as the elephant of Sakra, addressed the gods, saying, 'Agni is now residing within this Aswattha tree!' Incensed with wrath, Agni cursed all the elephants, O descendant of Bhrigu saying, Your tongues will be bent back.' Having been pointed out by the elephants, the deity of fire cursed all elephants even thus and then went away and entered the heart of the Sami tree from the desire of residing within it for some time. Listen now, O puissant hero. what favour was shown unto the elephants, O foremost one of Bhrigu's race, by the deities of unbaffled prowess who were all gratified with the service a representative of their had done them '

"The Deities said, 'With the aid of even your tongues bent inwards ye shall be able to eat all things, and with even those tongues ye shall be able to utter cries that will only be indistinct. Having blessed the elephants in this way, the denizens of Heaven once more resumed their search after Agni.

Indeed, having issued out of the Aswattha tree, the deity of fire had entered the heart of Sami. This new abode of Agni was divulged by a parrot. The gods thereupon proceeded to the spot. Enraged with the conduct of the parrot, the deity of blazing flames cursed the whole parrot race, saying, 'Ye shall from this day be deprived of the power of speech.' Indeed, the eater of sacrificial libations turned up the tongues of all the parrots. Beholding Agni at the place pointed out by the parrot, and witnessing the curse denounced upon him, the gods, feeling a compassion for the poor creature, blessed him, saying, 'In consequence of thy being a parrot, thou shalt not be wholly deprived of the power of speech. Though thy tongue has been turned backwards, yet speech thou shalt have, confined to the letter K. Like that of a child or an old man, thy speech shall be sweet and indistinct and wonderful. Having said these words unto the parrot, and beholding the deity of fire within the heart of the Sami, the gods made Sami wood a sacred fuel fit for producing fire in all religious rites. It was from that time that fire is seen to reside in the heart of the Sami. Men came to regard the Sami as proper means for producing fire (in sacrifice). The waters that occur in the nethermost regions had come into contact with the deity of blazing flames. Those heated waters, O thou of Bhrigu's race, are vomited forth by the mountain springs. In consequence, indeed, of Agni having resided in them for some time, they became hot through his energy. Meanwhile, Agni, beholding the gods, became grieved. Addressing the deities, he asked them, 'What is the reason of your presence here?' Unto him the deities and the great Rishi said, 'We wish to set thee to a particular task. It behoveth thee to accomplish it. When accomplished, it will redound greatly to thy credit.'

"Agni said, 'Tell me what your business is. I shall, ye gods, accomplish it. I am always willing to be set by you to any task you wish. Do not scruple, therefore, to command me.""

'The Deities said, 'There is an Asura of the name of Taraka who has been filled with pride in consequence of the boon he has obtained from Brahman. Through his energy he is able to oppose and discomfit us. Do thou ordain his destruction. O sire, do thou rescue these deities, these Prajapatis, and these Rishis, O highly blessed Pavaka! O puissant one, do thou beget a heroic son possessed of thy energy, who will dispel, O bearer of sacrificial libations, our fears from that Asura. We have been cursed by the great goddess Uma. There is nothing else then thy energy which can be our refuge now. Do thou, therefore, O puissant deity, rescue us all.' Thus addressed, the illustrious and irresistible bearer of sacrificial libations answered, saying, 'Be it so', and he than proceeded towards Ganga otherwise called Bhagirathi. He united himself in (spiritual) congress with her and caused her to conceive. Verily, in the womb of Ganga the seed of Agni began to grow even as Agni himself grows (when supplied with fuel and aided by the wind). With the energy of that god, Ganga became exceedingly agitated at heart. Indeed, she suffered great distress and became unable to bear it. When the deity of blazing flames cast his seed endued with great energy into the womb of Ganga, a certain Asura (bent on purposes of his own) uttered a frightful roar. In consequence of that frightful roar uttered by the Asura for purposes of his own (and not for terrifying her), Ganga became very much terrified and her eyes rolled in fear and betrayed her agitation. Deprived of consciousness, she became unable to bear her body and the seed within her womb. The daughter of Jahnu, inseminated with the energy of the illustrious deity, began to tremble. Overwhelmed with the energy of the seed she held in her womb, O learned Brahmana, she then addressed the deity of blazing fire, saying, 'I am no longer capable, O illustrious one, of bearing thy seed in my womb. Verily, I am overcome with weakness by this seed of thine. The health I had in days before is no longer mine. I have been exceedingly agitated, O illustrious one, and my heart is dead within me, O sinless one. O foremost of all persons endued with penances, I am in capable of bearing thy seed any longer. I shall cast it off, compelled by the distress that has overtaken me, and not by caprice. There has been no actual contact of my person with thy seed, O illustrious deity of blazing flames! Our union, having for its cause the distress that has overtaken the deities. has been suitable and not of the flesh, O thou of great splendour. Whatever merit or otherwise there may be in this act (intended to be done by me), O eater of sacrificial libations, must belong to thee. Verily, I think, the righteousness or unrighteousness of this deed must be thine.' Unto her the deity of fire said. 'Do thou bear the seed. Do, indeed, bear the foetus endued with my energy. It will lead to great results. Thou art, verily, capable of bearing the entire earth. Thou wilt gain nothing by not holding this energy.' That foremost of streams, though thus passed by the deity of fire as also by all the other deities, cast off the seed on the breast of Meru, that foremost of all mountains. Capable (somehow) of bearing that seed, yet oppressed by the energy of Rudra (for Agni is identical with Rudra), she failed to hold that seed longer in consequence of its burning energy. After she had cast it off, through sheer distress, that blazing seed having the splendour of fire, O perpetuator of Bhrigu's race, Agni saw her, and asked that foremost of streams, 'Is it all right with the foetus

thou hast cast off? Of what complexion has it been, O goddess? Of what form does it look? With what energy does it seem to be endued? Do thou tell me all about it.'

"Ganga said, 'The foetus is endued with the complexion of gold. In energy it is even like thee, O sinless one! Of an excellent complexion, perfectly stainless, and blazing with splendour, it has illuminated the entire mountain. O foremost of all persons endued with penances, the fragrance emitted by it resembles the cool perfume that its scattered by lakes adorned with lotuses and Nyphoea stellata, mixed with that of the Nauclea Cadamba. With the splendour of that foetus everything around it seemed to be transformed into gold even as all things on mountain and low land seem to be transformed into gold by the rays of the Sun. Indeed, the splendour of that foetus, spreading far, falls upon mountains and rivers and springs. Indeed, it seems that the three worlds, with all their mobile and immobile creatures, are being illuminated by it. Even of this kind is thy child, O illustrious bearer of sacrificial libations. Like unto Surya or thy blazing self, in beauty it is even like a second Soma.' Having said these words, the goddess disappeared there and then. Pavaka also, of great energy, having accomplished the business of the deities proceeded to the place he liked, O delighter of the Bhrigus. It was in consequence of the result of this act that the Rishis and the deities bestowed the name of Hiranyaretas upon the deity of fire. And because the Earth held that seed (after the goddess Ganga had cast it upon her), she also came to be called by the name of Vasumati. Meanwhile: that foetus. which had sprung from Pavaka and been held for a time by Ganga, having fallen on a forest of reeds, began to grow and at last assumed a wonderful form. The presiding goddess of the constellation Krittika beheld that form resembling the rising sun. She thenceforth began to rear that child as her son with the sustenance of her breast. For this reason, that child of pre-eminent splendour came to be called Kartikeva after her name. And because he grew from seed that fell out of Rudra's body, he came to be called Skanda. The incident also of his birth having taken place in the solitude of a forest of reeds, concealed from everybody's view, led to his being called by the name of Guha. It was in this way that gold came into existence as the offspring of the deity of blazing flames. Hence it is that gold came to be looked upon as the foremost of all things and the ornament of the very gods. It was from this circumstance that gold came to be called by the name of Jatarupam. It is the foremost of all costly things, and among ornaments also it is the foremost. The cleanser among all cleansing things, it is the most auspicious of all auspicious objects. Gold is truly the illustrious Agni, the Lord of all things, and the foremost of all Praiapatis. The most sacred of all sacred things is gold, O foremost of re-generate ones. Verily, gold is said to have for its essence Agni and Soma.

"Vasishtha continued, 'This history also, O Rama, called Brahmadarsana, was heard by me in days of yore, respecting the achievement of the Grandsire Brahman who is identifiable with the Supreme Soul. To a sacrifice performed in days of vore by that foremost of gods, viz., Lord Rudra, O thou of great might, who on that occasion had assumed the form of Varuna, there came the Munis and all the deities with Agni at their head. To that sacrifice also came all the sacrificial limbs (in their embodied forms), and the Mantra called Vashat in his embodied form. All the Samans also and all the Yajushes. numbering by thousands and in their embodied forms, came there. The Rig-Veda also came there, adorned with the rules of orthoepy. The Lakshanas, the Suras, the Niruktas, the Notes arranged in rows, and the syllable Om, as also Nigraha and Pragraha, all came there and took their residence in the eve of Mahadeva. The Vedas with the Upanishads, Vidva and Savitri, as also, the Past, the Present, and the Future, all came there and were held by the illustrious Siva. The puissant Lord of all then poured libations himself into his own self. Indeed, the wielder of Pinaka caused that Sacrifice of multifarious form to look exceedingly beautiful. He is Heaven, Firmament, Earth, and the Welkin. He is called the Lord of the Earth. He is the Lord whose sway is owned by all obstacles. He is endued with Sri and He is identical with the deity of blazing flames. That illustrious deity is called by various names. Even He is Brahman and Siva and Rudra and Varuna and Agni and Prajapati. He is the auspicious Lord of all creatures. Sacrifice (in his embodied form), and Penance, and all the union rites, and the goddess Diksha blazing with rigid observances, the several points of the compass with the deities that respectively preside over them, the spouses of all the deities, their daughters, and the celestial mothers, all came together in a body to Pasupati, O perpetuator of Bhrigu's race. Verily, beholding that sacrifice of the high-souled Mahadeva who had assumed the form of Varuna, all of them became highly pleased. Seeing the celestial damsels of great beauty, the seed of Brahman came out and fell upon the earth. In consequence of the seed having fallen on the dust. Pushan (Surva) took up that dust mixed with the particles of seed from the earth with his hands and cast it into the sacrificial fire. Meanwhile, the sacrifice with the sacred fire of blazing flames was commenced and it went on. Brahman (as the Hotri) was pouring libations on the fire. While thus employed, the grandsire became excited with desire (and his seed came out). As soon as that seed came out, he took it up with the sacrificial ladle and poured it as a libation of ghee, O delighter of the Bhrigus, with the necessary Mantras, on the blazing fire. From that seed, Brahman of great energy caused the four orders of creatures to spring into existence. That seed of the Grandsire was endued with the three attributes of Sattwa, Rajas, and Tamas. From that element in it which represented the principle of Raias, sprang all mobile creatures endued with the principle of Pravritti or action. From the element of Tamas in it, sprang all immobile creatures. The principle of Sattwa, however, which dwelt in that seed, entered both kinds of existences. That attribute of Sattwa is of the nature of Tejas or Light (being identical with Buddhi or the Understanding). It is eternal and of it is unending Space. In all creatures the attribute of Sattwa is present and is identical with that light which shows what is right and what is wrong. When the seed of Brahman was thus poured as a libation on that sacrificial fire, there sprang from it, O mighty one, three beings into existence. They were three male persons, endued with bodies that partook of the characters of the circumstances from which they respectively sprang. One arose first from the flames of the fire (called Bhrig) and hence he came to be called by the name of Bhrigu. A second came from the burning charcoals (called Angara) and hence he came to be called by the name of Angiras. The third sprang from a heap of extinguished charcoals and he came to be called by the name of Kavi. It has been already said that the first came out with flames emanating from his body and hence he was called Bhrigu. From the rays of the sacrificial fire sprang another called Marichi. From Marichi (afterwards) sprang Kasyapa. It has been already said that from the (burning) charcoals sprang Angiras. The (diminutive) Rishis called Valakhilyas sprang from the blades of Kusa grass spread out in that sacrifice. From the same blades of Kula grass, O thou of great puissance, sprang Atri. From the ashes of the fire sprang all those that are numbered among the regenerate Rishis, viz., the Vaikhanasas, endued with penances and devoted to Vedic lore and all excellent accomplishments. From the eyes of Agni sprang the twin Aswins endued with great beauty of person. At last, from his ears, sprang all the Prajapatis. The Rishis sprang from the pores of Agni's body. From his sweat sprang Chhandas, and from his strength sprang Mind. For this reason, Agni has been said to be all the deities in his individual self, by Rishis endued with Vedic lore, guided by the authority of the Vedas. The pieces of wood that keep alive the flames of Agni are regarded as the Months. The Juices that the fuel yields constitute the Fortnights. The liver of Agni is called the Day and Night, and his fierce light is called the Muhurtas. The blood of Agni is regarded as the source of the Rudras. From his blood sprang also the gold-complexioned deities called the Maitradevatas. From his smoke sprang the Vasus. From his flames sprang the Rudras as also the (twelve) Adityas of great effulgence. The Planets and Constellations and other stars that have been set in their respective orbits in the firmament, are regarded as the (burning) charcoals of Agni. The first Creator of the universe declared Agni to be Supreme Brahma and Eternal, and the giver of all wishes This is verily a mystery.

"After all these births had taken place, Mahadeva who had assumed the form of Varuna (for his sacrifice) and who had Pavana for his soul, said, 'This excellent Sacrifice is mine. I am the Grahapati in it. The there beings that first sprang from the sacrificial fire are mine. Without doubt, they should be regarded as my offspring. Know this, ye gods who range through the skies! They are the fruits of this Sacrifice."

"Agni said, 'These offspring have sprung from my limbs. They have all depended upon me as the cause of their starting into life. They should, therefore, be regarded, as my children. Mahadeva in the form of Varuna is in error in respect of this matter. After this, the master of all the worlds, the Grandsire of all creatures, viz., Brahman, then said, 'These children are mine. The seed was mine which I poured upon the sacrificial fire. I am the accomplisher of this Sacrifice. It was I who poured on the sacrificial fire the seed that came out of myself. The fruit is always his who has planted the seed. The principal cause of these births is the seed owned by me.' The deities then repaired to the presence of the Grandsire and having bowed their heads unto him joined their hands in reverence and they said unto him, "All of us, O illustrious one, and the entire universe of mobile and immobile creatures, are thy offspring. O sire, let Agni of blazing flames, and the illustrious and puissant Mahadeva who has, for this sacrifice, assumed the form of Varuna, have their wish (in the matter of the offspring).' At these words, although born of Brahman, the puissant Mahadeva in the form of Varuna, the ruler of all aquatic creatures received the firstborn one, viz., Bhrigu endued with the effulgence of the sun as his own child. The Grandsire then intended that Angiras should become the son of Agni. Conversant with the truth in respect of everything, the Grandsire then took Kavi as his own son. Engaged in procreating creatures for peopling the earth, Bhrigu who is regarded as a Prajapati thence came to be called as Varuna's offspring. Endued with every prosperity, Angiras came to be

be known as the child of Brahman himself. Bhrigu and Angiras who had sprung from the flame and the charcoals of Agni respectively, became the procreators of extensive races and tribes in the world. Verily, these three, viz., Bhrigu and Angiras and Kavi, regarded as Prajapati, are the progenitors of many races and tribes. All are the children of these three. Know this, O puissant hero. Bhrigu begot seven sorts all of whom became equal to him in merits and accomplishments. Their names are Chyavana, Vajrasirsha, Suchi, Urva, Sukra, that giver of boons, Vibhu, and Savana. These are the seven. They are children of Bhrigu and are hence Bhargavas. They are also called Varunas in consequence of their ancestor Bhrigu having been adopted by Mahadeva in the form of Varuna. Thou belongest to the race of Bhrigu. Angiras begot eight sons. They also are known as Varunas. Their names are Vrihaspati, Utathya, Payasya, Santi, Dhira, Virupa, Samvarta, and Sudhan was the eighth. These eight are regarded also as the offspring of Agni. Freed from every evil, they are devoted to knowledge only. The sons of Kavi who was appropriated by Brahman himself are also known as Varunas. Numbering eight, all of them became progenitors of races and tribes. Auspicious by nature, they are all conversant with Brahma. The names of the eight sons of Kavi are Kavi, Kavya, Dhrishnu, Usanas endued with great intelligence, Bhrigu, Viraja, Kasi, and Ugra conversant with every duty. These are the eight sons of Kavi. By them the whole world has been peopled. They are all Prajapatis, and by them have been procreated many offspring. Thus, O chief of Bhrigu's race, hath the whole world been peopled with the progeny of Angiras, and Kavi and Bhrigu. The puissant and supreme Lord Mahadeva in the form of Varuna which he had assumed for his sacrifice had first. O learned Brahmana, adopted both Kavi and Angiras. Hence, these two are regarded as of Varuna. After that the eater of sacrificial libations, viz., the deity of blazing flames, adopted Angiras. Hence, all the progeny of Angiras are known as belonging to the race of Agni. The Grandsire Brahman was, in olden days, gratified by all the deities who said unto him, 'Let these lords of the universe (referring to Bhrigu and Angiras and Kavi and their descendants) rescue us all. Let all of them become progenitors of offspring (for peopling the earth). Let all of them become endued with penances. Through thy grace, let all these rescue the world (from becoming an uninhabited wilderness). Let them become procreators and extenders of races and tribes and let them increase thy energy. Let all of them become thorough masters of the Vedas and let them be achievers of great deeds. Let all of them he friends to the cause of the deities. Indeed, let all of them become endued with auspiciousness. Let them become founders of extensive races and tribes and let them be great Rishis. Let all of them be endued with high penances and let all of them be devoted to high Brahmacharya, All of us, as also all these are thy progeny, O thou of great puissance. Thou, O Grandsire, art the Creator of both deities and the Brahmanas Marichi is thy first son. All these also that are called Bhargavas are thy progeny. (Ourselves also are so). Looking at this fact, O Grandsire, we shall all aid and support one another. All these shall, in this way, multiply their progeny and establish thyself at the commencement of each creation after the universal destruction.' Thus addressed by them, Brahman, the Grandsire of all the worlds, said unto them, 'So be it! I am gratified with you all! Having said so unto the deities he proceeded to the place he had come from. Even this is what happened in days of old in that sacrifice of the high-souled Mahadeva, that foremost one of all the deities, in the beginning of creation, when he for the purposes of his sacrifice had assumed the form of Varuna. Agni is Brahman. He is Pasupati, He is Sarva, He is Rudra, He is Praiapati, [These are different names of Brahman and Mahadeva.] It is wellknown that gold is the offspring of Agni. When fire is not obtainable (for the purposes of a sacrifice), gold is used as substitute. Guided by the indications afforded by the auditions of the Veda, one that is conversant with authorities and that knows the identity of gold with fire, acts in this way. Placing a piece of gold on some blades of Kusa grass spread out on the ground, the sacrificer pours libations upon it. Upon also the pores of an ant-hill, upon the right ear of a goat, upon a piece of level earth, upon the waters of a Tirtha, or on the hand of a Brahmana, if libations are poured, the illustrious deity of fire becomes gratified and regards It as a source of his own aggrandisement as also that of the deities through his. Hence, it is that we have heard that all the deities regard Agni as their refuse and are devoted to him. Agni sprang from Brahman, and from Agni sprang gold. Hence, it has been heard by us, that those persons observant of righteousness that make gifts of gold are regarded as giving away all the deities. The man who makes gifts of gold attains to a very high end. Regions of blazing effulgence are his. Verily, O Bhargava, he becomes installed as the king of kings in heaven. That person who, at sunrise, makes a gift of gold according to the ordinance and with proper Mantras, succeeds in warding off the evil consequences foreshadowed by ominous dreams. The man who, as soon as the sun has risen,

makes a gift of gold becomes cleansed of all his sins. He who makes a gift of gold at midday destroys all his future sins. He who with restrained soul, makes a gift of gold at the second twilight succeeds in attaining to a residence with Brahman and the deity of wind and Agni and Soma in their respective regions. Such a man attains to auspicious fame in regions of great felicity that belong to Indra himself. Attaining to great fame in this world also, and cleansed of all his sins, he sports in joy and happiness. Verily, such a man attains to many other regions of happiness and becomes unequalled for glory and fame. His course perfectly unobstructed, he succeeds in going everywhere at will. He has never to fall down from the regions to which he attains and the glory he acquires becomes great. Indeed, by making gifts of gold one attains to innumerable regions of felicity all of which he enjoys for eternity. That man who, having ignited a fire at sunrise, makes gifts of gold in view of the observance of a particular vow, succeeds in attaining to the fruition of all his wishes. It has been said that gold is identical with Agni. The gift of gold, therefore, is productive of great felicity. The gift of gold leads to the possession of those merits and accomplishments that are desired, and cleanses the heart. I have thus told thee, O sinless one, the origin of gold. O thou of puissance, hear how Kartikeya grew up, O delighter of Bhrigu's race. After a long time Kartikeya grew up. He was then, O perpetuator of Bhrigu's race, chosen by all the deities with Indra at their head, as the generalissimo of the celestial forces. He slew the Daitya Taraka as also many other Asuras, at the command of the chief of the celestials. O Brahmana, and actuated also by the desire of benefiting all the worlds. I have also, O thou of great might, discoursed to thee on the merits of making gifts of gold. Do thou, therefore, O foremost of all speakers make gifts of gold.'

"Bhishma continued, 'Thus addressed by Vasishtha, Jamadagni's son of great prowess then made gifts of gold unto the Brahmanas and became cleansed of his sins. I have thus told thee, O king, everything about the merits of the gifts of gold and about its origin also, O Yudhishthira. Do thou also, therefore, make abundant gifts of gold unto the Brahmanas. Verily, O king, by making such gifts of gold, thou wilt surely be cleansed of all thy sins!"

SECTION 86

"Yudhishthira said, 'Thou hast, O grandsire, discoursed to me, in detail on the merits that attach to the gift of gold agreeably with the ordinances laid down in the scriptures as indicated in the auditions of the Veda. Thou hast also marrated what the origin is of gold. Do thou tell me now how Taraka met with destruction. Thou hast said, O king, that Asura had become unslayable by the gods. Do thou tell me in detail how his destruction was brought about. O perpetuator of Kuru's race, I desire to hear this from thee. I mean the details of Taraka's slaughter. Great is my curiosity to hear the narrative.'

"Bhishma said, 'The gods and the Rishis, O monarch, reduced to great distress (by Taraka's prowess and the conduct of Ganga in casting off Agni's seed), urged the six Krittikas to rear that child. Amongst the celestial ladies there were none, save these, that could, by their energy, bear the seed of Agni in their wombs. The god of fire became exceedingly gratified with those goddesses for their readiness to sustain the conception caused by the cast off seed of Agni which was endued with his own high energy. When the energy of Agni, O king, was divided into six portions and placed within the channels (leading to the womb), the six Krittikas began to nourish the portion that each held in her womb. As the high-souled Kumara, however, began to grow within their wombs, their bodies being afflicted by his energy, they failed to obtain peace anywhere (in heaven or on earth). Filled with energy as their bodies were, the time at last came for delivery. All of them, it so happened, O prince of men, delivered at the same time. Though held in six different wombs, yet all the portions, as they came out, united into one. The goddess Earth held the child, taking it up from a heap of gold. Verily, the child, endued with excellent form. blazed with splendour even like the god of Fire. Of beautiful features. he began to grow in a delightful forest of reeds. The six Krittikas beheld that child of theirs looking like the morning sun in splendour. Filled with affection for him, -- indeed, loving him very much, -- they began to rear him with the sustenance of their breasts. In consequence of his having been horn of the Krittikas and reared by them, he came to be known throughout the three worlds as Kartikeya. Having sprung from the seed which had fallen off from Rudra he was named Skanda, and because of his birth in the solitude of a forest of reeds he came to be called by the name of Guha (the secret-born). The gods numbering three and thirty, the points of the compass (in their embodied forms) together with the deities presiding over them, and Rudra and Dhatri and Vishnu and Yama and Pushan and Aryaman and Bhaga, and Angas and Mitra and the Sadhyas and Vasava and the Vasus and the Aswins and the Waters and the Wind and the Firmament and Chandramas and all the Constellations and the Planets and Surya, and all the Ricks and Samans and

Yajuses in their embodied forms, came there to behold that wonderful child who was the son of the deity of blazing flames. The Rishis uttered hymns of praise and the Gandharvas sang in honour of that child called Kumara of six heads, twice six eyes, and exceedingly devoted to the Brahmanas. His shoulders were broad, and he had a dozen arms, and the splendour of his person resembled that of fire and Aditya. As he lay stretched on a clump of heath, the gods with the Rishis, beholding him, became filled with great delight and regarded the great Asura as already slain. The deities then began to bring him diverse kinds of toys and articles that could amuse him. As he played like a child, diverse kinds of toys and birds were given unto him. Garuda of excellent feathers gave unto him a child of his, viz., a peacock endued with plumes of variegated hue. The Rakshasas gave unto him a boar and a buffalo. Aruna himself gave him a cock of fiery splendour. Chandramas gave him a sheep, and Aditya gave him some dazzling rays of his. The mother of all kine, viz., Surabhi, gave him kine by hundreds and thousands. Agni gave him a goat possessed of many good qualities. Ila gave him an abundant quantity of flowers and fruit. Sudhanwan gave him a riding chariot and a car of Kuvara. Varuna gave him many auspicious and excellent, products of the Ocean, with some elephants. The chief of the celestials gave him lions and tigers and pards and diverse kinds of feathery denizens of the air, and many terrible beasts of prey and many umbrellas also of diverse kinds. Rakshasas and Asuras, in large bands, began to walk in the train of that puissant child. Beholding the son of Agni grow up. Taraka sought, by various means, to effect his destruction, but he failed to do anything unto that puissant deity. The god in time invested Agni's son born in the solitude (of a forest of reeds) with the command of their forces. And they also informed him of the oppressions committed upon them by the Asura Taraka. The generalissimo of the celestial forces grew up and became possessed of great energy and puissance. In time Guha slew Taraka, with his irresistible dart. Verily, Kumara slew the Asura as easily as if in sport. Having accomplished the destruction of Taraka he re-established the chief of the deities in his sovereignty of the three worlds. Endued with mighty prowess, the celestial generalissimo blazed with beauty and splendour. The puissant Skanda became the protector of the deities and did what was agreeable to Sankara. The illustrious son of Pavaka was endued with a golden form. Verily, Kumara is always the leader of the celestial forces. Gold is the puissant energy of the god of fire and was born with Kartikeya (from the same seed). Hence is Gold highly auspicious and, as a valuable, is excellent and endued with inexhaustible merit. Even thus O son of Kuru's race, did Vasishtha recite this discourse unto Rama of Bhrigu's race in days of old. Do thou, therefore, O king of men, try to make gifts of Gold. By making gifts of Gold, Rama became cleansed of all his sins, and finally attained to a high place in heaven that is unattainable by other men.'

SECTION 87

"Yudhishthira said, 'Thou hast discoursed to me, O thou of righteous soul, on the duties of the four orders. Do thou, after the same manner, Q king, discourse to me now on all the ordinances respecting the Sraddha (of deceased ancestors).'

"Vaisampayana continued, 'Thus addressed by Yudhishthira, the son of Santanu set himself to declare unto him the following ritual, consistent with the ordinance of the Sraddha.'

"Bhishma said, 'Listen, O king, with close attention, to me as I discourse to you on the ritual of the Sraddha. That ritual is auspicious, worthy of praise, productive of fame and progeny, and is regarded as a sacrifice, O scorcher of foes, in honour of the Pitris. Gods or Asuras or human beings, Gandharvas or Uragas or Rakshasas, Pisachas or Kinnaras,-every one should always worship the Pitris. It is seen that people worship the Pitris first, and gratify the deities next by offering them their adorations. Hence, one should always worship the Pitris with every care. It is said, O king, that the Sraddha performed in honour of the Pitris is performable afterwards. But this general rule is restrained by a special one (which directs that the Sraddha in honour of the Pitris should be performed on the afternoon of the day of the New moon). The (deceased) grandsires become gratified with the Sraddha that may be performed on any day. I shall, however, tell thee now what the merits and demerits are of the respective lunar days (in view of their adaptability to the performance of the Sraddha). I shall discourse to thee, O sinless one, what fruits are attained on what days by performing the Sraddha. Do thou listen to me with close attention. By adoring the Pitris on the first day of the lighted fortnight, one obtains in one's abode beautiful spouses capable of producing many children all possessed of desirable accomplishments. By performing the Sraddha on the second day of the lighted fortnight one gets many daughters. By performing it on the third day, one acquires many steeds. By performing it on the fourth day, one gets a large herd of smaller animals (such as goats and sheep) in one's house. They, O king, who perform the Sraddha on the fifth day, get many sons. Those men who perform the Sraddha on the sixth day acquire great splendour. By performing it on

the seventh day, O monarch, one acquires great fame. By performing it on the eighth day one makes great profits in trade. By performing it on the ninth day one acquires many animals of uncloven hoofs. By performing it on the tenth day one acquires much wealth in kine. By performing it on the eleventh day one becomes the possessor of much wealth in clothes and utensils (of brass and other metals). Such a man also obtains many sons all of whom become endued with Brahma splendour. By performing the Sraddha on the twelfth day one always beholds, if one desires, diverse kinds of beautiful articles made of silver and gold. By performing the Sraddha on the thirteenth day one attains to eminence over one's kinsmen. Without doubt, all the young men in the family of him who performs the Sraddha on the fourteenth day meet with death. Such a man becomes entangled in war. By performing the Sraddha on the day of the new moon, one obtains the fruition of every wish. In the dark fortnight, all the days commencing with the tenth (and ending with that of the new moon), leaving only the fourteenth day out, are laudable days for the performance of the Sraddha. Other days of that fortnight are not so. Then, again, as the dark fortnight is better than the lighted one, so the afternoon of the day is better than the forenoon in the matter of the Sraddha."

SECTION 88

"Yudhishthira said, 'O thou of great puissance, tell me what that object is which, if dedicated to the Pitris, becomes inexhaustible! What Havi, again, (if offered) lasts for all time? What, indeed, is that which (if presented) becomes eternal?""

"Bhishma said, 'Listen to me, O Yudhishthira, what those Havis are which persons conversant with the ritual of the Sraddha regard as suitable in view of the Sraddha and what the fruits are that attach to each. With sesame seeds and rice and barley and Masha and water and roots and fruits, if given at Sraddhas, the Pitris, O king, remain gratified for the period of a month. Manu has said that if a Sraddha is performed with a copious measure of sesame, such Sraddha becomes inexhaustible. Of all kinds of food, sesame seeds are regarded as the best. With fishes offered at Sraddhas, the Pitris remain gratified for a period of two months. With mutton they remain gratified for three months and with the flesh of the hare for four. With the flesh of the goat, O king, they remain gratified for five months, with bacon for six months, and with the flesh of birds for seven. With venison obtained from those deer that are called Prishata, they remain gratified for eight months, and with that obtained from the Ruru for nine months, and with the meat of the Gayaya for ten months. With the meat of the buffalo their gratification lasts for eleven months. With beef presented at the Sraddha, their gratification, it is said, lasts for a full year. Payasa mixed with ghee is as much acceptable to the Pitris as beef. With the meat of the Vadhrinasa the gratification of the Pitris lasts for twelve years, 1 The flesh of the rhinoceros, offered to the Pitris on the anniversaries of the lunar days on which they died, becomes inexhaustible. The potherb called Kalasaka, the petals of the Kanchana flower, and meat of the goat also, thus offered, prove inexhaustible. In this connection, O Yudhishthira, there are some verses, originally sung by the Pitris, that are sung (in the world). They were communicated to me in former days by Sanatkumara.--He that has taken birth in our race should give us Payasa mixed with ghee on the thirteenth day (of the dark fortnight), under the constellation Magha, during the Sun's southward course. One born in our race should, under the constellation Magha, as if in the observance of a vow, offer the meat of goat or the petals of the Kanchana flower. One should also offer us, with due rites, Payasa mixed with ghee, dedicating it on a spot covered by the shadow of an elephant.--Many sons should be coveted so that even one may go to Gaya (for performing the Sraddha of his ancestors), where stands the banian that is celebrated over all the worlds and that makes all offerings made under its branches inexhaustible. [To this day the sanctity of Gaya is universally recognised by all Hindus. Sraddhas are performed there under the banian called the Akshava or inexhaustible banian. -- Gava is a holy city in the Hindu, Jain, and Buddhist religions. Gaya is 116 km (72 mi) south of Patna, the capital city of Bihar. Gaya district is mentioned in the great epics, the Ramayana and the Mahabharata. It is the place where Rama, with Sita and Lakshmana, came to offer pind-daan for their father, Dasharath, and continues to be a major Hindu pilgrimage site for the pind-daan ritual. Bodh Gaya, where Buddha is said to have attained enlightenment, and is one of the four holy sites of Buddhism. The Mahabodhi Temple complex at Bodh Gaya is a World Heritage site.] Even a little of water, roots, fruits, meat, and rice, mixed with honey, if offered on the anniversary of the day of death becomes inexhaustible

SECTION 89

"Bhishma continued, 'Listen to me, O Yudhishthira, as I tell thee what those optional Sraddhas are that should be performed under the different constellations and that were first spoken of by Yama unto king Sasavindu. [All religious

acts are either nitya or kamya. The former imply acts that are obligatory and by doing which no particular merit is acquired but by not doing which sin is incurred. The latter imply those optional acts which, if done, produce merit but which, if omitted, leads to no sin.] That man who always performs the Sraddha under the constellation Krittika is regarded as performing a sacrifice after establishing the sacred fire. Such a person, freed from fear, ascends to heaven with his children. He that is desirous of children should perform the Sraddha under the constellation Rohini, while he that is desirous of energy should do it under the constellation Mrigasiras. By performing the Sraddha under the constellation Ardra, a man becomes the doer of fierce deeds. A mortal, by performing the Sraddha under Punarvasu, makes such again by agriculture. The man that is desirous of growth and advancement should perform the Sraddha under Pushya. By doing it under the constellation Aslesha one begets heroic children. By doing it under the Maghas one attains to pre-eminence among kinsmen. By doing it under the prior Phalgunis, the doer of it becomes endued with good fortune. By doing the Sraddha under the later Phalgunis one attains to many children: while by performing it under Hasta, one attains to the fruition of one's wishes. By performing it under the constellation Chitra one obtains children endued with great beauty. By doing it under the constellation Swati, one makes much profit by trade. The man that desires children acquires the fruition of his wish by performing the Sraddha under the constellation Visakha. By doing it under Anuradha one becomes a king of kings [Literally, 'set in motion a body of kings,' i.e., become an Overlord."]. By making offerings in honour of the Pitris under the constellation Jyeshtha with devotion and humility, one attains to sovereignty, O foremost one of Kuru's race. By doing the Sraddha under Mula one attains to health, and by doing it under the prior Ashadha, one acquires excellent fame. By performing it under the later Ashadha one succeeds in roving over the whole world, freed from every sorrow. By doing it under the constellation Abhijit one attains to high knowledge. By doing it under Sravana one, departing from this world, attains to a very high end. The man that performs the Sraddha under the constellation Dhanishtha becomes the ruler of a kingdom. By doing it under the constellation presided over by Varuna (viz., Satabhisha), one attains to success as a physician. By performing the Sraddha under the constellation of the prior Bhadrapada one acquires large property in goats and sheep; while by doing it under the later Bhadrapada one acquires thousands of kine. By performing the Sraddha under the constellation Revati one acquires much wealth in utensils of white brass and copper. By doing it under Aswini one acquires many steeds, while under Bharani one attains to longevity. Listening to these ordinances about the Sraddha, king Sasavindu acted accordingly, and succeeded in easily subjugating and ruling the whole earth."

SECTION 90

"Yudhishthira said, 'It behoves thee, O foremost one of Kuru's race, to tell me unto what kind of Brahmanas, O grandsire, should the offers made at Sraddhas be given away.'

"Bhishma said, The Kshatriya who is conversant with the ordinances about gift should never examine Brahmanas (when making gifts unto them). In all acts, however, that relate to the worship of the deities and the Pitris, an examination has been said to be proper. The deities are worshipped on earth by men only when they are filled with devotion that comes from the deities themselves. Hence, one should, approaching them, make gifts unto all Brahmanas (without any examination of their merits), regarding such gifts as are made to the deities themselves. In Sraddhas, however, O monarch, the man of intelligence should examine the Brahmanas (to be employed for assisting the doers of the Sraddha in getting through the ritual and making gifts unto them of the offerings made to the Pitris). Such examination should concern itself with their birth and conduct and age and appearance and learning and nobility (or otherwise) of parentage. Amongst the Brahmanas there are some that pollute the line and some that sanctify it. Listen to me, O king, as I tell thee who those Brahmanas are that should be excluded from the line. He that is full of guile. or he that is guilty of foeticide, or he that is ill of consumption, or he that keeps animals, of is destitute of Vedic study, or is a common servant of a village, or lives upon the interest of loans, or he that is a singer, or he that sells all articles, or he that is guilty of arson, or he that is a poisoner or he that is a pimp by profession, or he that sells Soma, or he that is a professor of palmistry, or he that is in the employ of the king, or he that is seller of oil, or he that is a cheat and false swearer, or he that has a quarrel with his father, or he that tolerates a paramour of his wife in his house, or he that has been cursed, or he that is a thief, or he that lives by some mechanical art, or he that puts on disguises, or he that is deceitful in his behaviour, or he that is hostile to those he calls his friends, or he that is an adulterer, or he that is a preceptor of Sudras, or he that has betaken himself to the profession of arms, or he that wanders with dogs (for hunting), or he that has been bit by a dog, or he that has wedded before his elder brothers, or he that seems to have undergone circumcision, he that violates the bed of his preceptor, he that is an actor or mime, he that lives by setting up a deity and he that lives by calculating the conjunctions of stars and planets and asterisms. are regarded as fit to be excluded from the line. Persons conversant with the Vedas say that the offerings made at Sraddhas, if eaten by such Brahmanas, go to fill the stomachs of Rakshasas (instead of filling those of the Pitris), O, Yudhishthira. That person who having eaten at a Sraddha does not abstain that day from study of the Vedas or who has sexual congress that day with a Sudra woman, must know that his Pitris, in consequence of such acts of his, have to lie for a month on his dung. The offerings made at Sraddhas if presented to a Brahmana who sells Soma, become converted into human ordure; if presented to a Brahmana who is engaged in the practice of Medicine, they become converted into pus and blood; if presented to one who lives by setting up a deity, they fail to produce any fruit; if presented to one who lives upon the interest of loans they lead to infamy; if presented to one who is engaged in trade, they become productive of no fruits either here or hereafter. If presented to a Brahmana who is born of a widowed mother (by a second husband), they become as fruitless as libations poured on ashes. They who present the Havya and Kavya (offered at Sraddhas) unto such Brahmanas as are divested of the duties ordained for them and of those rules of good conduct that persons of their order should observe, find such presents productive of no merits hereafter. That man of little intelligence who makes gifts of such articles unto such men knowing their dispositions, obliges, by such conduct, his Pitris to eat human ordure in the next world. Thou shouldst know that these wretches among Brahmanas deserve to be excluded from the line. Those Brahmanas also of little energy who are engaged in instructing Sudras are of the same class. A Brahmana that is blind stains sixty individual of the line; one that is destitute of virile power a hundred; while one that is afflicted with white leprosy stains as many as he looks upon. O king. Whatever offerings made at Sraddhas are eaten by one with his head wrapped round with a cloth, whatever is eaten by one with face southwards, and whatever is eaten with shoes or sandals on all goes to gratify the Asuras. Whatever, again, is given with malice, and whatever is given without reverence, have been ordained by Brahmana himself as the portion of the prince of Asuras (viz., Vali). Dogs, and such Brahmanas as are polluters of lines, should not be allowed to cast their eyes upon the offerings made at Sraddhas. For this reason, Sraddhas should be performed in a spot that is properly hedged around or concealed from the view. That spot should also be strewn with sesame seeds. That Sraddha which is performed without sesame seeds, or that which is done by a person in anger, has its Havi robbed by Rakshasas and Pisachas. Commensurate with the number of Brahmanas seen by one that deserves to be excluded from the line, is the loss of merit he causes of the foolish performer of the Sraddha who invites him to the feast

'I shall now O chief of Bharata's race tell thee who are sanctifiers of the line. Do thou find them out by examination. All those Brahmanas that are cleansed by knowledge, Vedic study, and vows and observances, and they that are of good and righteous behaviour, should be known as sanctifiers of everything. I shall now tell thee who deserve to sit in the line. Thou shouldst know them to be such whom I shall indicate presently. He that is conversant with the three Nachiketas, he that has set up the five sacrificial fires, he that knows the five Suparnas, he that is conversant with the six branches (called Angas) of the Veda, he that is a descendant of sires who were engaged in teaching the Vedas and is himself engaged in teaching, he that is well-conversant with the Chhandas. he that is acquainted with the Jeshtha Saman, he that is obedient to the sway of his parents, he that is conversant with the Vedas and whose ancestors have been so for ten generations. he that has congress with only his wedded wives and this at their seasons, and he who has been cleansed by knowledge, by the Veda, and by vows and observances,--even such a Brahmana,--sanctifies the line. He who reads the Atharvasiras, who is devoted to the observance of Brahmacharva practices, and who is steady in observance of righteous vows. who is truthful and of righteous conduct, and who is duly observant of the duties laid down for his order, they also that have undergone fatigue and labour for bathing in the waters of tirthas, that have undergone the final bath after performing sacrifices with proper Mantras that are freed from the sway of wrath, that are not restless, that are endued with forgiving dispositions, that are self-restrained masters of their senses, and they are devoted to the good of all creatures,-these should be invited to Sraddhas. Anything given to these becomes inexhaustible. These indeed, are sanctifiers of lines There are others also, highly blessed, that should be regarded as sanctifiers of the line. They are Yatis and those that are conversant with the religion of Moksha, and they that are devoted to Yoga, and they that properly observe excellent vows and they that, with collected mind recite (sacred) histories unto foremost of Brahmanas. They that are conversant with Bhashyas, they also that are devoted to grammatical studies, they that study the Puranas and they

that study the Dharmasastras and having studied them (i.e., the Puranas and Dharmasastras) act up to the standard laid down in them, he that has lived (for the stated period) in the abode of his preceptor, he that is truthful in speech, he that is a giver of thousands, they that are foremost in (their knowledge of) all the Vedas and the scriptural and philosophical aphorisms, -- these sanctify the line as far they look at it. And because they sanctify all who sit in the line, therefore are they called sanctifiers of lines. Utterers of Brahma say that even a single person that happens to be the descendant of sires who were teachers of the Veda and that is himself a Vedic teacher, sanctifies full seven miles around him. If he that is not a Ritwik and that is not a Vedic teacher takes the foremost seat in a Sraddha, with even the permission of the other Ritwiks there present, he is said to take (by that act of his) the sins of all who may be sitting in the line. If, on the other hand, he happens to be conversant with the Vedas and freed from all those faults that are regarded as capable of polluting the line, he shall not, O king, be regarded as fallen (by taking the foremost seat in a Sraddha). Such a man would then be really a sanctifier of the line. For these reasons, O king, thou shouldst properly examine the Brahmanas before inviting them to Sraddhas. Thou shouldst invite only such among them as are devoted to the duties laid down for their order, and as are born in good families, and as are possessed of great learning. He who performs Sraddhas for feeding only his friends and whose Havi does not gratify the deities and the Pitris, fails to ascend to Heaven. He who collects his friends and relatives only on the occasion of the Sraddha he performs (without keeping an eye on properly honouring deserving persons by inviting and feeding them), fails to proceed (after death) by the path of the deities (which is a lighted one and free from all afflictions and impediments). The man who makes the Sraddha he performs an occasion for only gathering his friends, never succeeds in ascending to heaven. Verily, the man who converts the Sraddha into an occasion for treating his friends, becomes dissociated from heaven even like a bird dissociated from the perch when the chain tying it breaks. [The idea is that heaven is the result of one's deeds. It is attached to the fruits of one's acts. The man falling off from heaven is identical with heaven being dissociated from the fruits of his acts. Hence such a falling off at the man or the dissociation of heaven is likened to a bird's dissociation from its perch when the chain tying it to the perch is broken. The simile seems to be far-fetched.] Therefore, he that performs a Sraddha should not honour (on such occasions) his friends. He may make gifts of wealth unto them on other occasions by collecting them together. The Havi and the Kavi offered at Sraddhas should be served unto them that are neither friends nor foes but are only indifferent or neutral. As seed sown on a sterile soil does not sprout forth, or as one that has not sown does not get a share of the produce, even so that Sraddha the offerings in which are eaten by an unworthy person, yields no fruit either here or hereafter. That Brahmana who is destitute of Vedic study is like a fire made by burning grass or straw; and becomes soon extinguished even like such a fire. The offerings made at Sraddhas should not be given to him even as libations should not be poured on the ashes of the sacrificial fire. When the offerings made at Sraddhas are exchanged by the performers with one another (instead of being given away unto worthy persons), they come to be regarded as Pisacha presents. Such offerings gratify neither the gods nor the Pitris. Instead of reaching the other world, they wander about even here like a cow that has lost her calf wandering about within the fold. As those libations of ghee that are poured upon the extinguished ashes of a sacrificial fire never reach either the gods or the Pitris, after the same manner a gift that is made to a dancer or a singer or a Dakshina presented to a lying or deceitful person, produces no merit. The Dakshina that is presented to a lying or deceitful person destroys both the giver and the receiver without benefiting them in any respect. Such a Dakshina is destructive and highly censurable. The Pitris of the person making it have to fall down from the path of the deities. The gods know them to be Brahmanas who always tread. O Yudhishthira, within the bounds set up by the Rishis who are conversant with all duties, and who have a firm faith in their efficacy. Those Brahmanas that are devoted to Vedic study, to knowledge, to penances, and to acts, O Bharata, should be known as Rishis. The offerings made at Sraddhas should be given unto those that are devoted to knowledge. Verily, they are to be regarded as men who never speak ill of the Brahmanas. Those men should never be fed on occasions of Sraddhas who speak ill of Brahmanas in course of conversation in the midst of assemblies. If Brahmanas, O king, be calumniated, they would destroy three generations of the calumniator. [The sense is that the calumniator, his sire, and son meet with destruction in consequence of such an act.] This is the declaration, O king, of the Vaikhanasa Rishis. Brahmanas conversant with the Vedas should be examined from a distance. Whether one likes them or feels a dislike for them, one should give unto such Brahmanas the offerings made at Sraddhas. That man who feeds thousands upon thousands of false Brahmanas acquires merit that is attainable

by feeding even one Brahmana if the latter happens to be possessed of a knowledge of the Vedas, O Bharata!"

SECTION 91

"Yudhishthira said, 'By whom was the Sraddha first conceived and at what time? What also is its essence? During the time when the world was peopled by only the descendants of Bhrigu and Angiras; who was the muni that established the Sraddha? What acts should not be done at Sraddha? What are those Sraddhas in which fruits and roots are to be offered? What species' also of paddy should be avoided in Sraddhas? Do thou tell me all this, O grandsire!"

"Bhishma said, 'Listen to me, O ruler of men, as I tell thee how the Sraddha was introduced, the time of such introduction, the essences of the rite, and the Muni who conceived it. From the Self-born Brahman sprang Atri, O thou of Kuru's race. In Atri's race was born a Muni of the name of Dattatreya. Dattatreya got a son of the name of Nimi possessed of wealth of asceticism. Nimi got a son named Srimat who was endued with great beauty of person. Upon the expiration of a full thousand years, Srimat, having undergone the severest austerities, succumbed to the influence of Time and departed from this world. His sire Nimi, having performed the Purificatory rites according to the ritual laid down in the ordinance, became filled with great grief, thinking continually of the loss of his son. [These purificatory rites, after the usual period of mourning, consists in shaving and bathing and wearing new clothes.] Thinking of that cause of sorrow the high-souled Nimi collected together various agreeable objects (of food and drink) on the fourteenth day of the moon. The next morning he rose from bed. Pained his heart was with grief, as he rose from sleep that day--he succeeded in withdrawing it from the one object upon which it had been working. His understanding succeeded in busying itself with other matters. With concentrated attention he then conceived the idea of a Sraddha. All those articles of his own food, consisting of fruits and roots, and all those kinds of staple grains that were agreeable to him, were carefully thought of by that sage possessed of wealth of penances. On the day of the New moon he invited a number of adorable Brahmanas (to his asylum). Possessed of great wisdom, Nimi caused them to be seated on seats (of Kusa grass) and honoured them by going around their persons. Approaching seven such Brahmanas whom he had brought to his abode together, the puissant Nimi gave unto them food consisting of Syamaka rice, unmixed with salt. Towards the feet of those Brahmanas engaged in eating the food that was served unto them a number of Kusa blades was spread out on the seats they occupied, with the top ends of the blades directed towards the south. With a pure body and mind and with concentrated attention, Nimi, having placed those blades of sacred grass in the way indicated, offered cakes of rice unto his dead son, uttering his name and family. Having done this, that foremost of Munis became filled with regret at the idea of having achieved an act that had not (to his knowledge) been laid down in any of the scriptures. Indeed, filled with regret he began to think of what he had done. 'Never done before by the Munis, alas, what have I done! How shall I (for having done an act that has not been ordained) avoid being cursed by the Brahmanas (as an introducer of strange rites)?' He then thought of the original progenitor of his race. As soon as he was thought of, Atri endued with wealth of penances came there. Beholding him exceedingly afflicted with grief on account of the death of his son, the immortal Atri comforted him with agreeable counsels. He said unto him, 'O Mini, this rite that thou hast conceived, is a sacrifice in honour of the Pitris. Let no fear be thine, O thou that art possessed of the wealth of asceticism! The Grandsire Brahman himself, in days of old, laid it down! This rite that thou hast conceived has been ordained by the Self-born himself. Who else than the Self-born could ordain this ritual in Sraddhas? I shall presently tell thee, O son, the excellent ordinance laid down in respect of Sraddhas. Ordained by the Self-born himself, O son, do thou follow it. Listen to me first! Having first performed the Karana on the sacred fire with the aid of Mantras. O thou that art possessed of wealth of penances, one should always pour libations next unto the deity of fire, and Soma, and Varuna. Unto the Viswedevas also, who are always the companions of the Pitris, the Self-born then ordained a portion of the offerings. The Earth also, as the goddess that sustains the offerings made at Sraddhas, should then be praised under the names of Vaishnavi, Kasyapi, and the inexhaustible. When water is being fetched for the Sraddha, the deity Varuna of great puissance should be praised. After this, both Agni and Soma should be invoked with reverence and gratified (with libations), O sinless one. Those deities that are called by the name of Pitris were created by the Self-born. Others also, highly blessed, viz., the Ushnapsa, were created by him. For all these shares have been ordained of the offerings made at Sraddhas. By adoring all these deities at Sraddhas, the ancestors of the persons performing them become freed from all sins. The Pitris referred to above as those created by the Self-born number seven. The Viswedevas having Agni for their mouth (for it is through Agni that they

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feed), have been mentioned before. I shall now mention the names of those high-souled deities who deserve shares of the offerings made at Sraddhas. Those names at Vala, Dhriti, Vipapa, Punyakrit, Pavana, Parshni, Kshemak, Divysanu, Vivaswat, Viryavat, Hrimat, Kirtimat, Krita, Jitatman, Munivirya, Diptaroman, Bhayankara, Anukarman, Pratia, Pradatri, Ansumat, Sailabha, Parama krodhi, Dhiroshni, Bhupati, Sraja, Vajrin, and Vari,--these are the eternal Viswedevas. There are others also whose names are Vidyutvarchas, Somavarchas, and Suryasri. Others also are numbered amongst them, viz., Somapa, Suryasavitra, Dattatman, Pundariyaka, Ushninabha, Nabhoda, Viswayu, Dipti, Chamuhara, Suresa, Vyomari, Sankara Bhava, Isa, Kartri, Kriti, Daksha, Bhuvana, Divya, Karmakrit, Ganita Panchavirva, Aditva, Rasmimat, Saptakrit, Somavachas, Viswakrit, Kavi, Anugoptri, Sugoptri, Naptri, and Iswara:-these highly blessed ones are numbered as the Viswedevas. They are eternal and conversant with all that occurs in Time. The species of paddy which should not be offered at Sraddhas are those called Kodrava, and Pulka. Assafoetida also, among articles used in cooking, should not be offered, as also onions and garlic, the produce of the Moringa ptervgosperma. Bauhinia Variegata, the meat of animals slain with envenomed shafts all varieties of Sucuribita Pepo, Sucuribita lagenaria, and black salt. The other articles that should not be offered at Sraddhas are the flesh of the domesticated hog, the meat of all animals not slaughtered at sacrifices, Nigella sativa, salt of the variety called Vid, the potherb that is called Sitapaki, all sprouts (like those of the hamboo), and also the Trapa bispinosa. All kinds of salt should be excluded from the offerings made at Sraddhas, and also the fruits of the Eugenia Jamblana. All articles, again, upon which any one has spat or upon which tears have fallen should not be offered at Sraddhas. Among offerings made to the Pitris or with the Havya and Kavya offered to the deities, the potherb called Sudarsana (Menispermum tomentosum, Rox) should not be included. Havi mixed with this is not acceptable to Pitris. From the place where the Sraddha is being performed, the Chandala and the Swapacha should be excluded, as also all who wear clothes steeped in yellow, and persons affected with leprosy, or one who has been excasted (for transgressions), or one who is guilty of Brahmanicide, or a Brahmana of mixed descent or one who is the relative of an excasted man. These all should be excluded by persons possessed of wisdom from the place where a Sraddha is being performed,' Having said these words in days of old unto the Rishi Nimi of his own race, the illustrious Atri possessed of wealth of penances then went back to the Grandsire's assembly in Heaven.

SECTION 92

"Bhishma said, 'After Nimi had acted in the way described above, all the great Rishis began to perform the sacrifice in honour of the Pitris (called the Sraddha) according to rites laid down in the ordinance. Firmly devoted to the discharge of all duties, the Rishis, having performed Sraddhas, began to also offer oblations (unto the Pitris) of sacred waters, with attention. In consequence, however, of the offerings made by persons of all classes (unto the Pitris), the Pitris began to digest that food. Soon they, and the deities also with them, became afflicted with indigestion. Indeed, afflicted with the heaps of food that all persons began to give them, they repaired to the presence of Soma. Approaching Soma they said, 'Alas, great is our affliction in consequence of the food that is offered to us at Sraddhas. Do thou ordain what is necessary for our ease.' Unto them Soma answered, saying, 'If, ye gods, ye are desirous of obtaining ease, do ye repair then into the abode of the Self-born. Even he will do what is for your good.' At these words of Soma, the deities and the Pitris then proceeded. O Bharata, to the Grandsire where he was seated on the summit of the mountains of Meru.

"The deities, 'O illustrious one, with the food that is offered us in sacrifices and Sraddhas, we are being exceedingly afflicted. O lord, show us grace and do what would be for our good.' Hearing these words of theirs, the Self-born said unto them in reply, 'Here, the god of fire is sitting beside me, Even he will do what is for your benefit.'

'Agni said, 'Ye sires, when a Sraddha comes, we shall together eat the offerings made to us. If ye eat those offerings with me, ye shall then, without doubt, succeed in digesting them easily.' Hearing these words of the deity of fire, the Pitris became easy of heart. It is for this reason also that in making offerings at Sraddhas a share is first offered to the deity of fire, O king. If a portion of the offerings be first made to the deity of fire at a Sraddha, O prince of men, Rakshasas of regenerate origin cannot then do any injury to such a Sraddha. [Ravana and other Rakshasas who spring from Pulastya's line are known as Brahma-Rakshasas or Rakshasas of regenerate origin.] Beholding the deity of fire at a Sraddha Rakshasas fly away from it. The ritual of the Sraddha is that the cake should first be offered to the (deceased) sire. Next, one should be offered to the grandsire. Next should one be offered to the great-grandsire. Even this is the ordinance in respect of the Sraddha. Over every cake that is offered, the offerer should, with concentrated attention, utter the Savitri Mantras. This other Mantra also should be uttered, viz., unto Soma who is fond of the Pitris. A woman that has become impure in consequence of the advent of her season, or one whose ears have been cut off, should not be allowed to remain where a Sraddha is being performed. Nor should a woman (for cooking the rice to be offered in the Sraddha) be brought from a Gotra other than that of the person who is performing the Sraddha. While crossing river, one should offer oblations of water unto one's Pitris, naming them all. Indeed, when one comes upon a river one should gratify one's Pitris with oblations of water. Having offered oblations of water first unto the ancestors of one's own race, one should next offer such oblations to one's (deceased) friends and relatives. When one crosses a stream on a car unto which is voked a couple of oxen of variegated hue, or from them that cross a stream on boats, the Pitris expect oblations of water. Those that know this always offer oblations of water with concentrated attention unto the Pitris, Every fortnight on the day of the New moon, one should make offerings unto one's deceased ancestors. Growth, longevity, energy, and prosperity become all attainable through devotion to the Pitris. The Grandsire Brahman, Pulastya, Vasishtha, Pulaha, Angiras, Kratu and the great Rishi Kasyapa--these, O prince of Kuru's race, and regarded as great masters of Yoga. They are numbered among the Pitris. Even this is the high ritual in respect of the Sraddha, O monarch! Through Sraddhas performed on earth the deceased members of one race become freed from a position of misery. I have thus, O prince of Kuru's race, expounded to thee agreeably with the scriptures, the ordinances in respect of Sraddhas. I shall once more discourse to thee on gifts.'

SECTION 93

"Yudhishthira said, 'If Brahmanas that are in the observance of a vow (viz., fast) eat, at the invitation of a Brahmana, the Havi (offered at a Sraddha), can they be charged with the transgression or a violation of their vow, or should they refuse the invitation of a Brahmana when such invitation is received by them? Tell me this, O grandsire!'

"Bhishma said, 'Let those Brahmanas eat, impelled by desire, who are observant of such vows as are not indicated in the Vedas. As regards those Brahmanas, however, that are observant of such vows are indicated in the Vedas, they are regarded as guilty of a breach of their vow, O Yudhishthira, by eating the Havi of a Sraddha at the request of him who performs the Sraddha.'

"Yudhishthira said, 'Some people say that fast is a penance. Is penance really identifiable with fast or is it not so? Tell me this, O grandsire!"

"Bhishma said, 'People do regard a regular fast for a month or a half month as a penance. The truth, however, is that one who mortifies one's own body is not to be regarded either as an ascetic or as one conversant with duty. Renunciation, however, is regarded as the best of penances. A Brahmana should always be an abstainer from food and observe the yow called Brahmacharya. A Brahmana should always practise self-denial restraining even speech, and recite the Vedas. The Brahmana should marry and surround himself with children and relatives, from desire of achieving righteousness. He should never sleep. He should abstain from meat. He should always read the Vedas and the scriptures. He should always speak the truth, and practise self-denial. He should eat Vighasa (viz., what remains after serving the deities and guests). Indeed, he should be hospitable towards all that come to his abode. He should always eat Amrita (viz., the food that remains in the house after all the family, including guests and servants have eaten) He should duly observe all rites and perform sacrifices.

"Yudhishthira said, "How may one come to be regarded as always observant of fasts? How may one become observant of vows? How, O king, may one come to be an eater of Vighasa? By doing what may one be said to be found of guest?"

"Bhishma said, 'He who takes food only morning and evening at the prescribed hours and abstains from all food during the interval between, is said to be an abstainer from food. He who has congress with only his wedded wife and that only at her season, is said to be observant of the vow of Brahmacharya. By always making gifts, one comes to be regarded as truthful in speech. By abstaining from all meat obtained from animals slaughtered for nothing, one becomes an abstainer from meat. [Meat of animals slaughtered in sacrifices is allowable. By taking such meat, one does not become an eater of meat.] By making gifts one becomes cleansed of all sins, and by abstaining from sleep during daytime one comes to be regarded as always awake. He who always eats what remains after serving the needs of guests and servants is said to always eat Amrita. He who abstains from eating till Brahmanas have eaten (of that food), is regarded as conquering heaven by such abstention. He who eats what remains after serving the deities, the Pitris, and relatives and dependants, is said to eat Vighasa. Such men acquire many regions of felicity in the abode of Brahman himself. There, O king, they dwell in the company of Apsaras and Gandharvas. Indeed, they sport and enjoy all sports of delight in those

regions, with the deities and guests and the Pitris in their company, and surrounded by their own children and grandchildren. Even such becomes their high end."

"Yudhishthira said, 'People are seen to make diverse kinds of gifts unto the Brahmanas. What, however, is the difference, O grandsire, between the giver and the receiver?"

"Bhishma said, 'The Brahmana accepts gifts from him that is righteous, and from him that is unrighteous. If the giver happens to be righteous, the receiver incurs little fault. If on the other hand, the giver happens to be unrighteous the receiver sinks in hell. In this connection is cited an old history of the conversation between Vrishadarbhi and the seven Rishis, O Bharata. Kasyapa and Atri and Vasishtha and Bharadwaja and Gautama and Viswamitra and Jamadagni, and the chaste Arundhati (the wife of Vasishtha), all had a common maidservant whose name was Ganda. A Sudra of the name of Pasusakha married Ganda and became her husband. Kasyapa and others, in days of old, observed the austerest penances and roved over the world, desirous of attaining to the eternal region of Brahman by the aid of Yoga-meditation. About that time, O delighter of the Kurus, there occurred a severe drought. Afflicted by hunger, the whole world of living creatures became exceedingly weak. At a sacrifice which had been performed in former times by Sivi's son he had given away unto the Ritwiks a son of his as the sacrificial present. About this time, unendued with longevity as the prince was, he died of starvation. The Rishis named, afflicted with hunger. approached the dead prince and sat surrounding him. Indeed, those foremost of Rishis, beholding the son of him at whose sacrifice they had officiated, O Bharata, thus dead of starvation, began to cook the body in a vessel, impelled by the pangs of hunger. All food having disappeared from the world of men, those ascetics, desirous of saving their lives, had recourse, for purposes of sustenance, to such a miserable shift. While they were thus employed. Vrishadarbha's son, viz., king Saivya, in course of his roving, came upon those Rishis. Indeed, he met them on his way, engaged in cooking the dead body, impelled by the pangs of hunger.

"The son of Vrishadarbha said, 'The acceptance of a gift (from me) will immediately relieve you all. Do you, therefore, accept a gift for the support of your bodies! Ye ascetics endued with wealth of penances, listen to me as I declare what wealth I have! That Brahmana who solicits me (for gifts) is ever dear to me. Verily, I shall give unto you a thousand mules. Unto each of you I shall give a thousand kine of white hair, foremost in speed, each accompanied by a bull, and each having a well-born calf, and, therefore, yielding milk. I shall also give unto you a thousand bulls of white complexion and of the best breed and capable of bearing heavy burdens. I shall also give you a large number of kine, of good disposition, the foremost of their kind, all fat, and each of which, having brought forth her first calf, is quick with her second. [Prashthauhi means a cow pregnant with her second calf. Grishti means a cow that has brought forth only her first calf.] Tell me what else I shall give of foremost villages, of grain, of barley, and of even the rarer and costly jewels. Do not seek to eat this food that is inedible. Tell me what I should give unto you for the support of your bodies!'

"The Rishis said, 'O king, an acceptance of gifts from a monarch is very sweet at first but it is poison in the end. Knowing this well, why do you, O king, tempt us then with these offers? The body of the Brahmana is the field of the deities. By penance, it is purified. Then again, by gratifying the Brahmana, one gratifies the deities. If a Brahmana accepts the gifts made to him by the king, he loses, by such acceptance, the merit that he would otherwise acquire by his penances that day. Indeed, such acceptance consumes that merit even as a blazing conflagration consumes a forest. Let happiness be thine, O king, as the result of the gifts thou makest to those that solicit thee!' Saying these words unto them, they left the spot, proceeding by another way. The flesh those high-souled ones had intended to cook remained uncooked. Indeed, abandoning that flesh, they went away, and entered the woods in search of food. After this, the ministers of the king, urged by their master, entered those woods and plucking certain figs endeavoured to give them away unto those Rishis. The officers of the king filled some of those figs with gold and mixing them with others sought to induce those ascetics to accept them. Atri took up some of those figs, and finding them heavy refused to take them. He said, 'We are not destitute of knowledge. We are not fools! We know that there is gold within these figs. We have our senses about us. Indeed, we are awake instead of being asleep. If accepted in this world, those will produce bitter consequence hereafter. He who seeks happiness both here and hereafter should never accept these.'

"Vasishtha said, 'If we accept even one gold coin, it will be counted as a hundred or even a thousand (in assigning the demerit that attaches to acceptance). If, therefore, we accept many coins, we shall surely attain to an unhappy end hereafter!""

Kasyapa said, 'All the paddy and barley on earth, all the gold and animals and women that occur in the world, are incapable of gratifying the desire of a single person. Hence, one possessed of wisdom should dispelling cupidity, adopt tranquillity!""

"Bharadwaja said, 'The horns of a Ruru, after their first appearance, begin to grow with the growth of the animal. The cupidity of man is even like this. It has no measure!"

"Gautama said, 'All the objects that exist in the world are incapable of gratifying even a single person. Man is even like the ocean, for he can never be filled (even as the ocean can never be filled by all the waters that are discharged into it by the rivers)."

"Viswamitra said, 'When one desire cherished by a person becomes gratified, there springs up immediately another whose gratification is sought and which pierces him like a shaft."

"Jamadagni said, 'Abstention from accepting guts supports penances as their foundation. Acceptance, however, destroys that wealth (viz., the merit of penances).""

"Arundhati said, 'Some people are of opinion that things of the world may be stored with a view to spend them upon the acquisition of righteousness (by gifts and sacrifices). I think, however, that the acquisition of righteousness is better than that of worldly wealth.""

"Ganda said, 'When these my lords, who are endued with great energy, are so very much afraid of this which seems to be a great terror a weak man as I am fear it the more.""

"Pasusakha said, 'The wealth there is in righteousness is very superior. There is nothing superior to it. That wealth is known to the Brahmans. I wait upon them as their servant, only for learning to value that wealth."

"The Rishis (all together) said, 'Let happiness be his, as the result of the gifts he makes, who is the king of the people of this land. Let his gift be successful who has sent these fruits to us, enclosing gold within them."

"Bhishma continued, 'Having said these words, those Rishis of steadfast vows, abandoning the figs having gold within them, left that spot and proceeded to whatever destination they liked.'"

"The ministers said, 'O king, coming to know of the existence of gold within the figs, the Rishis have gone away! Let this be known to thee!"

"Bhishma continued, 'Thus addressed by his ministers, king Vrishadarbhi became filled with wrath against all those Rishis. Indeed, to take vengeance upon them, the monarch entered his own chamber. Observing the austerest of penances, he poured on his sacred fire libations of ghee, accompanying each with Mantras uttered by him. From that fire there then arose as the result of the incantation, a form capable of striking every one with fear. Vrishadarbhi named her as Yatudhani. That form which had been from the incantations of the king, looking as terrible as the Last Night, appeared with joined hands before the monarch. Addressing king Vrishadarbhi, she said, 'What shall I accomplish?''

"Vrishadarbhi said, 'Go and follow the seven Rishis, as also Arundhati, and the husband of their maid-servant, and the maid-servant herself, and comprehend what the meanings are of their names. Having ascertained their names, do thou slay all of them. After slaying them thou mayst go whatever destination thou likest."

"Bhishma continued, 'Saying, 'So be it! the Rakshasi who had been named Yatudhani, in her proper form, proceeded to that forest in which the great Rishis wandered in search of food. Indeed, O king, those great Rishis, with Atri among them, roved within the forest, subsisting upon fruits and roots. In course of their wanderings they saw a mendicant of broad shoulders, and plump arms and legs and well-nourished face and abdomen. Of limbs that were all adipose, he was wandering with a dog in his company. Beholding that mendicant whose limbs were all well-developed and handsome, Arundhati exclaimed, addressing the Rishis, 'None of you will ever be able to show such well-developed features!''

"Vasishtha said, 'The sacred fire of this person is not like ours for while he is able to pour libations on it, morning and evening, none of us are able to do the same. It is for this reason that we see both him and his dog so well-developed."

"Atri said, 'This man does not, like us, feel the pangs of hunger. His energy has not sustained, like ours, any diminution. Acquired with the greatest difficulty, his Vedas have not, like ours, disappeared. Hence, it is that we see both him and his dog so well-developed.'

"Viswamitra said, 'This man is not, like us, unable to observe the eternal duties inculcated in the scriptures. I have become idle. I feel the pangs of hunger. I have lost the knowledge I had acquired. This man is not like us in this respect. Hence I see both him and his dog so well-developed."

"Jamadagni said, 'This man has not to think of storing his annual grain and fuel as we are compelled to, do. Hence I see both him and his dog so well-developed!'

"Kasyapa said, 'This man has not, like us, four brothers of the whole blood who are begging from house to house, uttering the words, 'Give-Give!' Hence it is that I see him and his dog so well-developed.'

"Bharadwaja said, 'This man hath no regret like ours for having condemned and cursed his spouse. He hath not acted so wickedly and senselessly. Hence I see both him and his dog so well-developed!'

"Gautama said, 'This man bath not like us only three pieces of covering made of Kusa grass, and a single Ranku-skin, each of which again, is three years old. Hence it is that I see both him and his dog so well-developed!"

"Bhishma continued, 'The wandering mendicant, beholding those great Rishis, approach them, and accosted them all by touching their hand according to the custom. Conversing then with each other about the difficulty of obtaining sustenance in that forest and the consequent necessity of bearing the pangs of hunger, all of them left that spot. Indeed, they wandered through that wilderness, all bent upon a common purpose, viz., the plucking of fruits and the extraction of roots for sustenance. One day, as they were wandering they beheld a beautiful lake overgrown with lotuses. Its banks were covered with trees that stood thickly near one another. The waters of the lake were pure and transparent. Indeed, the lotuses that adorned the lake were all of the hue of the morning sun. The leaves that floated on the water were of the colour of lanis lazuli Diverse kinds of aquatic fowls were sporting on its bosom. There was but one path leading to it. The banks were not miry and the access to the water was easy. Urged by Vrishadarbhi, the Rakshasi of frightful mien who had sprung from his incantations and who had been named Yatudhani, guarded the lake. Those foremost of Rishis, with Pasusakha in their company, proceeded towards the lake, which was thus guarded by Yatudhani for the object of gathering some lotus stalks. Beholding Yatudhani, of frightful aspect standing on the banks of the lake, those great Rishis addressed her, saying, 'Who art thou that thus standest alone in these solitary woods? For whom dost thou wait here? What, indeed, is thy purpose? What dost thou do here on the banks of this lake adorned with lotuses?

"Yatudhani said, 'It matters not who I am. I deserve not to be questioned (respecting my name and race and purposes). Ye that are possessed of ascetic wealth, know that I am the guard set to watch this lake."

'The Rishis said, 'All of us are hungry. We have nothing else to eat. With thy permission we would gather some lotusstalks!'''

"Yatudhani said, 'Agreeably with a compact, do ye take the lotus-stalks as ye please. Ye must, one by one, give me your names. Ye may then, without delay, take the stalks!""

"Bhishma continued, 'Ascertaining that her name was, Yatudhani and that she stood there for slaying them (after knowing, from the meanings their names, what the extent was of their power), Atri, who was famishing with hunger, addressed her, and said these words.""

"Atri said, 'I am called Atri because I cleanse the world from sin. For, again, thrice studying the Vedas every day, I have made days of my nights. That, again, is no night in which I have not studied the Vedas. For these reasons also I am called Atri, O beautiful lady!"

"Yatudhani said, 'O thou of great effulgence, the explanation thou hast given me of thy name is incapable of being comprehended by me. Do thou, therefore, go and plunge into this tank filled with lotuses!"

"Vasishtha said, 'I am endued with the wealth (that consists of the Yoga attributes of puissance, etc.) I lead, again, a domestic mode of life, and am regarded as the foremost of all persons that lead such a mode of life. In consequence of being endued with (such) wealth, of my living as a householder, and of my being regarded as the foremost of all householders, I am called Vasishtha.'

"Yatudhani said, 'The etymological explanation of thy name is perfectly incomprehensible to me, in as much as the inflections which the original roots have undergone are unintelligible. Rio and plunge into this lake of lotuses!""

"Kasyapa said, 'I always protect my body, and in consequence of my penances I have become endued with effulgence. For thus protecting the body and for this effulgence that is due to my penances, I have come to be called by the name of Kasyapa!"

"Yatudhani said, 'O thou of great effulgence, the etymological explanation thou hast given of thy name is incapable of being comprehended by me. Go and plunge into this lake filled with lotuses!"

"Bharadwaja said, 'I always support my sons, my disciples, the deities, the Brahmanas, and my wife. In consequence of thus supporting all with ease, I am called Bharadwaja!"

"Yatudhani said, 'The etymological explanation thou hast given me of thy name is perfectly incomprehensible to me, in consequence of the many inflections the root has undergone. Go and plunge into this lake filled with lotuses!"

"Gotama said, 'I have conquered heaven and earth by the aid of self-restraint. In consequence of my looking upon all creatures and objects with an equal eye, I am like a smokeless fire. Hence I am incapable of being subjugated by thee. When, again, I was born, the effulgence of my body dispelled the surrounding darkness. For these reasons I am called Gotama!"

"Yatudhani said, 'The explanation thou hast given me of thy name, O great ascetic, is incapable of being understood by me. Go and plunge into this lake of lotuses!" "Viswamitra said, 'The deities of the universe are my friends. I am also the friend of the universe. Hence, O Yatudhani, know that I am called Viswamitra!'

"Yatudhani said, 'The explanation thou hast given of thy name is incomprehensible to me in consequence of the inflections the root has undergone. Go and plunge into this lake of lotuses!"

"Jamadagni said, 'I have sprung from the sacrificial fire of the deities. Hence am I called Jamadagni, O thou of beautiful features!"

"Yatudhani said, 'The etymological explanation thou hast given me, O great ascetic, of thy name, is incomprehensible to me (in consequence of the diverse inflections the root has undergone) Do thou go and plunge into this lake of lotuses!"

"Arundhati said, 'I always stay by the side of my husband, and hold the earth jointly with him. I always incline my husband's heart towards me. I am, for these reasons called Arundhati!"

"Yatudhani said, The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections the roots have undergone. Go and plunge into this lake of lotuses!"

"Ganda said, 'The Ganda means a portion of the cheek. As I have that portion a little elevated above the others, I am, O thou that hast sprung from the sacrificial fire of Saivya, called by the name of Ganda!"

"Yatudhani said, 'The explanation which thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the root has undergone. Go and plunge into this lake of lotuses!""

"Pasusakha said, 'I protect and tend all animals that I see, and I am always a friend to all animals. Hence am I called Pasusakha, O thou that hast sprung from the (sacrificial) fire (of king Vrishadarbhi).'

"Yatudhani said, 'The explanation thou hast given me of thy name is perfectly incomprehensible to me in consequence of the inflections which the roots have undergone. Go and plunge into this lake of lotuses!""

"Sunahsakha said, 'I am incapable of explaining the etymology of my name after the manner of these ascetics. But know, O Yatudhani, that I am called by the name of Sunahsakha!"

"Yatudhani said, 'Thou hast mentioned thy name only once. The explanation thou hast offered I have not able to catch. Do thou, therefore, mention it again, O regenerate one!"

"Sunahsakha said, 'Since thou hast been unable to catch my name in consequence of my having mentioned it only once, I shall strike thee with my triple stick! Struck with it, be thou consumed into ashes without delay!"

"Bhishma continued, 'Struck then, on the head, by the Sannyasin, with his triple stick which resembled the chastisement inflicted by a Brahmana, the Rakshasi who had sprung from the incantations of king. Vrishadarbhi fell down on the earth and became reduced to ashes. Having thus destroyed the mighty Rakshasi, Sunahsakha thrust his stick into the earth and sat himself down on a grassy plot of land. The Rishis then, having, as they liked, plucked a number of lotuses and taken up a number of lotus-stalks, came up from the lake, filled with joy. Throwing on the ground the heap of lotuses which they had gathered with much toil, they plunged once more into it for offering oblations of water to the Pitris. Coming up, they proceeded to that part of the bank where they had deposited the lotus-stalks. Reaching that spot, those foremost of men found that the stalks were nowhere to be seen.'"

"The Rishis said, 'What sinful and hard-hearted man has stolen away the lotus-stalks gathered by our hungry selves from desire of eating?

"Bhishma continued, 'Those foremost of regenerate persons, suspecting one another, O crusher of foes, said, 'We shall each have to swear to our innocence! All those accetics then, famishing with hunger and worn out with exertion, agreeing to the proposal, took these oaths.'

"Atri said, 'Let him who has stolen the lotus-stalk touch kine with his foot, make water facing the sun, and study the Vedas on excluded days!"

"Vasishtha said, 'Let him who has stolen the lotus-stalks abstain from studying the Vedas, or leash hounds, or be a wandering mendicant unrestrained by the ordinances laid down for that mode of life, or be a slayer of persons that seek his protection, or live upon the proceeds of the sale of his daughter, or solicit wealth from those that are low and vile!"

"Kasyapa, said, 'Let him who has stolen the lotus-stalks utter all kinds of words in all places, give false evidence in a court of law, eat the flesh of animals not slain in sacrifices, make gifts to undeserving persons or to deserving persons at unseasonable times, and have sexual congress with women during daytime!"

"Bharadwaja said, 'Let him who has stolen the lotus-stalks be cruel and unrighteous in his conduct towards women and kinsmen and kine. Let him humiliate Brahmanas, in disputations, by displaying his superior knowledge and skill. Let him study the Riks and the Yajuses, disregarding his

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preceptor! Let him pour libations upon fires made with dry grass or straw!"

"Jamadagni said, 'Let him who has stolen the lotus-stalks be guilty of throwing filth and dirt on water. Let him be inspired with animosity towards kine. Let him be guilty of having sexual congress with women at times other than their season. Let him incur the aversion of all persons. Let him derive his maintenance from the earnings of his wife! Let him have no friends and let him have many foes! Let him be another's guest for receiving in return those acts of hospitality which he has done to that other!''' [To derive the means of sustenance from a wife was always viewed with feelings of aversion in this country. It seems, therefore, that the custom of domesticating sons-in-law was not unknown in ancient times. To receive acts of hospitality in return for those rendered was regarded as not only meanness but also destructive of merit.]

"Gotama said, 'Let him who has stolen the lotus-stalks be guilty of throwing away the Vedas after having studied them! Let him cast off the three sacred fires! Let him be a seller of the Soma (plant or juice)! Let him live with that Brahmana who resides in a village which has only one well from which water is drawn by all classes and who has married a Sudra woman!"

"Viswamitra said, 'Let him who has stolen the lotus-stalks be fated to see his preceptors and seniors and his servants maintained by others during his own life-time. Let him not have a good end. Let him be the father of many children! Let him be always impure and a wretch among Brahmanas! Let him be proud of his possessions! Let him be a tiller of the soil and let him be filled with malice! Let him wander in the season of rains. Let him be a paid servant! Let him be the priest of the king! Let him assist at the sacrifices of such impure persons as do not deserve to be assisted at their sacrifices!"

"Arundhati said, 'Let her who has stolen the lotus-stalks always humiliate her mother-in-law! Let her be always vexed with her husband! Let her eat whatever good things come to her house without sharing them with others! Disregarding the kinsmen of her lord, let her live in her husband's house and eat, at the day's close, the flour of fried barely! Let her come to be regarded as unenjoyable (in consequence of the stains that would tarnish her)! Let her be the mother of a heroic son!" [Jnatinam is an instance of the genitive in what is called Anadara. The meaning, therefore, is disregarded them. For a Brahmana woman to bring forth a son devoted to heroic deeds is a reproach.]

"Ganda said, 'Let her who has stolen, the lotus-stalks be always a speaker of falsehoods! Let her always quarrel with her kinsmen! Let her bestow her daughter in marriage for a pecuniary consideration! Let her eat the food which she has cooked, alone and without sharing it with anybody! Let her pass her whole life in slavery! Indeed, let her who has stolen the lotus-stalks be quick with child in consequence of sexual congress under circumstances of guilt."

"Pasusakha said, 'Let him who has stolen the lotus-stalks be born of a slave-mother. Let him have many children all of whom are worthless! And let him never bow to the deities.'"

"Sunahsakha said, 'Let him who has removed the lotusstalks obtain the merit of bestowing his daughter in marriage upon a Brahmana, who has studied all the Samans and the Yajuses and who has carefully observed the vow of Brahmacharya, Let him perform the final ablutions after having studied all the Atharvans!""

"All the Rishis said, 'The oath thou hast taken is no oath at all, for all the acts which thou hast mentioned are very desirable for the Brahmanas! It is evident, O Sunahsakha, that thou hast appropriated our lotus-stalks!"

"Sunahsakha said, 'The lotus stalks deposited by you not being seen, what you say is perfectly true, for it is I who have actually stolen them. In the very sight of all of you I have caused the disappearance of those stalks! Ye sinless ones, the act was done by me from desire of testing you! I came hither for protecting you. That woman who lies slain there was called Yatudhani. She was of a fierce disposition. Sprung from the incantations of king Vrishadarbhi, she had come here from the desire of slaying all of you! You ascetics endued with wealth of penances, egged on by that king, she had come, but I have slain her. That wicked and sinful creature, sprung from the sacrificial fire, would otherwise have taken your lives. It was for killing her and saving you that I came here, ye learned Brahmanas! Know that I am Vasava! Ye have completely freed yourselves from the influence of cupidity. In consequence of this, ye have won many eternal regions fraught with the fruition of every wish as soon as it rises in the heart! Do ye rise, without delay, from this place and repair to those regions of beatitude, ye regenerate ones, that are reserved for you!'

"Bhishma continued, 'The great Rishis, highly gratified at this, replied unto Purandara, saying, 'So be it!' They then ascended to heaven in company of Indra himself. Even thus, those high-souled persons, though famishing with hunger and though tempted at such a time with the offer of diverse kinds of enjoyable articles, refrained from yielding to temptation. As the result of such self-denial, they attained to heaven. It seems, therefore, that one should, under all circumstances, cast off cupidity from oneself. Even this, O king, is the highest duty. Cupidity should be cast off. The man who recites this account (of the deeds of the righteous Rishis) in assemblies of men, succeeds in acquiring wealth. Such a man has never to attain to a distressful end. The Pitris, the Rishis, and the deities become all pleased with him. Hereafter, again, he becomes endued with fame and religious merit and wealth!"

SECTION 94

"Bhishma said, "In this connection is cited the old history of the oaths (taken by many Rishis one after another) on the occasion of a sojourn to the sacred waters. O best of the Bharatas, the act of theft had been done by Indra, and the oaths were taken by many royal and regenerate Rishis. Once on a time, the Rishis, having assembled together, proceeded to the western Prabhasa. They held a consultation there which resulted in a resolve on their part to visit all the sacred waters on earth. There were Sakra and Angiras and Kavi of great learning and Agastya and Narada and Pravata; and Bhrigu and Vasishtha and Kasyapa and Gautama and Viswamitra and Jamadagni, O king! There were also the Rishi Galava, and Ashtaka and Bharadwaia and Arundhati and the Valakhilyas; and Sivi and Dilipa and Nahusha and Amvarisha and the royal Yayati and Dhundhumara and Puru. These foremost of men, placing the high-souled Satakratu, the slayer of Vritra, at their head, went to all the sacred waters one after another, and at last reached the highly sacred Kausiki on the day of the full moon in the month of Magha. Having cleansed themselves of all sins by ablutions performed in all the sacred waters, they at last proceeded to the very sacred Brahmasara. Bathing in that lake, those Rishis endued with energy like that of fire began to gather and eat the stalks of the lotus. Amongst those Brahmanas, some had extracted the stalks of the lotus and some the stalks of the Nymphoea stellata. Soon they found that the stalks extracted by Agastya (and deposited on the bank) had been taken away by somebody. The foremost of Rishis, Agastya, addressing them all, said, 'Who has taken away the good stalks which I had extracted and deposited here? I suspect some one amongst you must have done the act. Let him who has taken them away give them back to me. It behoves you not thus to misappropriate my stalks! It is heard that Time assails the energy of Righteousness. That Time has come upon us. Hence, Righteousness is afflicted. It is meet that I should go to heaven for good, before unrighteousness assails the world and establishes itself here! [The scriptures declare that Righteousness loses its strength as Time advances. In the Krita age it exists in entirety. In the Treta, it loses a quarter In the Dwapara, another quarter is lost. In the Kali age, full three quarters are lost and only a quarter is all that remains.] Before the time comes when Brahmanas, loudly uttering the fully Vedas, within the precincts of villages and inhabited places, cause the Sudras to hear them, before the time comes when kings often against the rules of Righteousness from motives of policy, I shall go to heaven for good! Before men cease to regard the distinctions between the lower, the middle, and the higher classes, I shall go to heaven for good. Before Ignorance assails the world and envelops all things in darkness, I shall go to heaven for good. Before the time comes when the strong begin to lord it over the weak and treat them as slaves, I shall go to heaven for good. Indeed, I dare not remain on earth for witnessing these things.' The Rishis, much concerned at what he said, addressed that great ascetic and said, 'We have not stolen thy stalks! Thou shouldst not harbour these suspicions against us. O great Rishi, we shall take the most frightful oaths!' Having said these words, conscious of their own innocence, and desirous of upholding the cause of righteousness, those Rishis and sages of royal descent then began to swear, one after another, the following oaths

"Bhrigu said, 'Let him who has stolen thy stalks censure when censured, assail when assailed, and eat the flesh that is attached to the back-bone of animals (slaughtered in sacrifice)!" [Forgiveness is the duty of the Brahmana. To fall off from forgiveness is to fall off from duty. To censure when censured and assail the assailer, are grave transgressions in the case of a Brahmana. The idea of retaliation should never enter the Brahmana's heart; for the Brahmana is the friend of the universe. His behaviour to friend and foe should be equal. To eat the flesh that attaches itself to the back-bone of a slaughtered animal is also a grave transgression.]

"Vasishtha said, 'Let him who has stolen thy stalks neglect his Vedic studies, leash hounds, and having, taken himself to the mendicant order live in a city or town!'

"Kasyapa said, 'Let him who has stolen thy stalks sell all things in all places, misappropriate deposits, and give false evidence!'

"Gautama said, 'Let him who has stolen thy stalks live, displaying pride in all things, with an understanding that does not see all creatures with an equal eye, and always yielding himself to the influence of desire and wrath! Let him be a cultivator of the soil, and let him be inspired by malice!"

"Angiras said, 'Let him who has stolen thy stalks be always impure! Let him be a censurable Brahmana (for his misdeeds). Let him leash hounds. Let him be guilty of Brahmanicide. Let him be averse to expiations after having committed transgressions!"

"Dhundhumara said, 'Let him who has stolen thy stalks be ungrateful to his friends! Let him take birth in a Sudra woman! Let him eat alone any good food (coming to the house), without sharing it with others!" [Good food should never be taken alone. It should always be shared with children and servants.]

"Dilipa said, 'Let him who has stolen thy stalks descend to those regions of misery and infamy which are reserved for that Brahmana who re-sides in a village having but one well and who has sexual congress with a Sudra woman!'" [A village having only one well should be abandoned by a Brahmana, for he should not draw water from such a well which is used by all classes of the population.]

"Puru said, 'Let him who has stolen thy stalks adopt the occupation of a physician! Let him be supported by the earnings of his wife! Let him draw his sustenance from his father-in-law!"

"Sukra said, 'Let him who has stolen thy stalks eat the flesh of animals not slain in sacrifices! Let him have sexual congress at day-time! Let him be a servant of the king!""

"Jamadagni said, 'Let him who has stolen thy stalks study the Vedas on forbidden days or occasions. Let him feed friends at Sraddhas performed by him! Let him eat at the Sraddha of a Sudra!'

"Sivi said, 'Let him who has stolen thy stalks die without having established a fire (for daily worship)! Let him be guilty of obstructing the performance of sacrifices by others! Let him quarrel with those that are observant of penances!"

"Yayati said, 'Let him who has stolen thy stalks be guilty of having sexual congress with his wife when she is not in her season and when he is himself in the observance of a vow and bears matted locks on his head! Let him also disregard the Vedas!"

"Nahusha said, 'Let him who has stolen thy stalks live in domesticity after having betaken himself to the vow of mendicancy! Let him act in whatever way he pleases (and without restraint of any kind), after having undergone the initiatory rites in view of a sacrifice or some solemn observance! Let him take pecuniary gratification for prelections to disciples (on any branch of knowledge that the latter come to learn)!"

"Amvarisha said, 'Let him who has stolen thy stalks be cruel and unrighteous in his behaviour towards women and kinsmen and kine! Let him be guilty also of Brahmanicide!"

"Narada said, 'Let him who has stolen thy stalks be one that identifies the body with the sou!! Let him study the scriptures with a preceptor that is censurable! Let him chant the Vedas, offending at each step against the rules of orthoepy! Let him disregard all his seniors!"

"Nabhaga said, 'Let him who has stolen thy stalks always speak false-hoods and quarrel with those that are righteous! Let him bestow his daughter in marriage after accepting a pecuniary gratification offered by his son-in-law!""

"Kavi said, 'Let him who has stolen thy stalks he guilty of striking a cow with his foot. Let him make water, facing the sun! Let him cast off the person that seeks shelter at his hands!"

"Viswamitra said, 'Let him who has stolen thy stalks become a servant that behaves with deceit towards his master! Let him be the priest of a king! Let him be the Ritwik of one that should not be assisted at his sacrifices!""

"Parvata said, 'Let him who has stolen thy stalks be the chief of a village! Let him make journeys on asses! Let him leash hounds for a living!""

"Bharadwaja said, 'Let him who has stolen thy stalks be guilty of all the demerits that become his who is cruel in his behaviour and untruthful in speech!"

"Ashtaka said, 'Let him who has stolen thy stalks be a king destitute of wisdom capricious and sinful in his behaviour, and disposed to rule the Earth unrighteously!"

"Galava said, 'Let him who has stolen thy stalks be more infamous than a sinful man! Let him be sinful in his acts towards his kinsmen and relatives! Let him proclaim the gifts he makes to others!""

"Arundhati said, 'Let her who has stolen thy stalks speak ill of her mother-in-law! Let her feel disgust for her lord. Let her eat alone any good food that comes to her house!"

"The Valakhilyas said, 'Let him who has stolen thy stalks stand on one foot at the entrance of a village (for earning his subsistence)! Let him. while knowing all duties, be guilty of every breach!"

"Sunahsakha said, 'Let him who has stolen thy stalks be a Brahmana that sleeps in happiness, having disregarded his daily Homa! Let him, after becoming a religious mendicant, behave in whatever way he pleases, without observing any restraint!""

"Surabhi said, 'Let her who has stolen thy stalks be milked, with her (hind) legs bound with a rope of human hair, and with the aid of a calf not her own, and, while milked, let her milk be held in a vessel of white brass!' [Some kine that are vicious have their hind legs tied with a rope while they are milked. If the rope be made of human hair, the pain felt is supposed to be very great. To obtain the aid of a calf belonging to another cow is regarded as sinful. To the cow also, the process of sucking cannot be agreeable. If the milk is held in a vessel of white brass, it becomes unfit for gods and guests.]

"Bhishma continued, 'After the Rishis and the royal sages had sworn these diverse oaths, O Kuru king, the thousandeyed chief of the deities, filled with joy, cast his looks on the angered Rishi Agastya. Addressing the Rishi who was very angry at the disappearance of his lotus-stalks, Maghavat thus declared what was passing in his mind. Hear, O king, what the words were that Indra spoke in the midst of those regenerate and celestial Rishis and royal sages.'"

"Sakra said, 'Let him who has stolen thy stalks be possessed of the merit of him who bestows his daughter in marriage upon a Brahmana that has duly observed the vow of Brahmacharya or that has duly studied the Samans and the Yajuses! Let him also have the merit of one that undergoes the final bath after completing one's study of the Atharva Veda! Let him who has stolen thy stalks have the merit of having studied all the Vedas. Let him be observant of all duties and righteous in his behaviour! Indeed, let him go to the region of Brahman!

"Agastya said, 'Thou hast, O slayer of Vala, uttered a benediction instead of a curse! (It is evident), thou hast taken my stalks!" Give them to me, for that is the eternal duty!"

"Indra said, 'O holy one, I did not remove thy stalks, led by cupidity! Indeed, I removed them from desire of hearing this conclave recite what the duties are that we should observe. It behoveth thee not to give way to anger! Duties are the foremost of Srutis. Duties constitute the eternal path (for crossing the sea of the world)! I have listened to this discourse of the Rishis (on duties) that is eternal and immutable, and that transcends all change! [The discourse is called eternal and immutable because of its subject being so. Duties are eternal truths.] Do thou then, O foremost of learned Brahmanas, take back these stalks of thine! O holy one, it behoves thee to forgive my transgression, O thou that art free from every fault!"

"Bhishma continued, 'Thus addressed by the chief of the deities, the ascetic, viz., Agastya, who had been very angry, took back his stalks. Endued with great intelligence, the Rishi became cheerful. After this, those denizens of the woods proceeded to diverse other sacred waters. Indeed, repairing to those sacred waters they performed their ablutions everywhere. The man who reads this narrative with close attention on every Parva day, will not have to become the progenitor of an ignorant and wicked son. He will never be destitute of learning. No calamity will ever touch him. He will, besides, be free from every kind of sorrow. Decrepitude and decay will never be his. Freed from stains and evil of every kind, and endued with merit, he is sure to attain to Heaven. He who studies this Sastra observed by the Rishis, is sure, O prince of men, to attain to the eternal region of Brahman that is full of " [This discourse on duties delivered by the Rishis is felicity! called a Sastra. Literally, anything that governs men, i.e., regulates their behaviour, is called a Sastra. As such, the enumeration of duties occurring in this Lesson, although it has been made by a reference to their breaches, is therefore, a Sastra.1

SECTION 95

"Yudhishthira said, 'O chief of Bharata's rare, by whom was the custom of giving umbrellas and sandals at obsequial ceremonies introduced? Why was it introduced and for what purpose are those gifts made? They are given not only at obsequial ceremonies but also at other religious rites. They are given on many occasions with a view to acquiring religious merit. I wish to know, in detail, O regenerate one, the true meaning of this custom!"

"Bhishma said, 'Do thou, O prince, attentively listen to the details I shall recite in respect of the custom of giving away umbrellas and shoes at religious rites, and as to how and by whom it was introduced. I shall also tell thee in full, O prince, how it acquired the force of a permanent observance and how it came to be viewed as a meritorious act. I shall, in this connection, recite the narrative of the discourse between Jamadagni and the high-souled Surya. In ancient times, the illustrious Jamadagni, O puissant king, of Bhrigu's race, was engaged in practising with his bow. Taking his aim, he shot arrow after arrow. His wife Renuka used to pick up the shafts when shot and repeatedly bring them back to that descendant, endued with blazing energy, of Bhrigu's race. Pleased with the whizzing noise of his arrows and the twang of his bow, he amused himself thus by repeatedly discharging his arrows which Renuka brought back into him. One day, at noontide, O monarch, in that month when the sun was in Jvesthamula. the Brahmana, having discharged all his arrows, said to Renuka, 'O large-eyed lady, go and fetch me the shafts I have shot from my bow, O thou of beautiful eye-brows! I shall again shoot them with my bow.' The lady proceeded on her errand but was compelled to sit under the shade of a tree, in consequence of her head and feet being scorched by the heat of

the sun. The black-eyed and graceful Renuka, having rested for only a moment, feared the curse of her husband and, therefore, addressed herself again to the task of collecting and bringing back the arrows. Taking them with her, the celebrated lady of graceful features came back, distressed in mind and her feet smarting with pain. Trembling with fear, she approached her husband. The Rishi, filled with wrath, repeatedly addressed his fair-faced spouse, saying, 'O Renuka, why hast thou teen so late in returning?''

"Renuka said, 'O thou that art endued with wealth of penances, my head and feet were scorched by the rays of the sun! Oppressed by the heat, I had betaken myself to the shade of a tree! Just this has been the cause of the delay! Informed of the cause, do thou, O lord, cease to be angry with me!"

"Jamadagni said, 'O Renuka, this very day shall I destroy, with the fiery energy of my weapons, the star of day with his blazing rays, that has afflicted thee in this way!"

"Bhishma continued, 'Drawing his celestial bow, and taking up many arrows, Jamadagni stood, turning his face towards the sun and watching him as he moved (in his diurnal course). Then, O son of Kunti, beholding him addressed for fight, Surya approached him in the guise of a Brahmana, and said unto him. 'What has Surya done to displease thee? Coursing through the firmament, he draws up the moisture from the earth, and in the form of rains he pours it down once more on her. It is through this, O regenerate one, that the food of human beings springs up,--food that is so agreeable to them! The Vedas say that it is food that constitutes the lifebreaths. O Brahmana, hidden in the clouds and encompassed by his rays, the sun drenches the seven islands with showers of rain. O puissant one, the moisture, thus poured, diffusing itself into the leaves and fruits of vegetables and herbs, is transformed into food. O son of Bhrigu, the rites of nativity, religious observances of every kind, investiture with the sacred thread, gifts of kine, weddings, all articles in view of sacrifices, the rules for the governance of men, gifts, all sorts of union (between man and man), and the acquisition of wealth, have their origin in food! Thou knowest this well! All the good and agreeable things in the universe, and all the efforts made by living creatures, flow from food. I duly recite what is well-known to thee! Indeed, thou fully knowest all that I have said! Do thou, therefore, O regenerate Rishi, appease thy anger! What wilt thou gain by annihilating the

SECTION 96

"Yudhishthira said, 'What did that foremost of ascetics, viz., Jamadagni endued with great energy, do when thus besought by the maker of day?"

"Bhishma said, 'O descendant of Kuru, despite all the supplications of Surya, the sage Jamadagni, endued with the effulgence of fire, continued to cherish his anger. Then. O king, Surya, in the guise of a Brahmana, bowed his head unto him and addressed him, with folded hands, in these soft words. 'O regenerate Rishi, the sun is always in motion! How shalt thou pierce the Lord of day who is continually moving forward?"

"Jamadagni said, With the eye of knowledge I know thee to be both moving and motionless! I shall surely read thee a lesson this day. At midday thou seemest to stay in the heavens for a moment. It is then, O Surya, that I shall pierce thee with my arrows! There is no swerving from this my resolution!"" "Surya said 'O regenerate Rishi, without doubt, thou

"Surya said 'O regenerate Rishi, without doubt, thou knowest me, O best of archers! But, O holy one, though I have offended, behold, I am a suppliant for thy protection!"

"Bhishma continued, 'At this, the adorable Jamadagni smilingly addressed the maker of day, saying, 'O Surya, when thou hast sought my protection, thou hast nothing to fear! He would transcend the simplicity that exists in Brahmanas, the tability that exists in the Earth, the mildness existing in the Moon, the gravity existing in Varuna, the effugence existing in Agni, the brightness of Meru, and the heat of the sun, who would slay a suppliant for protection! The man that can slay a suppliant is capable of violating the bed of his preceptor, of slaying a Brahmana, and of drinking alcohol. Do thou, therefore, think of some remedy for this evil, by which people may be relieved when heated by the rays!"

"Bhishma continued, 'So saying, that excellent descendant of Bhrigu remained silent for a while, and Surya forthwith made over to him an umbrella and a pair of sandals."

"Surya said, 'Do thou, O great Rishi, take this umbrella wherewith the head may be protected and my rays warded off. This pair of sandals is made of leather for the protection of the feet. From this day forth the gift of these articles in all religious rites shall be established as an inflexible usage!"

"Bhishma continued, 'This custom of giving umbrellas and shoes was introduced by Surya! O descendant of Bharata, these gifts are considered meritorious in the three worlds. Do thou, therefore, give away umbrellas and shoes to Brahmanas. I have no doubt that thou shalt then acquire great religious merit by the act. O foremost one of Bharata's race, he who gives away a white umbrella with a hundred ribs to a Brahmana, attains to eternal felicity after death and resides in the region of Indra, respected by Brahmanas, Apsaras, and Devas. O puissant one, he who gives shoes to Snataka Brahmanas as also to Brahmanas practising the rites of religion whose feet have become sore with the heat of the sun, attains to regions coveted by the very deities. Such a man, O Bharata, dwells in happiness in the highest Heaven after his death. O foremost one of Bharata's race, I have thus recited to thee in full, the merits of giving away shoes and umbrellas at religious ceremonies!""

SECTION 97

"Yudhishthira said, 'O foremost one of Bharata's race, do thou relate to me all the duties of the household mode and tell me all that a man should do in order to attain to prosperity in this world.'

"Bhishma said, 'O Bharata, I shall, in this connection, recite to thee the old story of Vasudeva and the goddess Earth, The puissant Vasudeva. O excellent prince of Bharata's race, after hymning the praises of the goddess Earth, questioned her about this very topic that thou hast enquired about.'

"Vasudeva said, 'Having adopted the state of a householder, what acts should I, or one like me, perform and how are such acts to fructify in good?"

'The goddess Earth said, 'O Madhava, the Rishis, the deities, the Pitris, and men should be worshipped, and sacrifices should be performed, by a householder. Do thou also learn this from me that the deities are always pleased with sacrifices, and men are gratified with hospitality. Therefore, the householder should gratify them with such objects as they desire. By such acts, O slaver of Madhu, the Rishis also are gratified. The householder, abstaining from food, should daily attend to his sacred fire and to his sacrificial offerings. The deities, O slayer of Madhu, are gratified with such acts. The householder should daily offer oblations of food and water, or of fruits, roots and water, for the gratification of the Pitris, and the Vaiswadeva offering should be performed with rice boiled, and oblations of clarified butter unto Agni, Soma, and Dhanwantari. He should offer separate and distinct oblations unto Prajapati. He should make sacrificial offerings in due order; to Yama in the Southern region, to Varuna in Western region, to Soma in the Northern region, to Praiapati within the homestead, to Dhanwantari in the North-eastern region, and to Indra in the Eastern region. He should offer food to men at the entrance of his house. These, O Madhava, are known as the Vali offerings. The Vali should be offered to the Maruts and the deities in the interior of one's house. To the Viswedevas it should be offered in open air, and to the Rakshasas and spirits the offerings should be made at night. After making these offerings, the householder should make offerings unto Brahmanas, and if no Brahmana be present, the first portion of the food should be thrown into the fire. When a man desires to offer Sraddha to his ancestors, he should, when the Sraddha ceremony is concluded, gratify his ancestors and then make the Vali offerings in due order. He should then make offerings unto the Viswedevas. He should next invite Brahmanas and then properly regale guests arrived at his house, with food. By this act, O prince, are guests gratified. He who does not stay in the house long, or, having come, goes away after a short time, is called a guest. To his preceptor, to his father, to his friend and to a guest, a householder should say, 'I have got this in my house to offer thee today!' And he should offer it accordingly every day. The householder should do whatever they would ask him to do. This is the established usage. The householder, O Krishna, should take his food last of all after having offered food to all of them. The householder should worship, with offerings of Madhuparka his king, his priest, his preceptor, and his fatherin-law as also Snataka Brahmanas even if they were to stay in his house for a whole year. In the morning as well as in the evening, food should be offered on the ground to dogs, Swapachas*, and birds. [* Literally, they who cook for dogs, i.e., keep dogs a, companions; meaning members of the 5th, lowest caste, the Untouchables.] This is called the Vaiswadeva offering. The householder, who performs these ceremonies with a mind unclouded by passion, obtains the blessings of the Rishis in this world, and after death attains to the heavenly regions.

"Bhishma continued, "The puissant Vasudeva, having listened to all this from the goddess Earth, acted accordingly. Do thou also act in the same way. By performing these duties of a householder, O king, thou shalt acquire fame in this world and attain to heaven after death!"

SECTION 98

"Yudhishthira said, 'Of what kind is the gift of light, O chief of Bharata's race? How did this gift originate? What are the merits that attach to it? Do thou tell me all this.'

"Bhishma said, 'In this connection, O Bharata, is recited the old narrative of the discourse between Manu, that lord of creatures, and Suvarna. There was in days of yore an ascetic, O Bharata, of the name of Suvarna. His complexion was like that of gold and hence he was called Suvarna (the goldcomplexioned), Endued with a pure lineage, good behaviour, and excellent accomplishments, he had mastered all the Vedas. Indeed, by the accomplishments he possessed, he succeeded in gratify them immediately. They are capable of accomplishing every object by merely wishing its accomplishment. As such,

when gratified with devotees offering them flowers, they cause

surpassing many persons of high lineage. One day that learned Brahmana saw Manu, the lord of all creatures, and approached him. Meeting with each other, they made the usual enquiries of politeness. Both of them were firm in the observance of truth. They sat down on the delightful breast of Meru, gnat mountain of gold. Seated there they began to converse with each other on diverse subjects connected with the high-souled deities and regenerate Rishis and Daityas of ancient times. Then Suvarna, addressing the Self-born Menu, said these words, 'It behoveth thee to answer one question of mine for the benefit of all creatures. O lord of all creatures, the deities are seen to be worshipped with presents of flowers and other good scents. What is this? How has this practice been originated? What also are the merits that attach to it? Do thou discourse to me on this tonic."

"Manu said, 'In this connection is recited the old history of the discourse between Sukra and the high-souled (Daitya) Vali. Once on a time, Sukra of Bhrigu's race approached the presence of Vali, the son of Virochana, while he was ruling the three worlds. The chief of the Asuras, that giver of sacrificial presents in abundance, having worshipped the descendant of Bhrigu with the Arghya (and offering him a seat), sat down after his guest had seated himself. This very topic that thou hast started relating to the merits attaching to the gift of flowers and incense and lamps, came up on the occasion. Indeed, the chief of the Daityas put this high question to Sukra, that most learned of all ascetics.'

"Vali said, 'O foremost of all persons conversant with Brahma, what, indeed, is the merit of giving flowers and incense and lamps? It behoveth thee, O foremost of Brahmanas, to discourse to me on this.'

"Sukra said, 'Penance first sprang into life. Afterwards came Dharma (or compassion and other virtues). In the interval between started into life many creepers and herbs. Innumerable were the species of those. All of them have (the deity) Soma for their lord. Some of these creepers and herbs came to be regarded as Amrita and some came to be regarded as Poison. Others that were neither this nor that formed one class. That is Amrita which gives immediate gratification and joy to the mind. That is Poison which tortures the mind exceedingly by its odour. Know again that Amrita is highly auspicious and that Poison is highly inauspicious. All the (deciduous) herbs are Amrita. Poison is born of the energy of fire. Flowers gladden the mind and confer prosperity. Hence, men of righteous deeds bestowed the name Sumanas on them That man who is in a state of purity offers flowers into the deities finds that the deities become gratified with him, and as the consequence of such gratification bestow prosperity upon him. O ruler of the Daitvas, those deities unto whom worshippers offer flowers, O lord, uttering their names the while, become gratified with the offers in consequence of their devotion. The (deciduous) herbs are of diverse kinds and possess diverse kinds of energy. They should be classed as fierce, mild, and powerful. Listen to me as I tell thee which trees are useful for purposes of sacrifice and which are not so. Hear also what garlands are acceptable to Asuras, and what are beneficial when offered to the deities. I shall also set forth in their due order what garlands are agreeable to the Rakshasas, what to the Uragas, what to the Yakshas, what to human beings, and what to the Pitris, in proper order. Flowers are of diverse kinds. Some are wild, some are from trees that grew in the midst of human habitations; some belong to trees that never grow unless planted on well-tilled soil; some are from trees growing on mountains; some are from trees that are not prickly; and some from trees that are prickly. Fragrance, beauty of form, and taste also may offer grounds of classification. The scent that flowers yield is of two kinds, agreeable and disagreeable. Those flowers that emit agreeable scent should be offered to the deities. The flowers of trees that are destitute of thorns are generally white in hue. Such flowers are always acceptable to the deities, O lord! One possessed of wisdom should offer garlands of aquatic flowers, such as the lotus and the like, unto the Gandharvas and Nagas and Yakshas. Such plants and herbs as produce red flowers, as are possessed of keen scent, and as are prickly, have been laid down in the Atharvana as fit for all acts of incantation for injuring foes. Such flowers as are possessed of keen energy, as are painful to the touch, as grow on trees and plants having thorns, and as are either bloody-red or black, should be offered to (evil) spirits and unearthly beings. Such flowers as gladden the mind and heart, as are very agreeable when pressed, and as are of beautiful form, have been said. O lord, to be worthy of being offered to human beings. Such flowers as grow on cemeteries and crematoria, or in places dedicated to the deities, should not be brought and used for marriage and other rites having growth and prosperity for their object, or for acts of dalliance and pleasure in secrecy. Such flowers as are born on mountains and in vales, and as are agreeable in scent and aspect should be offered unto the deities Sprinkling them with sandal-paste, such agreeable flowers should be duly offered according to the ordinances of the scriptures. The deities become gratified with the scent of flowers; the Yakshas and Rakshasas with their sight, the Nagas with their touch; and human beings with all three, viz.,

all the objects cherished by their worshippers to be immediately accomplished. Gratified, they gratify their worshippers. Honoured, they cause their worshippers to enjoy all honours. Disregarded and insulted, they cause those vilest of men to be ruined and consumed. I shall, after this, speak to thee of the merits that attach to the ordinances about the gift of incense. Know, O prince of Asuras, that incenses are of diverse kinds. Some of them are auspicious and some inauspicious. Some incenses consist of exudations. Some are made of fragrant wood set on fire. And some are artificial, being made by the hand, of diverse articles mixed together. Their scent is of two kinds, viz., agreeable and disagreeable. Listen to me as I discourse on the subject in detail. All exudations except that of the Boswellia serrata are agreeable to the deities. It is, however, certain that the best of all exudations is that of the Balsamodendron Mukul. Of all Dhupas of the Sari class, the Aquilaria Agallocha is the best. It is very agreeable to the Yakshas, the Rakshasas, and Nagas. The exudation of the Boswellia serrata, and others of the same class, are much desired by the Daityas. Dhupas made of the exudation of the Shorea robusta and the Pinus deodara, mixed with various spirits of strong scent, are, O king, ordained for human beings. Such Dhupas are said to immediately gratify the deities, the Danavas, and spirits. Besides these, there are many other kinds of Dhupas used by men of purposes of pleasure or enjoyment. All the merits that have been spoken of as attaching to the offer of flowers should be known equally to attach to the gift of such Dhupas as are productive of gratification. I shall now speak of the merits that attach to the gift of lights, and who may give them at what time and in what manner, and what should be the kind of lights that should be offered. Light is said to be energy and fame and has an upward motion. Hence the gift of light, which is energy, enhances the energy of men. There is a hell of the name of Andhatamas. The period also of the sun's southward course is regarded as dark. For escaping that hell and the darkness of this period, one should give lights during the period when the sun is in his northward course. Such an act is applauded by the good. Since, again, light has an upward course and is regarded as a remedy for darkness, therefore, one should be a giver of light. Even this is the conclusion of the scriptures. It is owing to the lights offered that the deities have become endued with beauty, energy, and resplendence. By abstention from such an act, the Rakshasas have become, endued with the opposite attributes. Hence, one should always give lights. By giving lights a man becomes endued with keen vision and resplendence One that gives lights should not be an object of jealousy with others. Lights, again, should not be stolen, nor extinguished when given by others. One that steals a light becomes blind. Such a man has to grope through darkness (in the next world) and becomes destitute of resplendence. One that gives lights shines in beauty in the celestial regions like a row of lights. Among lights, the best are those in which ghee is burnt. Next in order are those in which the juice of (the fruits yielded by) deciduous herbs is burnt. One desirous of advancement and growth should never burn (for light) fat or marrow or the juice that flows from the bones of creatures. The man who desires his own advancement and prosperity should always give lights at descents from mountains, in roads through forests and inaccessible regions, under sacred trees standing in the midst of human habitations, and in crossings of streets. The man who gives lights always illumines his race, attains to purity of soul and effulgence of form. Verily, such a man, after death, attains to the companionship of the luminous bodies in the firmament. I shall now discourse to thee upon the merits, with the fruits they bring about, that attach to Vali offerings made to the deities, the Yakshas, the Uragas, human beings, spirits, and Rakshasas. Those unscrupulous and wicked men that eat without first serving Brahmanas and deities and guests and children, should be known as Rakshasas. Hence, one should first offer the food one has got ready unto the deities after having worshipped them duly with restrained senses and concentrated attention. One should offer the Vali unto the deities, bending one head in reverence. The deities are always supported by food that householders offer. Verily, they bless such houses in which offerings are made to them. The Yakshas and Rakshasas and Pannagas, as also guests and all homeless persons, are supported by the food that are offered by persons leading the domestic mode of life, Indeed, the deities and the Pitris derive their sustenance from such offerings. Gratified with such offerings they gratify the offerer in return with longevity and fame and wealth. Clean food, of agreeable scent and appearance, mixed with milk and curds, should, along with flowers, he offered to the deities. The Valis that should be offered to Yakshas and Rakshasas should be rich with blood and meat, with wines and spirits accompanying, and adorned with coatings of fried paddy. Valis mixed with lotuses and Utpalas are very agreeable to the Nagas. Sesame seeds, boiled in raw sugar, should be offered to the spirits and

other unearthly Beings. He who never takes any food without first serving therefrom the Brahmanas and deities and guests. becomes entitled to first portions of food. Such a man becomes endued with strength and energy. Hence, one should never take any food without first offering a portion thereof to the deities after worshipping them with reverence. One's house always blazes forth with beauty in consequence of the household deities that live in it. Hence, he that desires his own advancement and prosperity should worship the household deities by offering them the first portion of every food. Even thus did the learned Kavi of Bhrigu's race discourse to Vali, the chief of the Asuras. That discourse was next recited by Manu unto the Rishi Suvarna, Suvarna, in his turn, recited it to Narada. The celestial Rishi Narada recited unto me the merits that attach to the several acts mentioned. Informed of those merits, do thou, O son, perform the several acts mentioned!"

SECTION 99

"Yudhishthira said, 'I have, O chief of the Bharatas, heard what the merits are that are won by presenters of flowers and incense and lights. I have heard thee speak also of the merits that attach to a due observance of the ordinances in respect of the presentation of the Vali. It behoveth thee, O grandsire, to discourse unto me once more on this subject. Indeed, tell me, O sire, once more of the merits of presenting incense and lights. Why are Valis offered on the ground by persons leading the domestic mode of life?"

"Bhishma said. 'In this connection is recited the old narrative of the discourse between Nahusha and Agastya and Bhrigu. The royal sage Nahusha, O monarch, possessed of wealth of penances, acquired the sovereignty of Heaven by his own good deeds. With restrained senses, O king, he dwelt in Heaven, engaged in doing diverse acts of both human and celestial nature. From that high-souled monarch flowed diverse kinds of human acts and diverse kinds of celestial acts also, O chief of men. The diverse rites with respect to the sacrificial fire, the collection of sacred fuel and of Kusa grass, as also of flowers, and the presentation of Vali consisting of food adorned with fried paddy (reduced to powder), and the offer of incense and of light, -- all these, O monarch, occurred daily in the abode of that high-souled king while he dwelt in heaven. Indeed, though dwelling in heaven, he performed the sacrifice of Japa (or silent recitation) and the sacrifice of meditation. And, O chastiser of foes, Nahusha, although he had become the chief of the deities, yet worshipped all the deities, as he used to do in days of yore, with due rites and ceremonies. Some time after. Nahusha realised his position as the chief of all the deities. This filled him with pride. From that time all his acts (of the kind spoken of) were suspended. Filled with arrogance in consequence of the boon he had received from all the deities, Nahusha caused the very Rishis to bear him on their shoulders. In consequence, however, of his abstention from all religious acts, his energy began to sustain a diminution. The time was very long for which Nahusha filled with pride, continued to employ the foremost of Rishis, possessed of wealth of penances, as the bearers of his vehicles. He caused the Rishis to discharge by turns his humiliating work. The day came when it was Agastya's turn to bear the vehicles, O Bharata. At that time, Bhrigu, that foremost of all persons conversant with Brahma, repaired to the presence of Agastya while the latter was seated in his asylum, and addressing him, said, 'O great ascetic, why should we patiently put up with such indignity inflicted on us by this wicked-souled Nahusha who has become the chief of the deities?'

"Agastya said, 'How can I succeed in cursing Nahusha, O great Rishi? It is known to thee how the boon-giving (Brahman) himself has given Nahusha the best of boons! Coming to heaven, the boon that Nahusha solicited was that whoever would come within the range of his vision would, deprived of all energy, come within his sway. The self-born Brahman granted him even this boon, and it is for that reason that neither thyself nor I have been able to consume him. Without doubt, is for this reason that none else amongst the foremost of Rishis has been able to consume or hurl him down from his high position, Formerly, O Lord, nectar was given by Brahman to Nahusha for quaffing. For that reason also we have become powerless against him. The supreme deity, it seems, gave that boon to Nahusha for plunging all creatures into grief. That wretch among men behaves most unrighteously towards the Brahmanas. O foremost of all speakers, do thou tell us what should be done in view of the situation. Without doubt, I shall do what thou wilt advise.

"Bhrigu said, 'It is at the command of the Grandsire that I have come to thee with the view of counteracting the puissance of Nahusha who is possessed of great energy but who has been stupefied by fate. That exceedingly wicked-souled wight who has become the chief of the deities will today yoke thee to his car. With the aid of my energy I shall today hurl him down from his position as Indra in consequence of his having transcended all restraints! I shall today, in thy very sight, re-establish the true Indra in his position-him, viz., who has performed a hundred horse-

sacrifices, -- having hurled the wicked-souled and sinful Nahusha from that seat! That unrighteous chief of the deities will today insult thee by a kick, in consequence of his understanding being afflicted by fate and for bringing about his own downfall. Incensed at such an insult I shall today curse that sinful wretch, that enemy of the Brahmanas, that has transcended all restraints, saying, 'Be thou transformed into a snake!' In the very sight, O great ascetic, I shall today hurl down on the earth the wicked-souled Nahusha who shall be deprived of all energy in consequence of the cries of 'Fie that will be uttered from all sides. 1 Verily, I shall hurl down Nahusha today, that wight of unrighteous deeds, who has, besides, been stupefied by lordship and power. I shall do this, if it be acceptable to thee, O ascetic! Thus addressed by Bhrigu Mitravaruna's son Agastya of unfading puissance and glory, became highly gratified and freed from every anxiety."

SECTION 100

"Yudhishthira said, 'How was Nahusha plunged into distress? How was he hurled down on the earth? How, indeed, was he deprived of the sovereignty of the gods? It behoveth thee to recite everything to me.'

'Bhishma said, 'Even thus did those two Rishis, viz., Bhrigu and Agastya, converse with each other. I have already told thee how Nahusha, when he first became the chief of the gods, acted in a becoming way. Verily, all acts of human and celestial nature flowed from that high souled royal sage! The offering of light, and all other rites of a similar kind, the due presentation of Valis, and all rites as are performed on especially sacred days, -- all these were properly observed by the high-souled Nahusha who had become the sovereign of the deities. Pious acts are always observed by those that are possessed of wisdom, in both the world of men and that of the deities. Verily, O foremost of kings, if such acts are observed, householders always succeed in acquiring prosperity and advancement. Even such is the effect of the gift of lamps and of incense, as also of bows and prostrations, to the deities. When food is cooked, the first portion thereof should be offered to a Brahmana. The particular offerings called Vali should also be presented to the household deities. The deities become gratified with such gifts. It is also well-known that the measure of gratification which the deities derive from such offerings is a hundred times as great as that which the householder himself derives from making them. Persons endued with piety and wisdom make offerings of incense and lights, accompanying them with bows and prostrations. Such acts are always fraught with advancement and prosperity to those that do them. Those rites which the learned go through in course of their ablutions, and with the aid of waters, accompanied with bows unto the gods, always contribute to the gratification of the gods. When worshipped with proper rites, the highly blessed Pitris, Rishis possessed of wealth of asceticism, and the household deities, all become gratified. Filled with such ideas, Nahusha, that great king, when he obtained the sovereignty of the deities. observed all these rites and duties fraught with great glory. Some time after the good fortune of Nahusha waned, and as the consequence thereof, he disregarded all these observances and began to act in defiance of all restraints in the manner I have already adverted to. The chief of the deities, in consequence of his abstention from observing the ordinances about the offers of incense and light, began to decline in energy. His sacrificial rites and presents were obstructed by Rakshasas. It was at this time that Nahusha yoked that foremost of Rishis, viz., Agastya, to his car. Endued with great strength, Nahusha, smiling the while, set that great Rishi quickly to the task, commanding him to bear the vehicle from the banks of the Saraswati (to the place he would indicate). At this time, Bhrigu, endued with great energy, addressed the son of Mitravaruna, saying, 'Do thou close thy eyes till I enter into the matted locks on thy head. Having said this, Bhrigu of unfading glory and mighty energy entered into the matted locks of Agastya who stood still like a wooden post for hurling king Nahusha from the throne of Heaven. Soon after Nahusha saw Agastya approach him for bearing his vehicle. Beholding the lord of the deities Agastya addressed him, saving, 'Do thou voke me to thy vehicle without delay. To what region shall I bear thee? O lord of the deities, I shall bear thee to the spot which thou mayst be pleased to direct.' Thus addressed by him, Nahusha caused the ascetic to be yoked to his vehicle. Bhrigu, who was staying within the matted locks of Agastya, became highly pleased at this act of Nahusha. He took care not to cast his eves upon Nahusha. Fully acquainted with the energy which the illustrious Nahusha had acquired in consequence of the boon which Brahman had granted him, Bhrigu conducted himself in this way. Agastya also, though treated by Nahusha in this way, did not give way to wrath. Then, O Bharata, king Nahusha urged Agastya on with, his goad. The righteoussouled Rishi did not still give way to anger. The lord of the deities, himself giving way to anger, then struck Agastya on the head with his left foot. When the Rishi was thus struck on the head, Bhrigu, who was staying within Agastya's matted locks, became incensed and cursed Nahusha of sinful soul, saying, 'Since thou hast struck with thy foot on the head of

this great Rishi, do thou, therefore, fall down on the earth, transformed into a snake, O wretch of wicked understanding!' Thus cursed by Bhrigu who had not been seen. Nahusha immediately became transformed into a snake and fell down on the earth, O chief of Bharata's race! If O monarch, Nahusha had seen Bhrigu, the latter would not then have succeeded, by his energy, in hurling the former down on the earth. In consequence of the various gifts that Nahusha had made, as also his penances and religious observances though hurled down on the earth, O king, he succeeded in retaining his memory. He then began to propitiate Bhrigu with a view to the working out of the course. Agastya also, filled with compassion, joined Nahusha in pacifying Bhrigu felt compassion for Nahusha and provided' for the working out of the course.'

'Bhrigu said, 'There will appear a king (on earth) of the name of Yudhishthira, the foremost of his race. He will rescue thee from this curse.' Having said this, the Rishi vanished in the very sight of Nahusha. Agastya also, of mighty energy, having thus accomplished the business of the true Indra, that performer of a hundred sacrifices, returned to his own asylum. worshipped by all members of the regenerate order. Thou hast, O king, rescued Nahusha from Bhrigu's curse. Verily, rescued by thee, he ascended to the region of Brahman in thy sight. As regards Bhrigu, having hurled Nahusha on the earth, he went to the region of Brahman and informed the Grandsire of it. The Grandsire, having called Indra back, addressed the deities. saying. 'Ye deities, through the boon I had granted him, Nahusha had obtained the sovereignty of heaven. Deprived. however, of that sovereignty by the enraged Agastya, he has been hurled on the earth. Ye deities, ye will not succeed in living without a chief. Do ye, therefore, once more install Indra in the sovereignty of Heaven.' Unto the Grandsire, O son of Pritha, who said so unto them, the deities filled with joy, replied, saying, 'So be it!' The divine Brahman then, O best of monarchs, installed Indra in the sovereignty of heaven. Made once more the chief of the deities, Vasava began to shine in beauty and resplendence. Even this is what occurred in days of yore through the transgression of Nahusha. In consequence, however, of the merits he had acquired through acts of the kind I have mentioned Nahusha succeeded in once more regaining his lost position. Hence, when evening comes, persons leading the domestic mode of life should give lights. The giver of lights is sure to acquire celestial sight after death. Verily, givers of light become as resplendent as the full moon. The giver of lights becomes endued with beauty of form and strength for as many years as correspond with the number of twinkles for which the lights given by him burn or blaze." ['Jwalante' has 'dwipah' for its nominative understood. A twinkle occupies an instant of time. What is said here is that the giver of lights becomes endued with beauty and strength for as many years as the number of instants for which the lights given by him are seen to burn.]

SECTION 101

"Yudhishthira said, 'Where do those foolish, wretched, and sinful men go, O chief of men, that steal or misappropriate such articles as belong to Brahmanas?'

"Bhishma said, 'I shall, in this connection, O Bharata, recite to the the old narrative of a conversation between a Chandala and a low Kshatriva.'

"The person of the royal order said, 'Thou seemest, O Chandala, to be old in years, but thy conduct seems to be like that of a boy! Thy body is besmeared with the dust raised by dogs and asses, but without minding that dust thou art anxious about the little drops of vine milk that have fallen upon thy body! It is plain that such acts as are censured by the pious are ordained for the Chandala. Why, indeed, dost thou seek to wash off the spots of milk from thy body?

"The Chandala said, 'Formerly, O king, certain kine belonging to Brahmana were stolen. While they were being carried away, some milk from their udders fell upon a number of Soma plants that grew by the roadside. Those Brahmanas that drank the juice of the plants thus bedewed with milk, as also the king who performed the sacrifice in which that Soma was drunk, had to sink in hell. Indeed, for having thus appropriated some thing that had belonged to a Brahmana, the king with all the Brahmanas that had assisted him had to go to hell. All those men also, Brahmanas and Kshatriyas, that drank milk or ghee or curds, in the palace of the king who had stolen the Brahmana's kine, had to fall into hell. The stolen kine also, shaking their bodies, slew with their milk the sons and grandsons of those that had stolen them, as also the king and the queen although the latter treated the animals with great care and attention. As regards myself, O king, I used to live in the observance of the vow of Brahmacharya in that place where these kine were placed after they had been stolen away. The food I had obtained by begging became sprinkled over with the milk of those kine. Having taken that food, O thou of the royal order, I have, in this life, become a Chandala. The king who had stolen the kine belonging to a Brahmana obtained an infamous end. Hence, one should never steal or appropriate anything that belongs to a Brahmana. Behold to what state I am reduced in consequence of my

belonging to a Brahmana! It is for this reason that Soma plants become unsaleable by a person possessed of wisdom. They who sell the Soma plant are censured by the wise. Indeed, O son, they who purchase Soma and they who sell it, both sink in the hell called Raurava when, departing from this world, they repair to the region of Yama. That man who, possessing a knowledge of the Vedas, duly sells Soma, becomes in his next life a usurer and quickly meets with destruction. For three hundred times he has to sink into hell and become transformed into an animal that subsists upon human ordure. Serving a person that is vile and low, pride, and rape upon a friend's wife, if weighed against one another in a balance, would show that pride, which transcends all restraints, is the heaviest. Behold this dog, so sinful and disagreeably pale and lean! (He was a human being in his former life). It is through pride that living creatures attain to such a miserable end. As regards myself, I was born in a large family, in a former birth of mine. O lord, and I was a thorough master of all branches of knowledge and all the sciences. I knew the gravity of all these faults, but influenced by pride, I became blinded and ate the meat attached to the vertebral columns of animals. In consequence of such conduct and such food, I have come to this state. Behold the reverses brought about by Time! Like a person whose cloth has taken fire at one end, or who is pursued by bees, behold, I am running, penetrated with fear, and smeared with dust! They that lead the domestic mode of life are rescued from all sins by a study of the Vedas, as also by gifts of other kinds, as declared by the wise. [The study of the Vedas is regarded as equivalent in merit of gifts. Hence actual gifts of articles are spoken of as 'gifts of other kinds.'] O thou of the royal order, a Brahmana that is sinful in conduct, becomes rescued from all his sins by the study of the Vedas if he betakes himself to the forest mode of life and abstains from attachment of every kind. O chief of Kshatriyas. I am in this life, born in a sinful order! I fail to see clearly how I may succeed in cleansing myself from all sins. In consequence of some meritorious act of a former life, I have not lost the memory of my previous lives. O king, I throw myself on the mercy! I ask thee! Do thou resolve my doubt. By what auspicious course of conduct should I wish to achieve my emancipation? O foremost of men, by what means shall I succeed in getting rid of my status as a Chandala?'

having eaten food that had been sprinkled over with milk

"The person of the royal order said, 'Know, O Chandala, the means by which thou mayst be able to attain to emancipation. By casting off thy life-breaths for the sake of a Brahmana thou mayst attain a desirable end! By throwing thy body on the fire of battle as a libation to the beasts and birds of prey for the sake of a Brahmana, indeed, by casting off thy life-breaths thus, thou mayst achieve emancipation! By no other means wilt thou succeed in achieving it!

"Bhishma continued, 'Thus addressed, that Chandala, O scorcher of foes, poured his life-breaths as a libation on the fire of battle for the sake of protecting a Brahmana's wealth and as the consequence of that act attained to a very desirable end. Hence, O son, thou shouldst always protect the property of the Brahmanas, if, O chief of Bharata's race, thou desirest, O thou of mighty arms, an end that is eternal felicity!"

SECTION 102

"Yudhishthira said, 'O grandsire, it has been said that all pious men attain to the same region after death. Is it true, O Bharata, that there is difference of position or status among them?"

"Bhishma said, 'By different deeds, O son of Pritha, men attain to different regions. They who are righteous in conduct attain to regions of felicity, while they who are sinful attain to regions that are fraught with misery. In this connection is cited the old narrative of the discourse. O son, between the ascetic Gautama and Vasava. A certain Brahmana of the name of Gautama, mild and self-restrained and with all his senses under complete control, beheld an infant elephant that had lost his mother and that was exceedingly cheerless on that account. Full of compassion and steady in the observance of his vows, the ascetic nursed that infant animal. After a long time the little beast grew up into a large and mighty elephant. One day, Indra, assuming the form of king Dhritarashtra, seized that mighty elephant which was as huge as a hill and from whose rent temples the juice was trickling down. Beholding the elephant dragged away, the great ascetic Gautama of rigid vows addressed king Dhritarashtra and said, 'O ungrateful Dhritarashtra, do not rob me of this elephant. It is looked upon by me as a son and I have reared it with much pain. It is said that between the righteous, friendship springs up if only they exchange seven words. [Literally 'friendship is seven-word.' Sometimes the same expression is understood as meaning 'seven-paced,' The sense, of course, is that if the righteous meet and exchange seven words (or, walk with each other for only seven steps), they become friends.] Thou shouldst see, O king, that the sin of injuring a friend does not touch thee! It behoveth thee not, O king, to take away by force this elephant that brings me my fuel and water, that protects my asylum when I am away, that exceedingly docile and obedient to his instructor, that is mindful of doing

all the offices that his preceptor commands, that is mild and well-broken, and that is grateful and very dear to me! Indeed, thou shouldst not bear it away, disregarding my protestations and cries!

"Dhritarashtra said, 'I shall give thee a thousand kine, a hundred maid-servants, and five hundred pieces of gold. I shall also, O great Rishi, give thee diverse other kinds of wealth. What use can Brahmanas have with elephants?"

"Gautama said, Keep, O king, thy kine and maid-servants and coins of gold and various gems and diverse other kinds of wealth! What, O monarch, have Brahmanas to do with wealth?"

"Dhritarashtra said, 'Brahmana, have no use for elephants. Verily, O learned Brahmana, elephants are meant for persons of the royal order. In taking away an animal, viz., this foremost of elephants, for my use as vehicle, I cannot be regarded as committing any sin. Do thou cease obstructing me in this way, O Gautama!

"Gautama said, 'O illustrious king, repairing even to that region of Yama where the righteous live in joy and the sinful in grief, I shall take from thee this my elephant!"

"Dhritarashtra said, 'They that are destitute of (religious) acts, they that have no faith and are atheists, they that are of sinful souls and are always engaged in gratifying their senses, only they have to go to the region of Yama and endure the misery he inflicts. Dhritarashtra shall go to a higher region, and not thither!

"Gautama said, 'The region of Yama is such that men are there controlled. No untruth can be told there. Only truth prevails in that place. There the weak persecute the strong. Repairing. thither I shall force thee to yield up this elephant to me!"

"Dhritarashtra said, 'Only those persons, that intoxicated with pride, conduct themselves towards their eldest sister and father and mother as towards foes, have to repair, O great ascetic, to such a region. I shall repair to a higher region. Indeed, Dhritarashtra shall not have to go thither!'

"Gautama said, 'The region, called Mandakini, of king Vaisravana is attained by those highly blessed persons for whom are every joy and comfort. There Gandharvas and Yakshas and Apsaras live (gladdening all the denizens with enchanting dances and music). Repairing even thither, O king, Ishall force thee to yield up this elephant to me!

"Dhritarashtra said, 'Those persons who regard hospitality to guests as a vow, who are observant of good vows (having other objects), who give shelter to Brahmanas, and who eat what remains after distribution among all those that are dependent upon them, adorn the region called Mandakini of Kuvera. (I shall not go thither, for a higher region is reserved for me)!'

"Gautama said, 'If thou repairest to those delightful woods decked with flowers, that stand on the summit of Meru, that echo with melodious voice of Kinnaris, and that are graced with beautiful Jamvus of wide-spreading branches, I shall proceed even thither and force thee to yield up this elephant to me!'

Dhritarashtra said, 'Those Brahmanas that are endued with mild dispositions, that are devoted to truth, that are possessed of great learning in the scriptures, that are compassionate unto all creatures, that study the Puranas with all the histories, that pour libations on the sacred fire and make gifts of honey unto the Brahmanas, repair to such regions, O great Rishi! I shall repair to a region that is higher. Indeed Dhritarashtra shall not go thither. If thou art acquainted with any other well-known region of felicity, speak unto me, for I shall repair even thither!

"Gautama said, 'If thou proceedest to the woods owned by Narada and held dear by him, that are adorned with flowers and that echo with the melodious songs of the prince of Kinnaras, and that are the eternal abode of Gandharvas and Apsaras, I shall follow thee thither and force thee to yield up this elephant to me!

"Dhritarashtra said, 'They who never solicit alms, they who cultivate music and dancing, and always rove about in joy, proceed to such regions. O great Rishi, I shall repair to a region that is higher. Indeed, Dhritarashtra shall not have to go thither!

"Gautama said, 'If thou goest to that region where the Uttara-Kurus blaze in beauty and pass their days in gladness, O king, in the company of the very deities, where those beings that have their origin in fire, those that have their origin in water, and those having their origin in mountains, reside in happiness, and where Sakra raineth down the fruition of every wish, and where women live in perfect freedom, unrestrained by rules of any kind regulating their conduct of motions, and where there is no feeling of jealousy between the sexes,--if thou repairest thither, even thither shall I proceed and force thee to vield up this elephant to me!'

"Dhritarashtra said, Those men that are freed from desire with respect to all articles of enjoyment, that abstain from meat, that never take up the rod of chastisement, and never inflict the least harm on mobile and immobile creatures, that have constituted themselves the soul of all creatures, that are entirely freed from the idea of meum, that have cast off attachments of every kind, that regard gain and loss as also praise and blame as equal,--only those men, O great Rishi, repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither!'

"Gautama said, 'Next to these blaze in beauty those eternal regions, redolent with excellent perfumes, that are free from passions of every kind and that are destitute of sorrow. These constitute the abode of the high-souled king Soma. If thou repairest thither, even thither shall I proceed and force thee to yield up this elephant to me!"

"Dhritarashtra said, 'Those men that always make gifts without receiving any gift, who never accept any service from others, who own nothing which they cannot give to a deserving person, who are hospitable to all creatures, who are inclined to show grace to every one, who are endued with forgiving dispositions, who never speak ill of others, who protect all creatures by throwing over them the shroud of compassion, and who are always righteous in their behaviour,--only those men, O great Rishi, proceed to such regions. I shall proceed to a higher region. Verily, Dhritarashtra shall not go there!"

"Gautama said, 'Next to these blaze in beauty other regions that are eternal, free from passion and darkness and sorrow, and that lie at the foot of the high-souled deity of the Sun. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me!"

"Dhritarashtra said, 'Those men that are attentive to the study of the Vedas, that are devoted to the service of their preceptors, that are observant of penances and excellent vows, that are firm in truth, that never utter anything that smacks of disobedience or enmity to their preceptors, that are always alert, and ever ready in service of seniors and preceptors,-they repair, O great Rishi, to such regions, they that are pure (of mind and body), that are endued with cleansed souls, that are of restrained speech, that are firm in truth, and that are well-versed in the Vedas. I shall proceed to a higher region! Verily, Dhritarashtra shall not go thither!'

"Gautama said, 'Next to those are the eternal regions that blaze in beauty, that are redolent with excellent perfumes, that are free from passion, and that are free from every sorrow. They constitute the abode of the high-souled king Varuna. If thou proceedest thither, even thither shall I go and force thee to yield up this elephant to me!"

"Dhritarashtra said, 'Those men who worship the deities by observing the vow called Chaturmasya, that perform a hundred and ten sacrifices, that pour libations every day on their sacred fire with devotion and faith for three years agreeably with the ordinances declared in the Vedas, that bear without flinching the burden of all duties, that walk steadily along the way trod by the righteous, that steadily sustain the course of conduct followed by the righteous-souled,--only they repair to such regions. I shall repair to a higher region. Verily, Dhritarashtra shall not go thither!"

"Gautama said, 'Above them are the regions of Indra, free from passion and sorrow, that are difficult of access and coveted by all men. Proceeding even to the abode of Indra himself of mighty energy, I shall, O king, force thee to yield up this elephant to me!'

"Dhritarashtra said, 'He who lives for a hundred years, who is endued with heroism, who studies the Vedas, and who performs sacrifices with devotion, verity, such men proceed to the region of Sakra. I shall repair to a higher region. Verily, Dhritarashtra shall not go there!'

"Gautama said, 'Above the Heavens are the regions of the Prajapatis of superior felicity abounding in every happiness, and divested of sorrow. Belonging to those puissant ones from whom the creation has sprung, they are coveted by all persons. If thou repairest thither, even thither shall I go and force thee to yield up this elephant to me!'

"Dhritarashtra said, 'Those kings that have bathed upon the completion of the Rajasuya sacrifice, that are endued with righteous souls, that have protected their subjects properly, and that have washed their limbs with sanctified water upon the completion of the horse-sacrifice, repair to such regions. Verily, Dhritarashtra shall not go there!

"Gautama said, 'Next to those, blaze in beauty those eternal regions, redolent with delicious perfumes, free from passion, and transcending all sorrow. Those are the regions of kine difficult of attainment where oppression can never be. If thou repairest thither, I shall proceed even thither and force thee to vield up this elephant to me!"

"Dritarashtra said, 'He who, owning thousand kine, gives away a hundred kine every year, or owning a hundred kine gives away ten every year to the best of his might, or owning only ten or even five kine gives away therefrom one cow, and they who attain to a mature old age practising the vows of Brahmacharya all their days, who obey the declarations of the Vedas, and who, endued with energy of mind, betake themselves to pilgrimages to sacred waters and shrines, dwell in felicity in the region of kine. They who repair to Prabhasa and Manasa, the lakes of Pushkara, the large lake called Mahatsara, the sacred woods of Naimisha, Vahuda, Karatoya, Ganga, Gayasiras, Vipasa, Sthulavaluka, Krishna, the five rivers (of the Punjab), the extensive lake called Mahatrada, Gomati, Kausiki, Champa, Saraswati, Drisadwati, and Yamuna,--indeed, those illustrious Brahmanas, steady in the observance of vows, who go to these sacred waters,--repair to the regions of which thou speakest. Endued with celestial bodies and adorned with celestial garlands those blessed individuals, always emitting the most delightful perfumes, repair to those regions of joy and gladness. Verily, Dhritarashtra shall not go there!'

"Gautama said, 'Next to these are regions where there is no fear of the least cold or heat, no hunger, no thirst, no pain, no sorrow, no joy, no one that is agreeable or disagreeable, on friend, and on enemy: where decrepitude and death are not, and where there is neither righteousness nor sin. Proceeding even to that region which is freed from passion, which abounds with equable happiness, and where there is wisdom and the: tribute of Sattwa,-verily, proceeding to even that sacred abode of the self-born Brahman,-I shall force thee to yield up this elephant to me!"

"Dhritarashtra said, 'They who are freed from all attachments, who are possessed of cleansed souls, who are steady in the observance of the foremost vows, who are devoted to the Yoga that depends on tranquillising the mind, and who have (in this life) attained to the happiness of heaven,--those persons wedded to the attribute of Sattwa-attain to the sacred region of Brahman. O great ascetic, thou shalt not be able to discover Dhritarashtra there!'

"Gautama said, 'There where the foremost of Rathantaras is sung, where altars are strewn with the sacred Kusa blades, for the performance of Pundarika sacrifices, there where Somadrinking Brahmanas go on vehicles drawn by excellent steeds, I proceeding even thither I shall force thee to yield up this elephant. I think, thou art the slayer of Vritra, viz., the deity that has performed a hundred sacrifices, engaged in roving through all the regions of the universe! I hope, I have not, through mental weakness (not recognising thee before) committed any fault by the words I have addressed thee!'

"The deity of a hundred sacrifices said, 'Yes, I am Maghavat. I came to the world of human beings, for seizing this elephant. I bow to thee. Do thou command me! I shall readily accomplish all that thou mayst be pleased to say!'

"Gautama said, 'Do thou give me, O chief of the deities, this elephant that is of white complexion and that is so young, for it is only ten years of age. I have brought it up as a child of my own. Dwelling in these woods, it has grown under my eye and has been to me a dear companion. Do thou set free this my child that thou hast seized and wishest to drag away!"

"The deity of a hundred sacrifices said, 'This elephant that has been a son to thee, O foremost of Brahmanas, cometh to thee looking wishfully at thee! Behold, it sniffs thy feet with its nostrils! My salutations to thee! Do thou pray for my welfare!

"Gautama said, 'O chief of the deities, I do always think of thy good! I always offer thee worship! Do thou also, O Sakra, bestow thy blessings on me! Given by thee, I accept this elephant!"

"The deity of a hundred sacrifices said, 'Amongst all those high-souled and foremost of Rishis that firmly adhere to truth and that have the Vedas planted in their heart, thou alone hast been able to recognise me. For this reason I am exceedingly pleased with thee! Do thou, therefore, O Brahmana, come with me quickly, accompanied by this thy son! Thou deservest to attain to diverse regions of great felicity without the delay of even a single day!"

"Bhishma continued, 'Having said these words, the wielder of the thunderbolt, taking Gautama with him and placing him before, along with his son, viz., that elephant, proceeded to heaven, that is difficult of attainment by even the righteous. He who would listen to this history every day or would recite it, restraining his senses the while, proceedeth (after death) to the region of Brahman even as Gautama himself."

SECTION 103

"Yudhishthira said, 'Thou hast discoursed to us on diverse kinds of gift, on tranquillity of soul, on Truth, on compassion, on contentment with one's wedded wife, and the merits of gift. It is known to thee, O grandsire, that there is nothing whose puissance is superior to that of penances. It behoveth thee to expound to us what constitutes the highest penances.'

'Bhishma said, 'I tell thee, O Yudhishthira, that one attains to a region of felicity that corresponds with the kind of penances that one observes. This is what I hold, O son of Kunti, that there is no penance that is superior to abstention from food! In this connection is recited the ancient narrative of the discourse between Bhagiratha and the illustrious Brahman (the Grandsire of the Creation). It has been heard by us, O Bharata, that Bhagiratha attained to that region which transcends that of the deities, of kine, and of the Rishis. Beholding this, O monarch, the Grandsire Brahman, addressing Bhagiratha, said, 'How, O Bhagiratha, hast thou attained to this region that is so difficult of attainment? Neither the deities, nor Gandharvas, nor human beings, O Bhagiratha succeed in coming here without having practised the severest austerities. How, indeed, hast thou attained to this region?

Brahmacharya vow all the while, it is not through the merit on those gifts, O learned one, that I have attained to this region. I performed the Ekaratra sacrifice for ten times, and the Pancharatra sacrifice for as many times. The Ekadasaratra sacrifice was performed by me eleven times. The great sacrifice of Jyotishtoma was performed by me a hundred times. It is not. however, through the merits of those sacrifices that I have attained to this region of felicity. [The Ekaratra, Pancharatra, and Ekadasaratra, sacrifices consist of fasts and gifts for the periods indicated by the names, viz., one night, five nights, and eleven nights.] For a hundred years I lived continuously by the side of the holy Jahnavi, all the while practising the severest austerities. There I made gifts unto the Brahmanas of thousands of male and female slaves. By the side of the Pushkara lakes I made gifts unto the Brahmanas, for a hundred thousand times, a hundred thousand steeds, and two hundred thousand kine. I also gave away a thousand damsels of great beauty, each adorned with golden moons, and sixty thousand more decked with ornaments of pure gold. It is not, however, through the merits of those acts that I have succeeded in attaining to these regions. ['Golden moons' imply those well-carved and beautifully fringed discs of gold that are worn by Hindu ladies on the forehead and that hang by thin chains of gold attached to the, hair. In Bengal, ladies of respectable houses wear a kind of ornament called 'Chandrahara' or the moon-wreath. This ornament is worn round the waist, on the hip. Several chains of gold, from half a dozen to a dozen, having a large disc of well-carved gold to which they are attached, constitute this really very beautiful ornament. The disc is divided into two halves, attached to each other by hinges, so that in sitting down, the ornament produces no inconvenience.] O lord of the universe, performing those sacrifices known by the name of Gosava, I gave away ten Arvudas of kine, presenting each Brahmana with ten kine, each of whom was accompanied with her calf, each of whom yielded milk at the time, and with each of whom were given a vessel of gold and one of white brass for milking her. Performing many Soma sacrifices, I gave away unto each Brahmana ten kine each of whom yielded milk, and each of whom had brought forth only her first calf, besides making presents unto them of hundreds of kine belonging to that species which is known by the name of Rohini. I also gave away unto the Brahmanas twice ten Prayutas of other kine, all yielding milk. It is not through the merit of those gifts, O Brahman, that I have succeeded in attaining to this region of felicity. I also gave away a hundred thousand horses of the Valhika breed, all white of complexion, and adorned with garlands of gold. It is not, however, through the merits of those acts that I have attained to this region. I gave away eight crores of golden coins unto the Brahmanas, O Brahman, and then another ten crores also, in each sacrifice that I performed. It is not, however, through the merits of those acts that I have attained to this region of felicity. I also gave away ten and then seven crores of steeds, O Grandsire, each of green complexion, each having ears that were dark, and each adorned with garlands of gold. I also gave away ten and seven thousand elephants of huge size, of teeth as large as ploughshares, each having those whorls on its body which are called Padmas, and each adorned with garlands of gold. I gave away ten thousand cars. O Grandsire, whose limbs were made of gold, and which were adorned with diverse ornaments of gold. I also gave away seven thousand other cars with steeds yoked unto each. All the steeds that were yoked unto them were adorned with ornaments of gold. Those cars represented the Dakshinas of a sacrifice and were of exactly that kind which is indicated in the Vedas. In the ten great Vajapeya sacrifices that I performed, I gave away a thousand horses each endued with the puissance of Indra himself, judged by their prowess and the sacrifices they had performed. Spending a vast sum of money, O Grandsire, and performing eight Rajasuya sacrifices, I gave away (unto the Brahmanas that officiated in them) a thousand kings whose necks were adorned with garlands of gold, after having vanquished them in battle. It is not, however, through the merits of those acts that I have attained to this region. In those sacrifices, O Lord of the universe, the presents that flowed from me were as copious as the stream of Ganga herself. Unto each Brahmana I gave two thousand elephants decked with gold, as many steeds adorned with golden ornaments, and a hundred villages of the best kind. Verily, I gave these unto each Brahmana for three times in succession. Observant of penances, subsisting on regulated diet, adopting tranquillity of soul, and restraining speech, I dwelt for a long time on the breast of Himavat by the side of that Ganga whose irresistible current (as it fell from heaven) was borne by Mahadeva on his head. It is not through the merit of these acts. O Grand sire, that I have attained to this region. Throwing the Sami, I adored the gods in myriads of such sacrifices as are completed in course of a single day, and such others as take twelve days for completing, and others still as can be completed in three and ten days, besides many Pundarikas. I have not attained to this region through the

merits of any of those sacrifices. [In the Santi Parva it has been

heavy piece of wood called Sami, so that throwing the Sami from one altar, the next altar would be created upon the spot where it fell.] I gave unto the Brahmanas eight thousand white-complexioned bulls, each graced with a beautiful hump, and each having one of its horns covered with gold. Unto them I also gave beautiful wives whose necks were adorned with chains of gold. I also gave away large heaps of gold and wealth of other kinds. Verily, I gave away hills of gems and precious stones. Villages, numbering by thousands and teeming with wealth and corn, were also given away by me. With all my senses about me, I gave away unto the Brahmanas a hundred thousand kine each of whom had brought forth only her first calf, at many great sacrifices which I performed. It is not, however, through the merits of those acts that I have attained to this region. I adored the deities in a sacrifice that is completed in eleven days. Twice I adored them in sacrifices that are completed in twelve days. I adored them also many a time in the horse-sacrifices. Six and ten times I performed the Arkavana sacrifice. It is not through the merits of those acts that I have attained to this region. I also gave unto each Brahmana a forest of Kanchana trees extending for a Yojana on every side, and with each tree adorned with jewels and gems. It is not through the merits of that act that I have attained to this region. For thirty years, with heart perfectly freed from wrath, I observed the Turayana vow that is possessed of very superior merit, and gave away unto the Brahmanas every day nine hundred kine. Indeed, O Lord of the universe, every one of those kine belonged to the Rohini species, and yielded milk at the time I gave them away. It is not through the merits of those acts, O chief of the deities, that I have attained to this region. I worshipped thirty fires, O Brahmana, every day. I adored the deities in eight sacrifices in which the fat of all animals was poured on the fire. I adored them in seven sacrifices in which the fat of human beings was poured on the fire. I adored them in a thousand and twentyeight Viswajit sacrifices. It is not through the merits of those sacrifices O Lord of all the deities, that I have attained to this region. On the banks of Sarayu and Vahuda and Ganga as also in the woods of Naimisha. I gave away millions of kine unto the Brahmanas. It is not through the merits of those acts that I have attained to this region. The vow of fast had been known to Indra. He had, however, kept it a secret. Sukra, the descendant of Bhrigu, obtained a knowledge of it by means of spiritual sight acquired through penances. Blazing with energy as he does, it is Usanas who first made it known to the universe. I observed that yow, O boon giving Deity! When I accomplished that very superior vow, the Brahmana became all gratified with me. A thousand Rishis came thither. All those Brahmanas and Rishis, O puissant lord, gratified with me, said, 'Do thou repair to the region of Brahmana! It is in consequence of the merits of that yow that I have succeeded in attaining to this region of very superior felicity. There is no doubt in this. Asked by the Supreme Ordainer of all things, I have duly expounded the merits of the vow of fast. In my opinion, there is no penance higher than fast. I vow to thee, O foremost of all the deities! Be thou propitious unto me!"

"Bhishma continued, 'King Bhagiratha, who had said so and who deserved every honour was on the conclusion of his speech, honoured by Brahman according to the rites ordained for that purpose. Do thou, therefore, O Yudhishthira, observe the vow of fast and worship the Brahmanas every day. The words uttered by Brahmanas can accomplish everything both here and hereafter. Indeed, the Brahmanas should ever be gratified with gifts of robes food and white complexioned kine and good dwelling houses and mansions. The very deities should gratify the Brahmanas. Freeing thyself from cupidity, do thou practise this vow of very superior merit that is not known to all!"

SECTION 104

"Yudhishthira said, 'Man, it is said, is endued with a period of life extending for a hundred years, and with energy and might that are considerable. Why then, O grandsire, do human beings die even when they are very young? By what does a man become endued with longevity, and by what is his life shortened? Through what does a man acquire the fame that rests upon great achievements? Through what does one attain to wealth and prosperity? Is it by penances, or Brahmacharya, or silent recitation of sacred Mantras, or drugs? Is it by his acts, or speech? Do thou explain to me this, O grandsire!'

"Bhishma said, 'I shall tell thee what thou askest me. In fact, I shall tell thee what the reason is for which one becomes shortlived, and what the reason is for which one becomes endued with longevity. I shall also explain to thee the reason for which one succeeds in acquiring the fame that rests on great achievements, and the reason for which one succeeds in acquiring wealth and prosperity. Indeed, I shall enlighten thee as to the manner in which one must live in order to be endued with all that is beneficial for him. It is by conduct that one acquires longevity, and it is by conduct that one acquires

acquires the fame that rests upon great achievements both here and hereafter. The man whose conduct is improper or wicked never acquires a long life. All creatures become afraid of such a man and are oppressed by him. If, therefore, one wishes one's own advancement and prosperity, one should, in this world, betake to conduct that is proper and good. Good conduct succeeds in dispelling the inauspiciousness and misery of even one that is sinful. [i.e. if a sinful man mends his conduct, he succeeds in warding off the misery and evils to which he would otherwise be subject in consequence of his sins.] Righteousness has conduct for its indication. They that are good and righteous are so in consequence of the conduct they follow. The indications, again, of good conduct are afforded by the acts of those that are good or righteous. People esteem that man who acts righteously and who does good acts even if they only hear of him without actually seeing him. They that are atheists, they that are destitute of all acts, they that are disobedient to preceptors and transgress the injunctions of the scriptures, they that are unacquainted with and, therefore, unobservant of duties, and they that are wicked of conduct, become shortlived. They that are of improper behaviour, they that transgress all restraints, they that are unscrupulous in respect of sexual congress, become shortlived here and have to go to Hell hereafter. Even those men live for a hundred years who, though destitute of all accomplishments, betake themselves to propriety and righteousness of conduct and become endued with faith and freed from malice. He that is free from wrath, that is truthful in speech, that never does any injury to any creature in the universe, that is divested of malice and crookedness and insincerity, succeeds in living for a hundred years. He who always breaks little clods of earth, or tears up the grass that grows under his feet, or cuts off his nails with his teeth, or is always impure, or very restless, never succeeds in acquiring a long life. [What is said here is this; certain persons have the ugly habit of picking up little clods of earth and pound them into dust, while sitting on the ground and engaged in talking. The habit also of tearing the grass while sitting on the ground may be marked. It should be remembered that the people of India in ancient times used often to sit on the bare ground. As to cutting off the nails with the teeth, it is an ugly habit with many young men.] One should wake up from sleep at the hour known as the Brahma Muhurta and then think of both religion and profit. Getting up from bed, one should then wash one's face and mouth, and joining one's hands in an attitude of reverence, say the morning prayers. In this way, one should when evening comes, say one's evening prayers also, restraining speech (with other people) the while. One should never look at the rising sun, nor at the setting sun. [The prayers said in the morning and the evening are also spoken of as adoring the two twilights.] Nor should one look at the sun when he is in eclipse; nor at his image in the water; nor at midday when he is at the meridian. The Rishis, in consequence of their adoring the two twilights with great regularity succeeded in attaining to longevity. Hence, one should, restraining speech, say one's prayers regularly at the two twilights. As regards those Brahmanas that do not say their prayers at the two twilights, a righteous king should set them to accomplish such acts as are ordained for the Sudras. Persons of every order should never have sexual congress with other people's wives. There is nothing that shortens life so effectually as sexual congress with other people's wives. For as many thousand years shall the adulterer have to live in Hell as the number of pores on the bodies of the women with whom he may commit the offence. One should dress one's hair, apply collyrium to one's eves, and wash one's teeth, as also worship the deities, in the forenoon. One should not gaze at urine or faeces, or tread on it or touch it with one's feet. One should not set out on a journey at early dawn, or at midday, or in the evening twilight, or with a companion that is unknown, or with a Sudra, or alone. While going along a road, one should, standing aside, always make way to a Brahmana, to kine, to kings, to an old man, to one that is weighted with a burden, to a woman quick with child, or to one that is weak. When one meets a large tree that is known, one should walk round it. One should also, when coming upon a spot where four roads meet, walk round it before pursuing one's journey. At midday, or at midnight, or at night in general, or at the two twilights, one should not proceed to spots where four roads meet. One should never wear sandals or clothes that have been worn by another. One should always observe the yow of Brahmacharya. and should never cross one's legs. One should observe the vow of Brahmacharya on the day of the new moon, as also on that of the full moon, as also on the eighth lunar day of both fortnights. One should never eat the flesh of animals not slain in sacrifice. One should never eat the flesh of the back of an animal. One should avoid censuring and calumniating others, as also all kinds of deceitful behaviour. One should never pierce others with wordy shafts. Indeed, one should never utter any cruel speech. One should never accept a gift from a person that is low and vulgar. One should never jitter such words as trouble other people or as are inauspicious or are as' sinful. Wordy shafts fall from the mouth. Pierced therewith,

wealth and prosperity. Indeed, it is by conduct that one

the victim grieves day and night. The man of wisdom should never shot them for piercing the vitals of other people. A forest, pierced with shafts or cut down with the axe, grows again. The man, however, that is pierced with words unwisely spoken, becomes the victim of wounds that fester and lead to death. 1 Barbed arrows and Nalikas and broadheaded shafts are capable of being extracted from the body. Wordy shafts, however, are incapable of being extracted, for they lie embedded in the very heart. One should not taunt a person that is defective of a limb or that has a limb in excess, or one that is destitute of learning, or one that is miserable, or one that is ugly or poor, or one that is destitute of strength. One should avoid atheism, calumniating the Vedas, censuring the deities, malice, pride, arrogance, and harshness. One should not, in wrath, take up the rod of chastisement for laving it upon another. Only the son or the pupil, it has been said, can be mildly chastised for purposes of instruction. One should not speak ill of Brahmanas; nor should he point at the stars with one's fingers. If asked, one should not say what the lunation is on a particular day. By telling it, one's life becomes shortened. Having answered calls of nature or having walked over a road, one should wash one's feet. One should also wash one's feet before sitting to recite the Vedas or to eat any food. These are the three things which are regarded as pure and sacred by the deities and as such fit for the Brahmana's use, viz., that whose impurity is unknown, that which has been washed in water, and that which has been well-spoken of. Samyava, Krisara, meat, Sashakuli and Payasa should never be cooked for one's own self. Whenever cooked, these should be offered to the deities. [Samyava is a thin cake of unleavened bread, fried with ghee, pounded and again made up into an oblong form with fresh bread, sugar and spices, and again fried with ghee. Krisara is a kind of liquid food made of milk, sesame, rice, sugar, and spices. Sashkuli is a kind of pie. Payasa is rice boiled in sugar and milk.] One should attend every day to one's fire. One should every day give alms. One should, restraining speech the while, clean one's teeth with the tooth-stick. One should never be in bed when the sun is up. If one fails any day to be up with the sun, one should then perform an expiation. Rising from bed, one should first salute one's parents, and preceptors, or other seniors deserving of respect. By so doing one attains to long life. The tooth-stick should be cast off when done with, and a new one should be used every day. One should eat only such food as is not forbidden in the scriptures, abstaining from food of every kind on days of the new moon and the full moon. One should, with senses restrained, answer calls of nature, facing the north. One should not worship the deities without having first washed one's teeth. Without also worshipping the deities first, one should never repair to any person save one's preceptor or one that is old in years or one that is righteous or one that is possessed of wisdom. They that are wise should never see themselves in an unpolished or dirty mirror. One should never have sexual congress with a woman that is unknown or with one that is quick with child. One should never sleep with head turned towards the north or the west. One should not lie down upon a bed-stead that is broken or rickety. One should not sleep on a bed without having examined it first with the aid of a light. Nor should one sleep on a bed with another (such as wife) by one's side. One should never sleep in a transverse direction. One should never make a compact with atheists or do anything in conjunction with them. One should never drag a seat with the foot and sit on it. One should never bathe in a state of nudity, nor at night. One possessed of intelligence should never suffer one's limbs to be rubbed or pressed after bathing. One should never smear unguents upon one's body without having first taken bath. Having bathed, one should never wave one's cloth in the air (for drying it). One should not always wear wet clothes. One should never take off one's body the garlands of flowers one may wear. Nor should one wear such garlands over one's outer garments. One should never even talk with a woman during the period of her functional change. One should not answer a call of nature on a field (where crops are grown) or at a place too near an inhabited village. One should never answer a call of nature on a water. One should first wash one's mouth thrice with water before eating any food. Having finished one's meals, one should wash one's mouth thrice with water and twice again. One should eat, with face turned eastwards, one's food, restraining speech the while and without censuring the food that is eaten. One should always leave a remnant of the food that is placed before one for eating Having finished one's meals, one should mentally touch fire. If one eats with face turned eastwards, one becomes endued with longevity. By eating with face turned southwards, one acquires great fame. By eating with face turned westwards, one acquires great wealth. By eating with face turned northwards, one becomes truthful in speech. Having finished one's meals one should wash all the upper holes of one's body with water. Similarly, all the limbs, the navel, and the palms of the hands should be washed with water. One should never seat oneself upon husk of corn, or upon hair, or upon ashes, or upon bones. One should, on no account, use the water that has been used by another for bathing. One should always

perform the Homa for propitiating the deities, and recite the Savitri Mantra. One should always eat in a seated posture. One should never eat while walking. One should never answer a call of nature in a standing posture. One should never answer a call of nature on ashes or in a cow-pen. One should wash one's feet before sitting to one's meals. One should never sit or lie down for sleep with wet feet. One who sits to one's meals after having washed one's feet, lives for a hundred years. One should never touch these three things of great energy. while one is in an impure state, viz., fire, a cow, and a Brahmana. By observing this rule, one acquires longevity. One should not, while one is in an impure state, cast one's eyes on these three things of great energy, viz., the sun, the moon, and the stars. The life-breaths of a young man go upwards when an old and venerable person comes to his abode. He gets them back by standing up and properly saluting the guest. Old men should always be saluted. One should, upon seeing them, offer seats with one's own hand. After the old man has taken his seat, one should seat oneself and remain with hands joined in reverence. When an old man goes along the road, one should always follow him instead of walking ahead. One should never sit on a torn or broken seat. One should, without using it any longer, cast away a broken vessel of white brass. One should never eat without a piece of upper garment wrapping one's body. One should never bathe in a state of nudity. One should never sleep in a state of nudity. One should never even touch the remnants of other people's dishes and plates. One should never, while one is in an impure state, touch another's head, for it is said in the scriptures that the life-breaths are all concentrated in the head. One should never strike another on the head or seize another by the hair. One should not join one's hands together for scratching one's head. One should not, while bathing, repeatedly dip one's head in water. By so doing one shortens one's life. One who has bathed by dipping the head in water should not, afterwards, apply oil to any part of one's body. One should never take a meal without eating some sesame. One should never teach (the Vedas or any scriptures) at a time when one is impure. Nor should one study while one is impure. When a storm rises or a bad odour permeates in the atmosphere, one should never think of the Vedas. Persons conversant with ancient history recite a Gatha sung by Yama in days of old. He that runs while impure or studies the Vedas under similar circumstances, indeed, that regenerate Brahman who studies the Vedas at forbidden times, loses his Vedas and shortens his life. Hence, one should never study the Vedas with concentrated attention at forbidden times. They who answer a call of nature with face towards the sun or towards a blazing fire, or towards a cow, or towards a regenerate person, or on the road, become shortlived. At daytime both calls of nature should be answered with face turned towards the north. At night, those calls should be answered facing the south. By so doing one does not shorten one's life. One that wishes to live long should never disregard or insult any of these three, however weak or emaciated they may appear to be, viz., the Brahmana, the Kshatriya, and the snake. All three are endued with virulent poison. The snake, if angry, burns the victim with only a glance of its eyes. The Kshatriya also, if angry, burns the objects of his wrath, as soon as he sees him, with his energy. The Brahmana, stronger than any of these two, destroys not only the objects of his wrath but his whole race as well, not by vision alone but by thought also. [The Brahmana is more powerful than the other two, for while the other two cannot injure except when they have, their foe within sight, the Brahmana can do so even by not seeing his enemy.] The man of wisdom should, therefore, tend these three with care. One should, never engage in any disputation with one's preceptor. O Yudhishthira, if the preceptor becomes angry, he should always be pacified by due honours being paid to him. Even if the preceptor happens to be entirely wrong, one should still follow and honour him. Without doubt, calumnious sayings against the preceptor always consume the lives of those that utter them. One should always answer a call of nature at a spot far removed from one's habitation. One should wash one's feet at a distance from one's habitation. One should always throw the remnants of one's dishes and plates at a spot far removed from one's habitation. Verily, he who desires his own good should do all these. One should not wear garlands of red flowers. Indeed, they who are possessed of wisdom should wear garlands of flowers that are white in hue. Rejecting the lotus and the lily, O thou of great might, one may bear on one's head, however, a flower that is red. even if it be an aquatic one. [The custom in India, with especially all orthodox Brahmanas, is to wear a single flower on the head, inserted into the coronal lock. This flower may be a red one, it is said, after the prohibition in the previous verse about the wearing of garlands made of red flowers.] A garland of gold can under no circumstances become impure. After one has bathed, O king, one should use perfumes mixed with water. [What is stated here is that dry perfumes should not be used, but those which are pounded with water and made into a paste.] One should never wear one's upper garment for covering the lower limbs or the lower garments for covering the upper ones. Nor should one wear clothes worn by another.

One should not, again, wear a piece of cloth that has not its lateral fringes. [The cloth worn by a Hindu has two lateral fringes which contain a lesser number of threads than the body of the cloth.] When one goes to bed, O king, one should wear a different piece of cloth. When making a journey also on a road, one should wear a different piece of cloth. So also, when worshipping the deities, one should wear a different piece of cloth. [It has been said that Hinduism is a vast system of personal hygiene. These directions about change of attire are scrupulously observed by every rigid Hindu to this day. No change seems to have taken place in the daily habits of the people.] The man of intelligence should smear his limbs with unguents made of Priyangu, sandalwood, Vilwa, Tagara, and Kesara. In observing a fast, one should purify oneself by a bath, and adorn one's person with ornaments and unguents. One should always abstain from sexual congress on days of the full moon and the new moon. One should never, O monarch, eat off the same plate with another even if that other happens to be of one's own or equal rank. Nor should one ever eat any food that has been prepared by a woman in her functional period. One should never eat any food or drink, any liquid whose essence has been taken off. Nor should one eat anything without giving a portion thereof to persons that wishfully gaze at the food that one happens to take. The man of intelligence should never sit close to one that is impure. Nor should one sit close to persons that are foremost in piety. All food that is forbidden in ritual acts should never be taken even on other occasions. The fruits of the Ficus religiosa and the Ficus Bengalensis as also the leaves of the Crotolaria Juncea, and the fruits of the Ficus glomerata, should never be eaten by one who is desirous of his own good. The flesh of goats, of kine, and the peacock, should never be eaten. One should also abstain from dried flesh and all flesh that is stale. The man of intelligence should never eat any salt, taking it up with his hand. Nor should he eat curds and flour of fried barley at night. One should abstain also from flesh of animals not slain in sacrifices. One should, with concentrated attention, eat once on the morning and once in the evening, abstaining entirely from all food, during the interval. One should never eat any food in which one may detect a hair. Nor should one eat at the Sraddha of an enemy. One should eat silently: one should never eat without covering one's person with an upper garment, and without sitting down. One should never eat any food placing it on the bare ground. One should never eat except in a sitting posture. One should never make any noise while eating. The man of intelligence should first offer water and then food to one that has become his guest, and after having served the guest thus, should then sit to his meals himself. He who sits down to dinner in a line with friends and himself eats any food without giving thereof to his friends, is said to eat virulent poison. As regards water and Payasa and flour of fried barley and curds and ghee and honey, one should never, after drinking or eating these, offer the remnants thereof to others. One should never, O chief of men, eat any food doubtingly. One desirous of food should never drink curds at the conclusion of a meal. After the meal is finished, one should wash one's mouth and face with the (right) hand only, and taking a little water should then dip the toe of the right foot in it. After washing, one should touch the crown of one's head with the (right) hand. With concentrated attention, one should next touch fire. The man who knows how to observe all these ordinances with care, succeeds in attaining to the foremost place among his kinsmen. One should, after finishing one's meals, with one's nose and eyes and ears and navel and both hands wash with water. One should not, however, keep one's hands wet. Between the tip and the root of the thumb is situate the sacred Tirtha known by the name of Brahma. On the back of the little finger, it is said. is situate the Deva-tirtha. The intervening space between the thumb and the forefinger, O Bharata, should be used for discharging the Pitri rites, after touching water according to the ordinance. One should never indulge in other people's calumny. Nor should one ever utter anything that is disagreeable. The man that desires his own good should never seek to provoke against himself the wrath of others. One should never seek to converse with a person that has fallen away from his order. The very sight of such a person should be avoided. One should never come in contact with a fallen person. By avoiding such contact one succeeds in attaining to a long life. One should never indulge in sexual congress at day-time. Nor should one have congress with a maiden, nor with a harlot nor with a barren woman. One should never have congress with a woman that has not bathed after the expiry of her functional period. By avoiding such acts one succeeds in attaining to a long life. After washing the several limbs directed, in view of religious acts, one should wash one's lips thrice, and once more twice. By doing this, one becomes purified and fit for religious acts. The several organs of sense should each be washed once, and water should also be sprinkled over the whole body. Having done this, one should go through the worship of the Pitris and the deities, agreeably with the ordinances of the Vedas. Listen to me, O thou of Kuru's race, as I tell thee what purification is

cleansing and beneficial for a Brahmana. Before beginning to

eat and after finishing the meal, and in all acts requiring purification, the Brahmana should perform the achamana with water placed on the limb called the Brahmatirtha. After ejecting any matter from the throat or spitting, one should wash one's mouth before one can become pure. A kinsman who happens to be old, or a friend who happens to be poor, should be established in one's house and his comforts looked after as if he were a member of the family. By doing this, one succeeds in acquiring both fame and long life. The establishment of pigeons in one's house is fraught with blessedness, as also of parrots both male and female. If female these taken to one's abode, they succeed in dispelling calamity. The same is the case with cockroaches, If fireflies and vultures and wood-pigeons and bees enter a house or seek residence in it, acts of propitiating the deities should be performed. These are creatures of evil omen, as also ospreys. One should never divulge the secrets of high-souled men; one should never have sexual congress with a forbidden woman. Nor should one ever have such congress with the spouse of a king or with women that are the friends of queens. One should never cultivate intimacy with physicians, or with children, or with persons that are old, or with one's servants. O Yudhishthira, One should always provide for friends, for Brahmanas, and for such as seek one's protection. By doing this, O king, one acquires a long life. The man of wisdom should reside in such a house as has been constructed with the aid of a Brahmana and an engineer skilled in his profession, if indeed, O king, he desires his own good. 1 One should not, O king, sleep at the evening twilight. Nor should one study at such an hour for acquiring any branch of knowledge. The man of intelligence should never eat also at such an hour. By acting in this way one acquires a long life. One should never perform any act in honour of the Pitris at night time. One should not deck one's person after finishing one's meals. One should bathe at night, if one desires one's own advancement. One should also, O Bharata, always abstain from the flour of fried barley at night. The remnants of food and drink, as also the flowers with which one has worshipped the deities, should never be used. Inviting a guest at night, one should never, with excessive courtesy, force him to eat to the point of gratification. Nor should one eat oneself to the point of gratification, at night. One should not slay a bird (for eating it), especially after having fed it. One possessed of wisdom should wed a maiden born in a high family, endued with auspicious indications, and of full age. Begetting children upon her and thus perpetuating one's race by that means, one should make over one's sons to a good preceptor for acquiring general knowledge, O Bharata, as also a knowledge of the especial customs of the family. O monarch. The daughters that one may beget should be bestowed upon youths of respectable families, that are again possessed of intelligence. Sons should also be established and a portion of the family inheritance, given to them, O Bharata, as their provision. One should bathe by dipping one's head in water before one sits down to perform any act in honour of the Pitris of the deities. One should never perform a Sraddha under the constellation of one's nativity. No Sraddha should be performed under any of the Bhadrapadas (prior or later), nor under the constellation Krittika, O Bharata. The Sraddha should never be performed under any of those constellations that are regarded as fierce (such as Aslesha, etc.) and any of those that, upon calculation, seem to be hostile. Indeed, in this respect, all these constellations should be avoided which are forbidden in treatises on astrology. One should sit facing either the east or the north while undergoing a shave at the hands of the barber. By so doing, O great king, one succeeds in acquiring a long life. One should never indulge in other people's calumny or self-reproach, for, O chief of the Bharatas, it is said that calumny is sinful, whether of others or of oneself. In wedding, one should avoid a woman that is deficient of any limb. A maiden too, if such, should also be avoided. A woman of the same Pravaras should also be avoided; as also one that has any malformation; as also one that has been born in the race to which one's mother belongs. 1 One possessed of wisdom should never have sexual congress with a woman that is old. or one that has abandoned the domestic mode of life for entering the forest mode, or one that is true to her lord, or one whose organs of generation are not healthy or wellformed. It behoveth thee not to wed a woman that is of a yellow complexion, or one that is afflicted with leprosy, or one born in a family in which there has been epilepsy, or one that is low in birth and habits, or one that is born in a family in which the disease called Switra (leprosy) has appeared, or one belonging by birth to a race in which there are early deaths. Only that maiden who is endued with auspicious indications, and who is accomplished for qualifications of diverse kinds, who is agreeable and handsome, should be wedded. One should wed. O Yudhishthira in a family that is higher or at least equal to one's own. One who is desirous of one's own prosperity, should never wed a woman that is of an inferior order or that has fallen away from the order of her birth. Carefully igniting the fire, one should accomplish all those acts which have been ordained and declared in the Vedas or by the Brahmanas. One should never seek to injure women.

Sleep at day-time shortens life. To sleep after the sun has risen shortens life. They who sleep at any of the twilights, or at nightfall or who go to sleep in a state of impurity, have their lives shortened. Adultery always shortens life. One should not remain in a state of impurity after shaving. One should, O Bharata, carefully abstain from studying or reciting the Vedas, and eating, and bathing, at eventide. When the evening twilight comes, one should collect one's senses for meditation, without doing any act. One should, O king, bathe and then worship the Brahmanas. Indeed, one should bathe before worshipping the deities and reverentially saluting the preceptor. One should never go to a sacrifice unless invited. Indeed, one may go there without an invitation if one wishes only to see how the sacrifice is conducted. If one goes to a sacrifice (for any other purpose) without an invitation and if one does not, on that account, receive proper worship from the sacrificer, one's life becomes shortened. One should never go alone on a journey to foreign parts. Nor should one ever proceed alone to any place at night. Before evening comes, one should come back to one's house and remain within it. One should always obey the commands of one's mother and father and preceptor, without at all judging whether those commands are beneficial or otherwise. One should, O king, attend with great care to the Vedas and the science of arms. Do then, O king, carefully attend to the practice of riding an elephant, a steed, and a war-chariot. The man who attends to these with care succeeds in attaining to happiness. Such a king succeeds in becoming unconquerable by foes, and sway his servants and kinsmen without any of them being able to get the better of him. The king that attains to such a position and that carefully attends to the duty of protecting his subjects, has never to incur any loss. Thou shouldst acquire, O king, the science of reasoning, as also the science of words, the science of the Gandharvas, and the four and sixty branches of knowledge known by the name of Kala. One should every day hear the Puranas and the Itihasas and all the other narratives that exist, as also the life-stories of all high-souled personages. When one's spouse passes through functional period, one should never have congress with her, nor even summon her for conversation. The man endued with wisdom may accept her companionship on the fourth day after the bath of purification. If one indulges in congress on the fifth day from the first appearance of the functional operation, one gets a daughter. By indulging in congress on the sixth day, one happens to have a son. The man of wisdom should in the matter of congress, attend to this rule (about odd and even days). Kinsmen and relatives by marriage and friends should all be treated with respect. One should, according to the best of one's power, adore the deities in sacrifices, giving away diverse kinds of articles as sacrificial Dakshina. After the period ordained for the domestic mode of life has been passed, one should, O king, enter the life of a forest recluse. I have thus told thee all the indications, in brief, of persons who succeed in living long. What remains untold by me should be heard by thee from the mouths of persons well-versed in the three Vedas, O Yudhishthira. Thou shouldst know that conduct is the root of prosperity. Conduct is the enhancer of fame. It is conduct that prolongs life. It is conduct that destroys all calamities and evils. Conduct has been said to be superior to all the branches of knowledge. It is conduct that begets righteousness, and it is righteousness that prolongs life. Conduct is productive of fame, of long life, and of heaven. Conduct is the most efficacious rite of propitiating the deities (for bringing about auspiciousness of every kind). The Selfborn Brahman himself has said that one should show compassion unto all orders of men.

SECTION 105

"Yudhishthira said, 'Tell me, O chief of Bharata's race, how the eldest brother should behave towards his younger brothers and how the younger brothers should behave towards their eldest brother.'

"Bhishma said, 'Do thou, O son, always behave towards thy vounger brothers as their eldest brother should. Thou art always the eldest of all these thy brothers. That high conduct which the preceptor should always adopt towards his disciples should be adopted by thee towards thy younger brothers. If the preceptor happens to be unendued with wisdom, the disciple cannot possibly behave towards him in a respectful or proper way. If the preceptor happens to be possessed of purity and highness of conduct, the disciple also succeeds in attaining to conduct of the same kind, O Bharata. The eldest brother should at times be blind to the acts of his younger brothers, and though possessed of wisdom should at times act as if he does not understand their acts. If the younger brothers be guilty of any transgression, the eldest brother should correct them by indirect ways and means. If there be good understanding among brothers and if the eldest brother seek to correct his younger brothers by direct or ostensible means, persons that are enemies, O son of Kunti, that are afflicted with sorrow at the sight of such good understanding and who, therefore, always seek to bring about a disunion, set

among them. It is the eldest brother that enhances the prosperity of the family or destroys it entirely. If the eldest brother happens to be unendued with sense and wicked in behaviour, he brings about the destruction of the whole family. The eldest brother who injures his younger brothers ceases to be regarded as the eldest and forfeits his share in the family property and deserves to be checked by the king. That man who acts deceitfully, has, without doubt, to go to regions of grief and every kind of evil. The birth of such a person serves no useful purpose even as the flowers of the cane. [The flower of the cane cannot be plucked for being offered to the deities.] That family in which a sinful person takes birth becomes subject to every evil. Such a person brings about infamy, and all the good acts of the family disappear. Such among the brothers as are wedded to evil acts forfeit their shares of the family property. In such a case; the eldest brother may appropriate the whole Yautuka property without giving any portion thereof to his younger brothers. If the eldest brother makes any acquisition, without using the paternal property and by going to a distant place he may appropriate for his own use, such acquisitions, without giving any share thereof to his younger brothers. If unseparated brothers desire (during the lifetime of their father) to portion the family property, the father should give equal shares unto all his sons. If the eldest brother happens to be of sinful acts and undistinguished by accomplishments of any kind he may be disregarded by his younger brothers. If the wife or the younger brother happens to be sinful, her or his good must still be looked after. Persons conversant with the efficacy of righteousness say that righteousness is the highest good. The Upadhyaya is superior to even ten Acharyas. The sire is equal to ten Upadhyayas. The mother is equal to ten sires or even the whole earth. There is no senior equal to the mother Verily, she transcends all in respect of the reverence due to her. [An Acharya is an ordinary instructor. He is called an Upadhyaya who teaches the Vedas. The Upadhyaya is greater than even ten Acharyas or ordinary teachers. The father, again, deserves ten times as much respect as is paid to the Upadhyaya. As regards the mother, again, the reverence due to her is greater than what is due to the father. The mother is equal to the whole earth.] It is for this reason that people regard the mother to deserve so much reverence. After the father has ceased to breathe, O Bharata, the eldest brother should be regarded as the father. It is the eldest brother who should assign unto them their means of support and protect and cherish them. All the younger brothers should bow to him and obey his authority. Indeed, they should live in dependence upon him even as they did upon their father while he was alive. So far as the body is concerned, O Bharata, it is the father and the mother that create it. That birth, however, which the Acharya ordains, is regarded as the true birth, that is, besides, really unfading and immortal. The eldest sister, O chief of Bharata's race, is like unto the mother The wife of the eldest brother also is like unto the mother, for the younger brother, in infancy, receives, suck from her." [Many of the verses of this Lesson are from Manu. The relative positions of the Acharya, the Upadhyaya, the father, and the mother, as given in verse 15, is not consistent with Manu. verse 15 would show that the Upadhyaya was regarded as very much superior of the Acharya. In Manu, II--140-41, he is called an Acharya who taught all the Vedas, without any remuneration. He, on the other hand, who taught a particular Veda for a living, was called an Upadhyaya. The first line of verse 19 corresponds with Manu, II--148. The sense is that that birth which one derives from one's parents is subject to death; while the birth derived from the preceptor is true regeneration, unfading and immortal. It is a question whether any other nation paid such respect to persons employed in teaching.]

themselves to disunite the brothers and cause dissension

SECTION 106

"Yudhishthira said, 'The disposition is seen, O grandsire, in all the orders of men, including the very Mlechchhas, of observing fasts. The reason, however, of this is not known to us. It has been heard by us that only Brahmanas and Kshatriyas should observe the vow of fasts. How, O grandsire, are the other orders to be taken as earning any merit by the observance of fasts? How have vows and fasts come to be observed by persons of all orders, O king? What is that end to which one devoted to the observance of fasts attains? It has been said that fasts are highly meritorious and that fasts are a great refuge. O prince of men, what is the fruit that is earned in this world by the man that observe fasts? By what means is one cleansed of one's sins? By what means doth one acquire righteousness? By what means, O best of the Bharatas, doth one succeed in acquiring heaven and merit? After having observed a fast, what should one give away, O king? O, tell me, what those duties are by which one may succeed in obtaining such objects as lead to happiness?"

"Vaisampayana continued, 'Unto Kunti's son by the deity of Dharma, who was conversant with every duty and who said so unto him, Santanu's son, Bhishma, who was acquainted with every duty, answered in the following words.' "Bhishma, said, 'In former days, O king, I heard of these high merits, O chief of Bharata's race, as attaching to the observance of fasts according to the ordinance, I had, O Bharata, asked the Rishi Angiras of high ascetic merit, the very same questions which thou hast asked me today. Questioned by me thus, the illustrious Rishi, who sprang from the sacrificial fire, answered me even thus in respect of the observance of fasts according to the ordinance.'

'Angiras said, 'As regards Brahmanas and Kshatriyas, fasts for three nights at a stretch are ordained for them, O delighter of the Kurus. Indeed, O chief of men, a fast for one night, for two nights, and for three nights, may be observed by them. (They should never go beyond three nights). As regards Vaisyas and Sudras, the duration of fasts prescribed for them is a single night. If, from folly, they observe fasts for two or three nights, such fasts never lead to their advancement. Indeed, for Vaisyas and Sudras, fasts for two nights have been ordained (on certain special occasions). Fasts for three nights, however, have not been laid down for them by persons conversant with and observant of duties. That man of wisdom who with his senses and soul under control. O Bharata fasts by abstaining from one of the two meals, on the fifth and the sixth days of the moon as also on the day of the full moon, becomes endured with forgiveness and beauty of person and conversance with the scriptures. Such a person never becomes childless and poor. He who performs sacrifices for adoring the deities on the fifth and sixth days of the moon, transcends all the members of his family and succeeds in feeding a large number of Brahmanas. He who observes fasts on the eighth and the fourteenth days of the dark fortnight, becomes freed from maladies of every kind and possessed of great energy. The man who abstains from one meal every day throughout the month called Margasirsha, should, with reverence and devotion, feed a number of Brahmanas. By so doing he becomes freed from all his sins. Such a man becomes endued with prosperity, and all kinds of grain become his. He becomes endued with energy. In fact, such a person reaps an abundance of harvest from his fields, acquires great wealth and much corn. That man, O son of Kunti, who passes the whole month of Pausha, abstaining every day from one of two meals, becomes endued with good fortune and agreeable features and great fame. He who passes the whole month of Magha, abstaining every day from one of the two meals, takes birth in a high family and attains to a position of eminence among his kinsmen. He who passes the whole month of Bhagadaivata, confining himself every day to only one meal becomes a favourite with women who, indeed, readily own his sway He who passes the whole of the month of Chaitra confining himself every day to one meal, takes birth in a high family and becomes rich in gold, gems, and pearls. The person, whether male or female, who passes the month of Vaisakha, confining himself or herself every day to one meal, and keeping his or her senses under control, succeeds in attaining to a position of eminence among kinsmen. The person who passes the month of Jyaishtha confining himself every day to one meal a day, succeeds in attaining to a position of eminence and great wealth. If a woman, she reaps the same reward. He who passes the month of Ashadha confining himself to one meal a day and with senses steadily concentrated upon his duties, becomes possessed of much corn, great wealth, and a large progeny. He who passes the month of Sravana, confining himself to one meal a day, receives the honours of Abhisheka wherever he may happen to reside, and attains to a position of eminence among kinsmen whom he supports. That man who confines himself to only one meal a day for the whole month of Proshthapada, becomes endued with great wealth and attains, to swelling and durable affluence. The man who passes the month of Aswin, confining himself to one meal a day, becomes pure in soul and body, possessed of animals and vehicles in abundance, and a large progeny. He who passes the month of Kartika, confining himself to one meal every day, becomes possessed of heroism, many spouses, and great fame. I have now told thee, O chief of men what the fruits are that are obtained by men by observing fasts for the two and ten months in detail. Listen now, O king, to me as I tell thee what the rules are in respect of each of the lunar days. The man who abstaining from it every day, takes rice at the expiration of every fortnight, becomes possessed of a great many kine, a large progeny, and a long life. He who observes a fast for three nights every month and conducts himself thus for two and ten years, attains to a position of supremacy among his kinsmen and associates, without a rival to contest his claim and without any anxiety caused by any one endeavouring to rise to the same height. These rules that I speak of, O chief of Bharata's race, should be observed for two and ten years. Let the inclination be manifested towards it. That man who eats once in the forenoon and once after evening and abstains from drinking (or eating anything) in the interval, and who observes compassion, towards all creatures and pours libations of clarified butter on his sacred fire every day, attains to success, O king, in six years. There is no doubt in this. Such a man earns the merit that attaches to the performance of the Agnishtoma sacrifice. Endued with merit and freed from every kind of stain, he attains to the region of

the Apsaras that echo with the sound of songs and dance, and passes his days in the company of a thousand damsels of great beauty. He rides on a car of the complexion of melted gold and receives high honours in the region of Brahma. After the exhaustion of that merit such a person comes back to earth and attains to pre-eminence of position. That man who passes one whole year, confining himself every day to only one meal, attains to the merit of the Atiratra sacrifice. He ascends to heaven after death and receives great honours there. Upon the exhaustion of that merit he returns to earth and attains to a position of eminence. He who passes one whole year observing fasts for three days in succession and taking food on every fourth day, and abstaining from injury from every kind adheres to truthfulness of speech and keeps his senses under control, attains to the merit of the Vajapeya sacrifice. Such a person ascends to heaven after death and receives high honours there. That man, O son of Kunti, who passes a whole year observing fasts for five days and taking food on only the sixth day, acquires the merit of the Horse-sacrifice. The chariot he rides is drawn by Chakravakas. Such a man enjoys every kind of happiness in heaven for full forty thousand years. He who passes a whole year observing fasts for seven days and taking food on only every eighth day, acquires the merit of the Gavamaya sacrifice. The chariot he rides is drawn by swans and cranes. Such a person enjoys all kinds of happiness in Heaven for fifty thousand years. He who passes a whole year, O king, eating only at intervals of a fortnight, acquires the merit of a continuous fast for six months. This has been said by the illustrious Angiras himself. Such a man dwells in heaven for sixty thousand years. He is roused every morning from his bed by the sweet notes of Vinas and Vallakis and flutes, O king. He who passes a whole year, drinking only a little water at the expiration of every month, acquires, O monarch, the merit of the Viswajit sacrifice. Such a man rides a chariot drawn by lions and tigers. He dwells in heaven for seventy thousand years in the enjoyment of every kind of happiness. No fast for more than a month, O chief of men, has been ordained. Even this, O son of Pritha, is the ordinance in respect of fasts that has been declared by sages conversant with duties. That man who, unafflicted by disease and free from every malady, observes a fast, verily acquires, at every step the merits that attach to Sacrifices. Such a man ascends to Heaven on a car drawn by swans. Endued with puissance, he enjoys every kind of happiness in heaven for a hundred years. A hundred Apsaras of the most beautiful features wait upon and sport with him. He is roused from his bed every morning by the sound of the Kanchis and the Nupuras of those damsels. [Kanchi is an ornament worn by ladies round the waist or hips There is a shining disc of gold or silver, which dangles on the hip. It is commonly called Chandra-hara. The Nupura is an anklet of silver, with moving bullets placed within, so that when the wearer moves, these make an agreeable sound.] Such a person rides on a car drawn by a thousand swans. Dwelling, again, in a region teeming with hundreds of the most beautiful damsels, he passes his time in great joy. The person who is desirous of heaven does not like the accession of strength when he becomes weak, or the cure of wounds when he is wounded, or the administration of healing drugs when he is ill, or soothing by others when he is angry, or the mitigation, by the expenditure of wealth, of sorrows caused by poverty, Leaving this world where he suffers only privations of every kind, he proceeds to heaven and rides on cars adorned with gold, his person embellished with ornaments of every kind. There, in the midst of hundreds of beautiful damsels, he enjoys all kinds of pleasure and happiness, cleansed of every sin. Indeed, abstaining from food and enjoyments in this world, he takes leave of this body and ascends to heaven as the fruit of his penances. There, freed from all his sins, health and happiness become his and whatever wishes arise in his mind become crowned with fruition. Such a person rides on a celestial car of golden complexion, of the effulgence of the morning sun, set with pearls and lapis lazuli, resounding with the music of Vinas and Murajas, adorned with banners and lamps, and echoing with the tinkle of celestial bells, such a person enjoys all kinds of happiness in heaven for as many years as there are pores in his body. There is no Sastra superior to the Veda. There is no person more worthy of reverence than the mother. There is no acquisition superior to that of Righteousness, and no penance superior to fast. There is nothing, more sacred, in heaven or earth, than Brahmanas. After the same manner there is no penance that is superior to the observance of fasts. It was by fasts that the deities have succeeded in becoming denizens of heaven. It is by fasts that the Rishis have attained to high success. Viswamitra passed a thousand celestial years, confining himself every day to only one meal, and as the consequence thereof attained to the status of a Brahmana. Chyavana and Jamadagni and Vasishtha and Gautama and Bhrigu--all these great Rishis endued with the virtue of forgiveness, have attained to heaven through observance of fasts. In former days Angiras declared so unto the great Rishis. The man who teaches another the merit of fasts have never to suffer any kind of misery. The ordinances about fasts, in their due order, O son of Kunti, have flowed from the great Rishi

Angiras. The man who daily reads these ordinances or hears them read, becomes freed from sins of every kind. Not only is such a person freed from every calamity, but his mind becomes incapable of being touched by any kind of fault. Such a person succeeds in understanding the sounds of all creatures other than human, and acquiring eternal fame, become foremost of his species."

SECTION 107

"Yudhishthira said, 'O high-souled grandsire, thou hast duly discoursed to us on the subject of Sacrifices, including the merits in detail that attach to them both here and hereafter. It should be remembered, however, O grandsire, that Sacrifices are incapable of being performed, by people that are poor, for these require a large store of diverse kinds of articles. Indeed, O grandsire, the merit attaching to Sacrifices can be acquired by only kings and princes. That merit is incapable of being acquired by those that are destitute of wealth and divested of ability and that live alone and are helpless. Do thou tell us, O grandsire, what the ordinances are in respect of those acts that are fraught with merit equal to what attaches to sacrifices and which, therefore, are capable of being performed by persons destitute of means.'

"Bhishma said, 'Listen, O Yudhishthira! Those ordinances that I have told thee of,--those, viz., that were first promulgated by the great Rishi Angiras, and that have reference to meritorious facts for their soul, -- are regarded as equal to Sacrifices (in respect of the fruits they bring about both here and hereafter). That man who takes one meal in the forenoon and one at night, without taking any food or drink during the interval, and who observes this regulations for a period of six years in succession, abstaining all the while from injuring any creature and regularly pouring libations on his sacred fire every day, attains, without doubt, to success. Such a man acquires hereafter a car of the complexion of heated gold, and attains to a residence, for millions of years, in the region of Prajapati, in the company of celestial damsels, that ever echoes with the sound of music and dance, and blazes with the effulgence of fire. He who passes three years, confining himself every day to one meal and abstaining all the while from congress with any other woman save his own wedded wife, attains to the merit of the Agnishtoma sacrifice. Such a man is regarded as having performed a Sacrifice, with plenty of gifts in gold, that is dear to Vasava himself. By practising truthfulness of speech, making gifts, reverencing the Brahmanas, avoiding malice, becoming forgiving and selfrestrained, and conquering wrath, a man attains to the highest end. Riding on a car of the complexion of white clouds that is drawn by swans, he lives, for millions and million of years, in the company of Apsaras. Fasting for a whole day and eating only one meal on the second day, he who pours libations upon his sacred fire for the period of a whole year,--verily, he who observes such a fast and attends every day to his fire and rises every day from bed before sunrise, attains to the merit of the Agnishtoma sacrifice. Such a man acquires a car drawn by swans and cranes. Surrounded by the most beautiful damsels, he resides in the region of Indra. That man who eats only one meal every third day, and pours libations every day on his sacred fire for a period of a whole year,--indeed, he who thus attends to his fire every day and wakes up from sleep every morning before the sun is up, attains to the high merit of the Atiratra sacrifice. He acquires a car drawn by peacocks and swans and cranes. Proceeding to the region of the seven (celestial) Rishis, he takes up his residence there, surrounded by Apsaras of great beauty. It is well-known that such residence lasts for full three Padmas of years. Fasting for three days in succession, he who takes only one meal every fourth day, and pours libations every day on his sacred fire, acquires the high merit of the Vajapeva sacrifice. The car he ac-quires is graced by celestial damsels of great beauty that have Indra for their father. He resides in the region of Indra for millions and millions of years and experiences great happiness by witnessing the sports of the chief of the deities. Fasting for four days in succession, he who eats only one meal every fifth day, and pours libations on the sacred fire every day for the period of a whole year, and who lives without cupidity, telling the truth, reverencing the Brahmanas, abstaining from every kind of injury, and avoiding malice and sin, acquires the merit of the Vajapeya sacrifice. The car he rides is made of gold and drawn by swans and endued with the effulgence of many suns rising together. He acquires, a palatial mansion of pure white. He lives there in great happiness for full one and fifty Padmas of years. [A Padma is a very large number. Instead of rendering such words exactly, have, in some of the preceding verses, following the sense, put down 'millions upon millions of years.' From very early on, Indians have been using large numbers.] Fasting for five days, he who takes food on only the sixth day, and pours libations on his sacred fire every day for a whole year, and who performs three ablutions in course of the day for purifying himself and saying his prayers and doing his worship, and who leads a life of Brahmacharya, divested of malice in his conduct, acquires the merit of the Gomedha sacrifice. He acquires an excellent car adorned with pure gold,

possessed of the effulgence of a blazing fire and drawn by swans and peacocks. He sleeps on the lap of Apsaras and is awakened every morning by the melodious tinkle of Nupuras and Kanchis. He leads such a life of happiness for ten thousand million years and three thousand million besides and eight and ten Padmas and two Patakas. Such a man resides also, honoured by all, in the region of Brahma for as many years as there are hairs on the bodies of hundreds of bears. Fasting for six days, he who eats only one meal every seventh day and pours libations on the sacred fire every day, for a full year, restraining speech all the while and observing the vow of Brahmacharya, and abstaining from the use of flowers and unguents and honey and meat, attains to the region of the Maruts and of India. Crowned with the fruition of every desire as it springs up in the mind, he is waited upon and adored by celestial damsels. He acquires the merits of a sacrifice in which abundance of gold is given away. Proceeding to the regions named, he lives there for countless years in the greatest happiness. He who shows forgiveness to all and fasting for seven days eats on every eighth day for a whole year, and, pouring libations every day on the sacred fire. adores the deities regularly, acquires the high merits of the Paundarika sacrifice. The car he rides is of a colour like that of the lotus. Without doubt, such a man acquires also a large number of damsels, possessed of youth and beauty, some having complexions that are dark, some with complexions like that of gold, and some that are Syamas, whose looks and attitudes are of the most agreeable kind. He who fasts for eight days and takes only one meal on every ninth day for a whole year, and pours libations on the sacred fire every day, acquires the high merits of a thousand Horse-sacrifices. The car he rides in Heaven is as beautiful as a lotus. He always makes his journeys on that car, accompanied by the daughters of Rudra adorned with celestial garlands and endued with the effulgence of the midday sun or the fires of blazing flames Attaining to the regions of Rudra, he lives there in great happiness for countless years. He who fasts for nine days and takes only one meal every tenth day for a whole year, and pours libations on his sacred fire every day, acquires the high merit of a thousand Horse-sacrifices, and attains to the companionship of Brahmanas' daughters endued with beauty capable of charming the hearts of all creatures. These damsels. possessed of such beauty, and some of them possessed of complexion like that of the lotus and some like that of the same flower of the blue variety, always keep him in joy. He acquires a beautiful vehicle, that moves in beautiful circles and that looks like the dense cloud called Avarta, verily, it may be said to resemble also an ocean-wave. That vehicle resounds with the constant tinkle of rows of pearls and gems. and the melodious blare of conchs, and is adorned with columns made of crystals and diamonds, as also with an altar constructed of the same minerals. He makes his journeys on such a car, drawn by swans and cranes and lives for millions and millions of years in great happiness in heaven. He who fasts for ten days and eats only ghee on every eleventh day for a whole year and pours libations on his sacred fire every day. who never, in word or thought, covets the companionship of other people's wives and who never utters an untruth even for the sake of his mother and father, succeeds in beholding Mahadeva of great puissance seated on his car. Such a person acquires the high merit of a thousand Horse-sacrifices. He beholds the car of the Self-born Brahman himself approach for taking him on it. He rides in it, accompanied by celestial damsels possessed of great beauty, and complexion as effulgent as that of pure gold. Endued with the blazing splendour of the Yoga-fire, he lives for countless years in a celestial mansion in heaven, full of every happiness. For those countless years he experiences the joy of bending his head in reverence unto Rudra adored by deities and Danavas. Such a person obtains every day the sight of the great deity. That man who having fasted for eleven days eats only a little ghee on the twelfth, and observes this conduct for a whole year, succeeds in obtaining the merits attaching to all the sacrifices. The car he rides in is possessed of the effulgence of a dozen suns. Adorned with gems and pearls and corals of great value, embellished with rows of swans and snakes and of peacocks and Chakravakas uttering their melodious notes, and beautified with large domes, is the residence to which he attains in the region of Brahman. That abode, O king, is always filled with men and women (who wait upon him for service). Even this is what the highly blessed Rishi Angiras, conversant with every duty, said (regarding the fruits of such a fast). That man who having fasted for twelve days eats a little ghee on the thirteenth, and bears himself in this way for a whole year, succeeds in attaining to the merits of the divine sacrifice. Such a man obtains a car of the complexion of the newly-blown lotus, adorned with pure gold and heaps of jewels and gems. He proceeds to the region of the Maruts that teem with celestial damsels, that are adorned with every kind of celestial ornament, that are redolent with celestial perfumes, and that contain every element of felicity. The number of years he resides in those happy regions is countless. Soothed with the sound of music and the melodious voice of Gandharvas and

the sounds and blare of drums and Panavas, he is constantly

gladdened by celestial damsels of great beauty. That man who having fasted for thirteen days eats a little ghee on the fourteenth day, and bears himself in this way for a full year, obtains the merits of the Mahamedha sacrifice. Celestial damsels of indescribable beauty, and whose age cannot be guessed for they are for ever young in appearance, adorned with every ornament and with armlets of blazing effulgence, wait upon him with many cars and follow him in his journeys. He is waked every morning from his bed by the melodious voice of swans, the tinkle of Nupuras, and the highly agreeable jingle of Kanchis. Verily, he resides in a superior abode, waited upon by such celestial damsels, for years as countless as the sands on the shores of Ganga. That man who, keeping his senses under control, fasts for a fortnight and takes only one meal on the sixteenth day, and bears himself in this way for a whole year, pouring libations every day on his sacred fire, acquires the high merits that attach to a thousand Rajasuya sacrifices. The car he rides in is possessed of great beauty and is drawn by swans and peacocks. Riding in such a vehicle, that is, besides, adorned with garlands of pearls and the purest gold and graced with bevies of celestial damsels decked with ornaments of every kind, having one column and four arches and seven altars exceedingly auspicious, endued with thousands of banners and echoing with the sound of music, celestial and of celestial attributes, embellished with gems and pearls and corals, and possessed of the effulgence of lightning, such a man lives in heaven for a thousand Yugas. having elephants and rhinoceroses for dragging that vehicle of his. That man who having fasted for fifteen days takes one meal on the sixteenth day and bears himself in this way for one whole year, acquires the merits attaching to the Soma sacrifice. Proceeding to Heaven he lives in the company of Soma's daughters. His body fragrant with unguents whose perfumes are as sweet as those of Soma himself, he acquires the power of transporting himself immediately to any place he likes. Seated on his car he is waited upon by damsels of the most beautiful features and agreeable manners, and commands all articles of enjoyment. The period for which he enjoys such happiness consists of countless years. [The exact number of years is given, consisting of a fabulous figure.] That man who having fasted for sixteen days eats a little ghee on the seventeenth day and bears himself in this way for a whole year, pouring libations every day on his sacred fire, proceeds to the regions of Varuna and Indra, and Rudra and the Maruts and Usanas and Brahman himself. There he is waited upon by celestial damsels and obtains a sight of the celestial Rishi called Bhurbhuva and grasps the whole universe in his ken. The daughters of the deity of the deities gladden him there. Those damsels, of agreeable manners and adorned with every ornament, are capable of assuming two and thirty forms. As long as the Sun and the Moon move in firmament, so long does that man of wisdom reside in those regions of felicity, subsisting upon the succulence of ambrosia and nectar. That man who having fasted for seventeen days eats only one meal on the eighteenth day, and bears himself in this way for a whole year, succeeds in grasping the seven regions, of which the universe consist, in his ken. While performing his journeys on his car he is always followed by a large train of cars producing the most agreeable rattle and ridden by celestial damsels blazing with ornament and beauty. Enjoying the greatest happiness, the vehicle he rides in is celestial and endued with the greatest beauty. It is drawn by lions and tigers, and produces a rattle as deep as the sound of the clouds. He lives in such felicity for a thousand Kalpas subsisting upon the succulence of ambrosia that is as sweet as nectar itself. That man who having fasted for eighteen days eats only one meal on the nineteenth day and bears himself in this way for a full year, succeeds in grasping within his ken all the seven regions of which the universe consists. The region to which he attains is inhabited by diverse tribes, of Apsaras and resounds with the melodious voice of Gandharvas. The car he rides in is possessed of the effulgence of the sun. His heart being freed from every anxiety, he is waited upon by the foremost of celestial damsels. Decked with celestial garlands, and possessed of beauty of form, he lives in such happiness for millions and millions of years. That man who having fasted for nineteen days eats only one meal on every twentieth day and bears himself in this way for a full year, adhering all the while to truthfulness of speech and to the observance of other (excellent) rituals, abstaining also from meat, leading the life of a Brahmacharin, and devoted to the good of all creatures, attains to the extensive legions, of great happiness, belonging to the Aditvas. While performing his journeys on his own car, he is followed by a large train of cars ridden by Gandharvas and Apsaras decked with celestial garlands and unguents. That man who having fasted for twenty days takes a single meal on the twenty-first day and bears himself in this way for a full year, pouring libations every day on his sacred fire, attains to the regions of Usanas and Sakra of the Aswins and the Maruts and resides there in uninterrupted happiness of great measure. Unacquainted with sorrow of every kind, he rides in the foremost of cars for making his journeys, and waited upon by the foremost of celestials, damsels, and possessed of puissance, he sports in joy like a celestial himself. That man who having fasted for one

and bears himself in this way for a full year, pouring libations on his sacred fire every day, abstaining from injuring any creature, adhering to truthfulness of speech, and freed from malice attains to the regions of the Vasus and becomes endued with effulgence of the sun. Possessed of the power of going everywhere at will, subsisting upon nectar, and riding in the foremost of cars, his person decked with celestial ornaments, he sports in joy in the company of celestial damsels. That man who having fasted for two and twenty days takes a single meal on the twenty-third day and bears himself in this way for a full year, thus regulating his diet and keeping his senses under control, attains to the regions of the deity of Wind, of Usanas, and of Rudra. Capable of going every where at will and always roving at will. he is worshipped by diverse tribes of Apsaras. Riding in the foremost of cars and his person decked with celestial ornaments, he sports for countless years in great felicity in the company of celestial damsels. That man who having fasted for three and twenty days eats a little ghee on the twenty-fourth day, and bears himself in this way for a full year, pouring libations on his sacred fire, resides for countless years in great happiness in the regions of the Adityas, his person decked with celestial robes and garlands and celestial perfumes and unguents. Riding in an excellent car made of gold and possessed of great beauty and drawn by swans, he sports in joy in the company of thousands and thousands of celestial damsels. That man who having fasted for four and twenty days eats a single meal on the twenty-fifth day and bears himself thus for a full year, succeeds in obtaining a car of the foremost kind, full of every article of enjoyment. He is followed in his journeys by a large train of cars drawn by lions and tigers, and producing a rattle as deep as the roar of the clouds ridden by celestial damsels, and all made of pure gold and possessed of great beauty. Himself riding on an excellent celestial car possessed of great beauty, he resides in those regions for a thousand Kalpas, in the company of hundreds of celestial damsels, and subsisting upon the succulence of ambrosia that is sweet as nectar itself. That man who having fasted for five and twenty days eats only one meal on the twenty-sixth day, and bears himself thus for a full year in the observance of such a regulation in respect of diet, keeping his senses under control, freed from attachment (to worldly objects), and pouring libations every day on his sacred fire,-that blessed man, -- worshipped by the Apsaras, attains to the regions of the seven Maruts and of the Vasus. When performing his journeys he is followed by a large train of cars made of excellent crystal and adorned with all kinds of gems, and ridden by Gandharvas and Apsaras who show him every honour. He resides in those regions, in enjoyment of such felicity, and endued with celestial energy, for two thousand Yugas. That man who having fasted for six and twenty days eats a single meal on the twenty-seventh day and bears himself in this way for a full year, pouring libations every day on his sacred fire, acquires great merit and proceeding to Heaven receives honours from the deities. Residing there, he subsists on nectar, freed from thirst of every kind, and enjoying every felicity. His soul purified of every dross and performing his journeys on a celestial car of great beauty, he lives there, O king, bearing himself after the manner of the celestial Rishis and the royal sages. Possessed of great energy, he dwells there in great happiness in the company of celestial damsels of highly agreeable manners, for three thousand Yugas and Kalpas. That man who having fasted for seven and twenty days eats a single meal on the twenty-eighth day and bears himself in this way for a full year, with soul and senses under perfect control, acquires very great merit, which, in fact, is equal to what is acquired by the celestial Rishis. Possessed of every article of enjoyment, and endued with great energy, he blazes with the effulgence of the midday sun. Sportive damsels of the most delicate features and endued with splendour of complexion, having deep bosoms, tapering thighs and full and round hips, decked with celestial ornaments, gladden him with their company while he rides on a delightful and excellent car possessed of the effulgence of the sun and equipped with every article of enjoyment, for thousands and thousands of Kalpas. That man who having fasted for eight and twenty days eats a single meal on the twenty-ninth day, and bears himself in this way for a full year, adhering all the while to truthfulness of speech, attains to auspicious regions of great happiness that are worshipped by celestial Rishis and royal sages. The car he obtains is endued with the effulgence of the sun and the moon; made of pure gold and adorned with every kind of gem, ridden by Apsaras and Gandharvas singing melodiously. Thereon he is attained by auspicious damsels adorned with celestial ornaments of every kind. Possessed of sweet dispositions and agreeable features, and endued with great energy, these gladden him with their company. Endued with every article of enjoyment and with great energy, and possessed of the splendour of a blazing fire, he shines like a celestial, with a celestial form having every excellence. The regions he attains are those of the Vasus and the Maruts, of the Sadhyas and the Aswins, of the Rudras and of Brahman himself. That man who having fasted for a full month takes a

single meal on the first day of the following month and bears

and twenty days takes a single meal on the twenty-second day

foreign tribe.) The town and holy site of Manasa in the state

of Madhya Pradesh in northwestern India is probaly named

after her. The goddess Manasa was worshipped by Hindu

himself in this way for a full year, looking on all things with an equal eye attains to the regions of Brahman himself. There he subsists upon the succulence of ambrosia. Endued with a form of great beauty and highly agreeable to all, he shines with energy and prosperity like the sun himself of a thousand rays. Devoted to Yoga and adorned with celestial robes and garlands and smeared with celestial perfumes and unguents, he passes his time in great happiness, unacquainted with the least sorrow. He shines on his car attended by damsels that blaze forth with effulgence emitted by themselves. Those damsels, the daughters of the celestial Rishis and the Rudras, adore him with veneration. Capable of assuming diverse forms that are highly delightful and highly agreeable, their speech is characterised by diverse kinds of sweetness, and they are able to gladden the person they wait upon in diverse kinds of ways. While performing his journeys, he rides on a car that looks like the firmament itself in colour (for subtlety of the material that compose it). In his rear are cars that look like the moon; before him are those that resemble the clouds; on his right are vehicles that are red; below him are those that are blue; and above him are those that are of variegated hue. He is always adored by those that wait upon him. Endued with great wisdom, he lives in the region of Brahman for as many years as are measured by the drops of rain that fall in course of a thousand years on that division of the earth which is called Jamvudwipa. Verily, possessed of the effulgence of a deity, he lives in that region of unalloyed felicity for as many years as the drops of rain that fall upon the earth in the season of showers. The man who, having fasted for a whole month, eats on the first day of the following month, and bears himself in this way for ten years, attains to the status of a great Rishi. He was not to undergo any change of form while proceeding to heaven for enjoying the rewards of his acts in his life. Verily, even this is the status to which one attains by restraining speech, practising self-denial, subjugating wrath, sexual appetite, and the desire to eat, pouring libations on the sacred fire, and regularly adoring the two twilights. That man who purifies himself by the observance of these and similar vows and practices, and who eats in this way, becomes as stainless as ether and endued with effulgence like that of the sun himself. Such a man, O king, proceeding to heaven in even his own carnal form, enjoys all the felicity that is there like a deity at his will.

'I have thus told thee, O chief of the Bharatas, what the excellent ordinances are in respect of sacrifices, one after another, as dependent upon the fruits of fasts. [Sacrifices have for their soul either the actual rites laid down in the scriptures or fasts of several kinds. The observance of fasts is equal to the performance of sacrifices, for the merits of both are equal.] Poor men, O son of Pritha (who are unable to perform sacrifices) may; nevertheless, acquire the fruits thereof (by the observance of fasts). Verily, by observing these fasts, even a poor man may attain to the highest end, O foremost one of Bharata's race, attending all the while, besides, to the worship of the deities and the Brahmanas I have thus recited to thee in detail the ordinances in respect of fasts. Do not harbour any doubt in respect of those men that are so observant of vows, that are so heedful and pure and high-souled, that are so freed from pride and contentions of every kind, that are endued with such devoted understandings, and that pursue their end with such steadiness and fixity of purpose without ever deviating from their path."

SECTION 108

"Yudhishthira said, 'Do thou tell me, O grandsire, of that which is regarded as the foremost of all Tirthas. Indeed, it behoveth thee to expound to me what that Tirtha is which conduces to the greatest purity.' [The word Tirtha as already explained (in the Santi Parva) means a sacred water. There can be no Tirtha without water, be it a river, a lake, or even a well. Bhishma, however, chooses to take the word in a different sense.]

"Bhishma said, 'Without doubt, all Tirthas are possessed of merit. Listen, however, with attention to me as I tell thee what the Tirtha, the cleanser, is of men endued with wisdom. Adhering to eternal Truth, one should bathe in the Tirtha ("holy pilgrimage site") called, Manasa* which is unfathomable (for its depth), stainless, and pure, and which has Truth for its waters and the understanding for its lake. [* The language is figurative. By Manasa is not meant the trans-Himalayan lake of that name, which to this day is regarded as highly sacred and draws numerous pilgrims from all parts of India. The word is used to signify the Soul. It is fathomless in consequence of nobody being able to discover its origin. It is pure and stainless by nature. It is represented here as having Truth for its waters and the Understanding for its lake. Probably, what is meant by this is that the Understanding, containing the waters of Truth, forms a part of this Tirtha as the lakes of Pushkara form a part of the Tirtha called by that name. -- Additional note on that name: The name Manasa is most likely of non-Indo-Iranian origin, it rather points to a Semitic, an Akkadian or Aramaic origin. Manasa was originally an Adivasi (tribal) goddess. (Adivasi is the collective term used for ethnic minorities and for tribes of the

lower caste groups. Later, she was included in higher caste Hindu pantheon, where she is now regarded as a Hindu goddess rather than a tribal one. Edward C. Dimock says (The Goddess of Snakes in Medieval Bengali Literature, 1962) that though snake worship is found in the Vedas. Manasa - a human goddess of snakes - has "little basis" in early Hinduism. One possible origin of Manasa could be Manasseh (Akkadian: Menasii; Hebrew Aramaic: Manasse, "Forgetter"; Greek, Latin: Manasses; reigned c. 687-643 BC) who was the 14th king of the Kingdom of Judah (Yudah). According to the Hebrew Bible, the Tribe of Manasseh (Hebrew: Shevet Menashe, "who makes to forget") was one of the Tribes of Israel. It is one of the ten lost tribes. Together with the Tribe of Ephraim, Manasseh also formed the House of Joseph. There is a strong indication that some of the Lost Tribes ended up in India. Judaism was one of the first foreign religions to arrive in India in recorded history. The history of the Jews in India reaches back to the times of the Neo-Assvrian Empire (911-609 BC). While some Jews state their ancestors arrived in India during the time of the Kingdom of Judah (Yudah, 930-586 BC), others identify themselves as descendants of Israel's Ten Lost Tribes (which origins in the same period of time). The ten lost tribes were the ten of the Twelve Tribes of Israel that were said to have been exiled from the Kingdom of Israel after its conquest by the Neo-Assyrian Empire circa 722 BC. These were the tribes of Reuben, Simeon, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Manasseh, and Ephraim. Indian Jews are a religious minority of India, but, unlike many parts of the world, have historically lived in India without any instances of anti-Semitism from the local majority populace. The oldest of the Indian Jewish communities are the Cochin and Malabar Jews. The traditional account is that traders of Judaea arrived at Cranganore, an ancient port near Cochin in 562 BC, and that more Jews came as exiles from Judaea during and after the First Roman-Jewish War (66-73 AD).] The fruits in the form of cleansing, that one acquires by bathing in that Tirtha, are freedom from cupidity, sincerity, truthfulness, mildness (of behaviour), compassion, abstention from injuring any creature, self-restraint, and tranquillity. Those men that are freed from attachments, that are divested of pride, that transcend all pairs of opposites (such as pleasure and pain, praise and blame, heat and cold, etc.), that have no spouses and children and houses and gardens, etc., that are endued with purity, and that subsist upon the alms given to them by others, are regarded as Tirthas. He who is acquainted with the truths of all things and who is freed from the idea of meum, is said to be the highest Tirtha. 1 In searching the indications of purity, the gaze should ever be directed towards these attributes (so that where these are present, thou mayst take purity to be present, and where these are not, purity also should be concluded to be not). Those persons from whose souls the attributes of Sattwa and Rajas and Tamas have been washed off, they who, regardless of (external) purity and impurity pursue the ends they have proposed to themselves, they who have renounced everything, they who are possessed of omniscience and endued with universal sight, and they who are of pure conduct, are regarded as Tirthas possessing the power of cleansing. That man whose limbs only are wet with water is not regarded as one that is washed. He, on the other hand, is regarded as washed who has washed himself by selfdenial. Even such a person is said to be pure both inwardly and outwardly. They who never concern themselves with what is past, they who feel no attachment to acquisitions that are present, indeed, they who are free from desire, are said to be possessed of the highest purity. Knowledge is said to constitute the especial purity of the body. So also freedom from desire, and cheerfulness of mind. Purity of conduct constitutes the purity of the mind. The purity that one attains by ablutions in sacred waters is regarded as inferior. Verily, that purity which arises from knowledge, is regarded as the best. Those ablutions which one performs with a blazing mind in the waters of the knowledge of Brahma in the Tirtha called Manasa, are the true ablutions of those that are conversant with Truth. That man who is possessed of true purity of conduct and who is always devoted to the preservation of a proper attitude towards all, indeed, he who is possessed of (pure) attributes and merit, is regarded as truly pure. These that I have mentioned have been said to be the Tirthas that inhere to the body. Do thou listen to me as I tell thee what those sacred Tirthas are that are situate on the earth also. Even as especial attributes that inhere to the body have been said to be sacred, there are particular spots on earth as well, and particular waters, that are regarded as sacred. By reciting the names of the Tirthas, by performing ablutions there, and by offering oblations to the Pitris in those places, one's sins are washed off. Verily, those men whose sins are thus washed off succeed in attaining to heaven when they leave this world. In consequence of their association with persons that are

portions of the earth that have come to be regarded as sacred. The Tirthas of the mind are separate and distinct from those of the earth. That person who bathes in both attains to success without any delay. As strength without exertion, or exertion without strength can never accomplish anything, singly, and as these, when combined, can accomplish all things, even so one that becomes endued with the purity that is contributed by the Tirthas in the body as also by that which is contributed by the Tirthas on the earth, becomes truly pure and attains to success. That purity which is derived from both sources is the best."

SECTION 109

"Yudhishthira said, 'It behoveth thee, O grandsire, to tell me what are the highest, the most beneficial, and the most certain fruit of all hinds of fasts k this world.'

"Bhishma said, 'Listen, O king, to what was sung by the Self-born himself and by accomplishing which a person, without doubt, attains to the highest happiness. That man who fasts on the twelfth day of the moon in the month called Margasirsha and worships Krishna as Kesava for the whole day and night, attains to the merit of the Horse-sacrifice and becomes cleansed of all his sins. He who; after the same manner, fasts on the twelfth day of the moon in the month of Pausha and worships Krishna as Narayana, for the whole day and night, attains to the merits of the Vajapeya sacrifice and the highest success. He who fasts on the twelfth day of the moon in the month of Magha and worships Krishna as Madhaya, for the whole day and night, attains to the merits of the Rajasuya sacrifice, and rescues his own race (from misery). 1 He who fasts on the twelfth day of the moon in the month of Phalguna and worships Krishna as Govinda, for the whole day and night, attains to the merit of the Atiratra sacrifice and goes to the region of Soma. He who fasts on the twelfth day of the moon in the month of Chaitra and worship Krishna as Vishnu, for the whole day and night, attains to the merit of the Pundarika sacrifice and proceeds to the region of the deities. By observing a similar fast on the twelfth day of the month of Vaisakha and worshipping Krishna as the slayer of Madhu for the whole day and night, one attains to the merits of the Agnishtoma sacrifice and proceeds to the region of Soma. By observing a fast on the twelfth lunar day in the month of Jyaishtha and worshipping Krishna as him who had (in Vali's sacrifice) covered the universe with three steps of his, one attains to the merits of the Gomedha sacrifice and sports with the Apsaras in great happiness. By observing a fast on the twelfth day of the moon in the month of Ashadha and worshipping Krishna as the dwarf (who beguiled the Asura king Vali), one attains to the merits of the Naramedha 1 sacrifice and sports in happiness with the Apsaras. By observing a fast for the twelfth lunar day of the month Sravana and worshipping Krishna for day and night as Sridhara, one attains to the merits of the sacrifice called Panchavaina and acquires a beautiful car in Heaven whereon he sports in joy. By observing a fast on the twelfth day of the moon in the month of Bhadrapada and worshipping Krishna as Hrishikesa for the whole day and night, one attains to the merits of the Sautramani sacrifice and becomes cleansed of all sins. By observing a fast for the twelfth day of the moon in the month of Aswin and worship-ping Krishna as Padmanabha, one attains without doubt, to the merits of the sacrifice in which a thousand kine are given away. By observing a fast for the twelfth day of the moon in the month of Kartika and worshipping Krishna as Damodara, one attains, without doubt, to the combined merits of all the sacrifices. He who, in this way, adores Krishna for a whole year as Pundarikaksha, acquires the power of recollecting the incidents of his past births and wins much wealth in gold. Similarly, he who worships Krishna every day as Upendra attains to identity with him. After Krishna has been worshipped in this way, one should, at the conclusion of one's vow, feed a number of Brahmanas or make gifts unto them of ghee. The illustrious Vishnu, that ancient Being, has himself said that there is no fast that possesses merits superior to what attach to fast of this kind.

SECTION 110

"Vaisampayana said, 'Approaching the Kuru grandsire, venerable in years, viz., Bhishma, who was then lying on his bed of arrows, Yudhishthira possessed of great wisdom put the following question.'

"Yudhishthira said, 'How, O grandsire, does one acquire beauty of form and prosperity and agreeableness of disposition? How, indeed, does one become possessed of religious merit and wealth and pleasure? How does one become endued with happiness?"

"Bhishma said, 'In the month of Margasirsha, when the moon comes in conjunction with the asterism called Mula, when his two feet are united with that very asterism, O king, when Rohini is in his calf, when his knee-joints are in Aswini, and his shins are in the two Ashadhas, when Phalguni makes his anus, and Krittika his waist, when his navel is in Bhadrapada, his ocular region in. Revati, and his back on the Dhanishthas, when Anuradha makes his belly, when with his

righteous, through the especial efficacy of the earth itself of

those spots and of particular waters, there are certain

two arms he reaches the Visakhas, when his two hands are indicated by Hasta, when Punarvasu, O king, makes his fingers, Aslesha his nails, when Jyeshtha is known for his neck, when by Sravana is pointed out his ears, and his mouth by Pushya, when Swati is said to constitute his teeth and lips, when Satabhisha is his smile and Magha his nose, when Mrigasiras is known to be in his eye, and Chitra in his forehead, when his head is in Bharani, when Ardra constitutes his hair, O king, the vow called Chandravrata should be commenced. Upon the completion of that vow, gift of ghee should be made unto Brahmanas conversant with the Vedas. As the fruit of that vow, one becomes possessed about knowledge. Indeed, one becomes, in consequence of such a vow, as full (of every blessed attribute) as the moon himself when he is at full."

SECTION 111

"Yudhishthira said, 'O grandsire, O thou that art possessed of great wisdom and conversant with all the scriptures. I desire to know those excellent ordinances in consequence of which mortal creatures have to travel through their rounds of rebirth. What is that conduct by following which, O king, men succeed in attaining to high heaven, and what is that conduct by which one sinks in Hell? When, abandoning the dead body that is as inert as a piece of wood or clod of earth, people proceed to the other world, what are those that follow them thither?"

"Bhishma said, 'Yonder comes the illustrious Vrihaspati of great intelligence! Do thou ask his blessed self. The subject is an eternal mystery. None else is capable of explaining the matter. There is no speaker like Vrihaspati.'

"Vaisampayana said, 'While the son of Pritha and the son of Ganga were thus speaking with each other, there came to that spot from the firmament the illustrious Vrihaspati of cleansed soul. King Yudhishthira, and all others, with Dhritarashtra at their head, stood up and received Vrihaspati with proper honours. Verily, the worship they offered to the preceptor of the celestials was excellent. Then Dharma's royal son, Yudhishthira, approaching the illustrious Vrihaspati, asked him the question in proper form, desirous of knowing the truth.'

"Yudhishthira said, 'O illustrious one, thou art conversant with all duties and all the scriptures. Do thou tell me, what is truly the friend of mortal creatures? Is the father, or mother, or son, or preceptor, or kinsmen, or relatives, or those called friends, that may be said to truly constitute the friend of a mortal creature? One goes to the next world, leaving one's dead body that is like a piece of wood or a clod of earth. Who is it that follows him thither?"

Vrihaspati said, 'One is born alone, O king, and one dies alone; one crosses alone the difficulties one meets with, and one alone encounters whatever misery falls to one's lot. One has really no companion in these acts. The father, the mother, the brother, the son, the preceptor, kinsmen, relatives, and friends, leaving the dead body as if it were a piece of wood or a clod of earth, after having mourned for only a moment, all turn away from it and proceed to their own concerns. Only Righteousness follows the body that is thus abandoned by them all. Hence, it is plain, that Righteousness is the only friend and that Righteousness only should be sought by all. One endued with righteousness would attain to that high end which is constituted by heaven. If endued with unrighteousness, he goes to Hell. Hence, the man of intelligence should always seek to acquire religious merit through wealth won by lawful means. Piety is the one only friend which creatures have in the world hereafter. Let by cupidity, or stupefaction, or compassion, or fear, one destitute of much knowledge is seen to do improper acts, for the sake of even another, his judgement thus stupefied by cupidity. [The sense seems to be this: One that is not possessed of much learning is liable to do improper acts. These acts are all done for another, viz., one's body and the senses and not oneself. The para here is, the Not-self.] Piety, wealth and pleasure,--these three constitute the fruit of life. One should acquire these three by means of being free from impropriety and sin.

"Yudhishthira, said, 'I have carefully heard the words spoken by thy illustrious self,--these words that are fraught with righteousness, and that are highly beneficial. I wish now to know of the existence of the body (after death). The dead body of man becomes subtil and unmanifest. It becomes invisible. How is it possible for piety to follow it?" "Vrihaspati said, 'Earth, Wind, Ether, Water, Light, Mind,

"Vrihaspati said, 'Earth, Wind, Ether, Water, Light, Mind, Yama (the king of the dead), Understanding, the Soul, as also Day and Night, all together behold as witnesses the merits (and demerits) of all living creatures. With these, Righteousness follows the creature (when dead). When the body becomes bereft of life, skin, bones, flesh, the vital seed, and blood, O thou of great intelligence, leave it at the same time. Endued with merit (and demerit) Jiva (after the destruction of this body) attains to another. After the attainment by Jiva of that body, the presiding deities of the five elements once more behold as witnesses all his acts good and bad. What else dost thou wish to hear? If endued with righteousness, Jiva enjoys happiness. What other topic, belonging to this or the other world, shall I discourse upon?

"Yudhishthira said, 'Thy illustrious self has explained how Righteousness follows Jiva. I desire to know how the vital seed is originated.'

"Vrihaspati said, 'The food that these deities, O king, who dwell in the body, viz., Earth, Wind, Ether, Water, Light, and Mind eat, gratifies them. When those five elements become gratified, O monarch, with Mind numbering as their sixth, their vital seed then becomes generated, O thou of cleansed soul! When an act of union takes place between male and female, the vital seed flows out and causes conception. I have thus explained to thee what thou hast asked. What else dost thou wish to hear?"

"Yudhishthira said, 'Thou hast, O illustrious one, said how conception takes place. Do thou explain how the Jiva that takes birth grows (by becoming possessed of body).'

"Vrihaspati said, 'As soon as Jiva enters the vital seed, he becomes overwhelmed by the elements already mentioned. When Jiva becomes disunited therewith, he is said to attain to the other end (viz., death). Endued as Jiva becomes with all those elements, he attains, in consequence thereof, a body. The deities, that preside over those elements behold as witnesses all his acts, good and bad. What else dost thou wish to hear?"

"Yudhishthira said, 'Leaving off skin and bone and flesh, and becoming destitute of all those elements, in what does Jiva reside, O illustrious one, for enjoying and enduring happiness and misery?"

Vrihaspati said, 'Endued with all his acts, the Jiva quickly enters the vital seed, and utilizing the functional flow of women, takes birth in time, O Bharata. After birth, the Jiva receives woe and death from the messengers of Yama. Indeed, misery and a painful round of rebirth are his inheritance. Endued with life, O king, the Jiva in this world, from the moment of his birth, enjoys and endures his own (previous) acts, depending upon righteousness (and its reverse). If the Jiva, according to the best of his power, follows righteousness from the day of his birth, he then succeeds in enjoying, when reborn, happiness without interruption. If, on the other hand, without following righteousness without interruption, he acts sinfully, he reaps happiness at first as the reward of his righteousness and endures misery after that. Endued with unrighteousness, the Jiva has to go to the dominions of Yama and suffering great misery there, he has to take birth in an intermediate order of being, 1 Listen to me as I tell thee what the different acts are by doing which the diva, stupefied by folly, has to take birth in different orders of being, as declared in the Vedas, the scriptures, and the (sacred) histories. Mortals have to go to the frightful regions of Yama. In those regions, O king, there are places that are fraught with every merit and that are worthy on that account of being the abodes of the very deities. There are, again, places in those regions that are worse than those which are inhabited by animals and birds. Indeed, there are spots of these kinds in the abode of Yama which (so far as its happier regions are concerned) is equal to the region of Brahman himself in merits. Creatures, bound by their acts, endure diverse kinds of misery. I shall, after this, tell thee what those acts and dispositions are in consequence of which a person obtains to an end that is fraught with great misery and terror. If a regenerate person, having studied the four Vedas, becomes stupefied by folly and accepts a gift from a fallen man, he has then to take birth in the asinine order. He has to live as an ass for five and ten years. Casting off his asinine form, he has next to take birth as an ox, in which state he has to live for seven years. Casting off his bovine form, he has next to take birth as a Rakshasa of regenerate order. Living as Rakshasa of the regenerate order for three months, he then regains his status (in his next birth) of a Brahmana. A Brahmana, by officiating at the sacrifice of a fallen person, has to take birth as a vile worm. In this form he has to live for five and ten years, O Bharata. Freed from the status of a worm, be next takes birth as an ass. As an ass he has to live for five years, and then a hog, in which state also he has to remain for as many years. After that, he takes birth as a cock, and living for five years in that form, he takes birth as a jackal and lives for as many years in that state. He has next to take birth as a dog, and living thus for a year he regains his status of humanity. That foolish disciple who offends his preceptor by doing any injury to him, has certainly to undergo three transformations in this world. Such a person, O monarch, has in the first instance to become a dog. He has then to become a beast of prey, and then an ass. Living his asinine form, he has to wander for some time in great affliction as a spirit. After the expiration of that period, he has to take birth as a Brahmana. That sinful disciple who even in thought commits adultery with the wife of his preceptor, has in consequence of such a sinful heart, to undergo many fierce shapes in this world. First taking birth in the canine order he has to live for three years. Casting off the canine form when death comes, he takes birth as a worm or vile vermin. In this form he has to live for a year. Leaving that form he succeeds in regaining his status as a human being of the regenerate order. If the preceptor kills, without reason, his disciple who is even as a son to him, he has, in consequence

of such a wilful act of sin on his part, to take birth as a beast of prey. That son who disregards his father and mother. O king, has to take birth, after eaving off his human form as an animal of the asinine order. Assuming the asinine form he has to live for ten years. After that he has to take birth as a crocodile, in which form he has to live for a year. After that he regains the human form. That son with whom his parents become angry, has, in consequence of his evil thoughts towards them, to take birth as an ass. As an ass he has to live for ten months. He has then to take birth as a dog and to remain as such for four and ten months. After that he has to take birth as a cat and living in that form for seven months he regains his status of humanity. Having spoken ill of parents, one has to take birth as a Sarika. Striking them, one has to take birth, O king, as tortoise. Living as a tortoise for ten years, he has next to take birth as a porcupine. After that he has to take birth as a snake, and living for six months in that form he regains the status of humanity. That man who, while subsisting upon the food that his royal master supplies, commits acts that are injurious to the interests of his master,-that man, thus stupefied by folly, has after death to take birth as an ape. For ten years he has to live as an ape, and after that for five years as a mouse. After that he has to become a dog, and living in that form for a period of six months he succeeds in regaining his status of humanity. That man who misappropriates what is deposited with him in trustfulness has to undergo a hundred transformations. He at last takes birth as a vile worm. In that order he has to live for a period of ten and five years, O Bharata. Upon the exhaustion of his great demerit in this way, he succeeds in regaining his status of humanity. That man who harbours malice towards others has, after death, to take birth as a Sarngaka. That man of wicked understanding who becomes guilty of breach of trust has to take birth as a fish. Living as a fish for eight years, he takes birth, O Bharata, as a deer. Living as a deer for four months, he has next to take birth as a goat. After the expiration of a full year he casts off his goatish body, he takes birth then as a worm. After that he succeeds in regaining his status of humanity. That shameless insensate man who, through stupefaction, steals paddy, barley, sesame, Masha, Kulattha, oil-seeds, oats, Kalaya, Mudga, wheat, Atasi, and other kinds of corn, has to take birth as a mouse. After leading the life for some time he has to take birth as a hog. As soon as he takes birth as a hog he has to die of disease. In consequence of his sin, that foolish man has next to take birth as a dog, O king. Living as a dog for five years, he then regains his status of humanity. Having committed an act of adultery with the spouse of another man one has to take birth as a wolf. After that he has to assume the forms of a dog and jackal and vulture. He has next to take birth as a snake and then as a Kanka and then as a crane. That man of sinful soul who, stupefied by folly, commits an act of sexual congress with the spouse of a brother, has to take birth as a male Kokila and to live in that form for a whole year, O king. He who, through lust, commits an act of sexual congress with the wife of a friend, or the wife of preceptor, or the wife of his king, has, after death, to take the form of a hog. He has to live in his porcine form for five years and then to assume that of a wolf for ten years. For the next five years he has to assume that of a wolf for ten years. For the next five years he has to live as a cat and then for the next ten years as a cock. He has next to live for three months as an ant, and then as a worm for a month. Having undergone these transformations he has next to live as a vile worm for four and ten years. When his sin becomes exhausted by such chastisement, he at last regains the status of humanity. When a wedding is about to take place, or a sacrifice, or an act of gifts is about to be made, O thou of great puissance, the man who offers any obstruction, has to take birth in his next life as a vile worm, Assuming such a form he has to live, O Bharata, for five and ten years. When his demerit is exhausted by such suffering, he regains the status of humanity. Having once bestowed his daughter in marriage upon a person, he who seeks to bestow her again upon a second husband, has, O king, to take birth among vile worms. Assuming such a form, O Yudhisthira, he has to live for a period of three and ten years. Upon the exhaustion of his demerit by such sufferance, he regains the status of humanity. He who eats without having performed the rites in honour of the deities or those in honour of the Pitris or without having offered (even) oblations of water to both the Rishis and the Pitris, has to take birth as a crow. Living as a crow for a hundred years he next assumes the form of a cock. His next transformation is that of a snake for a month. After this, he regains the status of humanity. He who disregards his eldest brother who is even like a sire, has, after death, to take birth in the order of cranes. Having assumed that form he has to live in it for two years. Casting off that form at the conclusion of that period, he regains the status of humanity. That Sudra who has sexual intercourse with a Brahmana woman has after death, to take birth as a hog. As soon as he takes birth in the porcine order he dies of disease, O king. The wretch has next to take birth as a dog. O king, in consequence of his dire act of sin. Casting off his canine form he regains upon the exhaustion of his demerit, the status of humanity. The Sudra

who begets offspring upon a Brahmana woman, leaving off his human form, becomes reborn as a mouse. The man who becomes guilty of ingratitude O king, has to go to the regions of Yama and there to undergo very painful and severe treatment at the hands of the messengers, provoked to fury, of the grim king of the dead. Clubs with heavy hammers and mallets, sharp-pointed lances, heated jars, all fraught with severe pain, frightful forests of sword-blades, heated sands, thorny Salmalis--these and many other instruments of the most painful torture such a man has to endure in the regions of Yama, O Bharata!

The ungrateful person, O chief of Bharata's race, having endured such terrible treatment in the regions of the grim king of the dead, has to come back to this world and take birth among vile vermin. [He is repeatedly struck with the clubs and hammers and mallets. He is frequently impaled. He is confined with fiery vessels. He is dragged with forests of sword-blades. He is made to walk over heated sand. He is rubbed against thorny Salmalis. The Salmali is the Bombox Malabaricum.] He has to live as a vile vermin for a period of five and ten years. O Bharata, He has then to enter the womb and die prematurely before birth. After this, that person has to enter the womb a hundred times in succession. Indeed, having, undergone a hundred rebirths, he at last becomes born as a creature in some intermediate order between man and inanimate nature. Having endured misery for a great many years, he has to take birth as a hairless tortoise. A person that steals curds has to take birth as a crane. One becomes a monkey by stealing raw fish. That man of intelligence who steals honey has to take birth as a gadfly. By stealing fruits or roots or cakes one becomes an ant. By stealing Nishpava one becomes a Halagolaka. By stealing Payasa one becomes in one's next birth a Tittiri bird. By stealing cakes one becomes a screech-owl. That man of little intelligence who steals iron has to take birth as a cow. That man of little understanding who steals white brass has to take birth as a bird of the Harita species. By stealing a vessel of silver one becomes a pigeon. By stealing a vessel of gold one has to take birth as a vile vermin. By stealing a piece of silken cloth, one becomes a Krikara. By stealing a piece of cloth made of red silk, one becomes a Vartaka. By stealing a piece of muslin one becomes a parrot. By stealing a piece of cloth that is of fine texture, one becomes a duck after casting off one's human body. By stealing a piece of cloth made of cotton, one becomes a crane. By stealing a piece of cloth made of jute, one becomes a sheep in one's next life. By stealing a piece of linen, one has to take birth as a hare. By stealing different kinds of colouring matter one has to take birth as a peacock. By stealing a piece of red cloth one has to take birth as a bird of the Jivajivaka species. By stealing unguents (such as sandalpaste) and perfumes in this world, the man possessed of cupidity, O king, has to take birth as a mole. Assuming the form of a mole one has to live in it for a period of five and ten years. After the exhaustion of his demerit by such sufferings he regains the status of humanity. By stealing milk, one becomes a crane. That man, O king, who through stupefaction of the understanding, steals oil, has to take birth, after casting off this body, as an animal that subsists upon oil as his form. That wretch who himself well armed, slays another while that other is unarmed, from motives of obtaining his victim's wealth or from feelings of hostility, has, after casting off his human body, to take birth as an ass. Assuming that asinine form he has to live for a period of two years and then he meets with death at the edge of a weapon. Casting off in this way his asinine body he has to take birth in his next life as a deer always filled with anxiety (at the thought of foes that may kill him). Upon the expiration of a year from the time of his birth as a deer, he has to yield up his life at the point of a weapon. Thus casting off his form of a deer, he next takes birth as a fish and dies in consequence of being dragged up in net, on the expiration of the fourth month. He has next to take birth as a beast of prey. For ten years he has to live in that form, and then he takes birth as a pard in which form he has to live for a period of five years. Impelled by the change that is brought about by time, he then casts off that form, and his demerit having been exhausted he regains the status of humanity. That man of little understanding who kills a woman has to go the regions of Yama and to endure diverse kinds of pain and misery. He then has to pass through full one and twenty transformations. After that, O monarch, he has to take birth as a vile vermin. Living as a vermin for twenty years, he regains the status of humanity. By stealing food, one has to take birth as a bee. Living for many months in the company of other bees, his demerit becomes exhausted and he regains the status of humanity. By stealing paddy, one becomes a cat. That man who steals food mixed with sesame cakes has in his next birth to assume the form of a mouse large or small according to the largeness or smallness of the quantity stolen. He bites human beings every day and as the consequence thereof becomes sinful and travels through a varied round of rebirths. That man of foolish understanding who steals ghee has to take birth as a gallinule. That wicked person who steals fish has to take birth as a crow. By stealing salt one has to take birth as a mimicking bird. That man who

misappropriates what is deposited with him through confidence, has to sustain a diminution in the period of his life, and after death has to take birth among fishes. Having lived for some time as a fish he dies and regains the human form. Regaining, however, the status of humanity, he becomes short-lived. Indeed, having committed sins, O Bharata, one has to take birth in an order intermediate between that of humanity and vegetables. Those people are entirely unacquainted with righteousness which has their own hearts for its authority. Those men that commit diverse acts of sin and then seek to expiate them by continuous vows and observances of piety, become endued with both happiness and misery and live in great anxiety of heart. Those men that are of sinful conduct and that yield to the influence of cupidity and stupefaction, without doubt, take birth as Mlechchhas that do not deserve to be associated with. Those men on the other hand, who abstain from sin all their lives, become free from disease of every kind, endued with beauty of form and possessed of wealth.

Women also, when they act in the way indicated, attain to births of the same kind. Indeed, they have to take births as the spouses of the animals I have indicated. I have told thee all the faults that relate to the appropriation of what belongs to others. I have discoursed to thee very briefly on the subject, O sinless one. In connection with some other subject, O Bharata, thou shalt again hear of those faults. I heard all this, O king, in days of old, from Brahman himself, and I asked all about it in a becoming way, when he discoursed on it in the midst of the celestial Rishis. I have told thee truly and in detail all that thou hadst asked me. Having listened to all this, O monarch, do thou always set thy heart on righteousness.""

SECTION 112

"Yudhishthira said, 'Thou hast told me, O regenerate one, what the end is of unrighteousness or sin. I desire now to hear, O foremost of speakers, of what the end is of Righteousness. Having committed diverse acts of sin, by what acts of people succeed in attaining to an auspicious end in this world? By what acts also do people attain to an auspicious end in heaven?"

"Vrihaspati said, 'By committing sinful acts with perverted mind, one yields to the sway of unrighteousness and as a consequence goeth to hell. That man who, having perpetrated sinful acts through stupefaction of mind, feels the pangs of repentance and sets his heart on contemplation (of the deity), has not to endure the consequences of his sins. One becomes freed from one's sins in proportion as one repents for them. If one having committed a sin. O king, proclaims it in the presence of Brahmanas conversant with duties, one becomes quickly cleansed from the obloquy arising from one's sin. Accordingly as one becomes cleansed therefrom fully or otherwise, like a snake freed from his diseased slough. By making, with a concentrated mind, gifts of diverse kinds unto a Brahmana, and concentrating the mind (on the deity), one attains to an auspicious end. I shall now tell thee what those gifts are, O Yudhisthira, by making which a person, even if guilty of having committed sinful acts, may become endued with merit. Of all kinds of gifts, that of food is regarded as the best. One desirous of attaining to merit should, with a sincere heart, make gifts of food. Food is the life-breath of men. From it all creatures are born. All the worlds of living creatures are established upon food. Hence food is applauded. The deities, Rishis, Pitris, and men, all praise food. King Rantideva, in days of old, proceeded to Heaven by making gifts of food. Food that is good and that has been acquired lawfully, should be given, with a cheerful heart, unto such Brahmanas as are possessed of Vedic lore. That man has never to take birth in an intermediate order, whose food, given with a cheerful heart is taken by a thousand Brahmanas. A person, O chief of men, by feeding ten thousand Brahmanas, becomes cleansed of the piety and devoted to Yoga practices. A Brahmana conversant with the Vedas, by giving away food acquired by him as alms, unto a Brahmana devoted to the study of the Vedas, succeeds in attaining to happiness here. That Kshatriya who, without taking anything that belongs to a Brahmana, protects his subjects lawfully, and makes gifts of food, obtained by the exercise of his strength, unto Brahmanas foremost in Vedic knowledge, with concentrated heart, succeeds by such conduct, O thou of righteous soul, in cleansing himself, O son of Pandu, of all his sinful acts. That Vaisya who divides the produce of his fields into six equal shares and makes a gift of one of those shares unto Brahmanas. succeeds by such conduct in cleansing himself from every sin. That Sudra who, earning food by hard labour and at the risk of life itself, makes a gift of it to Brahmanas, becomes cleansed from every sin. That man who, by putting forth his physical strength, earns food without doing any act of injury to any creature, and makes gift of it unto Brahmanas succeeds in avoiding all calamities. A person by cheerfully making gifts of food acquired by lawful means unto Brahmanas pre-eminent for Vedic lore, becomes cleansed of all his sins. By treading in the path of the righteous one becomes freed from all sins. A person by making gifts of such food as is productive of great energy, becomes himself possessed of great energy. The path made by charitable persons is always trod by those that are endued with wisdom. They that make gifts of food are regarded as givers of life. The merit they acquire by such gifts is eternal. Hence, a person should, under all circumstances, seek to earn food by lawful means, and having earned to make always gifts of it unto deserving men. Food is the great refuge of the world of living creatures. By making gifts of food, one has never to go to hell. Hence, one should always make gifts of food, having earned it by lawful means. The householder should always seek to eat after having made a gift of food unto a Brahmana. Every man should make the day fruitful by making gifts of food. 1 A person by feeding, O king, a thousand Brahmanas all of whom are conversant with duties and the scriptures and the sacred histories, has not to go to Hell and to return to this world for undergoing rebirths. Endued with the fruition of every wish, he enjoys great felicity hereafter. Possessed of such merit, he sports in happiness, freed from every anxiety, possessed of beauty of form and great fame and endued with wealth. I have thus told thee all about the high merit of gifts of food. Even this is the root of all righteousness and merit, as also of all gifts, O Bharata!'

SECTION 113

"Yudhishthira said, 'Abstention from injury, the observance of the Vedic ritual, meditation, subjugation of the senses, penances, and obedient services rendered to the preceptors,--which amongst these is fraught with the greatest merit with respect to a person?'

"Vrihaspati said. All these six are fraught with merit. They are different doors of piety. I shall discourse upon them presently. Do thou listen to them, O chief of the Bharatas! I shall tell thee what constitutes the highest good of a human being. That man who practises the religion of universal compassion achieves his highest good. That man who keeps under control the three faults, viz., lust, wrath, and cupidity, by throwing them upon all creatures (and practises the virtue of compassion), attains to success. He who, from motives of his own happiness, slays other harmless creatures with the rod of chastisement, never attains to happiness, in the next world. That man who regards all creatures as his own self, and behaves towards them as towards his own self. laving aside the rod of chastisement and completely subjugating his wrath, succeeds in attaining to happiness. The very deities, who are desirous of a fixed abode, become stupefied in ascertaining the track of that person who constitutes himself the soul of all creatures and looks upon them all as his own self, for such a person leaves no track behind. One should never do that to another which one regards as injurious to one's own self. This, in brief, is the rule of Righteousness. One by acting in a different way by yielding to desire, becomes guilty of unrighteousness. In refusals and gifts, in happiness and misery, in the agreeable, and the disagreeable, one should judge of their effects by a reference to one's own self. [The sense is that when one refuses a solicitation one should think how one would feel if another were to refuse the solicitations one addressed to that other. So with regard to the rest.] When One injures another, the injured turns round and injures the injurer. Similarly, when one cherishes another, that other cherishes the cherisher. One should frame one's rule of conduct according to this. I have told thee what Righteousness is even by this subtile way."

"Vaisampayana continued, 'The preceptor of the deities, possessed of great intelligence, having said this unto king Yudhishthira the just, ascended upwards for proceeding to Heaven, before our eves."

SECTION 114

"Vaisampayana said, 'After this, king Yudhishthira, endued with great energy, and the foremost of eloquent men, addressed his grandsire lying on his bed of arrows, in the following words.'

"Yudhishthira said, 'O thou of great intelligence, the Rishis and Brahmanas and the deities, led by the authority of the Vedas, all applaud that religion which has compassion for its indication. But, O king, whet I ask thee is this: how does a man, who has perpetrated acts of injury to others in word, thought and deed, succeed in cleansing himself from misery?"

"Bhishma said, 'Utterers of Brahma have said that there are four kinds of compassion or abstention from injury. If even one of those four kinds be not observed, the religion of compassion, it is said, is not observed. As all four-footed animals are incapable of standing on three legs, even so the religion of compassion cannot stand if any of those four divisions or parts be wanting. As the footprints of all other animals are engulfed in those of the elephant, even so all other religions are said to be comprehended in that of compassion. A person becomes guilty of injury through acts, words and thoughts [By committing a slaughter, one becomes guilty of it. By inciting others to it one becomes guilty. By mentally committing an act of slaughter, one becomes guilty of it.]. Discarding it mentally at the outset, one should next discard in word and thought. He who, according to this rule, abstains from eating meat is said to be cleansed in a threefold way. It is heard that utterers of Brahma ascribe to three causes (the sin

vow of abstention from injury comes to be regarded as the

of eating meat). That sin may attach to the mind, to words, and to acts. It is for this reason that men of wisdom who are endued with penances refrain from eating meat. Listen to me. O king, as I tell thee what the faults are that attach to the eating of meat. The meat of other animals is like the flesh of one's son. That foolish person, stupefied by folly, who eats meat is regarded as the vilest of human beings. The union of father and mother produces an offspring. After the same manner, the cruelty that a helpless and sinful wretch commits, produces its progeny of repeated rebirths fraught with great misery. As the tongue is the cause of the knowledge or sensation of taste, so the scriptures declare, attachment proceeds from taste. [i.e. by eating meat, one feels the desire for meat increasing. A taste or predilection for meat is thus created. Hence, the best course is total abstinence.] Welldressed, cooked with salt or without salt, meat, in whatever form one may take it, gradually attracts the mind and enslaves it. How will those foolish men that subsist upon meat succeed in listening to the sweet music of (celestial) drums and cymbals and lyres and harps? They who eat meat applaud it highly, suffering themselves to be stupefied by its taste which they pronounce to be something inconceivable, undescribable, and unimaginable. Such praise even of meat is fraught with demerit. In former days, many righteous men, by giving the flesh of their own bodies, protected the flesh of other creatures and as a consequence of such acts of merit, have proceeded to heaven. In this way, O monarch the religion of compassion is surrounded by four considerations. I have thus declared to thee that religion which comprises all other religions within

SECTION 115

'Yudhishthira said, 'Thou hast told it many times that abstention from injury is the highest religion. In Sraddhas, however, that are performed in honour of the Pitris, persons for their own good should make offerings of diverse kinds of meat. Thou hast said so while discoursing formerly upon the ordinances in respect of Sraddhas. How can meat, however, be procured without slaying a living creature? Thy declarations, therefore, seem to me to be contradictory. A doubt has, therefore, arisen in our mind respecting the duty of abstaining from meat. What are the faults that one incurs by eating meat. and what are the merits that one wins? What are the demerits of him who eats meat by himself killing a living creature? What are the merits of him who eats the meat of animals killed by others? What the merits and demerits of him who kills a living creature for another? Or of him who eats meat buying it of others? I desire, O sinless one, that thou shouldst discourse to me on this topic in detail. I desire to ascertain this eternal religion with certainty. How does one attain to longevity? How does one acquire strength? How does one attain to faultlessness of limbs? Indeed, how does one become endued with excellent indications?

'Bhishma said, 'Listen to me, O, scion of Kuru's race. what the merit is that attaches to abstention from meat. Listen to me as I declare to thee what the excellent ordinances, in truth, are on this head. Those high-souled persons who desire beauty, faultlessness of limbs, long life, understanding, mental and physical strength, and memory, should abstain from acts of injury. On this topic, O scion of Kuru's race, innumerable discourses took place between the Rishis. Listen, O Yudhishthira, what their opinion was. The merit acquired by that person, O Yudhishthira, who, with the steadiness of a vow, adores the deities every month in horse-sacrifices, is equal to his who discards honey and meat. The seven celestial Rishis, the Valakhilyas, and those Rishis who drink the rays of the sun, endued with great wisdom, applaud abstention from meat. The Self-born Manu has said that that man who does not eat meat, or who does not slay living creatures, or who does not cause them to be slain, is a friend of all creatures. Such a man is incapable of being oppressed by any creature. He enjoys the confidence of all living beings. He always enjoys, besides, the approbation and commendation of the righteous. The righteous-souled Narada has said that that man who wishes to increase his own flesh by eating the flesh of other creatures, meets with calamity. Vrihaspati has said that that man who abstains from honey and meat acquires the merit of gifts and sacrifices and penances. In my estimation, these two persons are equal, viz., he who adores the deities every month in a horse-sacrifice for a space of hundred years and he who abstains from honey and meat. In consequence of abstention from meat one comes to be regarded as one who always adores the deities in sacrifices, or as one who always makes gifts to others, or as one who always undergoes the severest austerities That man who having eaten meat gives it up afterwards, acquires merit by such an act that is so great that a study of all the Vedas or a performance, O Bharata, of all the sacrifices, cannot bestow its like. It is exceedingly difficult to give up meat after one has become acquainted with its taste. Indeed, it is exceedingly difficult for such a person to observe the high vow of abstention from meat, a vow that assures every creature by dispelling all fear. That learned person who giveth to all living creatures the Dakshina of complete assurance comes to be regarded, without doubt, as the giver of life-

giver of life-breaths in this world. The assurance given to all creatures of never injuring them on any occasion is the Dakshina or Sacrificial present of the great sacrifice that is constituted by universal compassion or abstention from injury.] Even this is the high religion which men of wisdom applaud. The life-breaths of other creatures are as dear to them as those of one's to one's own self. Men endued with intelligence and cleansed souls should always behave towards other creatures after the manner of that behaviour which they like others to observe towards themselves. It is seen that even those men who are possessed of learning and who seek to achieve the highest good in the form of Emancipation, are not free from the fear of death. What need there be said of those innocent and healthy creatures endued with love of life, when they are sought to be slain by sinful wretches subsisting by slaughter? For this reason, O monarch, know that the discarding of meat is the highest refuge of religion, of heaven, and of happiness. Abstention from injury is the highest religion. It is, again, the highest penance. It is also the highest truths from which all duty proceeds. Flesh cannot be had from grass or wood or stone. Unless a living creature is slain, it cannot be had. Hence is the fault in eating flesh. The deities who subsist upon Swaha, Swadha, and nectar, are devoted to truth and sincerity. Those persons, however, who are for gratifying the sensation of taste, should be known as Rakshasas wedded to the attribute of Passion. That man who abstains from meat, is never put in fear. O king, by any creature, wherever he may be, viz., in terrible wildernesses or inaccessible fastnesses, by day or by night, or at the two twilights, in the open squares of towns or in assemblies of men, from upraised weapons or in places where there is great fright from wild animals or snakes. All creatures seek his protection. He is an object of confidence with all creatures. He never causes any anxiety in others, and himself has never to become anxious. If there were nobody who ate flesh there would then be nobody to kill living creatures. The man who kills living creatures kill them for the sake of the person who eats flesh. If flesh were regarded as inedible, there would then be no slaughter of living creatures. It is for the sake of the eater that the slaughter of living creatures goes on in the world. Since, O thou of great splendour, the period of life is shortened of persons who slaughter living creatures or cause them to be slaughtered, it is clear that the person who wishes his own good should give up meat entirely. Those fierce persons who are engaged in slaughter of living creatures, never find protectors when they are in need. Such persons should always be molested and persecuted even as beasts of prev. Through cupidity or stupefaction of the understanding, for the sake of strength and energy, or through association with the sinful, the disposition manifests itself in men for sinning. That man who seeks to increase his own flesh by (eating) the flesh of others, has to live in this world in great anxiety and after death has to take birth in indifferent races and families. High Rishis devoted to the observance of vows and self-restraint have said that abstention from meat is worthy of every praise, productive of fame and Heaven, and a great propitiation by itself. This I heard in days of old, O son of Kunti, from Markandeya when that Rishi discoursed on the demerits of eating flesh. He who eats the flesh of animals that are desirous of living but that have been killed by either himself or others. incurs the sin that attaches to the slaughter for his this act of cruelty. He who purchases flesh slays living creatures through his wealth. He who eats flesh slays living creatures through such act of eating. He who binds or seizes and actually kills living creatures is the slaughterer. Those are the three kinds of slaughter, each of these three acts being so. He who does not himself eat flesh but approves of an act of slaughter becomes stained with the sin of slaughter. By abstaining from meat and showing compassion to all creatures one becomes incapable of being molested by any creature, and acquires a long life, perfect health, and happiness. The merit that is acquired by a person by abstaining from meat, we have heard, is superior to that of one who makes presents of gold, of kine, and of land. One should never eat meat of animals not dedicated in sacrifices and that are, therefore, slain for nothing, and that has not been offered to the gods and Pitris with the aid of the ordinances. There is not the slightest doubt that a person by eating such meat goes to Hell. If one eats the meat that has been sanctified in consequence of its having been procured from animals dedicated in sacrifices and that have been slain for the purpose of feeding Brahmanas, one incurs a little fault. By behaving otherwise, one becomes stained with sin. That wretch among men who slays living creatures for the sake of those who would eat them, incurs great demerit. The eater's demerit is not so great. That wretch among men who, following the path of religious rites and acrifices laid down in the Vedas, would kill a living creature from desire of eating its flesh, would certainly become a resident of hell. That man who having eaten flesh abstains from it afterwards, attains to great merit in consequence of such abstention from sin. He who arranges for obtaining flesh, he who approves of those arrangements, he who slays, he who buys or sells, he who

penances, dedicated, once for all, all wild animals of the deer species to the deities. Hence, there is no longer any necessity of sanctifying those animals for offering them to the deities and the Pitris. Served with flesh according to the ordinance, the Pitris become gratified. Listen to me, O king of kings, as I tell thee this, O sinless one. There is complete happiness in abstaining from meat, O monarch. He that undergoes severe austerities for a hundred years and he that abstains from meat. are both equal in point of merit. Even this is my opinion, In the lighted fortnight of the month of Karttika in especial, one should abstain from honey and meat. In this, it has been ordained, there is great merit. He who abstains from meat for the four months of the rains acquires the four valued blessings of achievements, longevity, fame and might. He who abstains for the whole month of Karttika from meat of every kind, transcends all kinds of woe and lives in complete happiness. They who abstain from flesh by either months or fortnights at a stretch have the region of Brahma ordained for them in consequence of their abstention from cruelty. Many kings in ancient days O son of Pritha who had constituted themselves the souls of all creatures and who were conversant with the truths of all things, viz., Soul and Not-soul, had abstained from flesh either for the whole of the month of Karttika or for the whole of the lighted fortnight in that month. They were Nabhaga and Amvarisha and the high-souled Gaya and Ayu and Anaranya and Dilipa and Raghu and Puru and Kartavirya and Aniruddha and Nahusha and Yavati and Nrigas and Vishwaksena and Sasavindu and Yuvanaswa and Sivi, the son of Usinara, and Muchukunda and Mandhatri, and Harischandra. Do thou always speak the truth. Never speak an untruth. Truth is an eternal duty. It is by truth that Harischandra roves through heaven like a second Chandramas. These other kings also, viz., Syenachitra, O monarch, and Somaka and Vrika and Raivata and Rantideva and Vasu and Srinjaya, and Dushmanta and Karushma and Rama and Alarka and Nala, and Virupaswa and Nimi and Janaka of great intelligence, and Aila and Prithu and Virasena, and Ikshvaku, and Sambhu, and Sweta, and Sagara, and Aja and Dhundhu and Suvahu, and Haryaswa and Kshupa and Bharata, O monarch, did not eat flesh for the month of Karttika and as the consequence thereof attained to heaven. and endued with prosperity, blazed forth with effulgence in the region of Brahman, adored by Gandharvas and surrounded by thousand damsels of great beauty. Those highsouled men who practise this excellent religion which is characterised by abstention from injury succeed in attaining to a residence in heaven. These righteous men who, from the time of birth, abstain from honey and meat and wine, are regarded as Munis. That man who practises this religion consisting of abstention from meat or who recites it for causing others to hear it, will never have to go to hell even if he be exceedingly wicked in conduct in other respects. He, O king, who (often-times) reads these ordinances about abstention from meat, that are sacred and adored by the Rishis, or hears it read, becomes cleansed of every sin and attains to great felicity in consequence of the fruition of every wish. Without doubt, he attains also to a position of eminence among kinsmen. When afflicted with calamity, he readily transcends it. When obstructed with impediments, he succeeds in freeing himself from them with the utmost ease. When ill with disease, he becomes cured speedily, and afflicted with sorrow he becomes liberated from it with greatest ease. Such a man has never to take birth in the intermediate order of animals or birds. Born in the order of humanity, he attains to great beauty of person. Endued with great prosperity, O chief of Kuru's race, he acquires great fame as well. I have thus told

cooks, and he who eats, are all regarded as eaters of flesh. I

shall now cite another authority, depending upon that was

declared by the ordainer himself, and established in the Vedas.

It has been said that that religion which has acts for its

indications has been ordained for householders, O chief of

kings, and not for those men who are desirous of emancipation. Mann himself has said that meat which is

sanctified with mantras and properly dedicated, according to the ordinances of the Vedas, in rites performed in honour of

the Pitris, is pure. All other meat falls under the class of what

is obtained by useless slaughter, and is, therefore, uneatable,

and leads to Hell and infamy. One should never eat, O chief of

Bharata's race, like a Rakshasa, any meat that has been

obtained by means not sanctioned by the ordinance. Indeed,

one should never eat flesh obtained from useless slaughter and

that has not been sanctified by the ordinance. That man who

wishes to avoid calamity of every kind should abstain from the

meat of every living creature. It is heard that in the ancient

Kalpa, persons, desirous of attaining to regions of merit

hereafter, performed sacrifices with seeds, regarding such

animals as dedicated by them. Filled with doubts respecting

the propriety of eating flesh, the Rishis asked Vasu the ruler

of the Chedis for solving them. King Vasu, knowing that flesh is inedible, answered that is was edible, O monarch. From

that moment Vasu fell down from the firmament on the earth.

After this he once more repeated his opinion, with the result

that he had to sink below the earth for it. Desirous of

benefiting all men, the high-souled Agastva, by the aid of his

thee, O king, all that should be said on the subject of abstention from meat, together with the ordinances respecting both the religion of Pravritti and Nivritti as framed by the Rishis."

SECTION 116

"Yudhishthira said, 'Alas, those cruel men, who, discarding diverse kinds of food, covet only flesh, are really like great Rakshasas! Alas, they do not relish diverse kinds of cakes and diverse sorts of potherbs and various species of Khanda with juicy flavour so much as they do flesh! My understanding, for this reason, becomes stupefied in this matter. I think, when such is the case, that, there is nothing which can compare with flesh in the matter of taste, I desire. therefore. O puissant one, to hear what the merits are of abstention from flesh, and the demerits that attach to the eating of flesh, O chief of Bharata's race. Thou art conversant with every duty. Do thou discourse to me in full agreeably to the ordinances on duty, on this subject. Do tell me what, indeed, is edible and what inedible. Tell me, O grandsire, what is flesh of what substances it is the merits that attach to abstention from it, and what the demerits are that attach to the eating of flesh.

"Bhishma said, 'It is even so, O mighty-armed one, as thou sayest. There is nothing on earth that is superior to flesh in point of taste. There is nothing that is more beneficial then flesh to persons that are lean, or weak, or afflicted with disease, or addicted to sexual congress or exhausted with travel. Flesh speedily increases strength. It produces great development. There is no food, O scorcher of foes, that is superior to flesh. But, O delighter of the Kurus, the merits are great that attach to men that abstain from it. Listen to me as I discourse to thee on it. That man who wished to increase his own flesh by the flesh of another living creature is such that there is none meaner and more cruel than he. In this world there is nothing that is dearer to a creature than his life. Hence (instead of taking that valuable possession), one should show compassion to the lives of others as one does to one's own life. Without doubt, O son, flesh has its origin in the vital seed. There is great demerit attaching to its eating, as, indeed, there is merit in abstaining from it. One does not, however, incur any fault by eating flesh sanctified according to the ordinances of the Vedas. The audition is heard that animals were created for sacrifice. They who eat flesh in any other way are said to follow the Rakshasa practice. Listen to me as I tell thee what the ordinance is that has been laid down for the Kshatriyas. They do not incur any fault by eating flesh that has been acquired by expenditure of prowess. All deer of the wilderness were dedicated to the deities and the Pitris in days of old, O king, by Agastya. Hence, the hunting of deer is not censured. There can be no hunting without risk of one's own life. There is equality of risk between the slayer and the slain. Either the animal is killed or it kills the hunter. Hence, O Bharata, even royal sages betake themselves to the practice of hunting. By such conduct they do not become stained with sin. Indeed, the practice is not regarded as sinful. There is nothing, O delighter of the Kurus, that is equal in point of merit, either here or hereafter, to the practice of compassion to all living creatures. The man of compassion has no fear. Those harmless men that are endued with compassion have both this world and the next. Persons conversant with duty say that that Religion is worthy of being called Religion which has abstention from cruelty for its indication. The man of cleansed soul should do only such acts as have compassion for their soul. That flesh which is dedicated in sacrifices performed in honour of the deities and the Pitris is called Havi (and, as such, is worthy of being eaten). That man who is devoted to compassion and who behaves with compassion towards others, has no fear to entertain from any creature. It is heard that all creatures abstain from causing any fear unto such a creature. Whether he is wounded or fallen down or prostrated or weakened or bruised, in whatever state he may be, all creatures protect him. Indeed, they do so, under all circumstances, whether he is on even or uneven ground. Neither snakes nor wild animals, neither Pisachas nor Rakshasas, ever slay him. When circumstances of fear arise, he becomes freed from fear who frees others from situations of fear. There has never been, nor will there ever be, a gift that is superior to the gift of life. It is certain that there is nothing dearer to oneself than one's life. Death, O Bharata, is a calamity or evil unto all creatures. When the time comes for Death, a trembling of the whole frame is seen in all creatures. Enduring birth in the uterus, decrepitude and afflictions of diverse kinds, in this ocean of the world, living creatures may be seen to be continually going forward and coming back Every creature is afflicted by death. While dwelling in the uterus, all creatures are cooked in the fluid juices, that are alkaline and sour and bitter, of urine and phlegm and faeces.-juices that produce painful sensations and are difficult to bear There in the uterus, they have to dwell in a state of helplessness and are even repeatedly torn and pierced. They that are covetous of meat are seen to be repeatedly cooked in the uterus in such a state of helplessness. Attaining to diverse kinds of birth, they are cooked in the hell called Kumbhipaka.

They are assailed and slain, and in this way have to travel repeatedly. There is nothing so dear to one as one's life when one comes to this world. Hence, a person of cleansed soul should be compassionate to all living creatures. That man, O king, who abstains from every kind of meat from his birth, without doubt, acquires a large space in Heaven, They who eat the flesh of animals who are desirous of life, are themselves eaten by the animals they eat, without doubt. Even this is my opinion. Since he hath eaten me. I shall eat him in return .-even this, O Bharata, constitutes the character as Mansa of Mansa. [Mansa is flesh. This verse explains the etymology of the word, Mam (me) sa; Me he eateth, therefore, I shall eat him. The words following Me he should be supplied in order to get at the meaning.] The slayer is always slain. After him the eater meets with the same fate. He who acts with hostility towards another (in this life) becomes the victim of similar acts done by that other. Whatever acts one does in whatever bodies, one has to suffer the consequences thereof in those bodies. [The sense is this; one, while endued with a human body injures another, the consequences of that injury the doer will suffer in his human body. One becomes a tiger and slavs a deer. The consequences of that act one will have to endure while one becomes reborn as a tiger.] Abstention from cruelty is the highest Religion. Abstention from cruelty is the highest self-control. Abstention from cruelty is the highest gift. Abstention from cruelty is the highest penance. Abstention from cruelty is the highest sacrifice. Abstention from cruelty is the highest puissance. Abstention from cruelty is the highest friend. Abstention from cruelty is the highest happiness. Abstention from cruelty is the highest truth. Abstention from cruelty is the highest Sruti. Gifts made in all sacrifices, ablutions performed in all sacred waters, and the merit that one acquires from making all kinds of gifts mentioned in the scriptures,--all these do not come up to abstention from cruelty (in point of the merit that attaches to it). The penances of a man that abstains from cruelty are inexhaustible. The man that abstains from cruelty is regarded as always performing sacrifices. The man that abstains from cruelty is the father and mother of all creatures. Even these, O chief of Kuru's race, are some of the merits of abstention from cruelty. Altogether, the merits that attach to it are so many that they are incapable of being exhausted even if one were to speak for a hundred years.

SECTION 117

"Yudhishthira said, 'Desiring to die or desiring to live, many persons give up their lives in the great sacrifice (of battle). Tell me, O grandsire, what is the end that these attain to. To throw away life in battle is fraught with sorrow for men. O thou of great wisdom, thou knowest that to give up life is difficult for men whether they are in prosperity, or adversity, in felicity or calamity. In my opinion, thou art possessed of omniscience. Do thou tell me the reason of this.'

"Bhishma said, 'In prosperity or adversity, in happiness or woe, living creatures, O lord of the earth, coming into this world, live according to a particular tenor. Listen to me as I explain the reason to thee. The question thou hast asked me is excellent, O Yudhishthira! In this connection, O king, I shall explain to thee the old narrative of the discourse that took place in former times between the Island-born Rishi and a crawling worm. In days of old, when that learned Brahmana, viz., the Island-born Krishna, having identified himself with Brahma, roamed over the world, he beheld, on a road over which cars used to pass, a worm moving speedily. The Rishi was conversant with the course of every creature and the language of every animal. Possessed of omniscience, he addressed the worm he saw in these words.'

"Vyasa said, 'O worm, thou seemest to be exceedingly alarmed, and to be in great haste. Tell me, whither dost thou run, and whence hast thou been afraid.'

"The worm said, 'Hearing the rattle of yonder large car I am filled with fear. O thou of great intelligence, fierce is the roar it makes. It is almost come! The sound is heard. Will it not kill me? It is for this that I am flying away. The sound, as it is heard from a near point, I catch, of the bulls I hear. They are breathing hard under the whip of the driver, as they are drawing the heavy burden. I hear also the diverse sounds made by the men who are driving the bulls. Such sounds are incapable of being heard by a creature that like us has taken his birth in the order of worms. It is for this reason that I am flying from this situation of great fright. Death is felt by all creatures to be fraught with pain. Life is an acquisition difficult to make. Hence, I fly away in fear, I do not wish to pass from a state of happiness to one of woe.'

"Bhishma continued, 'Thus addressed, the Island-born Vyasa said, 'O worm, whence can be thy happiness? Thou belongest to the inter-mediate order of being. I think, death would be fraught with happiness to thee! Sound, touch, taste, scent, and diverse kinds of excellent enjoyments are unknown to thee, O worm! I think, death will prove a benefit to thee!'

"The worm said, 'A living creature, in whatever situation he may be placed, becomes attached to it. In even this order of being I am happy, I think, O thou of great wisdom! It is for this that I wish to live. In even this condition, every object of enjoyment exists for me according to the needs of my body. Human beings and those creatures that spring from immobile objects have different enjoyments. In my former life I was a human being. O puissant one, I was a Sudra possessed of great wealth. I was not devoted to the Brahmanas. I was cruel, vile in conduct, and a usurer. I was harsh in speech. I regard cunning as wisdom. I hated all creatures. Taking advantage of pretexts in compacts made between myself and others. I was always given to taking away what belonged to others. Without feeding servants and guests arrived at my house, I used to fill, when hungry, my own stomach, under the impulse of pride, covetous of good food. Greedy I was of wealth, I never dedicated, with faith and reverence, any food to the deities and the Pitris although duty required me to dedicate food unto them. Those men that came to me, moved by fear, for seeking my protection, I sent adrift without giving them any protection. I did not extend my protection to those that came to me with prayers for dispelling their fear. I used to feel unreasonable envy at seeing other people's wealth, and corn, and spouses held dear by them, and articles of drink, and good mansions. Beholding the happiness of others, I was filled with envy and I always wished them poverty, Following that course of conduct which promised to crown my own wishes with fruition, I sought to destroy the virtue, wealth, and pleasures of other people. In that past life of mine, I committed diverse deeds largely fraught with cruelty and such other passions. Recollecting those acts I am filled with repentance and grief even as one is filled with grief at the loss of one's dear son. In consequence of these acts of mine I do not know what the fruits are of good deeds. I, however, worshipped my old mother and on one occasion worshipped a Brahmana. Endued with birth and accomplishments, that Brahmana, in course of his wanderings, came to my house once as a guest. I received him with reverent hospitality. In consequence of the merit attaching to that act, my memory has not forsaken me. I think that in consequence of that act I shall once more succeed in regaining happiness. O thou of ascetic wealth, thou knowest everything. Do thou in kindness tell me what is for my good."

SECTION 118

"Vyasa said. 'It is in consequence of a meritorious act. O worm, that thou, though born in the intermediate order of being, art not stupefied. That act is mine, O worm, in consequence of which thou art not stupefied. [What the sage says is that the fact of the worm's being able to recollect the incidents of his past life is due to some meritorious act. That meritorious act is the very sight of the sage which the worm has been fortunate to obtain.] In consequence of the puissance of my penances. I am able to rescue a being of demerit by granting him a sight only of my person. There is no stronger might than the might that attaches to penances, I know, O worm, that thou hast taken birth in the order of worms through the evil acts of thy past life. If, however, thou thinkest of attaining to righteousness and merit, thou mayst again attain to it. Deities as well as beings crowned with ascetic success, enjoy or endure the consequence of acts done by them in this field of action. Amongst men also, when acts of merit are performed, they are performed from desire of fruit (and not with disregard for fruit). The very accomplishment that one seeks to acquire are sought from desire of the happiness they will bring. [The sense is that among human beings also, acts are done with the intention of securing happiness. In other words, human beings also enjoy the fruits of their good acts and endure those of their evil ones.] Learned or ignorant (in a former life) the creature that is, in this life, destitute of speech and understanding and hands and feet, is really destitute of everything. He that becomes a superior Brahmana adores, while alive, the deities of the sun and the moon, uttering diverse sacred Mantras. O worm, thou shalt attain to that state of existence. Attaining to that status, thou wilt enjoy all the elements converted into articles of enjoyment. When thou hast attained to that state, I shall impart to thee Brahma. Or, if thou wishest, I may place thee in any other status!' The worm, agreeing to the words of Vyasa, did not leave the road, but remained on it. Meanwhile, the large vehicle which was coming in that direction came to that spot. Torn to pieces by the assault of the wheels, the worm gave up his life-breath. Born at last in the Kshatriya order through the grace of Vyasa of immeasurable puissance, he proceeded to see the great Rishi. He had, before becoming a Kshatriya, to pass through diverse orders of being, such as hedgehog and Iguana and boar and deer and bird, and Chandala and Sudra and Vaisya. Having given an account of his various transformations unto the truth-telling Rishi, and remembering the Rishi's kindness for him, the worm (now transformed into a Kshatriya) with joined palms fell at the Rishi's feet and touched them with his head."

"The worm said, 'My present status is that high one which is coveted by all and which is attainable by the possession of the ten well-known attributes. Indeed, I who was formerly a worm have thus attained to the status of a prince. Elephants of great strength, decked with golden chains, bear me on their backs. Unto my cars are yoked Kamvoja steeds of high mettle. Numerous vehicles, unto which are attached camels and mules, bear me. With all my relatives and friends I now eat food rich with meat. Worshipped by all, sleep, O highly blessed one, on costly beds in delightful rooms into which disagreeable winds cannot blow. Towards the small hours of every night, Sutas and Magadhas and encomiasts utter my praises even as the deities utter the agreeable praises of Indra, their chief. Through the grace of thyself that art firm in truth and endued with immeasurable energy, I who was before a worm have now become a person of the royal order. I bow my head to thee, O thou of great wisdom. Do thou command me as to what I should do now. Ordained by the puissance of thy penances, even this happy status hath now become mine!"

'Vyasa said, 'I have today been worshipped by thee, O king with diverse words expressive of reverence. Transformed into a worm, thy memory had become clouded. That memory has again appeared. The sin thou committed in a former life has not yet been destroyed, -- that sin, viz., which was earned by thee while thou wert a Sudra covetous of wealth and cruel in behaviour and hostile to the Brahmanas. Thou wert able to obtain a sight of my person. That was an act of merit to thee while thou wert a worm. In consequence of thy having saluted and worshipped me thou shalt rise higher, for, from the Kshatriya order thou shalt rise to the status of a Brahmana, if only thou castest off thy life-breaths on the field of battle for the sake of kine or Brahmanas. O prince, enjoying much felicity and performing many sacrifices with copious presents, thou shalt attain to heaven and transformed into eternal Brahma, thou wilt have perfect beatitude. Those that take birth in the intermediate order (of animals) become (when they rise) Sudras. The Sudra rises to the status of the Vaisya; and the Vaisya to that of the Kshatriya. The Kshatriya who takes pride in the discharge of the duties of his order, succeeds in attaining to the status of a Brahmana. The Brahmana, by following a righteous conduct, attains to heaven that is fraught with great felicity.

SECTION 119

"Bhishma said, 'Having cast off the status of a worm and taken birth as a Kshatriya of great energy, the person (of whom I am speaking), remembering his previous transformations, O monarch, began to undergo severe austerities. Beholding those severe austerities of the Kshatriya who was well-conversant with religion and wealth, the Islandborn Krishna, that foremost of Brahmanas, went to him.'

"Vyasa said, The penances that appertain, O worm, to the Kshatriya order consist of the protection of all creatures. Do thou regard these duties of the Kshatriya order to be the penances laid down for thee. Thou shalt then attain to the status of a Brahmana. Ascertaining what is right and what is wrong, and cleansing thy soul, do thou duly cherish and protect all creatures, judiciously gratifying all good desires and correcting all that is unholy. Be thou of cleansed soul, be thou contented and be thou devoted to the practice of righteousness. Conducting thyself in this way, thou wilt then, when thou castest off thy life-breaths, become a Brahmana!

"Bhishma continued, 'Although he had retired into the woods, yet, O Yudhishthira, having heard the words of the great Rishi he began to cherish and protect his subjects righteously. Soon, O best of kings, that worm, in consequence of the due discharge of the duty of protecting his subjects, became a Brahmana after casting off his Kshatriya body. Beholding him transformed into a Brahmana, the celebrated Rishi, viz., the Island-born Krishna of great wisdom, came to him."

"Vyasa said, 'O chief of Brahmanas, O blessed one, be not troubled (through fear of death)! He who acts righteously attains to respectable birth. He, on the other hand, who acts unrighteously attains to a low and vile birth, O thou that art conversant with righteousness, one attains to misery agreeably the measure of one's sin. Therefore, O worm, do not be troubled through fear of death. The only fear thou shouldst entertain is about the loss of righteousness. Do thou, therefore, go on practising righteousness."

"The worm said, 'Through thy grace, O holy one, I have attained from happy to happier positions! Having obtained such prosperity as has its roots in righteousness, I think, my demerits have been lost.'

"Bhishma said, 'The worm having, at the command of the holy Rishi, attained to the status of a Brahmana that is so difficult to attain, caused the earth to be marked with a thousand sacrificial stakes. That foremost of all persons conversant with Brahma then obtained a residence in the region of Brahman himself. Indeed, O son of Pritha, the worm attained to the highest status, viz., that of eternal Brahma, as the result of his own acts done in obedience to the counsels of Vyasa. Those bulls among Kshatriyas, also, who have cast off their life-breaths (on the field of Kurukshetra) exerting their energy the while, have all attained to a meritorious end. Therefore O king, do not mourn on their account.'''

SECTION 120

"Yudhishthira said, 'Which amongst these three is superior, viz., knowledge, penances, and gifts? I ask thee, O foremost of righteous persons! Do tell me this, O grandsire!'

"Bhishma said. 'In this connection is cited the old narrative of the conversation between Maitreya and the Island-born Krishna. Once on a time, the Island-born Krishna, O king, while wandering over the world in disguise, proceeded to Baranasi and waited upon Maitreya who belonged by birth to a race of Munis. Seeing Vyasa arrive, that foremost of Rishis, viz., Maitreya, gave him a seat and after worshipping him with due rites, fed him with excellent food. Having eaten that good food which was very wholesome and which produced every kind of gratification, the high-souled Krishna became exceedingly delighted and as he sat there, he even laughed aloud. Seeing Krishna laugh, Maitreya addressed him, saying, 'Tell me, O righteous-souled one, what the reason is of thy laughter! Thou art an ascetic, endued with capacity to control thy emotions. Great joy, it seems, has come over thee! Saluting thee, and worshipping thee with bent head, I ask thee this, viz., what the puissance is of my penances and what the high blessedness is that is thine! The acts I do are different from those which thou doest. Thou art already emancipated though still owning life-breaths. I, however, am not yet freed. For all that I think that there is not much difference between thee and me. I am again, distinguished by birth.

Vyasa said, 'This wonder that has filled me hath arisen from an ordinance that looks like a hyperbole, and from its paradoxical statement for the comprehension of the people. The declaration of the Vedas seems to be untrue. But why should the Vedas say an untruth? It has been said that there are three tracks which constitute the best yows of a man One should never injure; one should always tell the truth; and one should make gifts. The Rishis of old announced this, following the declarations of the Vedas. These injunctions were heard in days of old, -- they should certainly be followed by us even in our times. Even a small gift, made under the circumstances laid down, produces great fruits. Unto a thirsty man thou hast given a little water with a sincere heart. Thyself thirsty and hungry, thou hast, by giving me such food, conquered many high regions of felicity, O puissant one, as, one does by many sacrifices. I am exceedingly delighted with thy very sacred gift, as also with thy penances. Thy puissance is that of Righteousness: Thy appearance is that of Righteousness. The fragrance of Righteousness is about thee. I think that all thy acts are performed agreeably to the ordinance, O son, superior to ablutions in sacred waters superior to the accomplishment of all Vedic vows, is gift. Indeed, O Brahmana, gift is more auspicious than all sacred acts. If it be not more meritorious than all sacred acts, there can be no question about its superiority. All those rites laid down in the Vedas which thou applaudest do not come up to gift, for gift without doubt, is as I hold, fraught with very superior merit. The track that has been made by those men who make gifts is the track that is trodden by the wise. They who make gifts are regarded as givers of even the life-breaths. The duties that constitute Righteousness are established in them. As the Vedas when well-studied, as the restraining of the senses as a life of universal Renunciation, even so is gift which is fraught with very superior merit. Thou, O son, wilt rise from joy to greater joy in consequence of thy having betaken thyself to the duty of making gifts The man of intelligence (who practises this duty) certainly rises from joy to greater joy. We have without doubt, met with many direct instances of this. Men endued with prosperity succeed in acquiring wealth, making gifts, performing sacrifices, and earning happiness as the result thereof. It is always observed, O thou of great wisdom, to happen naturally that happiness is followed by misery and misery is followed by happiness. [The sense is that those who pursue carnal pleasures meet with misery as the end, and those who practise austerities meet with felicity as their reward.] Men of wisdom nave said that human beings in this world have three kinds of conduct. Some are righteous, some are sinful: and some are neither righteous nor sinful. The conduct of the person who is devoted to Brahma is not regarded either way. His sins are never regarded as sins. So also the man who is devoted to the duties laid down for him is regarded as neither righteous nor sinful (for the observance of those duties). Those men that are devoted to sacrifices, gifts, and penances, are regarded as righteous. These, however, that injure other creatures and are unfriendly to them, are regarded as sinful. There are some men who appropriate what belongs to others. These certainly fall into Hell and meet with misery. All other acts that men do are indifferent, being regarded as neither righteous nor sinful. Do thou sport and grow and rejoice and make gifts and perform sacrifices. Neither men of knowledge nor those endued with penances will then be able to get the better of thee!

SECTION 121

"Bhishma said, 'Thus addressed by Vyasa, Maitreya, who was a worshipper of acts, who had been born in a race endued with great prosperity, who was wise and possessed of great learning said unto him these words'.

"Maitreya said, 'O thou of great wisdom, without doubt it is as thou hast said, O puissant one, with thy permission I desire to say something.' "Vyasa said, 'Whatever thou wishest to say, O Maitreya, do hou say, O man of great wisdom, for I wish to hear thee.

thou say, O man of great wisdom, for I wish to hear thee. "Maitreya said. 'Thy words on the subject of Gift are faultless and pure. Without doubt, thy soul has been cleansed by knowledge and penances. In consequence of thy soul being cleansed, even this is the great advantage I reap from it. With the aid of my understanding I see that thou art endued with high penances. As regards ourselves we succeed in acquiring prosperity through only a sight of personages like thee I think. that is due to thy grace and flows from the nature of my own acts. [To obtain a sight of thee is the reward or result of my own acts. A sight of thy person leads to prosperity, through the kindness thou cherishest for us.] Penances, knowledge of the Vedas, and birth in a pure race, -- these are the causes of the status which one acquires of a Brahmana. When one has these three attributes, then does he come to be called a regenerate person. If the Brahmana be gratified, the Pitris and the deities are also gratified. There is nothing superior to a Brahmana possessed of Vedic lore. Without the Brahmana, all would be darkness. Nothing would be known. The four orders would not exist. The distinction between Righteousness and Unrighteousness. Truth and Falsehood, would cease. On a well-tilled field, an abundant harvest can be reaped. Even so, one may reap great merit by making gifts unto a Brahmana great learning. If there were no Brahmanas possessed of endued with Vedic lore and good conduct for accepting gifts, the wealth possessed by wealthy people would be useless. The ignorant Brahmana, by eating the food that is offered to him, destroys what he eats (for it produces no merit to him who gives it). The food that is eaten also destroys the eater (for the eater incurs sin by eating what is offered to him). That ought to be properly termed an eatable which is given away to a deserving man, in all other cases, he that takes it makes the donor's gift thrown away and the receiver is likewise ruined for his improperly accepting it. The Brahmana possessed of learning becomes the subjugator of the food that he eats. Having eaten it, he begets other food. The ignorant who eats the food offered to him loses his right to the children he begets, for the latter become his whose food has enabled the progenitor to beget them. Even this is the subtle fault that attaches to persons eating other people's food when they have not the puissance to win that food. The merit which the giver acquires by making the gift, is equal to what the taker acquires by accepting the food. Both the giver and the acceptor depend equally upon each other. Even this is what the Rishis have said. There where Brahmanas exist, possessed of Vedic lore and conduct, people are enabled to earn the sacred fruits of gifts and to enjoy them both here and hereafter. Those men who are of pure lineage, who are exceedingly devoted to penances, and who make gifts, and study the Vedas, are regarded as worthy of the most reverent worship. It is those good men that have chalked out the path by treading on which one does not become stupefied. It is those men that are the leaders of others to heaven. They are the men who bear on their shoulders the burden of sacrifices and live for eternity.

SECTION 122

"Bhishma said, 'Thus addressed, the holy one replied unto Maitreya, saying 'by good luck, thou art endued with knowledge. By good luck, thy understanding is of this kind! They that are good highly applaud all righteous attributes. That personal beauty and youth and prosperity do not succeed in overwhelming thee is due to good luck. This favour done to thee is due to the kindness of the deities. Listen to me as I discourse to thee upon what is even superior (in efficacy) to gift. Whatever scriptures and religious treatises there are, whatever (righteous) inclinations are observable in the world, they have flowed in their due order, agreeably with the lead of the Vedas, according to their due order. Following them I applaud gift. Thou praisest penances and Vedic lore. Penances are sacred. Penances are the means by which one may acquire the Vedas and heaven also. With the aid of penances and of knowledge, one attains to the highest fruits, we have heard. It is by penances that one destroys one's sins and all else that is evil. It has been heard by us that with whatever purpose in view one undergoes penances, one attains the fruition thereof in consequence of those penances. The same may be said of knowledge. Whatever is difficult to accomplish, whatever is difficult to conquer, what is difficult to attain, and whatever is difficult to cross, can all be achieved with the aid of penances. Of all things, penances are possessed of very superior might. The man who drinks alcohol, or he that takes by force what belongs to others, or he that is guilty of foeticide, or he that violates the bed of his preceptor, succeeds in crossing with the aid of penances. Indeed, one becomes cleansed of all these sins through penances. One possessed of all knowledge and, therefore, having true vision, and an ascetic of whatever kind, are equal. One should always bow unto these two [The sense is that an ascetic observant of penances, in whatever stage, and a man possessed of omniscience, are regarded as equal.]. All men who have the Vedas for their wealth should be worshipped. Similarly, all men endued with penances deserve to be worshipped. Those who make gifts obtain happiness hereafter and much

prosperity here. Righteous men of this world, by making gifts of food obtain both this world and that of Brahman himself with many other regions of superior felicity. Those men who are adored by all, themselves adore him who makes gifts. Those men that are honoured everywhere themselves honour him who make gifts. Wherever the giver goes, he bears himself praised. He who does acts and he who omits to do them gets each what is proportionate to his acts and omissions. Whether one dwells in the upper regions or in the nether, one always attains to those places to which one becomes entitled by one's acts. As regards thyself, thou wilt certainly obtain whatever food and drink thou mayst covet, Tot thou art endued with intelligence, good birth, Vedic lore, and compassion! Thou art possessed of youth, O Maitreya! Thou art observant of vows. Be thou devoted to Righteousness. Do thou take instructions from me regarding those duties which thou shouldst first follow, -- the duties, viz., of householders. In that house in which the husband is gratified with his wedded wife, and the wife gratified with her husband, all auspicious results ensue. As filth is washed away from the body with water, as darkness is dispelled by the splendour of fire even so is sin washed off by gifts and penances. Bless thee, O Maitreya, let mansions be thine! I depart hence in peace. Do thou keep in mind what I have said. Thou shalt then be able to reap many advantages! Maitreya then walked round his illustrious guest and bowed his head unto him, and joining his hands in reverence said, 'Let blessing be to thee also, O holy one!'

SECTION 123

"Yudhishthira said, 'O thou that art conversant with all duties, I desire to hear, in detail, what the excellent behaviour is of good and chaste women. Do thou, O grandsire, discourse to me on this.'

"Bhishma said, 'Once on a time, in the celestial regions, a lady named Sumana of Kekaya's race addressing Sandili possessed of great energy and conversant with the truth relating to everything and endued with omniscience, said, 'By what conduct, O auspicious lady, by what course of acts, hast thou succeeded in attaining to heaven, purged of every sin? Thou blazest forth with thy own energy like a flame of fire. Thou seemest to be a daughter of the Lord of stars, come to heaven in thy own effulgence. Thou wearest vestments of pure white, and art quite cheerful and at thy ease. Seated on that celestial chariot, thou shinest, O auspicious dame, with energy multiplied a thousandfold. Thou hast not, I ween, attained to this region of happiness by inconsiderable penances and gifts and vows. Do thou tell me the truth'. Thus questioned sweetly by Sumana, Sandili of sweet smiles, addressing her fair interrogatrix, thus answered her out of the hearing of others. I did not wear yellow robes; nor barks of trees. I did not shave my head; nor did I keep matted locks on my head. It is not in consequence of these acts that I have attained to the status of a celestial. I never, in heedlessness, addressed any disagreeable or evil speech to my husband. I was always devoted to the worship of the deities the Pitris and the Brahmanas Always heedful I waited upon and served my mother-in-law and father-in-law. Even this was my resolution that I should never behave with deceit. I never used to stay at the door of our house nor did I speak long with anybody. I never did any evil act; I never laughed aloud; I never did any injury. I never disclosed any secret. Even thus did I bear myself always. When my husband, having left home upon any business, used to come back, I always served him by giving him a seat, and worshipped him with reverence. I never ate food of any kind which was unknown to my husband and at which my husband was not pleased. Rising at early dawn I did and caused to be done whatever was brought about and required to be accomplished for the sake of relatives and kinsmen. When my husband leaves home for going to a distant place on any business, I remain at home engaged in diverse kinds of auspicious acts for blessing his enterprise. Verily, during the absence of my husband I never use collyrium, or ornaments; I never wash myself properly or use garlands and unguents, or deck my feet with lac-dye, or person with ornaments. When my husband sleeps in peace I never awake him even if important business required his attention. I was happy to sit by him lying asleep. I never urged my husband to exert more energetically for earning wealth to support his family and relatives. I always kept secrets without disclosing them to others. I used to keep always our premises clean. That woman who with concentrated attention, adheres to this path of duty. becomes the recipient of considerable honours in heaven like a second Arundhati.'

"Bhishma continued, 'The illustrious and highly blessed Sandili, of righteous conduct, having said these words unto Sumana on the subject of woman's duties towards her husband, disappeared there and then. That man, O son of Pandu, who reads this narrative at every full moon and new moon, succeeds in attaining to heaven and enjoying great felicity in the woods of Nandana."

SECTION 124

"Yudhishthira said, 'Which is of superior efficacy, Conciliation or Gifts? Tell me, O chief of Bharata's race, which of these two is superior in point of efficacy.'

'Bhishma said, 'Some become gratified by conciliation, while others are gratified by gifts. Every man, according to his own nature, affects the one or the other. Listen to me, O king, as I explain to thee the merits of conciliation, O chief of Bharata's race, so that the most furious creatures may be appeased by it. In this connection is cited the ancient narrative of how a Brahmana, who had been seized in the forest by a Rakshasa, was freed (with the aid of conciliation). A certain Brahmana, endued with eloquence and intelligence, fell into distress, for he was seized in a lone forest by a Rakshasa who wished to feed on him. The Brahmana, possessed of understanding and learning, was not at all agitated.' Without suffering himself to be stupefied at the sight of that terrible cannibal, he resolved to apply conciliation and see its effect on the Rakshasa. The Rakshasa, respectfully saluting the Brahmana so far as words went, asked him this question, 'Thou shalt escape, but tell me for what reason I am pale of hue and so lean!' Reflecting for a brief space of time, the Brahmana accepted the question of the Rakshasa and replied in the following well-spoken words'.

"The Brahmana said, 'Dwelling in a place that is distant from thy abode, moving in a sphere that is not thy own, and deprived of the companionship of thy friends and kinsmen, thou art enjoying vast affluence. It is for this that thou art so pale and lean. Verily, O Rakshasa, thy friends, though welltreated by thee, are still not well-disposed towards thee in consequence of their own vicious nature. It is for this that thou art pale and lean. Thou art endued with merit and wisdom and a well-regulated soul. Yet it is thy lot to see others that are destitute of merit and wisdom honoured in preference to thyself. It is for this that thou art pale and lean. Persons possessed of wealth and affluence much greater than thine but inferior to thee in point of accomplishments are, verily, disregarding thee. It is for this that thou art pale and lean. Though distressed through want of the means of support, thou art led by the highness of thy soul to disregard such means as are open to thee for drawing thy sustenance. It is for this that thou art pale and lean. In consequence of thy righteousness thou hadst stinted thyself for doing good to another, This other, O righteous Rakshasa, thinks thee deceived and subjugated (by his superior intelligence). It is for this that thou art pale and lean. I think, thou art grieving for those persons who with souls overwhelmed by the lust and wrath are suffering misery in this world. It is for this that thou art pale and lean. Though graced with the possession of wisdom, thou art ridiculed by others who are entirely destitute of it. Verily, persons of wicked conduct are condemning thee. It is for this that thou art pale and lean. Verily, some enemy of thine, with a friendly tongue, coming to thee behaved at first like a righteous person and then has left thee, beguiling thee like a knave. It is for this that thou art pale and lean. Thou art well-conversant with the course of world's affairs. Thou art well-skilled in all mysteries. Thou art endued with capacity. Those who know thee to be such do not yet respect and praise thee. It is for this that thou art pale and lean. Staying in the midst of bad men engaged together in some enterprise, thou hadst discoursed to them, dispelling their doubts. For all that they did not admit thy superior merits. It is for this that thou art pale and lean. Verily, though destitute of wealth and intelligence and Vedic lore, thou desirest yet, with the aid of thy energy alone, to accomplish something great. It is for this that thou art pale and lean. It seems that although thou art resolved to undergo severe austerities by retiring into the forest, yet thy kinsmen art not favourably inclined towards this project of thine. It is this for that thou art pale and lean. Some neighbour of thine, possessed of great wealth and endued with youth and handsome features, verily, covets thy dear spouse. It is for this that thou art pale and lean. The words spoken by thee, even when excellent, in the midst of wealthy men, are not regarded by them as wise or well-timed. It is for this that thou art pale and lean. Some dear kinsman of thine, destitute of intelligence though repeatedly instructed in the scriptures, has become angry. Thou hast not succeeded in pacifying him. It is for this that thou art pale and lean. Verily, some-body, having first set thee to the accomplishment of some object desirable to thee is now seeking to snatch the fruit thereof from thy grasp. It is for this that thou art pale and lean. Verily, though possessed of excellent accomplishments and worshipped by all on that account, thou art yet regarded by thy kinsmen as worshipped for their sake and not for thy own. It is for this that thou art pale and lean. Verily, through shame thou art unable to give out some purpose in thy heart, moved also by the inevitable delay that will occur in its accomplishment. It is for this that thou art pale and lean. Verily, thou desirest, with the aid of thy intelligence, to bring under thy influence, diverse persons with diverse kinds of understandings and inclinations. It is for this that thou art pale and lean. [Such an object can never be accomplished. Hence thy paleness and leanness.] Destitute of learning, without courage, and without much wealth, thou

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6361 seekest such fame as is won by knowledge and prowess and gifts. Verily, it is for this that thou hast been pale and lean. Thou hast not been able to acquire something upon which thou hast set thy heart for a long time. Or, that which thou seekest to do is sought to be undone by somebody else. It is for this that thou art pale and lean. Verily, without being able to see any fault on thy part, thou hast been cursed by somebody. It is for this that thou art pale and lean. [Though completely innocent, thou hast vet been cursed. The anxiety due to this has made thee so.] Destitute of both wealth and accomplishments thou seekest in vain to dispel the grief of thy friends and the sorrows of sorrowing men. It is for this that thou art pale and lean. Beholding righteous persons the domestic mode of life, unrighteous persons living according to the forest mode, and emancipated persons attached to domesticity and fixed abodes, thou hast become pale and lean. Verily, thy acts connected with Righteousness, with Wealth, and with Pleasure, as also the well-timed words spoken by thee, do not bear fruit. It is for this that thou art pale and lean. Though endued with wisdom, yet desirous of living, thou livest with wealth obtained by thee in gift from somebody of evil conduct. It is for this that thou art pale and lean. Beholding unrighteousness increasing on every side and righteousness languishing, thou art filled with grief. It is for this that thou art pale and lean. Urged by time thou seekest to please all thy friends even when they are disputing and ranged on sides opposite to one another. It is for this that thou art pale and lean. Beholding persons possessed of Vedic lore engaged in improper acts, and persons of learning unable to keep their senses under control, thou art filled with grief. It is for this that thou art pale and lean.' Thus praised, the Rakshasa worshipped that learned Brahmana in return, and making him his friend and bestowing sufficient wealth upon him in gift, let him off (without devouring him).'

SECTION 125

"Yudhishthira said, 'Tell me, O grandsire, how a poor man, desirous of achieving his own good, should bear himself after having acquired the status of humanity and come into this region of acts that is so difficult to attain. Tell me also what is the best of all gifts, and what should be given under what circumstances. Tell me, O son of Ganga, who art truly deserving of honour and worship. It behoveth thee to discourse to us on these mysteries.'

"Vaisampayana continued, 'Thus questioned by that famous monarch, viz., the son of Pandu, Bhishma explained (in these words) unto that king these high mysteries appertaining to duty.'

"Bhishma said, 'Listen to me with concentrated attention, O king, as I explain to thee, O Bharata, these mysteries appertaining to duties, after the same manner in which the holy Vyasa had explained them to me in days of yore. This subject is a mystery to the very deities, O monarch. Yama of stainless deeds, with the aid of vows well-observed and Yoga meditation, had acquired the knowledge of these mysteries as the high fruits of his penances. What pleases what deity, what pleases the Pitris, the Rishis, the Pramathas (associates of Mahadeva), the goddess Sri, Chitragupta (the recording assistant of Yama), and the mighty Elephants at the cardinal points of the compass, what constitutes the religion of the Rishis--the religion, which has many mysteries and which is productive of high fruits, -- the merits of what are called great gifts, and the merits that attach to all the sacrifices, he who knows these, O sinless one, and knowing acts according to his knowledge, becomes freed from stains if he has stains and acquires the merits indicated. Equal to ten butchers is one oilman. Equal to ten oilmen is one drinker of alcohol. Equal to ten drinkers of alcohol is one courtezan. Equal to ten courtezans is a single (territorial) chief. [The sense is this; one should not accept gifts made by a butcher or slaver of animals. Ten butchers are equal to a single oilman. By accepting a gift from an oilman, therefore, one incurs ten times as much sin as by accepting a gift from a butcher. In this way, the measure of sin goes on increasing according to the ratio given. A Nripa, as explained by the commentator, means here a small chief. A small king is equal to ten thousand butchers. A great king, however, is equal to half of that, i.e., five thousand butchers, In other words, by accepting a gift from a great king, a man incurs as much sin as is a full five thousand times of the sin which is incurred by accepting a gift from a butcher.] A great king is said to be equal to half of these all. Hence, one should not accept, gifts from these. On the other hand, one should attend to the science, that is sacred and that has righteousness for its indications, of the aggregate of three (viz., Religion, Wealth, and Pleasure). Amongst these, Wealth and Pleasure are naturally attractive. Hence, one should, with concentrated attention, listen to the sacred expositions of Religion (in particular), for the fruits are very great of listening to the mysteries of Religion. One should certainly hear every topic connected with Religion as ordained by the deities themselves. In it is contained the ritual in respect of the Sraddha in which have been declared the mysteries connected with the Pitris. The mysteries connected with all the deities have also been explained there. It comprehends the duties and practices,

productive of great merit, of the Rishis also, together with the mysteries attaching to them. It contains an exposition of the merits of great sacrifices and those that attach to all kinds of gifts. Those men who always read the scriptures bearing on these topics, those who bear them properly in their mind, and he who, having listened to them, follows them in practice, are all regarded to be as holy and sinless as the puissant Narayana himself. The merits that attach to the gift of kine, those that belong to the performance of ablutions in sacred waters, those that are won by the performance of sacrifices, -- all these are acquired by that man who treats guests with reverence. They who listen to these scriptures, they who are endued with faith, and they who have a pure heart, it is well-known, conquer many regions of happiness. Those righteous men who are endued with faith, become cleansed of all stains and no sin can touch them. Such men always increase in righteousness and succeed in attaining to heaven. Once on a time, a celestial messenger, coming to the court of Indra of his own accord, but remaining invisible, addressed the chief of the deities in these words, 'At the command of those two deities who are the foremost of all physicians, and who are endued with every desirable attribute, I have come to this place where I behold human beings and Pitris and the deities assembled together. Why, indeed, is sexual congress interdicted for the man who performs a Sraddha and for him also who eats at a Sraddha (for the particular day)? Why are three rice-balls offered separately at a Sraddha? Unto whom should the first of those balls be offered? Unto whom should the second one be offered? And whose has it been said is the third or remaining one? I desire to know all this.' After the celestial messenger had said these words connected with righteousness and duty, the deities who were seated towards the east, the Pitris also, applauding that ranger of the sky, began as follows.' "The Pitris said, 'Welcome art thou, and blessings upon

thee! Do thou listen, O best of all rangers of the sky! The question thou hast asked is a high one and fraught with deep meaning. The Pitris of that man who indulges in sexual congress on the day he performs a Sraddha, or eats at a Sraddha have to lie for the period of a whole month on his vital seed. As regards the classification of the rice-balls offered at a Sraddha, we shall explain what should be done with them one after another. The first rice-ball should be conceived as thrown into the waters. The second ball should be given to one of the wives to eat. The third ball should be cast into the blazing fire. Even this is the ordinance that has been declared in respect of the Sraddha. Even this is the ordinance that is followed in practice according to the rites of religion. The Pitris of that man who act according to this ordinance become gratified with him and remain always cheerful. The progeny of such a man increases and inexhaustible wealth always remains at his command.'

"The celestial messenger said, 'Thou hast explained the division of the rice-balls and their consignment one after another to the three (viz., water, the spouse, and the blazing fire), together with the reasons thereof. Whom does that rice-tall which is consigned to the waters reach? How does it, by being so consigned, gratify the deities and how does it rescue the Pitris? The second ball is eaten by the spouse. That has been laid down in ordinance. How do the Pitris of that man (whose spouse eats the ball) become the eaters thereof? The last ball goes into the blazing fire. How does that ball succeed in finding its way to thee, or who is he unto whom it goes? I desire to bear this,--that is, what are the ends attained by the rice-balls offered at Sraddhas when thus disposed of by being cast into the water, given to the spouse, and thrown into the blazing fire!

"The Pitris said, 'Great is this question which thou hast asked. It involves a mystery and is fraught with wonder. We have been exceedingly gratified with thee, O ranger of the sky! The very deities and the Munis applaud acts done in honour of the Pitris. Even they do not know what the certain conclusions are of the ordinances in respect of the acts done in honour of the Pitris. Excepting the high souled, immortal, and excellent Markandeva, that learned Brahmana of great fame, who is ever devoted to the Pitris, none amongst them is conversant with the mysteries of the ordinances in respect of the Pitris. Having heard from the holy Vyasa what the end is of the three rice-balls offered at the Sraddha, as explained by the Pitris themselves in reply to the question of the celestial messenger, I shall explain the same to thee. Do thou hear, O monarch, what the conclusions are with respect to the ordinances about the Sraddha. Listen with rapt attention, O Bharata, to me as I explain what the end is of the three riceballs. That rice-ball which goes into water is regarded as gratifying the deity of the moon. That deity, thus gratified, O thou of great intelligence, gratifies in return the other deities and the Pitris also with them. It has been laid down that the second rice-ball should be eaten by the spouse (of the man that performs the Sraddha). The Pitris, who are ever desirous of progeny, confer children on the woman of the house. Listen now to me as I tell thee what becomes of the rice-ball that is cast into the blazing fire. With that ball the Pitris are gratified and as the result thereof they grant the fruition of all wishes unto the person offering it. I have thus told thee

everything about the end of the three rice-balls offered at the Sraddha and consigned to the three (viz., water, the spouse, and the fire). That Brahmana who becomes the Ritwik at a Sraddha constitutes himself, by that act, the Pitri of the person performing the Sraddha. Hence, he should abstain that day from sexual intercourse with even his own spouse. O best of all rangers of the sky, the man who eats at Sraddha should bear himself with purity for that day. By acting otherwise, one surely incurs the faults I have indicated. It cannot be otherwise. Hence, the Brahmana who is invited to a Sraddha for eating the offerings should eat them after purifying himself by a bath and bear himself piously for that day by abstaining from every kind of injury or evil. The progeny of such a person multiply and he also who feeds him reaps the same reward.'

"Bhishma continued, 'After the Pitris said so, a Rishi of austere penances, named Vidyutprabha, whose form shone with splendour like that of the sun, spoke. Having heard those mysteries of religion as propounded by the Pitris, he addressed Sakra, saying, 'Stupefied by folly, men slay numerous creatures born in the intermediate orders, such as worms and ants and snakes and sheep and deer and birds. Heavy is the measure of sin they incur by these acts. What, however, is the remedy? When this question was asked, all the gods and Rishis endued with wealth of penances and the highly blessed Pitris, applauded that ascetic.'

"Sakra said, 'Thinking in one's mind of Kurukshetra and Gava and Ganga and Prabhasa and the lakes of Pushkara, one should dip one's head in water. By so doing one becomes cleansed of all one's sins like Chandramas freed from Rahu. One should bathe in this way for three days in succession and then fast for every day. Besides this, one should touch (after bathing) the back of a cow and bow one's head to her tail. Vidyutprabha, after this, once more addressing Vasava, said, 'I shall declare a rite that is more subtle. Listen to me. O thou of a hundred sacrifices. Rubbed with the astringent powder of the hanging roots of the banian and anointed with the oil of Priyangu, one should eat the Shashtika paddy mixed with milk. By so doing one becomes cleansed of all one's sins. Listen now to another mystery unknown to many but which was discovered by the Rishis with the aid of meditation. I heard it from Vrihaspati while he recited it in the presence of Mahadeva. O chief of the deities, do thou hear it with Rudra in thy company, O lord of Sachi! If a person, ascending a mountain, stands there on one foot, with arms upraised and joined together, and abstaining from food looks at a blazing fire, he acquires the merits of severe penances and obtains the rewards that attach to fasts. Heated by the rays of the sun he becomes cleansed of all his sins. One who acts in this way in both the summer and the winter seasons, becomes freed from every sin. Cleansed of every sin, one acquires a splendour of complexion for all time. Such a man blazes with energy like the Sun or shines in beauty like the Moon!' After this, the chief of the deities, viz., he of a hundred sacrifices, seated in the midst of the gods, then sweetly addressed Vrihaspati, saying these excellent words, 'O holy one, do thou duly discourse on what those mysteries of religion are that are fraught with happiness to human beings, and what the faults are which they commit, together with the mysteries that attach to them!

"Vrihaspati said, 'They who pass urine, facing the sun, they who do not show reverence for the wind, they who do not pour libations on the blazing fire, they who milk a cow whose calf is very young, moved by the desire of obtaining from her as much milk as possible, commit sins. I shall declare what those faults are, O lord of Sachi! Do thou listen to me.

The Sun, Wind, the bearer of sacrificial oblations, O Vasava, and kine who are the mothers of all creatures, were created by the Self born himself, for rescuing all the worlds, O Sakra! These are the deities of human beings. Listen all of ye to the conclusions of religion. Those wicked men and wicked women who pass urine facing the sun, live in great infamy for six and eighty years. That man, O Sakra, who cherishes no reverence for the wind, gets children that fall away prematurely from the womb of his spouse. Those men who do not pour libations on the blazing fire find that the fire, when they do ignite it for such rites as they wish to perform, refuses to eat their libations [The sense seems to be that the libations, few and far between, of men who do not daily worship their fire are not borne by the fire to the destined places.]. Those men who drink the milk of kine whose calves are very young, never get children for perpetuating their races. Such men see their children, die and their races shrink. Even these are the consequences of the acts referred to, as observed by regenerate persons venerable for age in their respective races. Hence, one should always avoid that which has been interdicted, and do only that which has been directed to be done, if one is desirous of achieving prosperity. This that I say unto thee is very true. After the celestial preceptor had said this, the highly blessed deities, with the Maruts, and the highly blessed Rishis questioned the Pitris, saying, 'Ye Pitris, at what acts of human beings, who are generally endued with little understanding, do ye become gratified? What gifts, made in course of such rites as are gone through for improving the

position of deceased persons in the other world, become inexhaustible in respect of their efficacy? By performing what acts can men become freed from the debt they owe to the Pitris? We desire to hear this. Great is the curiosity we feel.'

"The Pitris said, 'Ye highly blessed ones, the doubt existing in your minds has been properly propounded. Listen as we declare what those acts are of righteous men that gratify us. Bulls endued with blue complexion should be set free. Gifts should be made to us, on the day of the new moon, of sesame seeds and water. In the season of rains, lamps should be lighted. By these acts of men, they can free themselves from the debt they owe to the Pitris. Such gifts never become vain. On the other hand, they become inexhaustible and productive of high fruits. The gratification we derive from them is regarded to be inexhaustible. Those men who, endued with faith, beget offspring, rescue their deceased ancestors from miserable Hell'. Hearing these words of the Pitris, Vriddha-Gargya, possessed of wealth of penances and high energy, became filled with wonder so that the hair on his body stood erect. Addressing them he said, 'Ye that are all possessed of wealth of penances, tell us what the merits are that attach to the setting free of bulls endued with blue complexion. What merits, again, attach to the gift of lamps in the season of rains and the gift of water with sesame seeds?

"The Pitris said, 'If a bull of blue complexion, upon being set free, raises a (small) quantity of water with its tail, the Pitris (of the person that has set that bull free) become gratified with that water for full sixty thousand years. The mud such a bull raises with its horns from the banks (of a river or lake), succeeds, without doubt, in sending the Pitris (of the person that sets the animal free) to the region of Soma. By giving lamps in the season of rains, one shines with effulgence like Soma himself. The man who gives lamps is never subject to the attribute of Darkness. Those men who make gifts, on the day of the new moon, of sesame seeds and water, mixed with honey and using a vessel of copper, O thou that art possessed of wealth of penances, are regarded as duly performing a Sraddha with all its mysteries. These men get children of sound health and cheerful minds. The merit acquired by the giver of the Pinda (to the Pitris) takes the form of the growth of his race. Verily, he who performs these acts with faith, becomes freed from the debt he owes to the Pitris. Even thus has been laid down the proper time for the performance of the Sraddha, the ordinance in respect of the rites to be observed, the proper person that should be fed at the Sraddha, and the merits that attach to it. I have declared everything to thee in due order.'

SECTION 126

"Bhishma said, 'The chief of the deities, Indra, after the Pitri has ceased to speak, addressed the puissant Hari, saying, 'O Lord, what are those acts by which thou becomest gratified? How, indeed, do men succeed in gratifying thee?'

'Vishnu said, "That which I greatly hate is the detraction of Brahmanas: without doubt if the Brahmanas are worshipped I regard myself worshipped. All superior Brahmanas should always be saluted with reverence, after feeding them with hospitality. One should reverence one's own feet also (in the evening). I am gratified with men who act in this way, as also with those who worship and make offerings to the whirl that is noticeable on cowdung (when it first drops from the cow). They who behold a Brahmana that is a dwarf in stature, or a boar that has just risen from water and that bears on his head a quantity of mud taken up from the bank, have never to meet with any evil. They become freed from every sin. That man who worships every day the Aswattha (Ficus religiosa) and the substance called Gorochana and the cow, is regarded as worshipping the whole universe with the deities and Asuras and human beings. Verily, staying within these, I accept, in my own form, the worship that is offered to them. The worship that is offered to these is the worship offered to me. This has been so as long as the worlds have been created. Those men of little understanding that worship me in a different way worship me in vain, for the worship of that kind I never accept. Verily, the worship of other kinds is not at all gratifying to me.

"Indra said, 'Why dost thou applaud the circular marks on cowdung, the feet, the boar, the Brahmana that is a dwarf in stature, and mud raised up from the soil? It is thou who createst and it is thou who destroyest them. Thou art the eternal nature of all mortal or transitory things:'

"Bhishma continued, 'Hearing these words of Indra. Vishnu smiled a little and then said, 'It was with my circular disc that the Daityas were slain. It was with my two feet that the world was covered. Assuming the form of a boar I slew Hiranyaksha. Assuming the form of a dwarf I conquered (the Asura) king Vali. Those high-souled men who worship these gratify me. Verily, they who worship me in these forms never meet with discomfiture. If one beholding a Brahmana leading the Brahmacharya mode of life arrived at one's house, offers unto him the first portion of one's food that belongs as of right to a Brahmana, and eats what remains thereafter, one is regarded as eating Amrita. If one, after adoring the morning twilight, stands with face directed towards the sun, one reaps the merit that attaches to the performance of ablutions in all tirthas and becomes cleansed of all sins. Ye Rishis possessed of wealth of penances, I have told you in details what constitutes a great mystery. On what else shall I discourse unto you? Tell me your doubts.'

"Baladeva said, 'Listen now to another great mystery that is fraught with happiness to men. Ignorant persons, unacquainted with it, meet with much distress at the hands of other creatures. That man who, rising at early dawn, touches a cow, ghee, and curds, as also mustard seeds and the larger variety thereof called Priyangu, becomes cleansed of all sins. As regards Rishis possessed of wealth of penances, they always avoid all creatures both before and behind, as also all that is impure while performing Sraddhas.

"The deities said, 'If a person, taking a vessel of copper, filling it with water, and facing the east, resolves upon a fast or the observance of a particular vow, the deities become gratified with him and all his wishes become crowned with success. By observing fasts, or vows in any other way, men of little understandings gain nothing. In uttering the resolution about the observance of fasts and in making offerings to the deities, the use of a vessel of copper is preferable. In presenting the offerings to the deities, in (giving and accepting) alms, in presenting the ingredients of the Arghya and in offering oblations of water mixed with sesame seeds to the Pitris, a vessel of copper should be used. By doing these acts in any other way, one acquires little merit. Even these mysteries have been laid down relating to how the deities are gratified.'

"Dharma said, 'The offerings made in all rites in honour of the deities and in those in honour of the Pitris should never be given away to a Brahmana that has accepted service under the king, or that rings the bell or attends to subsidiary duties in acts of worship or at Sraddhas, or that keeps kine, or that is engaged in trade, or that follows some art as a profession, or that is an actor, or that quarrels with friends or that is destitute of Vedic studies, or that marries a Sudra* woman [Vrishalipati literally means the husband of a Sudra woman. By actually marrying a woman of the lowest order, by marrying before the elder brother, by marrying a girl that has attained to puberty, and by certain other acts, a Brahmana comes to be regarded as a Vrishalipati.]. [* Sudra (also: Shudra, Shoodra) is the lowest ranked of the four varnas of the Hindu caste system. The Sudra Kingdom is mentioned as one of the kingdoms of ancient India mentioned in the epic Mahabharata. They were mentioned along with another tribe called the Abhiras* (Abiru, Habiru, Hebrew) along the banks of Sarasvati River where it dried up in the desert. The Yadaya* (Yudahyah) Balarama visited this place during his pilgrimage along the partially dried up river Saraswati. After this place, only a dried up river bed existed and the desert or the Maru region began. *Names of Semitic origin.] The performer of the Sraddha who gives away such offerings unto such a Brahmana falls away from prosperity and multiplies not his race. He fails, again, to gratify his Pitris by doing such an act. From the house of that person whence a guest returns unsatisfied, the Pitris, the deities, and the sacred fires, all return disappointed in consequence of such treatment of the guest. That man who does not discharge the duties of hospitality towards the guest arrived at his abode, comes to be regarded as equally sinful with those that are slayers of women or of kine, that are ungrateful towards benefactors, that are slavers of Brahmanas, or that are violators of the beds of their preceptors.

"Agni said, 'Listen ye with concentrated attention. I shall recite the demerits of that man of wicked understanding who lifts up his feet for striking therewith a cow or a highly blessed Brahmana or a blazing fire. The infamy of such a man spreads throughout the world and touches the confines of heaven itself. His Pitris become filled with fear. The deities also become highly dissatisfied on his account. Endued with great energy, Fire refuses to accept the libations poured by him. For a hundred lives he has to rot in hell. He is never rescued at any time. One should, therefore, never touch a cow with one's feet, or a Brahmana of high energy, or a blazing fire, if one is endued with faith and desires one's own good. These are the demerits declared by me of one who lifts up one's feet towards these three.'

"Viswamitra said, 'Listen to a high mystery that is unknown to the generality of men and that is connected with religion. He who offers the Pitris rice boiled in sugared milk, sitting with face directed to the south at noontide in the shade caused by an elephant's body, in the month of Bhadrapada, under the constellation Magha, acquires great merits. Listen to what those merits are. The man who makes such an offering to the Pitris under such circumstances, is regarded as performing a great Sraddha each year for thirteen years in succession.'

"The kine said, 'That man becomes cleansed of all his sins who adores a cow with these Mantras, viz., 'O Vahula, O Samanga, O thou that art fearless everywhere, O thou that art forgiving and full of auspiciousness, O friend, O source of all plenty, in the region of Brahman, in days of yore, thou wert present with thy calf in the sacrifice of Indra, the wielder of the thunderbolt. Thou tookest thy station in the firmament and in the path of Agni. The deities with Narada among them adored thee on that occasion by calling thee Sarvamsaha. Such man attains to the region of Purandara. He acquires, besides, the merits that attach to kine, and the splendour of Chandramas also. Such a man becomes freed from every sin, every fear, every grief. At the end, he obtains residence in the happy region of the Thousand-eyed Indra!

"Bhishma continued, 'After this, the highly blessed and celebrated seven Rishis, with Vasishtha at their head, rose and circumambulating the Lotus-born Brahman, stood around him with hands joined in reverence. Vasishtha, that foremost of all persons conversant with Brahma, became their spokesman and asked this question that is beneficial to every creature, but especially so to Brahmanas and Kshatriyas, 'By doing what acts may men of righteous conduct who are, however, destitute of the good of this world, succeed in acquiring merits attaching to sacrifices?" Hearing this question of theirs, the Grandsire Brahman began to say what follows.'

"Brahman said, 'Excellent is this question, ye highly blessed ones! It is at once auspicious and high and fraught with a mystery. This question that ye have put is subtil and is fraught with high benefit to mankind. Ye Rishis possessed of wealth of penances, I shall recite everything to you in detail. Do ye listen with attention to what I say as to how men acquire the merits attaching to sacrifices (even when they are unable to perform them through poverty.) In the lighted fortnight of the month of Pausha, when the constellation Rohini is in conjunction, if one, purifying oneself by a bath, lies under the cope of heaven, clad in a single piece of raiment, with faith and concentrated attention, and drinks the rays of the moon, one acquires the merits that attach to the performance of great sacrifices. Ye foremost of regenerate persons, this is a high mystery that I declare unto you in reply to your questions, ye that are possessed of insight into the subtil truths of all topics of enquiry."

SECTION 127

"Vibhavasu (otherwise called Surya) said, 'There are two offerings. One of those consists of a palmful of water and the other called Akshata consists of rice-grains with ghee. One should, on the day of the full moon, stand facing that bright orb and make unto him the two offerings mentioned, viz., a palmful of water and the rice-grains with ghee called Akshata. The man who presents these offerings is said to adore his sacred fire. Verily, he is regarded as one that has poured libations on the three (principal) fires. That man of little understanding who cutteth down a large tree on the day of the new moon, becomes stained with the sin of Brahmanicide. By killing even a single leaf one incurs that sin. That foolish man who chews a tooth-brush on the day of the new moon is regarded as injuring the deity of the moon by such an act. The Pitris of such a person become annoyed with him. [In India the tooth-brush consists of a twig or a little branch. One end of it is chewed and softened. The softened fibres serve the purpose of a brush. Such a brush is used only once. It is thrown away after the brushing of the teeth is over.] The deities do not accept the libations poured by such a man on days of the full moon and the new moon. His Pitris become enraged with him, and his race and the family become extinct.

"Sree said, 'That sinful house, in which eating and drinking vessels and seats and beds lie scattered, and in which women are beaten, the deities and Pitris leave in disgust. Verily, without accepting the offerings made unto them by the owners of such houses, the deities and the Pitris fly away from such a sinful habitation.'

"Angiras said, 'The offspring of that man increase who stands every night for a full year under a Karanjaka tree with a lamp for lighting it, and holds besides in his hand the roots of the Suvarchala plant.'

"Gargya said, 'One should always do the duties of hospitality to one's guests. One should give lamps in the hall or shed where sacrifices are performed. One should avoid sleep during the day, and abstain from all kinds of flesh or food One should never injure kine and Brahmanas. One should always recite names of the Pushkara lakes and the other sacred waters. Such a course of duty, is the foremost. Even this constitutes a high religion with its mysteries. If observed in practice, it is sure to produce great consequences. If a person performs even a hundred sacrifices, he is doomed to see the exhaustion of the merits attaching to the libations poured therein. The duties, however, which I have mentioned are such that when observed by a person endued with faith, their merit becomes inexhaustible. Listen now to another high mystery concealed from the view of many. The deities do not accept the libations (poured upon the fire) on the occasion of Sraddhas and rites in their honour or on the occasion of those rites that are performable on ordinary lunar days or on the especially sacred days of the full moon and the new moon if they behold a woman in her season of impurity or one that is the daughter of a mother afflicted with leprosy. The Pitris of the man who allows such a woman to come near the place where the Sraddha is being performed by him, do not become gratified with him for thirteen years. Robed in raiment of white, and

becoming pure in body and mind, one should invite Brahmanas and cause them to utter their benedictions (when one performs the Sraddha). On such occasions one should also recite the Bharata. It is by observing all these that the offerings made at Sraddhas become inexhaustible.'

"Dhaumya said, 'Broken utensils, broken bedsteads, cocks and, dogs, as also such trees as have grown within the dwelling houses, are all inauspicious objects. In a broken utensil is Kali himself, while in a broken bedstead is loss of wealth. When a cock or a dog is in sight, the deities do not eat the offerings made to them. Under the roots of a tree scorpions and snakes undoubtedly find shelter. Hence, one should never plant a tree within one's abode.' [Bhanda includes utensils of copper and brass such as plates and cups and jars and jugs. Broken utensils, to this day, are regarded inauspicious. They are rejected, as a rule, by every family. Kali (Evil?) has his abode in them, meaning that such utensils cause quarrels and disputes. Broken bed-steads also are regarded as capable of causing loss of wealth. Cocks and dogs should never be kept or reared in a house. The roots of trees afford shelter to scorpions and snakes and venomous insects and worms. One should not, therefore, plant trees or allow them to grow up within one's abode.]

"Jamadagni said, 'That man whose heart is not pure is sure to go to Hell even if he adores the deities in a Horse-sacrifice or in a hundred Vajapeya sacrifices, or if he undergoes the severest austerities with head downmost. Purity of heart is regarded as equal to sacrifices and Truth. A very poor Brahmana, by giving only a Prastha of powdered barley with a pure heart unto a Brahmana, attained to the region of Brahman himself. This is a sufficient proof (of the importance of purity of heart)."

SECTION 128

'Vayu said, 'I shall recite some duties the observance of which is fraught with happiness to mankind. Do ye listen also with concentrated attention to certain transgressions with the secret causes upon which they depend. That man who offers for the four months of the rainy season sesame and water (unto the Pitris), and food, according to the best of his power, unto a Brahmana well-conversant with the duties, who duly pours libations on the sacred fire, and makes offerings of rice boiled in sugared milk, who gives lamps in honour of the Pitris, with sesame and water,--verily he who does all this with faith and concentrated attention acquires all the merits that attach to a hundred sacrifices in which animals are offered to the deities. Listen to this other high mystery that is unknown to all. That man who thinks it all right when a Sudra ignites the fire upon which he is to pour libations or who does not see any fault when women who are incompetent to assist at Sraddhas and other rites are allowed to assist at them, really becomes stained with sin [A Brahmana's fire should never be ignited by a Sudra. Women also should never be allowed to assist at Sraddhas for arranging the offerings.]. The three sacrificial fires become enraged with such a person. In his next life he has to take birth as a Sudra. His Pitris, together with the deities are never gratified with him. I shall now recite what the expiations are which one must go through for cleansing oneself from such sins. Listen to me with attention. By performing those expiatory acts, one becomes happy and free from fever. Fasting all the while, one should, for three days, with concentrated attention, pour libation, on the sacred fire, of the urine of the cow mixed with cowdung and milk and ghee. The deities accept the offerings of such a man on the expiration of a full year. His Pitris also, when the time comes for him for performing the Sraddha, become gratified with him. I have thus recited what is righteous and what is unrighteous, with all their unknown details, in respect of human beings desirous of attaining to heaven. Verily, men who abstain from these transgressions or who having committed them undergo the expiatory rites indicated, succeed, in attaining to heaven when they leave this world '

SECTION 129

"Lomasa said, 'The Pitris of those men who, without having wedded wives of their own, betake themselves to the wives of other people, become filled with disappointment when the time for the Sraddhas comes. He who betakes himself to the wives of other people, he who indulges in sexual union with a woman that is barren, and he who appropriates what belongs to a Brahmana, are equally sinful. Without doubt, the Pitris of such people cut them off without desiring to have any intercourse with them. The offerings they make fail to gratify the deities and the Pitris. Hence, one should always abstain from sexual congress with women that are the wedded wives of others, as also with women that are barren. The man who desires his own good should not appropriate what belongs to a Brahmana. Listen now to another mystery, unknown to all with regard to religion. One should, endued with faith, always do the bidding of one's preceptor and other seniors. On the twelfth lunar day, as also on the day of the full moon, every month, one should make gifts unto Brahmanas of ghee and the offerings that constitute Akshata. Listen to me

THE GRAND BIBLE especially should one make the gift of a Kapila cow unto a

as I say what the measure is of the merit that such a person acquires. By such an act one is said to increase Soma and the Ocean. Vasava, the chief of the celestials, confers upon him a fourth part of the merits that attach to a Horse-sacrifice. By making such gifts, a person becomes endued with great energy and prowess. The divine Soma, well-pleased with him, grants him the fruition of his wishes. Listen now to another duty, together with the foundation on which it rests, that is productive of great merit. In this age of Kali, that duty, if performed, brings about much happiness to men. That man who, rising at early dawn and purifying himself by a bath, attires himself in white robes and with the concentrated attention makes gifts unto Brahmanas of vessels full of sesame seeds, who makes offerings unto the Pitris of water with sesame seeds and honey, and who gives lamps as also the food called Krisara acquires substantial merits. Listen to me as I say what those merits are. The divine chastiser of Paka has ascribed these merits to the gift of vessels of copper and brass filled with sesame seeds. He who makes gifts of kine, he who makes gifts of land that are productive of eternal merit, he who performs the Agnishtoma sacrifice with copious presents in the form of Dakshina to the Brahmanas, are all regarded by the deities as acquiring, merits equal to those which one acquires by making gifts of vessels filled with sesame seeds. Gifts of water with sesame seeds are regarded by the Pitr is as productive of eternal gratification to them. The grandsires all become highly pleased with gifts of lamps and Krisara. I have thus recited the ancient ordinance, laid down by the Rishis, that is highly applauded by both the Pitris and the deities in their respective regions.

SECTION 130

"Bhishma said, 'The Rishis there assembled, together with the Pitris and the deities, then, with concentrated attention, questioned Arundhati (the spouse of Vasishtha) who was endued with great ascetic merit. Possessed of abundant wealth of penances, Arundhati was equal to her husband, the highsouled Vasishtha in energy for in both vows and conduct she was her husband's equal. Addressing her they said, 'We desire to hear from thee the mysteries of duty and religion. It behoveth thee, O amiable lady, to tell us what thou regardest as a high mystery.'

'Arundhati said, 'The great progress I have been able to achieve in penances is due to your consideration for me in thus remembering my poor self. With your gracious permission I shall now discourse on duties that are eternal, on duties that are high mysteries. I shall discourse thereon with the causes on which they depend. Listen to me as I discourse to you elaborately. A knowledge of these should be imparted unto him only that is possessed of faith or that has a pure heart. These four, viz., he that is bereft of faith, he that is full of pride, he that is guilty of Brahmanicide, and he that violates the bed of his preceptor, should never be talked to. Religion and duty should never be communicated unto them. The merits acquired by a person who gives away a Kapila cow every day for a period of two and ten years, or by a person who adores the deities every month in a sacrifice, or by him who gives away hundreds of thousands of kine in the great Pushkara, do not come up to those that are his with whom a guest is gratified. Listen now to another duty whose observance is fraught with happiness to mankind. It should be observed with its secret ritual by a person endued with faith, Its merits are certainly high. Listen to what they are. If a person, rising at early dawn and taking with him a quantity of water and a few blades of Kusa grass, proceeds into a cowpen and arriving there washes a cow's horns by sprinkling thereon that water with those blades of Kusa grass and then causes the water to drip down on his own head, he is regarded in consequence of such a bath, as one that has performed his ablutions in all the sacred waters that the wise have heard to exist in the three worlds and that are honoured and resorted to by Siddhas and Charanas.' After Arundhati had said these words, all the deities and Pitris applauded her, saying, 'Excellent, Excellent,' Indeed, all the beings there were highly gratified and all of them worshipped Arundhati.'

"Brahman said, 'O highly blessed one, excellent is the duty that thou hast enunciated, together with its secret ritual. Praise be to thee! I grant thee this boon, viz., that thy penances will continually increase!"

"Yams said, 'I have heard from thee an excellent and agreeable discourse. Listen now to what Chitragupta has said and what is agreeable to me. Those words relate to duty with its secret ritual, and are worthy of being heard by the great Rishis, as also by men endued with faith and desirous of achieving their own good. Nothing is lost of either piety or sin that is committed by creatures. On days of the full moon and the new moon, those acts are conveyed to the sun where they rest. When a mortal goes into the region of the dead, the deity of the sun bears witness to all his acts. He that is righteous acquires the fruits of his righteousness there. I shall now tell you of some auspicious duties that are approved by Chitragupta. Water for drink, and lamps for lighting darkness, should always be given, as also sandals and umbrellas and Kapila kine with due rites. In Pushkara

Brahmana conversant with the Vedas. One should also always maintain one's Agnihotra with great care. Here is another duty which was proclaimed by Chitragupta. It behoveth them that are the best of creatures to listen to what the merits are of that duty separately. In course of time, every creature is destined to undergo dissolution. They that are of little understanding meet with great distress in the regions of the dead, for they become afflicted by hunger and thirst. Indeed, they have to rot there, burning in pain. There is no escape for them from such calamity. They have to enter into a thick darkness. I shall now tell you of those duties by performing which one may succeed in crossing such calamity. The performance of those duties costs very little but is fraught with great merit. Indeed, such performance is productive of great happiness in the other world. The merits that attach to the gift of water for drink are excellent. In the next world in especial, those merits are very high. For them that make gifts of water for drink there is ordained in the other world a large river full of excellent water. Indeed, the water contained in that river is inexhaustible and cool and sweet as nectar. He who makes gifts of water in this world drinks from that stream in the world hereafter when he goes thither. Listen now to the abundant merits that attach to the giving of lamps. The man who gives lamps in this world has never to even behold the thick darkness (of Hell). Soma and Surya and the deity of fire always give him their light when he repairs to the other world. The deities ordain that on every side of such a person there should be blazing light. Verily, when the giver of lights repairs to the world of the dead, he himself blazes forth in pure effulgence like a second Surya. Hence, one should give lights while here and water for drink in especial. Listen now to what the merits are of the person who makes the gift of a Kapila cow to a Brahmana conversant with the Vedas, especially if the gift be made in Pushkara. Such a man is regarded as having made a gift of a hundred kine with a bull. a gift that is productive of eternal merit. The gift of a single Kapila cow is capable of cleansing whatever sins the giver may be guilty of even if those sins be as grave. Brahmanicide, for the gift of a single Kapila cow is regarded as equal in point of merit to that of a hundred kine. Hence, one should give away a Kapila cow at that Pushkara which is regarded as the senior (of the two Tirthas known by that name) on the day of the full moon in the month of Karttika. Men that succeed in making such a gift have never to encounter distress of any kind, or sorrow, or thorns giving pain. That man who gives away a pair of sandals unto a superior Brahmana that is deserving of the gift, attains to similar merits. By giving away an umbrella a person obtains comfortable shade in the next world. (He will not have to be exposed to the sun). A gift made to a deserving person is never lost. It is certain to produce agreeable consequences to the giver.' Hearing these opinions of Chitragupta, Surya's hairs stood on their ends. Endued with great splendour, he addressed all the deities and the Pitris, saying 'Ye have heard the mysteries relating to duty, as propounded by the high-souled Chitragupta. Those human beings who, endued with faith, make these gifts unto highsouled Brahmanas, become freed from fear of every kind. These five kinds of men, stained with vicious deeds, have no escape. Verily, of sinful behaviour and regarded as the worst of men, they should never be talked to. Indeed they should always be avoided. Those five are he who is the slaver of a Brahmana, he who is the slayer of a cow, he who is addicted to sexual congress with other people's wives, he who is bereft of faith (in the Vedas), and he who derives his sustenance by selling the virtue of his wife. These men of sinful conduct, when they repair to the region of the dead, rot in hell like worms that live upon pus and blood. These five are avoided by the Pitris, the deities, the Snataka Brahmanas, and other regenerate persons that are devoted to the practice of penances."

SECTION 131

"Bhishma said, 'Then all the highly blessed deities and the Pitris, and the highly blessed Rishis also, addressing the Pramathas, said, 'Ye are all highly blessed beings. Ye are invisible wanderers of the night. Why do you afflict those men that are vile and impure and that are unclean? What acts are regarded as impediments to your power? What, indeed, are those acts in consequence of which ye become incompetent to afflict men? What are those acts that are destructive of Rakshasas and that prevent you from asserting your power over the habitations of men? Ye wanderers of the night, we desire to hear all this from you.'

"The Pramathas said, 'Men are rendered unclean by acts of sexual congress. They who do not purify themselves after such acts, they who insult their superiors, they who from stupefaction eat different kinds of meat, the man also who sleeps at the foot of a tree, he who keeps any animal matter under his pillow while lying down for sleep, and he who lies down or sleeps placing the head where his feet should be placed or his feet where the head should be placed,--these men are regarded by us as unclean. Verily, these men have many holes. Those also are numbered in the same class who throw

their phlegm and other unclean secretions into the water. Without doubt these men deserve to be slain and eaten up by us. Verily, we afflict those human beings who are given to such conduct. Listen now to what those acts are which are regarded as antidotes and in consequence of which we fail to do any injury to men. Those men upon whose persons occur streaks of Gorochana, or who hold Vachas in their hands, or who make gifts of ghee with those ingredients that go by the name of Akshata, or who place ghee and Akshata on their heads, or those who abstain from meat are incapable of being afflicted by us. That man in whose house the sacred fire burns day and night without being ever put out, or who keeps the skin or teeth of a wolf in his abode or a hill-tortoise, or from whose habitation the sacrificial smoke is seen to curl upwards, or who keeps a cat or a goat that is either tawny or black in hue, is free from our power. Verily, those householders who keep these things in their houses always find them free from the inroads of even the fiercest spirits that live on carrion. Those beings also, that like us range through different worlds in pursuit of pleasure, are unable to do any injury to such houses. Hence, ye deities, should men keep such articles in their houses, --articles that are destructive of Rakshasas (and other beings of the kind). We have thus told you everything about that respecting which ye had great doubts."

SECTION 132

"Bhishma said, 'After this, the Grandsire Brahman, sprang from the primeval lotus and resembling the lotus (in agreeableness and fragrance), addressed the deities with Vasava, the lord of Sachi, at their head,--Yonder sits the mighty Naga who is a resident of the nether regions. Endued with great strength and energy, and with great prowess also, his name is Renuka. He is certainly a great being. Those mighty elephants endued with great energy and power, who hold the entire earth with her hills, waters, and lakes should be interviewed by this Renuka at your request. Let Renuka go to them and ask them about the mysteries of religion or duty.--Hearing these words of the Grandsire, the deities, with wellpleased minds commissioned (the elephant) Renuka to where those upholders of the world are.'''

"Renuka, proceeding to where those elephants are, addressed them, saying, 'Ye mighty creatures, I have been commanded by the deities and the Pitris to question you about the mysteries of religion and duty. I desire to bear you discourse on that subject in detail. Ye highly blessed ones, do ye discourse on the subject as your wisdom may dictate.'

"The (eight) elephants standing in the eight quarters said, 'On the auspicious eighth day of the dark fortnight in the month of Karttika when the constellation Aslesha is in the ascendant, one should make gifts of treacle and rice. Casting aside wrath, and living on regulated diet, one should make these offerings at a Sraddha, uttering these mantras the while--Let Valadeva and other Nagas possessed of great strength, let other mighty snakes of huge bodies that are indestructible and eternal, and let all the other great snakes that have taken their birth in their race, make Vali offerings to me for the enhancement of my strength and energy. Verily, let my strength be as great as that of the blessed Narayana when he raised the submerged Earth !-- Uttering these mantras, one should make Vali offerings upon an ant-hill. When the maker of day retires to his chambers in the west, upon the ant-hill selected should offerings be made of raw sugar and rice. The ant-hill should previously be scattered with Gajendra flowers, Offerings should also be made of blue cloths and fragrant unguents. If offerings are made in this way, those beings that live in the nether regions, bearing the weight of the upper regions upon their heads or shoulders, become well-pleased and gratified. As regards ourselves, we also do not feel the labour of upholding the Earth, in consequence of such offerings being made to us. Afflicted with the burden we bear, even this is what we think (beneficial for men), without the slightest regard for selfish concerns. Brahmanas and Kshatriyas and Vaisyas and Sudras, by observing this rule for a full year, fasting on each occasion, acquire great merits from such gifts. We think that the making of such Vali offerings on the ant-hill is really fraught with very superior merits. By making such offerings, one is regarded as doing the duties of hospitality for a hundred years to all the mighty elephants that exist in the three worlds.' Hearing these words of the mighty elephants, the deities and the Pitris and the highly blessed Rishis, all applauded Renuka.'

SECTION 133

"Maheswara said, 'Searching your memories, excellent are the duties ye all have recited. Listen all of you now to me as I declare some mysteries relating to religion and duty. Only those persons whose understanding has been set on religion and who are possessed of faith, should be instructed in respect of those mysteries of duty and religion that are fraught with high merits. Hear what the merits are that become his who, with heart free from anxiety, gives food everyday, for a month, to kine and contents himself with one meal a day throughout such period. The kine are highly blessed. They are regarded as the most sacred of all sacred things. Verily, it is they that are upholding the three worlds with the deities, the Asuras, and human beings. Respectful services rendered to them are fraught with high merit and grave consequences. That man who every day gives food to kine advances every day in religious merit. Formerly, in the Krita age I had expressed my approval of these creatures. Afterwards Brahman, born of the primeval lotus, solicited me (to show kindness towards kine). It is for this reason that a bull to this day stands as the device on my standard overhead. I always sport with kine. Hence should kine be worshipped by all. Kine are possessed of great power. They are givers of boons. If worshipped, they would grant boons. That person who gives food to kine even for a single day receives from those beneficent creatures for that act a fourth part of the merits he may win by all his good acts in life."

SECTION 134

"Skanda said, 'I shall now declare a duty that is approved of by me. Do ye listen to it with concentrated attention. That person who takes a little earth from the horns of a bull of blue complexion, smears his body therewith for three days, and then performs his ablutions, acquires great merits. Hear what those merits are. By such an act he would wash away every stain and evil, and attain to sovereign sway hereafter. As many times he takes his birth in this world, so many times does he become celebrated for his heroism. Listen now to another mystery unknown to all. Taking a vessel of copper and placing therein some cooked food after having mixed it with honey, one should offer it as Vali unto the rising moon on the evening of the day when that luminary is at full. Do ye learn, with faith, what the merits are of the person that acts in this way. The Sadhyas, the Rudras, the Adityas, the Viswedevas, the twin Aswins, the Maruts, and the Vasus, all accept that offering. By such an offering Soma increases as also the ocean, that vast receptacle of waters. This duty that is declared by me and that is unknown to all, if performed, is certainly fraught with great happiness.'

"Vishnu said, 'That person who, endued with faith and freed from malice, listens every day with concentrated attention to the mysteries in respect of religion and duty that are preserved by the high-souled deities and those mysteries also of the same kind that are preserved by the Rishis, has never to succumb to any evil. Such a person becomes also freed from every fear. That man who, with his senses under thorough control, reads these sections which treat of these auspicious and meritorious duties, together with their mysteries,--duties that have been declared (by the previous speakers), acquires all the merits that attach to their actual performance. Sin can never overmaster him. Verily, such a man can never be stained with faults of any kind. Indeed, one wins abundant merits by reading these mysteries (as declared), or by reciting them to others, or by hearing them recited. The deities and the Pitris eat, for ever the Havya and the Kavya offered by such a creature. Both these, in consequence of the virtues of the offerer become inexhaustible. Even such is the merit that attaches to the person who, with concentrated attention, recites these mysteries to foremost of Brahmanas on days of the full moon or the new moon. Such a person, in consequence of such an act, becomes steady in the observance of all duties. Beauty of form and prosperity also become his. He succeeds, besides this, in becoming the favourite, for all time, of the Rishis and the deities and the Pitris. If a person becomes guilty of all sins save those which are classed as grave or heinous, he becomes cleansed of them all by only listening to the recitation of these mysteries about religion and duty."

"Bhishma continued, 'Even these, O king of men, are the mysteries in respect of religion and duty dwelling in the breasts of the deities. Held in high respect by all the gods and promulgated by Vyasa, they have now been declared by me for thy benefit. One who is conversant with religion and duty thinks that this excellent knowledge is superior (in value) to even the whole earth full of riches and wealth. This knowledge should not be imparted to one that is bereft of faith, or to one that is an atheist, or to one that is destitute of compassion, or to one that is devoted to the science of empty disputations, or to one that is hostile to one's preceptors, or to one that thinks all creatures to be different from oneself."

SECTION 135

"Yudhishthira said, 'Who are those persons, O Bharata, from whom a Brahmana in this world may accept his food? From whom may a Kshatriya, a Vaisya, and a Sudra take their food respectively?"

"Bhishma said, 'A Brahmana may take his food from another Brahmana or from a Kshatriya or a Vaisya, but he must never accept food from a Sudra. A Kshatriya may take his food from a Brahmana, a Kshatriya or a Vaisya. He must, however, eschew food given by Sudras who are addicted to evil ways and who partake of all manner of food without any scruple. Brahmanas and Kshatriyas can partake of food given by such Vaisyas as tend the sacred fire every day, as are faultless in character, and as perform the vow of Chaturmasya. But the man who takes food from a Sudra, swallows the very

abomination of the earth, and drinks the excretions of the human body, and partakes of the filth of all the world. He partakes of the very filth of the earth who takes his food thus from a Sudra. Verily, those Brahmanas that take their food from Sudras, take the dirt of the earth. If one engages in the service of a Sudra, one is doomed to perdition though one may duly perform all the rites of one's order. A Brahmana, a Kshatriya, or a Vaisya, so engaging, is doomed, although devoted to the due performance of religious rites. It is said that a Brahmana's duty consists in studying the Vedas and seeking the welfare of the human race; that a Kshatriya's duty consists in protecting men, and that a Vaisya's in promoting their material prosperity. A Vaisya lives by distributing the fruits of his own acts and agriculture. The breeding of kine and trade are the legitimate work in which a Vaisva may engage without fear of censure. The man who abandons his own proper occupation and betakes himself to that of a Sudra, should be considered as a Sudra and on no account should any food be accepted from him. Professors of the healing art, mercenary soldiers, the priest who acts as warder of the house, and persons who devote a whole year to study without any profit, are all to be considered as Sudras. And those who impudently partake of food offered at ceremonials in a Sudra's house are afflicted with a terrible calamity. In consequence of partaking such forbidden food they lose their family, strength, and energy, and attain to the status of animals, descending to the position of dogs, fallen in virtue and devoid of all religious observances. He who takes food from a physician takes that which is no better than excrement: the food of a harlot is like urine; that of a skilled mechanic is like blood. If a Brahmana approved by the good, takes the food of one who lives by his learning, he is regarded as taking the food of a Sudra. All good men should forego such food. The food of a person who is censured by all is said to be like a draught from a pool of blood. The acceptance of food from a wicked person is considered as reprehensible as the slaving of a Brahmana. One should not accept food if one is slighted and not received with due honours by the giver. A Brahmana, who does so, is soon overtaken by disease, and his race soon becomes extinct. By accepting food from the warder of a city, one descends to the status of the lowest outcaste. If a Brahmana accepts food from one who is guilty of killing either a cow or a Brahmana or from one who has committed adultery with his preceptor's wife or from a drunkard, he helps to promote the race of Rakshasas. By accepting food from a eunuch, or from an ungrateful person, or from one who has misappropriated wealth entrusted to his charge, one is born in the country of the Savaras situated beyond the precincts of the middle country. I have thus duly recited to thee the persons from whom food may be accepted and from whom it may not. Now tell me. O son of Kunti, what else thou wishest to hear from me today."

SECTION 136

"Yudhishthira said, 'Thou hast told me in full of those from whom food may be accepted and of those from whom it should not be taken. But I have grave doubts on one point. Do thou, O sire, enlighten me, do thou tell me what expiation a Brahmana should make (for the sin he incurs) upon accepting the different kinds of food, those especially offered in honour of the gods and the oblations made to the manes.'

"Bhishma said, 'I shall tell thee, O prince, how high-souled Brahmanas may be absolved from all sin incurred by accepting food from others. In accepting clarified butter, the expiation is made by pouring oblations on the fire, reciting the Savitri hymn. In accepting sesamum, O Yudhishthira, the same expiation has to be made. In accepting meat, or honey, or salt, a Brahmana becomes purified by standing till the rising of the sun. If a Brahmana accepts gold from any one, he becomes cleansed of all sins by silently reciting the great Vedic prayer (Gayatri) and by holding a piece of iron in his hand in the presence of the public. In accepting money or clothes or women or gold, the purification is the same as before. In accepting food, or rice boiled in milk and sugar, or sugarcane juice, or sugar-cane, or oil, or any sacred thing, one becomes purified by bathing thrice in the course of the day, viz., at morn, noon and eve. If one accepts, paddy, flowers, fruits, water, half-ripe barley, milk, or curdled milk, or anything made of meal or flour, the expiation is made by reciting the Gayatri prayer a hundred times. In accepting shoes or clothes at obsequial ceremonies, the sin is destroyed by reciting devoutly the same hymn a hundred times. The acceptance of the gift of land at the time of an eclipse or during the period of impurity, is expiated by observing a fast during three successive nights. The Brahmana who partakes of oblations offered to deceased ancestors, in course of the dark fortnight, is purified by fasting for a whole day and night. Without performing his ablutions a Brahmana should not say his evening prayers nor betake himself to religious meditation nor take his food a second time. By so doing he is purified. For this reason, the Sraddha of deceased ancestors has been ordained to be performed in the afternoon and then the Brahmana who has been invited beforehand should be feasted, The Brahmana who partakes of food at the house of a dead

person on the third day after the death, is purified by bathing three times daily for twelve days. After the expiration of twelve days, and going through the purification ceremonies duly, the sin is destroyed by giving clarified butter to Brahmanas. If a man takes any food in the house of a dead person, within ten days after the death, he should go through all the expiations before mentioned, and should recite the Savitri hymn and do the sin-destroying Ishti and Kushmanda penances. The Brahmana who takes his food in the house of a dead person for three nights, becomes purified by performing his ablutions thrice daily for seven days, and thus attains all the objects of his desire, and is never troubled by misfortunes. The Brahmana who takes his food in the company of Sudras is purged from all impurity by duly observing the ceremonies of purification. The Brahmana who takes his food in the company of Vaisyas is absolved from sin by living on alms for three successive nights. If a Brahmana takes his food with Kshatriyas, he should make expiation by bathing with his clothes on. By eating with a Sudra from off the same plate the Sudra loses his family respectability; the Vaisya by eating from off the same plate with a Vaisya, loses his cattle and friends. The Kshatriya loses his prosperity, and the Brahmana his splendour and energy. In such cases, expiations should be made, and propitiatory rites should be observed, and oblations offered to the gods. The Savitri hymn should be recited and the Revati rites and Kushmanda penances should be observed with the view of destroying the sin. If any of the above four classes partake of food partly eaten by a person of any other class, the explation is undoubtedly made by smearing the body with auspicious substances like Rochana, Durva grass, and turmeric.""

SECTION 137

"Yudhishthira said, 'O Bharata, of the two things charity and devotion, do thou condescend to tell me, O sire, which is the better in this world? Do thou, by this, remove a great doubt from my mind.'

"Bhishma said, 'Do thou, listen to me as I recite the names of the princes who having been devoted to virtue, and having cleansed their hearts by penances and practised gifts and other acts of piety, undoubtedly attained to the different celestial regions. The Rishi Atreva revered by all, attained, O monarch, to the excellent celestial regions, by imparting the knowledge of the unconditional Supreme Being to his pupils. King Sivi, the son of Usinara, by offering the life of his dear son, for the benefit of a Brahmana, was translated from this world to heaven. And Pratardana, the king of Kasi, by giving his son to a Brahmana, secured to himself unique and undving fame in this as well as in the other world. Rantideva, the son of Sankriti, attained to the highest heaven by duly making gifts to the high-souled Vasishtha. Devavriddha too went to heaven by giving a hundred-ribbed and excellent golden umbrella to a Brahmana for a sacrifice. The worshipful Amvarisha too has attained to the region of the gods, by making a gift of all his kingdom to a Brahmana of great power. King Janamejaya of the solar race, went to the highest heaven by making a gift of ear-rings, fine vehicles, and cows to Brahmanas. The Royal sage Vrishadarbhi went to heaven by making gifts of various jewels and beautiful houses to Brahmanas. King Nimi of Vidarva, attained to heaven with his sons, friends and cattle, by giving his daughter and kingdom to the high-souled Agastya. The far-famed Rama, the son of Jamadagni, attained to the eternal regions, far beyond his expectation, by giving lands to Brahmanas. Vasishtha, the prince of Brahmanas, preserved all the creatures at a time of great drought when the god Parjjanya did not bestow his grateful showers upon the earth, and for this act he has secured eternal bliss for himself. Rama, the son of Dasaratha, whose fame is very high in this world, attained to the eternal regions by making gifts of wealth at sacrifices. The far-famed royal sage Kakshasena, went to heaven by duly making over to the high-souled Vasishtha the wealth which he had deposited with him. Marutta, the son of Parikshita and the grandson of Karandhama, by giving his daughter in marriage to Angiras, immediately went to heaven. The highly devout king of Panchalal Brahmadatta, attained the blessed way by giving away a precious conch-shell. King Mitrasaha, by giving his favourite wife Madayanti to the high-souled Vasishtha, ascended to heaven. Sudyumna, the son of Manu, by causing the proper punishment to be inflicted upon the high-souled Likhita, attained to the most blessed regions. The celebrated royal sage Saharachitta went to the blessed regions. by sacrificing his dear life for the sake of a Brahmana. The king Satadyumna went to heaven by giving to Maudgaya a golden mansion replete with all the objects of desire. In ancient times, king Sumanyu by giving to Sandilya heaps of food looking like a hill, proceeded to heaven. The Salwa prince Dyutimat of great splendour attained to the highest regions by giving his kingdom to Richika. The Royal sage Madiraswa by giving his kingdoin to Roma. The Royal sage Hiranyahasta went to the region of the gods. The lordly Lomapada attained all the vast objects of his desire by giving his daughter Santa in marriage to Rishyasringa. The royal sage Bhagiratha, by giving his famous daughter Hansi in

marriage to Kautsa, went to the eternal regions. King Bhagiratha by giving hundreds and thousands of kine with their young ones to Kohala attained to the most blessed regions. These and many other men, O Yudhishthira, have attained to heaven, by the merit of their charities and penances and they have also returned from thence again and again. Their fame will endure as long as the world will last. I have related to thee, O Yudhishthira, this story of those good householders who have attained to eternal regions by dint of their charities and penances. By their charities and by performing sacrifices and by procreating offspring, these people have attained to the heavenly regions. O foremost scion of Kuru's race, by always performing acts of charity, these men applied their virtuous intellects to the performance of sacrifices and charities. O mighty prince, as night has approached I shall explain to thee in the morning whatever doubts may arise in thy mind.""

SECTION 138

"Yudhishthira said, 'I have heard from thee, O sire, the names of those kings that have ascended to heaven. O thou whose power is great in the observance of the vow of truth by following the religion of gift. How many kinds of gift are there that should be given? What are the fruits of the several kinds of gifts respectively? For what reasons, what kinds of gifts, made to what persons are productive of merits? Indeed, unto what persons should what gifts be made? For what reasons are how many kinds of gifts to be made? I desire to hear all this in detail."

'Bhishma said, 'Listen, O son of Kunti, in detail to me, O sinless one as I discourse on the subject of gifts. Indeed, I shall tell you, O Bharata, how gifts should be made unto all the orders of men. From desire of merit, from desire of profit, from fear, from free choice, and from pity, gifts are made, O Bharata! Gifts, therefore, should be known to be of five kinds. Listen now to the reasons for which gifts are thus distributed in five classes. With mind freed from malice one should make gifts unto Brahmanas, for by making gifts unto the one acquires fame here and great felicity hereafter. (Such gifts are regarded as made from desire of merit.) He is in the habit of making gifts; or he has already made gifts to me. Hearing such words from solicitors one gives away all kinds of wealth unto a particular solicitor. (Such gifts are regarded as made from desire of profit.) I am not his, nor is he mine. If disregarded, he may injure me. From such motives of fear even a man of learning and wisdom may make gifts unto an ignorant wretch. (Such gifts are regarded as made from fear.) This one is dear to me Lam also dear to him Influenced by considerations like these, a person of intelligence, freely and with alacrity, make gifts unto a friend. (Such gifts are regarded as made from free choice.) The person that solicits me is poor. He is, again, gratified with a little. From considerations such as these, one should always make gifts unto the poor, moved by pity. (Gifts made from such considerations are regarded as made from pity.) These are the five kinds of gift. They enhance the giver's merits and fame. The Lord of all creatures (Brahman himself) has said that one should always make gifts according to one's power."

SECTION 139

"Yudhishthira said, 'O grandsire, thou art possessed of great wisdom. Indeed, thou art fully conversant with every branch of learning. In our great race thou art the only individual that swellest with all the sciences. I desire to hear from thee discourses that are interwoven with Religion and Profit, that lead to felicity hereafter, and that are fraught with wonder unto all creatures. The time that has come is fraught with great distress. The like of it does not generally come to kinsmen and friends. Indeed, save thee, O foremost of men, we have now none else that can take the place of an instructor. If, O sinless one, I with my brothers deserve the favour, it behoveth thee to answer the question I desire to ask thee. This one is Narayana who is endued with every prosperity and is honoured by all the kings. Even he waits upon thee, showing thee every indulgence and honouring thee greatly. It behoveth thee to discourse unto me, through affection, for my benefit as also for that of my brothers, in the presence of Vasudeva himself and of all these kings.'

"Vaisampayana continued, 'Hearing these words of king Yudhishthira, Bhishma, the son of the river called after Bhagiratha, filled with joy in consequence of his affection for the monarch and his brothers, said what follows.'

"Bhishma said, 'I shall certainly recite to thee discourses that are delightful, on the subject, O king, of the puissance of this Vishnu as displayed in days of yore and as I have heard (from my preceptors). Listen to me also as I describe the puissance of that great god who has a bull for his device. Listen to me as I narrate also the doubt that filled the mind of the spouse of Rudra and that of Rudra himself. Once on a time the righteous souled Krishna observed a vow extending for ten and two years. For beholding him who had gone through the rite of initiation for the observance of his great vow, there came to that place Narada and Parvata, and the Island-born Krishna, and Dhaumya, that foremost of silent reciters, and Devala, and Kasyapa, and Hastikasyapa. Other Rishis also, endued with Diksha and self-restraint, followed by their disciples and accompanied by many Siddhas and many ascetics of great merit, came there. The son of Devaki offered them such honours of hospitality as are deserving of the highest praise and as are offered unto the gods alone. Those great Rishis sat themselves down upon seats some of which were green and some endued with the colour of gold and some that were fraught with the plumes of the peacock and some that were perfectly new and fresh. Thus seated, they began to converse sweetly with one another on subjects connected with Religion and duty as also with many royal sages and deities. At that time the energy, in the form of fire, Narayana, rising from the fuel that consisted of the rigid observance of his vow, issued out of the mouth of Krishna of wonderful feats. That fire began to consume those mountains with their trees and creepers and little plants, as also with their birds and deer and beasts of prey and reptiles. Soon the summit of that mountain presented a distressing and pitiful appearance, Inhabited by animals of diverse kinds which began to utter cries of woe and pain, the summit soon became bereft of every living creature. That fire of mighty flames, having consumed everything without leaving a remnant at last came back to Vishnu and touched his feet like a docile disciple. That crusher of foes, viz., Krishna, beholding that mountain burnt, cast a benignant look upon it and thereby brought it back to its former condition. That mountain thereupon once more became adorned with flowering trees and creepers, and once more echoed with the notes and cries of birds and deer and animals of prey and reptiles. Seeing that wonderful and inconceivable sight, all the ascetics became amazed. Their hairs stood on end and their vision was blurred with tears. That foremost of speakers, Narayana, beholding those Rishis thus filled with wonder, addressed them in these sweet and refreshing words, Why, indeed, has wonder filled the hearts of this assemblage of Rishis, these ascetics that are always free from attachment of every kind, that are divested of the idea of meum, and that are fully conversant with every sacred science? It behoveth these Rishis possessed of wealth of penances and freed from every stain to explain to me truly this doubt that has arisen in my mind."

"The Rishis said, 'It is thou that createst all the worlds, and it is thou that destroyest them again. It is thou that art Winter, it is thou that art Summer, and it is thou that art the season of rains. Of all the creatures, mobile and immobile, that are found on the earth, thou art the father, thou art the mother, thou art the master, and thou art the origin! Even this, O slayer of Madhu, is a matter of wonder and doubt with us. O source of all auspiciousness, it behoveth Thee to resolve to us that doubt, viz., the issue of fire from Thy mouth. Our fears being dispelled we shall then, O Hari, recite to thee what we have heard and seen."

"Vasudeva said, 'The fire that issued from my mouth and that resembles the all-consuming Yuga-fire in splendour, and by which this mountain has been crushed and scorched is nothing else than the energy of Vishnu. Ye Rishis, ye are persons that have subjugated wrath, that have brought your senses under complete control, that are endued with wealth of penances, and that are very gods in puissance. Yet ye have suffered yourselves to be agitated and distressed! I am now engaged wholly with the observances relating to rigid vow. Verily, in consequence of my observing the yows of an ascetic. a fire issued from my mouth. It behoves you not to suffer yourselves to be agitated. It is for observing a rigid vow that I came to this delightful and auspicious mountain. The object that has brought me here is to acquire by the aid of penances a son that would be my equal in energy. In consequence of my penances, the Soul existing in my body became transformed into fire and issued out of my mouth. That fire had repaired to behold the boon-giving Grandsire of all the universe. The Grandsire, ye foremost of ascetics, told my soul that half the energy of the great god having the bull for his device would take birth as my son. That fire returning from its mission, has come back to me and approached my feet like a disciple desirous of serving me dutifully. Indeed, casting off its fury it has come back to me to its own proper nature. I have thus told you, in brief, a mystery appertaining to Him who has the lotus for his origin and who is endued with great intelligence. Ye Rishis possessed of wealth of penances, ye should not give way to fear! Ye are endued with far-reaching vision. Ye can proceed to every place without any impediment. Blazing with vows observed by ascetics, ye are adorned with knowledge and science. I now ask you to tell me something that is highly wonderful which you have heard of or seen on earth or in heaven. I feel an eager desire to taste the honey of that speech which will drop from your lips, the honey that will, I am sure, be as sweet as a jet of nectar itself. If I behold anything on earth or in heaven, which is highly delightful and of wonderful aspect but which is unknown to all of you ve Rishis that look like so many gods, I say that that is in consequence of my own Supreme Nature which is incapable of being obstructed by anything. Anything wonderful whose knowledge dwelleth in me or is acquired by my own inspiration ceases to appear wonderful to me. Anything,

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however, that is recited by pious persons and that is heard from those that are good, deserves to be accepted with respect and faith. Such discourses exist on earth for a long time and are as durable as characters engraved on rocks. I desire, therefore, to hear, at this meeting something dropping from the lips of persons that are good and that cannot fail to be productive of good to men.' Hearing these words of Krishna all those ascetics became filled with surprise. They began to gaze at Janardana with those eves of theirs that were as beautiful and large as the petals of the lotus. Some of them began to glorify him and some began to worship him with reverence. Indeed, all of them then hymned the praises of the slayer of Madhu with words whose meanings were adorned with the eternal Riks. All those ascetics then appointed Narada, that foremost of all persons conversant with speech. to gratify the request of Vasudeva.'

"The ascetics said, 'It behoveth thee, O Narada, to describe, in full, from the beginning, unto Hrishikesa, that wonderful and inconceivable incident which occurred, O puissant one, on the mountains of Himavat and which, O ascetic, was witnessed by those of us that had proceeded thither in course of our pilgrimage to the sacred waters. Verily, for the benefit of all the Rishis here assembled, it behoveth thee to recite that incident.' Thus addressed by those ascetics, the celestial Rishi, viz., the divine Narada, then recited the following story whose incidents had occurred some time before.'"

SECTION 140

"Bhishma said, 'Then Narada, that holy Rishi, that friend of Narayana, recited the following narrative of the discourse between Sankara and his spouse Uma.'

"Narada said, 'Once on a time the righteous-souled lord of all the deities, viz., Mahadeva with the bull for his device, practised severe penances on the sacred mountains of Himavat that are the resort of Siddhas and Charanas. Those delightful mountains are overgrown with diverse kinds of herbs and adorned with various species of flowers. At that time they were peopled by the different tribes of Apsaras and crowds of ghostly beings. There the great god sat, filled with joy, and surrounded by hundreds of ghostly beings who presented diverse aspects to the eve of the beholder. Some of them were ugly and awkward, some were of very handsome features, and some presented the most wonderful appearances. Some had faces like the lion's, some like the tiger's and some like the elephant's. In fact, the faces of those ghostly creatures presented every variety of animal faces. Some had faces resembling that of the jackal, some whose faces resembled the pard's; some like the ape's, some like the bull's. Some of them had faces like the owl's: some like the hawk's: some had faces like those of deer of diverse varieties. The great god was also surrounded by Kinnaras and Yakshas and Gandharvas and Rakshasas and diverse other created beings. The retreat to which Mahadeva had betaken himself also abounded with celestial flowers and blazed with celestial rays of light. It was perfumed with celestial sandal, and celestial incense was burnt on every side. And it echoed with the sounds of celestial instruments. Indeed, it resounded with the beat of Mridangas and Panavas, the blare of conchs, and the sound of drums. It teemed with ghostly beings of diverse tribes that danced in joy and with peacocks also that danced with plumes outspread. Forming as it did the resort of the celestial Rishis, the Apsaras danced there in joy. The place was exceedingly agreeable to the sight. It was exceedingly beautiful, resembling Heaven itself. Its entire aspect was wonderful and, indeed, it is indescribable in respect of its beauty and sweetness. Verily, with the penances of that great deity who sleeps on mountain breasts, that prince of mountains shone with great beauty. It resounded with the chant of the Vedas uttered by learned Brahmanas devoted to Vedic recitation. Echoing with the hum of bees, O Madhava, the mountain became incomparable in beauty. The ascetics, beholding the great deity who is endued with a fierce form and who looks like a great festival, became filled, O Janardana, with great joy. All the highly blessed ascetics, the Siddhas who have drawn in their vital seed, the Maruts, the Vasus, the Sadhyas, the Viswedevas, Vasava himself, the Yakshas, the Nagas, the Pisachas, the Regents of the world, the several sacred Fires, the Winds, and all the great creatures dwelt on that mountain with minds concentrated in Yoga. All the Seasons were present there and scattered those regions with all kinds of wonderful flowers. Diverse kinds of blazing herbs illuminated the woods and forests on that mountain. Various species of birds, filled with joy, hopped about and sang merrily on the delightful beast of that mountain. Those birds were exceedingly lovable in consequence of the notes they uttered. The high-souled Mahadeva sat, displayed in beauty, on one of the peaks that was adorned with excellent minerals, as if it served the purposes of a fine bedstead. Round his loins was a tiger-skin. and a lion-skin formed his upper garments. His sacred thread consisted of a snake. His arms were decked with a pair of red Angadas, His beard was green. He had matted locks on his head. Of terrible features, he it is that inspires with fear the hearts of all the enemies of the gods. It is he, again, that assures all creatures by dispelling their fears. He is adored by

his worshippers as the deity having the bovine bull for his device. The great Rishis, beholding Mahadeva, bowed to him by touching the ground with their heads. Endued with forgiving souls, they all became (in consequence of the sight they had obtained of the great deity) freed from every sin and thoroughly cleansed. The retreat of that lord of all creatures with many terrible forms, shone with a peculiar beauty. Abounding with many large snakes, it became unapproachable and unbearable (by ordinary beings). Within the twinkling of the eye. O slayer of Madhu, everything there became exceedingly wonderful. Indeed, the abode of that great deity having the bovine bull for his device began to blaze with a terrible beauty. Unto Mahadeva seated there, came his spouse, the daughter of Himavat, surrounded by the wives of the ghostly beings who are the companions of the great deity. Her attire was like that of her lord and the vows she observed were like those of his. She held a jar on her loins that was filled with the waters of every Tirtha, and was accompanied by the presiding deities (of her own sex) of all the mountain streams. Those auspicious ladies walked in her train. The goddess approached raining flowers on every side and diverse kinds of sweet perfumes. She who loved to reside on the breast of Himavat advanced in this guise towards her great lord. The beautiful Uma, with smiling lips and desirous of playing a jest, covered from behind, with her two beautiful hands, the eyes of Mahadeva. As soon as Mahadeva's eyes were thus covered, all the regions became dark and life seemed to be extinct everywhere in the universe. The Homa rites ceased. The universe became suddenly deprived of the sacred Vashat also. All living creatures became cheerless and filled with fear. Indeed, when the eyes of the lord of all creatures were thus closed, the universe seemed to become sunless. Soon, however, that overspreading darkness disappeared. A mighty and blazing flame of fire emanated from Mahadeva's forehead. A third eye, resembling another sun, appeared (on it). That eye began to blaze forth like the Yuga-fire and began to consume that mountain. The large-eyed daughter of Himavat, beholding what occurred, bowed her head unto Mahadeva endued with that third eye which resembled a blazing fire. She stood there with gaze fixed on her lord. When the mountain forests burned on every side, with their Was and other trees of straight Trunks, and their delightful sandals and diverse excellent medicinal herbs, herds of deer and other animals, filled with fright, came with great speed to the place where Hara sat and sought his protection. With those creatures almost filling it, the retreat of the great deity blazed forth with a kind of peculiar beauty. Meanwhile, that fire, swelling wildly, soared up to the very heavens and endued with the splendour and unsteadiness of lightning and looking like a dozen suns in might and effulgence, covered every side like the all-destroying Yuga-fire. In a moment, the Himavat mountains were consumed, with their minerals and summits and blazing herbs. Beholding Himavat crushed and consumed, the daughter of that prince of mountains sought the protection of the great deity and stood before him her hands joined in reverence. Then Sarva, seeing Uma overcome by an accession of womanly mildness and finding that she was unwilling to behold her father Himavat reduced to that pitiable plight, cast benignant looks upon the mountain. In a moment the whole of Himavat was restored to his former condition and became as beautiful to look at as ever. Indeed, the mountain put forth a cheerful aspect. All its trees became adorned with flowers. Beholding Himavat to his natural condition, the goddess Uma, divested of every fault, addressed her lord, that master of all creatures, the divine Maheswara, in these words.

"Uma said, 'O holy one, O lord of all creatures, O deity that art armed with the trident, O thou of high vows, a great doubt has filled my mind. It behoveth thee to resolve that doubt for me. For what reason has this third eye appeared in thy forehead? Why also was the mountain consumed with the woods and all that belonged to it? Why also, O illustrious deity, hast thou restored the mountain to its former condition? Indeed, having burnt it once, why hast thou again caused it to be covered with trees?"

"Maheswara said, 'O goddess without any fault, in consequence of thy having covered my eyes through an act of indiscretion the universe became in a moment devoid of light. When the universe became sunless and, therefore, all became dark, O daughter of the prince of mountains, I created the third eye desirous of protecting all creatures. The high energy of that eye crushed and consumed this 'mountain. For pleasing thee, however, O goddess, I once more made Himavat what he was by repairing the injury.'

"Uma said, 'O holy one, why are those faces of thine which are on the east, the north, and the west, so handsome and so agreeable to look at like the very moon? And why is that face of thine which is on the south so terrible? Why are thy matted locks tawny in hue and so erect? Why is thy throat blue after the manner of the peacock's plumes? Why, O illustrious deity, is the Pinaka always in thy hand? Why art thou always a Brahmacharin with matted locks? O lord, it behoves thee to explain all these to me. I am thy spouse who seeks to follow the same duties with thee. Further, I am thy devoted worshipper, O deity, having the bull for thy mark!'

"Narada continued, 'Thus addressed by the daughter of the prince of mountains, the illustrious wielder of Pinaka, the puissant Mahadeva, became highly gratified with her. The great god then addressed her saying, 'O blessed lady, listen to me as I explain, with the reasons thereof, why my forms are so."

SECTION 141

"The blessed and holy one said, 'In days of yore, a blessed woman was created by Brahman, called Tilottama, by culling grains of beauty from every beautiful object in the universe. One day, that lady of beautiful face, unrivalled in the universe for beauty of form, came to me, O goddess, for circumambulating me but really impelled by the desire of tempting me. In whatever direction that lady of beautiful teeth turned, a new face of mine instantly appeared (so eager did I become to see her). All those faces of mine became agreeable to look at. Thus, in consequence of the desire of beholding her. I became four-faced, through Yoga-puissance. Thus, I showed my high Yoga-power in becoming four-faced. With that face of mine which is turned towards the east, I exercise the sovereignty of the universe, With that face of mine which is turned towards the north, I sport with thee, O thou of faultless features! That face of mine which is turned towards the west is agreeable and auspicious. With it I ordain the happiness of all creatures. That face of mine which is turned towards the south is terrible. With it I destroy all creatures. I live as a Brahmacharin with matted locks on my head, impelled by the desire of doing good to all creatures. The bow Pinaka is always in my hand for accomplishing the purposes of the deities. In days of yore, Indra, desirous of acquiring my prosperity, had hurled his thunderbolt at me. With that weapon my throat was scorched. For this reason I have become blue-throated.

"Uma said, 'When, O foremost of all creatures, there are so many excellent vehicles endued with great beauty, why is it that thou hast selected a bovine bull for thy vehicle?"

"Maheswara said, 'In the days of yore, the Grandsire Brahma created the celestial cow Surabhi yielding abundant milk. After her creation there sprang from her a large number of kine all of which yielded copious quantities of milk sweet as nectar. Once on a time a quantity of froth fell from the mouth of one of her calves on my body. I was enraged at this and my wrath scorched all the kine which thereupon became diversified in hue. I was then pacified by the Master of all the worlds, viz., Brahma, conversant with all topics. It was he who gave me this bull both as a vehicle for bearing me and as a device on my banner.'

"Uma said, 'Thou hast many abodes in heaven, of diverse forms and possessed of every comfort and luxury. Why, O holy one, dost thou reside in the crematorium, abandoning all those delightful mansions? The crematorium is full of the hair and bones (of the dead), abounds with vulture and jackals, and is strewn with hundreds of funeral pyres. Full of carrion and muddy with fat and blood, with entrails and bones strewn all over it, and always echoing with the howls of jackals, it is certainly an unclean place.'

"Maheswara said, 'I always wander over the whole earth in search of a sacred spot. I do not, however, see any spot that is more sacred than the crematorium. Hence, of all abodes, the crematorium pleases my heart most, shaded that it generally is by branches of the banian and adorned with torn garlands of flowers. O thou of sweet smiles, the multitudes of ghostly beings that are my companions love to reside in such spots. I do not like, O goddess, to reside anywhere without those ghostly creatures being by my side. Hence, the crematorium is a sacred abode to me. Indeed, O auspicious lady, it seems to me to be the very heaven. Highly sacred and possessed of great merit, the crematorium is much applauded by persons desirous of having holy abodes.'

"Uma said, 'O holy one, O lord of all creatures, O foremost of all observers of duties and religious rites, I have a great doubt, O wielder of Pinaka, O giver of boons. These ascetics, O puissant lord, have undergone diverse kinds of austerities. In the world are seen ascetics wandering everywhere under diverse forms and clad in diverse kinds of attire. For benefiting this large assemblage of Rishis, as also myself, do thou kindly resolve, O chastiser of all foes, this doubt of mine. What indications has Religion or Duty been said to possess? How, indeed, do men become unacquainted with the details of Religion or Duty to succeed in observing them? O puissant lord, O thou that art conversant with Religion, do thou tell me this.'

"Narada continued, 'When the daughter of Himavat put this question, conclave of Rishis there present worshipped the goddess and adored her with words adorned with Riks and with hymns fraught with deep import.'

"Maheswara said, 'Abstention from injury, truthfulness of speech, compassion towards all beings, tranquillity of soul, and the making of gifts to the best of one's power, are the foremost duties of the householder. Abstention from sexual congress with the spouses of other men, protection of the wealth and the woman committed to one's charge, unwillingness to appropriate what is not given to one, and avoidance of honey and meat,--these are the five chief duties. Indeed, Religion or Duty has many branches all of which are fraught with happiness. Even these are the duties which these embodied creatures who regard duty as superior should observe and practise. Even these are the sources of merit.'

"Uma said, O holy one, I wish to ask thee another question about which I have great doubts. It behoveth thee to answer it and dispel my doubts. What are the meritorious duties of the four several orders? What duties appertain to the Brahmana? What to the Kshatriya? What are the indications of those duties that appertain to the Vaisya? And what kind of duties appertain to the Sudra?"

The holy one said, 'O highly blessed lady, the question thou hast asked is a very proper one. Those persons that belong to the regenerate order are regarded as highly blessed, and are, indeed, gods on earth. Without doubt, the observance of fasts (i.e., subjugation of the senses) is always the duty of the Brahmana. When the Brahmana succeeds in properly observing all his duties, he attains to identity with Brahma. The proper observance of the duties of Brahmacharya, O goddess, are his ritual. The observance of vows and the investiture with the sacred thread are his other duties. It is by these that he becomes truly regenerate. He becomes a Brahmana for worshipping his preceptors and other seniors as also the deities. Verily, that religion which has for its soul the study of the Vedas is the source of all piety. Even that is the religion which those embodied creatures who are devoted to piety and duty should observe and practise.

"Uma said, 'O holy one, my doubts have not been dispelled. It behoveth thee to explain in detail what the duties are of the four respective orders of men.'

"Maheswara said, 'Listening to the mysteries of religion and duty, observance of the vows indicated in the Vedas, attention to the sacred fire, and accomplishment of the business of the preceptor, leading a mendicant life, always bearing the sacred thread, constant recitation of the Vedas, and rigid observance of the duties of Brahmacharya, are the duties of the Brahmana. After the period of study is over, the Brahmana, receiving the command of his preceptor, should leave his preceptor's abode for returning to his father's house. Upon his return he should duly wed a wife that is fit for him. Another duty of the Brahmana consists in avoiding the food prepared by the Sudra. Walking along the path of righteousness, always observing fasts and the practices of Brahmacharya, are his other duties. [He who takes his meals at the proper hours is said to observe fasts. He who avoids sexual congress with other women and associates with only his wedded spouse and that at her season, is said to observe Brahmacharya.] The householder should keep up his domestic fire for daily worship. He should study the Vedas. He should pour libations in honour of the Pitris and the deities. He should keep his senses under proper control. He should eat what remains after serving gods and guests and all his dependants. He should be abstemious in food, truthful in speech, and pure both externally and internally. Attending to guests is another duty of the householder, as also the keeping up of the three sacrificial fires. The householder should also attend to the ordinary sacrifices that go by the name of Ishti and should also dedicate animals to the deities according to the ordinances. Indeed, the performance of sacrifices is his highest duty as also a complete abstention from injury to all creatures. Never to eat before serving the deities and guests and dependants is another duty of the householder. The food that remains after serving gods and guests and dependants is called Vighasa. The householder should eat Vighasa. Indeed, to eat after the members of one's family including servants and other dependants, is regarded as one of the special duties of the regenerate householder, who should, be conversant with the Vedas. The conduct of husband and wife, in the case of householder, should be equal. He should every day make offerings of flowers and other articles unto those deities that preside over domesticity. The householder should take care that his house is every day properly rubbed (with cowdung and water). He should also observe fasts every day. Wellcleaned and well-rubbed, his house should also be every day fumigated with the smoke of clarified butter poured on his sacred fire in honour of the deities and the Pitris. Even these are the duties appertaining to the householder's mode of life as observable by a regenerate person. Those duties really uphold the world. Verily, those duties always and eternally flow from those righteous persons among the Brahmanas that lead a life of domesticity. Do thou listen to me with concentrated attention, O goddess, for I shall now tell thee what the duties are which appertain to the Kshatriya and about which thou hast asked me. From the beginning it has been said that the duty of the Kshatriva is to protect all creatures. The king is the acquirer of a fixed share of the merits earned by his subjects. By that means the king becomes endued with righteousness. That ruler of men who rules and protects his subjects righteously, acquires, by virtue of the protection he offers to others, many regions of felicity in the world to come. The other duties of a person of the kingly

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order consist of self-restraint and Vedic study, the pouring of libations on the sacred fire, the making of gifts, study, the bearing of the sacred thread, sacrifices, the performance of religious rites, the support of servants and dependants, and perseverance in acts that have been begun. Another duty of his is to award punishments according to the offences committed. It is also his duty to perform sacrifices and other religious rites according to the ordinances laid down in the Vedas. Adherence to the practice of properly judging the disputes of litigants before him, and a devotion to truthfulness of speech, and interference for aiding the distressed, are the other duties by discharging which the king acquires great glory both here and hereafter. He should also lay down his life on the field of battle, having displayed great prowess on behalf of kine and Brahmanas. Such a king acquires in Heaven such regions of felicity as are capable of being won by the performance of Horse-sacrifices. The duties of the Vaisya always consist of the keeping of cattle and agriculture, the pouring of libations on the sacred fire, the making of gifts, and study. Trade, walking in the path of righteousness, hospitality, peacefulness, selfrestraint, welcoming of Brahmanas, and renouncing things (in favour of Brahmanas), are the other eternal duties of the Vaisya. The Vaisya, engaged in trade and walking in the path of righteousness, should never sell sesame and perfumery and juices or liquid substances. He should discharge the duties of hospitality towards all. He is at liberty to pursue religion and wealth and pleasure according to his means and as much as is iudicious for him. The service of the three regenerate classes constitutes the high duty of the Sudra. That Sudra who is truthful in speech and who has subdued his senses is regarded as having acquired meritorious penances. Verily, the Sudra, who having got a guest, discharges the duties of hospitality towards him, is regarded as acquiring the merit of high penances. That intelligent Sudra whose conduct is righteous and who worships the deities and Brahmanas, becomes endued with the desirable rewards of righteousness. O beautiful lady, I have thus recited to thee what the duties are of the four orders. Indeed, O blessed lady, I have told thee what their respective duties are. What else dost thou wish to hear?"

"Uma said, 'Thou has recited to me what the respective duties are of the four orders, auspicious and beneficial for them. Do thou now tell me, O holy one, what the common duties are of all the orders.'

'Maheswara said, 'The foremost of all beings in the universe viz., the Creator Brahma, ever desirous of righteous accomplishments, created the Brahmanas for rescuing all the worlds. Among all created beings, they are, verily, gods on earth. I shall at the outset tell thee what the religious acts are which they should do and what the rewards are which they win through them. That religion which has been ordained for the Brahmanas is the foremost of all religions. For the sake of the righteousness of the world, three religions were created by the Self-born One. Whenever the world is created (or recreated), those religions are created by the Grandsire. Do thou listen. These are the three eternal religions. The religion that is propounded in the Vedas is the highest; that which is propounded in the Smritis is the next in the order of importance; the third in importance is that which is based upon the practices of those who are regarded as righteous. The Brahmans possessed of learning should have the three Vedas. He should never make the study of the Vedas (or recitation of the scriptures) the means of his living. He should devote himself to the three well-known acts (of making gifts, studying the Vedas, and performing sacrifices). He should transcend' the three (viz., lust, wrath, and covetousness). He should be the friend of all creatures. A person that possesses these attributes is called a Brahmans. The lord of the universe declared these six acts for the observance of Brahmanas. Listen to those eternal duties. The performance of sacrifices, officiating at the sacrifices of others, the making of gifts, the acceptance of gifts, teaching, and study, are the six acts by accomplishing which a Brahmans wins religious merit. Verily, the daily study of the Vedas is a duty. Sacrifice is (another) eternal duty. The making of gifts according to the measure of his power and agreeable to the ordinance, is, in his case, much applauded. Tranquillity of mind is a high duty that has always been current among them that are righteous. Householders of pure mind are capable of earning very great merit. Indeed, he who cleanses his soul by the performance of the five sacrifices, who is truthful in speech, who is free from malice, who makes gifts, who treats with hospitality and honour all regenerate guests, who lives in well-cleaned abodes, who is free from pride, who is always sincere in his dealings, who uses sweet and assuring words towards others, who takes pleasure in serving guests and others arrived at his abode, and who eats the food that remains after the requirements have been gratified of all the members of his family and dependants, wins great merit. That man who offers water to his guests for washing their feet and hands, who presents the Arghva for honouring the recipient, who duly gives seats, and beds, and lamps for lighting the darkness, and shelter to those that come to his abode, is regarded as highly righteous. That householder who rises at dawn and washes his mouth and 'face and serves food to his guests, and having honoured them duly

dismisses them from his abode and follows them (as a mark of honour) for a little distance, acquires eternal merit. Hospitality towards all, and the pursuit of the aggregate of three, are the duties of the householder. The duties of the Sudra consist in the pursuit of the aggregate of three. The Religion ordained for the householder is said to have Pravritti for its chief indication. Auspicious, and beneficial to all creatures. I shall expound it to thee. The householder should always make gifts according to the measure of his power. He should also perform sacrifices frequently after the same manner. Indeed, he who wishes to achieve his own good should always achieve meritorious acts. The householder, should acquire wealth by righteous means. The wealth thus acquired should be carefully divided into three portions, keeping the requirements of righteousness in view. With one of those portions he should accomplish all acts of righteousness. With another he should seek to gratify his cravings for pleasure. The third portion he should lay out for increasing. The Religion of Nivritti is different. It exists for emancipation (from re-birth by absorption into Brahman). I shall tell thee the conduct that constitutes it. Listen to me in detail. O goddess. One of the duties inculcated by that religion is compassion towards all creatures. The man that follows it should not reside in one place for more than one day. Desirous of achieving emancipation, the followers of this Religion free themselves from the bonds of hope (or desire). They have no attachment to habitation, to the Kamandalu they bear for keeping water, to the robes that cover their loins. or the seat whereupon they rest, or the triple stick they bear in their hands, or the bed they sleep on, or the fire they want, or the chamber that houses them. A follower of this Religion sets his heart upon the workings of his soul. His mind is devoted to Supreme Brahman. He is filled with the idea of attaining to Brahman. He is always devoted to Yoga and the Sankhya Philosophy. He desires no other shelter than the foot of a tree. He houses himself in empty abodes of men. He sleeps on the banks of rivers. He takes pleasure in staying by such banks. He is freed from every attachment, and from every tie of affection. He merges the existence of his own soul into the Supreme Soul. Standing like a stake of wood, and abstaining from all food he does only such acts as point to Emancipation. Or, he may wander about, devoted to Yoga. Even these are the eternal duties of a follower of the Religion of Nivritti. He lives aloof from his species. He is freed from all attachments. He never resides in the same place for more than a day. Freed from all bonds he roves over the world. Emancipated from all ties, he never sleeps on even the same river-bank for more than a day. Even this is the religion of persons conversant with Emancipation as declared in the Vedas. Even this is the righteous path that is trodden by the righteous. He who follows in this track leaves no vestige behind. Bhikshus (or followers of the religion of Emancipation) are of four kinds. They are Kutichakas, Vahudakas, Hansas, and Paramahansas. The second is superior to the first, the third to the second, and the fourth to the third. There is nothing superior to the Paramahansa; nor is there anything inferior to it or beside it or before it. It is a condition that is divested of sorrow and happiness; that is auspicious and freed from decrepitude and death and that knows no change.'

"Uma said, 'Thou halt recited the religion of the householders, that of Emancipation, and that which is based upon the observances of the righteous. These paths are high and exceedingly beneficial to the world of living creatures. O thou that art conversant with every religion, I desire now to hear what is the high religion of the Rishis. I always have a liking for those that dwell in ascetic retreats. The perfume that emanates from the smoke of the libations of clarified butter poured on the sacred fire seems to pervade the entire retreats and make them delightful. Marking this, O great god, my heart becomes always filled with delight. O puissant deity, I have doubts regarding the religion of the ascetics. Thou art conversant with the details of all religions. Do thou enlighten me, O god of gods, in detail, respecting this topic truly about which I have asked thee, O great deity!

"The blessed and holy one said, 'Yes, I shall recite to thee the high and excellent religion of the ascetics. By following the dictates of that religion, O auspicious lady, the ascetics attain to success through the severe penances they practise. O highly blessed one, do thou hear, from the beginning, what the duties are of those righteous Rishis that are conversant with every duty and that are known by the name of Phenapas. The Grandsire Brahma (during the days he devoted to the observance of penances) drank some nectar (in the form of water). That water had flowed in heaven from a great sacrifice. The froth of that water is highly auspicious and (in consequence of Brahma's having drunk it) it partook of His own nature. Those Rishis that subsist upon the measure of froth that thus issued (from the water indicated) are called Phenapas (Froth-eaters) Even this is the conduct of those pure-souled Rishis, O lady, possessed of wealth of penances! listen now to me as I explain to thee who the Valkhilyas are. The Valkhilyas are ascetics that have won success by their penances. They reside in the solar disc. Adopting the means of subsistence that is followed by the birds, those Rishis,

conversant with every duty of righteousness, live according to the Unchha mode. Their attire consists of deer-skins or barks of trees. Freed from every pair of opposites, the Valkhilvas, possessed of wealth of penances, walk in this track of righteousness. They are as big as a digit of the thumb. Distributed into classes, each class lives in the practice of the duties assigned to it. They desire only to practise penance. The merits they win by their righteous conduct are very high. They are regarded as having attained to an equality with the gods and exist for the accomplishment of the purposes of the gods. Having burnt off all their sins by severe penances, they blaze forth in effulgence, illuminating all the points of the compass. Others, called Chakracharas, are endued with cleansed souls and devoted to the practice of compassion. Righteous in their conduct and possessed of great sanctity. they live in the region of Soma. Thus residing near enough to the region of the Pitris, they duly subsist by drinking the rays of Soma. There are others called Samprakshalas and Asmkuttas and Dantolukhalas. [Samprakshalas are those Rishis who wash all their utensils daily so that nothing is stored for them for the next day. Asmakuttas are those that use only two pieces of stone for husking their grain. Dantolukhalas are those that use their teeth for purposes of husking the grain they eat.] These live near the Somadrinking deities and others that drink flames of fire. With their wedded spouses, and with passions under complete control, they too subsist upon the rays of Soma. They pour libations of clarified butter on the sacred fire, and adore the Pitris under proper forms. They also perform the well-known sacrifices. Even this is said to constitute their religion. The religion of the Rishis, O goddess, is always observed by those who are houseless and who are free to rove through every region including that of the gods. There are, again, other classes about whom I shall speak presently. Do thou listen. It is necessary that they who observe the different religions of the Rishis, should subjugate their passions and know the Soul. Indeed, in my opinion, lust and wrath should be completely conquered. With corn (wealth) acquired by the Unchha mode, they should discharge the following duties, viz., the pouring of libations on the sacred fire, occupying a fixed seat employing oneself the while in the sacrifice called Dharmaratri, performance of she Soma-sacrifice, acquisition of especial knowledge, the giving of sacrificial presents which forms the fifth, the daily performance of sacrifices, devotion to the worship of the Pitris and the deities, hospitality towards all. Abstention from all luxurious viands prepared from cow's milk, taking a pleasure in tranquillity of heart, lying on hare rocks or the earth devotion to Yoga eating potherbs and leaves of trees, and subsisting upon fruits and roots and wind and water and moss, are some of the practices of the Rishis by which they attain to the end that belongs to persons unsubjugated (by the world). When the smoke has ceased to curl upwards from a house, when the husking machine has ceased to ply, when the hearth-fire has been extinguished, when all the inmates have taken their food. when dishes are no longer carried from room to room, when mendicants have ceased to walk the streets, it is then that the man who is devoted to the religion of truth and tranquillity of soul, desiring to have a guest (but finding his desire ungratified), should eat what remnant of food may still occur in the house. By acting in this way, one becomes a practiser of the religion of the Munis. One should not be arrogant, nor proud, nor cheerless and discontented; nor should one wonder at anything. Indeed, one should behave equally towards friends and foes. Verily, one who is the foremost of all persons conversant with duties should also be friendly towards all creatures."

SECTION 142

"Uma said, 'Forest recluses reside in delightful regions, among the springs and fountains of rivers, in bowers by the sides of streams and rills, on hills and mountains, in woods and forests, and in sacred spots full of fruits and roots. With concentrated attention and observant of vows and rules, they dwell in such places. I desire, O Sankara, to hear the sacred ordinances which they follow. These recluses, O god of all gods, are persons that depend, for the protection of their bodies, upon themselves alone.'

Maheswara said, 'Do thou hear with concentrated attention what the duties are of forest recluses. Having listened to them with one mind, O goddess, do thou set thy heart upon righteousness. Listen then to what the acts are that should be practised by righteous recluses crowned with success, observant of rigid vows and rules, and residing in woods and forests. Performing ablutions thrice a day, worshipping the Pitris and the deities, pouring libations on the sacred fire, performing those sacrifices and rites that go by the name of Ishti-homa, picking up the grains of Nivara-paddy, eating fruit and roots, and using oil that is pressed out from Inguda and castor-seeds are their duties. Having gone through the practices of Yoga and become crowned with (ascetic) success and freed from lust and wrath, they should seat themselves in the attitude called Virasana. Indeed, they should reside in those places which are inaccessible to cowards. [The great

forests are called Virasthana for cowards cannot enter or reside in them.1 Observant of the excellent ordinances relating to Yoga, sitting in summer in the midst of four fires on four sides with the sun overhead, duly practising what is called Manduka Yoga, and always seated in the attitude called Virasana, and lying on bare rocks or the earth, these men, with hearts set upon righteousness, must expose themselves to cold and water and fire. They subsist upon water or air or moss. They use two pieces of stones only for husking their corn. Some of them use their teeth only for such a purpose. They do not keep utensils of any kind (for storing anything for the day to come). Some of them clothe themselves with rags and barks of trees or deer-skins. Even thus do they pass their lives for the measure of time allotted to them, according to the ordinances (set forth in the scriptures). Remaining in woods and forests, they wander within woods and forests, live within them, and are always to be found within them. Indeed, these forest recluses entering into woods and forests live within them as disciples, obtaining a preceptor, live with him. The performance of the rites of Homa is their duty, as also the observance of the five sacrifices. A due observance of the rules about distribution (in respect of time) of the fivefold sacrifices as laid down in the Vedas, devotion to (other) sacrifices, forming the eighth, observance of the Chaturmasya, performance of the Paurnamasya, and other sacrifices, and performance of the daily sacrifices, are the duties of these men dissociated from wives, freed from every attachment, and cleansed from every sin. Indeed, they should live even thus in the forest. The sacrificial ladle and the water-vessel are their chief wealth. They are always devoted to the three fires. Righteous in their conduct and adhering to the path of virtue, they attain to the highest end. These Munis, crowned with (ascetic) success and ever devoted to the religion of Truth, attain to the highly sacred region of Brahman or the eternal region of Soma. O auspicious goddess, I have thus recited to thee, in brief, the outlines of the religion that is followed by forest recluses and that has many practices in detail

"Uma said, 'O holy one, O lord of all creatures, O thou that art worshipped by all beings, I desire to hear what the religion is of those Munis that are followers of the scriptures treating of ascetic success. Do thou recite it to me. Residing in woods and forests and well-accomplished in the scriptures of success, some amongst them live and act as they like, without being restrained by particular practices; others have wives. How, indeed, have their practices been laid down?

"Mahadeva said, 'O goddess, the shaving of the head and the wearing of the brown robes are the indications of those recluses that rove about in freedom: while the indications of those that sport with wedded wives consist in passing their nights at home. Performing ablutions there times a day is the duty of the classes, while the Homa, with water and fruits from the wilderness, belongs to the wedded recluses as performed by the Rishis in general. Absorption, Yogameditation, and adherence to those duties that constitute piety and that have been laid down as such (in the scriptures and the Vedas) are some of the other duties prescribed for them. All those duties also of which I have spoken to thee before as appertaining to recluses residing in forests, are the duties of these also. Indeed, if those duties are observed, they that observe them, attain to the rewards that attach to severe penances. Those forest recluses that lead wedded lives should confine the gratification of their senses to these wedded wives of theirs. By indulging in sexual congress with their wives at only those times when their seasons come, they conform to the duties that have been laid down for them. The religion which these virtuous men are to follow is the religion that has been laid down and followed by the Rishis. With their eyes set upon the acquisition of righteousness, they should never pursue any other object of desire from a sense of unrestrained caprice. That man who makes the gift unto all creatures of an assurance of perfect harmlessness or innocence, freed as his soul becomes from the stain of malice or harmfulness, becomes endued with righteousness. Verily, that person who shows compassion to all creatures, who adopts as a vow a behaviour of perfect sincerity towards al creatures, and who constitutes himself the soul of all creatures, becomes endued with righteousness. A bath in all the Vedas, and a behaviour of sincerity towards all creatures, are looked upon as equal in point of merit; or, perhaps, the latter is a little distinguished above the other in point of merit. Sincerity, it has been said, is Righteousness; while insincerity or crookedness is the reverse. That man who conducts himself with sincerity becomes endued with Righteousness. The man who is always devoted to sincerity of behaviour, succeeds in attaining to a residence among the deities. Hence, he who wishes to achieve the merit of righteousness should become endued with sincerity. Possessed of a forgiving disposition and of self-restraint, and with wrath under complete subjection, one should transform oneself into an embodiment of Righteousness and become freed from malice. Such a man, who becomes devoted, besides, to the discharge of all the duties Religion, becomes endued with the merit of Righteousness. Freed from drowsiness and procrastination, the pious person, who adheres to the path of Righteousness to the best of his power, and becomes possessed of pure conduct, and who is venerable in years, comes to be regarded as equal to Brahma himself.'

"Uma said. By what course of duties, O god, do those ascetics who are attached to their respective retreats and possessed of wealth of penances, succeed in becoming endued with great splendour? By what acts again, do kings and princes who are possessed of great wealth, and others who are destitute of wealth, succeed in obtaining high rewards? By what acts, O god, do denizens of the forest succeed in attaining to that place which is eternal and in adorning their persons with celestial sandal-paste? O illustrious god of three eyes, O destroyer of the triple city, do thou dispel this doubt of mine connected with the auspicious subject of the observance of penances by telling everything in detail.' "The illustrious deity said. Those who observe the vows

relating to fasts and restrain their senses, who abstain from injury of any kind to any creature, and who practise truthfulness of speech, attain to success and ascending to Heaven sport in felicity with the Gandharvas as their companions, freed from every kind of evil. The righteous souled man who lies down in the attitude which appertains to Manduka-Yoga, and who properly and according to the ordinance performs meritorious acts after having taken the Diksha, sports in felicity in the next world in the company of the Nagas. That man who lives in the company of deer and subsists upon such grass and vegetables as fall off from their mouths, and who has undergone the Diksha and attends to the duties attached to it, succeeds in attaining to Amaravati (the mansions of Indra). That man who subsists upon the moss he gathers and the fallen leaves of trees that he picks up, and endures all the severities of cold, attains to very high place. That man who subsists upon either air or water, or fruits and roots, attains in after life to the affluence that belongs to the Yakshas and sports in felicity in the company of diverse tribes of Apsaras. Having practised for two and ten years, according to the rites laid down in the ordinances, the vow relating to the endurance of the five fires in the summer season, one becomes in one's next life a king. That man who, having observed vows with respect to food, practises penances for two and twelve years, carefully abstaining from all interdicted food, taken at forbidden hours, during the periods becomes in his next life a ruler of earth. 1 That man who sits and lies on the bare ground with the cope of the firmament alone for his shelter, observes the course of duties that attach to Diksha, and then casts off his body by abstaining from all food, attains to great felicity in Heaven. The rewards of one who sits and lies down upon the bare ground (with the welkin alone for his shelter) are said to be excellent vehicles and beds and costly mansions possessed of the resplendence of the moon. O lady That man who, having subsisted upon abstemious diet and observed diverse excellent vows, lives depending upon his own self and then casts off his body by abstaining from all food, succeeds in ascending to heaven and enjoying all its felicity. That man who, having lived in entire dependence upon his own self observes for two and ten years the duties that appertain to Diksha, and at last casts off his body on the great ocean, succeeds in attaining to the regions of Varuna after death. That man who, living in entire dependence upon his own self observes the duties that attach to Diksha for two and ten years, and pierces his own feet with a sharp stone, attains to the felicity of the region that belongs to the Guhyakas. He who cultivates self with the aid of self, who frees himself from the influence of all pairs of opposites (such as heat and cold, joy and sorrow, etc), who is freed from every kind of attachment, and who mentally observes for two and ten years such a course of conduct after Diksha, attains to Heaven and enjoys every happiness with the deities as his companions. He who lives in entire dependence upon his own self and observes for two and ten years the duties that attach to Diksha and finally casts off his body on the fire as an oblation to the deities, attains to the regions of Brahman and is held in high respect there. That regenerate man, O goddess, who having properly gone through the Diksha keeps his senses under subjugation, and placing his Self on Self frees himself from the sense of meum, desirous of achieving righteousness, and sets out, without a covering for his body, after the due observance of the duties of Diksha for two and ten years and after having placed his sacred fire on a tree, and walks along the path that belongs to heroes and lies down (when need for lying down comes) in the attitude of heroes, and conducts himself always after the manner of heroes, certainly attains to the end that is reserved for heroes. It should be noted that the word Vira in the various compounds in which, it occurs here, does not mean heroes of war. On the other hand, it signifies heroes of righteousness and penances. The path of heroes is the forest, for cowards cannot go there. The attitude of heroes (Virasana) is a kind of attitude for Yogins to sit in.] Such a man repairs to the eternal region of Sakra where he becomes crowned with the fruition of all his wishes and where he sports in joy his person decked with garlands of celestial flowers and celestial perfumes. Indeed, that righteous souled person lives happily in Heaven, with the deities as his companions. The hero, observant of the practices of heroes and devoted to that Yoga which belongs to heroes, living in the practice of Goodness,

having renounced everything, having undergone the Diksha and subjugated his senses, and observing purity of both body and mind, is sure to attain to that path which is reserved for heroes. Eternal regions of happiness are his. Riding on a car that moves at the will of the rider, he roves through all those happy regions as he likes. Indeed, dwelling in the region of Sakra, that blessed person always sports in joy, freed from every calamity."

SECTION 143

"Uma said, 'O holy one, O thou that didst tear off the eyes of Bhaga and the teeth of Pushan, O destroyer of the sacrifice of Daksha, O three-eyed deity, I have a great doubt. In days of yore, the Self-born One created the four orders. Through the evil consequence of what acts cloth a Vaisya become a Sudra? Through what acts doth a Kshatriya become a Vaisya and a regenerate person (Brahmana) becomes a Kshatriya? By what means may such degradation of castes be prevented? Through what acts does a Brahmana take birth in his next life, in the Sudra order? Through what acts, O puissant deity, does a Kshatriya also descend to the status of Sudra? O sinless one, O lord of all created beings, do thou, O illustrious one, dispel this doubt of mine. How, again, can the three other orders naturally succeed in attaining to the status of Brahmanhood?"

"The illustrious one said, 'The status of a Brahmana, O goddess, is exceedingly difficult to attain. O auspicious lady, one becomes a Brahmana through original creation or birth. After the same manner the Kshatriya, the Vaisya, and the Sudra, all become so through original creation. Even this is my opinion. He, however, that is born a Brahmana falls away from his status through his own evil acts. Hence, the Brahmana, after having attained to the status of the first order, should always protect it (by his acts). If one, who is a Kshatriya or Vaisya, lives in the practice of those duties that are assigned to the Brahmana, after the manner of a Brahmana he becomes (in his next life) a Brahmana. That Brahmana who casts off the duties of his order for following those assigned for the Kshatriya, is regarded as one that has fallen away from the status of a Brahmana and that has become a Kshatriya. That Brahmana of little understanding, who, impelled by cupidity and folly, follows the practices assigned to Vaisvas forgetful of his status as a Brahmana that is exceedingly difficult to attain, comes to be regarded as one that has become a Vaisya. Similarly, one that is a Vaisya by birth may, by following the practices of a Sudra, become a Sudra. Indeed, a Brahmana, falling away from the duties of his own order, may descend to the status of even a Sudra, Such a Brahmana, falling away from the order of his birth and turned out of it, without attaining to the region of Brahmana (which is his goal if he duly observes his own duties), sinks into Hell and in his next birth becomes born as a Sudra. A highly blessed Kshatriya or a Vaisya, that abandons those practices of his that are consistent with the duties laid down for his order, and follows the practices laid down for the Sudra falls away from his own order and becomes a person of mixed caste. It is in this way that a Brahmana. or a Kshatriya, or a Vaisya, sinks into the status of a Sudra. That man who has attained to clearness of vision through practice of the duties of his own order, who is endued with knowledge and science, who is pure (in body and mind), who is conversant with every duty and devoted to the practice of all his duties, is sure to enjoy the rewards of righteousness. I shall now recite to thee, O goddess, a saying uttered by Brahma (the Self-born) on this subject. Those that are righteous and desirous of acquiring merit always pursue with firmness the culture of the soul. The food that comes from cruel and fierce persons is censurable. So also is the food that has been cooked for serving a large number of persons. The same is said of the food that is cooked in view of the first Sraddha of a deceased person. So also is the food that is stained in consequence of the usual faults and the food that is supplied by a Sudra. These should never be taken by a Brahmana at any time. The food of a Sudra, O goddess, is always disapproved of by the high-souled deities. Even this, I think, is the authority enunciated by the Grandsire with his own mouth. If a Brahmana, who has set up the sacred fire and who performs sacrifices, were to die with any portion of a Sudra's food remaining undigested in his stomach, he is sure to take birth in his next life as a Sudra. In consequence of those remains of a Sudra's food in his stomach, he falls away from the status of a Brahmana. Such a Brahmana becomes invested with the status of a Sudra. There is no doubt in this. This Brahmana in his next life becomes invested with the status of that order upon whose food he subsists through life or with the undigested portion of whose food in his stomach he breathes his last. [The sense is this: if a Brahmana dies with any portion of the food of a Sudra, a Vaisya, or a Kshatriya in his stomach, in his next life he has to take birth as a Sudra, a Vaisya, or a Kshatriya. If, again, during life he subsists upon food supplied to him by a Sudra, a Vaisva, or a Kshatriya, he has to take birth in his next life as a Sudra, a Vaisya, or a Kshatriya.] That man who, having attained to the auspicious status of a Brahmana which is so difficult to acquire, disregards it and eats interdicted food, falls away from his high status. That Brahmana who drinks alcohol,

unmindful of his Vedic studies, or sinful, or characterised by cupidity, or guilty of cunning or cheating, or who does not observe vows, or who weds a Sudra woman, or who derives his subsistence by pandering to the lusts of other people or who sells the Soma plant, or who serves a person of an order below his, falls away from his status of Brahmanahood. That Brahmana who violates the bed of his preceptor, or who cherishes malice towards him, or who takes pleasure in speaking ill of him, falls away from the status of Brahmanahood even if he be conversant with Brahman. By these good acts, again, O goddess, when performed, a Sudra becomes a Brahmana, and a Vaisya becomes a Kshatriya. The Sudra should perform all the duties laid down for him. properly and according to the ordinance. He should always wait, with obedience and humility, upon person of the three other orders and serve them with care. Always adhering to the path of righteousness, the Sudra should cheerfully do all this. He should honour the deities and persons of the regenerate orders. He should observe the vow of hospitality to all persons With senses kept under subjection and becoming abstemious in food, he should never approach his wife except in her season. He should ever search after persons that are holy and pure. As regards food, he should eat that which remains after the needs of all persons have been satisfied. If, indeed, the Sudra desires to be a Vaisva (in his next life), he should also abstain from meat of animals not slain in sacrifices. If a Vaisva wishes to be a Brahmana (in his next life), he should observe even these duties. He should be truthful in speech, and free from pride or arrogance. He should rise superior to all pairs of opposites (such as heat and cold, joy and sorrow, etc.) He should be observant of the duties of peace and tranquillity. He should adore the deities in sacrifices, attend with devotion to the study and recitation of the Vedas, and become pure in body and mind. He should keep his senses under subjection, honour the Brahmanas, and seek the welfare of all the orders. Leading the domestic mode of life and eating only twice a day at the prescribed hours he should gratify his hunger with only such food as remains after the needs have been satisfied of all the members of his family with dependants and guests. He should be abstemious in food, and act without being impelled by the desire of reward. He should be free from egotism. He should adore the deities in the Agnihotra and pour libations according to the ordinance. Observing the duties of hospitality towards all persons, he should, as already said, eat the food that remains after serving all others for whom it has been cooked. He should, according to the ordinance laid down, worship the three fires. Such a Vaisva of pure conduct takes birth in his next life in a high Kshatriya family. If a Vaisya, after having taken birth as a Kshatriya, goes through the usual purificatory rites, becomes invested with the sacred thread, and betakes himself to the observance of vows, he becomes, in his next life, an honoured Brahmana. Indeed, after his birth as a Kshatriva, he should make presents, adore the deities in great sacrifices with plentiful Dakshinas, study the Vedas, and desirous of attaining to Heaven should worship the three fires. He should interfere for dispelling the sorrows of the distressed, and should always righteously cherish and protect those subjects that own his sway. He should be truthful, and do all acts that have truth in them. and seek happiness in conduct like this. He should award punishments that are righteous, without laying aside the rod of chastisement for good. He should induce men to do righteous deeds. Guided by considerations of policy (in the matter of swaying his people), he should take a sixth of the produce of the fields. 1 He should never indulge in sexual pleasure, but live cheerfully and in independence, well-conversant with the science of Wealth or Profit. Of righteous soul, he should seek his wedded spouse only in her season. He should always observe fasts, keep his soul under control, devote himself to the study of the Vedas, and be pure in body and mind. He should sleep on blades of Kusa grass spread out in his fire, chamber. He should pursue the aggregate of Three (viz., Righteousness, Wealth, and Pleasure), and be always cheerful. Unto Sudras desirous of food, he should always answer that it is ready. He should never desire any thing from motives of gain or pleasure. He should worship the Pitris and gods and guests. In his own house he should live the life of a mendicant. He should duly adore the deities in his Agnihotra, morning, noon, and evening every day, by pouring libations agreeably to the ordinance. With his face turned towards the foe, he should cast off his life-breath in battle fought for the benefit of kine and Brahmanas. Or he may enter the triple fires sanctified with Mantras and cast off his body. By pursuing this line of conduct he takes birth in his next life as a Brahmana. Endued with knowledge and science, purified from all dross, and fully conversant with the Vedas, a pious Kshatriya, by his own acts, becomes a Brahmana. It is with the aid of these acts, O goddess, that a person who has sprung from a degraded order, viz., a Sudra, may become a Brahmana refined of all stains and possessed of Vedic lore, One that is a Brahmana, when he becomes wicked in conduct and observes no distinction in respect of food, falls away from

Sudra, O goddess, that has purified his soul by pure deeds and that has subjugated all his senses, deserves to be waited upon and served with reverence as a Brahmana. This has been said by the Self-born Brahmana himself. When a pious nature and pious deeds are noticeable in even a Sudra, he should, according to my opinion, be held superior to a person of the three regenerate classes. Neither birth, nor the purificatory rites, nor learning, nor offspring, can be regarded as grounds for conferring upon one the regenerate status. Verily, conduct is the only ground. All Brahmanas in this world are Brahmanas in consequence of conduct. A Sudra, if he is established on good conduct, is regarded as possessed of the status of a Brahmana. The status of Brahma, O auspicious lady, is equal wherever it exists. Even this is my opinion. He, indeed, is a Brahmana in whom the status of Brahma exists,-that condition which is bereft of attributes and which has no stain attached to it. The boon-giving Brahma, while he created all creatures, himself said that the distribution of human beings into the four orders dependent on birth is only for purposes of classification. The Brahmana is a great field in this world, -- a field equipped with feet for it moves from place to place. He who plants seeds in that field, O beautiful lady, reaps the crop in the next world. That Brahmana who wishes to achieve his own good should always live upon the remains of the food that may be there in his house after gratifying the needs of all others. He should always adhere to the path of righteousness. Indeed, he should tread along the path that belongs to Brahma. He should live engaged in the study of the Samhitas and remaining at home he should discharge all the duties of a householder. He should always be devoted to the study of the Vedas, but he should never derive the means of subsistence from such study. That Brahmana who always conducts himself thus, adhering to the path of righteousness, worshipping his sacred fire, and engaged in the study of the Vedas, comes to be regarded as Brahma. The status of a Brahmana once gained, it should always be protected with care, O thou of sweet smiles, by avoiding the stain of contact with persons born in inferior orders, and by abstaining from the acceptance of gifts. I have thus told thee a mystery, viz., the manner in which a Sudra may become a Brahmana, or that by which a Brahmana falls away from his own pure status and becomes a Sudra (socially inferior)."

SECTION 144

"Uma said, 'O holy one, O Lord of all beings, O thou that art worshipped by the deities and Asuras equally, tell me what are the duties and derelictions of men. Indeed, O puissant one, resolve my doubts. It is by these three, viz., thought, word, and deed, that men become bound with bonds. It is by these same three that they become freed from those bonds. By pursuing what conduct, O god,--indeed, by what kind of acts,--by what behaviour and attributes and words, do men succeed in ascending to heaven?"

"The god of gods said, 'O goddess, thou art well-conversant with the true import of duties. Thou art ever devoted to righteousness and self-restraint. The question thou hast asked me is fraught with the benefit of all creatures. It enhances the intelligence of all persons. Do thou, therefore, listen to the answer. Those persons that are devoted to the religion of Truth, that are righteous and destitute of the indications of the several modes of life, and that enjoy the wealth earned by righteous means, succeed in ascending to heaven. Those men that are freed from all doubts, that are possessed of omniscience, and that have eyes to behold all things, are never enchained by either virtue or sin. Those men that are freed from all attachments can never be bound by the chains of action. They who never injure others in thought, word, or deed, and who never attach themselves to anything, can never be bound by acts. They who abstain from taking the lives of any creature, who are pious in conduct, who have compassion, who regard friends and foes in an equal light and who are selfrestrained, can never be bound by acts. Those men that are endued with compassion towards all beings, that succeed in inspiring the confidence of all living creatures, and that have cast off malice in their behaviour, succeed in ascending to heaven. Those men that have no desire to appropriate what belongs to others, that keep themselves aloof from the wedded wives of others, and that enjoy only such wealth as has been earned by righteous means, succeed in ascending to heaven. Those men who behave towards the wives of other people as towards their own mothers and sisters and daughters, succeed in attaining to heaven. Those men that abstain from appropriating what belongs to others, that are perfectly contented with what they possess, and that live depending upon their own destiny, succeed in ascending to heaven. Those men that, in their conduct, always shut their eyes against association with other people's spouses, that are masters of their senses, and that are devoted to righteous conduct, succeed in ascending to heaven. Even this is the path, created by the gods, that the righteous should follow. This is the path, freed from passion and aversion, laid down for the righteous to follow. Those men who are devoted to their own spouses and who seek them only in their seasons, and who turn

themselves away from indulgence in sexual pleasure, succeed in ascending to Heaven Conduct marked by charity and penances, and characterised by righteousness of deeds and purity of both body and heart, should be followed by those that are wise for the sake of adding to their merit or for earning their means of subsistence. Those who wish to ascend to Heaven should follow in this track and not in any other.'

"Uma said, 'Tell me, O illustrious deity, O sinless lord of all creatures, what are those words by which one becomes enchained and what are those words by uttering which one may be freed from one's bonds.'

"Maheswara said, 'Those men who never tell lies for either themselves or for others, or in jest or for exciting laughter, succeed in ascending to Heaven. They who never tell lies for earning their subsistence or for earning merit or through mere caprice, succeed in ascending to Heaven. They who utter words that are smooth and sweet and faultless, and who welcome all whom they meet with sincerity, succeed in ascending to Heaven. They who never utter words that are harsh and bitter and cruel. and who are free from deceitfulness and evil of every kind, succeed in ascending to Heaven. Those men who never utter words that are fraught with deceit or that cause breach of understanding between friends, and who always speak what is true and what promotes good feelings, succeed in ascending to Heaven. Those men who avoid harsh speeches and abstain from quarrels with others, who are impartial in their behaviour to all creatures, and who have subjugated their souls, succeed in ascending to Heaven. They who abstain from evil speech or sinful conversation, who avoid such speeches as are disagreeable, and who utter only such words as are auspicious and agreeable, succeed in ascending to Heaven. They who never utter, under anger, such words as tear the hearts of other people, and who, even when under the influence of wrath, speak words that are peaceful and agreeable, succeed in ascending to Heaven. The religion, O goddess, appertaining to speech, should always be followed by men. It is auspicious and characterised by truth. They that are possessed of wisdom should always avoid untruth.

"Uma said, 'Do thou tell me, O god of gods, O wielder of Pinaka, O thou that art highly blessed, what those mental acts or thoughts are by which a person may be enchained.'

"Maheswara said, 'Endued with merit that arises from mental acts, O goddess, one ascends to Heaven. Listen to me, O auspicious one, as I recite to thee what those acts are. Listen to me, O thou of sweet face, how also a mind of ill-regulated features becomes enchained by ill-regulated or evil thoughts. Those men who do not seek even mentally, to take what belongs to others even when they see it lying in a lone forest, succeed in ascending to Heaven. Those men who care not to appropriate what belongs to others even when they see it lying in a house or a village that has been deserted, ascend to Heaven. Those men that do not seek, even mentally, to associate with the wedded spouses of others even when they behold them in deserted places and under the influence of desire, succeed in ascending to Heaven. Those men who, meeting with friends or foes, behave in the same friendly way towards all, succeed in ascending to Heaven. Those men that are possessed of learning and compassion, that are pure in body and mind, that are firm in their adherence to truth, and that are contented with what belongs to them, succeed in ascending to Heaven. Those men that do not bear ill-will to any creature, that do not stand in need of labour for their subsistence, that bear friendly hearts towards all beings, and that entertain compassion towards all, succeed in ascending to Heaven. Those men that are endued with faith, that have compassion, that are holy, that seek the company of holy men, and that are conversant with the distinctions between right and wrong, succeed in ascending to Heaven. Those men, O goddess, that are conversant with what the consequences are of good and bad deeds, succeed in ascending to Heaven. Those men that are just in all their dealings, that are endued with all desirable accomplishments, that are devoted to the deities and the Brahmanas, and that are endued with perseverance in the doing of good acts, succeed in ascending to Heaven. All these men, O goddess, succeed in ascending to Heaven through the meritorious consequences of their deeds. What else dost thou wish to hear?

"Uma said, 'I have a great doubt, O Maheswara, on a subject connected with human beings. It behoveth thee to explain it to me carefully. By what acts does a man succeed, O puissant deity, in acquiring a long life? By what penances also does one acquire a long life? By what acts does one become shortlived on earth? O thou that art perfectly stainless, it behoveth thee to tell me what the consequences are of acts (in the matter of bestowing a long or a short life on the doer). Some are seen to be possessed of great good fortune and some weighted with misfortune. Some are of noble birth while others of ignoble birth. Some are of such repulsive features as if they are made of wood, while others are of very agreeable features at even the first sight. Some appear to be destitute of wisdom while others are possessed of it. Some, again, are seen endued with high intelligence and wisdom, enlightened by knowledge and science. Some have to endure little pain, while others are that are weighted with heavy calamities. Even such diverse sights are seen with respect to men. It behoveth thee, O illustrious one, to tell me the reason of all this.'

The god of gods said, 'Verily, O goddess, I shall discourse to thee on the manifestation of the fruits of acts. It is by the rules of that manifestation that all human beings in this world enjoy or endure the consequences of their acts. That man who assumes a fierce aspect for the purpose of taking the lives of other creatures, who arms himself with stout sticks for injuring other creatures, who is seen with uplifted weapons. who slays living creatures, who is destitute of compassion, who always causes agitation to living beings, who refuses to grant protection to even worms and ants, who is endued with cruelty,--one who is such, O goddess, sinks in Hell. One who is endued with an opposite disposition and who is righteous in acts, is born as a handsome man. The man who is endued with cruelty, goes to Hell, while he that is endued with compassion ascends to Heaven. The man who goes to Hell has to endure excruciating misery. One who, having sunk in Hell, rises therefrom, take birth as a man endued with short life. That man who is addicted to slaughter and injury, O goddess, becomes, through his sinful deeds, liable to destruction. Such a person becomes disagreeable to all creatures and endued with a short life. That man who belongs to what is called the White class, who abstains from the slaughter of living creatures, who has thrown away all weapons, who never inflicts any chastisement on any body, who never injures any creatures, who never causes any body to slay creatures for him, who never slays or strikes even when struck or attempted to be slain, who never sanctions or approves an act of slaughter. who is endued with compassion towards all creatures, who behaves towards others as towards his own self,--such a superior man, O goddess, succeeds in attaining to the status of a deity. Filled with joy, such a man enjoys diverse kinds of luxurious articles. If such a person ever takes birth in the world of men. he becomes endued with longevity and enjoys great happiness. Even this is the way of those that are of righteous conduct and righteous deeds and that are blessed with longevity, the way that was indicated by the Self-born Brahman himself and that is characterised by abstention from the slaughter of living creatures.'

SECTION 145

"Uma said, 'By what disposition, what conduct, what acts, and what gifts, does a man succeed in attaining to Heaven?"

"Maheswara said, 'He who is endued with a liberal disposition, who honours Brahmanas and treats them with hospitality, who makes gifts of food and drink and robes and other articles of enjoyment unto the destitute, the blind, and the distressed, who makes gifts of houses, erects halls (for use of the public), digs wells, constructs shelters whence pure and cool water is distributed (during the hot months unto thirsty travellers), excavates tanks, makes arrangements for the free distribution of gifts every day, gives to all seekers what each solicits, who makes gifts of seats and beds and conveyances. wealth, jewels and gems, houses, all kinds of corn, kine, fields, and women,--verily, he who always makes these gifts with a cheerful heart, becomes a denizen, O goddess, of Heaven. He resides there for a long period, enjoying diverse kinds of superior articles. Passing his time happily in the company of the Apsaras, he sports in the woods of Nandana and other delightful regions. After the exhaustion of his merits he falls down from Heaven and takes birth in the order of humanity, in a family, O goddess, that is possessed of wealth in abundance and that has a large command of every article of enjoyments. In that life he becomes endued with all articles for gratifying his wishes and appetites. Indeed, blessed with the possession of such articles, he becomes endued with affluence and a well-filled treasury. The self-born Brahman himself declared it in days of old that it is even such persons, O goddess, that become highly blessed and possessed of liberal dispositions and agreeable features. There are others, O goddess, that are incapable of making gifts. Endued with small understandings, they cannot make gifts even when solicited by Brahmanas and possessed of abundant wealth. Beholding the destitute, the blind, the distressed, and mendicants, and even guests arrived at their abodes, those persons, always filled with the desire of gratifying the organ of taste, turn away, even when expressly solicited by them. They never make gifts of wealth or robes, or viands, or gold, or kine, or any kind of food. Those men who are disinclined to relieve the distress of others, who are full of cupidity, who have no faith in the scriptures, and who never make gifts,-verily, these men of little understanding, O goddess, have to sink in Hell. In course of time, when their sufferings in Hell come to an end, they take birth in the order of humanity, in families that are entirely destitute of wealth. Always suffering from hunger and thirst, excluded from all decent society, hopeless of ever enjoying good things, they lead lives of great wretchedness. Born in families that are destitute of all articles of enjoyment, these men never succeed in enjoying the good things of the world. Indeed, O goddess, it is through their acts that persons become wretched and poor. There are others who are full of arrogance and pride caused by the possession of riches. Those senseless wretches never offer seats to those that

deserve such an offer. Endued with little understandings they do not give way to them that deserve such an honour. IIn India an inferior should always stand aside for letting his superior pass. The Kshatriya should give way to the Brahmana, the Vaisya to the Kshatriya, and the Sudra to the Vaisya.] Nor do they give water for washing the feet to persons unto whom it should be given. Indeed, they do not honour, agreeably to the ordinance, with gifts of the Arghya, such persons as deserve to be honoured therewith. They do not offer water for washing the mouth unto such as deserve to have that honour. They do not treat their very preceptors, when the latter arrive at their houses, in the manner in which preceptors should be treated. Living in cupidity and arrogance, they refuse to treat their seniors and aged men with love and affection, even insulting those that deserve to be honoured and asserting their superiority over them without showing reverence and humility. Such men, O goddess, sink in Hell. When their sufferings come to an end after a long course of years, they rise from Hell, and take birth in the order of humanity, in low and wretched families. Indeed. they who humiliate their preceptors and seniors, have to take their birth in such castes as those of Swapakas and Pukkasas who are exceedingly vile and bereft of intelligence. He who is not arrogant or filled with pride, who is a worshipper of the deities and Brahmanas, who enjoys the respect of the world, who bows to every one that deserves his reverence, who utters smooth and sweet words, who benefits persons of all orders, who is always devoted to the good of all beings, who does not feel aversion for anybody, who is sweet-tongued, who is an utterer of agreeable and cooling words, who gives way to one that deserves to have way, who adores his preceptors in the manner in which preceptors deserve to be adored, who welcomes all creatures with proper courtesy, who does not hear ill will towards any creature, who lives, worshipping seniors and guests with such honours as they deserve, who is ever bent upon securing as many guests as possible, and who worships all who honour his house with their presence, succeeds, O goddess, in ascending to Heaven. Upon the exhaustion of his merit, he takes birth in the order of humanity in a high and respectable family. In that life he becomes possessed of all articles of enjoyment in abundance and jewels and gems and every kind of wealth in profusion. He gives unto deserving persons what they deserve. He becomes devoted to the observance of every duty and every act of righteousness. Honoured by all creatures and receiving their reverence, he obtains the fruits of his own acts. Even such a person acquires a high lineage and birth in this world. This that I have recited to thee was said by the Ordainer (Brahman) himself in days of old. That man who is fierce in conduct, who inspires terror in all creatures, who injures other beings with hands or feet or cords or sticks, or brick-bats or clods of hard clay, or other means of wounding and paining, O beautiful lady, who practises diverse kinds of deceit for slaying living creatures or vexing them, who pursues animals in the chase and causes them to tremble in fear.--verily, that man, who conducts himself in this way, is certain to sink in Hell. If in course of time he takes birth in the order of humanity, he is obliged to be born in a low and wretched race or family that is afflicted with impediments of every kind on every side. He becomes an object of aversion to all the world. Wretched among men, he becomes so through the consequence of his own acts. Another, who is possessed of compassion, casts his eye on all creatures. Endued with a friendly vision, behaving towards all creatures as if he were their father, divested of every hostile feeling, with all his passions under complete control, he never vexes any creature and never inspires them with fear by means of his hands or feet which are always under his control. He inspires the confidence of all beings. He never afflicts any creature with either cords or clubs or brick-bats or clods of hard earth or weapons of any kind. His deeds are never fierce or cruel, and he is full of kindness. One who is endued with such practices and conduct certainly ascend to Heaven. There he lives like a god in a celestial mansion abounding with every comfort. If, upon the exhaustion of his merit, he has to take birth in the order of humanity, he becomes born as a man that has not to fight with difficulties of any kind or to encounter any fear. Indeed, he enjoys great happiness. Possessed of felicity, without the obligation of undergoing distressing labour for his subsistence, he lives freed from every kind of anxiety. Even this, O goddess, is the path of the righteous. In it there are no impediments or afflictions.

"Uma said, 'In the world some men are seen well-versed in inferences and the premises leading to them. Indeed, they are possessed of science and knowledge, have large progeny, and are endued with learning and wisdom. Others, O god, are destitute of wisdom, science, and knowledge, and are characterised by folly. By what particular acts does a person become possessed of wisdom? By what acts, again, does one become possessed of little wisdom and distorted vision? Do thou dispel this doubt of mine, O thou that art the foremost of all beings conversant with duties. Others there are, O god, that are blind from the moment of their birth. Others there are that are diseased and afflicted and impotent. Do thou, O god, tell me the reason of this.'

'Maheswara said, 'Those men that always enquire, about what is for their benefit and what is to their detriment, Brahmanas learned in the Vedas, crowned with success, and conversant with all duties, that avoid all kinds of evil deeds and achieve only such deeds as are good, succeed in ascending to Heaven after departing from this world and enjoy great happiness as long as they live here. Indeed, upon the exhaustion of their merit when they take birth in the order of humanity, they become born as men possessed of great intelligence. Every kind of felicity and auspiciousness becomes theirs in consequence of that intelligence with which they are born. Those men of foolish understandings who cast wicked eves upon the wedded spouses of other men, become cursed with congenital blindness in consequence of that sinfulness of theirs. Those men who, impelled by desire in their hearts, cast their eyes on naked women, those men of wicked deeds take birth in this world to pass their whole lives in one continuous disease. Those men of foolish and wicked deeds who indulge in sexual congress with women of orders different from their own,--those men of little wisdom,--have to take birth in their next lives as persons destitute of virility. Those men who cause animals to be slain, and those who violate the beds of their preceptors, and those who indulge promiscuously in sexual congress, have to take birth in their next lives as persons destitute of the virile power.

"Uma said, 'What acts, O foremost of the deities, are faulty, and what acts are faultless? What, indeed, are those acts by doing which a man succeeds in attaining to what is for your highest good?"

"Maheswara said, 'That man who is desirous of ascertaining what is righteousness, and who wishes to acquire prominent virtues and accomplishments, and who always puts questions to the Brahmanas with a view to find out the path that leads to his highest good, succeed in ascending to Heaven. If (after exhaustion of his merit) he takes birth in the order of humanity, he becomes endued with intelligence and memory and great wisdom. This, O goddess, is the line of conduct that he righteous are to follow and that is fraught with great benefit. I have told thee of it for the good of human beings.'

"Uma said, 'There are men who hate righteousness and who are possessed of little understanding. They never wish to approach Brahmanas conversant with the Vedas. There are others who are observant of vows and who are devoted to the duty of performing Sraddhas. Others, again, are destitute of all vows. They are unmindful of observance and are like Rakshasas in conduct. Some there are who are devoted to the performance of sacrifices and some who are unmindful of the Homa. Through the consequences of what acts do men become possessed of These different natures?"

"Maheswara said, 'Through the Vedas, the limits have been assigned of all the acts of human beings. Those men that conduct themselves according to the authority of the Vedas, are seen (in their next lives) to become devoted to the observance of vows. Those men, however, who having become subject to the sway of folly accept unrighteousness for its reverse, become destitute of vows, transgress all restraints, and come to be regarded as Brahmarakshasas. Indeed, it is these men that become unmindful of the Homa, that never utter the Vashat and other sacred Mantras, and that come to be regarded as the lowest and vilest of men Thus, O goddess, have I explained to thee the entire ocean of duties in respect of human beings for the sake of removing thy doubts, not omitting the sins of which they become guilty."

SECTION 146

"Narada said, 'Having said these words, the puissant Mahadeva himself became desirous of hearing (instead of talking), and with that view he questioned his dear spouse who was seated by his side and she was fully inclined to act up to his desire.'

"Mahadeva said, 'Thou, O goddess, art conversant with what is Supreme and what is not. Thou art acquainted with all duties. O thou that lovest to reside in the retreats of ascetics. Thou art endued with every virtue, possessed of beautiful eyebrows and hair ending in the fairest curls, O daughter of Himavat, the king of mountains! Thou art skilled in every work. Thou art endued with self-restraint and thou lookest impartially upon all creatures. Divested of the sense of meum, thou art devoted to the practice of all the duties. O thou of beautiful features. I desire to ask thee about something. I wish that, asked by me, thou wilt discourse to me on that topic. Savitri is the chaste wife of Brahma. The chaste Sachi is the wife of Indra. Dhumrorna is the spouse of Markandeya, and Riddhi of (king) Vaisravana. Varuna has Gauri for his spouse, and Surya has Suvarchala. Rohini is the chaste wife of Sasin, and Swaha of Vibhavasu. Kasyapa has Aditi. All these regard their husbands as their gods. Thou hast, O goddess, conversed and associated with all of them every day. It is for this reason, O thou that art conversant with every duty, that I desire to question thee about the duties of women, O thou whose words are always consistent with righteousness. I desire to hear thee discourse on that subject

from the beginning. Thou practisest all the duties of righteousness with me. Thy conduct is exactly like mine, and the vows thou observest are the same that are observed by me. Thy puissance and energy are equal to mine, and thou hast undergone the austerest penances. The subject, when discoursed upon by thee, will become endued with great merit. Indeed, that discourse will then become authoritative in the world. Women, in especial, are the highest refuge of women. O thou of beautiful hips, among human beings that course of conduct which thou wilt lay down will be followed from generation to generation. Half of my body is made up of half thy body. Thou art always engaged in doing the work of the deities, and it is thou that art the cause of the peopling of the earth, O auspicious lady, all the eternal duties of women are well-known to thee. Do thou, therefore, tell me in detail what are the duties of thy sex.'

"Uma said, 'O holy one, O lord of all created things, O source of all that is past, present, and future, it is through thy grace that the words I am uttering are taking their rise in my mind. All these Rivers (that are of my sex), O god of gods, endued with the waters of all the Tirthas, are approaching thy presence for enabling thee to perform thy ablutions in them. After consulting them I shall discourse on the topic named, in due order. That person who, though competent, is still free from egotism, is rightly called a Purusha. As regards woman, O lord of all beings, she follows persons of her sex. By consulting these foremost of Rivers, they will be honoured by me. The sacred Saraswati is the foremost river of all rivers. She courses towards the ocean and is truly the first of all streams. Vipasa also here, and Vitasta, and Chandrabhaga. and Iravati, and Satadru, and the river Devika, and Kausiki, and Gomati. [The word Sindhu in this verse does not imply the river Indus, but stands for a river in general Grammatically, it qualifies Devika before it. Devika is another name of Sarayu.] and this celestial River who has in her all the sacred Tirthas, viz., the goddess Ganga, who having her rise in Heaven hath descended on the Earth and is regarded as the foremost of all streams; Having said this, the spouse of that god of gods, that foremost of all righteous persons, smilingly addressed all those Rivers of her sex. Indeed, the spouse of the great god, devoted to the performance of all duties, questioned those individuals of her sex about the duties of women. Verily, those foremost of rivers having Ganga for their first are all conversant with the duties of women.

"Uma said, 'The illustrious god has asked a question relating to the duties of women. I desire to answer Sankara after having consulted with you. I do not see any branch of knowledge on Earth or Heaven that is capable of being mastered by any unaided individual. Ye rivers that run towards the ocean, it is for this that I seek your opinions! It was in this way that those foremost of Rivers, all of whom were auspicious and highly sacred, were questioned by Siva's spouse. Then the celestial River Ganga, who worshipped the daughter of the prince of mountains in return, was selected for answering the question. Verily, she of sweet smiles is held as swelling with diverse kinds of understanding and wellconversant with the duties of women. The sacred goddess, capable of dispelling all fear of sin, possessed of humility in consequence of her intelligence, well acquainted with all duties, and enriched with an intelligence exceedingly comprehensive, sweetly smiling, uttered these, words, 'O goddess, thou art always devoted to the due performance of all duties. Thou hast favoured me highly by thus questioning me! O sinless one, thou art honoured by the entire universe, yet thou askest me that am but a river. That person who, though himself competent (to discourse on a topic) vet asks another, or who pays a graceful tribute to another, certainly deserves, I think, to be regarded as righteous-souled. Verily, such a person deserves to be called learned and wise. That person never falls into disgrace who asks such speakers as are endued with knowledge and science and as are well-conversant with premises and inferences. A proud man, even when enriched with intelligence, by speaking in the midst of an assembly otherwise (that is, by relying upon his own powers alone and without reference to or consultation with others). finds himself uttering only words of weak import. Thou art possessed of spiritual insight, Thou art the foremost of all denizens in Heaven. Thou hast taken thy rise accompanied by diverse kinds of excellent merit. Thou, O goddess, art fully competent to discourse on the duties of women! In this way, the goddess Uma was worshipped by Ganga and honoured with the ascription of many high merits. The beautiful, goddess, thus praised, then began to discourse upon all the duties of women in full.

"Uma said, 'I shall, according to the ordinance, discourse on the subject of women's duties as far as they are known to me. Do ye all listen with concentrated attention! The duties of women arise as created at the outset by kinsmen in the rites of wedding. Indeed, a woman becomes, in the presence of the nuptial fire, the associate of her lord in the performance of all righteous deeds. [According to the Hindu scriptures, marriage is not a contract. It is the union of two individuals of opposite sexes into one person for better performance of all

sweet speech, sweet conduct, and sweet features. and always looking at the face of her husband and deriving as much joy from it as she does from looking at the face of her child, that chaste woman who regulates her acts by observing the prescribed restraints, comes to be regarded as truly righteous in her conduct. Listening (with reverence) to the duties of wedded life (as expounded in the scriptures), and accomplishing all those auspicious, duties, that woman who regards righteousness as the foremost of all objects of pursuit, who observes the same vows as those that are observed by her husband, who adorned with chastity, looks upon her spouse as a god, who waits upon and serves him as if he is a god, who surrenders her own will completely to that of her lord, who is cheerful, who observes excellent vows, who is endued with good features, and whose heart is completely devoted to her husband so much that she never thinks even of any other man, is regarded as truly righteous in conduct. That wife who, even when addressed harshly and looked upon with angry eyes by her lord, presents a cheerful aspect to him, is said to be truly devoted to her husband. She who does not cast her eves upon the Moon or the Sun or a tree that has a masculine name, who is adored by her husband and who is possessed of beautiful features, is regarded as truly righteous. That woman who treats her husband with the affection which she shows towards her child, even when he (the husband) happens to be poor or diseased or weak or worn out with the toil of travelling, is regarded as truly righteous in her conduct. That woman who is endued with self-control, who has given birth to children. who serves her husband with devotion, and whose whole heart is devoted to him, is regarded as truly righteous in her conduct. That woman who waits upon and serves her lord with a cheerful heart, who is always cheerful of heart, and who is possessed of humility, is regarded as truly righteous in her conduct. That woman who always supports her kinsmen and relatives by giving them food, and whose relish in gratifying her desires or for articles of enjoyment, or for the affluence of which she is possessed, or for the happiness with which she is surrounded, falls short of her relish for her husband, is regarded as truly righteous in her conduct. That woman who always takes a pleasure in rising at early down, who is devoted to the discharge of all household duties, who always keeps her house clean, who rubs her house daily with cowdung, who always attends to the domestic fire (for pouring libations upon it), who never neglects to make offerings of flowers and other articles to the deities, who with her husband gratifies the deities and guests and all servants and dependents of the family with that share of food which is theirs by the ordinances, and who always takes, according to the ordinance, for herself, what food remains in the house after the needs have been met of gods and guests and servants, and who gratifies all people who come in contact with her family and feed them to their fill, succeeds in acquiring great merit. That woman who is endued with accomplishments. who gratifies the feet of her father-in-law and mother-in-law and who is always devoted to her father and mother, is regarded as possessed of ascetic wealth. That woman who supports with food Brahmanas that are weak and helpless, that are distressed or blind or destitute, comes to be regarded as entitled to share the merit of her husband. That woman who always observes, with a light heart vows that are difficult of observance, whose heart is devoted to her lord, and who always seeks good of her lord, is regarded as entitled to share the merits of her husband. Devotion to her lord is woman's merit; it is her penance; it is her eternal Heaven. Merit, penances, and Heaven become hers who looks upon her husband as her all in all, and who, endued with chastity, seeks to devote herself to her lord in all things. The husband is the god which women have. The husband is their friend. The husband is their high refuge. Women have no refuge that can compare with their husbands, and no god that can compare with him. The husband's grace and Heaven, are equal in the estimation of a woman; or, if unequal, the inequality is very trivial. O Maheswara, I do not desire Heaven itself if thou are not satisfied with me. If the husband that is poor, or diseased or distressed or fallen among foes, or afflicted by a Brahmana's curse, were to command the wife to accomplish anything that is improper or unrighteous or that may lead to destruction of life itself, the wife should, without any hesitation, accomplish it, guided by the code whose propriety is sanctioned by the law of Distress. I have thus, O god. expounded, at thy command, what the duties of women are, Verily, that woman who conducts herself in this way becomes entitled to a share of the merits won by her husband,

"Narada continued, 'Thus addressed, the great god applauded the daughter of the prince of mountains and then dismissed all persons that had assembled there, together with all his own attendants. The diverse tribes of ghostly beings, as also all the embodied Rivers, and the Gandharvas and Apsaras, all bowed their heads unto Mahadeva and departed for returning to the places whence they had come."

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"The Rishis said, 'O wielder of Pinaka, O tearer of the eyes of Bhaga, O thou that art worshipped by all the universe, we desire to hear the glory of Vasudeva.'

"Maheswara said, 'Hari is superior to the Grandsire himself. He is the Eternal Purusha. Otherwise called Krishna, he is endued with the splendour of gold, and shines with effulgence like a second sun. Possessed of ten arms, he is endued with great energy, and is the slayer of the foes of the gods. Having a whorl on his breast, he has curly locks of hair on his head. He is worshipped by all the deities. Brahman has risen from his abdomen. I have sprung from his head, All the luminaries in the firmament have sprung from his hair. From the bristles on his body have sprung all the gods and Asuras. From his body have sprung the Rishis as also all the eternal worlds. He is the veritable abode of the Grandsire and the abode of all the gods besides. He is the Creator of this whole Earth, and He is the Lord of the three worlds He is also the Destroyer of all creatures mobile and immobile. He is verily the foremost of all the deities. He is their master. He is the chastiser of all foes. He is possessed of omniscience. He exists in everything. He is capable of going everywhere. He is of universal extent (pervading as he does everything). He is the Supreme Soul. He is the urger of all the senses. He covers the universe. He is the Supreme Lord. There is nothing in the three worlds that is superior to him. He is Eternal. He is the slayer of Madhu, and is otherwise called Govinda. The giver of honours, He will cause all the kings of Earth to be slain in battle, for achieving the purposes of the deities, taking birth in a human form. The deities, abandoned by Him, are unable to accomplish their purposes on earth. Without obtaining him as their leader they cannot do anything. He is the leader of all creatures and is adored by all the gods. Within the abdomen of this Master of the gods who is ever devoted to the accomplishment of their purposes, of this one who is identical with Brahma and who is always the refuge of the regenerate Rishis, resides Brahma (the Grandsire). Indeed, the latter dwells happily in Hari's body which is the abode. I myself, that am called Sarva, also reside happily in that happy abode of mine. All the deities too reside in happiness in His body. Endued with great effulgence, he has eves that resemble the petals of the lotus. Sri dwells within Him and He dwells always associated with her. The bow called Saranga and the discus (called Sudarsana) are his weapons, together with a sword. He has the enemy of the snakes (viz., Garuda) sitting on his standard. He is distinguished by excellent conduct, by purity (of both body and mind), by self-restraint, by prowess, by energy, by the handsomest form, by tallness and well-proportioned limbs, by patience, by sincerity, by affluence, by compassion, by excellence of form, and by might. He shines, endued with all celestial weapons of wonderful form and make. He has Yoga for his illusion. He is possessed of a thousand eyes. He is free from every stain or fault. He is high-minded. He is endued with heroism. He is an object of pride with all his friends. He is dear to all his kinsmen and relatives and they are dear to him. He is endued with forgiveness. He is free from pride or egotism. He is devoted to the Brahmanas and is their leader. He dispels the fears of all persons afflicted with fear. He enhances the joys of all his friends. He is the refuge of all creatures. He is ever engaged in protecting and cherishing the distressed. Possessed of a thorough acquaintance with all the scriptures, and every kind of affluence. He is worshipped by all beings. Con-versant with all duties, He is a great benefactor of even enemies when they seek His protection. Conversant with policy and endued with policy, He is an utterer of Brahma and has all His senses under perfect control. For doing good to the deities, Govinda will take birth in the race of the high-souled Manu. Verily, endued with high intelligence, He will take birth in the auspicious and righteous race of that Prajapati. Manu will have a son of the name of Anga. After Anga will come Antardhaman. From Antardhaman will spring Havirdhaman, that lord of all creatures, free from every stain. Havirdhaman will have an illustrious son of the name of Rachinavarhi. He will have ten sons having Prachetas for their first. Prachetas will have a son named Daksha who will be regarded as a Prajapati. Daksha will beget a daughter who will be named Dakshayani. From Dakshayani will spring Aditya, and from Aditya will spring Manu. From Manu will spring a daughter named Ila and a son to be named Sudyumna. Ila will have Vudha for her husband, and from Vudha will spring Pururavas. From Pururavas will spring Avu, From Avu will spring Nahusha, and Nahusha will beget a son named Yayati. From Yayati will spring a mighty son of the name of Yadu, Yadu will beget Kroshtri. Kroshtri will beget a mighty son to be named Vrijinivat. From Vrijinivat will spring Ushadgu the unvanquished. Ushadgu will beget a son of the name of Chitraratha. Chitraratha will have a younger son of the name of Sura. Indeed. in the race of these mighty men, of energy celebrated over all the world, possessed of excellent conduct and diverse accomplishments, devoted to the performance of sacrifices and pure in behaviour, -- in the pure race honoured by the Brahmanas, Sura will take his birth. He will be a foremost Kshatriya, endued with great energy, and possessed

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the spreader of his race, of the name of Vasudeva, otherwise called Anakadundhuvi. Vasudeva will have a son of the name of Vasudeva. He will have four hands. He will be exceedingly liberal, and will honour the Brahmanas greatly. Identical with Brahma, he will like and love the Brahmanas, and the Brahmanas will like and love him, that scion of Yadu's race will liberate many kings immured in the prison of the ruler of the Magadhas, after vanquishing that ruler named Jarasandha in his capital buried among mountains. Endued with great energy, he will be rich with the jewels and gems of all the rulers of the earth. Indeed, in energy he will be unrivalled on earth, possessed of great prowess, he will be the king of all kings of the earth. Foremost among all the Surasenas, the puissant one, residing at Dwaraka, will rule and protect the whole earth after vanquishing all her lords, conversant as he will be with the science of polity. Assembling together, do ye all adore Him, as ye adore the Eternal Brahman, with speech floral wreaths, and excellent incense and perfumes. He who wishes to see me or the Grandsire Brahma should first see the illustrious Vasudeva of great puissance, If He is seen I am seen, as also the Grandsire Brahman, that foremost of all the gods. In this I do not deem there is any difference. Know this, ye Rishis of ascetic wealth! That person with whom the lotuseyed Vasudeva becomes gratified, all the deities with Brahma amongst them will also become gratified with. That man who will seek the protection of Kesava will succeed in earning great achievements and victory and Heaven. He will be an instructor in religion and duties, and will earn, great religious merit. All persons conversant with religion and duties should, with great alacrity, bow down unto that Lord of all the gods. By adoring that puissant one, one will acquire great merit. Endued with great energy, that god, with the desire of benefiting all creatures, created millions of Rishis for the sake of righteousness. Those millions of Rishis, thus created by that great Ordainer are no residing on the mountains of Gandhamadana, headed by Sanatkumara and engaged in the observance of penances. Hence, ye foremost of regenerate ones, that foremost of all eloquent persons, the righteous Vasudeva should be adored by all. The illustrious Hari, the puissant Narayana, is verily, the foremost of all beings in Heaven. Adored, he adores, and honoured he honours; unto them that make offerings to him, he makes offerings in return. Worshipped, he worships in return, if seen always, he sees the seers always. If one seeks His refuge and protection, He seeks the seeker as his refuge in return. Ye foremost of all righteous ones, if adored and worshipped, He adores and worships in return Even this is the high practice of the faultless Vishnu. Even this is the vow that is practised by all righteous people, of that first of all deities, that puissant Lord of all creatures. He is always worshipped in the world. Verily, that Eternal Being is worshipped by even the deities. Those persons that are devoted to Him with the steadiness of a vow become liberated from calamity and fear in proportion to his devotion. The regenerate ones should always worship Him in thought, word, and deed. The son of Devaki should be seen by them with reverence and in order to see Him with reverence they should address themselves to the performance of penances. Ye foremost of ascetics, even this is the path that I show unto you. By beholding Him, ye will have behold all the foremost of deities, I too bow my head in reverence unto that Lord of the universe, that Grandsire of all the worlds, that mighty and vast boar. By beholding Him one beholds the Trinity. Ourselves, i.e., all the deities, reside in Him. He will have an elder brother who will become known over all the world as Vala. Having a plough for his weapon, in form he will look like a white hill. In fact, he will be endued with might capable of uplifting the whole earth. Upon the car of that divine person a tall palmyra, three-headed and made of gold, will form his proud standard. The head of that mightyarmed hero, that Lord of all the worlds, will be shaded by many high-souled snakes of vast bodies. All weapons of attack and defence will also come to him as soon as he will think of them. He is called Ananta (Infinite) Verily, that illustrious one is identical with the immutable Hari. Once on a time the mighty Garuda, the son of Kasyapa, was addressed by the deities in these words, 'Do thou, O puissant one, see if this one has any end!' Though possessed of great energy and might, Garuda, however, failed to find out the end of this illustrious one who is identical with the Supreme Soul. Supporting the whole earth on his head, he resides in the nether regions. He roves through the universe as Sesha, filled with great joy. He is Vishnu, He is the illustrious Ananta. He is the supporter of the earth. He that is Rama is Hrishikesa. He that is Achyuta is Ananta, the bearer of the earth. Both of those foremost of all creatures are celestial and endued with celestial prowess. One of them is armed with the discus and the other with the plough. They deserve every honour and should be seen, I have, through my kindness for you, have thus declared to you the nature of Vasudeva. Even this, ye ascetics possessed of wealth of penances, is Righteousness, I have declared all this to you so that ye may, with reverence and care, worship Krishna, that foremost one of Yadu's race.'

of great fame. Sura, that giver of honours, will beget a son,

'Narada said, 'At the conclusion of Mahadeva's speech, loud roars were heard in the firmament. Thunders bellowed, with flashes of lightening. The welkin was enveloped with blue and thick clouds. The deity of the clouds then poured pure water like to what he does in the season of rains. A thick darkness set in. The points of the compass could no longer be distinguished. Then on that delightful, sacred, and eternal breast of that celestial mountain, the assembled Rishis no longer saw the multitude of ghostly beings that associate with Mahadeva. Soon, however, the welkin cleared. Some of the Rishis set out for the sacred waters. Others returned whence they came. Verily, beholding that wonderful and inconceivable sight, they became filled with amazement. The discourse too between Sankara and Uma had been heard by them with the feelings. That foremost of all Beings, of whom the high-souled Sankara spoke to us on that mountain, art Verily, thou art identical with Eternal Brahma. Some time also Mahadeva burnt Himavat with his energy. Thou too hast shown us a similar sight of wonder. Indeed, we have been put in remembrance of that fact by what we have witnessed today. O mighty-armed Janardana, I have thus, O puissant one, recited to thee the glory of that god of gods, viz., him that is called Kapardin or Girisa!

"Bhishma continued, 'Thus addressed by those denizens of ascetic retreats, Krishna, the delighter of Devaki paid due honours unto all those Rishis. Filled with delight, those Rishis once more addressed Krishna, saying, 'O slayer of Madhu, do Thou repeatedly show Thyself to us at all times! O puissant one, Heaven itself cannot rejoice us so much as a right of Thyself Everything that was said by the illustrious Bhava (regarding Thyself) is true. O crusher of foes, we have told Thee all about that mystery. Thou art Thyself conversant with the truth of every topic. Since, however, asked by us, it pleased Thee to ask us in return, we have, for that reason, recited everything (about the discourse of Bhava with Uma) to Thee for only pleasing Thee. There is nothing in the three worlds that is unknown to Thee. Thou art fully conversant with the birth and origin of all things, indeed, with everything that operates as a cause (for the production of other objects). In consequence of the lightness of our character, we are unable to bear (within ourselves the knowledge of) any mystery (without disclosing it). [The sense seems to be this: Thou knowest all things, all mysteries, yet Thou canst bear all this knowledge within Thyself. We, however, are so light-minded, i.e., destitute of gravity, that we are unable to bear within ourselves the knowledge of a mystery. As soon as we got that knowledge from Mahadeva. we felt the desire of letting it out; and, indeed, we have let it out at thy request, and let out unto whom?--unto one that must be secretly laughing at us for our seeming pride.] Indeed, in Thy presence, O puissant one, we indulge in incoherences from the lightness of our hearts. There is no wonderful thing that is unknown to Thee! Whatever is on earth and whatever is in heaven, all is known to Thee! We take our leave of Thee O Krishna, for returning to our respective abodes Mayst Thou increase in intelligence and prosperity! O sire, Thou wilt soon get a son like unto Thee or even more distinguished than Thyself. He will be endued with great energy and splendour. He will achieve great feats, and become possessed of puissance as great as Thine!' [It is said that no person wishes to be vanquished by another in respect of anything. The only one whose victory or superiority, however, is bearable or, rather, prayed for, is the son. Hence, the Rishis wish unto Krishna a son even superior to him.]

"Bhishma continued, 'After this, the great Rishis bowed unto that god of gods, that scion of Yadu's race, that foremost of all Beings. They then circumambulated Him and taking His leave, departed. As regards Naravana, who is endued with prosperity and blazing effulgence, He returned to Dwaraka after having duly observed that vow of His. His spouse Rukmini conceived, and on the expiration of the tenth month a son was born of her, possessed of heroism and honoured by all for his highly wonderful accomplishments. He is identical with that Kama (Desire) which exists in every creature and which pervades every existent condition. Indeed, he moves within the hearts of both gods and Asuras. This Krishna is that foremost of all persons. Even he, endued with the hue of the clouds is that four-handed Vasudeva. Through affection He has attached himself to the Pandavas, and you also, ye sons of Pandu, have attached yourselves to Him. Achievements, Prosperity, Intelligence, and the path that leads to heaven, are all there where this one, viz., the illustrious Vishnu of three steps, is. He is the three and thirty gods with Indra at their head. There is no doubt in this. He is the one Ancient God. He is the foremost of all gods. He is the refuge of all creatures. He. is without beginning and without destruction. He is unmanifest. He is the high-souled slaver of Madhu. Endued with mighty energy. He has taken birth (among men) for accomplishing the purpose of the gods. Verily, this Madhava is the expounder of the most difficult truths relating to Profit or Wealth, and he is also their achiever. O son of Pritha, the victory thou hast obtained over thy enemies, thy unrivalled achievements, the dominion thou

hast acquired over the whole earth, are all due to thy side having been taken up by Narayana. The fact of thy having got the inconceivable Narayana for thy protector and refuge, enabled thee to become an Adharyu (chief sacrificer) for pouring multitudes of kings as libations on the blazing fire of battle. This Krishna was thy great sacrificial ladle resembling the all-destroying fire that appears at the end of the Yuga. Durvodhana, with his sons, brothers and kinsmen, was much to be pitied inasmuch as, moved by wrath, he made war with Hari and the wielder of Gandiva. Many sons of Diti, many foremost of Danavas, of huge bodies and vast strength, have perished in the fire of Krishna's discus like insects in a forest conflagration. How incapable then must human beings be of battling against that Krishna,--human beings who, O tiger among men, are destitute of strength and might! As regards Jaya, he is a mighty Yogin resembling the all-destroying Yuga-fire in energy. Capable of drawing the bow equally with both hands, he is always in the van of fight. With his energy, O king, he has slain all the troops of Suyodhana. Listen to me as I tell thee what Mahadeva having the bovine bull for the device on his standard had recited unto the ascetics on the breast of the Himavat. His utterances constitute a Purana. The advancement of greatness, energy, strength, prowess, puissance, humility, and lineage that are in Arjuna can come up to only a third part of the measure in which those attributes reside in Krishna. Who is there that can transcend Krishna in these attributes? Whether that is possible or not, listen (and judge). There where the illustrious Krishna is. there is unrivalled Excellence. As regards ourselves, we are persons of little understanding. Dependent upon the will of others, we are exceedingly unfortunate. Knowingly we betook ourselves to the eternal path of death. Thou, however, art devoted to sincerity of conduct. Having formerly pledged thyself against taking thy kingdom, thou didst not take it, desirous of maintaining thy pledge. O king, thou makest too much of the slaughter of thy kinsmen and friends in battle (brought about, as thou believest, by thyself). Thou shouldst remember, however, O chastiser of foes, that it is not right to violate a pledge. All those who have fallen on the field of battle have really been slain by Time. Verily, all of us have been slain by Time. Time is, indeed, all-powerful. Thou art fully conversant with the puissance of Time. Afflicted by Time. it does not behove thee to grieve. Know that Krishna Himself, otherwise called Hari, is that Time with blood-red eyes and with club in hand. For these reasons, O son of Kunti, it does not behove thee to grieve for thy (slain) kinsfolk. Be thou always free, O delighter of the Kurus, from grief. Thou hast heard of the glory and greatness of Madhava as recited by me. That is sufficient for enabling a good man to understand Him. Having heard the words of Vyasa as also of Narada endued with great intelligence, I have discoursed to thee on the adorableness of Krishna. I have myself added; from my own knowledge, something to that discourse. Verily, I have discoursed also on the surpassing puissance of Krishna as recited by Mahadeva, unto that conclave of Rishis (on the breast of the Himavat). The discourse too between Maheswara and the daughter of Himavat, O Bharata, has been recited by me to thee. He who will bear in mind that discourse when emanating from a foremost person, he who will listen to it, and he who will recite it (for other people's hearing), is sure to win what is highly beneficial. That man will find all his wishes fulfilled. Departing from this world he will ascend to Heaven. There is no doubt in this. That man who, desirous of obtaining what is beneficial for himself, should devote himself to Janardana. O king of the Kurus, it behoves thee also to always bear in mind those incidents of duty and righteousness which were declared by Maheswara. if thou conduct thyself according to those precepts, if thou bear the rod of chastisement rightly, if thou protect thy subjects properly, thou mayst be sure of attaining to heaven. It behoves thee, O king, to protect thy subjects always according to the dictates of righteousness. The stout rod of chastisement which the king bears has been said to be the embodiment of his righteousness or merit. Hearing this discourse, fraught with righteousness, between Sankara and Uma, that I have recited in the presence of this righteous conclave, one should worship with reverence that god having the bovine bull for the device on his banner. One that becomes even desirous of listening to that discourse should worship Mahadeva with reverence. Verily, the person that wishes to obtain what is beneficial for him, should adore Mahadeva with a pure heart. Even this is the command of the faultless and high-souled Narada. Even he has commanded such worship of the great god, O son of Pandu, do thou obey that command of Narada. O puissant king, even these are the wonderful incidents that occurred on the sacred breast of the Himavat respecting Vasudeva and Sthanu, O son of Kunti. Those occurrences flowed from the very nature of those high-souled deities. Vasudeva, accompanied by the wielder of Gandiva, practised eternal penances in the retreat of Vadari for ten thousand years. Vasudeva (The father of the Hindu deities Krishna (also called Vasudeva), Balarama and Subhadra.) is Narayana, and Arjuna is Nara. Nara and Narayana had practised severe penances at Vadari on the breast of the Himavat for many

THE GRAND BIBLE during Yoga-abstraction, the Guide or leader of all persons

thousand years. Vyasa afterwards adopted Vadari as his retreat.] Verily, Vasudeva and Dhananiava, both of eves like lotus-petals, underwent severe austerities for the duration of three whole Yugas. I have learnt this from Narada and Vyasa, O king. The lotus-eyed and mighty-armed Vasudeva, while yet a child (in human form) achieved the great feat of slaying Kansa for the relief of his kinsmen. I do not venture. O son of Kunti, to enumerate the feats of this Ancient and Eternal Being, O Yudhishthira. Without doubt, O son, high and great benefits will be reaped by thee who ownest that foremost of all persons, viz., Vasudeva, for thy friend. I grieve for the wicked Duryodhana in respect of even the next world to which he has gone. It was for him that the whole earth has been depopulated with her seeds and elephants. Indeed, through the fault of Durvodhana, of Karna, of Sakuni, and of Duhsasana numbering the fourth, that the Kurus have perished.

"Vaisampayana continued, 'While that foremost of men, viz., the son of Ganga, addressed him in this strain, the Kuru king (Yudhishthira) remained entirely silent in the midst of those high-souled persons (who had assembled together for listening to the discourses of Bhishma). All the kings with Dhritarashtra amongst them became filled with wonder upon hearing the words of the Kuru grandsire. In their minds they worshipped Krishna and then turned towards him with hands joined in reverence. The Rishis also with Narada at their head, accepted and applauded the words of Bhishma and approved of them joyfully. These were the wonderful discourses recited by Bhishma which Pandu's son (Yudhishthira) with all his brothers heard with joy. Some time after, when king (Yudhishthira) saw that Ganga's son who had given away abundant wealth as presents unto the Brahmanas in the sacrifices performed by him, had rested and become refreshed, the intelligent king once more asked him as follows.

SECTION 149

"Vaisampayana said, 'Having heard all the duties in their entirety and all those sacred acts and objects that cleanse human beings of their sins. Yudhishthira once more addressed the son of Santanu in the following words.'

"Yudhishthira said, "Who may be said to be the one god in the world? Who may be said to be the one object which is our sole refuge? Who is he by worshipping whom or hymning whose praises human being would get what is beneficial? What religion is that which, according to thy judgement, is the foremost of all religions? What are those Mantras by reciting which a living creature becomes freed from the bonds of birth and life?"

"Bhishma said, 'One should always, with alacrity and throwing away all languor, hymn the praises of that Lord of the universe, that god of gods (viz., Vasudeva), who is Infinite and the foremost of all Beings, by uttering His thousand names. By always worshipping with reverence and devotion that immutable Being, by meditating on him, by hymning His praises and bowing the head unto Him, and by performing sacrifices unto Him, indeed by always praising Vishnu, who is without beginning and without end or destruction, who is the Supreme Lord of all the worlds, and who is the Master and Controller of the universe, one can succeed in transcending all sorrow. Verily, He is devoted to the Brahmanas, conversant with all duties and practices, the enhancer of the fame and achievement of all persons, the master of all the worlds. exceedingly wonderful, and the prime cause of the origin of all creatures. Even this, in my judgement, is the foremost religion of all religions, viz., one should always worship and hymn the praises of the lotus-eyed Vasudeva with devotion. He is the highest Energy. He is the highest Penance. He is the highest Brahma. He is the highest refuge. He is the most holy of all holies, the most auspicious of all auspicious objects. He is the god of all the gods and He is the immutable father of all creatures. On the advent of the primal Yuga, all creatures spring from Him. On the expiration, again of a Yuga, all things disappear in Him. [The Hindu sages never attempt to speculate on the original creation of the universe. Their speculations, however, are concerned with what is called Avantara srishti or that creation which springs forth with the awakening of Brahman. Creation and Destruction have occurred ceaselessly and will occur ceaselessly. The original creation is impossible to conceive as Eternity cannot have a beginning.] Hear, O king, the thousand names, possessed of great efficacy in destroying sins, of that foremost one in all the worlds that Master of the universe, viz., Vishnu, All those names derived from His attributes, secret and well-known, of the high-souled Vasudeva which were sung by Rishis, I shall recite to thee for the good of all. They are, Om! He that enters all things, besides Himself, He that covers all things, He unto whom sacrificial libations are poured, the Lord of the Past, the Present, and the Future, the Creator (or Destroyer) of all existent things, the upholder of all existent things, the Existent, the Soul of all, the Originator of all things (I--IX); of cleansed Soul, the Supreme Soul, the highest Refuge of all emancipated persons, the Immutable, He that lies enclosed in a case, the Witness, He that knows the material case in which He resides, the Indestructible*: He upon whom the mind rests

conversant with Yoga, the Lord of both Pradhana (or Prakriti) and Purusha. [* Putatman means, of cleansed Soul. This implies that though He is the Lord or ruler of all existent objects, yet He is dissociated from them The Refuge of the Emancipated--Comp. Gita, 'Mamupetya tu Kaunteya punarjanma na vidyate,' etc., Purusha is He that lies in a pura or the nine-doored mansion, i.e., the body. Sakshi or Witness implies that He sees all things directly, without any medium obstructing His vision. Kshetrajna implies the Chit lying within the body and who knows the body; however, being inert, is not cognisant of the Chit it holds.] He that assumed a human form with a leonine head, He of handsome features and equipments, He of beautiful hair, the foremost of Purushas [He is called Yoga because of the mind resting upon Him while it is in Yoga abstraction. Pradhana, in Sankhya philosophy, is another name of Prakriti or original Nature. All things have sprung from the union of Prakriti and Purusha. Vasudeva, however, transcends Prakriti and Purusha and is their Lord. Narasinghavapu--He assumed the human form with a lion's head for slaying the Asura Hiranyakasipu, the father of Prahlada.]; the embodiment of all things, the Destroyer of all things, He that transcends the three attributes of Sattwa, Rajas and Tamas, the Motionless, the Beginning of all things, the Receptacle into which all things sink at the universal Dissolution, the Immutable, He who takes hirth at his own will. He who causes the acts of all living creatures to fructify (in the form of weal or woe) the Upholder of all things, the Source from which the primal elements have sprung, the Puissant One, He in whom is the unbounded Lordship over all things; the Self-born, He that gives happiness to His worshippers, the presiding Genius (of golden form) in the midst of the Solar disc, the Lotus-eved. Loud-voiced, He that is without beginning and without end. He that upholds the universe (in the form of Ananta and others). He that ordains all acts and their fruits. He that is superior to the Grandsire Brahma; the Immeasurable, the Lord of the senses (or He that has curled locks), He from whose navel the primeval lotus sprang, the Lord of all the deities, the Artificer of the universe, the Mantra, He that weakens or emaciates all things. He that is vast, the Ancient one. He that is enduring. He that is incapable of being seized (by either the senses or the mind), the Eternal One, Krishna, the Red-eyed, He that kills all creatures at the time of the universal dissolution, He that is vast for knowledge and puissance and other attributes of the kind, He that resides in three parts (above, middle, and below) of every, creature. That which cleanses, is auspicious, and high. He that urges all creatures in respect of all their acts. He that causes the lifebreaths to act. He that causes all living creatures to live, the Eldest, the Foremost of all those that are regarded as the Lords of all creatures, He that has gold in his abdomen, He that has the Earth for his abdomen, the Lord of Sri or Lakshmi, the Slaver of Madhu: the Omnipotent, He that is endued with great prowess. He that is armed with the bow. He that is Possessed of a mind capable of bearing the contents of all treatises, He that roves through the universe, riding on Garuda. He that is well suited to the offerings made unto Him and that has the power to enjoy them properly, the Unrivalled, He that is incapable of being discomfited, He that knows all acts that are done, He that is identical with all acts, He that rests on His own true self the Lord of all the deities. He that is the Refuge of all, the embodiment of the highest felicity, He whose seed is the universe, He that is the source of all things, the day (in consequence of His awakening Jiva who is steeped in the sleep of Nescience), the Year, the Snake (owing to His being incapable of being seized), the embodiment of Conviction, He that sees all things: the Unborn, the Lord of all creatures. He that has achieved success. He that is Success itself. He that is the beginning of all things (in consequence of His being the cause of all things), He that is above deterioration, He that is Righteousness in the form of the bovine bull and the great boar that raised the submerged Earth. He that is of immeasurable soul. He that stands aloof from all kinds of union; He that is Pauaka among the deities called Vasus (or. He that dwells in His worshippers). He that is liberal soul, being freed from wrath and hatred and pride and other evil passions. Truth whose soul is equable in consequence of His thorough impartiality, He that has been measured by His worshippers, He that is always equal, being above all change or modification, He that never refuses to grant the wishes of His worshippers, He whose eyes are like the petals of the lotus, He whose acts are always characterised by Righteousness (or He who is always engaged in granting the wishes of those that are devoted to Him), He that is of the form of Righteousness; He that destroys all creatures (or their pains), the Many headed, He that upholds the universe, He that is the source of the universe. He who is of pure or spotless fame, the Immortal One He that is Eternal and Fixed. He that is possessed of beautiful limbs, (or, He the ascension unto whom is the best of all acts), He who has such knowledge having penance for its indication that He is able to agitable Prakriti for evolving the universe out of her; He that goes everywhere (in the sense of pervading all things as their cause),

effulgence. He whose troops are everywhere (in the form of devoted associates), (or He at whose very sight the Danava troops are scattered in all directions). He that is coveted (or sought) by all (or, He that grinds all His foes), He that is the Veda, He that is conversant with the Veda, He that is conversant with all the limbs (or branches) of the Veda. He that represents the limbs (or branches) of the Veda (i.e., all the subsidiary sciences), He that settles the interpretations of the Vedas, He that has no superior in wisdom; He that is the master of all the worlds, He that is the master of the deities, He that is the Supervisor of both Righteousness and Unrighteousness (for giving the fruits thereof to those that seek the one or the other), He that is both Effect and Cause, (or. He whose life has not been determined by acts achieved on any previous occasion in consequence of His transcending Prakriti). He that is four-souled (in consequence of His four forms of Aniruddha, Pradyumna, Sankarshana and Vasudeva). He that is known by four forms (as above), He that has four horns (which appeared on Him when He had assumed a human form with a lion's head for slaying the Asura chief Hiranya-Kasipu). He that has four arms (for holding the conch, discus, mace, and lotus); He that blazes forth in effulgence, He that is the giver of food and cherishes those that are good; He that does not bear or put up with those that are wicked, (or, He that puts up with the occasional transgressions of his devotees); He that existed before the universe started into life: He that is stainless: He that is ever victorious: He that vanquishes the very deities: He that is the material cause of the universe; He that repeatedly resides in material causes; He that is the younger brother of Indra, (or He that transcends Indra in accomplishments and attributes). He that took birth as a dwarf (from Aditi by her husband Kasyapa in order to beguile the Asura king Vali of the sovereignty of the three worlds, and bestow the same upon Indra who had been dispossessed of it), He that is tall (in allusion to the vast universal form of His which He assumed at the sacrifice of Vali for covering Heaven, Earth, and the Nether regions with three steps of His). He whose acts are never futile, He that cleanses (those that worship Him, those that hear of Him and those that think of Him). He that is endued with pre-eminent energy and strength, He that transcends Indra in all attributes, He that accepts all His worshippers, He that is the Creation itself in consequence of His being the Causes thereof, He that upholds His self in the same form without being ever subject to birth, growth, or death, He that sustains all creatures in their respective functions in the 'universe. He that controls the hearts of all creatures: He that deserves to be known by those who wish to achieve what is for their highest good; He who is the celestial physician in the form of Dhanwantari, (or He who cures that foremost of all diseases, viz., the bonds that bind one to the world); He that is always engaged in Yoga; He that slays great Asuras for establishing Righteousness; He that is the Lord of that Lakshmi who sprang from the ocean when it was churned by the deities and the Asuras, (or, He that cherishes both the goddesses of prosperity and learning); He that is honey (in consequence of the pleasure He gives to those that succeed in having a taste of him); He that transcends the senses (or is invisible to those that turn away from Him); He that is possessed of great powers of illusion (manifested in His beguiling Mahadeva and the deities on many occasions): He that puts forth great energy (in achieving mighty feats); He that transcends all in might; He that transcends all in intelligence; He that transcends all in puissance; He that transcends all in ability; He that discovers the universe by the effulgence emanating from his body; He whose body is incapable of being ascertained by the eye (or any other sense organ of knowledge); He that is possessed of every beauty; He whose soul is incapable of being comprehended by either deities or men; He that held on his back, in the form of the vast tortoise, the huge mountain, Mandara, which was made the churning staff by the deities and the Asuras when they set themselves to churn the great ocean for obtaining therefrom all the valuables hid in its bosom; (or, He who held up the mountains of Govardhana in the woods of Brinda for protecting the denizens of that delightful place, who were especial objects of His kindness, from the wrath of Indra who poured incessant showers for days together with a view to drowning every thing); He that can shoot His shafts to a great distance, piercing through obstruction of every kind; He that raised the submerged Earth, having assumed the form of the mighty Boar; He on whose bosom dwells the goddess of Prosperity; (or He that is identical with Kama, the lord of Rati); He that is the Refuge of those that are righteous; He that is incapable of being won without thorough devotion; (or, He that is incapable of being immured or restrained by any one putting forth his powers): He that is the delight of the deities or He that is the embodiment of fullness of joy. He that rescued the submerged Earth; (or He that understands the hymns addressed to him by His devotees); He that is the Master of ell eloquent persons (or He that dispels the

calamities of all those who know him); He that is full of

blazing effulgence) He that suppressed the afflictions of His

the Omniscient One, He that blazes forth in unmodified

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6374 duties): He that assumed the form of a Swan for communicating the Vedas to the Grandsire Brahman; (or, He that enters into the bodies of all persons); He that has Garuda the prince of the feathery denizens of the welkin, for His vehicle: He that is the foremost of snakes in consequence of His identity with Sesha or Ananta who upholds on his head the vast Earth. (or, He that has the hood of the prince of snakes for His bed while He lies down to sleep on the vast expansion of water after the dissolution of the universe); He whose navel is as beautiful as gold; He that underwent the severest austerities in the form of Narayana at Vadari on the breast of Himavat: He whose navel resembles a lotus: (or, He from whose navel sprang the primeval lotus in which the Grandsire Brahma was born); He that is the Lord of all creatures; He that transcends death; (or, He that wards off Death from those that are devoted to him); He that always casts a kind eye on His worshippers; (or, He that sees all things in the universe); He that destroys all things; (or, He that drenches with nectar all those that worship Him with single-minded devotion): He that is the Ordainer of all ordainers; (or, He that unites all persons with the consequences of their acts); He that himself enjoys and endures the fruits of all acts, (or, He that assumed the form of Rama, the son of Dasaratha, and going into exile at the command of His sire made a treaty with Sugriva the chief of the Apes for aiding him in the recovery of his kingdom from the grasp of his elder brother Vali in return for the assistance which Sugriva promised Him for recovering from Ravana His wife Sita who had been ravished by that Rakshasa and borne away to his island home in Lanka), He that is always of the same form; (or, He that is exceedingly affectionate unto His worshippers); He that is always moving; (or, He that is of the form of Kama who springs up in the heart of every creature); He that is incapable of being endured by Danavas and Asuras (or, He that rescued His wife Sita after slaying Ravana, or, He that shows compassion towards even Chandalas and members of other low castes when they approach Him with devotion, in allusion to His friendship, in the form of Rama, for Guhaka the chief of the Chandalas, inhabiting the country known by the name of Sringaverapura): He that chastises the wicked: (or He that regulates the conduct of all persons by the dictates of the Srutis and the Smritis); He whose soul has true knowledge for its indication; (or, He that destroyed Ravana, the foe of the gods, having assumed the form of Rama that was full of compassion and other amiable virtues); He that destroys the foes of the deities (or. He that slavs those who obstruct or forbid the giving of presents unto deserving persons); He that is the instructor in all sciences and the father of all; He that is the instructor of even the Grandsire Brahma; He that is the abode or resting place of all creatures; He that is the benefactor of those that are good and is free from the stain of falsehood; He whose prowess is incapable of being baffled; He that never casts his eve on such acts as are not sanctioned or approved by the scriptures; He that casts his eye on such acts as are sanctioned or approved by the scriptures; (or, He whose eye never winks or sleeps); He that wears the unfading garland of victory called by the name of Vaijayanti; He that is the Lord of speech and that is possessed of great liberality insomuch that He rescued the lowest of the low and the vilest of the vile by granting them His grace; He that leads persons desirous of Emancipation to the foremost of all conditions, viz., Emancipation itself; (or, He that assumes the form of a mighty Fish and scudding through the vast expanse of waters that cover the Earth when the universal dissolution comes, and dragging the boat tied to His horns, leads Manu and others to safety); He that is the leader of all creatures; (or, He that sports in the vast expanse of waters which overwhelm all things at the universal dissolution); He whose words are the Veda and who rescued the Vedas when they were submerged in the waters at the universal dissolution; He that is the accomplisher of all functions in the universe; He that assumes the form of the wind for making all living creatures act or exert themselves; (or, He whose motions are always beautiful, or, who wishes His creatures to glorify Him): He that is endued with a thousand heads; He that is the Soul of the universe and as such pervades all things; He that has a thousand eyes and a thousand legs; He that causes the wheel of the universe to revolve at His will; He whose soul is freed from desire and who transcends those conditions that invest Jiva and to which Jiva is liable: He that is concealed from the view of all persons that are attached to the world; (or, He that has covered the eyes of all persons with the bandage of nescience); He that grinds those that turn away from him; He that sets the days a-going in consequence of His being identical with the Sun; He that is the destroyer of all-destroying Time itself; He that conveys the libations poured on the sacred fire unto those for whom they are intended; (or, He that bears the universe, placing it on only a minute fraction of His body); He that has no beginning; (or, He that has no fixed habitation) He that upholds the Earth in space (in the form of Sesha, or, rescues her in the form of the mighty boar or supports her as a subtil pervader); He that is exceedingly inclined to grace,

and Tamas (darkness) so that He is pure or stainless Sattwa by itself; (or, He that has obtained the fruition of all His wishes); He that supports the universe; He that feeds (or enjoys the universe); He that is displayed in infinite puissance; He that honours the deities, the Pitris, and His own worshippers; He that is honoured or adored by those that are themselves honoured or adored by others; (or, He whose acts are all beautiful and enduring); He that accomplishes the purposes of others; (or, He that is the benefactor of others); He that withdraws all things unto Himself at the universal dissolution; (or, He that destroys the foes of the deities or of His worshippers); He that has the waters for his home: (or. He that is the sole Refuge of all creatures or He that destroys the ignorance of all creatures; He that is distinguished above all, He that cherishes the righteous, He that cleanses all the worlds, He that crowns with fruition the desires of all creatures, He whose wishes are always crowned with fruition, He that gives success to all, He that bestows success upon those that solicit Him for it: He that presides over all sacred days: (or, He that overwhelms Indra himself with His own excellent attributes), He that showers all objects of desire upon His worshippers, He that walks over all the universe, He that offers the excellent flight of steps constituted by Righteousness (unto those that desire to ascend to the highest place); He that has Righteousness in His abdomen; (or, He that protects Indra even as a mother protects the child in her womb): He that aggrandises (His worshippers). He that spreads Himself out for becoming the vast universe, He that is aloof from all things (though pervading them); He that is the receptacle of the ocean of Srutis; He that is possessed of excellent arms (i.e., arms capable of upholding the universe); He that is incapable of being borne by any creature, He from whom flowed the sounds called Brahman (or Veda). He that is the Lord of all Lords of the universe. He that is the giver of wealth, He that dwells in His own puissance, He that is multiform, He that is of vast form, He that resides in the form of Sacrifice in all animals, He that causes all things to be displayed, He that is endued with great might, energy, and splendour; He that displays Himself in visible forms to His worshippers. He that scorches the unrighteous with His burning energy, He that is enriched with the sixfold attributes (of affluence, etc.), He that imparted the Veda to the Grandsire Brahma, He that is of the form of the Samans, Riks, and Yajuses (of the Veda); He that soothes His worshippers burning with the afflictions of the world like the rays of the moon cooling all living creatures of the world. He that is endued with blazing effulgence like the sun; He from whose mind has sprung the moon, He that blazes forth in His own effulgence, He that nourishes all creatures even like the luminary marked by the hare, He that is the Master of the deities, He that is the great medicine for the disease of worldly attachment, He that is the great causeway of the universe, He that is endued with knowledge and other attributes that are never futile and with prowess that is incapable of being baffled; He that is solicited by all creatures at all times, viz., the Past, the Present, and the Future; He that rescues his worshippers by casting kind glances upon them, He that sanctifies even them that are sacred; He that merges the lifebreath in the Soul; (or, He that assumes diverse forms for protecting both the Emancipated and the Unemancipated): He that kills the desires of those that are Emancipated; (or, He that prevents evil desires from arising in the minds of His worshippers); He that is the sire of Kama (the principle of desire or lust); He that is most agreeable, He that is desired by all creatures, He that grants the fruition of all desires, He that has the ability to accomplishing all acts; He that sets the four Yugas to begin their course; He that causes the Yugas to continually revolve as on a wheel, He that is endued with the diverse kinds of illusion (and, therefore, the cause from which spring the different kinds of acts that distinguish the different Yugas); He that is the greatest of eaters (in consequence of His swallowing all things at the end of every Kalpa); He that is incapable of being seized (by those that are not His worshippers); He that is manifest (being exceedingly vast); He that subjugates thousands of foes (of the deities); He that subjugates innumerable foes; He that is desired (by even the Grandsire and Rudra, or He that is adored in sacrifices); He that is distinguished above all; He that is desired by those that are endued with wisdom and righteousness; He that has an ornament of (peacock's) feathers on His headgear: He that stupefies all creatures with His illusion; He that showers His grace on all His worshippers; He that kills the wrath of the righteous; He that fills the unrighteous with wrath; He that is the accomplisher of all acts; He who holds the universe on his arms; He that upholds the Earth; He that transcends the six well-known modifications (of inception, birth or appearance growth maturity decline and dissolution). He that is endued with great celebrity (in consequence of His feats); He that causes all living creatures to live (in consequence of His being the all-pervading soul); He that gives life; the younger brother of Vasava (in the form of Upendra or the dwarf); He that is the receptacle of all the waters in the universe; He that

covers all creatures (in consequence of His being the material cause of everything); He that is never heedless (being always above error); He that is established on His own glory; He that flows in the form of nectar; (or, He that dries up all things); He upholds the path of righteousness; He that bears the burden of the universe; He that gives desirable boons unto those that solicit them: He that causes the winds to blow: He that is the son of Vasudeva; (or, He that covers the universe with His illusions and sports in the midst of it): He that is endued with extraordinary lustre; He that is the originating cause of the deities; He that pierces all hostile towns; He that transcends all sorrow and grief; He that leads us safely across the ocean of life or the world; He that dispels from the hearts of all His worshippers the fear of rebirth; He that is possessed of infinite courage and prowess: He that is an offspring of Sura's race; He that is the master of all living creatures; He that is inclined to show His grace unto all; He that has come on earth for a hundred times (for rescuing the good, destroying the wicked, and establishing righteousness); He that holds a lotus in one of his hands; He whose eyes resemble the petals of the lotus: He from whose navel sprang the primeval lotus; (or, He that is seated upon a lotus); He that is endued with eyes resembling the petals of the lotus; He that is adored by even worshippers as one seated within the lotus of His hearts; He that assumed the form of embodied Jiva (through His own illusion); He that is endued with puissance of every kind; He that grows in the form of the five primal elements: the Ancient Soul: He that is endued with vast eves: He that has Garuda sitting on the standard of His car: He that is incomparable; the Sarabha (the lion-killing animal); He that strikes the wicked with terror; He that knows everything that has occurred in Time; He that accepts, in the forms of the deities, the butter poured on the sacrificial fire; He that is known by all kinds of evidence or proof; He upon whose breast sits Prosperity always; He that is victorious in every battle: He that is above destruction: He that assumes a red form; (or, becomes wrathful unto the enemies of His worshippers); He that is an object of search with the righteous; He that is at the root of all things; He that has the mark of the string around his abdomen (for Yasoda had bound Him with a cord while He was Krishna); He that bears or forgives all injuries: He that upholds the Earth in the form of her mountains; He that is the foremost of all objects of worship; He that is endued with great speed; He that swallows vast quantities of food; He that caused the creation to start into life; He that always agitates both Prakriti and Purusha; He that shines with resplendence; (or, sports in joy); He that has puissance in his stomach; He that is the Supreme Master of all; He that is the material out of which the universe has been made; He that is the cause or Agent who has made the universe: He that is independent of all things; He that ordains variety in the universe; He that is incapable of being comprehended; He that renders Himself invisible by the screen of illusion: He that is Chit divested of all attributes: He on whom all things rest: He in whom all things reside when the universal dissolution comes; He that assigns the foremost place to those that worship Him; He that is durable; He that is endued with the highest puissance; He that has been glorified in the Vedanta; He that is contented; He that is always full; He whose glance is auspicious; He that fills all Yogins with delight; He that is the end of all creatures (for it is in Him that all things merge at the universal dissolution): He that is the faultless Path; He that in the form of Jiva, leads to Emancipation; He that leads (Jiva to Emancipation); He that has none to lead Him; He that is endued with great might; He that is the foremost of all beings possessed of might; He that uphold He that is the foremost of all Beings conversant with duty and religion; He that joins, at the time of creation, the disunited elements for forming all objects; He that resides in all bodies; He that causes all creatures to act in the form of Kshetrajna; He that creates all creatures after destroying them at the universal dissolution; He unto whom every one bows with reverence; He that is extended over the entire universe; He that owns the primeval golden egg as his abdomen (whence, as from the female uterus), everything proceeds; He that destroys the foes of the deities: He that overspreads all things (being the material cause whence they spring); He that spreads sweet perfumes; He that disregards the pleasures of the senses; He that is identifiable with the seasons; He at whose sight alone all worshippers succeed in obtaining the great object of their wish; He that weakens all creatures; He that dwells in the firmament of the heart, depending upon His own glory and puissance; He that is capable of being known everywhere (in consequence of His omnipresence); He that inspires everyone with dread; He in whom all creatures dwell; He that is clever in accomplishing all acts; He that constitutes the rest of all creatures (being, as He is, the embodiment of Emancipation): He that is endued with competence greater than that of other Beings: He in whom the whole Universe is spread out? He that is Himself immobile and in whom all things rest for ever; He that is an object of proof; He that is the Indestructible and unchanging seed; He that is sought by all (in consequence of His being happiness); He that has no desire (in consequence of all His desires having been gratified); He that is the great cause (which covers the universe): He that has all sorts of things to enjoy; He that has great wealth wherewith to secure all objects of desire; He that is above despair; He that exists in the form of Renunciation; He that is without birth; He that is the stake unto which Righteousness is tethered; He that is the great embodiment of sacrifice; He who is the nave of the starry wheel that revolves in the firmament; 1 He that is the Moon among the constellations; He that is competent to achieve every feat: He that stays in His own soul when all things disappear He that cherishes the desire for Creation; He that is the embodiment of all sacrifices; He that is adored in all sacrifices and religious rites; He that is the most adorable of the deities present in the sacrifices that men perform; He that is the embodiment of all such sacrifices in which animals are offered up according to the ordinance; He that is adored by persons before they take any food; [In India, no man should worship the deities, with a full stomach. Indeed, one must abstain from every kind of food and drink if one has to worship the deities formally.] He that is the Refuge of those that seek emancipation; He that beholds the acts and omissions of all creatures; He whose soul transcends all attributes; He that is possessed of omniscience; He that is identical with knowledge that is unacquired, unlimited, and capable of accomplishing everything; He that is observant of excellent vows (chief amongst which is the granting of favour unto one that solicits it with a pure heart); He that has a face always full of delight; He that is exceedingly subtle; He that utters the most agreeable sounds (in the form of the Veda or as Krishna playing on the lute): He that gives happiness (to all His worshippers); He that does good to others without expecting any return; He that fills all creatures with delight; He that has subdued wrath; He that has mighty arms (so mighty that He has slain as if in sport the mightiest of Asuras); He that tears those that are unrighteous; He that causes those persons who are destitute of knowledge of the soul to be steeped in the deep sleep of His illusion; He that relies on Himself (being entirely independent of all persons and things); He that overspreads the entire universe; He that exists in infinite forms; He that is engaged in vocations infinite in number; He that lives in everything; He that is full of affection towards all His worshippers: He that is the universal father (all living creatures of the universe being as calves sprung from Him); He that holds, in the form of the vast Ocean, all jewels and gems in His abdomen, He that is the Lord of all treasures; He that is the protector of righteousness; He that accomplishes all the duties of righteousness; He that is the substratum of righteousness; He that is existent for all time; He that is non-existent (in the form of the universe for the manifested universe is the result of illusion): He that is destructible (in the form of the universe); He that is indestructible as Chit; He that is, in the form of Jiva, destitute of true knowledge; He that is, in the form of the Sun, is endued with a thousand rays; He that ordains (even all such great and mighty creatures as Sesha and Garuda, etc.); He that has created all the Sastras: He that exists in the form of the Sun, as the centre of innumerable rays of light; He that dwells in all creatures; He that is possessed of great prowess; He that is the Master of even Yama and others of similar puissance; He that is the oldest of the deities (existing as He does from the beginning); He that exists in His own glory, casting off all conditions; He that is the Lord of even all the deities: He that is the ruler of even him that upholds the deities (viz., Indra); He that transcends birth and destruction; He that tended and protected kine (in the form of Krishna); He that nourishes all creatures; He that is approachable by knowledge alone; He that is Ancient; He that upholds the elements which constitute the body: He that enjoys and endures (weal and woe, in the form of Jiva); He that assumed the form of a vast Boar: (or, He that, in the form of Rama, was the Lord of a large monkey host); He that gave plentiful presents unto all in a grand sacrifice performed by Him; He that drinks Soma in every sacrifice; He that drinks nectar; He that, in the form of Soma (Chandramas), nourishes all the herbs and plants; He that conquers foes in a trice when even they are infinite in number; He that is of universal form and is the foremost of all existent entities: He that is the chastiser: He that is victorious over all; He whose purposes are incapable of being baffled; He that deserves gifts; He that gives what His creatures have not and who protects what they have; He that holds the life-breaths; He that beholds all His creatures as objects of direct vision; He that never beholds anything beside His own Self; He that gives emancipation; He whose footsteps (three in number) covered Heaven, Earth, and the Nether regions; He who is the receptacle of all the water; He that overwhelms all Space, all Time, and all things; He that lies on the vast expanse of waters after the universal dissolution; He that causes the destruction of all things; He that is without birth; He that is exceedingly adorable; He that appears in His own nature: He that has conquered all foes (in the form of wrath and other evil passions); He that delights those that meditate on Him; He that is joy; He that fills others with delight; He that swells with all causes of delight; He that has truth and other virtues for His indications; He whose foot

steps are in the three worlds: He that is the first of the Rishis

(being conversant with the entire Vedas); He that is identical with the preceptor Kapila: He that is the knower of the Universe; He that is Master of the Earth; He that has their feet; He that is the guardian of the deities; He that has large horns (in allusion to the piscatory form in which He saved Manu on the occasion of the universal deluge by scudding through the waters with Manu's boat tied to His horns); He that exhausts all acts by causing their doers to enjoy or endure their fruits; (or. He that grinds the Destroyer himself): the great Boar: He that is understood or apprehended by the aid of the Vedanta; He that has beautiful troops (in the form of His worshippers); He that is adorned with golden armlets; He that is concealed (being knowledge with the aid of the Upanishads only); He that is deep (in knowledge and puissance); He that is difficult of access: He that transcends both word and thought, that is armed with the discus and the mace; the Ordainer; He that is the cause (in the form of helper of the universe); He that has never been vanquished; He that is the Island-born Krishna; He that is enduring (in consequence of His transcending decay): He that mows all things and is Himself above deterioration; the Varuna (the deity of the waters): the son of Varuna (in the form of Vasishtha or Agastva): He that is immovable as a tree: He that is displayed in His own true form in the lotus of the heart; He that creates, preserves, and destroys by only a fiat of the mind; He that is possessed of the sixfold attributes (of sovereignty etc.); He that destroys the sixfold attributes (at the universal dissolution); He that is felicity (in consequence of His swelling with all kinds of prosperity); He that is adorned with the triumphal garland (called Vaijayanta); He that is armed with the plough (in allusion to His incarnation as Valadeva); He that took birth from the womb of Aditi (in the form of the dwarf that beguiled Vali); He that is endued with effulgence like unto the Sun's; He that endures all pairs of opposites (such as heat and cold, pleasure and pain, etc.); He that is the foremost Refuge of all things; He that is armed with the best of bows (called Saranga); He that was divested of His battle-axe (by Rama of Bhrigu's race); He that is fierce; He that is the giver of all objects of desire; He that is so tall as to touch the very heavens with his head (in allusion to the form He assumed at Valis sacrifice); He whose vision extends over the entire universe; He that is Vyasa (who distributed the Vedas): He that is the Master of speech or all learning: He that has started into existence without the intervention of genital organs; He that is hymned with the three (foremost) Samans; He that is the singer of the Samans; He that is the Extinction of all worldly attachments (in consequence of His being the embodiment of Renunciation); He that is the Medicine; He that is the Physician (who applies the medicine); He that has ordained the fourth or last mode of life called renunciation (for enabling His creatures to attain to emancipation); He that causes the passions of His worshippers to be quieted (with a view to give them tranquillity of soul); He that is contented (in consequence of His utter dissociation with all worldly objects): He that is the Refuge of devotion and tranquillity of Soul: He that is possessed of beautiful limbs; He that is the giver of tranquillity of soul; He that is Creator; He that sports in joy on the bosom of the earth; He that sleeps (in Yoga) lying on the body of the prince of snakes, Sesha, after the universal dissolution; the Benefactor of kine; (or, He that took a human form for relieving the earth of the weight of her population); the Master of the universe; the Protector of the universe: He that is endued with eves like those of the bull; He that cherishes Righteousness with love: He that is the unreturning hero; He whose soul has been withdrawn from all attachments; He that reduces to a subtle form the universe at the time of the universal dissolution; He that does good to His afflicted worshippers: He whose name. as soon as heard, cleanses the hearer of all his sins; He who has the auspicious whorl on His breast: He in whom dwells the goddess of Prosperity for ever; He who was chosen by Lakshmi (the goddess of Prosperity) as her Lord; He that is the foremost one of all Beings endued with prosperity; He that give prosperity unto His worshippers; the Master of prosperity; He that always lives with those that are endued with prosperity; He that is the receptacle of all kinds of prosperity: He that gives prosperity unto all persons of righteous acts according to the measure of their righteousness; He that holds the goddess of Prosperity on his bosom; He that bestows prosperity upon those that hear of, praise, and mediate on Him; He that is the embodiment of that condition which represents the attainment of unattainable happiness; He that is possessed of every kind of beauty: He that is the Refuge of the three worlds; He that is possessed of beautiful eye; He that is possessed of beautiful limbs; He that is possessed of a hundred sources of delight; He that represents the highest delight; He that is the Master of all the luminaries in the firmament (for it is He that maintains them in their places and orbits): He that has subjugated His soul: He whose soul is not swayed by any superior Being: He that is always of beautiful acts; He whose doubts have all been dispelled (for He is said to behold the whole universe as an Amlaka in His palm); He that transcends all creatures; He whose vision extends in all directions: He that has no Master; He that at all times transcends all changes; He that (in the form of Rama) had to

lie down on that bare ground; He that adorns the earth (by His incarnations); He that is puissance's self; He that transcends all grief; He that dispels the griefs of all His worshippers as soon as they remember His; He that is possessed of effulgence, He that is worshipped by all; He that is the water-pot (as all things reside within Him); He that is of pure soul; He that cleanses all as soon as they hear of him; He that is free and unrestrained: He whose car never turns away from battles: He that is possessed of great wealth: He whose prowess is incapable of being measured; He that is the slayer of the Asura named Kalanemi; He that is the Hero; He that has taken birth in the race of Sura; He that is the Lord of all the deities; the soul of the three worlds; the Master of the three worlds: He that has the solar and lunar rays for his hair: the slaver of Kesi: He that destroys all things (at the universal dissolution); the Deity from whom the fruition of all desires is sought; He that grants the wishes of all; He that has desires; He that has a handsome form; He that is endued with thorough knowledge of Srutis and Smritis; He that is possessed of a form that is indescribable by attributes; He whose brightest rays overwhelm heaven: He that has no end: He that (in the form of Arjuna or Nara) acquired vast wealth on the occasion of his campaign of conquest; He who is the foremost object of silent recitation, of sacrifice, of the Vedas, and of all religious acts; He that is the creator of penances and the like; He that is the form of (the grandsire) Brahman, He that is the augmentor of penances; He that is conversant with Brahma: He that is of the form of Brahmana: He that has for His limbs Him that is called Brahma: He that knows all the Vedas and everything in the universe; He that is always fond of Brahmanas and of whom the Brahmanas also are fond; He whose footsteps cover vast areas; He whose feats are mighty; He who is possessed of vast energy; He that is identical with Vasuki, the king of the snakes; He that is the foremost of all sacrifices: He that is Japa, that first of sacrifices: He that is the foremost of all offerings made in sacrifices: He that is hymned by all; He that loves to be hymned (by his worshippers); He that is himself the hymns uttered by His worshippers; He that is the very act of hymning; He that is the person that hymns; He that is fond of battling (with everything that is evil); He that is full in every respect; He that fills others with every kind of affluence: He that destroys all sins as soon as He is remembered; He whose acts are all righteous; He that transcends all kinds of disease; He that is endued with the speed of the mind; He that is the creator and promulgator of all kinds of learning; He whose vital seed is gold; He that is giver of wealth (being identical with Kuvera the Lord of treasures); He that takes away all the wealth of the Asuras; the son of Vasudeva: He in whom all creatures dwell: He whose mind dwells in all things in thorough identity with them; He that takes away the sins of all who seek refuge in him; He that is attainable by the righteous; He whose acts are always good; He that is the one entity in the universe; He that displays Himself in diverse forms; He that is the refuge of all those that are conversant with truth; He who has the greatest of heroes for his troops; He that is the foremost of the Yadavas; He that is the abode of the righteous He that sports in joy (in the woods of Brinda) on the banks of Yamuna; He in whom all created things dwell; the deity that overwhelms the universe with His Maya (illusion); He in whom all foremost of Beings become merged (when they achieve their emancipation) He whose hunger is never gratified; He that humbles the pride of all; He that fills the righteous with just pride; He that swells with joy; He that is incapable of being seized; He that has never been vanquished; He that is of universal form; He that is of vast form; He whose form blazes forth with energy and effulgence: He that is without form (as determined by acts): He that is of diverse forms; (He that is unmanifest); He that is of a hundred forms: He that is of a hundred faces: He that is one; He that is many (through illusion); He that is full of felicity; He that forms the one grand topic of investigation; He from whom is this all; He that is called THAT; He that is the highest Refuge; He that confines Jiva within material causes; He that is coveted by all; He that took birth in the race of Madhu; He that is exceedingly affectionate towards His worshippers: He that is of golden complexion: He whose limbs are like gold (in hue); He that is possessed of beautiful limbs; He whose person is decked with Angadas made with sandalpaste; He that is the slayer of heroes; He that has no equal; He that is like cipher (in consequence of no attributes being affirmable of Him); He that stands in need of no blessings (in consequence of His fulness): He that never swerves from His own nature and puissance and knowledge; He that is mobile in the form of wind; He that never identifies Himself with anything that is not-soul; He that confers honours on His worshippers; He that is honoured by all; He that is the Lord of the three worlds; He that upholds the three worlds; He that is possessed of intelligence and memory capable of holding in His mind the contents of all treatises: He that took birth in a sacrifice; He that is worthy of the highest praise; He whose intelligence and memory are never futile; He that upholds the earth; He that pours forth heat in the form of the Sun; He that is the bearer of great beauty of limbs; He that is the foremost

of all bearers of weapons; He that accepts the flowery and

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leafy offerings made to Him by His worshippers; He that has subdued all his passions and grinds all His foes; He that has none to walk before Him; He that has four horns; He that is the elder brother of Gada; He that has four arms; He from whom the four Purushas have sprung; He that is the refuge of the four modes of life and the four orders of men; He that is of four souls (Mind, Understanding, Consciousness, and Memory); He from whom spring the four objects of life, viz., Righteousness, Wealth, Pleasure, and Emancipation: He that is conversant with the four Vedas; He that has displayed only a fraction of His puissance; He that sets the wheel of the world to revolve round and round; He whose soul is dissociated from all worldly attachments; He that is incapable of being vanquished: He that cannot be transcended: He that is exceedingly difficult of being attained; He that is difficult of being approached; He that is difficult of access; He that is difficult of being brought within the heart (by even Yogins); He that slays even the most powerful foes (among the Danavas); He that has beautiful limbs; He that takes the essence of all things in the universe; He that owns the most beautiful warp and woof (for weaving this texture of fabric of the universe); He that weaves with ever-extending warp and woof; He whose acts are done by Indra; He whose acts are great; He who has no acts undone; He who has composed all the Vedas and scriptures; He whose birth is high; He that is exceedingly handsome; He whose heart is full of commiseration; He that has precious gems in His navel; He that has excellent knowledge for His eye; He that is worthy of worship by Brahman himself and other foremost ones in the universe; He that is giver of food; He that assumed horns at the time of the universal dissolution; He that has always subjugated His foes most wonderfully; He that knows all things; He that is ever victorious over those that are of irresistible prowess; He whose limbs are like gold; He that is incapable of being agitated (by wrath or aversion or other passion); He that is Master of all those who are masters of all speech; He that is the deepest lake; He that is the deepest pit; He that transcends the influence of Time; He in whom the primal elements are established; He that gladdens the earth; He that grants fruits which are as agreeable as the Kunda flowers (Jasmim pubescens, Linn); He that gave away the earth unto Kasvapa (in His incarnation as Rama): He that extinguishes the three kinds of misery (mentioned in the Sankhya philosophy) like a rain-charged cloud cooling the heat of the earth by its downpour; He that cleanses all creatures; He that has none to urge Him; He that drank nectar; He that has an undying body; He that is possessed of omniscience; He that has face and eyes turned towards every direction: He that is easily won (with, that is, such gifts as consist of flowers and leaves); He that has performed excellent vows; He that is crowned with success by Himself; He that is victorious over all foes; He that scorches all foes; He that is the ever-growing and tall Banian that overtops all other trees; He that is the sacred fig tree (Ficus glomerata, Willd); He that is the Ficus religiosa; (or, He that is not durable, in consequence of His being all perishable forms in the universe even as he is all the imperishable forms that exist); He that is the slayer of Chanura of the Andhra country; He that is endued with a thousand rays; He that has seven tongues (in the forms of Kali, Karali, etc.); He that has seven flames (in consequence of His being identical with the deity of fire); He that has seven horses for bearing His vehicle; (or, He that owns the steed called Sapta); He that is formless; He that is sinless: He that is inconceivable; He that dispels all fears; He that destroys all fears; He that is minute; He that is gross; He that is emaciated; He that is adipose; He that is endued with attributes: He that transcends all attributes: He that is unseizable: He that suffers Himself to be easily seized (by His worshippers); He that has an excellent face; He that has for His descendants the people of the accidental regions; He that extends the creation consisting of the fivefold primal elements; He that bears heavy weights (in the form of Ananta); He that has been declared by the Vedas; He that is devoted to Yoga He that is the lord of all Yogins; He that is the giver of all wishes; He that affords an asylum to those that seek it; He that sets Yogins to practise Yoga anew after their return to life upon the conclusion of their life of felicity in heaven; He that invests Yogins with puissance even after the exhaustion of their merits; He that has goodly leaves (in the form of the Schhandas of the Vedas, Himself being the tree of the world); He that causes the winds to blow; He that is armed with the bow (in the form of Rama): He that is conversant with the science of arms; He that is the rod of chastisement; He that is chastiser; He that executes all sentences of chastisement; He that has never been vanquished; He that is competent in all acts; He that sets all persons to their respective duties; He that has none to set Him to any work; He that has no Yama to slay Him: He that is endued with heroism and prowess: He that has the attribute of Sattwa (Goodness): He that is identical with Truth; He that is devoted to Truth and Righteousness; He that is sought by those who are resolved to achieve emancipation; (or, He towards whom the universe proceeds when the dissolution comes); He that deserves to have all objects which His worshippers present unto Him; He that is

worthy of being adored (with hymns and flowers and other offering of reverence); He that does good to all; He that enhances the delights of all; He whose track is through the firmament; He that blazes forth in His own effulgence; He that is endued with great beauty; He that eats the offerings made on the sacrificial fire; He that dwells everywhere and is endued with supreme puissance; He that sucks the moisture of the earth in the form of the Sun: He that has diverse desires: He that brings forth all things: He that is the parent of the universe; He that has the Sun for His eye; He that is Infinite; He that accepts all sacrificial offerings; He that enjoys Prakriti in the form of Mind; He that is giver of felicity; He that has taken repeated births (for the protection of righteousness and the righteous); He that is First-born of all existent things: He that transcends despair (in consequence of the fruition of all His wishes); He that forgives the righteous when they trip; He that is the foundation upon which the universe rests; He that is most wonderful; He that is existent from the beginning of Time; He that has been existing from before the birth of the Grandsire and others; He that is of a tawny hue: (or. He that discovers or illumines all existent things by His rays): He that assumed the form of the great Boar; He that exists even when all things are dissolved; He that is the giver of all blessings; He that creates blessings; He that is identifiable with all blessings; He that enjoys blessings; He that is able to scatter blessings; He that is without wrath; He that lies ensconced in folds (in the form of the snake Sesha): (or, He that is adorned with ear-rings): He that is armed with the discus: He that is endued with great prowess: He whose sway is regulated by the high precepts of the Srutis and the Smritis; He that is incapable of being described by the aid of speech; He whom the Vedantas have striven to express with the aid of speech; He that is the dew which cools those who are afflicted with the three kinds of grief; He that lives in all bodies, endued with the capacity of dispelling darkness; He that is divested of wrath; He that is well-skilled in accomplishing all acts by thought, word, and deed; He that can accomplish all acts within the shortest period of time; He that destroys the wicked; He that is the foremost of all forgiving persons; He that is foremost of all persons endued with knowledge; He that transcends all fear; He whose names and feats, heard and recited, lead to Righteousness. He that rescues the Righteous from the tempestuous ocean of the world; He that destroys the wicked; He that is Righteousness; He that dispels all evil dreams; He that destroys all bad paths for leading His worshippers to the good path of emancipation; He that protects the universe by staying in the attribute of Sattwa; He that walks along the good path; He that is Life; He that exists overspreading the universe: He that is of infinite forms; He that is endued with infinite prosperity; He that has subdued wrath; He that destroys the fears of the righteous; He that gives just fruits, on every side, to sentient beings according to their thoughts and acts; He that is immeasurable Soul: He that bestows diverse kinds of fruits on deserving persons for their diverse acts. He that sets diverse commands (on gods and men); He that attaches to every act its proper fruit; He that has no beginning; He that is the receptacle of all causes as well as of the earth; He that has the goddess of Prosperity ever by his side; He that is the foremost of all heroes; He that is adorned with beautiful armlets; He that produces all creatures; He that is the original cause of the birth of all creatures: He that is the terror of all the wicked Asuras; He that is endued with terrible prowess; He that is the receptacle and abode of the five primal elements; He that gulps down His throat all creatures at the time of the universal dissolution; He whose smile is as agreeable as the sight of flowers: (or, He who laughs in the form of flowers): He that is always wakeful; He that stays at the head of all creatures: He whose conduct consists of those acts which the Righteous do; He that revives the dead (as in the case of Parikshit and others); He that is the initial syllable Om; He that has ordained all righteous acts; He that displays the truth about the Supreme Soul; He that is the abode of the five lifebreaths and the senses; He that is the food which supports the life of living creatures; He that causes all living creatures to live with the aid of the life-breath called Prana: He that is the great topic of every system of philosophy; He that is the One Soul in the universe; He that transcends birth, decrepitude, and death; He that rescues the universe in consequence of the sacred syllable Bhuh, Bhuvah, Swah, and the others with which Homa offerings are made; He that is the great rescuer; He that is the sire of all: He that is the sire of even the Grandsire (Brahman); He that is of the form of Sacrifice; He that is the Lord of all sacrifices (being the great deity that is adored in them); He that is the sacrificer; He that has sacrifices for his limbs; He that upholds all sacrifices; He that protects sacrifices; He that has created sacrifices; He that is the foremost of all performers of sacrifices: He that enjoys the rewards of all sacrifices. He that causes the accomplishment of all sacrifices; He that completes all sacrifices by accepting the full libation at the end; He that is identical with such sacrifices as are performed without desire of fruit; He that is the food which sustains all living creatures; He that is also the eater of that food: He that is Himself the cause of His existence:

'Even thus have I recited to thee, without any exception, the thousand excellent names of the high-souled Kesava whose glory should always be sung That man who hears the names every day or who recites them every day, never meets with any evil either here or hereafter. If a Brahmana does this he succeeds in mastering the Vedanta; if a Kshatriya does it, he becomes always successful in battle. A Vaisya, by doing it, becomes possessed of affluence, while a Sudra earns great happiness. If one becomes desirous of earning the merit of righteousness, one succeeds in earning it (by hearing or reciting these names). If it is wealth that one desires, one succeeds in earning wealth (by acting in this way). So also the man who wishes for enjoyments of the senses succeeds in enjoying all kinds of pleasures, and the man desirous of offspring acquires offspring (by pursuing this course of conduct). That man who with devotion and perseverance and heart wholly turned towards him, recites these thousand names of Vasudeva every day, after having purified himself, succeeds in acquiring great fame, a position of eminence among his kinsmen, enduring prosperity, and lastly, that which is of the highest benefit to him (viz., emancipation itself). Such a man never meets with fear at any time, and acquires great prowess and energy. Disease never afflicts him; splendour of complexion, strength, beauty, and accomplishments become his. The sick become hale, the afflicted become freed from their afflictions; the affrighted become freed from fear, and he that is plunged in calamity becomes freed from calamity. The man who hymns the praises of that foremost of Beings by reciting His thousand names with devotion succeeds in quickly crossing all difficulties. That mortal who takes refuge in Vasudeva and who becomes devoted to Him, becomes freed of all sins and attains to eternal Brahma. They who are devoted to Vasudeva have never to encounter any evil. They become freed from the fear of birth, death, decrepitude, and disease. That man who with devotion and faith recites this hymn (consisting of the thousand names of Vasudeva) succeeds in acquiring felicity of soul, forgiveness of disposition, Prosperity, intelligence, memory, and fame. Neither wrath, nor jealousy, nor cupidity, nor evil understanding ever appears in those men of righteousness who are devoted to that foremost of beings. The firmament with the sun, moon and stars, the welkin, the points of the compass, the earth and the ocean, are all held and supported by the prowess of the high-souled Vasudeva. The whole mobile and immobile universe with the deities, Asuras, and Gandharvas, Yakshas, Uragas and Rakshasas, is under the sway of Krishna. The senses, mind, understanding, life, energy, strength and memory, it has been said, have Vasudeva for their soul. Indeed, this body that is called Kshetra, and the intelligent soul within, that is called the knower of Kshetra, also have Vasudeva for their soul. Conduct (consisting of practices) is said to be the foremost of all topics treated of in the scriptures. Righteousness has conduct for its basis. The unfading Vasudeva is said to be the lord of righteousness. The Rishis, the Pitris, the deities, the great (primal) elements, the metals, indeed, the entire mobile and immobile universe, has sprung from Narayana. Yoga, the Sankhya Philosophy, knowledge, all mechanical arts, the Vedas, the diverse scriptures, and all learning, have sprung from Janardana. Vishnu is the one great element or substance which has spread itself out into multifarious forms. Covering the three worlds. He the soul of all things, enjoys them all. His glory knows no diminution, and He it is that is the Enjoyer of the universe (as its Supreme Lord). This hymn in praise of the illustrious Vishnu composed by Vyasa, should be recited by that person who wishes to acquire happiness and that which is the highest benefit (viz., emancipation). Those persons that worship and adore the Lord of the universe, that deity who is inborn and possessed of blazing effulgence, who is the origin or cause of the universe, who knows on deterioration, and who is endued with eyes that are as large and beautiful as the petals of the lotus, have never to meet with any discomfiture.'"

SECTION 150

"Yudhishthira said, 'O grandsire, O thou of great wisdom, O thou that art conversant with all branches of knowledge, what is that subject of silent recitation by reciting which every day one may acquire the merit of righteousness in a large measure? What is that Mantra for recitation which bestows success if recited on the occasion of setting out on a journey or in entering a new building, or at the commencement of any undertaking, or on the occasion of sacrifices in honour of the deities or of the Pitris? It behoveth thee to tell me what indeed, what Mantra it is, which propitates all malevolent influences, or leads to prosperity or growth, or protection from evil, or the destruction of loes, or the dispelling of fears, and which, at the same time, is consistent with the Vedas.'

"Bhishma said, 'Hear, O king, with concentrated, attention, what that Mantra is which was declared by Vyasa. It was ordained by Savitri and is possessed of great excellence. It is capable of cleansing a person immediately of all his sins. Hear, O sinless one, as I recite to thee the ordinances in respect of that Mantra. Indeed, O chief of the sons of Pandu, by listening to those ordinances, one becomes cleansed of all one's sins. One who recites this Mantra day and night becomes never stained by sin. I shall now declare it to thee what that Mantra is. Do thou listen with concentrated attention. Indeed, the man that hears it becomes endued with long life, O prince, and attaining to the fruition of all his wishes, sports in felicity both here and hereafter. This Mantra, O king, was daily recited by the foremost of royal sages devoted to the practice to Kshatriya duties and steadily observant of the vow of truth Indeed, O tiger among kings, those monarchs who, with restrained senses and tranquil soul, recite this Mantra every day, succeed in acquiring unrivalled prosperity--Salutations to Vasishtha of high vows after having bowed with reverence unto Parasara, that Ocean of the Vedas! Salutations to the great snake Ananta, and salutations to all those who are crowned with success, and who are of unfading glory! Salutations to the Rishis, and unto Him that is the Highest of the High, the god of gods, and the giver of boons unto all those that are foremost. Salutations unto Him of a thousand heads, Him that is most auspicious, Him that has a thousand names, viz., Janardana! Aja. Ekapada, Ahivradhna, the unvanquished Pinakin, Rita Pitrirupa, the three-eyed Maheswara, Vrishakapi, Sambhu, Havana, and Iswara--these are the celebrated Rudras, eleven in number, who are the lords of all the worlds. Even these eleven high-souled ones have been mentioned as a hundred in the Satarudra (of the Vedas). Ansa, Bhaga, Mitra, Varuna the lord of waters, Dhatri, Aryaman, Jayanta, Bhaskara, Tvashtri, Pushan, Indra and Vishnu, are said to comprise a tale of twelve. These twelve are called Adityas and they are the sons of Kasyapa as the Sruti declares. Dhara, Dhruva, Some, Savitra. Anila. Anala, Pratyusha, and Prabhava, are the eight Vasus named in the scriptures, Nasataya and Dasra are said to be the two Aswins They are the sons of Martanda born of his spouse Samina, from whose nostrils they came out. After this I shall recite the names of those who are the witnesses of all acts in the worlds. They take note of all sacrifices, of all gifts, of all good acts. Those lords among the deities behold everything although they are invisible. Indeed, they behold all the good and bad acts of all beings. They are Mrityu, Kala, the Viswedevas, the Pitris endued with forms, the great Rishis possessed of wealth of penances, the Munis, and others crowned with success and devoted to penances and emancipation. These of sweet smiles, bestow diverse benefits upon those men that recite their names. Verily, endued with celestial energy, they bestow diverse regions of felicity created by the Grandsire upon such men. They reside in all the worlds and attentively note all acts. By reciting the names of those lords of all living creatures, one always becomes endued with righteousness and wealth and enjoyments in copious measure. One acquires hereafter diverse regions of auspiciousness and felicity created by the Lord of the universe. These three and thirty deities, who are the lords of all beings as also Nandiswara of huge body, and that pre-eminent one who has the bull for the device on his banner, and those masters of all the worlds, viz., the followers and associates of him called Ganeswara, and those called Saumyas, and called the Rudras, and those called the Yogas, and those that are known as the Bhutas, and the luminaries in the firmament, the Rivers, the sky, the prince of birds (viz., Garuda), all those persons on earth who have become crowned with success in consequence of their penances and who are existing in an immobile or mobile form, the Himavat, all the mountains, the four Oceans, the followers and associates of Bhava who are possessed of prowess equal to that of Bhava himself, the illustrious and ever-victorious Vishnu, and Skanda, and Ambika, -- these are the great souls by reciting whose name with restrained senses, one becomes cleansed of all sins. After this I shall recite the names of those foremost Rishis who are known as Manavas. They are Yavakrita, and Raibhya, and Arvavasu, and Paravasu, and Aushija, and Kakshivat, and Vala the son of Angiras. Then comes Kanwa the son of the Rishi Medhatithi, and Varishada. All these are endued with the energy of Brahma and have been spoken of (in the scriptures) as creators of the universe. They have sprung from Rudra and Anala and the Vasus. By reciting their names people obtain great benefits. Indeed, by doing good deeds on earth, people sport in joy in heaven, with the deities. These Rishis are the priests of Indra. They live in the east. That man who, with rapt attention, recites the names of these Rishis, succeeds in

honours there. Unmachu, Pramchu, Swastyatreva of great energy, Dridhavya, Urdhvavahu, Trinasoma, Angiras, and Agastya of great energy, the son of Mitravaruna, -- these seven are the Ritwiks of Yama the king of the dead, and dwell in the southern quarter. Dridheyu and Riteyu, and Pariyadha of great fame, and Ekata, and Dwita, and Trita--the last three endued with splendour like that of the sun, -- and Atri's son of righteous soul, viz., the Rishi Saraswata,--these seven who had acted as Ritwiks in the great sacrifice of Varuna--have taken up their abodes in the western quarter. Atri, the illustrious Vasishtha, the great Rishi Kasyapa, Gotama, Bharadwaja, Viswamitra, the son of Kusika, and Richika's fierce son Jamadagni of great energy, -- these seven are the Ritwiks of the Lord of treasures and dwell in the northern quarter. There are seven other Rishis that live in all directions without being confined to any particular one. They, it is, who are the inducers of fame and of all this beneficial to men, and they have been sung as the creators of the worlds. Dharma, Kama, Kala, Vasu, Vasuki, Ananta, and Kapila, -- these seven are the upholders of the world. Rama, Vvasa, Drona's son Aswatthaman, are the other Rishis (that are regarded as the foremost). These are the great Rishis as distributed into seven groups, each group consisting of seven. They are the creators of that peace and good that men enjoy. They are said to be the Regents of the several points of the compass. One should turn one's face to that direction in which one of these Rishis live if one wishes to worship him. Those Rishis are the creators of all creatures and have been regarded as the cleansers of all. Samvarta, Merusavarna, the righteous Markandeya, and Sankhya and Yoga, and Narada and the great Rishi Durvasa,--these are endued with severe penance and great self-restraint, and are celebrated over the three worlds. There are others who are equal to Rudra himself. They live in the region of Brahman. By naming them with reverence a sonless man obtains a son, and a pool man obtains wealth. Indeed, by naming them, one acquires success in religion, and wealth and pleasure. One should also take the name of that celebrated king who was Emperor of all the earth and equal to a Prajapati, viz., that foremost of monarchs, Prithu, the son of Vena. The earth became his daughter (from love and affection). One should also name Pururavas of the Solar race and equal unto Mahendra himself in prowess. He was the son of Ila and celebrated over the three worlds. One should, indeed, take the name of that dear son of Vudha. One should also take the name of Bharata, that hero celebrated over the three worlds. He also who in the Krita age adored the gods in a grand Gomedha sacrifice, viz., Rantideva of great splendour, who was equal unto Mahadeva himself, should be named, Endued with penances, possessed of every auspicious mark, the source of every kind of benefit to the world, he was the conqueror of the universes. One should also take the name of the royal sage Sweta of illustrious fame. He had gratified the great Mahadeva and it was for his sake that Andhaka was slain. One should also take the name of the royal sage Bhagiratha of great fame, who, through the grace of Mahadeva, succeeded in bringing down the sacred river from heaven (for flowing over the earth and cleansing all human beings of their sins). It was Bhagiratha who caused the ashes of the sixty thousand sons of Sagara to be overflowed with the sacred waters of Ganga and thereby rescued them from their sin. Indeed, one should take the names of all these that were endued with the blazing effulgence of fire, great beauty of person, and high energy. Some of them were of awe-inspiring forms and great might. Verily, one should take the names of these deities and Rishis and kings, those lords of the universe,--who are enhancers of fame. Sankhya, and Yoga which is highest of the high, and Havya and Kavya and that refuge of all the Srutis, viz., Supreme Brahma, have been declared to be the sources of great benefit to all creatures. These are sacred and sin-cleansing and have been spoken of very highly. These are the foremost of medicines for allaying all diseases, and are the inducers of the success in respect of all deeds. Restraining one's senses, one should. O Bharata, take the names of these, morning and evening. It is these that protect. It is these that shower rain. It is these that shine and give light and heat. It is these that blow. It is these that create all things. These are regarded as the foremost of all, as the leaders of the universe, as highly clever in the accomplishment of all things, as endued with forgiveness, as complete masters of the senses. Indeed, it has been said that they dispel all the evils to which human beings are subject. These high-souled ones are the witnesses of all good and bad deeds. Rising up in the morning one should take their names, for by this, one is sure to acquire all that is good. He who takes the names of them becomes freed from the fear of fires and of thieves. Such a man never finds his way obstructed by any impediment. By taking the names of these high-souled ones, one becomes free from bad dreams of every kind. Cleared from every sin, such men take birth in auspicious families. That regenerate person who, with restrained senses, recites these names on the occasions of performing the initiatory rites of sacrifices and other religious observances, becomes, as the consequence thereof, endued with righteousness, devoted to the study of the soul, possessed

of forgiveness and self-restraint, and free from malice. If a man that is afflicted with disease recites them, he becomes freed from his sin in the form of disease. By reciting them within a house, all evils are dispelled from the inmates. By reciting them within a field, the growth is helped of all kinds of crops. Reciting them at the time of setting out on a journey, or while one is away from one's home, one meets with good fortune. These names lead to the protection of one's own self, of one's children and spouses, of one's wealth, and of one's seeds, and plants. The Kshatriya who recites these names at the time of joining a battle sees destruction overtake his foes and good fortune crown him and his party. The man who recites these names on the occasions of performing the rites in honour of the deities or the Pitris, helps the Pitris and deities eat the sacrificial Havva and Kavva. The man that recites them becomes freed from fear of diseases and beasts of prey, of elephants and thieves. His load of anxiety becomes lightened, and he becomes freed from every sin. By reciting these excellent Savitri Mantras on board a vessel, or in a vehicle, or in the courts of kings, one attains to high success. There where these Mantras are recited, fire does not burn wood. There children do not die, nor snakes dwell. Indeed, at such places, there can be no fear of the king, nor of Pisachas and Rakshasas. [The sense is that untimely deaths do not occur in such places; nor fear of oppression or unlawful chastisement by the king; etc.] Verily, the man who recites these Mantras ceases to have any fear of fire or water or wind or beasts of prey. These Savitri Mantras, recited duly, contribute to the peace and well-being of all the four orders. Those men who recite them with reverence become freed from every sorrow and at last attain to a high end. Even these are the results achieved by them that recite these Savitri Mantras which are of the form of Brahma. That man who recites these Mantras in the midst of kine sees his kine become fruitful. Whether when setting out on a journey, or entering a house on coming back, one should recite these Mantras on every occasion. These Mantras constitute a great mystery of the Rishis and are the very highest of those which they silently recite. Even such are these Mantras unto them who practise the duty of recitation and pour libations on the sacrificial fire. This that I have said unto thee is the excellent opinion of Parasara. It was recited in former days unto Sakra himself. Representing as it does Truth or Eternal Brahman. I have declared it in full to thee. It constitutes that heart of all creatures, and is the highest Sruti. All the princes of the race of Soma and of Surya, viz., the Raghavas and the Kauravas, recite these Mantras every day after having purified themselves, These constitute the highest end of human creatures. There is rescue from every trouble and calamity in the daily recitation of the names of the deities of the seven Rishis, and of Dhruva. Indeed, such recitation speedily frees one from distress. The sages of olden times, viz., Kasyapa, Gotama, and others, and Bhrigu Angiras and Atri and others, and Sukra, Agastya, and Vrihaspati, and others, all of whom are regenerate Rishis, have adored these Mantras. Approved of by the son of Bharadwaja, these Mantras were attained by the sons of Richika. Verily, having acquired them again from Vasishtha, Sakra and the Vasus went forth to battle and succeeded in subjugating the Danavas. That man who makes a present of a hundred kine with their horns covered with plates of gold unto a Brahmana possessed of much learning and well-conversant with the Vedas, and he who causes the excellent Bharata story to be recited in his house every day, are said to acquire equal merits. By reciting the name of Bhrigu one's righteousness becomes enhanced. By bowing to Vasishtha one's energy become enhanced. By bowing unto Raghu, one becomes victorious in battle. By reciting the praises of the Aswins, one becomes freed from diseases. I have thus, O king, told thee of the Savitri Mantras which are identical with eternal Brahman. If thou wishest to question me on any other topic thou mayst do so. I shall, O Bharata, answer thee.'

SECTION 151

"Yudhishthira said, 'Who deserve to be worshipped? Who are they unto whom we should bow? How, indeed, should we behave towards whom? What course of conduct, O grandsire, towards what classes of persons is regarded faultless?'

"Bhishma said, 'The humiliation of Brahmanas would humiliate the very deities. By bowing unto Brahmanas one does not, O Yudhishthira, incur any fault. They, deserve to be worshipped. They deserve to have our Salutations. Thou shouldst behave towards them as if they are thy sons. Indeed, it is those men endued with great wisdom that uphold all the worlds. The Brahmanas are the great causeways of Righteousness in respect of all the worlds. Their happiness consists in renouncing all kinds of wealth. They are devoted to the vow of restraining speech. They are agreeable to all creatures, and observant of diverse excellent vows. They are the refuge of all creatures in the universe. They are the authors of all the regulations which govern the worlds. They are possessed of great fame Penances are always their great wealth. Their power consists in speech. Their energy flows from the duties they observe. Conversant with all duties, they are possessed of minute vision, so that they are cognizant of

the subtlest considerations. They are of righteous desires. They live the observance of well-performed duties. They are the causeways of Righteousness. The four kinds of living creatures exist, depending upon them as their refuge. They are the path or road along which all should go. They are the guides of all. They are the eternal upholders of all the sacrifices. They always uphold the heavy burdens of sires and grandsires. They never droop under heavy weights even when passing along difficult-roads like strong cattle. They are attentive to the requirements of Piths and deities and guests. They are entitled to eat the first portions of Havya and Kavya. By the very food they eat, they rescue the three worlds from great fear. They are as it were, the Island (for refuge) for all worlds. They are the eyes of all persons endued with sight. The wealth they possess consists of all the branches of knowledge known by the name of Siksha and all the Srutis. Endued with great skill, they are conversant with the most subtle relations of things. They are well-acquainted with the end of all things, and their thoughts are always employed upon the science of the soul. They are endued with the knowledge of the beginning, the middle, and the end of all things, and they are persons in whom doubts no longer exist in consequence of feeling certain of their knowledge. They are fully aware of the distinctions between what is superior and what is inferior. They it is who attain to the highest end. Freed from all attachments, cleansed of all sins, transcending all pairs of opposites (such as heat and cold, happiness and misery, etc.), they are unconnected with all worldly things. Deserving of every honour, they are always held in great esteem by persons endued with knowledge and high souls. They cast equal eyes on sandal-paste and filth or dirt, on what is food and what is not rood. They see with an equal eye their brown vestments of coarse cloth and fabrics of silk and animal skins. They would live for many days together without eating any food, and dry up their limbs by such abstention from all sustenance. They devote themselves earnestly to the study of the Vedas, restraining their senses. They would make gods of those that are not gods, and not gods of those that are gods. Enraged, they can create other worlds and other Regents of the worlds than those that exist. Through the course of those high-souled ones, the ocean became so saline as to be undrinkable. The fire of their wrath yet burns in the forest of Dandaka, unquenched by time. They are the gods of the gods. and the cause of all cause. They are the authority of all authorities. What man of intelligence and wisdom is there that would seek to humiliate them? Amongst them the young and the old all deserve honours. They honour one another (not in consequence of distinctions of age but) in consequence of distinctions in respect of penances and knowledge. Even the Brahmana that is destitute of knowledge is a god and is a high instrument for cleansing others. He amongst them, then, that is possessed of knowledge is a much higher god and like unto the ocean when full (to the brim). Learned or unlearned, Brahmana is always a high deity. Sanctified or unsanctified (with the aid of Mantras), Fire is ever a great deity. A blazing fire even when it burns on a crematorium, is not regarded as tainted in consequence of the character of the spot whereon it burns. Clarified butter looks beautiful whether kept on the sacrificial altar or in a chamber. So, if a Brahmana be always engaged in evil acts, he is still to be regarded as deserving of honour. Indeed, know that the Brahmana is always a high deity.

SECTION 152

"Yudhishthira said, 'Tell us, O king, what is that reward attached to the worship of Brahmanas, seeing which thou worshippest them, O thou of superior intelligence! Indeed, what is that success, flowing from their worship, guided by which thou worshippest them?'

'Bhishma said, 'In this connection is cited this old narrative of a conversation between Pavana and Arjuna, O Bharata! Endued with a thousand arms and great beauty the mighty Kartavirya, in days of yore, became the lord of all the world. He had his capital in the city of Mahishmati. Of unbaffled prowess, that chief of the Haihaya race of Kshatriyas swayed the whole earth with her belt of seas, together with all her islands and all her precious mines of gold and gems. Keeping before him the duties of the Kshatriya order, as also humility and Vedic knowledge, the king made large gifts of wealth unto the Rishi Dattatreya. Indeed, the son of Kritavirya thus adored the great ascetic who, becoming pleased with him, asked him to solicit three boons. Thus requested by the Rishi in respect of boons, the king addressed him, saying, 'Let me become endued with a thousand arms when I am in the midst of my troops. While, however, I remain at home let me have, as usual only two arms! Indeed, let combatants, when engaged in battle, behold me possessed of a thousand arms, observant also of high vows, let me succeed in subjugating the whole earth by dint of my prowess. Having acquired the earth righteously, let me sway her with vigilance. There is a fourth boon which, O foremost of regenerate persons, I solicit thee to grant. O faultless one, in consequence of the disposition to favour me, it behoveth thee to grant it to me. Dependent that I am on thee, whenever I may happen to go wrong, let the

righteous come forth to instruct and set me right! Thus addressed, the Brahmana replied unto the king, saying, 'So let it be!' Even thus were those boons acquired by that king of blazing effulgence. Riding then on his car whose splendour resembled that of fire or the Sun, the monarch, blinded by his great prowess, said, 'Who, indeed, is there that can be regarded as my equal in patience and energy, in fame and heroism, in prowess and strength?' After he had uttered these words, an invisible voice in the welkin said, 'O ignorant wretch, dost thou not know that the Brahmana is superior to the Kshatriya? The Kshatriya, assisted by the Brahmana rules all creatures!'

"Arjuna said, 'When gratified, I am able to create many creatures. When angry, I am able to destroy all. In thought, word, and deed, I am the foremost. The Brahmana is certainly not above me!' The first proposition here is that the Brahmana is superior to the Kshatriya. The counterproposition is that the Kshatriya is superior. Thou hast said, O invisible being that the two are united together (in the act upon which the Kshatriya's superiority is sought to be based). A distinction, however, is observable in this. It is seen that Brahmanas take refuge with Kshatriyas. The Kshatriyas never seek the refuge of Brahmanas. indeed, throughout the earth, the Brahmanas, accepting such refuge under the pretence of teaching the Vedas, draw their sustenance from the Kshatriyas. The duty of protecting all creatures is vested in Kshatriyas. It is from the Kshatriyas that the Brahmanas derive their sustenance. How then can the Brahmana be superior to the Kshatriyas? Well, I shall from today, bring under my subjection, your Brahmanas who are superior to all creatures but who have mendicancy for their occupation and who are so self-conceited! What the virgin Gayatri has said from the welkin is not true. Robed in skins, the Brahmanas move about in independence. I shall bring those independent wights under my subjection. Deity or man, there is none in the three worlds who can hurl me from the sovereignty I enjoy. Hence, I am certainly superior to the Brahmanas. This world that is now regarded as having Brahmanas for its foremost denizens shall soon be made such as to have Kshatriyas for its foremost denizens. There is none that is capable of bearing my might in battle! Hearing these words of Arjuna, the welkin-ranging goddess became agitated. Then the god of wind, addressing the king from the sky, said, 'Cast off this sinful attitude. Bow unto the Brahmanas. By injuring them thou wilt bring about troubles on thy kingdom. The Brahmanas will either slay thee, king though thou art, or, endued with great might that they are, they will drive thee away from thy kingdom, despoiling thee of thy energy!' The king, hearing this speech, addressed the speaker, saying, Who, indeed, art thou?' The god of wind answered, 'I am the god of wind and the messenger of the deities! I say unto thee what is for thy benefit.'

"Arjuna said, 'Oh, I see that thou hast today shown thy devotion and attachment to the Brahmanas. Tell me now what kind of earthly creature is the Brahmana! Tell me, does a superior Brahmana resemble the Wind in any respect? Or, is he like Water, or Fire, or the Sun, or the Firmament?""

SECTION 153

"The god of wind said, 'Hear, O deluded man, what the attributes are that belong to Brahmanas all of whom are endued with high souls. The Brahmana is superior to all those which, O king, thou hast named! In days of yore, the earth, indulging in a spirit of rivalry with the kind of the Angas, forsook her character as Earth. The regenerate Kasyapa caused destruction to overtake her by actually paralysing her. The Brahmanas are always unconquerable, O king, in heaven as also on earth. In days of yore, the great Rishi Angiras, through his energy, drank off all the waters. The high-souled Rishi, having drank off all the waters as if they were milk, did not feel yet his thirst to be slaked. He, therefore, once more caused the earth to be filled with water by raising a mighty wave. On another occasion, when Angiras became enraged with me, I fled away, leaving the world, and dwelt for a long time concealed in the Agnihotra of the Brahmanas through fear of that Rishi. The illustrious Purandara, in consequence of his having coveted the body of Ahalva, was cursed by Gautama, yet, for the sake of Righteousness and wealth, the Rishi did not destroy outright the chief of the deities. The Ocean, O king, that was full in former days of crystal water, cursed by the Brahmanas, became saline in taste. Even Agni who is of the complexion of gold, and who blazes with effulgence when destitute of smoke, and whose flames uniting together burn upwards, when cursed by the angry Angiras, became divested of all these attributes. Behold, the sixty thousand sons of Sagara, who came here to adore the Ocean, have all been pulverised by the Brahmana. Kapila of golden complexion. Thou art not equal to the Brahmanas. Do thou, O king, seek thy own good. The Kshatriya of even great puissance hows to Brahmana children that are still in their mothers' wombs. The large kingdom of the Dandakas was destroyed by a Brahmana. The mighty Kshatriya Talajangala was destroyed by a single Brahmana. viz., Aurva. Thou too hast acquired a large kingdom, great might, religious merit, and learning, which are all difficult of attainment, through

the grace of Dattatreya. Why dost thou, O Arjuna, worship Agni everyday who is a Brahmana? He is the bearer of sacrificial libations from every part of the universe. Art thou ignorant of this fact? Why, indeed, dost thou suffer thyself to be stupefied by folly when thou art not ignorant of the fact that a superior Brahmana is the protector of all creatures in the world and is, indeed, the creator of the living world? The Lord of all creatures, Brahman, unmanifest, endued with puissance, and of unfading glory, who created this boundless universe with its mobile and immobile creatures (is a Brahman). Some persons there are, destitute of wisdom, who say that Brahman was born of an Egg. From the original Egg, when it burst forth, mountains and the points of the compass and the waters and the earth and the heavens all sprang forth into existence. This birth of the creation was not seen by any one. How then can Brahman be said to have taken his birth from the original Egg, when especially he is declared as Unborn? It is said that vast uncreate Space is the original Egg. It was from this uncreate Space (or Supreme Brahman) that the Grandsire was born. If thou askest, 'Whereon would the Grandsire. after his birth from uncreate Space, rest, for there was then nothing else?" The answer may be given in the following words, 'There is an existent Being of the name of Consciousness. That mighty Being is endued with great energy. There is no Egg. Brahman, however, is existent. He is the creator of the universe and is its king! Thus addressed by the god of wind, king Arjuna remained silent.'

SECTION 154

The god of wind said, 'Once on a time, O king, a ruler of the name of Anga desired to give away the whole earth as sacrificial present unto the Brahmanas. At this, the earth became filled with anxiety. 'I am the daughter of Brahman. I hold all creatures. Having obtained me, alas, why does this foremost of kings wish to give me away unto the Brahmanas? Abandoning my character as the soil, I shall now repair to the presence of my sire. Let this king with all his kingdom meet with destruction? Arrived at this conclusion, she departed for the region of Brahman The Rishi Kasyapa, beholding goddess Earth on the point of departing, himself immediately entered the visible embodiment of the goddess, casting off his own body, by the aid of Yoga. The earth thus penetrated by the spirit of Kasyapa, grew in prosperity and became full of all kinds of vegetable produce. Indeed, O king for the time that Kasyapa pervaded the earth, Righteousness became foremost everywhere and all fears ceased. In this way, O king, the earth remained penetrated by the spirit of Kasyapa for thirty thousand celestial years, fully alive to all those functions which it used to discharge while it was penetrated by the spirit of Brahman's daughter. Upon the expiry of this period, the goddess returned from the region of Brahman and arrived here bowed unto Kasyapa and from that time became the daughter of that Rishi, Kasyapa is a Brahmana. Even this was the feat, O king, that a Brahmana did. Tell me the name of the Kshatriva who can be held to be superior to Kasyapa! Hearing these words, king Arjuna remained silent. Unto him the god of wind once more said, 'Hear now, O king, the story of Utathya who was born in the race of Angiras. The daughter of Soma, named Bhadra, came to be regarded as unrivalled in beauty. Her sire Soma regarded Utathya to be the fittest of husbands for her. The famous and highly blessed maiden of faultless limbs, observing diverse vows, underwent the severest austerities from the desire of obtaining Utathya for her lord. After a while, Soma's father Atri, inviting Utathya to his house, bestowed upon him the famous maiden. Utathya, who used to give away sacrificial presents in copious measure, duly received the girl for his wife. It so happened, however, that the handsome Varuna had, from a long time before, coveted the girl. Coming to the woods where Utathya dwelt, Varuna stole away the girl when she had plunged into the Yamuna for a bath. Abducting her thus, the Lord of the waters took her to his own abode. That mansion was of a wonderful aspect. It was adorned with six hundred thousand lakes. There is no mansion that can be regarded more beautiful than that palace of Varuna. It was adorned with many palaces and by the presence of diverse tribes of Apsaras and of diverse excellent articles of enjoyment. There, within that palace, the Lord of waters; O king, sported with the damsel. A little while after, the fact of the ravishment of his wife was reported to Utathya. Indeed, having heard all the facts from Narada, Utathya addressed' the celestial Rishi, saying, 'Go, O Narada, unto Varuna and speak with due severity unto him. Ask him as to why he has abducted my wife, and, indeed, tell him in my name that he should yield her up. Thou mayst say to him further, 'Thou are a protector of the worlds, O Varuna, and not a destroyer! Why then hast thou abducted Utathya's wife bestowed upon him by Soma?' Thus requested by Utathya, the celestial Rishi Narada repaired to where Varuna was and addressing him, said, 'Do thou set free the wife of Utathya, Indeed, why hast thou abducted her?' Hearing these words of Narada, Varuna replied unto him, saying, 'This timid girl is exceedingly dear to me. I dare not let her go!' Receiving this reply, Narada repaired to Utathya and cheerlessly said, 'O great ascetic. Varuna has driven me out from his house.

seizing me by the throat. He is unwilling to restore to thee thy spouse. Do thou act as thou pleasest.' Hearing these words of Narada, Angiras became inflamed with wrath. Endued with wealth of penances, he solidified the waters and drank them off, aided by his energy. When all the waters were thus drunk off, the Lord of that element became very cheerless with all his friends and kinsfolk. For all that, he did not still give up Utathya's wife. Then Utathya, that foremost of regenerate persons, filled with wrath, commanded Earth, saving, 'O amiable one, do thou show land where there are at present the six hundred thousand lakes.' At these words of the Rishi, the Ocean receded from the spot indicated, and land appeared which was exceedingly sterile. Unto the rivers that flowed through that region, Utathya said, 'O Saraswati, do thou become invisible here. Indeed, O timid lady, leaving this region, go thou to the desert! O auspicious goddess, let this region, destitute of thee, cease to become sacred.' When that region (in which the lord of waters dwelt) became dry, he repaired to Angiras, taking with him Utathya's spouse, and made her over to him. Getting back his wife, Utathya became cheerful. Then, O chief of the Haihaya race, that great Brahmana rescued both the universe and the Lord of waters from the situation of distress into which he had brought them. Conversant with every duty, the Rishi Utathya of great energy, after getting back his spouse, O king, said so unto Varuna, 'I have recovered my wife, O Lord of waters, with the aid of my penances and after inflicting such distress on thee as made thee cry aloud in anguish! Having said this, he went home, with that wife of his. Even such, O king, was Utathya, that foremost of Brahmanas. Shall I go on? Or, will you yet persist in thy opinion? What, is there a Kshatriya that is superior to Utathya?

SECTION 155

"Bhishma said, "Thus addressed, king Arjuna remained silent. The god of wind once more spoke to him, 'Listen now, O king, to the story of the greatness of the Brahmana Agastya. Once on a time, the gods were subjugated by the Asuras upon which they became very cheerless. The sacrifices of the deities were all seized, and the Swadha of the Pitris was also misappropriated. Indeed, O Chief of the Haihayas, all the religious acts and observances of human beings also were suspended by the Danavas. Divested of their prosperity, the deities wandered over the earth as we have heard. One day, in course of their wandering they met Agastya of high vows, that Brahmana, O king, who was endued with great energy and splendour which was as blazing as that of the sun. Saluting him duly, the deities made the usual enquiries of politeness They then, O King, said these words unto that high-souled one, 'We have been defeated by the Danavas in battle and have, therefore, fallen off from affluence and prosperity. Do thou, therefore, O foremost of ascetics, rescue us from this situation of great fear.' Thus informed of the plight to which the deities had been reduced, Agastya became highly incensed (with the Danavas). Possessed of great energy, he at once blazed forth like the all-consuming fire at the time of the universal dissolution. With the blazing rays that then emanated from the Rishi, the Danavas began to be burnt. Indeed, O king, thousands of them began to drop down from the sky. Burning with the energy of Agastya, the Danavas, abandoning both heaven and earth fled towards the southern direction. At that time the Danava king Vali was performing a Horse-sacrifice in the nether regions. Those great Asuras who were with him in those regions or who were dwelling in the bowels of the earth, were not burnt. The deities, upon the destruction of their foes, then regained their own regions, their fears entirely dispelled. Encouraged by what he accomplished for them, they then solicited the Rishi to destroy those Asuras who had taken refuge within the bowels of the earth or in the nether regions. Thus solicited by the gods, Agastya replied unto them, saying, 'Yes, I am fully competent to consume those Asuras that are dwelling underneath the earth; but if I achieve such a feat, my penances will suffer a diminution. Hence, I shall not exert my power.' Even thus, O king, were the Danavas consumed by the illustrious Rishi with his own energy. Even thus did Agastya of cleansed soul, O monarch, accomplish that feat with the aid of his penances. O sinless one, even so was Agastya as described by me! Shall I continue? Or, will you say anything in reply? Is there any Kshatriya who is greater than Agastya?'

"Bhishma continued, Thus addressed, king Arjuna remained silent. The god of wind once more said, 'Hear, O king, one of the great feats of the illustrious Vasishtha. Once on a time the deities were engaged in performing a sacrifice on the shores of the lake Vaikhanasa. Knowing of his puissance, the sacrificing gods thought of Vasishtha and made him their priest in imagination. Meanwhile, seeing the gods reduced and emaciated in consequence of the Diksha they were undergoing, a race of Danavas, of the name of Khalins, of statures as gigantic as mountains, desired to slay them. Those amongst the Danavas that were either disabled or slain in the fight were plunged into the waters of the Manasa lake and in consequence of the boon of the Grandsire they instantly came back to vigour and life. Taking up huge and terrible mountain summits and maces and trees, they agitated the waters of the lake, causing them to swell up to the height of a hundred yojanas. They then ran against the deities numbering ten thousand. Afflicted by the Danavas, the gods then sought the protection of their chief, Vasava-Sakra, however, was soon afflicted by them. In his distress he sought the protection of Vasishtha. At this, the holy Rishi Vasishtha assured the deities, dispelling their fears. Understanding that the gods had become exceedingly cheerless, the ascetic did this through compassion. He put forth his energy and burnt, without any exertion, those Danavas called Khalins. Possessed of wealth of penances, the Rishi brought the River Ganga, who had gone to Kailasa, to that spot. Indeed, Ganga appeared, piercing through the waters of the lake. The lake was penetrated by that river. And as that celestial stream, piercing through the waters of the lake, appeared, it flowed on, under the name of Sarayu. The place whereon those Danavas fell came to be called after them. Even thus were the denizens of Heaven, with Indra at their head, rescued from great distress by Vasishtha, It was thus that those Danavas, who had received boons from Brahman, were slain by that high-souled Rishi. O sinless one, I have narrated to thee the feat which Vasishtha accomplished. Shall I go on? Or, will you say anything! Was there a Kshatriya who could be said to surpass the Brahmana Vasishtha?'

SECTION 156

"Bhishma said, 'Thus addressed, Arjuna remained silent. The god of wind once more addressed him, saving, 'Hear me, O foremost one of the Haihayas, as I narrate to thee the achievement of the high-souled Atri. Once on a time as the gods and Danavas were fighting each other in the dark, Rahu pierced both Surya and Soma with his arrows. The gods, overwhelmed by darkness, began to fall before the mighty Danavas, O foremost of kings! Repeatedly struck by the Asuras, the denizens of heaven began to lose their strength. They then beheld the learned Brahmana Atri, endued with wealth of penances, engaged in the observance of austerities. Addressing that Rishi who had conquered all his senses and in whom wrath had been extinguished, they said 'Behold, O Rishi, these two, viz., Soma and Surva, who have both been pierced by the Asuras with their arrows! In consequence of this, darkness has overtaken us, and we are being struck down by the foe. We do not see the end of our troubles! Do thou, O lord of great puissance, rescue us from this great fear.

"The Rishi said, 'How, indeed, shall I protect you? They answered, saying, 'Do thou thyself become Chandramas. Do thou also become the sun, and do thou begin to slav these robbers!' Thus solicited by them. Atri assumed the form of the darkness-destroying Soma. Indeed, in consequence of his agreeable disposition, he began to look as handsome and delightful as Soma himself. Beholding that the real Soma and the real Surya had become darkened by the shafts of the foe, Atri, assuming the forms of those luminaries, began to shine forth in splendour over the field of battle, aided by the puissance of his penances. Verily Atri made the universe blaze forth in light, dispelling all its darkness. By putting forth his puissance, he also subjugated the vast multitudes of those enemies of the deities. Beholding those great Asuras burnt by Atri, the gods also, protected by Atri's energy, began to despatch them quickly. Putting forth his prowess and mastering all his energy, it was even in this way that Atri illumined the god of day, rescued the deities, and slew the Asuras! Even this was the feat that regenerate one, aided by his sacred fire, -- that silent reciter of Mantras, that one clad in deer-skins, -- accomplished! Behold, O royal sage, that act achieved by that Rishi who subsisted upon fruits only! I have thus narrated to thee, in detail, the feat of the high-souled Atri. Shall I go on! Or, will you say anything? Is there a Kshatriya that is superior to this regenerate Rishi?

"Thus addressed, Arjuna remained silent. The god of wind once more spake unto him, 'Hear, O king, the feat achieved by the high-souled Chyavana (in days of old). Having passed his promise to the twin Aswins, Chyavana addressed the chastiser of Paka, saying, 'Do thou make the Aswins drinkers of Soma with all other deities!'

"Indra said, 'The Aswins have been cast away by us. How then, can they be admitted into the sacrificial circle for drinking Soma with the others? They are not numbered with the deities. Do not, therefore, tell us so! O thou of great vows, we do not wish to drink Soma in the company of the As wins. Whatever other behest thou mayst be pleased to utter, O learned Brahmana, we are ready to accomplish.'

"Chyavana said, 'The twin Aswins shall drink Soma with all of you! Both of them are gods, O chief of the deities, for they are the sons of Surya. Let the gods do what I have said. By acting according to those words, the gods will reap great advantage. By acting otherwise, evil will overtake them.'

"Indra said, 'I shall not, O foremost of regenerate persons, drink Soma with the Aswins! Let others drink with them as they please! As regards myself, I dare not do it.'

"Chyavana said, 'If, O slayer of Vala, thou wilt not obey my words, thou shalt, this very day, drink Soma with them in sacrifice, compelled by me!

"The god of wind said, 'Then Chyavana, taking the Aswins with him, commenced a great religious rite for their benefit. The gods all became stupefied by Chyavana with his Mantras. Beholding that feat commenced by Chyavana, Indra became incensed with wrath. Taking up a huge mountain he ran against that Rishi. The chief of the deities was also armed with the thunderbolt. Then the illustrious Chyavana, endued with penances, cast an angry glance upon Indra as he advanced. Throwing a little water at him, he paralysed the chief of the deities with his thunderbolt and mountain. As the result of the religious rite he had commenced, he created a terrible Asura hostile to Indra. Made of the libations he had poured on the sacred fire, that Asura was called Mada, of mouth gaping wide. Even such was the Asura that the great ascetic created with the aid of Mantras. There were a thousand teeth in his mouth, extending for a hundred yojanas. Of terrible mien, his fangs were two hundred yojanas in length. One of his cheeks rested on the earth and the other touched the heavens. Indeed, all the gods with Vasava seemed to stand at the root of that great Asura's tongue, even as fishes when they enter into the wide open mouth of a leviathan. While standing within the mouth of Mada, the gods held a quick consultation and then addressing Indra, said, 'Do thou soon bend thy head in reverence unto this regenerate personage! Freed from every scruple, we shall drink Soma with the Aswins in our company Then Sakra, bowing down his head unto Chyavana, obeyed his behest. Even thus did Chvavana make the Aswins drinkers of Soma with the other gods. Calling back Mada, the Rishi then assigned him the acts he was to do. That Mada was commanded to take up his residence in dice, in hunting, in drinking, and in women. Hence, O king, those men that betake themselves to these, meet with destruction, without doubt. Hence, one should always cast off these faults to a great distance. Thus, O king, I have narrated to thee the feat achieved by Chyavana. Shall I go on? Or, will you say anything in reply? Is there a Kshatriya that is higher than the Brahmana Chyayana?'

SECTION 157

"Bhishma said, 'Hearing these words of the god of wind, Arjuna remained silent. At this, the god of wind once more addressed him, saying, 'When the denizens of heaven, with Indra at their head, found themselves within the mouth of the Asura Mada, at that time Chyavana took away from them the earth. Deprived previously of heaven and now shorn of the earth also, the gods became very cheerless. Indeed, those highsouled ones, afflicted with grief, then threw themselves unreservedly upon the Grandsire's protection.'

"The gods said, 'O thou that art adored by all creatures of the universe, the earth has been taken away from us by Chyavana, while we have been deprived of heaven by the Kapas, O puissant one!"

"Brahmana said, 'Ye denizens of heaven, do you, with Indra at your head, repair quickly and seek the protection of the Brahmanas. By gratifying them you will succeed in regaining both the regions as before.' Thus instructed by the Grandsire, the deities repaired to the Brahmanas and became suppliants for their protection. The Brahmanas replied, enquiring, 'Whom shall we subjugate?' Thus asked, the deities said unto them, 'Do ye subjugate the Kapas.' The Brahmanas then said, 'Bringing them down on the earth first, we shall speedily subjugate them.' After this, the Brahmanas commenced a rite having for its object the destruction of the Kapas. As soon as this was heard of by the Kapas, they immediately despatched a messenger of theirs, named Dhanin, unto those Brahmanas. Dhanin, coming to them as they sat on the earth, thus delivered to them the message of the Kapas. The Kapas are even like you all! (They are not inferior to any of you). Hence, what will be the effect of these rites which you seem to be bent upon achieving? All of them are well-conversant with the Vedas and possessed of wisdom. All of them are mindful of sacrifices. All of them have Truth for their vow, and for these reasons all of them are regarded as equal to great Rishis. The goddess of Prosperity sports among them, and they, in their turn, support her with reverence. They never indulge in acts of fruitless congress with their wives, and they never eat the flesh of such animals as have not been killed in sacrifices. They pour libations on the blazing sacrificial fire (every day) and are obedient to the behests of their preceptors and seniors. All of them are of souls under perfect control, and never take any food without dividing it duly among their children. They always proceed on cars and other vehicles together (without any of them riding his own vehicle while others journey on foot). They never indulge in acts of congress with their spouses when the latter are in midst of their functional period. They all act in such a way as to attain to regions of felicity hereafter. Indeed, they are always righteous in their deeds. When women quick with child or old men have not eaten. they never eat anything themselves. They never indulge in play or sports of any kind in the forenoon. They never sleep during the day. When the Kapas have these and many other virtues and accomplishments, why, indeed, would you seek to subjugate them? You should abstain from the endeavour!

protects both the higher and the lower worlds. Sparing those

Verily, by such abstention ye would achieve what is for your good.'

"The Brahmanas said, 'Oh, we shall subjugate the Kapas! In this matter, we art one with the deities. Hence, the Kapas deserve slaughter at your hands. As regards Dhanin, he should return whence he came! After this, Dhanin, returning to the Kapas, said unto them, 'The Brahmanas are not disposed to do you any good! 'Hearing this, all the Kapas took up their weapons and proceeded towards the Brahmanas. The Brahmanas, beholding the Kapas advancing against them with the standards of their cars upraised, forthwith created certain blazing fires for the destruction of the Kapas. Those eternal fires, created with the aid of Vedic Mantras, having effected the destruction of the Kapas, began to shine in the firmament like so many (golden) clouds. The gods, having assembled together in battle, slew many of the Danavas. They did not know at that time that it was the Brahmanas who had effected their destruction. Then Narada of great energy, coming there, O king, informed the deities how their foes; the Kapas, had been really slain by the Brahmanas of mighty energy (and not by deities themselves). Hearing these words of Narada, the denizens of heaven became highly gratified. They also applauded those regenerate allies of theirs that were possessed of great fame. The energy and prowess of the deities then began to increase, and worshipped in all the worlds, they acquired also the boon of immortality!' After the god of wind had said these words, king Arjuna worshipped him duly and addressing him answered in these words, 'Hear, O mighty armed monarch, what Ariuna said.

"Arjuna said, O puissant god, always and by all means do I live for the Brahmanas! Devoted to them, I worship them always! Through the grace of Dattatreya I have obtained this might of mine! Through his grace have I been able to accomplish great feats in the world and achieve high merit! Oh, I have, with attention, heard of the achievements, O god of the wind, of the Brahmanas with all their interesting details as recited by thee truly."

"The god of wind said, 'Do thou protect and cherish the Brahmanas, in the exercise of those Kshatriya duties which are thine by birth. Do thou protect them even as thou protectest thy own senses! There is danger to thee from the race of Bhrigu! All that, however, will take place on a distant day."

SECTION 158

"Yudhishthira said, 'Thou always worshippest, O king, Brahmanas of praiseworthy, vows. Whatever, however is that fruit seeing which thou worshippest them, O king? O thou of high vows, beholding what prosperity attaching to the worship of the Brahmanas dost thou worship them? Tell me all this, O thou of mighty arms!

'Bhishma said. 'Here is Kesava endued with great intelligence. He will tell thee everything. Of high vows and endued with prosperity, even he will tell you what the prosperity is that attaches to the worship of Brahmanas. My strength, ears, speech, mind, eves, and that clear understanding of mine (are all clouded today). I think, the time is not distant when I shall have to cast off my body. The sun seems to me to go very slowly. Those high duties, O king, that are mentioned in the Puranas as observed by Brahmanas and Kshatriyas and Vaisyas and Sudras, have all been recited by me. Do thou, O son of Pritha, learn from Krishna what little remains to be learnt on that head. I know Krishna truly. I know who he is and what his ancient might is. O chief of the Kauravas, Kesava is of immeasurable soul. Whenever doubts arise, it is he who upholds Righteousness then. [The sense is that it is this Kesava who upholds the cause of Righteousness when dangers overtake it. cf. 'Yada yada hi dharmasya, etc.' in the Gita. It does not mean that when doubts are entertained by persons on questions of morality, it is Kesava who dispels them.] It is Krishna who created the earth, and sky, and the heavens. Indeed, the earth has sprung from Krishna's body. Of terrible prowess and existing from the beginning of time, it is Krishna who became the mighty Boar and raised the submerged Earth. It is He who created all the points of the compass, together with all the mountains. Below Him are the welkin, heaven, the four cardinal points, and the four subsidiary points. It is from him that the entire creation has flowed. It is He who has created this ancient universe. In His navel appeared a Lotus. Within that Lotus sprang Brahma himself of immeasurable energy. It was Brahma, O son of Pritha, who rent that darkness which existed surpassing the very ocean (in depth and extent). In the Treta age, O Partha, Krishna existed (on the earth), in the form of Righteousness. In the Treta age, he existed in the form of Knowledge. In the Dwapara age, he existed in the form of might. In the Kali age he came to the earth in the form of unrighteousness. It is He who in days of yore slew the Daityas. It is He who is the Ancient God. It is He who ruled the Asuras in the form of their Emperor (Valin). It is He who is the Creator of all beings. It is He who is also the future of all created Beings. It is He who is also the protector of this universe fraught with the seed of destruction. When the cause of Righteousness languishes, this Krishna takes birth in the race of either the gods or among men. Staying on

that deserve to be spared, Krishna sets himself to the slaughter of the Asura, O Partha! It is he who is all acts proper and improper and it is he who is the cause. It is Krishna who is the act done, the act to be done, and the act that is being done. Know that that illustrious one is Rahu and Soma and Sakra. It is he that is Viswakarma. It is he that is of universal form. He is the destroyer and he is the Creator of the universe. He is the wielder of the Sula (lance); He is of human form; and He is of terrible form. All creatures sing his praises, for he is known by his acts. Hundreds of Gandharvas and Apsaras and deities always accompany him. The very Rakshasas hymn his praise. He is the Enhancer of Wealth; He is the one victorious Being in the universe. In Sacrifices, eloquent men hymn His praises. The singers of Samans praise Him by reciting the Rathantaras. The Brahmanas praise Him with Vedic Mantras. It is unto Him that the sacrificial priests pour their libations. The deities with Indra at their head hymned His praise when He lifted up the Gobardhana mountains for protecting the cowherds of Brindavana against the incessant showers that Indra poured in rage. He is, O Bharata, the one Blessing unto all creatures. He, O Bharata, having entered the old Brahma cave, beheld from that place the original cover of the world in the beginning of Time. Agitating all the Danavas and the Asuras, this Krishna of foremost feats rescued the earth. It is unto Him that people dedicate diverse kinds of food. It is unto Him that the warriors dedicate all kinds of their vehicles at the time of war. He is eternal, and it is under that illustrious one that the welkin, earth, heaven, all things exist and stay. He it is who has caused the vital seed of the gods Mitra and Varuna to fall within a jar, whence sprang the Rishi known by the name of Vasishtha. It is Krishna who is the god of wind; it is He who is the puissant Aswins; it is He who is that first of gods, viz., the sun possessed of a thousand rays. It is He by whom the Asuras have been subjugated. It is He who covered the three worlds with three steps of His. He is the soul of the deities and human beings, and Pitris. It is He who is the Sacrifice performed by those persons that are conversant with the rituals of sacrifices. It is He who rises every day in the firmament (in the form of the sun) and divides Time into day and night, and courses for half the year northwards and for half the year southwards. Innumerable rays of light emanate from Him upwards and downwards and transversely and illumine the earth. Brahmanas conversant with the Vedas adore Him. Taking a portion of His rays the sun shines in the firmament. Month after month, the sacrificer ordains Him as a sacrifice. Regenerate persons conversant with the Vedas sing His praises in sacrifices of all kinds. He it is that constitutes the wheel of the year, having three naves and seven horses to drag it. It is in this way that He supports the triple mansion (of the seasons), Endued with great energy, pervading all things, the foremost of all creatures, it is Krishna who alone upholds all the worlds. He is the sun, the dispeller of all darkness. He is the Creator of all. Do thou, O hero, approach that Krishna! Once on a time, the high-souled and puissant Krishna dwelt, for a while, in the form of Agni in the forest of Khandava among some straw or dry grass. Soon was He gratified (for he consumed all the medicinal herbs in that forest). Capable of going everywhere at will, it was Krishna who, having subjugated the Rakshasas and Uragas, poured them as libations upon the blazing fire. It is Krishna who gave unto Arjuna a number of white steeds. It is He who is the creator of all steeds. This world (or, human life) represents his car. He it is that vokes that car for setting it in motion. That car has three wheels (viz., the three attributes of Sattwa, Rajas, and Tamas). It has three kinds of motion (for it goes upwards or downwards or transversely, implying superior, inferior, and intermediate birth as brought about by acts). It has four horses yoked to it (viz., Time, Predestiny, the will of the deities, and one's own will). It has three naves (white, black, and mixed, implying good acts, evil acts and acts that are of a mixed character). It is this Krishna who is the refuge of the five original elements with the sky among them. It is He who created the earth and heaven and the space between. Indeed, it is this Krishna of immeasurable and blazing energy who has created the forests and the mountains. It is this Krishna who, desirous of chastising Sakra who was about to hurl his thunder at him, crossed the rivers and once paralysed him. He is the one great Indra that is adored by the Brahmanas in great sacrifices with the aid of a thousand old Riks. It was this Krishna, O king, who alone was able to keep the Rishi Durvasa of great energy as a guest for some time in his house. He is said to be the one ancient Rishi. He is the Creator of the universe. Indeed, He creates everything from His own nature. Superior to all two deities it is He who teaches all the deities. He scrupulously observes all ancient ordinances. Know, O king, that this Krishna, who is called Vishwaksena, is the fruit of all acts that relate to pleasure, of all acts that are founded on the Vedas, and of all acts that appertain to the world. He is the white rays of light that are seen in all the worlds. He is the three worlds. He is the three Regents of all the worlds. He is the three sacrificial fires. He is the three Vyahritis; indeed, this son of Devaki is all the gods together.

He is the year; He is the Seasons; He is the Fortnights; He is the Day and the Night: He is those divisions of time which are called Kalas, and Kashthas, and Matras, and Muhurtas, and Lavas, and Kshanas. Know that this Vishwaksena is all these. The Moon and the Sun, the Planets, the Constellations, and the Stars, all the Parva days, including the day of the full moon, the conjunctions of the constellations and the seasons, have, O son of Pritha, flowed from this Krishna who is Vishwaksena, The Rudras, the Aditvas, the Vasus, the Aswins, the Sadhyas, the Viswedevas, the diverse Maruts, Prajapati himself, the mother of the deities, viz., Aditi, and the seven Rishis, have all sprung from Krishna. Transforming Himself into the Wind, He scatters the universe. Of Universal form, He becomes Fire that burns all things. Changing Himself into Water. He drenches and submerges all, and assuming the form of Brahman, He creates all the diverse tribes of animate and inanimate creatures. He is Himself the Veda, yet he learns all the Vedas. He is Himself all the ordinances, yet He observes all the ordinances that have been laid down in matters connected with Righteousness and the Vedas and that force or might which rules the world. Indeed, know, O Yudhishthira, that this Kesava is all the mobile and immobile universe. He is of the form of the most resplendent light. Of universal form, this Krishna is displayed in that blazing effulgence. The original cause of the soul of all existent creatures, He at first created the waters. Afterwards He created this universe. Know that this Krishna is Vishnu. Know that He is the soul of the universe. Know that He is all the seasons: He is these diverse wonderful vegetations of Nature which we see: He is the clouds that pour rain and the lightening that flashes in the sky. He is the elephant Airavata. In fact, He is all the immobile and mobile universe. The abode of the universe and transcending all attributes, this Krishna is Vasudeva. When He becomes Jiva He comes to be called Sankarshana. Next. He transforms Himself into Pradyumna and then into Aniruddha. In this way, the high-souled Krishna, who has Himself for His origin divides (or displays) Himself in fourfold form. Desirous of creating this universe which consists of the fivefold primal elements. He sets himself to his task, and causes it to go on in the fivefold form of animate existence consisting of deities and Asuras and human beings and beasts and birds. He it is that then creates the Earth and the Wind, the Sky, Light, and also Water, O son of Pritha! Having created this universe of immobile and mobile objects distributed into four orders of being (viz., viviparous, oviparous, vegetable and filth-born), he then created the earth with her fivefold seed. He then created the firmament for pouring copious showers of water on the earth. Without doubt, O king, it is this Krishna who has created this universe. His origin is in his own self: it is He who causes all things to exist through his own puissance. He it is that has created the deities, the Asuras, the human beings, the world, the Rishis, the Pitris, and all creatures. Desirous of creating, that Lord of all creatures duly created the whole universe of life. Know that good and evil, mobile and immobile have all flowed from this One who is Vishwaksena Whatever exists, and whatever will spring into existence, all is Kesava. This Krishna is also the death that overtakes all creatures when their end comes. He is eternal and it is He who upholds the cause of Righteousness. Whatever existed in the past, and whatever we do not know, verily, all that also is this Vishwaksena. Whatever is noble and meritorious in the universe, indeed, whatever of good and of evil exists, all that is Kesava who is inconceivable. Hence, it is absurd to think of anything that is superior to Kesava. Kesava is even such. More than this, He is Narayana, the highest of the high, immutable and unfading. He is the eternal and immutable cause of the entire mobile and immobile universe with its beginning, middle, and end, as also of all creatures whose birth follows their wish.'

SECTION 159

"Yudhishthira said, 'Do thou tell us, O slayer of Madhu, what the prosperity is that attaches to the worship of the Brahmanas. Thou art well-conversant with this topic. Verily, our grandsire knows thee.'

Vasudeva said, 'Hear, O king, with rapt attention to me, O chief of Bharata's race, as I recite to thee what the merits of the Brahmanas are, in accordance with truth, O foremost one of Kuru's race! Once on a time while I was seated at Dwaravati, O delighter of the Kurus, my son Pradyumna, enraged by certain Brahmanas, came to me and said, 'O slaver of Madhu, what merit attaches to the worship of the Brahmanas? Whence is their lordship derived both here and hereafter? O giver of honours, what rewards are won by constantly Worshipping the Brahmanas? Do thou kindly explain this clearly to me, for my mind is disturbed by doubts in respect of this.' When these words were addressed to me by Pradyumna, I answered him as follows, Do thou hear, O king, with close attention, what those words were, 'O child of Rukmin, listen to me as I tell thee what the prosperity is that one may win by worshipping the Brahmanas. When one sets oneself to the acquisition of the well-known aggregate of three (viz., Righteousness, Wealth, and Pleasure), or to the achievement of Emancipation, or to that of fame and prosperity, or to the treatment and cure of

disease, or to the worship of the deities and the Pitris, one should take care to gratify the regenerate ones. They are each a king Soma (that sheds such agreeable light in the firmament.) They are dispensers of happiness and misery. O child of Rukmini, whether in this or in the next world, O son, everything agreeable has its origin in the Brahmanas. I have no doubt in this! From the worship of the Brahmanas flow mighty achievements and fame and strength. The denizens of all the worlds, and the Regents of the universe, are all worshippers of Brahmanas. How then, O son, can we disregard them, filled with the idea that we are lords of the earth? O mighty-armed one, do not suffer thy wrath to embrace the Brahmanas as its object. In this as also in the next world, Brahmanas are regarded as beings. They have direct knowledge of everything in the universe. Verily, they are capable of reducing everything into ashes, if angry. They are capable of creating other worlds and other Regents of worlds (than those that exist). Why then should not persons who are possessed of energy and correct knowledge behave with obedience and respect towards them? Formerly, in my house, O son, dwelt the Brahmana Durvasa whose complexion was green and tawny. Clad in rags, he had a stick made of the Vilwa tree. 1 His beard was long and he was exceedingly emaciated. He was taller in stature than the tallest man on earth. Wandering over all the worlds, viz., that which belongs to human beings and those that are for the deities and other superior beings, even this was the verse which he sang constantly among assemblies and in public squares. 'Who is there that would cause the Brahmana Durvasa to dwell in his house, doing the duties of hospitality towards him? He becomes enraged with every one if he finds even the slightest transgression? Hearing this regarding my disposition, who is there that will give me refuge? Indeed, he that would give me shelter as a guest should not do anything to anger me!' When I saw that no one ventured to give him shelter in his house. I invited him and caused him to take up his residence in my abode. On certain days he would eat the food sufficient for the needs of thousands of persons. On certain other days he would eat very little. On some days he would go out of my house and would not return. He would sometimes laugh without any ostensible reason and sometimes cry as causelessly. At that time there was nobody on earth that was equal to him in years One day, entering the quarters assigned to him he burnt all the beds and coverlets and all the well-adorned damsels that were there for serving him. Doing this, he went out. Of highly praiseworthy vows, he met me shortly after this and addressing me, said, 'O Krishna, I wish to eat frumenty without delay!' Having understood his mind previously, I had set my servants to prepare every kind of food and drink. Indeed, many excellent viands had been kept ready. As soon as I was asked, I caused hot frumenty to be brought and offered to the ascetic. Having eaten some, he quickly said unto me 'Do thou, O Krishna, take some of this frumenty and smear all thy limbs with it!' Without any scruple I did as directed. Indeed with the remnant of that frumenty I smeared my body and head. The ascetic at that time saw thy mother of sweet face standing near. Laughing the while, he smeared her body also with that frumenty. The ascetic then caused thy mother, whose body was smeared over with frumenty, to be yoked unto a car without any delay. Ascending that car he set out of my house. Endued with great intelligence, that Brahmana blazed with effulgence like fire, and struck, in my presence, my Rukmini endued with youth, as if she were an animal destined to drag the cars of human beings. Beholding this, I did not feel the slightest grief born of malice or the desire to injure the Rishi. Indeed, having yoked Rukmini to the car, he went out, desirous of proceeding along the high road of the city. Seeing that extraordinary sight, some Dasarhas, filled with wrath, addressed one another and began to converse in this way. Who else is there on earth that would draw breath after having yoked Rukmini to a car! Verily, let the world be filled with Brahmanas only! Let no other orders take birth here. The poison of a virulent snake is exceedingly keen. Keener than poison is a Brahmana. There is no physician for a person that has been bitten or burnt by the virulent snake of a Brahmana, 'As the irresistible Durvasa proceeded on the car, Rukmini tottered on the road and frequently fell down. At this the regenerate Rishi became angry and began to urge Rukmini on by striking her with the whip. At last, filled with a towering passion, the Brahmana leapt down from the car, and fled towards the south, running on foot, over a pathless ground. Beholding that foremost of Brahmanas flying along the pathless ground, we followed him, although we were smeared with frumenty, exclaiming behind him, 'Be gratified with us, O holy one! Endued with great energy, the Brahmana seeing me, said, 'O mighty-armed Krishna, thou hast subdued wrath by the strength of thy nature? O thou of excellent vows, I have not found the slightest fault in thee! O Govinda, I have been highly gratified with thee. Do thou solicit the fruition of such wishes as thou pleasest! Behold duly, O son, what the puissance is of myself when I become gratified with any one. As long as deities and human beings will continue to entertain

a liking for food, so long will every one among them cherish

the same liking for thee that they cherish for their food! As

long, again, as there will be Righteousness in the several world, so long will the fame of thy achievements last! Indeed, thy distinction will last so long in the three worlds! O Janardana, agreeable thou shalt be to all persons! Whatever articles of thine have been broken or burnt or otherwise destroyed (by me), thou shalt see restored, O Janardana, to their former state or they will reappear even in a better form! As long, again, O thou of unfading glory, as thou wilt wish to live, so long wilt thou have no fear of death assailing thee through such parts of thy body as have been smeared with the frumenty I gave thee! O son, why didst thou not smear that frumenty on the soles of thy feet as well? By not doing it, thou have acted in a way that is not approved by me! Even these were the words that he said, well-pleased with me on that occasion. After he had ceased speaking. I saw that my body became endued with great beauty and splendour. Unto Rukmini also, the Rishi, well-pleased with her, said, 'O beautiful lady, thou shalt be the foremost one of thy sex in fame, and great glory and achievements will be thine. Decrepitude or disease or loss of complexion will never be thine! Every one will see thee engaged in waiting upon Krishna, possessed as thou already art with a fragrant odour which is always present in thee. Thou shalt become the foremost of all spouses, numbering sixteen thousand, O Kesava. At last, when the time comes for thy departure from the world, thou shalt attain to the inseparable companionship of Krishna hereafter!' Having said these words unto thy mother, the Rishi once more addressed me and uttering following words, left the spot. Indeed, the Rishi Durvasa, blazing like a fire, said, 'O Kesava, let thy understanding be always disposed even thus towards the Brahmana!' Verily after uttering these words, that Brahmana disappeared there and then before my eyes. After his disappearance I took to the observance of the vow of uttering certain Mantras silently without being heard by anybody. Verily, from that day I resolved to accomplish whatever behests I should receive from the Brahmanas. Having adopted this vow, O son, along with thy mother, both of us, with hearts filled with joy re-entered our palace, Entering our house I saw that everything which the Rishi had broken or burnt had reappeared and become new. Beholding those new articles, which had besides become more durable, I became filled with wonder. Verily, O son of Rukmini, from that day forth I have always worshipped the Brahmanas in my mind! Even this, O chief of Bharata's race, is what I said on that occasion regarding the greatness of those Brahmanas who are the foremost of their order. Do thou also, O son of Kunti, worship the highly blessed Brahmanas every day with gifts of wealth and kine. O puissant one! It was in this way that I acquired the prosperity I enjoy, the prosperity that is born of the grace of Brahmanas. Whatever, again, Bhishma has said of me, O chief of the Bharatas, is all true!

SECTION 160

"Yudhishthira said, 'It behoveth thee, O slayer of Madhu, to expound to me that knowledge which thou hast acquired through the grace of Durvasa! O foremost of all persons endued with intelligence, I desire to know everything about the high blessedness and all the names of that high-souled one truly and in detail! [Durvasa is regarded as a portion of Mahadeva. The question of Yudhishthira, therefore, really relates to Mahadeva although the name that occurs is of Durvasa.]

'Vasudeva said, 'I shall recite to thee the good that I have acquired and the fame that I have won through the grace of that high-souled one. Verily, I shall discourse to thee on the topic, after having bowed unto Kapardin. O king, listen to me as I recite to thee that Sata-rudriva which I repeat: with restrained senses, every morning after rising from bed. The great lord of all creatures, viz., the Grandsire Brahman himself, endued with wealth of penances, composed those Mantras, after having observed especial penances for some time. O sire it is Sankara who created all the creatures in the universe, mobile and immobile. There is no being that is higher, O monarch, than Mahadeva. Verily, he is the highest of all beings in the three worlds. There is no one who is capable of standing before that high-souled Being. Indeed, there is no Being in the three worlds that can be regarded as his equal. When he stands, filled with rage, on the field of battle, the very odour of his body deprives all foes of consciousness and they that are not slain tremble and fall down. His roars are terrible, resembling those of the clouds. Hearing those roars in battle, the very hearts of the deities break in twain. When the wielder of Pinaka becomes angry and assuming a terrible form merely casts his eye upon deity, Asura, Gandharva, or snake, that individual fails to obtain peace of mind by taking shelter in the recesses of even a mountain-cave. When that lord of all creatures, viz., Daksha, desirous of performing a sacrifice, spread his sacrifice out, the dauntless Bhava, giving way to wrath (at Daksha's slight of him), pierced (the embodied) sacrifice, shooting his shaft from his terrible bow, he roared aloud. Indeed, when Maheswara became angry and suddenly pierced with his shaft the embodied form of sacrifice, the deities become filled with grief, losing happiness and tranquillity of heart. In consequence of the twang of his bow-string the whole universe became agitated. The deities and the Asuras, O son of Pritha, all became cheerless and stupefied. The ocean rolled in agitation and the earth trembled to her centre. The hills and mountains began to move from their bases and ran on every side. The vault of the welkin became cracked. All the worlds became enveloped in gloom. Nothing could be seen. The light of all the luminaries became darkened, along with that of the sun himself, O Bharata! The great Rishis, penetrated with fear and desirous of doing good to themselves and the universe, performed the usual rites of propitiation and peace. Meanwhile, Rudra of terrible prowess rushed against the deities. Filled with rage, he tore out the eyes of Bhaga. Incensed with wrath, he assailed Pushan with his foot. He tore out the teeth of that god as he sat employed in eating the large sacrificial ball (called Purodasa). Trembling with fear, the deities bent their heads to Sankara. Without being appeased, Rudra once more placed on his bow-string a sharp and blazing arrow. Beholding his prowess, the deities and the Rishis became all alarmed. Those foremost of gods began to pacify him! Joining their hands in reverence, they began to recite the Sata-rudriva Mantras. At last Maheswara, thus praised by the deities, became gratified. The deities than assigned a large share (of the sacrificial offerings) to him. Trembling with fear, O king, they sought his protection. When Rudra became gratified, the embodiment of sacrifice, which had been pierced in twain, became once more united. Whatever limbs of his had been destroyed by the shafts of Mahadeva, became once more whole and sound. The Asuras possessed of great energy had in days of yore three cities in the firmament. One of these had been made of iron, one of silver, and the third of gold. With all his weapons, Maghavat, the chief of the deities, was unable to pierce those cities. Afflicted by the Asuras, all the deities then sought the protection of the great Rudra. Assembled together the high-souled deities addressed him, saying, 'O Rudra, the Asuras threaten to exert their destructive influence in all acts! Do thou slay the Daityas and destroy their city for the protection of the three worlds, O giver of honours!' Thus addressed by them, he replied, saying, 'So be it!' and then made Vishnu his excellent shaft-head. He made the deity of fire his shaft-reed, and Surva's son Yama the wings of that shaft. He made the Vedas his bow and the goddess Savitri his excellent bow-string. And he made the Grandsire Brahma his charioteer. Applying all these, he pierced the triple city of the Asuras with that shaft of his, consisting of three Parvans and three Salyas. [A Parvam is a knot. Reeds and bamboos consist of a series of knots. The space between two knots is called a Salva 1 Indeed. O Bharata the Asuras with their cities, were all burnt by Rudra with that shaft of his whose complexion was like that of the sun and whose energy resembled that of the fire which appears at the end of the Yuga for consuming all things. Beholding that Mahadeva changed into a child with five locks of hair lying on the lap of Parvati, the latter asked the deities as to who he was. Seeing the child. Sakra became suddenly filled with jealousy and wrath and resolved to kill him with his thunder. The child, however, paralysed the arm, looking like a mace of iron, of Indra with the thunderbolt in it. The deities all became stupefied, and they could not understand that the child was the Lord of universe. Verily, all of them along with the very Regents of the world, found their intellects stupefied in the matter of that child who was none else than the Supreme Being. Then the illustrious Grandsire Brahma, reflecting with the aid of his penances, found out that that child was the foremost of all Beings, the lord of Uma, Mahadeva of immeasurable prowess. He then praised the Lord. The deities also began to hymn the praises of both Uma and Rudra. The arm (which had been paralysed) of the slayer of Vala then became restored to its former state. The Mahadeva, taking birth as the Brahmana Durvasa of great energy, resided for a long time at Dwaravati in my house. While residing in my abode he did diverse acts of mischief. Though difficult of being borne, I bore them yet from magnanimity of heart. He is Rudra; he is Shiva; he is Agni; he is Sarva; he is the vanguisher of all; he is Indra, and Vayu, and the Aswins and the god of lightning. He is Chandramas; he is Isana; he is Surya; he is Varuna; he is Time; he is the Destroyer; he is Death; he is the Day and the Night; he is the fortnight; he is the seasons; he is the two twilights; he is the year. He is Dhatri and he is Vidhatri; and he is Viswakarma; and he is conversant with all things. He is the cardinal points of the compass and the subsidiary points also. Of universal form, he is of immeasurable soul. The holy and illustrious Durvasa is of the complexion of the celestials. He sometimes manifests himself singly; sometimes divides himself into two portions; and sometimes exhibits himself in many, a hundred thousand forms. Even such is Mahadeva. He is, again, that god who is unborn. In even a hundred years one cannot exhaust his merits by reciting them."

SECTION 161

"Vasudeva said, 'O mighty-armed Yudhishthira, listen to me as I recite to thee the many names of Rudra as also the high blessedness of that high-souled one. The Rishis describe THE GRAND BIBLE

Mahadeva as Agni, and Sthanu, and Maheswara; as one-eyed, and three-eved, of universal form, and Siva or highly auspicious. Brahmanas conversant with the Vedas say that that god has two forms. One of these is terrible, and the other mild and auspicious. Those two forms, again, are subdivided into many forms. That form which is fierce and terrible is regarded as identical with Agni and Lightning and Surya. The other form which is mild and auspicious is identical with Righteousness and water and Chandramas. Then, again, it is said that half his body is fire and half is Soma (or the moon). That form of his which is mild and auspicious is said to be engaged in the practice of the Brahmacharya vow. The other form of his which is supremely terrible is engaged in all operations of destruction in the universe. Because he is great (Mahat) and the Supreme Lord of all (Iswara), therefore he is called Maheswara. And since he burns and oppresses, is keen and fierce, and endued with great energy, and is engaged in eating flesh and blood and marrow, he is said to be Rudra Since he is the foremost of all the deities, and since his dominion and acquisitions are very extensive, and since he protects the extensive universe, therefore he is called Mahadeva. Since he is of the form or colour of smoke. therefore he is called Dhurjati. Since by all his acts he performs sacrifices for all and seeks the good of every creature, therefore he is called Siva or the auspicious one. Staying above (in the sky) he burns the lives of all creatures and is, besides, fixed in a particular route from which he does not deviate. His emblem, again, is fixed and immovable for all time. He is, for these reasons, called Sthanu, He is also of multiform aspect. He is present, past, and future. He is mobile and immobile. For this he is called Vahurupa (of multiform aspect). The deities called Viswedevas reside in his body. He is, for this, called Viswarupa (of universal form). He is thousandeyed; or, he is myriad-eyed; or, he has eyes on all sides and on every part of his body, His energy issues through his eyes. There is no end of his eves. Since he always nourishes all creatures and sports also with them, and since he is their lord or master, therefore he is called Pasupati (the lord of all creatures). Since his emblem is always observant of the vow of Brahmacharya, all the worlds worship it accordingly. This act of worship is said to gratify him highly. If there is one who worship him by creating his image, another who worships his emblem, the latter it is that attains to great prosperity for ever. The Rishis, the deities, the Gandharvas, and the Apsaras, worship that emblem of his which is ever erect and upraised. If his emblem is worshipped, Maheswara becomes highly gratified with the worshipper. Affectionate towards his devotees, he bestows happiness upon them with a cheerful soul This great god loves to reside in crematoria and there he burns and consumes all corpses. Those persons that perform sacrifices on such grounds attain at the end to those regions which have been set apart for heroes. Employed in his legitimate function, he it is That is regarded as the Death that resides in the bodies of all creatures. He is, again, those breaths called Prana and Apana in the bodies of all embodied beings. He has many blazing and terrible forms. All those forms are worshipped in the world and are known to Brahmanas possessed of knowledge. Amongst the gods he has many names all of which are fraught with grave import. Verily, the meanings of those names are derived from either his greatness or vastness, or his feats, or his conduct. The Brahmanas always recite the excellent Sata-rudriva in his honour, that occurs in the Vedas as also that which has been composed by Vyasa. Verily, the Brahmanas and Rishis call him the eldest of all beings. He is the first of all the deities, and it was from his mouth that he created Agni. That righteous-souled deity, ever willing to grant protection to all, never gives up his suppliants. He would much rather abandon his own life-breaths and incur all possible afflictions himself. Long life, health and freedom from disease, affluence, wealth, diverse kinds of pleasures and enjoyments, are conferred by him, and it is he also who snatches them away. The lordship and affluence that one sees in Sakra and the other deities are, verily his. It is he who is always engaged in all that is good and evil in the three worlds. In consequence of his fullest control over all objects of enjoyment he is called Iswara (the Supreme Lord or Master). Since, again, he is the master of the vast universe, he is called Maheswara. The whole universe is pervaded by him in diverse forms. It is that deity whose mouth roars and burns the waters of the sea in the form of the huge mare's head!" [The allusion is to the fiery mare's head which is supposed to wander through the ocean.]

SECTION 162

"Vaisampayana said, 'After Krishna, the son of Devaki, had said these words, Yudhishthira once more asked Bhishma the son of Santanu, saying, 'O thou of great intelligence; O foremost of all persons conversant with duties, which, indeed, of the two, direct perception and the scriptures, is to be regarded as authority for arriving at a conclusion?'

"Bhishma said, 'I think, there is no doubt in this. Listen to me, O thou of great wisdom! I shall answer thee. The question thou hast asked is certainly proper. It is easy to cherish doubt. But the solution of that doubt is difficult. Innumerable are the instances, in respect of both direct perception and audition (or the scriptures), in which doubts may arise. Certain persons, who delight in the name of logicians, verily imagining themselves to be possessed of superior wisdom, affirm that direct perception is the only authority. They assert that nothing, however true, is existent which is not directly perceivable; or, at least they doubt the existence of those objects. Indeed, such assertions involve an absurdity and they who make them are of foolish understanding, whatever may be their pride of learning. If, on the other hand, thou doubtest as to how the one (indivisible Brahman) could be the cause, I answer that one would understand it only after a long course of years and with the assistance of Yoga practised without idleness. Indeed, O Bharata, one that lives according to such means as present themselves (without, i.e., one's being wedded to this or that settled mode of life), and one that is devoted (to the solution of the question), would be capable of understanding it. None else, truly, is competent for comprehending it. When one attains to the very end of reasons (or reasoning processes), one then attains to that excellent and all comprehending knowledge--that vast mass of effulgence which illumines all the universe (called Brahma). That knowledge, O king, which is derived from reason (or inferences) can scarcely be said to be knowledge. Such knowledge should be rejected. It should be noted that it is not defined or comprehended by the word. It should, therefore, be rejected!"

"Yudhisthira said, 'Tell me, O grandsire, which among these (four) is most authoritative, viz., direct perception, inference from observation, the science of Agama or scriptures, and diverse kinds of practices that distinguish the good.'

"Bhishma said, 'While Righteousness is sought to be destroyed by wicked persons possessed of great might, it is capable of being protected for the time being by those that are good exerting themselves with care and earnestness. Such protection, however, avails not in the long run, for destruction does overtake Righteousness at the end. Then, again, Righteousness often proves a mask for covering Unrighteousness, like grass and straw covering the mouth of a deep pit and concealing it from the view. Hear, again, O Yudhisthira! In consequence of this, the practices of the good are interfered with and destroyed by the wicked. Those persons who are of evil conduct, who discard the Srutis-indeed, those wicked wights who are haters of Righteousness,--destroy that good course of conduct (which could otherwise be set up as a standard). Hence, doubts attach to direct perception, inference, and good conduct. Those, therefore, among the good that are possessed of understanding born of (or cleansed by) the scriptures and that are ever contented, are to be regarded as the foremost. Let those that are anxious and deprived of tranquillity of soul, approach these. Indeed, O Yudhishthira., do thou pay court to them and seek of them the solutions of thy doubt! Disregarding both pleasure and wealth which always follow cupidity and awakened into the belief that only Righteousness should be sought, do thou, O Yudhishthira, wait upon and ask those persons (for enlightening thyself). The conduct of those persons never goes wrong or meets with destruction, as also their sacrifices and Vedic study and rites. Indeed, these three, viz., conduct as consisting of overt acts, behaviour in respect of (mental) purity, and the Vedas together constitute Righteousness."

"Yudhishthira said, 'O grandsire, my understanding is once more stupefied by doubt. I am on this side the ocean, employed in searching after the means of crossing it. I do not, however, behold the other shore of the ocean! If these three, viz., the Vedas, direct perception (or acts that are seen), and behaviour (or, mental purity) together constitute what is to be regarded as authority, it can be alleged that there is difference between them. Righteousness then becomes really of three kinds, although it is one and indivisible."

"Bhishma said, 'Righteousness is sometimes seen to be destroyed by wicked wights of great power. If thou thinkest, O king, that Righteousness should really be of three kinds, my reply is that thy conclusion is warranted by reason. The truth is that Righteousness is one and indivisible, although it is capable of being viewed from three different points. The paths (indications) of those three that constitute the foundation of Righteousness have each been laid down. Do thou act according to the instructions laid down. Thou shouldst never wrangle about Righteousness and then seek to have those doubts solved into which thou mayst arrive. O chief of the Bharatas, let no doubts like these ever take possession of thy mind! Do thou obey what I say without scruple of any kind. Follow me like a blind man or like one who, without being possessed of sense himself, has to depend upon that of another. Abstention from injury, truth, absence of wrath (or forgiveness), and liberality of gifts, -- these four, O king, that hast no foe, do thou practise, for these four constitute eternal Righteousness! Do thou also, O mighty-armed prince, pursue that conduct towards the Brahmanas which is consistent with what has been observed towards them by thy sires and grandsires. These are the principal indications of Righteousness. That man of little intelligence who would destroy the weight of authority by denying that to be a standard which has always been accepted as such would himself fail to become an authority among men. Such a man becomes the cause of much grief in the world. Do thou reverence the Brahmanas and treat them with hospitality. Do thou always serve them in this way. The universe rests on them. Do thou understand them to be such!'

"Yudhishthira said, 'Tell me, O grandsire, what the respective ends are of those that hate Righteousness and of those that adore and observe it!"

"Bhishma said, 'Those men that hate Righteousness are said to have their hearts overwhelmed by the attributes of passion and darkness. Such men have always to go to Hell. Those men, on the other hand, O monarch, who always adore and observe Righteousness, those men who are devoted to truth and sincerity, are called good. They always enjoy the pleasures or felicity of heaven. In consequence of their waiting upon their preceptors with reverence their hearts always turn towards Righteousness. Verily, they who adore Righteousness attain to the regions of the deities. Those individuals, whether human beings or deities who divest themselves of cupidity and malice and who emaciate or afflict their bodies by the observance of austerities, succeed, in consequence of the Righteousness which then becomes theirs to attain to great felicity. Those that are gifted with wisdom have said that the Brahmanas, who are the eldest sons of Brahmana, represent Righteousness. They that are righteous always worship them, their hearts regarding them with as much love and affection as a hungry man's stomach entertains for ripe and delicious fruits.

"Yudhishthira said, 'What is the appearance presented by those that are wicked, and what are those acts which they that are called good are to do? Explain to me this, O holy one! Indeed, tell me what the indications are of the good and the wicked.'

"Bhishma said, 'They that are wicked are evil in their practices, ungovernable or incapable of being kept within the restraints of rules, and foul mouthed. They, on the other hand, they are good, are always good in their acts. Verily, the acts these men do are regarded as the indications of that course of conduct which is called good. They that are good or righteous, O monarch, never answer the two calls of nature on the public road, or in the midst of a cow-pen, or on a field of paddy, After feeding the five they take their own food. They never talk while eating, and never go to sleep with wet hands (i.e., without rubbing them dry with towels or napkins). Whenever they see any of the following, they circumambulate them for showing them reverence, viz., a blazing fire, a bull, the image of a deity, a cow-pen, a place where four roads meet, and an old and virtuous Brahmana. They give the way, themselves standing aside, unto those that are old, those that are afflicted with burdens, ladies, those that hold high appointments in the village or town administration, Brahmanas, kine, and kings. The righteous or good man is he that protects his guests, servants and other dependents, his own relatives, and all those that seek his protection. Such a man always welcomes these with the usual enquiries of politeness. Two times have been appointed by the deities for human beings to take their food, viz., morning and evening. During the interval one should not eat anything. By following this rule about eating, one is said to observe a fast. As the sacred fire waits for libations to be poured upon it when the hour for Homa arrives, even so a woman, when her functional period is over, expects an act of congress with her husband. One that never approaches one's spouses at any other time save after the functional period, is said to observe the vow of Brahmacharya. Amrita (nectar), Brahmanas, and kine, -- these three are regarded as equal. Hence, one should always worship, with due rites, Brahmanas and kine. One does not incur any fault or stain by eating the meat of animals slain in sacrifices with the aid of Tantras from the Yajur Veda. The flesh of the back-bone, or that of animals not slain in sacrifice, should be avoided even as one avoids the flesh of one's own son. One should never cause one's guest to go without food whether when one resides in one's own country or in a foreign land. After completing one's study one should present the Dakshina unto one's preceptor. When one sees one's preceptor, one should congratulate him with reverence and worshipping him present him a seat. By worshipping one's preceptor, one increases the period of one's life as also one's fame and prosperity. One should never censure the old, nor send them on any business. One should never be seated when any one that is old is standing. By acting in this way one protects the duration of one's life. One should never cast one's eyes on a naked woman, nor a naked man. One should never indulge in sexual congress except in privacy. One should eat also without being seen by others. Preceptors are the foremost of Tirthas; the heart is the foremost of all sacred objects; knowledge is the foremost of all objects of search; and contentment is the foremost of all happiness. Morning and evening one should listen to the grave counsels of those that are aged. One attains to wisdom by constant waiting upon those that are venerable for years. While reading the Vedas or employed in eating, one should use one's right hand. One should always keep one's speech and mind under thorough control, as also one's senses. With well-cooked frumenty,

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Yavaka, Krisara, and Havi (clarified butter), one should worship the Pitris and the deities in the Sraddha called Ashtaka. The same should be used in worshipping the Planets. One should not undergo a shave without calling down a blessing upon oneself. If one sneezes, one should be blessed by those present. All that are ill or afflicted with disease, should be blessed. The extension of their lives should be prayed for. One should never address an eminent person familiarly (by using the word Twam). Under even the great difficulties one should never do this. To address such a person as Twam and to slay him are equal, persons of learning are degraded by such a style of address. Unto those that are inferior, or equal or unto disciples, such a word can be used. The heart of the sinful man always proclaims the sins he has committed. Those men who have deliberately committed sins meet with destruction by seeking to conceal them from the good. Indeed, they that are confirmed sinners seek to conceal their sinful acts from others. Such persons think that their sins are witnessed by neither men nor the deities. The sinful man, overwhelmed by his sins, takes birth in a miserable order of being. The sins of such a man continually grow, even as the interest the usurer charge (on the loans he grants) increase from day to day. If, having committed a sin, one seeks to have it covered by righteousness, that sin becomes destroyed and leads to righteousness instead of other sins. ['Covered by righteousness' implies 'if, having once tripped, the sinner restrains himself and engages to do acts of righteousness.'] If a quantity of water be poured upon salt, the latter immediately dissolves away. Even so when explation is performed, sin dissolves away. For these reasons one should never conceal a sin. Concealed, it is certain to increase. Having committed a sin, one should confess it in the presence of those that are good. They would destroy it immediately. If one does not enjoy in good time what one has stored with hope, the consequence is that the stored wealth finds another owner after the death of him who has stored it. The wise have said that the mind of every creature is the true test of Righteousness. Hence, all creatures in the world have an innate tendency to achieve Righteousness. One should achieve Righteousness alone or single-handed. Verily, one should not proclaim oneself Righteous and walk with the standard of Righteousness borne aloft for purpose of exhibition. They are said to be traders in Righteousness who practise it for enjoying the fruits it brings about. One should adore the deities without giving way to sentiments of pride. Similarly, one should serve one's preceptor without deceit. One should make arrangements for securing to oneself invaluable wealth in the hereafter which consists in gifts made here to deserving persons.

SECTION 163

"Yudhishthira said, 'It is seen that if a person happens to be unfortunate, he fails to acquire wealth, how great so ever his strength. On the other hand, if one happens to be fortunate, he comes to the possession of wealth, even if he be a weakling or a fool. When, again, the time does not come for acquisition, one cannot make an acquisition with even one's best exertion. When, however, the time comes for acquisition, one wins great wealth without any exertion. Hundreds of men may be seen who achieve no result even when they exert their best. Many persons, again, are seen to make acquisitions without any exertion. If, wealth were the result of exertion, then one could, with exertion, acquire it immediately. Verily, if the case were so, no man of learning could then be seen to take the protection for the sake of his livelihood, of one destitute of learning, Among men, that which is not (destined) to be attained, O chief of the Bharatas, is never attained. Men are seen to fail in achieving results even with the aid of their best exertions. One may be seen to seek wealth by hundreds of means (and yet failing to acquire it); while another, without at all seeking it, becomes happy in its possession. Men may be seen doing evil acts continually (for wealth) and yet failing to acquire it. Others are in the enjoyment of wealth without doing any evil act whatever. Others, again, who are observant of the duties assigned to them by the scriptures, are without wealth. One may be seen to be without any knowledge of the science of morals and policy even after one has studied all the treatises on that science. One, again, may be seen appointed as the prime minister of a king without having at all studied the science of morals and policy. A learned man may be seen that is possessed of wealth. One destitute of learning may be seen owning wealth. Both kinds of men, again, may be seen to be entirely destitute of wealth. If, by the acquisition of learning one could acquire the happiness of wealth, then no man of learning could be found living, for the very means of his subsistence, under the protection of one destitute of learning. Indeed, if one could obtain by the acquisition of learning, all desirable objects like a thirsty individual having his thirst slaked upon obtaining water, then none in this world would have shown idleness in acquiring learning. If, one's time has not come, one does not die even if one be pierced with hundreds of shafts. On the other hand, one lays down one's life, if one's hour has come, even if it be a blade of grass with which one is struck

"Bhishma said, 'If one, setting oneself to undertaking involving even great exertions, fails to earn wealth, one should then practise severe austerities. Unless seeds be sown, no crops appear. It is by making gifts (to deserving persons in this life) that one acquires (in one's next life) numerous objects of enjoyment, even as one becomes possessed of intelligence and wisdom by waiting upon those that are venerable for years. The wise have said that one becomes possessed of longevity by practising the duty of abstention from cruelty to all creatures. Hence, one should make gifts and not solicit (or accept them when made by others). One should worship those individuals that are righteous. Verily, one should be sweetspeeched towards all, and always do what is agreeable to others. One should seek to attain to purity (both mental and external). Indeed, one should always abstain from doing injury to any creature. When in the matter of the happiness and woe of even insects and ants, their acts (of this and past lives) and Nature constitute the cause, it is meet, Yudhishthira, that thou shouldst he tranquil!" [What is stated here is this; the condition of all living creatures is determined by their acts of this and past lives. Nature, again, is the cause of acts. What of felicity and misery, therefore, one sees in this world, must be ascribed to these two causes. As regards the self also, O Yudhishthira, thou art not freed from that universal law. Do thou, therefore, cease to cherish doubts of any kind. If thou seest a learned man that is poor, or an ignorant man that is wealthy, if thou seest exertion failing and the absence of exertion leading to success, thou must always ascribe the result to acts and Nature.]

SECTION 164

"Bhishma said, 'If one does acts oneself that are good or causes others to accomplish them, one should then expect to attain to the merits of righteousness. Similarly, if one does acts oneself that are evil, and causes others to accomplish them. one should never expect to attain to the merits of righteousness. [What is stated here is this; one may become righteous by accomplishing oneself righteous deeds or inducing or helping others to do them. Similarly, one becomes unrighteous by doing oneself acts that are evil or by inducing or helping others to do them.] At all times, it is Time that, entering the understandings of all creatures, sets them to acts of righteousness or unrighteousness, and then confer felicity or misery upon them. When a person, beholding the fruits of Righteousness, understands Righteousness to be superior, it is then that he inclines towards Righteousness and puts faith in it. One, however, whose understanding is not firm fails to put faith in it. As regards faith in Righteousness, it is this (and nothing else). To put faith in Righteousness is the indication of the wisdom of all persons. One that is acquainted with both (i.e., what should be done and what should not be done), with a view to opportuneness, should, with care and devotion, achieve what is right. Those Righteous men who have in this life been blessed with affluence, acting of their own motion, take particular care of their souls so that they may not, in their next lives, have to take birth as persons with the attribute of Passion predominating in them. Time (which is the supreme disposer of all things) can never make Righteousness the cause of misery. One should, therefore, know that the soul which is righteous is certainly pure (i.e., freed from the element of evil and misery). As regards Unrighteousness, it may be said that. even when of large proportions, it is incapable of even touching Righteousness which is always protected by Time and which shines like a blazing fire. These are the two results achieved by Righteousness, viz., the stainlessness of the soul and unsusceptibility of being touched by Unrighteousness. Verily, Righteousness is fraught with victory. Its effulgence is so great that it illumines the three worlds. A man of wisdom cannot catch hold of a sinful person and forcibly cause him to become righteous. When seriously urged to act righteously, the sinful only act with hypocrisy, impelled by fear. They that are righteous among the Sudras never betake themselves to such hypocrisy under the plea that persons of the Sudra order are not permitted to live according to any of the four prescribed modes. I shall tell thee particularly what the duties truly are of the four orders. So far as their bodies are concerned, the individuals belonging to all the four orders have the five primal elements for the constituent ingredients. Indeed, in this respect, they are all of the same substance. For all that, distinctions exist between them in respect of both practices relating to life or the world and the duties of righteousness. Notwithstanding these distinctions, sufficient liberty of action is left to them in consequence of which all individuals may attain to an equality of condition. The regions of felicity which represent the consequences or rewards of Righteousness are not eternal, for they are destined to come to an end. Righteousness, however, is eternal. When the cause is eternal why is the effect not so? [Righteousness leads to regions of felicity. The former is said to be eternal. While the latter are not so. The question asked (or doubt raised) is why is the effect not eternal when the cause is eternal? It is explained below.] The answer to this is as follows. Only that Righteousness is eternal which is not promoted by the

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desire of fruit or reward. (That Righteous, however, which is prompted by the desire of reward, not eternal. Hence, the reward though undesired that attaches to the first kind of Righteousness, viz., attainment of identity with Brahman, is eternal. The reward, however, that attaches to that Righteousness prompted by desire of fruit. Heaven is not eternal). [There are two kinds of Righteousness, viz., nishkama and sakama. The former leads to attainment of Brahma, the latter to heaven and felicity. Brahma is eternal: the latter not so. Nishkama Righteousness being eternal, leads to an eternal reward. Sakama Righteousness not being so, does not lead to an eternal reward. The word Kala here means Sankalpa, hence Dhruvahkalah means nishkama Dharma.] All men are equal in respect of their physical organism. All of them, again, are possessed of souls that are equal in respect of their nature. When dissolution comes, all else dissolve away. What remains is the inceptive will to achieve Righteousness. That, indeed, reappears (in next life) of itself. When such is the result (that is, when the enjoyments and endurance of this life are due to the acts of a past life), the inequality of lot discernible among human beings cannot be regarded in any way anomalous. So also, it is seen that those creatures that belong to the intermediate orders of existence are equally subject, in the matter of their acts, to the influence of example."

SECTION 165

"Vaisampayana said, 'That perpetuator of Kuru's race, viz., Yudhishthira the son of Pandu, desirous of obtaining such good as is destructive of sins, questioned Bhishma who was lying on a bed of arrows, (in the following words).'

"Yudhishthira said, 'What, indeed, is beneficial for a person in this world? What is that by doing which one may earn happiness? By what may one be cleansed of all one's sins? Indeed, what is that which is destructive of sins?"

"Vaisampayana continued, 'In this connection, the royal son of Santanu, O foremost of men, duly recited the names of the deities unto Yudhishthira who was desirous of hearing.'

"Bhishma said, 'O son, the following names of the deities with those of the Rishis, if duly recited morning, noon, and evening, become efficacious cleansers of all sins. Acting with the aid of one's senses (or knowledge and action), whatever sins one may commit by day or by night or by the two twilights, consciously, or unconsciously one is sure to be cleansed therefrom and become thoroughly pure by reciting these names. One that takes those names has never to become blind or deaf; indeed, by taking those names, one always succeeds in attaining to what is beneficial. Such a man never takes birth in the intermediate order of beings, never goes to hell, and never becomes a human being of any of the mixed castes. He has never to fear the accession of any calamity. When death comes, he never becomes stupefied. The master of all the deities and Asuras, resplendent with effulgence, worshipped by all creatures, inconceivable, indescribable, the life of all living beings, and unborn, is the Grandsire Brahma, the Lord of the universe. His chaste spouse is Savitri. Then comes that origin of the Vedas, the creator Vishnu, otherwise called Narayana of immeasurable puissance. Then comes the three-eyed Lord of Lima; then Skanda the generalissimo of the celestial forces; then Visakha; then Agni the eater of sacrificial libations; then Vayu the god of wind; then Chandramas; then Aditya the god of the sun, endued with effulgence; then the illustrious Sakra the lord of Sachi; and Yama with his spouse Dhumorna; and Varuna with Gauri; Kuvera the lord of treasures, with his spouse Riddhi; the amiable and illustrious cow Surabhi; the great Rishi Visravas; Sankalpa, Ocean, Gangs: the other sacred Rivers; the diverse Maruts: the Valkhilvas crowned with success of penances; the island-born Krishna: Narada: Parvata: Viswavasu: the Hahas: the Huhus: Tumvuru: Chitrasena: the celestial messenger of wide celebrity; the highly blessed celestial maidens; the celestial Apsaras, Urvasi, Menaka, Rambha; Misrakesi, Alamvusha, Viswachi, Ghritachi, Panchachuda, Tilottama, the Adityas, the Vasus, the Aswins, the Pitris; Dharma (Righteousness); Vedic lore, Penances, Diksha, Perseverance (in religious acts), the Grandsire, Day and Night, Kasyapa the son of Marichi, Sukra, Vrihaspati, Mangala the son of Earth, Vudha, Rahu, Sanischara, the Constellations, the Seasons, the Months, the Fortnights, the Year, Garuda, the son of Vinata, the several Oceans, the sons of Kadru, viz., the Snakes, Satadru, Vipasa, Chandrabhaga, Saraswati, Sindhu, Devika. Prabhasa. the lakes of Pushkara, Ganga, Mahanadi, Vena, Kaveri, Narmada, Kulampuna Visalya, Karatoya, Amvuvahini. Sarayu, Gandaki, the great river Lohita, Tamra, Aruna, Vetravati, Parnasa, Gautami, the Godavari, Vena, Krishnavena, Dwija, Drishadvati, Kaveri, Vankhu, Mandakini Prayaga, Prabhasa, the sacred Naimisha, the spot sacred to Visweswara or Mahadeva, viz., Kasi, that lake of crystal water. Kurukshetra full of many sacred waters, the foremost of oceans (viz., the ocean of milk), Penances, Gifts, Jamvumarga, Hiranwati, Vitasta, the river Plakshavati, Vedasmriti, Vedavati, Malava, Aswavati, all sacred spots on Earth, Gangadwara, the sacred Rishikulya, the river Chitravaha, the Charmanwati, the sacred river Kausiki, the

Yamuna, the river Bhimarathi, the great river Vahuda, Mahendravani, Tridiva Nilika, Saraswati, Nanda, the other Nanda, the large sacred lake, Gaya, Phalgutirtha Dharmarayana (the sacred forest) that is peopled with the deities, the sacred celestial river, the lake created by the Grandsire Brahma which is sacred and celebrated over the three worlds, and auspicious and capable of cleansing all sins, the Himavat mountain endued with excellent herbs, the Vindhya mountain variegated with diverse kinds of metals, containing many Tirthas and overgrown with medicinal herbs. Meru, Mahendra, Malaya, Sweta endued with silver, Sringavat, Mandara, Nila, Nishada, Dardurna, Chitrakuta, Anjanabha, the Gandhamadana mountains; the sacred Somagiri, the various other mountains, the cardinal points of the compass, the subsidiary points, the Earth, all the trees, the Viswedevas, the Firmament, the Constellations, the Planets, and the deities, -- let these all, named and unnamed, rescue and cleanse us! The man who takes the names of these becomes cleansed of all his sins. By hymning their praises and gratifying them, one becomes freed from every fear. Verily, the man who delights in uttering the hymns in praise of the deities becomes cleansed of all such sins as lead to birth in impure orders. After this recital of the deities, I shall name those learned Brahmanas crowned with ascetic merit and success and capable of cleaning one of every sin. They are Yavakrita and Raibhya and Kakshivat and Aushija, and Bhrigu and Angiras and Kanwa, and the puissant Medhatithi. and Varhi possessed of every accomplishment. These all belong to the eastern region. Others, viz., Unmuchu, Pramuchu, all highly blessed, Swastyatreya of great energy, Agastya of great prowess, the son of Mitra and Varuna; Dridhayu and Urdhavahu, those two foremost and celebrated of Rishis, -- these live in the southern region. Listen now to me as I name those Rishis that dwell in the western region. They are Ushango with his uterine brothers. Parivvadha of great energy, Dirghatamas, Gautama, Kasyapa, Ekata, Dwita, Trita, the righteous-souled son of Atri (viz., Durvasa), and puissant Saraswat. Listen now to me as I name those Rishis that worship the deities in sacrifices, dwelling in the northern region. They are Atri, Vasishtha, Saktri, Parasara's son Vyasa of great energy: Viswamitra, Bharadwaia, Jamadagni, the son of Richika, Rama, Auddalaka, Swetaketu, Kohala, Vipula, Devala, Devasarman, Dhaumya, Hastikasyapa, Lomasa, Nachiketa, Lomaharsana, Ugrasravas, and Bhrigu's son Chyavana. This is the tale of Rishis possessed of Vedic lore. They are primeval Rishis, O king, whose names, if taken, are capable of cleansing one of every sin. After this I shall recite the names of the principal kings. They are Nriga, Yavati, Nahusha, Yadu, Puru of great energy, Sagara, Dhundhumara, Dilipa of great prowess, Krisaswa, Yauvanaswa, Chitraswa, Satyavat, Dushmanta, Bharata who became an illustrious Emperor over many kings, Yavana, Janaka, Dhrishtaratha, Raghu, that foremost of kings, Dasaratha, the heroic Rama, that slayer of Rakshasas, Sasavindu. Bhagiratha, Harischandra, Marutta, Dridharatha, the highly fortunate Alarka, Aila, Karandhama, that foremost of men, Kasmira, Daksha, Amvarisha, Kukura, Raivata of great fame, Kuru, Samvarana, Mandhatri of unbaffled prowess, the royal sage Muchukunda, Jahnu who was much favoured by Janhavi (Ganga), the first (in point of time) of all kings, viz., Prithu the son of Vena, Mitrabhanu, Priyankara, Trasadasyu, Sweta that foremost of royal sages, the celebrated Mahabhisha, Nimi Ashtaka, Ayu, the royal sage Kshupa, Kaksheyu, Pratardana, Devodasa, Sudasa, Kosaleswara, Aila, Nala, the royal sage Manu, that lord of all creatures, Havidhara, Prishadhara, Pratipa, Santanu, Aja, the senior Varhi, Ikshwaku of great fame, Anaranya, Janujangha, the royal sage Kakshasena, and many others not named (in history). That man who rising at early dawn takes the names of these kings at the two twilights, viz., at sunset and sunrise, with a pure body and mind and without distracted attention, acquires great religious merit. One should hymn the praises of the deities, the celestial Rishis, and the royal sages and say, 'These lords of the creation will ordain my growth and long life and fame! Let no calamity be mine, let no sin defile me, and let there be no opponents or enemies of mine! Without doubt, victory will always be mine and an auspicious end hereafter!'

SECTION 166

"Janamejaya said, 'When that foremost person among the Kauravas, viz., Bhishma, was lying on a bed of arrows,--a bed that is always coveted by heroes,--and when the Pandavas, were sitting around him, my great grandsire Yudhishthira of much wisdom, heard these expositions of mysteries with respect to the subject of duty and had all his doubts solved. He heard also what the ordinance are that apply to the subjects of gifts, and thus had all his doubts removed with respect to the topics of righteousness and wealth. It behoveth thee, O learned Brahmana, to tell me now what else did the great Pandava king do.'

"Vaisampayana said, 'When Bhishma became silent, the entire circle of king (who were seated around him) became perfectly silent. Indeed, they all sat motionless there, like figures painted on canvass. Then Vyasa the son of Satyavati, having reflected for a moment, addressed the royal son of Ganga, saying, 'O king, the Kuru chief Yudhishthira has been restored to his own nature, along with all brothers and followers. With Krishna of great intelligence by his side, he bends his head in reverence unto thee. It behoveth thee to give him leave for returning to the city.' Thus addressed by the holy Vyasa, the royal son of Santanu and Ganga dismissed Yudhishthira and his counsellors. The royal son of Santanu, addressing his grandson in a sweet voice, also said, 'Do thou return to the city, O king! Let fever of thy heart be dispelled. Do thou adore the deities in diverse sacrifices distinguished by large gifts of food and wealth, like Yayati himself, O foremost of kings, endued with devotion and self-restraint. Devoted to the practice of the Kshatriya order, do thou, O son of Pritha, gratify the Pitris and the deities. Thou shalt then earn great benefits. Indeed, let the fever of thy heart be dispelled. Do thou gladden all thy subjects. Do thou assure them and establish peace among all. Do thou also honour all thy wellwishers with such rewards as they deserve! Let all thy friends and well-wishers live, depending on thee for their means, even as birds live, depending for their means upon a full-grown tree charged with fruit and standing on a sacred spot. When the hour comes for my departure from this world, do thou come here, O king. The time when I shall take leave of my body is that period when the sun, stopping in his south-ward course, will begin to return northwards!' The son of Kunti answered, 'So be it!' And saluted his grandsire with reverence and then set out, with all his relatives and followers, for the city called after the elephant. Placing Dhritarashtra at the head and also Gandhari who was exceedingly devoted to her lord, and accompanied by the Rishis and Kesava, as also by the citizens and the inhabitants of the country and by his counsellors, O monarch, that foremost one of Kuru's race entered the city named after the elephant.""

SECTION 167

Vaisampayana said, 'Then the royal son of Kunti, having duly honoured the citizens and the inhabitants of the province, dismissed them to their respective homes. The Pandava king then consoled these women, who had lost their heroic husbands and sons in the battle, with abundant gift of wealth. Having recovered his kingdom. Yudhishthira of great wisdom caused himself to be duly installed on the throne. That foremost of men then assured all his subjects by diverse acts of good will. That foremost of righteous men then set himself to earn the substantial blessing of the Brahmanas, of the foremost military officers, and the leading citizens. The blessed monarch having passed fifty nights in the capital recollected the time indicated by his grandsire as the hour of his departure from this world. Accompanied by a number of priests he then set out of the city named after the elephant, having seen that the sun ceasing to go southwards had begun to proceed in his northward course. Yudhishthira the son of Kunti took with him a large quantity of clarified butter and floral garlands and scents and silken cloths and excellent sandalwood and Aquilaria Agallocha and dark sloe wood, for cremating the body of Bhishma. Diverse kinds of costly garlands and gems also were among those stores. Placing Dhritarashtra ahead and queen Gandhari celebrated for her virtues, and his own mother Kunti and all his brothers also. Yudhishthira of great intelligence, accompanied by Krishna and Vidura of great wisdom, as also by Yuyutsu and Yuyudhana, and by his other relatives and followers forming a large train, proceeded, his praises hymned the while by eulogists and bards. The sacrificial fires of Bhishma were also borne in the procession. Thus accompanied, the king set out from his city like a second chief of the deities. Soon he came upon the spot where the son of Santanu was till lying on his bed of arrows. He beheld his grandsire waited upon with reverence by Parasara's son Vyasa of great intelligence, by Narada, O royal sage, by Devala and Asita, and also by the remnant of unslain kings assembled from various parts of the country. Indeed, the king saw that his high-souled grandsire, as he lay on his heroic bed, was guarded on all sides by the warriors appointed for that duty. Alighting from his car, King Yudhishthira with his brothers saluted his grandsire. the chastiser of all foes. They also saluted the Rishis with the island-born Vyasa at their head. They were saluted in return by them. Accompanied by his priests each of whom resembled the grandsire Brahman himself, as also by his brothers, Yudhishthira of unfading glory then approached that spot whereon Bhishma lay on his bed of arrows surrounded by these reverend Rishis. Then king Yudhishthira the just, at the head of his brothers, addressed that foremost one of Kuru's race, viz., the son of the River Ganga, as he lay on that bed of his, saying, 'I am Yudhishthira, O king! Salutations to thee, O son of the River Janhavi! If thou hearest me still, tell me what I am to do for thee! Bearing with me thy sacrificial fires, I have come here, O king, and wait upon thee at the hour indicated! Preceptors of all branches of learning, Brahmanas, Ritwiks, all my brothers, thy son, viz., king Dhritarashtra of great energy, are all here with my counsellors as also great prowess. The remnant of unslain warriors, Vasudeva of and all the denizens of Kurujangala, are also here. Opening

thy eyes, O chief of Kuru's race, do thou behold them! Whatever should be done on this occasion has all been arranged and provided for by me. Indeed, at this hour which thou hadst indicated, all things have been kept ready!

"Vaisampayana continued, 'Thus addressed by Kunti's son of great intelligence, the son of Ganga opened his eyes and saw all the Bharatas assembled there and standing around him. The mighty Bhishma then, taking the strong hand of Yudhishthira, addressed him in a voice deep as that of the clouds. That thorough master of words said, 'By good luck, O son of Kunti, thou hast come here with all thy counsellors, O Yudhishthira! The thousand-rayed maker of day, the holy Surya has begun his northward course. I have been lying on my bed here for eight and fifty nights. Stretched on these sharp-pointed arrows I have felt this period to be as long as if it was a century. O Yudhishthira, the lunar month of Magha has come. This is, again, the lighted fortnight and a fourth part of it ought by this (according to my calculations) be over.' Having said so unto Yudhishthira the son of Dharma, Ganga's son Bhishma then saluted Dhritarashtra and said unto him as follows

"Bhishma said, 'O king, thou art well-conversant with duties. All thy doubts, again, relating to the science of wealth have been well-solved. Thou hast waited upon many Brahmanas of great learning. The subtle sciences connected with the Vedas, all the duties of religion, O king, and the whole of the four Vedas, are well-known to thee! Thou shouldst not grieve, therefore, O son of Kuru! That which was pre-ordained has happened. It could not be otherwise. Thou hast heard the mysteries relating to the deities from the lips of the island-born Rishi himself. Yudhishthira and his brothers are morally as much thy sons as they are the sons of Pandu. Observant of the duties of religion, do thou cherish and protect them. In their turn, they are always devoted to the service of their seniors. King Yudhishthira the just is puresouled. He will always prove obedient to thee! I know that he is devoted to the virtue of compassion or abstention from injury. He is devoted to his seniors and preceptors. Thy sons were all wicked-souled. They were wedded to wrath and cupidity. Overwhelmed by envy, they were all of wicked behavior. It behoveth thee not to grieve for them!'

"Vaisampayana continued, 'Having said this much unto Dhritarashtra of great wisdom, the Kuru hero then addressed Vasudeva of mighty arms.'

"Bhishma said, 'O holy one, O god of all gods, O thou that art worshipped by all the deities and Asuras, O thou that didst cover the three worlds with three steps of thine, salutations to thee. O wielder of the conchethe discuse and the mace! Thou art Vasudeva, thou art of golden body, thou art the one Purusha (or active agent), thou art the creator (of the universe), thou art of vast proportions. Thou art Jiva. Thou art subtle. Thou art the Supreme and eternal Soul. Do thou, O lotus-eyed one, rescue me, O foremost of all beings! Do thou, give me permission, O Krishna, to depart from this world, O thou that art Supreme felicity, O foremost of all beings! The sons of Pandu should ever be protected by thee. Thou art, indeed, already their sole refuge. Formerly, I spoke to the foolish Duryodhana of wicked understanding that thither is Righteousness where Krishna is, and that there is victory where Righteousness is. I further counselled him that relying on Vasudeva as his refuge, he should make peace with the Pandavas. Indeed, I repeatedly told him, 'This is the fittest time for thee to make peace! The foolish Duryodhana of wicked understanding, however, did not do my bidding. Having caused a great havoc on earth, at last, he himself laid down his life. Thee, O illustrious one, I know to be that ancient and best of Rishis who dwelt for many years in the company of Nara, in the retreat of Vadari. The celestial Rishi Narada told me this, as also Vyasa of austere penances. Even they have said unto me that. Thyself and Arjuna are the old Rishis Narayana and Nara born among men. Do thou, O Krishna, grant me leave, I shall cast off my body. Permitted by thee, I shall attain to the highest end!'

"Vasudeva said, 'I give thee leave, O Bhishma! Do thou, O king, attain to the status of the Vasus, O thou of great splendour, thou hast not been guilty of a single transgression in this world. O royal sage, thou art devoted to thy sire. Thou art, therefore, like a second Markandeya! It is for that reason that death depends upon thy pleasure even as thy slave expectant of reading thy pleasure!"

"Vaisampayana continued, 'Having said these words, the son of Ganga once more addressed the Pandavas headed by Dhritarashtra, and other friends and well-wishers of his, 'I desire to cast off my lifebreaths. It behoveth you to give me leave. Ye should strive for attaining to truth. Truth constitutes the highest power. Ye should always live with Brahmanas of righteous conduct, devoted to penances, ever abstaining from cruel behaviour, and who have their souls under control!' Having said these words unto his friends and embraced them all, the intelligent Bhishma once more addressed Yudhishthira, saying, 'O king, let all Brahmanas, especially those that are endued with wisdom, let them who are preceptors, let those who are priests capable of assisting as sacrifices, be adorable in thy estimation.''

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'Vaisampayana said, 'Having said so unto all the Kurus, Bhishma, the son of Santanu, remained silent for sometime, O chastiser of foes He then held forth his life-breaths successively in those parts of his body which are indicated in Yoga. The life-breaths of that high-souled one, restrained duly, then rose up. Those parts of the body of Santanu's son, in consequence of the adoption, of Yoga, from which the life-breaths went up. became soreless one after another. In the midst of those highsouled persons, including those great Rishis with Vyasa at their head, the sight seemed to be a strange one, O king. Within a short time, the entire body of Bhishma became shaftless and soreless. Beholding it, all those distinguished personages with Vasudeva at their head, and all the ascetics with Vvasa, became filled with wonder. The life-breaths, restrained and unable to escape through any of the outlets, at last pierced through the crown of the head and proceeded upwards to heaven. The celestial kettle-drums began to play and floral showers were rained down. The Siddhas and regenerate Rishis, filled with delight, exclaimed, 'Excellent, Excellent!' 'The life-breaths of Bhishma, piercing through the crown of his head, shot up through the welkin like a large meteor and soon became invisible. Even thus, O great king, did Santanu's son, that pillar of Bharata's race, united himself with eternity. Then the high-souled Pandavas and Vidura, taking a large quantity of wood and diverse kinds of fragrant scents, made a funeral pyre. Yuyutsu and others stood as spectators of the preparations. Then Yudhishthira and the high-souled Vidura wrapped Bhishma's body with silken cloth and floral garlands. Yuyutsu held an excellent umbrella, over it Bhimasena and Arjuna both held in their hands a couple of yak-tails of pure white. The two sons of Madri held two head-gears in their hands. Yudhishthira and Dhritarashtra stood at the feet of the lord of the Kurus, taking up palmyra fans, stood around the body and began to fan it softly. The Pitri sacrifice of the high-souled Bhishma was then duly performed. Many libations were poured upon the sacred fire. The singers of Samans sang many Samans. Then covering the body of Ganga's son with sandal wood and black aloe and the bark wood, other fragrant fuel, and setting fire to the same, the Kurus with Dhritarashtra and others. stood on the right sight of the funeral pyre. Those foremost ones of Kuru's race, having thus cremated the body of the son of Ganga, proceeded to the sacred Bhagirathi, accompanied by the Rishis. They were followed by Vyasa, by Narada, by Asita, by Krishna, by the ladies of the Bharata race, as also by such of the citizens of Hastinapore as had come to the place. All of them arrived at the sacred river duly offered oblation of water unto the high-souled son of Ganga. The goddess Bhagirathi, after those oblations of water had been offered by them unto her son, rose up from the stream, weeping and distracted by sorrow. In the midst of her lamentations, she addressed the Kurus, 'Ye sinless ones, listen to me as I say unto you all that occurred (with respect to my son). Possessed of royal conduct and disposition, and endued with wisdom and high birth, my son was the benefactor of all the seniors of his race. He was devoted to his sire and was of high vows. He could not be vanquished by even Rama of Jamadagni's race with his celestial weapons of great energy. Alas, that hero has been slain by Sikhandin. Ye kings, without doubt, my heart is made of adamant, for it does not break even at the disappearance of that son from my sight! At the Self choice at Kasi, he vanquished on a single car the assembled Kshatriyas and ravished the three princesses (for his step-brother Vichitravirya)! There was no one on earth that equalled him in might. Alas, my heart does not break upon hearing the slaughter of that son of mine by Sikhandin!' The puissant Krishna, hearing the goddess of the great river indulging in these lamentations consoled her with many soothing words. Krishna said, 'O amiable one, be comforted. Do not yield to grief, O thou of beautiful features! Without doubt, thy son has gone to the highest region of felicity! He was one of the Vasus of great energy. Through a curse, O thou of beautiful features, he had to take birth among men. It behoveth thee not to grieve for him. Agreeably to Kshatriya duties, he was slain by Dhananjaya on the field of battle while engaged in battle. He has not been slain, O goddess, by Sikhandin. The very chief of the celestials himself could not slay Bhishma in battle when he stood with stretched bow in hand. O thou of beautiful face, thy son has, in felicity, gone to heaven. All the gods assembled together could not slay him in battle. Do not, therefore, O goddess Ganga, grieve for that son of Kuru's race. He was one of the Vasus, O goddess! Thy son has gone to heaven. Let the fever of thy heart be dispelled.

"Vaisampayana continued, 'That foremost of all rivers, thus addressed by Krishna and Vyasa, cast off her grief, O great king, and became restored to equanimity. All the kings there present, headed by Krishna, O monarch, having honoured that goddess duly, received her permission to depart from her banks."

The end of Anusasana Parva.

THE MAHABHARATA, BOOK 14 ASWAMEDHA PARVA

SECTION 1

(Aswamedhika Parva)

OM! HAVING BOWED down unto Narayana, and Nara the foremost of male beings, and unto the goddess Saraswati, must the word Java be uttered.

Vaisampayana said. "After the king Dhritarashtra had offered libations of water (unto the manes of Bhisma), the mighty-armed 1 Yudhishthira, with his senses bewildered, placing the former in his front, ascended the banks (of the river), his eyes suffused with tears, and dropt down on the bank of the Ganga like an elephant pierced by the hunter. Then incited by Krishna. Bhima took him up sinking. 'This must not be so,' said Krishna, the grinder of hostile hosts. The Pandavas, O king, saw Yudhishthira, the son of Dharma, troubled and lying on the ground, and also sighing again and again. And seeing the king despondent and feeble, the Pandavas, overwhelmed with grief, sat down, surrounding him. And endowed with high intelligence and having the sight of wisdom, king Dhritarashtra, exceedingly afflicted with grief for his sons, addressed the monarch, saying, -- 'Rise up, O thou tiger among the Kurus. Do thou now attend to thy duties. O Kunti's son, thou hast conquered this Earth according to the usage of the Kshatriyas. Do thou now, O lord of men, enjoy her with thy brothers and friends. O foremost of the righteous, I do not see why thou shouldst grieve. O lord of the Earth, having lost a hundred sons like unto riches obtained in a dream, it is Gandhari and I, who should mourn. Not having listened to the pregnant words of the high-souled Vidura, who sought our welfare, I, of perverse senses, (now) repent. The virtuous Vidura, endowed with divine insight, had told me, -- 'Thy race will meet with annihilation owing to the transgressions of Duryodhana. O king, if thou wish for the weal of thy line, act up to my advice. Cast off this wicked-minded monarch, Suyodhana, and let not either Karna or Sakuni by any means see him. Their gambling too do thou, without making any fuss suppress, and anoint the righteous king Yudhishthira. That one of subdued senses will righteously govern the Earth. If thou wouldst not have king Yudhishthira, son of Kunti, then, O monarch, do thou, performing a sacrifice, thyself take charge of the kingdom, and regarding all creatures with an even eye, O lord of men, do thou let thy kinsmen. O thou advancer of thy kindred, subsist on thy bounty.' When, O Kunti's son, the far-sighted Vidura said this, fool that I was I followed the wicked Duryodhana Having turned a deaf ear to the sweet speech of that sedate one. I have obtained this mighty sorrow as a consequence, and have been plunged in an ocean of woe. Behold thy old father and mother, O king, plunged in misery. But, O master of men, I find no occasion for thy grief."

SECTION 2

"Vaisampayana said, "Thus addressed by the intelligent king Dhritarashtra Yudhishthira, possessed of understanding, became calm. And then Kesava (Krishna) accosted him, -- 'If a person indulges excessively in sorrow for his departed forefathers, he grieves them. (Therefore, banishing grief), do thou (now) celebrate many a sacrifice with suitable presents to the priests; and do thou gratify the gods with Soma liquor, and the manes of thy forefathers with their due food and drink. Do thou also gratify thy guests with meat and drink and the destitute with gifts commensurate with their desires. A person of thy high intelligence should not bear himself thus. What ought to be known hath been known by thee; what ought to be done, hath also been performed. And thou hast heard the duties of the Kshatriyas, recited by Bhishma, the son of Bhagirathi, by Krishna Dwaipayana, Narada and Vidura. Therefore thou shouldst not walk the way of the stupid; but pursuing the course of thy forefathers, sustain the burthen (of the empire). It is meet that a Kshatriva should attain heaven for certain by his (own) renown. Of heroes, those that came to be slain never shall have to turn away (from the celestial regions). Renounce thy grief, O mighty sovereign. Verily, what hath happened was destined to happen so. Thou canst in no wise see those that have been slain in this war .-- Having said this unto Yudhishthira, prince of the pious, the highspirited Govinda paused; and Yudhishthira answered him thus, 'O Govinda, full well do I know thy fondness for me. Thou hast ever favoured me with thy love and thy friendship. And, O holder of the mace and the discus. O scion of Yadu's race, O glorious one, if (now) with a pleased mind thou dost permit me to go to the ascetic's retreat in the woods, then thou wouldst compass what is highly desired by me. Peace find I none after having slain my grand-father, and that foremost of men, Karna, who never fled from the field of battle. Do thou, O Janarddana, so order that I may be freed from this heinous sin and that my mind may be purified. As Pritha's son was speaking thus, the highly-energetic Vyasa, cognisant of the duties of life, soothing him, spoke these excellent words, My child, thy mind is not yet calmed; and therefore thou art again stupefied by a childish sentiment. And wherefore, O child, do we over and over again scatter our

speech to the winds? Thou knowest duties of the Kshatriyas, who live by warfare. A king that hath performed his proper part should not suffer himself to be overwhelmed by sorrow. Thou hast faithfully listened to the entire doctrine of salvation; and I have repeatedly removed thy misgivings arising out of desire. But not paying due heed to what I have unfolded, thou of perverse understanding hast doubtless forgotten it clean. Be it not so. Such ignorance is not worthy of thee. O sinless one, thou knowest all kinds, of expiation; and thou hast also heard of the virtues of kings as well as the merits of gifts. Wherefore then, O Bharata, acquainted with every morality and versed in all the Agamas, art thou overwhelmed (with grief) as if from ignorance?"

SECTION 3

Vyasa said, 'O Yudhishthira, thy wisdom, I conceive, is not adequate. None doth any act by virtue of his own power. It is God. who engageth him in acts good or bad, O bestower of honour. Where then is the room for repentance? Thou deemest thyself as having perpetrated impious acts. Do thou, therefore, O Bharata, harken as to the way in which sin may be removed. O Yudhishthira, those that commit sins, can always free themselves from them through penance, sacrifice and gifts. O king, O foremost of men, sinful people are purified by sacrifice, austerities and charity. The high-souled celestials and Asuras perform sacrifices for securing religious merit; and therefore sacrifice are of supreme importance. It is through sacrifices that the high-souled celestials had waxed so wondrously powerful; and having celebrated rites did they vanquish the Danavas. Do thou, O Yudhishthira, prepare for the Rajasuya, and the horse-sacrifice, as well as, O Bharata, for the Sarvamedha and the Naramedha [i.e., human sacrifice. From this it appears that the sacrifice of human beings was in vogue at the time.]. And then as Dasaratha's son, Rama, or as Dushmanta's and Sakuntala's son, thy ancestor, the lord of the Earth, the exceedingly puissant king Bharata, had done, do thou agreeably to the ordinance celebrate the Horsesacrifice with Dakshinas. Yudhishthira replied, 'Beyond a doubt, the Horse-sacrifice purifieth princes. But I have a purpose of which it behoveth thee to hear. Having caused this huge carnage of kindred, I cannot, O best of the regenerate ones, dispense gifts even on a small scale: I have no wealth to give. Nor can I for wealth solicit these juvenile sons of kings, staying in sorry plight, with their wounds yet green, and undergoing suffering. How, O foremost of twice-born ones, having myself destroyed the Earth can I, overcome by sorrow, levy dues for celebrating a sacrifice? Through Duryodhana's fault, O best of ascetics, the kings of the Earth have met with destruction, and we have reaped ignominy. For wealth Duryodhana hath wasted the Earth; and the treasury of that wicked-minded son of Dhritarashtra is empty. (In this sacrifice), the Earth is the Dakshina; this is the rule that is prescribed in the first instance. The usual reversal of this rule, though sanctioned, is observed, by the learned as such. Nor, O ascetic do I like to have a substitute (for this process). In this matter, O reverend sir, it behoveth thee to favour me with thy counsel'. Thus addressed by Pritha's son, Krishna Dwaipayana, reflecting for a while, spoke unto the righteous king,--'This treasury, (now) exhausted, shall be full. O son of Pritha, in the mountain Himavat (The Himalayas) there is gold which had been left behind by Brahmanas at the sacrifice of the high-souled Marutta.' [King Marutta celebrated a sacrifice in the Himalayas, bestowing gold on Brahmanas. Not being able to carry the entire quantity, they had carried as much as they could, throwing away the remainder.] Yudhishthira asked, 'How in that sacrifice celebrated by Marutta was so much gold amassed? And, O foremost of speakers, when did he reign?' Vyasa said 'If, O Pritha's son, thou art anxious to hear concerning that king sprung from the Karandhama race, then listen to me as I tell thee when that highly powerful monarch possessed of immense wealth reigned

SECTION 4

"Yudhishthira said, 'O righteous one, I am desirous of hearing the history of that royal sage Marutta. Do thou, O Dwaipayana, relate this unto me, O sinless one.'

"Vyasa said, 'O child, in the Krita age Manu was lord (of the Earth) wielding the sceptre. His son was known under the name of Prasandhi. Prasandhi had a son named Kshupa, Kshupa's son was that lord (of men), king Ikshwaku. He, O king, had a hundred sons endowed with pre-eminent piety. And all of them were made monarchs by king Ikshwaku. The eldest of them, Vinsa by name became the model of bowmen. Vinsa's son, O Bharata, was the auspicious Vivinsa. Vivinsa, O king, had five and ten sons; all of them were powerful archers, reverencial to the Brahmanas and truthful, gentle and ever speaking fair. The eldest brother, Khaninetra, oppressed all his brothers. And having conquered the entire kingdom rid of all troubles, Khaninetra could not retain his supremacy; nor were the people pleased with him. And dethroning him, they, O foremost of monarchs, invested his son Suvarcha with the rights of sovereignty and (having effected this) experienced joy (in their hearts). Seeing the reverses sustained by his site as well as his expulsion from the empire, he was ever intent on bringing about the welfare of the people, being devoted to the Brahmanas, speaking the truth, practising purity and restraining his senses and thoughts. And the subjects were well pleased with that highminded one constant in virtue. But he being constantly engaged in virtuous deeds, his treasures and vehicles became greatly reduced. And on his treasury having become depleted. the feudatory princes swarming round him began to give him trouble. Being thus oppressed by many foes while his treasury, horses and vehicles were impoverished, the king underwent great tribulation along with his retainers and the denizens of his capital. Although his power waned greatly, yet the foes could not slay the king, for his power, O Yudhishthira, was established in righteousness. And when he had reached the extreme of misery along with the citizens, he blew his hand (with his mouth), and from that there appeared a supply of forces. And then he vanquished all the kings living along the borders of his dominions. And from this circumstance O king, he hath been celebrated as Karandhama. His son, (the first) Karandhama who was born at the beginning of the Treta age, equalled Indra himself and was endowed with grace, and invincible even by the immortals. At that time all the kings were under his control; and alike by virtue of his wealth and for his prowess, he became their emperor. In short, the righteous king Avikshit by name, became like unto Indra himself in heroism; and he was given to sacrifices, delight took in virtue and held his senses under restraint. And in energy he resembled the sun and in forbearance Earth herself: in intelligence, he was like Vrihaspati, and in calmness the mountain Himavat himself. And that king delighted the hearts of his subjects by act, thought, speech, self-restraint, and forbearance. He performed hundreds of horse-sacrifices, and the potent and learned Angira himself served him as priest. His son surpassed his sire in the possession of good qualities. Named Marutta, that lord of kings was righteous and o great renown, an possessed the might of ten thousand elephants. He was like unto Vishnu's second self. Desirous of celebrating a sacrifice, that virtuous monarch, coming to Mount Meru on the northern side of Himavat, caused thousands of shining golden vessels to be forged. There on a huge golden hill he performed the rites. And goldsmiths made basins and vessels and pans and seats without number. And the sacrificial ground was near this place. And that righteous lord of Earth, king Marutta, along with other princes, performed a sacrifice there."

SECTION 5

"Yudhishthira said, 'O best of speakers, how that king became so powerful? And how, O twice-born one, did he obtain so much gold? And where now, O reverend sire, is all his wealth? And, O ascetic, how can we secure the same?"

'Vyasa thereupon said, -- 'As the numerous offspring of the Prajapati Daksha, the Asuras and the Celestials challenged each other (to encounter), so in the same way Angira's sons, the exceedingly energetic Vrihaspati and the ascetic, Samvarta, of equal vows, challenged each other, O king. Vrihaspati began to worry Samvarta again and again. And constantly troubled by his elder brother, he, O Bharata, renouncing his riches, went to the woods, with nothing to coyer his body save the open sky. (At that time), Vasava having vanquished and destroyed the Asuras, and obtained the sovereignty of the celestial regions had appointed as his priest Angira's eldest son, that best of Brahmanas, Vrihaspati. Formerly Angira was the family-priest of king Karandhama. Matchless among men in might, prowess and character; powerful like unto Satakratu, righteous souled and of rigid vows, O king, he had vehicles, and warrior, and many adherents, and superb and costly bedsteads, produced through dint of meditation by the breath of his mouth. And by his native virtues, the monarch had brought all the princes under his sway. And having lived as long as he desired, he ascended to the heaven in his corporal embodiment. And his son named Avikshit--conqueror of foes, -- righteous like unto Yayati, brought all the Earth under his dominion. And both in merit and might the king resembled his sire. He had a son named Marutta, endowed with energy, and resembling Vasava himself. This earth clad in oceans; felt herself drawn towards him. He always used to defy the lord of the celestials; and O son of Pandu, Vasava also defied Marutta. And Marutta, -- master of Earth--was pure and possessed of perfections. And in spite of his striving, Sakra could not prevail over him. And incapable of controlling him, he riding on the horse, along with the celestials summoning Vrihaspati, spoke to him thus, 'O Vrihaspati, if thou wishest to do what is agreeable to me, do not perform priestly offices for Marutta on behalf of the deities or the ancestral Manes. I have, O Vrihaspati, obtained the sovereignty of the three worlds, while Marutta is merely the lord of the Earth. How, O Brahmana, having acted as priest unto the immortal king of the celestials, wilt thou unhesitatingly perform priestly function unto Marutta subject to death? Good betide thee! Either espouse my side or that of the monarch, Marutta or forsaking Marutta, gladly come over to me .-- Thus accosted by the sovereign of the celestials,

Vrihaspati, reflecting for a moment, replied unto the king of the immortals. Thou art the Lord of creatures, and in thee are the worlds established, And thou hast destroyed Namuchi, Viswarupa and Vala. Thou, O hero, alone encompassest the highest prosperity of the celestials, and, O slayer of Vala, thou sustainest the earth as well as the heaven. How, O foremost of the celestials, having officiated as thy priest, shall I, O chastiser of Paka, serve a mortal prince. Do thou listen to what I say. Even if the god of fire cease to cause heat and warmth, or the earth change its nature, or the sun ceases to give light, I shall never deviate from the truth (that I have spoken).

Vaisampayana continued,--'On hearing this speech from Vrihaspati Indra became cured of his envious feelings, and then praising him he repaired to his own mansion.'

SECTION 6

"Vyasa said, 'The ancient legend of Vrihaspati and the wise Marutta is cited in this connection. On hearing of the compact made by Angira's son Vrihaspati with the lord of the gods (Indra), king Marutta made the necessary preparations for a great sacrifice. The eloquent grandson of Karandhama, (Marutta) having conceived the idea of a sacrifice in his mind, went to Vrihaspati and addressed him thus, 'O worshipful ascetic, I have intended to perform the sacrifice which thou didst propose to me once on a previous occasion and in accordance with thy instructions, and I now desire to appoint thee as officiating priest in this sacrifice, the materials whereof have also been collected by me.--O excellent one, thou art our family priest, therefore do thou take those sacrificial things and perform the sacrifice thyself.'

Vrihaspati said, 'O lord of the earth, I do not desire to perform thy sacrifice. I have been appointed as priest by the Lord of the gods (Indra) and I have promised to him to act as such.'

Marutta said, 'Thou art our hereditary family priest, and for this reason I entertain great regard for thee, and I have acquired the right of being assisted at sacrifices by thee, and therefore it is meet that thou shouldst officiate as priest at my sacrifice.'

Vrihaspati said, 'Having, O Marutta, acted as priest to the Immortals, how can I act as such to mortal men, and whether thou dost depart hence or stay, I tell thee, I have ceased to act as priest to any but the Immortals. O thou of mighty arms, I am unable to act as thy priest now. And according to thy own desire, thou canst appoint any one as thy priest who will perform thy sacrifice.'

Vyasa said, 'Thus told, king Marutta became confused with shame, and while returning home with his mind oppressed by anxiety, he met Narada on his way. And that monarch on seeing the divine Rishi Narada stood before him with due salutation, with his hands clasped together. Then Narada addressing him thus said,-O royal sage, thou seemest to be not well-pleased in thy mind; is all well with thee? Where hast thou been, O sinless one, and whence the cause of this thy mental disquietude? And, O king, if there be no objection to thy telling it to me, do thou, O best of kings, disclose (the cause of thy anxiety) to me, so that, O prince, I may allay the disquietude of thy mind with all my efforts.'

Vaisampayana continued, 'Thus addressed by the great Rishi Narada, king Marutta informed him of the rebuff he had received from his religious preceptor.'

Marutta said, 'Seeking for a priest to officiate at my sacrifice, I went to that priest of the Immortals, Vrihaspati, the son of Angira, but he did not choose to accept my offer. Having met with this rebuff from him, I have no desire to live any longer now, for by his abandoning me thus, I have, O Narada, become contaminated with sin.'

Vyasa said, 'Thus told by that king, Narada, O mighty prince, made this reply to him with words which seemed to revive that son of Avikshit.'

Narada said, 'The virtuous son of Angira, Samvarta by name is wandering over all the quarters of the earth in a naked state to the wonder of all creatures; do thou, O prince, go to him. If Vrihaspati does not desire to officiate at thy sacrifice, the powerful Samvarta, if pleased with thee, will perform thy sacrifice.'

Marutta said, 'I feel as if instilled with new life, by these thy words, O Narada, but O the best of speakers, do thou tell me where I can find Samvarta, and how I can remain by his side, and how I am to act so that he may not abandon me, for I do not desire to live if I meet with a rebuff from him also.'

Narada said, 'Desirous of seeing Maheswara, O prince, he wanders about at his pleasure in the city of Varanasi, in the garb of a mad man. And having reached the gate of that city, thou must place a dead body somewhere near it, and the man who shall turn away on seeing the corpse, do thou, O prince, know that man to be Samvarta, and knowing him, do thou follow his footsteps wheresoever that powerful man chooses to go and finding him (at length) in a lonely place thou must seek his protection with thy hands clasped together in supplication to him. And if he enquires of thee as to the person who has given thee the information about his own self, do thou tell him that Narada has informed thee about Samvarta. And if he should ask thee to follow me, thou must tell him without any hesitation, that I have entered into the fire.'

Vyasa said, 'Having signified his assent to the proposal of Narada, that royal sage after duly worshipping him, and taking his permission, repaired to the city of Varanasi, and having reached there, that famous prince did as he had been told, and remembering the words of Narada, he placed a corpse at the gate of the city. And by coincidence, that Brahmana also entered the gate of the city at the same time. Then on beholding the corpse, he suddenly turned away. And on seeing him turn back, that prince, the son of Avikshit followed his footsteps with his hands clasped together, and with the object of receiving instruction from him. And then finding him in a lonely place. Samvarta covered the king with mud and ashes and phlegm and spittle. And though thus worried and oppressed by Samvarta, the king followed that sage with his hands clasped together in supplication and trying to appease him. At length overcome with fatigue, and reaching the cool shade of a sacred fig tree with many branches. Samvarta desisted from his course and sat himself to rest.

SECTION 7

"Samvarta said, 'How hast thou come to know me, and who has referred thee to me, do thou tell this to me truly, if thou wishest me to do what is good to thee. And if thou speak truly, thou shalt attain all the objects of thy desire, and shouldst thou tell a lie, thy head shall be riven in a hundred pieces.' Marutta said, 'I have been told by Narada, wandering on his way, that thou art the son of our family-priest, and this (information) has inclined my mind (towards thee), with exquisite satisfaction.'

Samvarta said, 'Thou hast told this to me truly. He (Narada) knows me to be a performer of sacrifices. Now tell me where is Narada living at present.'

Marutta said, 'That prince of celestial saints (Narada) having given me this information about thee, and commended me to thy care, has entered into the fire.'

Vyasa said, 'Hearing these words from the king (Marutta) Samvarta was highly gratified, and he said (addressing Marutta), 'I too am quite able to do all that,' Then, O prince, that Brahmana, raving like a lunatic, and repeatedly scolding Marutta with rude words, again accosted him thus, 'I am afflicted with a cerebral disorder, and, I always act according to the random caprices of my own mind. Why art thou bent upon having this sacrifice performed by a priest of such a singular disposition? My brother is able to officiate at sacrifices, and he has gone over to Vasava (Indra), and is engaged in performing his sacrifices, do thou therefore have thy sacrifice performed by him. My elder brother has forcibly taken away from me all my household goods and mystical gods, and sacrificing clients, and has now left to me only this physical body of mine, and, O son of Avikshit, as he is worthy of all respect from me. I cannot by any means officiate at thy sacrifice, unless with his permission. Thou must therefore go to Vrihaspati first, and taking his permission thou canst come back to me, if thou hast any desire to perform a sacrifice, and then only shall I officiate at thy sacrifice."

Marutta said, 'Do thou listen to me, O Samvarta, I did go to Vrihaspati first, but desiring the patronage of Vasava, he did not wish to have me as his sacrificer. He said, 'Having secured the priesthood of the Immortals, I do not desire to act for mortals, and, I have been forbidden by Sakra (Indra) to officiate at Marutta's sacrifice, as he told me that Marutta having become lord of the earth, was always filled with a desire to rival him.' And to this thy brother assented by saving to the Slaver of Vala (Indra), -- Be it so. Know thou, O best of ascetics, that as he had succeeded in securing the protection of the Lord of the Celestials, I repaired to him with gratified heart, but he did not agree to act as my priest. And thus repulsed, I now desire to spend all I possess, to have this sacrifice performed by thee, and to outstrip Vasava by the merit of thy good offices. As I have been repulsed by Vrihaspati for no fault of mine, I have now no desire, O Brahmana, to go to him to seek his aid in this sacrifice.

Samvarta said, 'I can certainly, O king, accomplish all that thou desirest, if only thou agree to do all that I shall ask thee to do, but I apprehend that Vrihaspati and Purandara (Indra) when they will learn that I am engaged in performing thy sacrifice, will be filled with wrath, and do all they can to injure thee. Therefore, do thou assure me of thy steadfastness, so as to ensure my coolness and constancy, as otherwise. if I am filled with wrath against thee, I shall reduce (destroy) thee and thy kindred to ashes."

Marutta said, 'If ever I forsake thee, may I never attain the blessed regions as long as the mountains shall exist, and the thousand-rayed sun continue to emit heat: if I forsake dice, may I never attain true wisdom, and remain for ever addicted to worldly (material) pursuits."

Samvarta said, "Listen, O son of Avikshit, excellent as it is the bent of thy mind to perform this act, so too, O king, have I in my mind the ability to perform the sacrifice, I tell thee, O king, that thy good things will become imperishable, and that thou shalt lord it over Sakra and the Celestials with Gandharvas. For myself, I have no desire to amass wealth or sacrificial presents, I shall only do what is disagreeable to both Indra and my brother, I shall certainly make thee attain equality with Sakra, and I tell thee truly that I shall do what is agreeable to thee."

SECTION 8

"Samvarta said, "There is a peak named Munjaban on the summits of the Himalaya mountains, where the adorable Lord of Uma (Mahadeva) is constantly engaged in austere devotional exercises. There the mighty and worshipful god of great puissance, accompanied by his consort Uma, and armed with his trident, surrounded by wild goblins of many sorts, pursuing his random wish or fancy, constantly resides in the shade of giant forest trees, or in the caves, or on the rugged peaks of the great mountain. And there the Rudras, the Saddhyas, Viswedevas, the Vasus, Yama, Varuna, and Kuvera with all his attendants, and the spirits and goblins, and the two Aswins, the Gandharvas, the Apsaras, the Yakshas, as also the celestial sages, the Sun-gods, as well as the gods presiding over the winds, and evil spirits of all sorts, worship the high-souled lord of Uma, possessed of diverse characteristics. And there, O king, the adorable god sports with the wild and playful followers of Kuvera, possessed of weird and ghostly appearances. Glowing with its own splendour, that mountain looks resplendent as the morning sun. And no creature with his natural eyes made of flesh, can ever ascertain its shape or configuration, and neither heat nor cold prevails there, nor doth the sun shine nor do the winds blow. And, O king, neither doth senility nor hunger, nor thirst, nor death, nor fear afflict any one at that place. And, O foremost of conquerors, on all sides of that mountain, there exist mines of gold, resplendent as the rays of the sun. And O king, the attendants of Kuvera, desirous of doing good to him. protect these mines of gold from intruders, with uplifted arms. Hie thee thither, and appease that adorable god who is known by the names of Sarva, Bedha, Rudra, Sitikantha, Surapa, Suvarcha, Kapardi, Karala, Haryyaksha, Varada, Tryaksha, Pushnodantabhid, Vamana, Siva, Yamya, Avyaktarupa, Sadvritta, Sankara, Kshemya, Harikesa, Sthanu, Purusha, Harinetra, Munda, Krishna, Uttarana, Bhaskara, Sutirtha, Devadeva, Ranha, Ushnishi, Suvaktra, Sahasraksha, Midhvan, Girisa, Prasanta, Yata, Chiravasa, Vilwadanda, Siddha, Sarvadandadhara, Mriga, Vyadha, Mahan, Dhanesa, Bhava, Vara, Somavaktra, Siddhamantra, Chakshu, Hiranyavahu, Ugra, Dikpati, Lelihana, Goshtha, Shiddhamantra, Vrishnu, Pasupati, Bhutapati, Vrisha, Matribhakta, Senani, Madhyama, Sruvahasta, Yati, Dhanwi, Bhargava, Aja, Tikshnadanshtra, Tikshna, Krishnanetra. Virupaksha, Vaiswanaramukha, Mahadyuti, Ananga, Sarva, Dikpati, Bilohita, Dipta, Diptaksha, Mahauja, Vasuretas, Suvapu, Prithu, Kritivasa, Kapalmali, Suvarnamukuta, Mahadeva, Krishna, Trvamvaka, Anagha, Krodhana, Nrisansa, Mridu, Vahusali, Dandi, Taptatapa, Akrurakarma, Sahasrasira, Sahasra-charana, Swadha-swarupa, Vahurupa, Danshtri, Pinaki, Mahadeva, Mahayogi, Avyaya, Trisulahasta, Varada, , Bhuvaneswara, Tripuraghna, Trinayana, Mahanja, Sarvabhuta-prabhava, Sarvabhuta-Tryamvaka, Bhuvaneswara, Trilokesa, dharana, Dharanidhara, Isana, Sankara, Sarva, Siva, Visveswara, Bhava, Umapati, Pasupati, Viswarupa, Maheswara, Virupaksha, Dasabhuja, Vrishavadhwaja, Ugra, Sthanu, Siva, Rudra, Sarva, Girisa, Iswara, Sitakantha, Aja, Sukra, Prithu, Prithuhara, Vara, Viswarupa, Virupaksha, Vahurupa, Umapati, Anangangahara, Hara, Saranya, Mahadeva, Chaturmukha. There bowing unto that deity, must thou crave his protection. And thus, O prince, making thy submission to that high-souled Mahadeva of great energy, shalt thou acquire that gold. And the men who go there thus, succeed in obtaining the gold. Thus instructed, Marutta, the son of Karandhama, did as he was advised. And made superhuman arrangements for the performance of his sacrifice. And artisans manufactured vessels of gold for that sacrifice. And Vrihaspati too, hearing of the prosperity of Marutta, eclipsing that of the gods, became greatly grieved at heart, and distressed at the thought that his rival Samvarta should become prosperous, became sick at heart, and the glow of his complexion left him, and his frame became emaciated. And when the lord of the gods came to know that Vrihaspati was much aggrieved, he went to him attended by the Immortals and addressed him thus.

SECTION 9

"Indra said, "Dost thou, O Vrihaspati, sleep in peace, and are thy servants agreeable to thee, dost thou seek the welfare of the gods, and do the gods, O Brahmana, protect thee?"

Vrihaspati said, "I do sleep in peace in my bed. O Lord of the gods, and my servants are to my liking and I always seek the welfare of the gods, and they cherish me well."

Indra said, "Whence then is this pain, mental or physical, and why art thou pale and altered in appearance (complexion) at present? Tell me, O Brahmana, who those people are, who have caused thee pain, so that I may kill them all." Vrihaspati said, "O Indra, I have heard that Marutta will perform a great sacrifice at which exquisite presents will be given by him (to Brahmanas) and that at his sacrifice Samvarta will act as the officiating priest, and therefore do I desire that he may not officiate as priest at that sacrifice."

Indra said, "Thou, O Brahmana, hast attained all the object of thy desire when thou hast become the excellent priest of the gods, versed in all the sacred hymns, and hast overreached the influence of death and dotage, what can Samvarta do to thee now?"

Vrihaspati said, "Prosperity of a rival is always painful to one's feelings, and for this reason too, thou dost with try attendant gods persecute the Asuras with their with and kin, and kill the most prosperous among them; hence, O Lord of the gods, am I changed in appearance at the thought that my rival is prospering, therefore, O Indra, do thou, by all means, restrain Samvarta and king Marutta." Indra turning to Agni said, "Do thou, O Jataveda,

Indra turning to Agni said, "Do thou, O Jataveda, following my direction, go to king Marutta to present Vrihaspati to him, and say unto him that this Vrihaspati will officiate at his sacrifice and make him immortal."

Agni said, "I shall presently, O adorable one, repair thither as thy messenger, to present Vrihaspati to king Marutta; and to make Indra's words true, and to show respect to Vrihaspati, Agni departed."

Vyasa said, "Then the high-souled fire-god went on his errand, devastating all the forests and trees, like unto the mighty wind, roaring and revolving at random at the end of the winter season." Marutta said, "Behold! I find the fire-god come in his own

Marutta said, "Behold! I find the fire-god come in his own embodiment, this day, therefore do thou, O Muni, offer him a seat and water, and a cow, and water for washing the feet."

Agni said, "I accept thy offerings of water, seat, and water for washing the feet, O sinless one, do thou know me as the messenger of Indra, come to thee, in accordance with his directions."

Marutta said, "O Fire-god, is the glorious Lord of the Celestials happy, and is he pleased with us, and are the other gods loyal to him? Do thou enlighten me duly on all these points."

Agni said, "O lord of the earth, Sakra is perfectly happy, he is pleased with thee, and wishes to make thee free from senility, and all the other gods are loyal to him. Do thou, O king, listen to the message of the Lord of the Celestials. And the object for which he has sent me to thee is to present Vrihaspati to Marutta. O prince, let this priest (of the Celestials) perform thy sacrifice, and make thee, who art only a mortal, attain immortality."

Marutta said, "This twice-born Brahmana Samvarta will perform my sacrifice, and I pray to Vrihaspati, that he having acted as priest to Mahendra (Indra), it does not look well for him now to act as priest to mortal men."

Agni said, "If this Vrihaspati officiate as thy priest, then shalt thou by the blessings of Devaraja (Indra) attain the highest region in the celestial mansion and attaining fame shalt thou certainly conquer the heavenly region. And, O lord of men, if Vrihaspati act as thy priest, thou shalt be able to conquer all the regions inhabited by men, and the heavenly regions, and all the highest regions created by Prajapati and even the entire kingdom of the gods."

Samvarta said, "Thou must never come again thus to present Vrihaspati to Marutta: for know, O Pavaka, (Agni) if thou dost, I losing my temper, will burn thee with my fierce evil eves."

Vyasa said, "Then Agni apprehending destruction by fire, and trembling like the leaves of the Aswattha tree (Ficus religiosa), returned to the gods, and the high-souled Sakra seeing that carrier of oblations (Agni) in the company of Vrihaspati said as follows:

Indra said, "O Jataveda (Agni), didst thou go to present Vrihaspati to Marutta according to my direction? What did that sacrificing king say unto thee and did he accept my message?"

Agni said, "Thy message was not acceptable by Marutta and when urged by me, he clasping the hands of Vrihaspati, repeatedly said, that Samvarta would act as his priest. And he also observed that he did not desire to attain the worldly and the heavenly regions and all the highest regions of Prajapati, and that if he were so minded, he would accept the terms of Indra."

Indra said, "Do thou go back to that king and meeting him, tell him these words of mine, full of significance, and if he obey them not, I shall strike him with my thunderbolt."

Agni said, "Let this king of the Gandharvas repair thither as thy messenger, O Vasava, for, I am afraid to go thither myself. Know, O Sakra, that highly incensed Samvarta, used to ascetic practices, told me these words in a rage. I shall burn thee with my fierce evil eyes if thou on any account some again here to present Vrihaspati to king Marutta."

Sakra said, "O Jataveda, it is thou who dost burn all other things and there is none else who can reduce thee to ashes. All the world is afraid to come in contact with thee. O carrier of oblations, these words of thine are worthy of no credence." Agni said, "Thou, O Sakra, hast encompassed the dominion of the heaven and the earth and the firmament by the might of thy own arms, but even thus how could Vritra (of old) wrest from thee the sovereignty of the celestial regions?"

Indra said, "I can reduce my foes to submission and can even reduce the size of a mountain to an atom, if I will it. But, O Vahnni, as I do not accept the libation of Soma if offered by a foe, and as I do not strike the weak with my thunderbolt, Vritra seemed to triumph over me for a time. But who among mortals can live in peace by creating feud with me. I have banished the Kalakeyas to the earth, and removed the Danavas from heaven, and have terminated the existence of Prahlada in heaven. Can there be any man who can live in peace by provoking my enmity?"

Agni said, "Dost thou, O Mahendra, remember that in olden times when the sage Chyavana officiated at the sacrifice of Saryati with the twin gods Aswins and himself appropriated the Soma offering alone, thou wert filled with wrath, and when bent upon preventing Saryati's sacrifice, thou didst violently strike Chyavana with thy thunderbolt? But that Brahmana, O Purandara, giving way to passion, was able by the power of his devotions to seize and hold fast by hand with thy thunder-bolt in it. And in a rage, he again created a terrible looking enemy of thine, the Asura named Mada assuming all shapes, on beholding whom thou didst shut thine eyes with fear, whose one huge jaw was placed on earth, and the other extended to the celestial regions, and who looked terrible with his thousand sharp teeth extending over a hundred Yojanas, and had four prominent ones thick-set, and shining like a pillar of silver, and extending over two hundred Yojanas. And when grinding his teeth he pursued thee with his terrible and uplifted pike with the object of killing thee. Thou on beholding that terrible monster, presented a (pitiful) spectacle to all the by-standers. Then, O slaver of Danavas, overcome with fear of the monster, with thy hands clasped in supplication, thou didst seek the protection of the great sage. The might of Brahmanas, O Sakra, is greater than that of the Kshatriyas. None are more powerful than Brahmanas and knowing duly, as I do, the power of Brahmanas, I do not, O Sakra, desire to come in conflict with Samvarta."

SECTION 10

"Indra said, "Even so it is; the might of Brahmanas is great and there are none more powerful than Brahmanas, but I can never bear with equanimity the insolent pride of Avishita's son, and so shall I smith him with my thunderbolt. Therefore, O Dhritarashtra, do thou according to my direction repair to king Marutta attended by Samvarta, and deliver this message to him--Do thou, O prince, accept Vrihaspati as thy spiritual preceptor, as otherwise, I shall strike thee with my terrific thunderbolt."

Vyasa said, "Then Dhritarashtra betook himself to that monarch's court and delivered this message to him from Vasava."

Dhritarashtra said, "O lord of men, know that I am Dhritarashtra the Gandharva, come here with the object of delivering to thee the message of Indra. Do thou, O lion among kings, listen to the words which the high-souled lord of all the worlds meant for thee,--That one of incomprehensible achievements (Indra) only said this much, 'Do thou accept Vrihaspati as thy officiating priest for the sacrifice, or if thou do not comply with my request, I shall strike thee with my terrific thunderbolt."

Marutta said, "Thou, O Purandara, the Viswadevas, the Vasus and the Aswins ye all know, that in this world there is no escape from the consequences of playing false to a friend; it is a great sin like unto that of murdering a Brahman. Let Vrihaspati (therefore) officiate as priest to that Mahendra the supreme Deva (god), the highest one wielding the thunderbolt, and O prince, Samvarta will act as my priest, as neither his (Indra's) words, nor thine commend themselves to me."

The Gandharva said, "Do thou, O lion among princes, listen to the terrible war-cry of Vasava roaring, in the heavens. Assuredly, and openly will Mahendra hurl his thunderbolt at thee. Do thou therefore be-think thyself of thy good, for this is the time to do it."

Vyasa said, "Thus accosted by Dhritarashtra, and hearing the roar of howling Vasava, the king communicated this intelligence to Samvarta steadfast in devotion and the highest of all virtuous men."

of all virtuous men." Marutta said, "Verily this rain-cloud floating in the air indicates that Indra must be near at present, therefore, O prince of Brahmanas, I seek shelter from thee. Do thou, O best of Brahmanas, remove this fear of Indra from my mind. The Wielder of the thunderbolt is coming encompassing the ten directions of space with his terrible and superhuman refulgence and my assistants at this sacrificial assembly have been overcome with fright.

Samvarta said, "O lion among kings, thy fear of Sakra will soon be dispelled, and I shall soon remove this terrible pain by means of my magic lore (incantation); be calm and have no fear of being overpowered by India. Thou hast nothing to fear from the god of a hundred sacrifices. I shall use my staying charms, O king, and the weapons of all the gods will avail them not. Let the lightening flash in all the directions of space, and the winds entering into the clouds pour down the showers amid the forests and the waters deluge the heavens and the flashes of lightning that are seen will avail not. Thou hast nothing to fear, let Vasava pour down the rains and plast his terrific thunderbolt where he will, floating among the watery masses (clouds) for thy destruction, for the god Vahnni (Agni) will protect thee in every way, and make thee attain all the objects of thy desire."

Marutta said, "This appalling crash of the thunderbolt together with the howling of the winds, seem terrible to my ears and my heart is afflicted again and again, O Brahmana, and my peace of mind is gone at present."

Samvarta said, "O king, the feat in thy mind from this terrible thunderbolt will leave thee presently. I shall dispel the thunder by the aid of the winds, and setting aside all fear from thy mind, do thou accept a boon from me according to thy heart's desire, and I shall accomplish it for thee."

Marutta said, "I desire, O Brahmana, that Indra all on a sudden should come in person at this sacrifice, and accept the oblation offered to him, and that all the other gods also come and take their own shares of the offerings and accept the libations of Soma offered to them."

Samvarta said, "I have by the power of my incantations attracted Indra in person to this sacrifice. Behold, O monarch, Indra coming with his horses, and worshipped by the other gods hastening to this sacrifice."

Then the lord of the Devas attended by the other gods and riding in his chariot drawn by the most excellent steeds, approached the sacrificial altar of that son of Avikshit and drank the Soma libations of that unrivalled monarch. And king Marutta with his priest rose to receive Indra coming with the host of gods and well-pleased in mind, he welcomed the lord of the Devas with due and foremost honours according to the Sastras.

Samvarta said, "Welcome to thee, O Indra, by thy presence here, O learned one, this sacrifice has been made grand. O slayer or Vala and Vritra. do thou again quaff this Soma juiced produced by me today.' Marutta said, "Do thou look with kindness upon me, I bow unto thee, O Indra, by thy presence, my sacrifice has been perfected, and my life too blessed with good results. O Surendra, this excellent Brahmana, the younger brother of Vrihaspati is engaged in performing my sacrifices."

Indra said. "I know thy priest, this highly energetic ascetic, the younger brother of Vrihaspati, at whose invitation I have come to this sacrifice. I am, O monarch, well-pleased with thee and my resentment against thee hath been destroyed."

Samvarta said, "II, O prince of the Devas, thou art pleased with us, do thou thyself give all the directions for this sacrifice, and O Surendra, thyself ordain the sacrificial portions (for the gods), so that, O god, all the world may know that it hath been done by thee."

Vyasa said, "Thus accosted by the son of Angira, Sakra himself gave directions to all the gods to erect the hall of assembly, and a thousand well-furnished excellent rooms looking grand as in a picture, and speedily to complete the staircase massive and durable, for the ascent of the Gandharvas and Apsaras and to furnish that portion of the sacrificial ground reserved for the dance of the Apsaras, like unto the palace of Indra in the heaven. O king, thus directed, the renowned dwellers of heaven speedily fulfilled the directions of Sakra. And then, O king, Indra well-pleased and adored, thus said to king Marutta, -- O prince, by associating with thee at this sacrifice, thine ancestors who have gone before thee, as well as the other gods have been highly gratified and have accepted the oblations offered by thee. And now, O king, let the foremost of regenerate beings offer on the sacrificial altar a red bull appertaining to the Fire-god and a sacred and duly consecrated blue bull with a variegated skin, appertaining to the Viswedevas. Then, O king, the sacrificial ceremony grew in splendour, wherein the gods themselves collected the food, and Sakra, the lord of the gods, possessed of horses, and worshipped by the Brahmanas, became an assistant at the sacrifice. And then the high-souled Samvarta ascending the altar, and looking radiant as the second embodiment of the blazing fire, loudly addressing the gods with complaisance, offered oblations of clarified butter to the fire with incantation of the sacred hymns. And then the slayer of Vala first drank the Soma juice, and then the assembly of other gods drank Soma. And then in happiness and with the king's permission they returned home and well-pleased and delighted. Then that monarch, the slayer of his enemies, with a delighted heart, placed heaps of gold on diverse spots, and distributing the immense wealth to the Brahmanas, he looked glorious like Kuvera, the god of wealth. And with a buoyant heart, the king filled his treasury with different kinds of wealth, and with the permission of his spiritual preceptor, he returned (to his kingdom) and continued to rule the entire realm extending to the borders of the sea. So virtuous in this world was that king, at whose sacrifice such an enormous quantity of gold vas collected, and now, O prince, thou must collect that gold and worshipping the gods with due rites, do thou perform this sacrifice."

Vaisampayana continued, "Then the Pandava prince Yudhishthira was delighted on hearing this speech of the son of Satyavati (Vyasa), and desirous of performing his sacrifice with those riches, he held repeated consultations with his ministers."

SECTION 11

Vaisampayana said, "When Vyasa of wonderful achievements had concluded his speech to the king, the highly-puissant son of Vasudeva (Krishna) also addressed him. Knowing the king, the son of Pritha, afflicted in mind, and bereft of his relatives and kinsmen slain in battle, and appearing crest-fallen like the sun darkened eclipse, or fire smothered by smoke, that prop of the Vrishni race (Krishna), comforting the son of Dharma, essayed to address him thus."

Vasudeva said, "All crookedness of heart leads to destruction (perdition?) and all rectitude leads to Brahman (spiritual excellence). If this and this only is the aim and object of all true wisdom, then what can mental distraction do (to one who understands this)? Thy Karma has not yet been annihilated, nor have thy enemies been subjugated, for thou dost not yet know the enemies that are still lurking within thine own flesh. I shall (therefore) relate to thee truly as I have heard it, the story of the war of Indra with Vritra as it took place. In ancient times the Prithivi (earth), O king, was encompassed by Vritra, and by this abstraction of earthly matter, the seat of all odour, there arose bad odours on all sides, and the Performer of a hundred sacrifices (Indra), being much enraged by this act, hurled his thunderbolt at Vritra. And being deeply wounded by the thunderbolt of mighty Indra, Vritra entered into the (waters), and by doing so he destroyed their property. The waters being seized by Vritra, their liquid property left them. At this Indra became highly enraged and again smote him with his thunderbolt. And he (Vritra) smitten by the thunderbolt by the most powerful Indra betook himself to the Jyoti (luminous matter) and abstracted its inherent property. The luminous matter being overwhelmed by Vritra and its property, colour and form being thereby lost, the wrathful Indra again hurled his thunderbolt at him. And thus wounded again by Indra of immeasurable power, Vritra entered all on a sudden into the Vavu (gaseous matter), and thereafter made away with its inherent property. And this matter being overpowered by Vritra and its property, viz., touch being lost, Indra became again filled with wrath and flung his thunderbolt at him. And wounded therein by the mighty (Indra), he overwhelmed the Akasa (ether), and took away its inherent property, and the Akasa being overwhelmed by Vritra, and its property, sound being destroyed, the god of a hundred sacrifices highly incensed, again smote him with his thunderbolt. And thus smitten by the mighty Indra, he suddenly entered into his (Sakra's) body, and took away its essential attributes. And overtaken by Vritra, he was filled with great illusion. And, O venerable sir, the mightiest of Bharata's race, we have heard that Vasistha comforted Indra (when he was thus afflicted) and that the god of a hundred sacrifices slew Vritra in his body by means of his invisible thunderbolt, and know, O prince, that this religious mystery was recited by Sakra to the great sages, and they in turn told it to me."

SECTION 12

'Vasudeva said, "There are two kinds of ailments, physical and mental. They are produced by the mutual action of the body and mind on each other, and they never arise without the interaction of the two. The ailment that is produced in the body, is called the physical ailment, and that which has its seat in the mind, is known as the mental ailment. The cold, the warm (phlegm and bile) as well as the windy humours, O king, are the essential transformations generated in the physical body, and when these humours are evenly distributed, and are present in due proportions, they are said to be symptomatic of good health. The warm humour is acted upon (allayed) by the cold, and the cold by the warm. And Sattwa, Rajas and Tamas are the attributes of the soul, and it is said by the learned that their presence in due proportions indicates health (of the mind). But if any of the three preponderates, some remedy is enjoined (to restore the equilibrium). Happiness is overcome by sorrow, and sorrow by pleasure. Some people while afflicted by sorrow, desire to recall (past) happiness, while others, while in the enjoyment of happiness, desire to recall past sorrow. But thou, O son of Kunti, dost neither desire to recall thy sorrows nor thy happiness; what else dost thou desire to recall barring this delusion of sorrow? Or, perchance, O son, of Pritha, it is thy innate nature, by which thou art at present overpowered. Thou dost not desire to recall to thy mind the painful sight of Krishna standing in the hall of assembly with only one piece of cloth to cover her body, and while she was in her menses and in the presence of all the Pandayas And it is not meet that thou shouldst brood over thy departure from the city, and thy exile with the hide of the antelope for thy robe, and thy wanderings in the great forest, nor shouldst thou recall to thy mind the affliction from Jatasura, the fight with Chitrasena, and thy troubles from the Saindhavas. Nor it is proper, O son of Pritha, and conqueror

of thy foes, that thou shouldst recall the incident of Kichaka's kicking Draupadi, during the period of thy exile passed in absolute concealment, nor the incidents of the fight which took place between thyself and Drona and Bhishma. The time has now arrived, when thou must fight the battle which each must fight single-handed with his mind. Therefore, O chief of Bharata's race, thou must now prepare to carry the struggle against thy mind, and by dint of abstraction and the merit of thine own Karma, thou must reach the other side of (overcome) the mysterious and unintelligible (mind). In this war there will be no need for any missiles, nor for friends, nor attendants. The battle which is to be fought alone and singlehanded has now arrived for thee. And if vanquished in this struggle, thou shalt find thyself in the most wretched plight, and O son of Kunti, knowing this, and acting accordingly, shalt thou attain success. And knowing this wisdom and the destiny of all creatures, and following the conduct of thy ancestors, do thou duly administer thy kingdom.

SECTION 13

"Vasudeva said, "O scion of Bharata's race, salvation is not attained by foregoing the external things (like kingdom, etc), it is only attained by giving up things which pander to the flesh (body). The virtue and happiness which are attainable by the person who has renounced only the external objects, but who is at the same time engrossed by passions and weakness of the flesh, let these be the portion of our enemies. The word with two letters is Mrit-yu (death of the soul or perdition), and the word with three letters is Sas-wa-ta (Brahman) or the eternal spirit. The consciousness that this or that thing is mine, or the state of being addicted to worldly objects is Mrityu and the absence of that feeling is Saswatam. And these two, Brahman and Mrityu, O king, have their seats in the souls of all creatures, and remaining unseen, they, without doubt, wage war with each other. And if, O Bharata, it be true that no creature is ever destroyed, then one doth not make oneself guilty of the death of a creature by piercing (destroying) its body. What matters the world to a man, if having acquired the sovereignty of the whole earth with its mobile and immobile creation, he does not become attached to it, or engrossed in its enjoyment. But the man who having renounced the world, has taken to the life of the recluse in the forest, living on wild roots and edibles, if such a man, O son of Pritha, has a craving for the good things of the world, and is addicted to them, he may be said to bear Mrityu (death) in his mouth. Do thou, O Bharata, watch and observe the character of thy external and internal enemies, (by means of thy spiritual vision). And the man who is able to perceive the nature of the eternal reality is able to overreach the influence of the great fear (perdition). Men do not look with approbation upon the conduct of those who are engrossed in worldly desires and there is no act without having a desire (at its root) and all (Kama) desires are, as it were, the limbs (offshoots) of the mind. Therefore, wise men knowing this subjugate their desires. The Yogi who holds communion with the Supreme Spirit, knows Yoga to be the perfect way (to salvation) by reason of the practices of his many former births. And remembering that, what the soul desires, is not conducive to piety and virtue, but that the suppression of the desires is at the root of all true virtue, such men do not engage in the practice of charity, Vedic learning, asceticism and Vedic rites whose object is attainment of worldly prosperity, ceremonies, sacrifices, religious rules and meditation, with the motive of securing any advantage thereby. By way of illustration of this truth, the sages versed in ancient lore, recite these Gathas called by the name of Kamagita, do thou O Yudhishthira, listen to the recital of them in detail. (Kama says) No creature is able to destroy me without resorting to the proper methods (viz., subjugating of all desires and practice of Yoga etc.) If a man knowing my power, strive to destroy me by muttering prayers etc., I prevail over him by deluding him with the belief that I am the subjective ego within him. If he wish to destroy me by means of sacrifices with many presents, I deceive him by appearing in his mind as a most virtuous creature amongst the mobile creation, and if he wish to annihilate me by mastering the Vedas and Vedangas. I over reach him by seeming to his mind to be the soul of virtue amongst the immobile creation. And if the man whose strength lies in truth, desire to overcome me by patience, I appear to him as his mind, and thus he does not perceive my existence, and if the man of austere religious practices, desire to destroy me by means of asceticism, I appear in the guise of asceticism in his mind, and thus he is prevented from knowing me, and the man of learning, who with the object of attaining salvation desires to destroy me, I frolic and laugh in the face of such a man intent on salvation. I am the everlasting one without a compeer, whom no creature can kill or destroy. For this reason thou too, O prince, divert thy desires (Kama) to Virtue, so that, by this means thou mayst attain what is well for thee. Do thou therefore make preparations for the due performance of the horse sacrifice with presents, and various other sacrifices of great splendour, and accompanied with presents. Let not therefore grief overpower thee again, on beholding thy friends lying slain on the battlefield. Thou canst not see the

men slain in this battle alive again. Therefore shouldst thou perform magnificent sacrifices with presents, so that thou mayst attain fame in this world, and reach the perfect way (hereafter)."

SECTION 14

"Vaisampayana said, "With such speeches as these, was the roval saint Yudhishthira, bereft of his friends, consoled by those sages of great ascetic merits. And O monarch, that lord of men exhorted by the worshipful Viswarasraba himself, and by Dwaipayana (Vyasa), Krishna Devasthana, Narada, Bhima, Nakula, Krishna (Draupadi), Sahadeva, and the sharpwitted Vijaya, as well as by other great men, and Brahmanas versed in the Sastras, became relieved of all mental affliction and sorrow arising from the death of his dear relations. And that monarch Yudhishthira after performing the obsequial ceremonies of his departed friends, and honouring the Brahmanas and Devas (gods), brought the kingdom of the earth with its girdle of oceans, under his sway. And that prince of Kuru's race having regained his kingdom, with a tranquil mind, thus addressed Vyasa, Narada and the other sages who were present. I have been comforted by the words of so great, ancient and aged saints as yourselves, and I have now no cause left for the least affliction. And likewise, I have attained great wealth, with which I may worship the gods. Therefore, with your assistance, I shall now perform the sacrifice, O the best of regenerate beings. We have heard that those (Himalayan) regions are full of wonders. Therefore, O Brahmana, saint and grandsire do thou so ordain that under thy protection we may safety reach the Himalaya mountains, the performance of my sacrifice being entirely within thy control, and then the adorable celestial saint Narada and Devasthana have also addressed exquisite and well-meaning words for our well being. No unlucky man in times of great tribulation and distress, has ever the good fortune to secure the services of such preceptors and friends approved by all virtuous men. Thus addressed by the king, those great saints, bidding the king and Krishna and Arjuna to repair to the Himalayan regions, then and there vanished in the presence of the assembled multitude, and the king, the lordly son of Dharma, then seated himself there for a while. And the Pandavas then in consequence of the death of Bhishma, were engaged in performing his funeral ceremonies. And their time, while thus engaged, seemed too long in passing and performing the last rites to the mortal remains of Bhishma, Karna and other foremost Kauravas, they gave away large presents to Brahmanas. And then the foremost descendant of Kuru again performed with Dhritarashtra the funeral rites (of the heroes slain in battle), and having given away immense wealth to the Brahmanas, the Pandava chief with Dhritarashtra in advance, made this entry into the city of Hastina Nagar, and consoling his lordly uncle, possessed of eyes of wisdom, that virtuous prince continued to administer the earth with his brothers

SECTION 15

Janamejaya said, 'O the best of regenerate beings, when the Pandavas had reconquered and pacified their kingdom, what did the two warriors, Vasudeva and Dhananjaya do?

Vaisampayana said, 'O lord of the earth, Vasudeva and Dhananjaya were highly pleased when the Pandavas had succeeded in regaining and pacifying their dominions, and they deported themselves with great satisfaction, like unto Indra and his consort in the celestial regions, and amidst picturesque woodland sceneries, and tablelands of mountains, and sacred places of pilgrimage, and lakes and rivers, they travelled with great pleasure like the two Aswins in the Nandana garden of Indra. And, O Bharata, the high-souled Krishna and the son of Pandu (Dhananjaya) entering the beautiful hall of assembly at Indraprastha, whiled away their time in great merriment. And there, O prince, they passed their time in recounting the stirring incidents of the war, and the sufferings of their past lives. And those two high-souled ancient sages, glad at heart, recited the genealogy of the races of saints and gods. Then Kesava, knowing the full import of all matters, addressed Partha in a sweet and beautiful speech of excellent style and import. And then Janarddana comforted the son of Pritha afflicted by the death of his sons, and thousands of other relatives. And he of great ascetic merit and knowing the science of all things having duly consoled him, Arjuna rested for a while, as if a great burden had been removed from his own person. Then Govinda (Krishna) consoling Arjuna with sweet speech addressed these wellreasoned words to him.

Vasudeva said, 'O Arjuna, the terror of thine enemies, this whole earth has been conquered by the king, the son of Dharma, relying on the power of thy arms. And O the best of men, the virtuous king Yudhishthira now enjoys the sovereignty of the earth without a rival, by the might of Bhimasena and the twin brothers. O thou who knowest what virtue is, it was by righteousness alone that the king has been able to regain his kingdom free from all enemies (thorns), and it was by the action of righteousness that king Suyodhana has been killed in battle, and, O son of Pritha and pillar of the

Kuru race, the wicked sons of Dhritarashtra, avaricious, always rude in speech, and bent upon an unrighteous course of conduct, having been exterminated with their followers, the king, the son of Dharma and lord of the earth, now peaceably enjoys the entire kingdom of the earth with thy aid, and I too, O son of Pandu, have been pleasantly whiling away my time in thy company, amidst woodland scenes. O terror of thine enemies, what more need I tell thee, but that where thou and Pritha, and the king, the son of Dharma, and the mighty Bhimasena and the two sons of Madri are, there am I attracted with exquisite delight. O descendant of Kuru, in these delightful and sacred and heaven-like halls of assembly a long time hath fleeted away in thy company without my seeing Vasudeva, Valadeva and other leaders of the Vrishni race. And now I am desirous of repairing to the city of Dwaravati. Do thou therefore, O most valorous of men, assent to my departure. When king Yudhishthira was smitten heavily with affliction, I with Bhishma, have recited to him many appropriate legends suited to the occasion with a view of assuaging his grief, and the pliant and high-minded Yudhishthira, though our sovereign and versed in all lore paid due heed to our words. That son of Dharma honours truth, and is grateful and righteous, therefore will his virtue and good sense and the stability of his power always endure. And now, O Arjuna, if it pleases thee, do thou go to that high-minded prince and tell him of my intention to depart from this place. For, O thou of mighty arms, even if death cometh to me, I am unwilling to do anything that may displease him, leaving alone my going to the city of Dwaravati. O son of Pritha and descendant of Kuru, I now tell thee truly, desiring to do only what is good and agreeable to thee, and there can be nothing equivocal in it in any way, that the necessity for my staying here no longer exists, because, O Arjuna, that monarch the son of Dhritarashtra bath been slain with his armies and attendants, and the earth, my friend, with its girdle of seas and its mountains and woods and forests. and the kingdom of the Kuru king filled with various gems, have passed under the sway of that wise son of Dharma. And O foremost prince of Bharata's race, may that virtuous prince administer the entire kingdom of the earth in righteousness, and with the respect and approbation of numerous highsouled Siddhas, and having his praises always extolled by the court heralds. Do thou, O chieftain of Kuru's race, accompany me to-day to the presence of the king, the great aggrandiser of the Kuru race, and sound him of my intended return to Dwaraka. As Yudhishthira the high-souled king of the Kurus always commands my love and respect, I have, O son of Pritha, placed this my body and all the wealth that I have in my house at his disposal. And O prince Partha (son of Pritha), when this earth has come under thy sway and that of the worshipful Yudhishthira of excellent character, there no longer remains any necessity for my staying here except for my affection for thee. And O monarch, when the redoubtable Arjuna had been thus accosted by the noble-hearted Janarddana, he, showing all the honours due to him, sorrowfully replied by merely saying 'be it so.'

SECTION 16

(Anugita Parva)

"Janamejaya said, "When the high-souled Kesava and Arjuna after slaying their enemies repaired to the assembly rooms, what conversation, O regenerate one, took place between them?"

Vaisampayana said, "The son of Pritha (Arjuna), having recovered his own kingdom, joyously spent his time, without doing anything else, in the company of Krishna, his heart filled with delight, in that palace of celestial beauty. One day, those two listlessly proceeded to a particular part of the palace that looked, O king, like a veritable portion of Heaven. Themselves filled with delight, they were then surrounded by their relatives and attendents. Pandu's son, Arjuna, filled with joy in the company of Krishna, surveyed that delightful mansion, and then addressed his companion, saying, 'O-mighty-armed one, thy greatness became known to me upon the approach of the battle. O son of Devaki, thy form also, as the Lord of the universe, then became known to me! What thy holy self said unto me at that time, O Kesava, through affection, has all been forgotten by me, O chief of men, in consequence of the fickleness of my mind. Repeatedly, however, have I been curious on the subject of those truths. Thou again, O Madhava, wilt repair to Dwaraka soon.' Vaisampayana continued. 'Thus addressed by him. Krishna of mighty energy, that foremost of speakers, embraced Phalguna and replied unto him as follows.

Vasudeva said, 'I made thee listen to truths that are regarded as mysteries. I imparted to thee truths that are eternal. Verily, I discoursed to thee on Religion in its true form and on all the eternal regions. It is exceedingly disagreeable to me to learn that thou didst not, from folly, receive what I imparted. The recollection of all that I told thee on that occasion will not come to me now. Without doubt, O son of Pandu, thou art destitute of faith and thy understanding is not good. It is impossible for me, O Dhananjaya, to repeat, in detail, all that I said on that occasion. That religion (about which I discoursed to thee then) is more than sufficient for understanding Brahma. I cannot discourse on it again in detail. I discoursed to thee on Supreme Brahma, having concentrated myself in Yoga. I shalt now, however, recite to thee an old history upon the same topic. O foremost of all persons, observant of duty, listen to everything I now say, so that, with an understanding adapted to my teaching, thou mayst succeed in attaining to the highest end. O chastiser of foes, on one occasion, a Brahmana came to us from the regions of Heaven. Of irresistible energy, he came from the regions of the Grandsire. He was duly reverenced by us. Listen. O son of Pritha, without yielding to scruples of any kind, to what he, O chief of Bharata's race, said, in answer to our enquiries, agreeably to heavenly forms.'

The Brahmana said. That which thou askest me. O Krishna. connected with the religion of Moksha (Emancipation), led by thy compassion for all creatures (and not for thy own good),--that, indeed, which destroys all delusion, O thou that art possessed of supreme puissance I shall now tell thee duly, O slayer of Madhu. Do thou listen with concentrated attention as I discourse to thee O Madhava A Brahmana of the name of Kasyapa, possessed of penances and the foremost of all persons conversant with duties, came to a certain other Brahmana who had become conversant with all the mysteries of religion. Indeed, the latter had mastered all the knowledge which the scriptures teach respecting the departure and reappearance of beings and possessed that direct knowledge of all things which Yoga gives. He was well skilled in the truths of all topics relating to the world. He had mastered the truth about pleasure and pain. He knew the truth about birth and death, and understood the distinctions between merit and demerit. He was a beholder of the ends attained to by embodied creatures high and low in consequence of their acts. He lived like one emancipated from the world. Crowned with ascetic success and possessed of perfect tranquillity of soul, he had all his senses under complete control. He seemed to blaze with the resplendence of Brahma and was capable of going everywhere at will. He knew the science of disappearing at will from before the eyes of all. He used to rove in the company of invisible Siddhas and celestial musicians. He used to sit and converse with them on some spot retired from the bustle of humanity. He was as unattached to all things as the wind. Kasyapa having heard of him truly, desired to see him. Possessed of intelligence, that foremost of all Brahmanas, approached the sage. Himself possessed of penances, Kasyapa, moved by the desire of acquiring merit, fell, with a rapt heart, at the feet of the sage when he had seen all those wonderful attributes. Filled with wonder at the sight of those extraordinary accomplishments. Kasyapa began to wait upon that foremost of all Brahmanas, with the dutiful reverence of a disciple waiting upon his preceptor and succeeded in propitiating him. By his devotion, O scorcher of foes, rendering to hint the obedience due from a disciple to a preceptor, Kasyapa gratified that Brahmana who possessed all these accomplishments and was endued besides with scriptural learning and excellent conduct. Gratified with Kasyapa, that Brahmana one day addressed him cheerfully and spoke as follows, with an eye to the highest success. Listen to those words, O Janarddana, as I repeat them.

"--'The ascetic crowned with success said,'--By diverse acts, O son, as also by the aid of merit, mortal creatures attain to diverse ends here and residence in Heaven. Nowhere is the highest happiness; nowhere can residence be eternal. There are repeated falls from the highest regions acquired with such sorrow. In consequence of my indulgence in sin, I had to attain to diverse miserable and inauspicious ends, filled as I was with lust and wrath, and deluded by cupidity. I have repeatedly undergone death and rebirth. I have eaten diverse kinds of food. I have sucked at diverse breasts. I have seen diverse kinds of mothers, and diverse fathers dissimilar to one another. Diverse kinds of happiness have been mine and diverse kinds of misery, O sinless one. On diverse occasions have I been separated from what was agreeable and united with what was disagreeable. Having earned wealth with great toil I have had to put up with its loss. Insults and excessive misery I have received from king and relatives. Mental and physical pain, of great severity, have been mine. Humiliations I have undergone, and death and immurement under circumstances of great severity. Falls into Hell have been mine, and great tortures in the domains of Yama. Decrepitude and diseases have repeatedly assailed me, and calamities, as frequent, in copious measure. In this world I have repeatedly undergone all those afflictions that flow from a perception of all pairs of opposites. After all this, one day, overwhelmed with sorrow, blank despair came upon me. I took refuge in the Formless. Afflicted as I was with great distress, I gave up the world with all its joys and sorrows. Understanding then this path, I exercised myself in it in this world. Afterwards, through tranquillity of soul I attained to this success that thou seest. I shall not have to come to this world again (after my departure hence). Verily, till I attain to absorption into eternal Brahman, till, in fact, the final dissolution of the universe, I shall look on those happy ends that will be mine, and on those beings that constitute this universe. [The

dissolution here spoken of is the Mahapralaya and not the Khanda or Avantara Pralayas. Till then, the sage will look upon all beings, i.e., their repeated migrations.] Having acquired this excellent success, I shall, after departing from this world, proceed, to what is above it (i.e., Satyaloka) and thence to what is higher (i.e., absorption into Brahman). Verily, I shall attain to the condition, which is unmanifest aspect of Brahman. Let no doubt be thine as regards this. O scorcher of foes. I shall not return to this world of mortal creatures. O thou of great wisdom, I have become gratified with thee. Tell me what I shall do for thee. The time has come for the accomplishment of that purpose for which thou hast come hither. Verily, I know that object for which thou hast sought me. I shall soon depart from this world. Hence it is that I have given thee this hint. O thou of great wisdom and experience, I have been highly gratified with thee for thy behaviour. Do thou question me. I shall discourse on what is beneficial to thee, agreeably to thy desire. I think thy intelligence is great. Indeed, I applaud it much, for it was with the aid of that intelligence that thou wert able to recognise me. Surely, O Kasyapa, thou art possessed of great intelligence.

SECTION 17

"Vasudeva said, touching the feet of that sage, the Brahmana asked him some questions that were exceedingly difficult to answer. That foremost of all righteous persons then discoursed on those duties that were referred to.

'Kasyapa said, 'How does the body dissolve away, and how is another acquired? How does one become emancipated after passing through a repeated round of painful rebirths? Enjoying Prakriti for sometime, how does Jiva cast off the particular body (which Prakriti gives)? How does Jiva, freed from the body, attain to what is different from it (viz., Brahman)? How does a human being enjoy (and endure the fruits of) the good and bad acts done by him? Where do the acts exist of one that is devoid of body?

'The Brahmana said,--Thus urged by Kasyapa, the emancipated sage answered those questions one after another. Do thou listen to me, O scion of the Vrishi race, as I recite to thee the answers he made.'

'-- The Emancipated sage said, 'Upon the exhaustion of those acts capable of prolonging life and bringing on fame which are done in a particular body that Jiva assumes, the embodied Jiva, with the span of his life shortened, begins to do acts hostile to life and health. On the approach of destruction, his understanding turns away from the proper course. The man of uncleansed soul after even a correct apprehension of his constitution and strength and of the season of both his own life and of the year, begins to eat at irregular intervals and to eat such food as is hostile to him. At such a time he indulges in practices that are exceedingly harmful. He sometimes eats excessively and sometimes abstains altogether from food. He eats bad food or bad meat or takes had drinks or food that has been made up of ingredients incompatible with one another. He eats food that is heavy in excess of the measure that is beneficial, or before the food previously taken has been digested. He indulges in physical exercise and sexual pleasure in excess of the due measure, or through avidity for work, suppresses the urgings of his corporeal organism even when they become pronounced. Or, he takes food that is very juicy, or indulges in sleep during daytime. Food that is not properly digested, of itself excites the faults, when the time comes. [The faults are three, viz., Wind, Bile, and Phlegm. When existing in a state of harmony, they produce health. When one is excited or two, or all, indisposition sets in. They are called dosha or faults, because of their liability to be excited and product, disease. Telang, not suspecting that the whole passage is a reproduction of a the ancient work edited by Charaka, passage in misunderstands some expressions and wrongly renders doshan into 'disorders.'] From such excitement of the faults in his body, he gets disease ending in death itself. Sometimes the person engages in perverse or unnatural acts like hanging (for bringing about his death). Through these causes the living body of the creature dissolves away. Understand correctly the manner as I declare it to thee. Urged on by the Wind which becomes violent, the heat in the body, becoming excited and reaching every part of the body one after another, restrains all the (movements of the) vital breaths. Know truly that excited all over the body, the heat becomes very strong, and pierces every vital part where life may be said to reside. In consequence of this, Jiva, feeling great pain, quickly takes leave of its mortal casement. Know, O foremost of regenerate persons, that when the vital parts of the physical organism become thus afflicted, Jiva slips away from the body, overwhelmed with great pain. All living creatures are repeatedly afflicted with birth and death. It is seen, O chief of Brahmanas, that the pain which is felt by a person when casting off his bodies is like what is felt by him when first entering the womb or when issuing out of it. His joints become almost dislocated and he derives much distress from the waters (of the womb). Urged on by (another) violent wind the wind that is in the body becomes excited through cold,

and dissolves away the union of matter (called the body) into its respective elements numbering five. That wind which resides in the vital breaths called Prana and Apana occurring within this compound of the five primal elements, rushes upwards, from a situation of distress, leaving the embodied creature. It is even thus that the wind leaves the body. Then is seen breathlessness. The man then becomes destitute of heat. of breath, of beauty, and of consciousness. Deserted by Brahman (for Jiva is Brahman), the person is said to be dead. By those ducts through which he perceives all sensuous objects, the bearer of the body no longer perceives them. It is the eternal Jiva who creates in the body in those very duets the life-breaths that are generated by food. The elements gathered together become in certain parts firmly united. Know that those parts are called the vitals of the body. It is said so in the Sastras. When those vital parts are pierced, Jiva, rising up, enters the heart of the living creature and restrains the principle of animation without any delay. The creature then, though still endued with the principle of consciousness, fails to know anything. The vital parts being all overwhelmed, the knowledge of the living creature becomes overwhelmed by darkness. Jiva then, who has been deprived of everything upon which to stay, is then agitated by the wind. He then, deeply breathing a long and painful breath, goes out quickly, causing the inanimate body to tremble. Dissociated from the body, Jiva, however, is surrounded by his acts. He becomes equipped on every side with all his auspicious acts of merit and with all his sins. Brahmanas endued with knowledge and equipped with the certain conclusions of the scriptures, know him, from indications, as to whether he is possessed of merit or with its reverse. Even as men possessed of eyes behold the fire-fly appearing and disappearing amid darkness, men possessed of the eye of knowledge and crowned with success of penances, behold, with spiritual vision, Jiva as he leaves the body, as he is reborn, and as he enters the womb. It is seen that Jiva has three regions assigned to him eternally. This world where creatures dwell is called the field of action. Accomplishing acts good or bad, all embodied creatures attain to the fruits thereof. In consequence of their own acts, creatures acquire even here superior or inferior enjoyments. Doers of evil deeds here, in consequence of those acts of theirs, attain to Hell. This condition of sinking with head downwards, in which creatures are cooked, is one of great misery. It is such that a rescue therefrom is exceedingly difficult. Indeed; one should strive hard for saving oneself from this misery. Those regions where creatures dwell when they ascend from this world I shall now declare truly. Do thou listen to me with attention. By listening to what I say, thou shalt attain to firmness of understanding and a clear apprehension of (good and bad) acts. Know that even those are the regions of all creatures of righteous deeds, viz., the stellar worlds that shine in the firmament, the lunar disc, and the solar disc as well that shines in the universe in its own light. Upon the exhaustion, again, of their merits, they fall away from those regions repeatedly. There, in Heaven itself, is distinction of inferior, superior, and middling felicity. There, in Heaven itself, is discontent at sight of prosperity more blazing than one's own. Even these are the goals which I have mentioned in detail. I shall, after this, discourse to you on the attainment by Jiva of the condition of residence in the womb. Do thou hear me, with concentrated attention, O regenerate one, as I speak to thee!

SECTION 18

--The Brahmana said, 'The acts, good and bad, that a Jiva does are not subject to destruction. Upon attainment of body after body, those acts produce fruits corresponding with them. As a fruit-bearing tree, when the season comes of productivity, yields a large quantity of fruit, similarly merit, achieved with a pure heart, yields a large crop (of felicity). After the same fashion, sin, done with a sinful heart, produces a large crop of misery. The Soul (or Jiva), placing the mind ahead, addresses himself to action. Hear then how Jiva, equipt with all his acts and overwhelmed with lust and wrath, enters the womb. The vital seed, mixed with blood, enters the womb of females and becomes the field (of Jiva), good or bad, born of (his) acts. In consequence of his subtlety and the condition of being unmanifest, Jiva does not become attached to anything even after attaining to a body. Therefore, he is called Eternal Brahman. That (viz., Jiva or Brahman) is the seed of all creatures. It is in consequence of Him that living creatures live. That Jiva, entering all the limbs of the foetus part by part. accepting the attribute of mind, and residing within all the regions that belong to Prana, supports (life). In consequence of this, the foetus becoming endued with mind begins to move its limbs. As liquified iron, poured (into a mould), takes the form of the mould, know that the entrance of Jiva into the foetus is even such. As fire, entering a mass of iron, heats it greatly, do thou know that the manifestation of Jiva in the foetus is such. As a lamp, burning in a room, discovers (all things within it), after the same manner mind discovers the different limbs of the body. Whatever acts, good or bad, Jiva does in a former body, have certainly to be enjoyed or endured by him. By such enjoyment and endurance former acts are

exhausted, and other acts, again, accumulate, till Jiva succeed in acquiring a knowledge of the duties included in that contemplation which leads to Emancipation. Regarding this, I shall tell thee those acts by which Jiva, O best of men, while coursing through a repeated round of re-births, becomes happy, Gifts, observances of austerity, Brahmacharyya, bearing Brahman according to the ordinances laid down, selfrestraint, tranquillity, compassion for all creatures, restraint of passions, abstentions from cruelty as also from appropriating what belongs to others, refraining from doing even mentally all acts that are false and injurious to living creatures on the Earth, reverently serving mother and father, honouring deities and guests, worship of preceptors, pity, purity, constant restraint of all organs, and causing of all good acts, are said to constitute the conduct of the good. From observance of such conduct, arises Righteousness which protects all creatures eternally. Such conduct one would always behold among persons that are good. Verily, such conduct resides there eternally. That course of practices to which persons of tranquil souls adhere indicates Righteousness. Among them is thrown that course of practices which constitutes eternal Righteousness. He who would betake himself to that Righteousness would never have to attain to a miserable end. It is by the conduct of the good that the world is restrained in the paths of Righteousness when it falls away. He that is a Yogin is Emancipated, and is, therefore, distinguished above these (viz., the good). Deliverance from the world takes place, after a long time, of one who acts righteously and well on every occasion as he should. A living creature thus always meets with the acts done by him in a former life. All these acts constitute the cause in consequence of which he comes into this world in a state different from his true form. There is a doubt in the world as regards the question. By what was the acceptance (by Jiva) of a body first determined. The Grandsire of all the worlds, viz., Brahma having first formed a body of his own, then created the three worlds, in their entirety, of mobile and immobile creatures. Having first himself assumed a body, he then created Pradhana. That Pradhana is the material cause of all embodied creatures, by whom is all this covered and whom all came to know as the highest. This that is seen is said to be destructible; while the other is immortal and indestructible. This that (is seen) is said to be Kshara (the destructible); that, however, which is Para (the other) is the Immortal, (as also) Akshara (the Indestructible). Of each Purusha taken distributively, the whole is duality among these three. Seen first (to appear in an embodied form) Prajapati (then) created all the primal elements and all immobile creatures. Even this is the ancient audition. Of that (acceptance of body), the Grandsire ordained a limit in respect of time, and migrations among diverse creatures and return or rebirth. All that I say is proper and correct, like to what a person who is endued with intelligence and who has seen his soul, would say on this topic of previous births. That person who looks upon pleasure and pain as inconstant, which, indeed, is the correct view, who regards the body as an unholy conglomeration, and destruction as ordained in action, and who remembers that what little of pleasure there is, is really all pain, will succeed in crossing this terrible ocean of worldly migration that is so difficult to cross. Though assailed by decrepitude and death and disease, he that understands Pradhana beholds with all equal eve that Consciousness which dwells in all beings endued with consciousness. Seeking the supreme seat, he then becomes utterly indifferent to all (other) things. O best of men, I shall now impart instruction to thee, agreeably to truth, concerning this. Do thou, O learned Brahmana, understand in completeness that which constitutes the excellent knowledge. as I declare it, of that indestructible seat .--

SECTION 19

"--The Brahmana said, 'He who becomes absorbed in the one receptacle (of all things), freeing himself from even the thought of his own identity with all things, -- indeed, ceasing to think of even his own existence, -- gradually casting off one after another, will succeed in crossing his bonds. That man who is the friend of all, who endures all, who is attached to tranquillity, who has conquered all his senses, who is divested of fear and wrath, and who is of restrained soul. succeeds in emancipating himself. He who behaves towards all creatures as towards himself, who is restrained, pure, free from vanity and divested of egoism is regarded as emancipated from everything. He also is emancipated who looks with an equal eye upon life and death, pleasure and pain, gain and loss, agreeable and disagreeable. He is in every way emancipated who does not covet what belongs to others, who never disregards any body, who transcends all pairs of opposites, and whose soul is free from attachment. He is emancipated who has no enemy, no kinsman, and no child, who has cast off religion wealth and pleasure and who is freed from desire or cupidity. He becomes emancipated who acquires neither merit nor demerit, who casts off the merits and demerits accumulated in previous births, who wastes the elements of his body for attaining to a tranquillised soul, and who transcends all pairs of opposites. He who abstains from all acts, who is

unenduring or as like an Aswattha tree, ever endued with birth, death and decrepitude, whose understanding is fixed on renunciation, and whose eyes are always directed towards his own faults, soon succeeds in emancipating himself from the bonds that bind him. He that sees his soul void of smell, of taste and touch, of sound, of belongings, of vision, and unknowable, becomes emancipated. He who sees his soul devoid of the attributes of the five elements to be without form and cause, to be really destitute of attributes though enjoying them, becomes emancipated. Abandoning, with the aid of the understanding, all purposes relating to body and mind, one gradually attains to cessation of separate existence, like a fire unfed with fuel. [Nirvana, according to orthodox commentators, implies the annihilation or cessation of separate or individual existence by absorption into universal and eternal Brahman.] One who is freed from all impressions, who transcends all pairs of opposites, who is destitute of all belongings, and who uses all his senses under the guidance of penances, becomes emancipated. Having become freed from all impressions, one then attains to Brahma which is Eternal and supreme, and tranquil, and stable, and enduring, and indestructible. After this I shall declare the science of Yoga to which there is nothing superior, and how Yogins, by concentration, behold the perfect soul. I shall declare the instructions regarding it duly. Do thou learn from me those doors by which directing the soul within the body one beholds that which is without beginning and end. Withdrawing the senses from their objects, one should fix the mind upon the soul; having previously undergone the severest austerities, one should practise that concentration of mind which leads to Emancipation (Enlightenment, Salvation). Observant of penances and always practising concentration of mind, the learned Brahmana, endued with intelligence, should observe the precepts of the science of Yoga, beholding the soul in the body. If the good man succeeds in concentrating the mind on the soul, he then, habituated to exclusive meditation, beholds the Supreme soul in his own soul. Self-restrained, and always concentrated, and with all his senses completely conquered, the man of cleansed soul, in consequence of such complete concentration of mind, succeeds in beholding the soul by the soul. As a person beholding some unseen individual in a dream recognises him, saying, -- This is he, -- when he sees him after waking, after the same manner the good man having seen the Supreme Soul in the deep contemplation of Samadhi recognises it upon waking from Samadhi. As one beholds the fibrous pith after extracting it from a blade of the Saccharum Munia. even so the Yogin beholds the soul, extracting it from the body. The body has been called the Saccharum Munja, and the fibrous pith is said to stand for the soul. This is the excellent illustration propounded by persons conversant with Yoga. When the bearer of a body adequately beholds the soul in Yoga, he then has no one that is master over him, for he then becomes the lord of the three worlds. He succeeds in assuming diverse bodies according as he wishes. Turning away decrepitude and death, he neither grieves nor exults. The selfrestrained man, concentrated in Yoga, can create (for himself) the godship of the very gods. Casting off his transient body he attains to immutable Brahma. No fear springs up in him at even the sight of all creatures falling victims to destruction (before his eyes). When all creatures are afflicted, --he can never be afflicted by any one. Devoid of desire and possessed of a tranquil mind, the person in Yoga is never shaken by pain and sorrow and fear, the terrible effects that flow from attachment and affection. Weapons never pierce him; death does not exist for him. Nowhere in the world can be seen any one that is happier than he. Having adequately concentrated his soul, he lives steadily on himself. Turning off decrepitude and pain and pleasure, he sleeps in comfort. Casting off this human body he attains to (other) forms according to his pleasure. While one is enjoying the sovereignty that Yoga bestows, one should never fall away from devotion to Yoga. When one, after adequate devotion to Yoga, beholds the Soul in oneself, one then ceases to have any regard for even him of a hundred sacrifices (Indra). Hear now how one, habituating oneself to exclusive meditation, succeeds in attaining to Yoga. Thinking of that point of the compass which has the Sun behind it, the mind should be fixed, not outside, but in the interior of that mansion in which one may happen to live. Residing within that mansion, the mind should then, with all its outward and inward (operations), behold in that particular room in which one may stay. At that time when, having deeply meditated, one beholds the All (viz., Brahman, the Soul of the universe), there is then nothing external to Brahman where the mind may dwell. Restraining all the senses in a forest that is free from noise and that is uninhabited, with mind fixed thereon, one should meditate on the All (or universal Brahman) both outside and inside one's body. One should meditate on the teeth, the palate, the tongue, the throat, the neck likewise; one should also meditate on the heart and the ligatures of the heart!

"The Brahmana continued, 'Thus addressed by me, that intelligent disciple, O slayer of Madhu, once more asked me about this religion of Emancipation that is so difficult to

become digested in the stomach? How does it become transformed into juice? How, again, into blood? How does it nourish the flesh, the marrow, the sinews, the bones? How do all these limbs of embodied creatures grow? How does the strength grow of the growing man? How occurs the escape of all such elements as are not nutritive, and of all impurities separately? How does this one inhale and again, exhale? Staying upon what particular part does the Soul dwell in the body? How does Jiva, exerting himself, bear the body? Of what colour and of what kind is the body in which he dwells again (leaving a particular body)? O holy one, it behoveth thee to tell me all this accurately, O sinless one, -- even thus was I interrogated by that learned Brahmana, O Madhava. I replied unto him, O thou of mighty arms, after the manner I myself had heard, O chastiser of all foes. As one placing some precious object in one's store-room should keep one's mind on it, so, placing the mind within one's own body, one should then, restraining all the senses, seek after the Soul, avoiding all heedlessness. One would, becoming always assiduous in this way and gratified with one's own self, within a very short time attain to that Brahma by beholding which one would become conversant with Pradhana. He is not capable of being seized by the eye; nor even by all the senses. It is only with the lamp of the mind that great Soul can be seen. He has hands and feet on all sides; he has ears on all sides; he dwells, pervading all things in the world. Jiva beholds the Soul as extracted from the body (like the stalk from a blade of Saccharum Munja, when knowledge comes). Then casting off Brahma as invested with form, by holding the mind in the body, he beholds Brahma as freed from all attributes. He sees the Soul with his mind, smiling as it were at the time. Depending upon that Brahma, he then attains to Emancipation in me. [The speaker here is the regenerate visitor of Krishna. The latter is repeating the words of that visitor. In this verse, Krishna, forgetting that he is merely reciting the words of another, refers to himself as the Supreme Brahman in whom one must merge for attaining to Emancipation.] O foremost of regenerate ones, all this mystery has now been declared by me. I ask thy permission. for I shall leave this spot. Do thou (also) go withersoever thou pleasest. Thus addressed by me. O Krishna, on that occasion, that disciple of mine, endued with austere penances, that Brahmana of rigid vows, went away according to his pleasure.

"Vasudeva continued, 'That best of Brahmanas, O son of Pritha, having said these words unto me, on that occasion, properly relating to the religion of Emancipation, disappeared then and there. Has this discourse been heard by thee, O son of Pritha, with mind directed solely towards it? Even this was what thou didst hear on that occasion while thou wert on thy car. It is my opinion, O son of Pritha, that this is difficult of being comprehended by one whose understanding is confused, or who has acquired no wisdom by study, or who eats food incompatible with his body, or whose Soul is not purified. O chief of Bharata's race, this is a great mystery among the deities that has been declared (to thee). At no time or place, O son of Pritha, has this been heard by man in this world. O sinless one, no other man than thyself is deserving of hearing it. It is not, at this time, capable of being easily understood by one whose inner soul is confused. The world of the deities is filled, O son of Kunti, with those who follow the religion of actions. The cessation of the mortal form (by practising the religion of inaction) is not agreeable to the deities. [Heaven is the reward of those who follow the religion of Pravritti or acts, such as sacrifices, religious observances, etc. The followers, however, of the religion of Nivritti or inaction, i.e., they who betake themselves to the path of knowledge, become emancipated. The deities derive their sustenance from the former and become even iealous of the latter, for the emancipate state is higher than that of the deities themselves.] That goal, O son of Pritha, is the highest which is constituted by eternal Brahman where one, casting off the body, attains to immortality and becomes always happy. By adhering to this religion, even they who axe of sinful birth, such as women and Vaisvas and Sudras, attain to the highest goal. What need be said then, O son of Pritha, of Brahmanas and Kshatriyas possessed of great learning, always devoted to the duties of their own orders and who are intent on (the acquisition of) the region of Brahma? This has been laid down with the reasons (on which it rests); and also the means for its acquisition; and its complete attainment and fruit, viz., Emancipation and the ascertainment of the truth regarding pain. O chief of Bharata's race, there is nothing else that is fraught with happiness greater than this. That mortal, O son of Pandu, who, endued with intelligence, and faith, and prowess, renounces as unsubstantial what is regarded as substantial by the world, succeeds within a short time in obtaining the Supreme by these means. This is all that is to be said, -- there is nothing else that is higher than this. Yoga takes place in his case, O son of Pritha, who devotes himself to its constant practice for a period of six months."

SECTION 20

'Vasudeva said. 'In this connection is cited the ancient narrative, O son of Pritha, of the discourse that took place between a married couple. A certain Brahmana's spouse, beholding the Brahmana, her husband who was a complete master of every kind of knowledge and wisdom, seated in seclusion, said unto him,--Into what region shall I go, depending on thee as my husband,--thee that art seated, having cast off all (religious) acts, that art harsh in thy conduct towards me, and that art so undiscerning? [Avichakshanam is undiscerning, in the sense of the husband's not knowing that the interrogatrix as wife, has no other refuge than her lord with all his defects.] It has been heard by us that a wife attains to those regions which are acquired by her husband. What, indeed, is the goal that I shall attain, having obtained thee for my husband? -- Thus questioned, that Brahmana of tranquil soul then said unto her, smilingly,--O blessed dame, I am not offended with these words of thine, O sinless one. Whatever acts exist that are adopted with the aid of others, that are seen (in consequence of their grossness), and that are true, are done as acts by men devoted to acts. Those persons that are destitute of knowledge, only store delusion by acts. Freedom from acts, again, is incapable of being attained in this world for even a moment. From birth to the attainment of a different form, action good or bad, and accomplished by acts, mind, or speech, exists in all beings. Those paths (of action) which are characterised by visible objects (such as Soma-juice and ghee for libations) being destroyed by Rakshasas, turning away from them I have perceived the seat (of the soul) that is in the body, without the aid of the soul. There dwells Brahma transcending all pairs of opposites; there Soma with Agni: and there the urger of the understanding (viz., Vayu) always moves, upholding all creatures. It is for that seat that the Grandsire Brahman and others, concentrated in Yoga, worship the Indestructible. It is for that seat that men of learning and excellent vows, of tranquil souls, and of senses completely vanquished, strive. That is not capable of being smelt by the sense of smell; nor tasted by the tongue; or touched by the organs of touch. It is by the mind that that is attained. It is incapable of being conquered by the eye. It transcends the sense of hearing. It is destitute of scent, taste, touch, and form as attributes. It is that from which proceeds the well-ordained universe, and it is that upon which it rests. The life-breaths called Prana and Apana and Samana and Vyana and Udana flow from it, and it is that into which they again enter. The breaths Prana and Apana move between Samana and Vyana. When the soul sleeps, both Samana and Vyana are absorbed. Between Apana and Prana, Udana dwells, pervading all. Hence, Prana and Apana do not desert a sleeping person. In consequence of its controlling all the life-winds, the controlling breath is called Udana. Hence, utterers of Brahman undergo penances which have myself for their goal. In the midst of all those life-breaths that swallow up one another and move within the body, blazes forth the fire called Vaiswanara made up of seven flames. The nose, the tongue, the eye, the skin, the ear which numbers the fifth, the mind, and the understanding, -- these are the seven tongues of that Vaiswanara's flame. That which is smelt, that which is seen, that which is drunk, that which is touched, as also that which is heard, that which is thought of, and that which is understood .-- these are the seven sorts of fuel for me. That which smells, that which eats, that which sees, that which touches, that which hears numbering the fifth; that which thinks, and that which understands, -- these are the seven great officiating priests. Behold, O blessed one, learned sacrificers duly casting seven libations in seven ways in the seven fires, viz., that which is smelt, that which is drunk, that which is seen, that which is touched, as also that which is heard, that which is thought of, and that which is understood, create them in their own wombs. Earth, Wind, Ether, Water, and Light numbering as the fifth, Mind, and Understanding -these seven are called wombs (of all things). All the attributes which constitute the sacrificial offerings, enter into the attribute that is born of the fire, and having dwelt within that dwelling became reborn in their respective wombs. Thither also, viz., in that which generates all beings, they remain absorbed during the period for which dissolution lasts. From that is produced smell, from that is produced taste, from that is produced colour, and from that is produced touch; from that is produced sound; from that arises doubt; and from that is produced resolution. This is what is known as the sevenfold creation. It is in this very way that all this was comprehended by the ancients. By the three full and final libations, the full become full with light."

SECTION 21

"The Brahmana said, 'In this connection is cited the following ancient story. Do thou understand, of what kind the institution is of the ten Hotris (sacrificing priests). The ear, the skin, the two eyes, the tongue, the nose, the two feet, the two hands, the genital organ, the lower duct, and speech,--these, O beautiful one, are the ten sacrificing priests. Sound and touch, colour and taste, scent, speech, action, motion, and the discharge of vital seed, of urine and of excreta, are the

ten libations. The points of the compass, Quarters, Wind, Sun, Moon, Earth, Fire, Vishnu, Indra, Praiapati, and Mitra,-these, O beautiful one, are the ten (sacrificial) fires. The ten organs (of knowledge and action) are the sacrificing priests. The libations, O beautiful one, are ten. The objects of the senses are the fuel that are cast into these ten fires, as also the mind, which is the ladle, and the wealth (viz., the good and bad acts of the sacrificer). What remains is the pure, highest knowledge. We have heard that all this universe was well differentiated (from Knowledge). All objects of knowledge are Mind. Knowledge only perceives (i.e., discovers the Mind without being attached to it). The knower (or Jiva), encased in subtle form, lives within the gross body that is produced by the vital seed. The bearer of the body is the Garhapatya fire. From that is produced another. Mind is the Ahavaniva fire. Into it is poured the oblation. From that was produced the Veda (or Word); (then was born Mind); Mind (desirous of creation) sets itself on the Veda (or the Word). Their arises form (or colour) undistinguished by particular colours. It runs towards the Mind."" [The Hridaya or heart is the Garhapatya fire. From it is produced another fire, the Ahavaniya, viz., the mind. 'The heart was pierced. From the heart arose mind, for the mind arose Chandramas,' is the declaration of the Sruti cited by Nilakantha. The Ahavaniya fire or mind is the mouth. Asyam ahavaniya is the Sruti. Annamayam hi Somya manas, apomayah pranah, tejomayi vak is the Sruti that bears upon this. Food or fire, poured into the mouth develops into speech or word. Vachaspati implies the Veda or word. First arises the word, the mind sets itself upon it, desirous of creation. This corresponds with the Mosaic Genesis .-- 'God said; let there be light, and there was light.' The word was first.]

"The Brahmana's wife said, 'Why did Word first arise and why did Mind arise afterwards, seeing that Word starts into existence after having been thought upon by Mind? Upon that authority can it be said that Mati (Prana) takes refuge in Mind. Why, again, in dreamless slumber, though separated from Mind, does not Prana apprehend (all objects)? What is that which restrains it then?""

'The Brahmana said, 'The Apana breath, becoming the lord (i.e., bringing the Prana under its control), in consequence of such lordship over it, makes it identical with itself. That restrained motion of the Prana breath (which for the time becomes identical with that of the Apana) has been said to be the motion of the mind. Hence the mind is dependent upon Prana, not Prana upon the mind. Therefore, in dreamless slumber, upon the disappearance of mind, Prana does not disappear. But since thou askest me a question about word and mind. I shall, therefore, relate to thee a discourse between them. Both Word and Mind, repairing to the Soul of matter, asked him, -- Do thou say who amongst us is superior. Do thou, O puissant one, dispel our doubt .-- On that occasion, the holy one made this answer.--The mind undoubtedly (is superior). Unto him Word said, --'I yield to thee the fruition of all thy desires!'

"The Brahmana said, 'Know that I have two minds, immovable and movable. That which is immovable is, verily, with me; the movable is in your dominion. That mind is verily called movable which, in the form of Mantra, letter, or voice, is referable to your dominion. Hence, thou art superior (to the other mind which concerns itself with only the external world). But since, coming of thy own accord, O beautiful one thou enterest into the engagement (about the fruition of all wishes), therefore, filling myself with breath, I utter thee. The goddess Word used always to dwell between Prana and Apana. But, O blessed one, sinking into Apana, though urged upwards, in consequence of becoming dissociated from Prana, she ran to Prajapati and said, -- Be gratified with me, O holy one .-- The Prana appeared, once more fostering Word. Hence, Word, encountering deep exhalation, never utters anything. Word always flows as endued with utterance or unendued with it [i.e., as noisy or noiseless.]. Amongst those two, Word without utterance is superior to Word with utterance. Like a cow endued with excellent milk, she (Word without utterance) yields diverse kinds of meaning. This one always yields the Eternal (viz., Emancipation), speaking of Brahman. O thou of beautiful smiles, Word is a cow, in consequence of her puissance which is both divine and not divine. Behold the distinction of these two subtle forms of Word that flow.

"The Brahmana's wife said, 'What did the goddess of Word then say, in days of old, when, though impelled by the Wish to speak, Speech could not come out?"

"The Brahmana said, The Word that is generated in the body by Prana, then attains to Apana from Prana. Then transformed into Udana and issuing out of the body, envelops all the quarters, with Vyana. After that, she dwells in Samana. Even in this way did Word formerly speak. Hence Mind, in consequence of being immovable, is distinguished, and the goddess Word, in consequence of being movable, is also distinguished."

SECTION 22

"The Brahmana said, 'In this connection is cited the ancient story, O blessed one, of what the institution is of the seven sacrificing priests. The nose, the eye, the tongue, the skin, and the ear numbering the fifth, the mind, and the understanding,--these are the seven sacrificing priests standing distinctly from one another. Dwelling in subtle space, they do not perceive one another. Do thou, O beautiful one, know these sacrificing priests that are seven by their nature.''

"The Brahmana's wife said, 'How is it that dwelling in subtle space, these do not perceive one another? What are their (respective) natures, O holy one? Do thou tell me this, O lord."

"The Brahmana said, 'Not knowing the qualities (of any object) is ignorance (of that object); while knowledge of the qualities is (called) knowledge (of the object which possesses those qualities). These seven never succeed in apprehending or knowing the qualities of one another. The tongue, the eve, the ear too, the skin, the mind, and the understanding, do not succeed in apprehending smells. It is the nose alone that apprehends them. The nose, the tongue, the ear also, the skin, the mind, and the understanding, never succeed in apprehending colours. It is the eye alone that apprehends them. The nose, the tongue, the eye too, the ear, the understanding, and the mind, never succeed in apprehending sensations of touch It is the skin alone that apprehends them. The nose, the tongue, the eye, the skin, the mind, and the understanding, never succeed in apprehending sounds. It is the ear alone that apprehends them. The nose, the tongue, the eye, the skin, the ear, and the understanding never succeed in apprehending doubt. It is the mind that apprehends it. The nose, the tongue, the eve, the skin, the ear, and the mind, never succeed in apprehending determination (certainty in respect of knowledge). It is the understanding alone that apprehends it. In this connection, is cited, O beautiful lady, this ancient narrative of a discourse between the senses and the mind."

"The mind said, 'The nose does not smell without me. (Without me) the tongue does not apprehend taste. The eye does not seize colour, the skin does not fele touch, the ear does not apprehend sound, when deprived of me. I am the eternal and foremost one among all the elements. It always happens that destitute of myself, the senses never shine, like habitations empty of inmates or fires whose flames have been quenched. Without me, all creatures fail to apprehend qualities and objects, with even the senses exerting themselves, even as fuel that is wet and dry (failing to ignite a fire)."

"Hearing these words, the Senses said, 'Even this would be true as thou thinkest in this matter, if, indeed, thou couldst enjoy pleasures without either ourselves or our objects. What thou thinkest would be true if when we are extinct there be gratification and support of life, and a continuation of thy enjoyments, or, if, when we are absorbed and objects are existing, thou canst have thy enjoyments by thy desire alone, as truly as thou hast them with our aid. If, again, thou deemest thy power over our objects to be always complete, do thou then seize colour by the nose, and taste by the eve. Do thou also take smell by the ear and sensations of touch by the tongue. Do thou also take sounds by the skin, and likewise touch by the understanding. They that are powerful do not own the dominion of any rules. Rules exist for those only that are weak. Do thou seize enjoyments unenjoyed before; it behoves thee not to enjoy what has been tasted before (by others). As a disciple repairs to a preceptor for the sake of (acquiring) the Srutis, and then, having acquired the Srutis, dwells on their import (by obeying their injunctions), even so dost thou regard as thine those objects which are shown by us, past or future, in sleep or in wakefulness. Of creatures, again, that are of little intelligence, when their mind becomes distracted and cheerless, life is seen to be upheld upon our objects discharging their functions. It is seen also that a creature, after having formed even innumerable purposes and indulged in dreams, when afflicted by the desire to enjoy, runs to objects of sense at once. One entering upon enjoyments depending on mental purposes alone and unconnected with actual objects of sense, always meets with death upon the exhaustion of the life-breaths, like an enkindled fire upon the exhaustion of fuel. True it is that we have connections with our respective attributes: true it is, we have no knowledge of one another's attributes. But without us thou canst have no perception. Without us no happiness can come to thee.'

SECTION 23

"The Brahmana said, 'In this connection, O blessed lady, is cited the ancient story of what kind the institution is of the five sacrificing priests. The learned know this to be a great principle that Prana and Apana and Udana and Samana and Vyana are the five sacrificing priests.""

"The Brahmana's wife said, 'That naturally there are seven sacrificing priests is what was my former conviction. Let the great principle be declared to 'me as to how, verily, the number is five of the sacrificing priests.""

The Brahmana said, 'The wind nursed by Prana afterwards takes birth in Apana. The wind nursed in Apana then becomes developed into Vyana. Nursed by Vyana, the wind is then generated as Samana. Those good beings in days of yore asked the first-born Grandsire, saying--Do thou say who amongst us is the foremost. He (whom thou wilt indicate) will be our chief.'

"Brahmana said, 'He upon whose extinction all the lifebreaths become extinct in the bodies of living creatures, he upon whose moving they move, is verily the foremost (among you). Do ye go where ye like.'

"Prana said, 'Upon my extinction all the life-breaths become extinct in the bodies of living creatures. Upon my moving they once more move. I am (therefore) the foremost. Behold, I go into extinction!'

"The Brahmana continued, 'Prana then became extinct and once more moved about. Then Samana and Udana also, O blessed one, said these words--Thou dost not dwell here, pervading all this, as we do. Thou art not the foremost amongst us, O Prana. (Only) Apana is under thy dominion. Prana then moved about, and unto him Apana spoke.'

"Apana said, 'When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they again move about. I am, therefore, the foremost. Behold, I go into extinction!'

"The Brahmana continued, 'Unto Apana who said so, both Vyana and Udana said--O Apana, thou art not the foremost. (Only) Prana is under thy dominion. Then Apana began to move about. Vyana once more addressed him saying, I am the foremost of all (the life-winds). Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about, they once more move about. I am (therefore) the foremost. Behold, I go into extinction!

"The Brahmana continued, 'Then Vyana went into extinction and once more began to move about. At this, Prana and Apana and Udana and Samana addressed him, saying, 'Thou art not the foremost among us, O Vyana! (Only) Samana is under thy dominion--Vyana then began to move about and Samana said unto him .-- I am the foremost of you all. Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I begin to move about, they once more move about. Hence, I am the foremost. Behold, I go into extinction! Then Samana began to move about. Unto him Udana said, I am the foremost of all the life-winds. Listen, for what reason. When I become extinct, all the life-winds become extinct in the bodies of living creatures. When I move about they once more move about. Hence, I am the foremost. Behold, I go into extinction!--Then Udana, after having gone into extinction, began once more to move about, Prana and Apana and Samana and Vyana said, unto him, O Udana, thou art not the foremost one among us, only Vyana is under thy dominion.'

"The Brahmana continued, 'Unto them assembled together, the Lord of creatures, Brahma, said, 'No one of you is superior to others. Ye are all endued with particular attributes. All are foremost in their own spheres, and all possess special attributes. Thus said unto them, that were assembled together, the Lord of all creatures. There is one that is unmoving, and one that is moving. In consequence of special attributes, there are five life-winds. My own self is one. That one accumulates into many forms. Becoming friendly unto one another, and gratifying one another, depart in peace. Blessings to ye, do ye uphold one another!"

SECTION 24

"The Brahmana said, 'In this connection is cited the ancient story of the discourse between Narada and the Rishi Devamata.'

"Devamata said, 'What verily, comes first into existence, of a creature that takes birth? Is it Prana, or Apana, or Samana, or Vyana, or Udana?'

"Narada said, 'By whatever the creature is created, that first comes unto him which is other (or separate from him). The life winds are to be known as existing in pairs, viz., those that move transversely, upwards, and downwards.'

"Devamata said, 'By whom (among the life-winds) is a creature produced? Who (amongst) them comes first? Do thou tell me what the pairs are of the life-winds, that move transversely, upwards, and downwards.'

'Narada said, 'From Sankalpa (wish) arises Pleasure. It also arises from sound. It arises also from taste; it arises too from colour. From the semen, united with blood, first flows Prana. Upon the semen being modified by Prana, flows Apana. Pleasure arises from the semen as well. It arises from taste also. This is the form (effect) of Udana. Pleasure is produced from union. Semen is generated by desire. From desire is produced the menstrual flow. In the union of semen and blood, generated by Samana and Vyana, the pair that consists of Prana and Apana, enters, moving transversely and upwards, Vyana and Samana both form a pair that moves transversely. Agni (fire) is all the deities. Even this is the teaching of the Veda. The knowledge of Agni arises in a Brahmana with intelligence. The smoke of that fire is of the form of (the attribute called) Darkness. The attribute that is known by the name of Passion is in its ashes. The quality of goodness arises from that portion of the fire into which the oblation is poured. They that are conversant with sacrifices

know that Samana and Vyana are from the attribute of Goodness. Prana and Apana are portions of the oblation (of clarified butter). Between them is the Fire. That is the excellent form (or seat) of Udana, as the Brahmanas know. Listen as I say which is distinct from the pairs. Day and Night constitute a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know. The existent and the non-existent form a pair. Between them is the Fire. That is the excellent seat of Udana as the Brahmanas know. First is Samana; then Vyana. The latter's function is managed through it (viz., Samana). Then, secondly, Samana once more comes into operation. Only Vyana exists for tranquillity. Tranquillity is eternal Brahman. This is the excellent seat of Udana as the Brahmanas know.''

SECTION 25

"The Brahmana said, 'In this connection is recited the ancient story of what the institution is of the Chaturhotra (sacrifice). The ordinances are now being duly declared of that in its entirety. Listen to me, O amiable lady, as I declare this wonderful mystery. The agent, the instrument, the action and Emancipation, -- these, O beautiful lady, are the four sacrificing priests by whom the universe is enveloped. Hear in its entirety the assignment of causes (relating to this topic). The nose, the tongue, the eye, the skin, the ear numbering the fifth, the mind, and the understanding, -- these seven should be understood as being caused by (the knowledge of) qualities. Smell, taste, colour, sound, touch, numbering the fifth, the objects of the mind, and the objects of the understanding, these seven are caused by action. He who smells, he who eats, he who sees, he who speaks, he who hears, numbering the fifth he who thinks, and he who understands--these seven should be known as caused by the agent. Possessed of qualities, these enjoy their own qualities, agreeable or disagreeable. ['These refers to action, agent and instrument. The qualities of which they are possessed are goodness, passion, and darkness, As regards the Soul, that is destitute of qualities. These seven are the causes of Emancipation. With them that are learned and possessed of sufficient understanding, the qualities, which are in the position of deities, eat the oblations, each in its proper place, and agreeably to what has been ordained. The person who is destitute of learning, eating diverse kind of food, becomes seized with the sense of mineness. Digesting food for himself, he becomes ruined through the sense of mineness. The eating of food that should not be eaten, and the drinking of wine, ruin him. He destroys the food (he takes), and having destroyed that food, he becomes destroyed himself. The man of learning, however, being possessed of puissance, destroys his food for reproducing it. The minutest transgression does not arise in him from the food he takes. Whatever is thought of by the mind, whatever is uttered by speech, whatever is heard by the ear, whatever is seen by the eye, whatever is touched by the (sense of) touch, whatever is smelt by the nose, constitute oblations of clarified butter which should all after restraining the senses with the mind numbering the sixth, be poured into that fire of high merits which burns within the body, viz., the Soul. The sacrifice constituted by Yoga is going on as regards myself. The spring whence that sacrifice proceeds is that which yields the fire of knowledge. The upward life-wind Prana is the Stotra of that sacrifice. The downward life-wind Apana is its Sastra. The renunciation of everything is the excellent Dakshina of that sacrifice. Consciousness, Mind, and Understanding--these becoming Brahma, are its Hotri, Adhwaryyu, and Udgatri. The Prasastri, his Sastra, is truth. Cessation of separate existence (or Emancipation) is the Dakshina. In this connection, people conversant with Narayana recite some Richs. Unto the divine Narayana were animals offered in days of yore. Then are sung some Samanas. On that topic occurs an authority. O timid one, know that the divine Narayana is the soul of all.

SECTION 26

"The Brahmana said, 'There is one Ruler, There is no second beside him. He that is Ruler resides in the heart. I shall speak now of him. Impelled by Him, I move as directed, like water along an inclined plane. There is one Preceptor. There is no second beside him. He resides in the heart, and of him I shall now speak. Be instructed by that preceptor; they who are always endued with feelings of animosity are like snakes. There is one kinsman. There is no second beside him. He resides in the heart of him I shall now speak. Instructed by him, kinsmen become possessed of kinsmen, and the seven Rishis, O son of Pritha, shine in the firmament. There is one dispeller. There is no second beside him. He resides in the heart. Of him I shall now speak. Having lived with that instructor under the proper mode of living, Sakra attained to the sovereignty of all the worlds. There is one enemy. There is no second beside him. He resides in the heart. Of him I shall now speak. Instructed by that preceptor all snakes in the world are always endued with feelings of animosity. In this connection is cited the ancient story of the instruction of the snakes, the deities, and the Rishis by the Lord of all creatures. The deities and the Rishis, the snakes, and the Asuras, seated around the Lord of all creatures, asked him, saying, -- Let that

which is highly beneficial for us be declared. Unto them that enquired about what is highly beneficial, the holy one uttered only the word Om, which is Brahman in one syllable. Hearing this, they ran away in various directions. Amongst them that thus ran in all directions from desire of self-instruction, the disposition first arose in snakes of biting. Of the Asuras, the disposition, born of their nature for ostentations. pride arose. The deities betook themselves to gifts, and the great Rishis to self-restraint. Having repaired to one teacher, and having been instructed (refined) by one word, the snakes, the deities, the Rishis, and the Danavas, all betook themselves to diverse different dispositions. It is that one who hears himself when speaking, and apprehends it duly. Once, again, is that heard from him when he speaks. There is no second preceptor. It is in obedience to his counsels that action afterwards flows. The instructor, the apprehender, the hearer, and the enemy, are pleased within the heart. By acting sinfully in the world it is he that becomes a person of sinful deeds. By acting auspiciously in the world, it is he who becomes a person of auspicious deeds. It is he who becomes a person of unrestrained conduct by becoming addicted to the pleasures of sense, impelled by desire. It is he who becomes a Brahmacharin by always devoting himself to the subjugation of his senses. It is he, again, that casts off vows and actions and takes refuge on Brahman alone. By moving in the world, identifying himself the while with Brahman, he becomes a Brahmacharin. Brahman, is his fuel: Brahman is his fire: Brahman is his origin: Brahman is his water: Brahman is his preceptor: he is rapt in Brahman. Brahmacharyva is even so subtle, as understood by the wise. Having understood it, they betook themselves to it, instructed by the Kshetrajna!"" [One who understands the truth.]

SECTION 27

"The Brahmana said, 'Having crossed that impassable fastness (the world) which has purposes for its gadflies and mosquitoes, grief and joy for its cold and heat, heedlessness for its blinding darkness, cupidity and diseases for its reptiles, wealth for its one danger on the road, and lust and wrath its robbers. I have entered the extensive forest of (Brahman)'.

"The wife of the Brahmana said, 'Where is that foremost, O thou of great wisdom? What are its trees? What its rivers? What its mountains and hills? How far is that forest?"

"The Brahmana said, 'There exists nothing that is separate from it. There is nothing more delightful than it. There is nothing that is unseparated from it. There is nothing more afflicting than it. There is nothing smaller than that. There is nothing vaster than that. There is nothing minuter than that There is no happiness that can resemble it. Regenerate persons. entering into it, at once transcend both joy and sorrow. They (then) never stand in fear of any creature, nor does any creature stand in fear of them. In that forest are seven large trees, seven fruits, and seven guests. There are seven hermitages, seven (forms of) Yoga concentration, and seven (forms) of initiation. Even this a description of that forest. The seven large trees are the five senses, the mind, and the understanding. The fruits are the pleasures and pains derived from or through them. The guests are the powers of each sense, for it is they that receive those pleasures and pains. The hermitages are those very trees under which the guests take shelter. The seven forms of Yoga are the extinctions of the seven senses. The seven forms of initiation are the repudiation. one after another, of the actions of the seven senses.] The trees which stand filling that forest, produce excellent flowers and fruits of five colours. The trees which stand there filling that forest, produce flowers and fruits that are of excellent colours and that are, besides, of two kinds. The trees which stand there filling that forest, produce flowers and fruits that are endued with fragrance and that are, besides, of two colours, The trees which stand there filling that forest, produce flowers and fruits that are possessed of fragrance and that are, besides, of one colour. The two trees which stand filling that forest, produce many flowers and fruits that are of unmanifest colours. There is one fire here, possessed of a good mind. That is connected with Brahmana. The five senses are the fuel here. The seven forms of Emancipation flowing from them are the seven forms of Initiation. The qualities are the fruits, and the guests eat those fruits. There, in diverse places, the great Rishis accept hospitality. When they, having been worshipped, become annihilated, then another forest shines forth. In that forest, Intelligence is the tree; Emancipation is the fruit; Tranquillity is the shade of which it is possessed. It has knowledge for its resting house, contentment for its water, and the Kshetrajna for its sun. Its end cannot be ascertained upwards, downwards, or horizontally. Seven females always dwell there, with faces downwards, possessed of effulgence, and endued with the cause of generations. They take up all the different tastes from all creatures, even as inconstancy sucks up truth. In that itself dwell, and from that emerge, the seven Rishis who are crowned with ascetic success, with those seven having Vasishtha for their foremost. Glory, effulgence, greatness, enlightenment, victory, perfection, and energy, these seven always follow this same like rays following the sun. Hills and mountains also exist there, collected together; and

rivers and streams bearing waters in their course, waters that are born of Brahma. And there happens a confluence also of streams in the secluded spot for sacrifice. Thence those that are contented with their own souls proceed to the Grandsire. Those whose wishes have been reduced, whose wishes have been directed to excellent vows, and whose sins have been burnt off by penances, merging themselves in their souls, succeed in attaining to Brahman. Tranquillity is praised by those who are conversant with the forest of knowledge. Keeping that forest in view, they take birth so as not to lose courage. Even such is that sacred forest that is understood by Brahmanas, and understanding it, they live (in accordance with the ordinance), directed by the Kshetrajna."

SECTION 28

The Brahmana said, 'I do not smell scents. I do not perceive tastes. I do not see colours. I do not touch. I do not likewise hear the diverse sounds (that arise). Nor do I entertain purposes of any kind. It is Nature that desires such objects as are liked; it is Nature that hates such objects as are disliked. Desire and aversion spring from Nature, after the manner of the upward and the downward life-winds when souls have entered animate bodies. Separated from them are others; in them are eternal dispositions; (these as also) the soul of all creatures, Yogins would behold in the body. Dwelling in that, I am never attached to anything through desire and wrath, and decrepitude and death. Not having any desire for any object of desire, and not having any aversion for any evil, there is no taint on my natures, as there is no taint of a drop of water on (the leaves of) the lotus. Of this constant (principle) which looks upon diverse natures, they are inconstant possessions. Though actions are performed, yet the assemblage of enjoyments does not attach itself to them, even as the assemblage of rays of the sun does not attach to the sky. In this connection is recited an ancient story of a discourse between an Adhwaryu and a Yati. Do thou hear it, O glorious lady. Beholding an animal sprinkled with water at a sacrificial ceremony, a Yati said unto the Adhwaryu seated there these words in censure, -- This is destruction of life! unto him the Adhwaryu said in reply,--This goat will not be destroyed. The animal (sacrificed) meets with great good, if the Vedic declaration on this subject be true. That part of this animal which is of earth will go to earth. That part of this one which is born of water, will enter into water. His eye will enter the sun; his ear will enter the different points of the horizon; his life-winds will enter the sky. I who adhere to the scriptures incur no fault (by assisting at the killing of this animal)

"The Yati said, 'If thou beholdest such good to the goat in this dissociation with (his) life-winds, then this sacrifice is for the goat. What need hast thou for it? Let the brother, father, mother, and friend (of this goat) give thee their approval in this. Taking him (to them) do thou consult them. This goat is especially dependent. It behoveth thee to see them who can give their consent in this. After hearing their consent: the matter will become fit for consideration. The life-winds of this goat have been made to return to their respective sources. Only the inanimate body remains behind. This is what I think. Of those who wish to enjoy felicity by means of the inanimate body (of an animal) which is comparable with fuel, the fuel (of sacrifice) is after all the animal himself. Abstention from cruelty is the foremost of all deities. Even this is the teaching of the elders. We know this is the proposition, viz.,--No slaughter (of living creatures) .-- If I say anything further, (it will then appear that) diverse kinds of faulty actions are capable of being done by thee. Always abstaining from cruelty to all creatures is what meets with our approbation. We establish this from what is directly perceptible. We do not rely on what is beyond direct perception."

"The Adhwaryu said, 'Thou enjoyest the properties of smell which belong to the earth. Thou drinkest the tastes which appertain to water. Thou seest colours which belong to lighted bodies. Thou touchest the properties which, have their origin in wind. Thou hearest the sounds which have their origin in space (or ether). Thou thinkest thoughts with the mind. All these entities, thou art of opinion, have life. Thou dost not then abstain from taking life. Really, thou art slaughter. Or, what dost thou think, O regenerate one.'

"The Yati said, 'The Indestructible and the Destructible constitute the double manifestation of the soul. Of these the Indestructible is existed. The Destructible is said to be exceedingly non-existent. The life-wind, the tongue, the mind, the quality of goodness, along with the quality of passion, are all existent. The Atman is above these forms and hence is without duality and hope. As regards one that is freed from these existent objects, that transcends all pairs of opposites, that does not cherish any expectation, that is alike to all creatures, that is liberated from the idea of meum, that has subjugated his self, and that is released from all his surroundings,--for him no fear exists from any source!"

"The Adhwaryu said, 'O foremost of intelligent men, one should reside with those that are good. Hearing thy opinion my understanding shines with light. O illustrious one, I come to thee, believing thee to be a god; and I say I have no fault, O regenerate one, by performing these rites with the aid of Mantras!'

"The Brahmana continued, 'With this conclusion, the Yati remained silent after this. The Adhwaryu also proceeded with the great sacrifice, freed from delusion. The Brahmanas understand Emancipation, which is exceedingly subtle, to be of this kind and having understood it, they live accordingly directed by the Kshetrajna, that beholder of all topics."

SECTION 29

"The Brahmana said, 'In this connection is cited the ancient story, O lady, of the discourse between Karttaviryya and the Ocean. There was a king of the name of Karttaviryya-Arjuna who was endued with a thousand arms. He conquered, with his bow, the Earth, extending to the shores of the ocean. It has been heard by us that, once on a time, as he was walking on the shores of the sea, proud of his might, he showered hundreds of shafts on that vast receptacle of waters. The Ocean, bowing down unto him, said, with joined hands,-Do not, O hero, shoot thy shafts (at me)! Say, what shall I do to thee. With these mighty arrows shot by thee, those creatures which have taken shelter in me are being killed, O tiger among kings. Do thou, O lord, grant them security.'

"Arjuna said, 'If any wielder of the bow exists that is equal to me in battle, and that would stand against me in the field, do thou name him to me!"

'The Ocean said, If thou hast heard, O king, of the great Rishi Jamadagni, his son is competent to duly receive thee as a guest .-- Then that king proceeded, filled with great wrath. Arrived at that retreat, he found Rama himself. With his kinsmen he began to do many acts that were hostile to Rama, and caused much trouble to that high-souled hero. Then the energy, which was immeasurable of Rama blazed forth. burning the troops of the foe. O lotus-eved one. Taking up his battle-axe, Rama suddenly put forth his power, and hacked that thousand-armed hero, like a tree of many branches. Beholding him slain and prostrated on the earth, all his kinsmen, uniting together, and taking up their darts, rushed at Rama, who was then seated, from all sides. Rama also, taking up his bow and quickly ascending on his car, shot showers of arrows and chastised the army of the king. Then, some of the Kshatriyas, afflicted with the terror of Jamadagni's son, entered mountain-fastnesses, like deer afflicted by the lion. Of them that were unable, through fear of Rama, to discharge the duties ordained for their order, the progeny became Vrishalas owing to their inability to find Brahmanas. [Kshatriyas always require Brahmanas for assisting them in their acts. These particular Kshatrivas. through fear of Rama, fled to the forests and mountains. They could not, accordingly, find Brahmanas for assisting them. Their children, therefore, fell away from the status of Kshatriyas and became Vrishalas or Sudras.] In this way Dravidas and Abhiras and Pundras, together with the Savaras, became Vrishalas through those men who had Kshatriva duties assigned to them (in consequence of their birth), falling away (from those duties). Then the Kshatriyas that were begotten by the Brahmanas upon Kshatriya women that had lost their heroic children, were repeatedly destroyed by Jamadagni's son. The slaughter proceeded one and twenty times. At its conclusion a bodiless voice, sweet and proceeding from heaven, and which was heard by all people, spoke to Rama, 'O Rama, O Rama, desist! What met it dost thou see, O son, in thus destroying repeatedly these inferior Kshatriyas? In this way, O blessed dame, his grandsires, headed by Richika, addressed that high-souled one, saying. 'Do thou desist.' Rama, however, unable to forgive the slaughter of his sire, replied unto those Rishis saying, 'It behoves you not to forbid me.' The Pitris then said, 'O foremost of all victorious men, it behoves thee not to slay these inferior Kshatriyas. It is not proper that thyself, being a Brahmana, should slay these kings."

SECTION 30

"The Pitris said, 'In this connection is cited this old history. Having heard it, thou shouldst act according to it, O foremost of all regenerate persons. There was a royal sage of the name Alarka endued with the austerest of penances. He was conversant with all duties, truthful in speech, of high soul, and exceedingly firm in his vows. Having, with his bow, conquered the whole Earth extending to the seas, and thereby achieved an exceedingly difficult feat, he set his mind on that which is subtle. While sitting at the root of a tree, his thoughts, O thou of great intelligence, abandoning all those great feats, turned towards that which is subtle.'

"Alarka said, 'My mind has become strong. Having conquered the mind, one's conquest becomes permanent. Though surrounded by foes, I shall (henceforth) shoot my arrows at other objects. Since in consequence of its unsteadiness, it sets all mortals to accomplish acts, I shall shoot very sharp-pointed shafts at the mind.'

"The mind said, 'These arrows, O Alarka, will never pierce me through. They will pierce only thy own vital parts, Thy vital parts being pierced, thou shalt die. Do thou look out for other arrows with which to destroy me.' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'Smelling very many perfumes, the nose hankers after them only. Hence I shall shoot whetted arrows at the nose.'

"The nose said, 'These arrows will never cross through me, O Alarka. They will pierce only thy own vital parts, and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.'

Hearing these words and reflecting upon them, he said as follows. "Alarka said, This one (viz., the tongue), enjoying savoury tastes, hankers after them only. Hence I shall shoot whetted shafts at the tongue.'

"The tongue said, 'These arrows, O Alarka, will not cross through me. They will only pierce thy own vital parts and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'The skin, touching diverse objects of touch, hankers after them only. Hence, I shall tear off the skin with diverse arrows equipt with the feathers of the Kanka.' "The skin said, 'These arrows will not, O Alarka, cross

"The skin said, 'These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou look for other arrows with which to destroy me.' Hearing these words and reflecting on them, he said as follows.

"Alarka said, 'Hearing diverse sounds, (the ear) hankers after them only. Hence, I shall shoot whetted shafts at the ear.'

"The ear said, These arrows will not, O Alarka, cross through me. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me. Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'Seeing many colours, the eye hankers after them only. Hence, I shall destroy the eye with sharp-pointed arrows.'

"The eye said. 'These arrows will not, O Alarka, cross through me at all. They will pierce thy own vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!' Hearing these words and reflecting upon them, he said as follows.

"Alarka said, 'This (viz., the understanding) forms many determinations with the aid of ratiocination. Hence, I shall shoot whetted arrows at the understanding.'

"The understanding said, 'These arrows will not, O Alarka, cross through me at all. They will pierce thy vital parts only, and thy vital parts being pierced, thou shalt die. Do thou then look for other arrows with which to destroy me!'

"The Brahmana continued, 'Then Alarka, employing himself, even there, on penances difficult to perform and exceedingly austere, failed to obtain, by the high power (of his penances) arrows for casting at these seven. Endued with puissance, he then, with mind well concentrated, began to reflect. Then O best of regenerate ones, Alarka, that foremost of intelligent men, having reflected for a long time, failed to obtain anything better than Yoga. Setting his mind on one object, he remained perfectly still, engaged in Yoga. Endued with energy, he quickly slew all the senses with one arrow, having entered by Yoga into his soul and thereby attained to the highest success. Filled with wonder, that royal sage then sang this verse: Alas, it is a pity that we should have accomplished all acts that are external! Alas, that we should have, endued with the thirst for enjoyment, courted (the pleasures of) sovereignty before now! I have learnt this afterwards. There is no happiness that is higher than Yoga .--Do thou know this, O Rama. Cease to slay the Kshatriyas. Do thou practise the austerest of penances. Thou wilt then attain to what is good .-- Thus addressed by his grandsires, Jamadagni's son practised the austerest penances, and having practised them, that highly blessed one attained to that success which is difficult to reach."

SECTION 31

"The Brahmana said, 'There are three foes in the world. They are said to be ninefold, agreeably to their qualities. Exultation, satisfaction, and joy, -- these three qualities appertain to Goodness. Cupidity, wrath, and hatred, these three qualities are said to appertain to Passion. Lassitude, procrastination, and delusion, these three qualities appertain to darkness. Cutting these with showers of arrows, the man of intelligence, free from procrastination, possessed of a tranquil soul and with his senses under subjection, ventures to vanquish others. [The sense seems to be this. Having first conquered the internal foes mentioned, the man of intelligence, bent on effecting his deliverance, should then seek to vanquish all external foes standing in his way.] In this connection, persons conversant with (the occurrence of) ancient cycles recite some verses which were sung in days of old by king Amvarisha who had acquired a tranquil soul. When diverse kinds of faults were in the ascendant and when the righteous were afflicted, Amvarisha of great fame put forth his strength for assuming sovereignty. Subduing his own faults and worshipping the righteous, he attained to great success and sang these verses .-- I have subdued many faults. I have killed

all foes. But there is one, the greatest, vice which deserves to be destroyed but which has not been destroyed by me! Urged by that fault, this Jiva fails to attain to freedom from desire. Afflicted by desire, one runs into ditches without knowing it. Urged by that fault, one indulges in acts that are forbidden. Do thou cut off, cut off, that cupidity with sharp-edged swords. From cupidity arise desires. From desire flows anxiety. The man who yields to desire acquires many qualities that appertain to passion. When these have been acquired, he gets many qualities that appertain to Darkness. In consequence of those qualities, he repeatedly takes birth, with the bonds of body united, and is impelled to action. Upon the expiration of life, with body becoming dismembered and scattered, he once meets with death which is due to birth itself. Hence, duly understanding this, and subduing cupidity by intelligence, one should desire for sovereignty in one's soul. This is (true) sovereignty. There is no other sovereignty here. The soul, properly understood, is the king. Even these were the verses sung by king Ambarisha of great celebrity, on the subject of sovereignty which he kept before him, -- that king who had cut off the one foremost fault viz., cupidity.

SECTION 32

"The Brahmana said, 'In this connection is cited the old narrative, O lady, of the discourse between a Brahmana and (king) Janaka. King Janaka (on a certain occasion), desirous of punishing him, said unto a Brahmana who had become guilty of some offence, 'Thou shalt not dwell within my dominions.' Thus addressed, the Brahmana replied unto that best of kings, saying, 'Tell me, O king, what the limits are of the territories subject to thee. I desire, O lord, to dwell within the dominions of another king. Verily, I wish to obey thy behest, O lord of Earth, agreeably to the scriptures .-- Thus addressed by that celebrated Brahmana, the king, hearing repeated and hot sighs, said not a word in reply. Like the planet Rahu overwhelming the Sun, a cloudedness of understanding suddenly overwhelmed that king of immeasurable energy as he sat plunged in thought. When that cloudedness of understanding passed away and the king became comforted, he spoke after a short while these words unto that Brahmana.

"Janaka said, 'Although a (large) inhabited tract is subject to me within this ancestral kingdom of mine, yet I fail to find my dominion, searching through the whole Earth. When I failed to find it on the Earth, I then searched Mithila (for it). When I failed to find it in Mithila, I then searched for it among my own children. When I failed to find it even there, a cloudedness of understanding passed away, intelligence came back to me. Then I thought that I have no dominion, or that verything is my dominion. Even this body is not mine, or the whole Earth is mine. At the same time, O best of regenerate persons, I think that that is as much mine as it is of others. Do thou, therefore, dwell (here) as long as thy choice leads thee, and do thou enjoy as long as thou pleasest.'

"The Brahmana said, 'When there is a large inhabited tract in thy ancestral kingdom, tell me, depending upon what understanding, has the idea of meum been got rid of by thee. What also is that understanding depending upon which thou hast come to the conclusion that everything constitutes thy dominion? What, indeed, is the notion through which thou hast no dominion, or everything is thy dominion?

'Janaka said, 'All conditions here, in all affairs, have been understood by me to be terminable. Hence, I could not find that which should be called mine. (Considering) whose is this, I thought of the Vedic text about anybody's property, I could not, therefore, find, by my understanding, what should be (called) mine. Depending upon this notion, I got rid of idea of mineness. Hear now what that notion is depending upon which I came to the conclusion that I have dominion everywhere. I do not desire for my own self those smells that are even in my nose. Therefore, the earth, subjugated by me, is always subject to me. I do not desire for my own self those tastes that exist in contact with even my tongue. Therefore, water, subjugated by me, is always subject to me. I do not desire for my own self the colour or light that appertains to my eye. Therefore, light subjugated by me, is always subject to me. I do not desire for my own self those sensations of touch which are in contact with even my skin. Therefore, the wind, subjugated by me, is always subject to me. I do not desire for my own self those sounds which are in contact with even my ear. Therefore sounds, subjugated by me, are always subject to me. I do not desire for my own self the mind that is always in my mind. Therefore the mind, subjugated by me, is subject to me. All these acts of mine are for the sake of the deities, the Pitris, the Bhutas, together with guests [i.e., I live and act for these and not my own self.]. -- The Brahmana then, smiling, once more said unto Janaka.--Know that I am Dharma, who have come here today for examining thee. Thou art verily the one person for setting this wheel in motion, this wheel that has the quality of Goodness for its circumference, Brahmin for its nave, and the understanding for its spokes, and which never turns back!"

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SECTION 33

'The Brahmana said, 'I do not, O timid one, move in this world in that manner which thou, according to thy own understanding, censurest. I am a Brahmana possessed of Vedic knowledge, I am emancipated. I am a forest recluse. I am an observer of the duties of a house-holder. I observe vows. I am not what thou seest me in good and bad acts. By me is pervaded everything that exists in this universe. Whatever creatures exist in the world, mobile or immobile, know that I am the destroyer of them all, even as fire is (the destroyer) of all kinds of wood. Of sovereignty over the whole Earth or over Heaven (on the one hand), or this knowledge (of my identity with the universe), this knowledge is my wealth. This is the one path for Brahmanas, by which they who understand it proceed to house-holds, or abodes in the forest, or residence with preceptors, or among mendicants. [These are different modes of life.] With numerous unconfused symbols, only one knowledge is worshipped. Those who, whatever the symbols and modes of life to which they adhere, have acquired an understanding having tranquillity for its essence, attain to that one entity even as numerous rivers all meeting the Ocean. The path is traversable with the aid of the understanding and not of this body. Actions have both beginning and end, and the body has actions for its bonds. Hence, O blessed lady, thou needst have no apprehension in respect of the world hereafter. With thy heart intent upon the real entity, it is my soul into which thou wilt come.

SECTION 34

"The Brahmana's wife said, 'This is incapable of being understood by a person of little intelligence as also by one whose soul has not been cleansed. My intelligence is very little, and contracted, and confused. Do thou tell me the means by which the knowledge (of which thou speakest) may be acquired. I wish to learn from thee the source from which this knowledge flows.'

"The Brahmana said, 'Know that intelligence devoted to Brahman, is the lower Arani; the preceptor is the upper Arani; penances and conversance wit tithe scriptures are to cause the attrition. From this is produced the fire of knowledge.'

"The Brahmana's wife said, 'As regards this symbol of Brahman, which is designated Kshetrajna, where, indeed, occurs a description of it by which it is capable of being seized?"

"The Brahmana said, 'He is without symbols, and without qualities. Nothing exists that may be regarded as his cause. I shall, however, tell thee the means by which he can be seized or not. A good means may be found; viz., perception of hearing, etc. as flowers are perceived by bees. That means consists of an understanding cleansed by action. Those whose understandings have not been so cleansed, regard that entity, through their own ignorance, as invested with the properties of knowledge and others. It is not laid down that this should be done, of that this should not be done, in the rules for achieving Emancipation,--those, that is, in which a knowledge of the soul arises only in him who sees and hears. [What is stated here is this. In the matter of achieving Emancipation, no ordinances have been laid down, positive or negative, like those in respect of other things. If one wishes to attain to Heaven, he should do this and abstain from the other For achieving Emancipation, however, only seeing and hearing are prescribed. Seeing implies contemplation. and hearing, the receiving of instructions from the preceptor. Nilakantha explains hearing as Vedantadisravanam (vide his comment on the word 'srutam' in verse 3 above).] One should comprehend as many parts, unmanifest and manifest by hundreds and thousands, as one is capable of comprehending here. Indeed, one should comprehend diverse objects of diverse import, and all objects of direct perception. Then will come, from practice (of contemplation and self-restraint, etc.), that above which nothing exists.'

"The holy one continued, 'Then the mind of that Brahmana's wife, upon the destruction of the Kshetrajna, became that which is beyond Kshetrajna, in consequence of the knowledge of Kshetra.'

"Arjuna said, 'Where, indeed, is that Brahmana's wife, O Krishna, and where is that foremost of Brahmanas, by both of whom was such success attained. Do thou, tell me about them, O thou of unfading glory.'

"The blessed and holy one said, 'Know that my mind is the Brahmana, and that my understanding is the Brahmana's wife. He who has been spoken of as Kshetrajna is I myself, O Dhananjaya!"

SECTION 35

"Arjuna said, 'It behoveth thee to expound Brahma to me,-that which is the highest object of knowledge. Through thy favour, my mind is delighted with these subtle disquisitions.'

"Vasudeva said,---In this connection is recited the old history of the discourse between a preceptor and his disciple on the subject of Brahman. Once on a time, O scorcher of foes, an intelligent disciple questioned a certain Brahmana of rigid vows who was his preceptor, as he was seated (at his ease), saying,--What, indeed, is the highest good? Desirous of attaining to that which constitutes the highest good, I throw myself at thy feet, O holy one. O learned Brahmana, I solicit thee, bending my head, to explain to me what I ask.--Unto that disciple, O son of Pritha, who said so, the preceptor said,--O regenerate one, I shall explain to thee everything about which thou mayst have any doubts.--Thus addressed, O foremost one of Kuru's race, by his preceptor, that disciple who was exceedingly devoted to his preceptor, spoke as follows, with joined hands. Do thou hear what he said, O thou of great intelligence.'

"The Disciple said, 'Where am I? Whence art thou? Explain that which is the highest truth. From what source have sprung all creatures mobile and immobile? By what do creatures live? What is the limit of their life? What is truth? What is penance, O learned Brahmana? What are called attributes by the good? What paths are to be called auspicious? What is happiness? What is sin? O holy one, O thou of excellent vows, it behoves thee to answer these questions of mine, O learned Rishi, correctly, truly, and accurately. Who else is there in this world than thee that is capable of answering these questions? Do thou answer them, O foremost of all persons conversant with duties. My curiosity is great, Thou art celebrated in all the worlds as one well skilled in the duties relating to Emancipation. There is none else than thou that is competent to remove all kinds of doubts. Afraid of worldly life, we have become desirous of achieving Emancipation.

"Vasudeva said, 'Unto that disciple who had humbly sought his instruction and put the questions duly, who was devoted to his preceptor and possessed of tranquillity, and who always behaved in a manner that was agreeable (to his instructor), who lived so constantly by the side of his instructor as to have almost become his shadow, who was self-restrained, and who had the life of a Yati and Brahmacharin, O son of Pritha, that preceptor possessed of intelligence and observant of vows, duly explained all the questions, O foremost one of Kuru's race, O chastiser of all foes.'

"The preceptor said, 'All this was declared (In days of old) by Brahma himself (the Grandsire of all the worlds) Applauded and practised by the foremost of Rishis, and depending on a knowledge of the Vedas, it involves a consideration of what constitutes the real entity. We regard knowledge to be the highest object, and renunciation as the best penance. He who, with certainty, knows the true object of knowledge which is incapable of being modified by circumstances, viz., the soul abiding in all creatures, succeeds in going whithersoever he wishes and comes to be regarded as the highest. That learned man who beholds the residence of all things in one place and their severance as well, and who sees unity in diversity, succeeds in freeing himself from misery. He who does not covet anything and does not cherish the idea of mineness with regard to anything, comes to be regarded, although residing in this world, as identifiable with Brahman, He who is conversant with the truth about the qualities of Pradhana (or Nature), acquainted with the creation of all existent objects, divested of the idea of mineness, and without pride, succeeds, without doubt, in emancipating himself. Understanding properly that great tree which has the unmanifest for its seed sprout, and the understanding for its trunk, and high consciousness of self for its branches, and the senses for the cells whence its twigs issue, and the (five) great elements for its flower-buds, and the gross elements for its smaller boughs, which is always endued with leaves, which always puts forth flowers, and upon which all existent objects depend, whose seed is Brahman, and which is eternal, -- and cutting all topics with the sharp sword of knowledge, one attains to immortality and casts off birth and death. The conclusions with regard to the past, present, and future, etc, and religion, pleasure and wealth, which are all well known to conclaves of Siddhas, which appertain to remote cycles, and which are, indeed, eternal, I shall declare to thee, O thou of great wisdom. These constitute what is called Good. Men of wisdom, understanding them in this world, attain to success. In days of old, the Rishis Vrihaspati and Bharadwaja, and Gautama and Bhargava, and Vasishtha and Kasyapa, and Viswamitra, and Atri, assembled together for the purpose of asking one another. They thus assembled together after having travelled over all paths and after they had got tired with the acts each of them had done. Those regenerate persons, placing the sage son of Angiras at their head, proceeded to the region of the Grandsire. There they beheld Brahma perfectly cleansed of all sin. Bowing their heads unto that high-souled one who was seated at his ease, the great Rishis, endued with humility, asked him this grave question regarding the highest good. How should a good man act? How would one be released from sin? What paths are auspicious for us? What is truth, and what is sin? By what action are the two paths, northern and southern, obtained? What is destruction? What is Emancination? What is birth and what is death of all existent objects? I shall tell thee, O disciple, what the Grandsire, thus addressed, said unto them, conformably to the scriptures. Do thou listen.'

"Brahma said, 'It is from Truth that all creatures, mobile and immobile, have been born. They live by penance (of action). Understand this, O ye of excellent vows. In consequence of their own actions they live, transcending: their own origin. For Truth, when united with qualities, becomes always possessed of five indications. Brahman is Truth. Penance is truth. Prajapati is truth. It is from Truth that all creatures have sprung. Truth is the universe of being. It is for this that Brahmanas who are always devoted to Yoga, who have transcended wrath and sorrow, and who always regard Religion as the causeway (along which every one must pass for avoiding the morass below), take refuge in Truth. I shall now speak of those Brahmanas who are restrained by one another and possessed of knowledge, of the orders, and of those who belong to the four modes of life. The wise say that Religion or duty is one, (though) having four quarters. Ye regenerate ones. I shall speak to ve now of that path which is auspicious and productive of good. That path has constantly been trod over by men possessed of wisdom in order to achieve an identity with Brahman. I shall speak now of that path which is the highest and which is exceedingly difficult of being understood. Do you understand, in all its details, ye highly blessed ones, what is the highest seat. The first step has been said to be the mode of life that appertains to Brahmacharins. The second step is domesticity. After this is the residence in the woods. After that it should be known is the highest step, viz., that relating to Adhyatma. [i.e., that course of life which has for its object the acquisition of knowledge relating to the soul. This, of course, includes the knowledge that is needed for achieving identification with the Supreme Soul or Brahman, Light, ether (or space), sun, wind, Indra, and Prajapati,--one sees these as long as one does not attain to Adhyatma. I shall declare the means (by which that Adhyatma may be attained). Do ye first understand them. The forest mode of life that is followed by ascetics residing in the woods and subsisting upon fruits and roots and air is laid down for the three regenerate classes. The domestic mode of life is ordained for all the orders. They that are possessed of wisdom say that Religion or duty has Faith for its (chief) indication. Thus have I declared to you the paths leading to the deities. They are adopted by those that are good and wise by their acts. Those paths are the causeways of piety. That person of rigid vows who adopts any one of these modes separately, always succeeds in time to understand the production and destruction of all creatures. I shall now declare, accurately and with reasons, the elements which reside in parts in all objects. The great soul, the unmanifest, egoism (consciousness of identity), the ten and one organs (of knowledge and action), the five great elements, the specific characteristics of the five elements -- these constitute the eternal creation. The number of elements has been said to be four and twenty, and one (more). That person of wisdom who understands the production and destruction of all these elements, that man among all creatures, never meets with delusion. He who understands the elements accurately, all the qualities, all the deities, succeeds in cleansing himself of all sin. Freed from all bonds, such a man succeeds in enjoying all regions of spotless purity.

SECTION 36

"Brahma said, 'That which is unmanifest, which is indistinct, all-pervading, everlasting, immutable, should be known to become the city (or mansion) of nine portals, possessed of three qualities, and consisting of five ingredients. Encompassed by eleven including Mind which distinguishes (objects), and having Understanding for the ruler, this is an aggregate of eleven. [The total eleven is made up of the three qualities, the five elements, the group of organs and senses as one, egoism and understanding.] The three ducts that are in it support it constantly. These are the three Nadis. They run continually, and have the three qualities for their essence: Darkness, Passion, and Goodness. These are called the (three) qualities. These are coupled with one another. They exist, depending on one another. They take refuge in one another, and follow one another. They are also joined with one another. The five (principal) elements are characterised by (these) three qualities. Goodness is the match of Darkness. Of Goodness the match is Passion. Goodness is also the match of Passion, and of Goodness the match is Darkness. There where Darkness is restrained, Passion is seen to flow. There where Passion is restrained, Goodness is seen to flow. Darkness should be known to have the night (or obscurity) for its essence. It has three characteristics, and is (otherwise) called Delusion. It has unrighteousness (or sin) also for its indication, and it is always present in all sinful acts. This is the nature of Darkness and it appears also as confined with others. Passion is said to have activity for its essence. It is the cause of successive acts. When it prevails, its indication, among all beings, is production. Splendour, lightness, and faith, -- these are the form, that is light, of Goodness among all creatures, as regarded by all good men. The true nature of their characteristics will now be declared by me, with reasons. These shall be stated in aggregation and separation. Do ye understand them. Complete delusion, ignorance; illiberality, indecision in respect of action, sleep, haughtiness, fear, cupidity, grief, censure of good acts, loss of memory,--

unripeness of judgement, absence of faith, violation of all rules of conduct, want of discrimination, blindness, vileness of behaviour, boastful assertions of performance when there has been no performance, presumption of knowledge in ignorance, unfriendliness (or hostility), evilness of disposition, absence of faith, stupid reasoning, crookedness, incapacity for association, sinful action, senselessness, stolidity, lassitude, absence of self-control, degradation, -- all these qualities are known as belonging to Darkness. Whatever other states of mind, connected with delusion, exist in the world, all appertain to Darkness. Frequent ill-speaking of other people, censuring the deities and the Brahmanas, illiberality, vanity, delusion, wrath, unforgiveness, hostility towards all creatures are regarded as the characteristics of Darkness. Whatever undertakings exist that are unmeritorious (in consequence of their being vain or useless), what gifts there are that are unmeritorious (in consequence of the unworthiness of the donees, the unreasonableness of the time, the impropriety of the object, etc.), vain eating, -- these also appertain to Darkness. Indulgence in calumny, unforgiveness, animosity, vanity and absence of faith are also said to be characteristics of Darkness. Whatever men there are in this world who are characterised by these and other faults of a similar kind, and who break through the restraints (provided by the scriptures), are all regarded as belonging to the quality of Darkness. I shall now declare the wombs where these men, who are always of sinful deeds, have to take their birth. Ordained to go to hell they sink in the order of being. Indeed, they sink into the hell of (birth in) the brute creation. They become immobile entities, or animals, or beasts of burden; or carnivorous creatures, or snakes, or worms, insects, and birds; or creatures, of the oviparous order, or quadrupeds of diverse species; or lunatics, or deaf or dumb human beings, or men that are afflicted by dreadful maladies and regarded as unclean. These men of evil conduct, always exhibiting the indications of their acts, sink in Darkness. Their course (of migrations) is always downwards. Appertaining to the quality of Darkness, they sink in Darkness. I shall, after this, declare what the means are of their improvement and ascent; indeed, by what means they succeed in attaining to the regions that exist for men of pious deeds. Those men who take birth in orders other than humanity, by growing up in view of the religious ceremonies of Brahmanas devoted to the duties of their own order and desirous of doing good to all creatures, succeed, through the aid of such purificatory rites, in ascending upwards. Indeed, struggling (to improve themselves), they at last attain to the same regions with these pious Brahmanas. Verily, they go to Heaven. Even this is the Vedic audition. [Anyatha pratipannah is explained by Nilakantha as 'born in other orders'. Telang takes it as 'Behaving in a contrary way.' 'How can goats and sheep behave otherwise?' The sense seems to be that those born as goats, succeed in ascending upwards through the efficacy of the religious acts of the Brahmanas. By becoming sacrificial victims they regain their true position.] Born in orders other than humanity and growing old in their respective acts, even thus they become human beings that are, of course, ordained to return. Coming to sinful births and becoming Chandalas or human beings that are deaf or that lisp indistinctly, they attain to higher and higher castes, one after another in proper turn, transcending the Sudra order, and other (consequences of) qualities that appertain to Darkness and that abide in it in course of migrations in this world. Attachment to objects of desire is regarded as great delusion. Here Rishis and Munis and deities become deluded, desirous of pleasure. Darkness, delusion, the great delusion, the great obscurity called wrath, and death, that blinding obscurity, (these are the five great afflictions). As regards wrath, that is the great obscurity (and not aversion or hatred as is sometimes included in the list). With respect then to its colour (nature), its characteristics, and its source, I have, ye learned Brahmanas, declared to you, accurately and in due order, everything about (the quality of) Darkness. Who is there that truly understands it? Who is there that truly sees it? That, indeed, is the characteristic of Darkness, viz., the beholding of reality in what is not real. The qualities of Darkness have been declared to you in various ways. Duly has Darkness, in its higher and lower forms, been described to you. That man who always bears in mind the qualities mentioned here, will surely succeed in becoming freed from all characteristics that appertain to Darkness.

SECTION 37

"Brahman said, 'Ye best of beings, I shall now declare to you accurately what (the quality of) Passion is. Ye highly blessed ones, do you understand what those qualities are that appertain to Passion, Injuring (others), beauty, toil, pleasure and pain, cold and heat, lordship (or power), war, peace, arguments, dissatisfaction, endurance, might, valour, pride, wrath, exertion, quarrel (or collision), jealousy, desire, malice, battle, the sense of meum or mineness, protection (of others), slaughter, bonds, and affliction, buying and selling, lopping off, cutting, piercing and cutting off the coat of mail that another has worn, fierceness, cruelty, villifying, pointing out the faults of others, thoughts entirely devoted to worldly

affairs, anxiety, animosity, reviling of others, false speech, false or vain gifts, hesitancy and doubt, boastfulness of speech. dispraise and praise, laudation, prowess, defiance, attendance (as on the sick and the weak), obedience (to the commands of preceptors and parents), service or ministrations, harbouring of thirst or desire, cleverness or dexterity of conduct, policy heedlessness, contumely, possessions, and diverse decorations that prevail in the world among men, women, animals, inanimate things, houses, grief, incredulousness, vows and regulations, actions with expectation (of good result), diverse acts of public charity, the rites in respect of Swaha salutations, rites of Swadha and Vashat, officiating at the sacrifices of others, imparting of instruction, performance of sacrifices, study, making of gifts, acceptance of gifts, rites of expiation, auspicious acts, the wish to have this and that, affection generated by the merits of the object for which or whom it is felt, treachery, deception, disrespect and respect, theft, killing, desire of concealment, vexation, wakefulness, ostentation, haughtiness, attachment, devotion, contentment, exultation, gambling, indulgence in scandal, all relations arising out of women, attachment to dancing, instrumental music and songs--all these qualities, ye learned Brahmanas, have been said to belong to Passion. Those men on Earth who meditate on the past, present, and the future, who are devoted to the aggregate of three, viz., Religion, Wealth, and Pleasure, who acting from impulse of desire, exult on attaining to affluence in respect of every desire, are said to be enveloped by Passion. These men have downward courses. Repeatedly reborn in this world, they give themselves up to pleasure. They covet what belongs to this world as also all those fruit, that belong to the world hereafter. They make gifts, accept gifts, offer oblations to the Pitris, and pour libations on the sacrificial fire. The qualities of Passion have (thus) been declared to you in their variety. The course of conduct also to which it leads has been properly described to you. The man who always understands these qualities, succeeds in always freeing himself from all of them which appertain to Passion.

SECTION 38

"Brahmana said, 'I shall, after this discourse to you on that excellent quality which is the third (in the order of our enumeration). It is beneficial to all creatures in the world, and unblamable, and constitutes the conduct of those that are good. Joy, satisfaction, nobility, enlightenment, and happiness, absence of stinginess (or liberality), absence of fear, contentment, disposition for faith, forgiveness, courage, abstention from injuring any creature, equability, truth, straightforwardness absence of wrath absence of malice purity, cleverness, prowess, (these appertain to the quality of Goodness). He who is devoted to the duty of Yoga, regarding knowledge to be vain, conduct to be vain, service to be vain, and mode of life to be vain, attains to what is highest in the world hereafter. Freedom from the idea of meum, freedom from egoism, freedom from expectations, looking on all with an equal evel and freedom from desire --these constitute the eternal religion of the good. Confidence, modesty, forgiveness, renunciation, purity, absence of laziness, absence of cruelty, absence of delusion, compassion to all creatures, absence of the disposition to calumniate, exultation, satisfaction, rapture, humility, good behaviour, purity in all acts having for their object the attainment of tranquillity, righteous emancipation (from understanding. attachments). indifference, Brahmacharyya, complete renunciation, freedom from the idea of meum, freedom from expectations, unbroken observance of righteousness, belief that gifts are vain, sacrifices are vain, study is vain, vows are vain, acceptance of gifts is vain, observance of duties is vain, and penances are vain--those Brahmanas in this world, whose conduct is marked by these virtues, who adhere to righteousness, who abide in the Vedas, are said to be wise and possessed of correctness of vision. Casting off all sins and freed from grief, those men possessed of wisdom attain to Heaven and create diverse bodies (for themselves). Attaining the power of governing everything, self-restraint, minuteness, these highsouled ones make by operations of their own mind, like the gods themselves dwelling in Heaven. Such men are said to have their courses directed upwards. They are veritable gods capable of modifying all things. Attaining to Heaven, they modify all things by their very nature. They get whatever objects they desire and enjoy them. Thus have I, ye foremost of regenerate ones, described to you what that conduct is which appertains to the quality of goodness. Understanding these duly, one acquires whatever objects one desires. The qualities that appertain to goodness have been declared particularly. The conduct which those qualities constitute has also been properly set forth. That man who always understands these qualities, succeeds in enjoying the qualities without being attached to them

SECTION 39

"Brahmana said, 'The qualities are incapable of being declared as completely separate from one another. Passion and Goodness and Darkness are seen existing in a state of union. They are attached to one another. They depend on one

cause or without cause. Of all these which act with one another, however, much they may differ in their development, the manner in which their increase and diminution take place will now be declared. There where Darkness exists in an increased measure, in the lower creatures (for example), Passion exists in a smaller measure and Goodness in a measure that is still less. There where Passion exists in a copious measure, in creatures of middle course, Darkness exists in a smaller measure and Goodness in a measure that is still less. There where Goodness exists in a copious measure, in creatures of upward courses, Darkness should be known to exist in a small measure and Passion in a measure that is still less. Goodness is the spring that causes the modifications of the senses. It is the great enlightener. No duty has been laid down that is higher than Goodness. They who abide in Goodness proceed upwards. They who abide in Passion remain in the middle. They who abide in Darkness, being characterised by qualities that are low, sink downwards. Darkness occurs in the Sudra; Passion in the Kshatriya; and Goodness, which is the highest, in the Brahmana. The three qualities exist even thus in the three orders. Even from a distance, the three qualities of darkness and Goodness and Passion, are seen to exist in a state of union and more collectively. They are never seen in a state of separation. Beholding the sun rising, men of evil deeds become inspired with fear. Travellers on their way become afflicted with heat, and suffer distress. The Sun is Goodness developed, men of evil deeds represent Darkness; the heat which travellers on their way feel is said to be a quality of Passion. The sun representing light is Goodness; the heat is the quality of Passion; the shading (or eclipse) of the sun on Parvana days should be known to represent Darkness. Even thus, the three qualities exist in all luminous bodies. They act by turns in diverse places in diverse ways. Among immobile objects, the quality of Darkness exists in a very large measure. The qualities appertaining to Passion are those properties of theirs which undergo constant changes. Their oleaginous attributes appertain to Goodness. [What is said here is this: the three qualities exist in even the immobile objects of the universe. As regards Darkness, it predominates in them. As regards Passion, it dwells in such properties of theirs as pungency, sourness, sweetness, etc, which change with time or in consequence of cooking or through admixture. Their only properties are said to appertain to Goodness. Tiryagbhavagatam is explained by Nilakantha as adhikyam gatam. Telang thinks this is unwarrantable. His own version, however, of the first line is untenable. What can be the tiryagbhava or 'form of lower species' of immobile objects? Telang frequently forgets that Nilakantha represents a school of interpretation not founded by him but which existed from a time long anterior to him.] The Day should be understood as threefold. The Night has been ordained to be threefold. So also are fortnight, months, years, seasons, and conjunctions. The gifts that are wide are threefold. Threefold is sacrifice that flows. Threefold are the worlds; threefold the deities; threefold is knowledge; and threefold the path or end. The past, the Present. and the Future; Religion, Wealth. and Pleasure. Prana, Apana, and Udana; these also are fraught with the three qualities. Whatever object exists in this world, everything in it is fraught with the three qualities. The three qualities act by turns in all things and in all circumstances. Verily, the three qualities always act in an unmanifest form. The creation of those three, viz., Goodness, Passion, and Darkness is eternal. The unmanifest, consisting of the three qualities, is said to be darkness, unperceived, holy, Constant. unborn, womb, eternal. Nature, change or modification, destruction, Pradhana, production, and absorption, undeveloped, not small (i.e., vast), unshaking, immovable, fixed, existent, and non-existent. All these names should be known by those who meditate on matters connected with the soul. That person who accurately knows all the names of the unmanifest, and the qualities, as also the pure operations (of the qualities), is well conversant with the truth about all distinctions and freed from the body, becomes liberated from

another. They have one another for their refuge. They likewise follow one another. As long as goodness exists, so

long does Passion exist. There is no doubt in this. As long as

Darkness and Goodness exist, so long does Passion exist. They

make their journey together, in union, and moving

collectively. They, verily, move in body, when they act with

SECTION 40

"Brahmana said, 'From the unmanifest first sprang Mahat (the Great Soul) endued with great intelligence, the source of all the qualities. That is said to be the first creation. The Great Soul is signified by these synonymous words--the Great Soul, Intelligence, Vishnu, Jishnu, Sambhu of great valour, the Understanding, the means of acquiring knowledge, the means of perception, as also fame, courage, and memory. Knowing this, a learned Brahmana has never to encounter delusion. It has hands and feet on every side, it has ears on every side. It stands, pervading everything in the universe. Of great power, that Being is stationed in the heart of all.

all the qualities and enjoys absolute happiness."

Minuteness, Lightness and Affluence, are his. He is the lord of all, and identical with effulgence, and knows not decay. In Him are all those who comprehend the nature of the understanding, all those who are devoted to goodness of disposition, all those who practise meditation, who are always devoted to Yoga, who are firm in truth, who have subdued their senses, who are possessed of knowledge, who are freed from cupidity, who have conquered wrath, who are of cheerful hearts, who are endued with wisdom, who are liberated from ideas of meum (and teum), and who are devoid of egoism. All these, freed from every kind of attachment, attain to the status of Greatness. That person who understands that holy and high goal, viz., the Great Soul, becomes freed from delusion. The self-born Vishnu becomes the Lord in the primary creations. He who thus knows the Lord lying in the cave, the Supreme, Ancient Being, of universal form, the golden one, the highest goal of all persons endued with understanding, -- that intelligent man lives, transcending the understanding."

SECTION 41

"Brahmana said, 'That Mahat who was first produced is called Egoism. When it sprang up as I, it came to be called as the second creation. That Egoism is said to be the source of all creatures, for these have sprung from its modifications. It is pure effulgence and is the supporter of consciousness. It is Prajapati. It is a deity, the creator of deities, and of mind. It is that which creates the three worlds. It is said to be that which feels--I am all this.--That is the eternal world existing for those sages who are contented with knowledge relating to the soul, who have meditated on the soul, and who have won success by Vedic study and sacrifices. By consciousness of soul one enjoys the qualities. That source of all creatures, that creator of all creatures, creates (all creatures) even in this way. It is that which causes all changes. It is that which causes all beings to move. By its own light it illuminates the universe likewise.'"

SECTION 42

'Brahmana said, From Egoism were verily born the five great elements. They are earth, air, ether, water, and light numbering the fifth. In these five great elements, in the matter of the sound, touch, colour, taste, and smell, all creatures become deluded. When at the close of the destruction of the great elements, the dissolution of the universe approaches, ye that are possessed of wisdom, a great fear comes upon all living creatures. Every existent object is dissolved into that from which it is produced. The dissolution takes place in an order that is the reverse of that in which creation takes place. Indeed, as regards birth, they are born from one another. Then, when all existent objects, mobile and immobile, become dissolved, wise men endued with powerful memory never dissolve. Sound, touch, colour, taste, and smell numbering the fifth, are effects. They are, however, inconstant, and called by the name of delusion. Caused by the production of cupidity, not different from one another, without reality, connected with flesh and blood, and depending upon one another, existing outside the soul, these are all helpless and powerless. Prana and Apana, and Udana and Samana and Vyana, -- these five winds are always closely attached to the soul. Together with speech, mind, and understanding, they constitute the universe of eight ingredients. He whose skin, nose, ear. eves. tongue, and speech are restrained, whose mind is pure, and whose understanding deviates not (from the right path), and whose mind is never burnt by those eight fires, succeeds in attaining to that auspicious Brahman to which nothing superior exists. Those which have been called the eleven organs and which have sprung from Egoism, I shall now, ye regenerate ones, mention particularly. They are the ear, the skin, the two eves, the tongue, the nose numbering the fifth, the two feet, the lower duct, the organ of generation, the two hands, and speech forming the tenth. These constitute the group of organs, with mind numbering as the eleventh. One should first subdue this group. Then will Brahman shine forth (in him). Five amongst these are called organs of knowledge, and five, organs of action. The five beginning with the ear are truly said to be connected with knowledge. The rest, however, that are connected with action, are without distinction. The mind should be regarded as belonging to both. The understanding is the twelfth in the top. Thus have been enumerated the eleven organs in due order. Learned men, having understood these, think they have accomplished everything. I shall, after this, enumerate all the various organs. Space (or Ether) is the first entity. As connected with the soul, it is called the ear. As connected with objects, that is sound The presiding deity (of this) is the quarters. The Wind is the second entity. As connected with the soul, it is known as the skin. As connected with objects, it is known as objects of touch: and the presiding deity there is touch. The third is said to be Light. As connected with the soul, it is known as the eve. As connected with objects, it is colour; and the sun is its deity. The fourth (entity) should be known as Water. As connected with the soul, it is said to be the tongue. As connected with objects, it is taste, and the presiding deity there is Soma. The

the nose. As connected with objects, it is scent; and the presiding deity there is the wind. Thus has the manner been declared of how the five entities are divided into sets of three. After this I shall declare everything about the diverse (other) organs. Brahmanas conversant with the truth say that the two feet are mentioned as connected with the soul. As connected with objects, it is motion; and Vishnu is there the presiding deity. The Apana wind, whose motion is downward, as connected with the soul, is called the lower duct. As connected with objects, it is the excreta that is ejected; and the presiding deity there is Mitra. As connected with the soul, the organ of generation is mentioned, the producer of all beings. As connected with objects, it is the vital seed; and the presiding deity is Prajapati. The two hands are mentioned as connected with the soul by persons conversant with the relations of the soul. As connected with objects, it is actions; and the presiding deity there is Indra. Next, connected with the soul is speech which relates to all the gods. As connected with objects, it is what is spoken. The presiding deity there is Agni. As connected with the soul, the mind is mentioned, which moves within the soul of the five elements. As connected with objects, it is the mental operation; and the presiding deity is Chandramas (moon). As connected with the soul is Egoism, which is the cause of the whole course of worldly life. As connected with objects, it is consciousness of self; and the presiding deity there is Rudra. As connected with the soul is the understanding, which impels the six senses. As connected with objects, it is that which is to be understood, and the presiding deity there is Brahma. Three are the seats of all existent objects. A fourth is not possible. These are land, water, and ether. The mode of birth is fourfold. Some are born of eggs; some are born of germs which spring upwards, penetrating through the earth; some are born of filth; and some are born of fleshy balls in wombs. Thus is the mode of birth seen to be of four kinds, of all living creatures. Now, there are other inferior beings and likewise those that range the sky. These should be known to be born of eggs as also those which crawl on their breasts. Insects are said to be born of filth, as also other creatures of a like description. This is said to be the second mode of birth and is inferior. Those living creatures that take birth after the lapse of some time. bursting through the earth, are said to be germ-born beings, ye foremost of regenerate persons. Creatures of two feet or of many feet and those which move crookedly, are the beings born of wombs. Among them are some that are deformed, ye best of men. The eternal womb of Brahma should be known to be of two kinds, viz., penance and meritorious acts. Such is the doctrine of the learned. Action should be understood to be of various kinds, such as sacrifice, gifts made at sacrifices, and the meritorious duty of study for every one that is born; such is the teaching of the ancients. He who duly understands this, comes to be regarded as possessed of Yoga, ye chief of regenerate persons. Know also that such a man becomes freed too from all his sins. I have thus declared to you duly the doctrine of Adhyatma. Ye Rishis conversant with all duties, a knowledge of this is acquired by those who are regarded as persons of knowledge. Uniting all these together, viz., the senses, the objects of the senses, and the five great entities, one should hold them in the mind. When everything is attenuated (by absorption) in the mind, one no longer esteems the pleasures of life. Learned men, whose understandings are furnished with knowledge, regard that as true happiness. I shall after this, tell thee of renunciation with respect to all entities by means, gentle and hard, which produces attachment to subtle topics and which is fraught with auspiciousness. That conduct which consists in treating the qualities is not qualities, which is free from attachment, which is living alone, which does not recognise distinctions, and which is full of Brahman, is the source of all happiness. The learned man who absorbs all desires into himself from all sides like the tortoise withdrawing all its limbs, who is devoid of passion, and who is released from everything, becomes always happy. Restraining all desires within the soul, destroying his thirst, concentrated in meditation, and becoming the friend of good heart towards all creatures, he succeeds in becoming fit for assimilation with Brahman. Through repression of all the senses which always hanker after their objects, and abandonment of inhabited places, the Adhyatma fire blazes forth in the man of contemplation. As a fire, fed with fuel, becomes bright in consequence of the blazing flames it puts forth even so, in consequence of the repression of the senses, the great soul puts forth its effulgence. When one with a tranquil soul beholds all entities in one's own heart, then, lighted by one's own effulgence, one attains to that which is subtler than the subtle and which is unrivalled in excellence. It is settled that the body has fire for colour, water for blood and other liquids, wind for sense of touch, earth for the hideous holder of mind (viz., flesh and bones, etc.), space (or ether) for sound; that it is pervaded by disease and sorrow; that it is overwhelmed by five currents; that it is made up of the five elements: that it has nine doors and two deities [The two deities are Jiva and Iswara.]; that it is full of passion; that it is unfit to be seen (owing to its unholy character); that it is

made up of three qualities; that it has three constituent elements, (viz., wind, bile and phelgm); that it is delighted with attachments of every kind, that it is full of delusions. It is difficult of being moved in this mortal world, and it rests on the understanding as its support. That body is, in this world, the wheel of Time that is continually revolving. That (body), indeed, is a terrible and unfathomable ocean and is called delusion. It is this body which stretches forth, contracts, and awakens the (whole) universe with the (very) immortals. By restraining the senses, one casts off lust, wrath, fear, cupidity, enmity, and falsehood, which are eternal and, therefore, exceedingly difficult to cast off. He who has subjugated these in this world, viz., the three qualities and the five constituent elements of the body, has the Highest for his seat in Heaven. By him is Infinity attained. Crossing the river, that has the five senses for its steep banks, the mental inclinations for its mighty waters, and delusion for its lake, one should subjugate both lust and wrath. Such a man freed from all faults, then beholds the Highest, concentrating the mind within the mind and seeing self in self. Understanding all things, he sees his self, with self in all creatures sometimes as one and sometimes as diverse, changing form from time to time. Without doubt he can perceive numerous bodies like a hundred lights from one light. Verily he is Vishnu, and Mitra, and Varuna, and Agni, and Prajapati. He is the Creator and the ordainer: he is the Lord possessed of puissance, with faces turned in all directions. In him, the heart of all creatures, the great soul, becomes resplendent. Him all conclaves of learned Brahmanas, deities and Asuras, and Yakshas, and Pisachas, the Pitris, and birds, and bands of Rakshasas, and bands of ghostly beings, and all the great Rishis, praise."

SECTION 43

"Brahmana said, 'Among men, the royal Kshatriya is (endued with) the middle quality. Among vehicles, the elephant (is so); and among denizens of the forest the lion; among all (sacrificial) animals, the sheep; among all those that live in holes, is the snake; among cattle, the bovine bull; among females, the mule. There is no doubt in this that in this world, the Nyagrodha, the Jamvu, the Pippala, the Salmali, and Sinsapa, the Meshasringa, and the Kichaka, are the foremost ones among trees. [Nyagrodha is the Ficus Bengalensis, Linn. Jamvu is Eugenia Jambolana, Lamk. Pippala is Ficus religiosa, Linn. Salmali is Bombax Malabaricum. Sinsapa is Dalbergia Sissoo, Roxb. Meshasringa is Asclepia geminata, Roxb. Kichaka is a variety of mountain bamboo. Here however it evidently implies the Nimba or Melia Azadirachta Linn l Himayat Patinatra Sahva, Vindhya, Trikutavat, Sweta, Nila, Bhasa, Koshthavat, Guruskandha, Mahendra and Malayavat, -- these are the foremost of mountains. Likewise the Maruts are the foremost of the Ganas. Surva is the lord of all the planets, and Chandramas of all the constellations. Yama is the lord of the Pitris; Ocean is the lord of all rivers. Varuna is the king of the waters. Indra is said to be the king of the Maruts. Arka is the king of all hot bodies, and Indra of all luminous bodies. Agni is the eternal lord of the elements, and Vrihaspati of the Brahmanas, Soma is the lord of (deciduous) herbs, and Vishnu is the foremost of all that are endued with might. Tashtri is the king of Rudras, and Siva of all creatures. Sacrifice is the foremost of all initiatory rites, and Maghavat of the deities. The North is the lord of all the points of the compass; Soma of great energy is the lord of all learned Brahmanas. Kuvera is the lord of all precious gems, and Purandara of all the deities. Such is the highest creation among all entities. Prajapati is the lord of all creatures. Of all entities whatever, I, who am full of Brahman, am the foremost. There is no entity that is higher than myself or Vishnu. The great Vishnu, who is full of Brahman, is the king of kings over all. Know him to be the ruler, the creator, the uncreated Hari. He is the ruler of men and Kinnaras and Yakshas and Gandharvas, and Snakes and Rakshasas, and deities and Danavas and Nagas. Among those that are followed by persons full of desire is the great goddess Maheswari of beautiful eyes. She is otherwise called by the name of Parvati. Know that the goddess Uma is the foremost and the most auspicious of women. Among women that are a source of pleasure, the foremost are the Apsaras who are possessed of great splendour. Kings are desirous of acquiring piety, and Brahmanas are causeways of piety. Therefore, the king should always strive to protect the twice-born ones. Those kings in whose dominions good men languish are regarded as bereft of the virtues of their order. Hereafter they have to go into wrong paths. Those kings in whose dominions good men are protected, rejoice in this world and enjoy happiness hereafter. Verily, those high-souled ones attain to the highest seat. Understand this, ye foremost of regenerate ones. I shall after this state the everlasting indications of duties. Abstention from injury is the highest duty. Injury is an indication of unrighteousness. Splendour is the indication of the deities. Men have acts for their indications. Ether (or space) has sound for its characteristic. Wind has touch for its characteristic. The characteristic of lighted bodies is colour, and water has taste for its characteristic. Earth, which holds all entities, has smell for its characteristic. Speech has words

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for its characteristic, refined into vowels and consonants. Mind has thought for its characteristic. Thought has, again, been said to be the characteristic of the understanding. The things thought of by the mind are ascertained with accuracy by the understanding. There is no doubt in this, viz., that the understanding, by perseverance, perceives all things. The characteristic of mind is meditation. The characteristic of the good man is to live unperceived. Devotion has acts for its characteristic. Knowledge is the characteristic of renunciation Therefore keeping knowledge, before his view, the man of understanding should practise renunciation. The man who has betaken himself to renunciation and who is possessed of knowledge, who transcends all pairs of opposites, as also darkness, death, and decrepitude, attains to the highest goal. I have thus declared to you duty what the indications are of duty. I shall, after this, tell you of the seizure (comprehension) of qualities. Smell, which appertains to earth, is seized by the nose. The wind, that dwells in the nose is likewise appointed (as an agent) in the perception of smell. Taste is the essence of water. That is seized by the tongue. Soma, who resides in the tongue, is appointed likewise in the perception of taste. The quality of a lighted body is colour. That is seized by the eve. Aditya who always resides in the eye has been appointed in the perception of colour. Touch always appertains to the wind (as its quality). That is perceived by the skin. The wind that always resides in the skin has been appointed in apprehending touch. The quality of ether is sound. That is seized by the ear. All the quarters, which reside in the ear, have been appointed in apprehending sound. The quality of the mind is thought. That is seized by the understanding. The upholder of consciousness, residing in the heart, has been appointed in apprehending the mind. The understanding is apprehended in the form of determination or certitude, and Mahat in the form of knowledge. The unperceived (Prakriti) has been, it is evident, appointed for the seizure of all things after certitude. There is no doubt in this. The Kshetrajna which is eternal and is destitute of qualities as regards its essence, is incapable of being seized by symbols. Hence, the characteristic of the Kshetrajna, which is without symbols, is purely knowledge. The unmanifest resides in the symbol called Kshetra, and is that in which the qualities are produced and absorbed. I always see, know, and hear it (though) it is hidden. Purusha knows it: therefore is he called Kshetrajna. The Kshetrajna perceives also the operations of the qualities and absence of their operations. The qualities, which are created repeatedly, do not know themselves, being unintelligent, as entities to be created and endued with a beginning, middle, and end. No one else attains, only the Kshetraina attains, to that which is the highest and great and which transcend the qualities and those entities which are born of the qualities. Hence one who understands duties, casting off qualities and the understanding, and having his sins destroyed, and transcending the qualities, enters the Kshetrajna. One that is free from all pairs of opposites, that never bends his head to any one, that is divested of Swaha, that is immovable, and homeless, is the Kshetrajna. He is the Supreme Lord.

SECTION 44

"Brahmana said, 'I shall now tell you truly about all that which has a beginning, middle, and end, and which is endued with name and characteristics, together with the means of apprehension. It has been said that the Day was first. Then arose Night. The Months are said to have the lighted fortnights first. The constellations have Sravana for their first; the Seasons have that of dews (viz., Winter) for their first. Earth is the source of all smells; and Water of all tastes. The solar light is the source of all colours: the Wind of all sensations of touch. Likewise, of sound the source is space (or Ether). These are the qualities of elements. I shall, after this, declare that which is the first and the highest of all entities. The sun is the first of all lighted bodies. Fire is said to be the first of all the elements. Savitri is the first of all branches of learning. Prajapati is the first of all the deities. The syllable Om is the first of all the Vedas, and the life-wind Prana is the first of all winds. All that is called Savitri which is prescribed in this world. The Gavatri is the first of all metres: of all (sacrificial) animals the first is the goat. Kine are the first of all quadrupeds. The twiceborn ones are the first of all human beings. The hawk is the first of all birds. Of sacrifices the first is the pouring of clarified butter on the fire. Of all reptiles the first, O foremost of regenerate ones, is the snake. The Krita is the first of all the Yugas: there is no doubt in this. Gold is the first of all precious things. Barley is the first of all plants. Food is the first of all things to be eaten or swallowed. Of all liquid substances to be drunk, water is the foremost. Of all immobile entities without distinction, Plaksha is said to be the first, that ever holy field of Brahman. Of all the Prajapatis Lam the first. There is no doubt in this. Of inconceivable soul the self-existent Vishnu is said to be my superior. Of all the mountains the great Meru is said to be the first-born. Of all the cardinal and subsidiary points of the horizon, the eastern is said to be the foremost and first-born. Ganga of three courses is said to be the firstborn of all rivers. Likewise, of all wells and reservoirs of waters, the ocean is said to be the firstborn. Iswara is the supreme Lord of all the deities and Danayas and ghostly beings and Pisachas, and snakes and Makshasas and human beings and Kinnaras and Yakshas. The great Vishnu, who is full of Brahma, than whom there is no higher being in the three worlds, is the first of all the universe. Of all the modes of life, that of the householder is the first. Of this there is no doubt. The Unmanifest is the source of all the worlds as, indeed, that is the end of every thing. Days end with the sun's setting and Nights with the sun's rising. The end of pleasure is always sorrow, and the end of sorrow is always pleasure. All accumulations have exhaustion for their end, and all ascent have falls for their end. All associations have dissociations for their end, and life has death for its end. All action ends in destruction, and all that is born is certain to meet with death. Every mobile and immobile thing in this world is transient. Sacrifice, gift, penances, study, vows, observances,--all these have destruction for their end. Of Knowledge, there is no end. Hence, one that is possessed of a tranquil soul, that has subjugated his senses, that is freed from the sense of meum, that is devoid of egoism, is released from all sins by pure knowledge.

ECTION 45

"Brahmana said, 'The wheel of life moves on. It has the understanding for its strength; the mind for the pole (on which it rests); the group of senses for its bonds, the (five) great elements for its nave, and home for its circumference. It is overwhelmed by decrepitude and grief, and it has diseases and calamities for its progeny. That wheel relates in time and place. It has toil and exercise for its noise. Day and Night are the rotations of that wheel. It is encircled by heat and cold. Pleasure and pain fire its joints, and hunger and thirst are the nails fixed into it. Sun-shine and shade are the ruts (it causes). It is capable of being agitated during even such a short space of time as is taken up by the opening and the closing of the eyelid. It is enveloped in the terrible waters of delusion. It is ever revolving and void of consciousness. It is measured by months and half-months. It is not uniform (being everchanging), and moves through all the worlds. Penances and vows are its mud. Passion's force is its mover. It is illuminated by the great egoism, and is sustained by the qualities. Vexations (caused by the non-acquisition of what is desired) are the fastenings that bind it around. It revolves in the midst of grief and destruction. It is endued with actions and the instruments of action. It is large and is extended by attachments. It is rendered unsteady by cupidity and desire. It is produced by variegated Ignorance. It is attended upon by fear and delusion and is the cause of the delusion of all beings It moves towards joy and pleasure, and has desire and wrath for its possession. It is made up of entities beginning with Mahat and ending with the gross elements. It is characterised by production and destruction going on ceaselessly. Its speed is like that of the mind, and it has the mind for its boundary. This wheel of life that is associated with pairs of opposites and devoid of consciousness, the universe with the very immortals should cast away, abridge, and check. That man who always understands accurately the motion and stoppage of this wheel of life, is never seen to be deluded, among all creatures. Freed from all impressions, divested of all pairs of opposites, released from all sins, he attains to the highest goal. The householder, the Brahmacharin, the forest recluse and the mendicant .-- these four modes of life have all been said to have the householder's mode for their foundation. Whatever system of rules is prescribed in this world, their observance is beneficial. Such observance has always been highly spoken of. He who has been first cleansed by ceremonies, who has duly observed vows, who belongs in respect of birth to a race possessed of high qualifications, and who understands the Vedas, should return (from his preceptor's house). [Implying that he should go to the house of his preceptor, study and serve there, and after completing his course, return for leading a life of domesticity.] Always devoted to his wedded spouse, conducting himself after the manner of the good, with his senses under subjugation, and full of faith, one should in this world perform the five sacrifices. He who eats what remains after feeding deities and guests, who is devoted to the observance of Vedic rites, who duly performs according to his means sacrifices and gifts, who is not unduly active with his hands and feet, who is not unduly active with his eye, who is devoted to penances, who is not unduly active with his speech and limits, comes under the category of Sishta or the good. One should always bear the sacred thread, wear white (clean) clothes, observe pure vows, and should always associate with good men, making gifts and practising self-restraint. One should subjugate one's lust and stomach, practise universal compassion, and be characterised by behaviour that befits the good. One should bear a bamboo-stick, and a water-pot filled with water. Having studied, one should teach; likewise should also make sacrifices himself and officiate at the sacrifices of others. One should also make gifts made to oneself. Verily, one's conduct, should be characterised by these six acts. Know that three of these acts should constitute the livelihood of the Brahmanas, viz., teaching (pupils), officiating at the sacrifices of others, and the acceptance of gifts from a person that is

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6399 pure. As to the other duties that remain, numbering three, viz., making of gifts, study, and sacrifice, these are accompanied by merit. Observant of penances, self-restrained, practising universal compassion and forgiveness, and looking upon all creatures with an equal eye, the man that is conversant with duties should never be heedless with regard to those three acts. The learned Brahmana of pure heart, who observes the domestic mode of life and practises rigid vows, thus devoted and thus discharging all duties to the best of his power, succeeds in conquering Heaven."

SECTION 46

"Brahmana said, 'Duly studying thus to the best of his power, in the way described above, and likewise living as a Brahmacharin, one that is devoted to the duties of one's own order, possessed of learning, observant of penances, and with all the senses under restraint, devoted to what is agreeable and beneficial to the preceptor, steady in practising the duty of truth, and always pure, should, with the permission of the preceptor, eat one's food without decrying it. He should eat Havishva made from what is obtained in alms, and should stand, sit, and take exercise (as directed). [Havishya is food cooked in a particular way and offered to the deities. It must be free from meat. There may be milk or ghee in it, but the cooking must be done in a single pot or vessel continuously; no change of vessels is allowed.] He should pour libations on the fire twice a day, having purified himself and with concentrated mind. He should always bear a staff made of Vilwa or Palasa. [Vilwa is the Aegle marmelos, and Palasa is the Butea frondosa of Roxburgh.] The robes of the regenerate man should be linen, or of cotton, or deer-skin, or a cloth that is entirely brown-red. There should also be a girdle made of Munja-grass. He should bear matted locks on head, and should perform his ablutions every day. He should bear the sacred thread, study the scriptures, divest himself of cupidity, and be steady in the observance of yows. He should also gratify the deities with oblations of pure water, his mind being restrained the while. Such a Brahmacharin is worthy of applause. With vital seed drawn up and mind concentrated, one that is thus devoted succeeds in conquering Heaven. Having attained to the highest seat, he has not to return to birth. Cleansed by all purificatory rites and having lived as a Brahmacharin, one should next go out of one's village and next live as an ascetic in the woods, having renounced (all attachments). Clad in animal skins or barks of trees he should perform his ablutions morning and evening. Always living within the forest, he should never return to an inhabited place. Honouring guests when they come, he should give them shelter, and himself subsist upon fruits and leaves and common roots, and Syamaka. He should, without being slothful subsist on such water as he gets, and air, and all forest products. He should live upon these, in due order, according to the regulations of his initiation. [At first he should live on fruits and roots and leaves, etc. Next on water, and then on air. There are different sects of forests recluses. The course of life is settled at the time of the initiatory rites.] He should honour the guest that comes to him with alms of fruits and roots. He should then, without sloth, always give whatever other food he may have. Restraining speech the while, he should eat after gratifying deities and guests. His mind should be free from envy. He should eat little, and depend always on the deities. Self-restrained, practising universal compassion, and possessed of forgiveness, he should wear both beard and hair (without submitting to the operations of the barber). Performing sacrifices and devoting himself to the study of the scriptures, he should be steady in the observance of the duty of truth. With body always in a state of purity, endued with cleverness, ever dwelling in the forest, with concentrated mind, and senses in subjection, a forest-recluse, thus devoting himself, would conquer Heaven. A householder, or Brahmacharin, or forest-recluse, who would wish to achieve Emancipation, should have recourse to that which has been called the best course of conduct. Having granted unto all creatures the pledge of utter abstention from harm, he should thoroughly renounce all action. He should contribute to the happiness of all creatures, practise universal friendliness, subjugate all his senses, and be an ascetic. Subsisting upon food obtained without asking and without trouble, and that has come to him spontaneously, he should make a fire. He should make his round of mendicancy in a place whence smoke has ceased to curl up and where all the inhabitants have already eaten. [What is stated here is this. The Sannvasin should not ask for alms: or, if he ever seeks for aims, he should seek them in a village or house where the cooking has been already done and where every one has already eaten. This limitation is provided as otherwise the Sannyasin may be fed to his fill by the householder who sees him.] The person who is conversant with the conduct that leads to Emancipation should seek for alms after the vessels (used in cooking) have been washed. He should never rejoice when he obtains anything, and never be depressed if he obtains nothing. Seeking just what is needed for supporting life, he should, with concentrated mind, go about his round of mendicancy, waiting for the proper time. He should not wish for earnings

in common with others, nor eat when honoured. The man who leads the life of mendicancy should conceal himself for avoiding gifts with honour. While eating, he should not eat such food as forms the remains of another's dish, nor such as is bitter, or astringent, or pungent. He should not also eat such kinds of food as have a sweet taste. He should eat only so much as is needed to keep him alive. The person conversant with Emancipation should obtain his subsistence without obstructing any creature. In his rounds of mendicancy he should never follow another (bent on the same purpose). He should never parade his piety; he should move about in a secluded place, freed from passion. Either an empty house, or a forest, or the foot of some tree, or a river, or a mountaincave, he should have recourse to for shelter. In summer he should pass only one night in an inhabited place; in the season of rains he may live in one place. He should move about the world like a worm, his path pointed out by the Sun. From compassion for creatures, he should walk on the Earth with his eyes directed towards it. He should never make any accumulations and should avoid residence with friends. The man conversant with Emancipation should every day do all his acts with pure water. Such a man should always perform his ablutions with water that has been fetched up (from the river or the tank). Abstention from harm, Brahmacharyya, truth, simplicity, freedom from wrath, freedom from decrying others, self-restraint, and habitual freedom from backbiting: these eight vows, with senses restrained, he should steadily pursue. He should always practise a sinless mode of conduct, that is not deceptive and not crooked. Freed from attachment. he should always make one who comes as a guest eat (at least) a morsel of food. He should eat just enough for livelihood, for the support of life. He should eat only such food as has been obtained by righteous means, and should not pursue the dictates of desire. He should never accept any other thing than food and clothing only. He should, again, accept only as much as he can eat and nothing more. He should not be induced to accept gifts from others, nor should he make gifts to others. Owing to the helplessness of creatures, the man of wisdom should always share with others. He should not appropriate what belongs to others, nor should he take anything without being asked. He should not, having enjoyed anything become so attached to it as to desire to have it once more. One should take only earth and water and pebbles and leaves and flowers and fruits, that are not owned by any body, as they come, when one desires to do any act. One should not live by the occupation of an artisan, nor should one covet gold. One should not hate, nor teach (one that does not seek to be taught); nor should one have any belongings. One should eat only what is consecrated by faith. One should abstain from controversies. One should follow that course of conduct which has been said to be nectarine. One should never be attached to anything, and should never enter into relations of intimacy with any creature. One should not perform, nor cause to perform, any such action as involves expectation of fruit or destruction of life or the hoarding of wealth or articles. Rejecting all objects, content with a very little, one should wander about (homeless) pursuing an equal behaviour towards all creatures mobile and immobile. One should never annoy another being; not should one be annoyed with another He who is trusted by all creatures is regarded as the foremost of those persons that understand Emancipation. One should not think of the past, nor feel anxious about the future. One should disregard the present, biding time, with concentrated mind. One should never defile anything by eye, mind, or speech. Nor should one do anything that is wrong, openly or in secret. Withdrawing one's senses like the tortoise withdrawing its limbs, one should attenuate one's senses and mind, cultivate a thoroughly peaceful understanding, and seek to master every topic. Freed from all pairs of opposites, never bending one's head in reverence, abstaining from the rites requiring the utterance of Swaha, one should be free from mineness, and egoism. With cleansed soul, one should never seek to acquire what one has not and protect what one has. Free from expectations, divested of qualities, wedded to tranquillity, one should be free from all attachments and should depend on none. Attached to one's own self and comprehending all topics, one becomes emancipated without doubt. Those who perceive the self, which is without hands and feet and back, which is without head and without stomach, which is free from the operation of all qualities, which is absolute, untainted, and stable, which is without smell, without taste, and touch, without colour, and without sound, which is to be comprehended (by close study), which is unattached, which is without flesh, which is free from anxiety, unfading, and divine, and, lastly, which though dwelling in a house resides in all creatures, succeed in escaping death. There the understanding reaches not, nor the senses, nor the deities, nor the Vedas, nor sacrifices, nor the regions (of superior bliss) nor penance nor yows. The attainment to it by those who are possessed of knowledge is said to be without comprehension of symbols. Hence, the man who knows the properties of that which is destitute of symbols, should practise the truths of piety. [The sense seems to be this; the self or soul is without qualities. He who knows the self, or rather

he who pursues the self with the desire of knowing it, should practise the truths of Piety laid down above. They constitute the path that leads to the self.] The learned man, betaking himself to a life of domesticity, should adopt that conduct which is conformable to true knowledge. Though undeluded, he should practise piety after the manner of one that is deluded, without finding fault with it. Without finding fault with the practices of the good, he should himself adopt such a conduct for practising piety as may induce others to always disrespect him. That man who is endued with such a conduct is said to be the foremost of ascetics. The senses, the objects of the senses, the (five) great elements, mind, understanding, egoism, the unmanifest, Purusha also, after comprehending these duly with the aid of correct inferences, one attains to Heaven, released from all bonds. One conversant with the truth, understanding these at the time of the termination of his life, should meditate, exclusively resting on one point. Then, depending on none, one attains to Emancipation. Freed from all attachments, like the wind in space, with his accumulations exhausted, without distress of any kind, he attains to his highest goal.'

SECTION 47

"Brahmana said. 'The ancients who were utterers of certain truth, say that Renunciation is penance. Brahmanas, dwelling in that which has Brahman for its origin, understand Knowledge to be high Brahman. Brahman is very far off, and its attainments depends upon a knowledge of the Vedas. It is free from all pairs of opposites, it is divested of all qualities; it is eternal; it is endued with unthinkable qualities: it is supreme. It is by knowledge and penance that those endued with wisdom behold that which is the highest. Verily, they that are of untainted minds, that are cleansed of every sin, and that have transcended all passion and darkness (succeed in beholding it). They who are always devoted to renunciation. and who are conversant with the Vedas, succeed in attaining to the supreme Lord who is identical with the path of happiness and peace, by the aid of penance. Penance, it has been said, is light. Conduct leads to piety. Knowledge is said to be the highest. Renunciation is the best penance. He who understands self through accurate determination of all topics, which is unperturbed, which is identical with Knowledge, and which resides in all entities, succeeds in going everywhere. The learned man who beholds association, and dissociation, and unity in diversity, is released from misery. He who never desires for anything, who despises nothing, becomes eligible, even when dwelling in this world, for assimilation with Brahman He who is conversant with the truths about qualities of Pradhana, and understands the Pradhana as existing in all entities who is free from mineness and egoism, without doubt becomes emancipated. He who is freed from all pairs of opposites, who does not bend his head to any body, who has transcended the rites of Swadha, succeeds by the aid of tranquillity alone in attaining to that which is free from pairs of opposites, which is eternal, and which is divested of qualities. Abandoning all action, good or bad, developed from qualities, and casting off both truth and falsehood, a creature, without doubt, becomes emancipated. Having the unmanifest for the seed of its origin, with the understanding for its trunk, with the great principle of egoism for its assemblage of boughs, with the senses for the cavities of its little sprouts, with the (five) great elements for its large branches, the objects of the senses for its smaller branches, with leaves that are ever present, with flowers that always adorn it and with fruits both agreeable and disagreeable always produced, is the eternal tree of Brahman which forms the support of all creatures. Cutting and piercing that tree with knowledge of truth as the sword, the man of wisdom. abandoning the bonds which are made of attachment and which cause birth, decrepitude and death, and freeing himself from mineness and egoism, without doubt, becomes emancipated. These are the two birds, which are immutable, which are friends, and which should be known as unintelligent. That other who is different from these two is called the Intelligent. When the inner self, which is destitute of knowledge of nature, which is (as it were) unintelligent, becomes conversant with that which is above nature, then, understanding the Kshetra, and endued with an intelligence that transcends all qualities and apprehends everything, one becomes released from all sins."

SECTION 48

"Brahmana said, 'Some regard Brahman as a tree. Some regard Brahman as a great forest. Some regard Brahman as unmanifest. Some regard it as transcendant and freed from every distress. They think that all this is produced from and absorbed into the unmanifest. He who, even for the short space of time that is taken by a single breath, when his end comes, becomes equable, attaining to the self, fits himself for immortality. Restraining the self in the self, even for the space of a wink, one goes, through the tranquillity of the self, to that which constitutes the inexhaustible acquisition of those that are endued with knowledge. Restraining the life-breaths again and again by controlling them according to the method

which is beyond the four and twenty. Thus having first acquired a tranquil soul, one attains to the fruition of all one's wishes. [Commentators differ about what is implied by the ten or the twelve. Nilakantha thinks that the ten mean the eight characteristics of Yoga, viz., Yama, Niyama, Asana, Pranavama, Pratyahara, Dharana, Dhyana, Samadhi, and Tarka and Vairagya. The twelve would imply the first eight, and these four, viz., Maitri, Karuna, Mudita, and Upeksha, If ten plus twelve or two and twenty be taken, then that number would be made up by the five modes of Yama, the five of Niyama, the remaining six of Yoga (beginning with Asana and ending with Samadhi), the four beginning with Maitri, and the two, viz., Tarka and Vairagya.] When the quality of Goodness predominates in that which arises from the Unmanifest, it becomes fit for immortality. They who are conversant with Goodness applaud it highly, saying that there is nothing higher than Goodness. By inference we know that Purusha is dependent on Goodness. Ye best of regenerate ones, it is impossible to attain to Purusha by any other means. Forgiveness, courage, abstention from harm, equability, truth, sincerity, knowledge, gift, and renunciation, are said to be the characteristics of that course of conduct which arises out of Goodness. It is by this inference that the wise believe in the identity of Purusha and Goodness, There is no doubt in this. Some learned men that are devoted to knowledge assert the unity of Kshetrajna and Nature. This, however, is not correct. It is said that Nature is different from Purusha: that also will imply a want to consideration. Truly, distinction and association should be known (as applying to Purusha and Nature). Unity and diversity are likewise laid down. That is the doctrine of the learned. In the Gnat and Udumbara both unity and diversity are seen. As a fish in water is different from it, such is the relation of the two (viz., Purusha and Nature). Verily, their relation is like that of water drops on the leaf of the lotus."

called Pranayama, by the ten or the twelve, he attains to that

"The preceptor continued, 'Thus addressed, those learned Brahmanas, who were the foremost of men, felt some doubts and (therefore) they once more questioned the Grandsire (of all creatures)." [What is said in this Lesson seems to be this: the Unmanifest or Prakriti is that condition in which all the three qualities of Goodness, Passion, and Darkness exist in a state of combination. The unmanifest is the condition existing before creation. When one particular quality, viz., Goodness prevails over the others, there arises Purusha, viz., that from whom everything flows. The relation of Purusha and Nature is both unity and diversity. The three illustrations of the Gnat and the Udumbara the fish and water, and water drops and the lotus leaf, explain the relation between Purusha and Nature. He is in Nature, yet different from it. There is both association and dissociation.]

SECTION 49

"The Rishis said,--'Which among the duties is deemed to be the most worthy of being performed? The diverse modes of duty, we see, are contradictory. Some say that (it remains) after the body (is destroyed). Others say that it does not exist. Some say that everything is doubtful. Others have no doubts. [The doubts appertain to duties, that is whether they should be done or not, and whether they have any effects here and hereafter.] Some say that the eternal (principle) is not eternal. Some say that it exists, and some that it exists not. Some say it is of one form, or two-fold, and others that it is mixed. Some Brahmanas who are conversant with Brahman and utterers of truth regard it to be one. Others, that it is distinct; and others again that it is manifold. Some say that both time and space exist: others, that it is not so. Some bear matted locks on their heads and are clad in deer-skins. Others have shaven crowns and go entirely naked. Some are for entire abstention from bathing, and some for bathing. Such differences of views may be seen among deities and Brahmanas conversant with Brahman and endued with perceptions of truth. Some are for taking food; while some are devoted to fasts. Some applaud action; others applaud perfect tranquillity. Some applaud Emancipation; some, various kinds of enjoyments. Some desire diverse kinds of wealth; some, poverty. Some say that means should be resorted to; others, that this is not so. Some are devoted to a life of abstention from harm; others are addicted to destruction. Some are for merit and glory, others say that this is not so. Some are devoted to goodness; others are established on doubt. Some are for pleasure; some are for pain. Other people say that it is meditation. Other learned Brahmanas say that it is Sacrifice. Others, again, say that it is gift. Others applaud penances; others, the study of the scriptures. Some say that knowledge and renunciation (should be followed). Others who ponder on the elements say that it is Nature. Some extol everything; others, nothing. O foremost one of the deities, duty being thus confused and full of contradictions of various kinds, we are deluded and unable to come to any conclusion. People stand up for acting, saying,--This is good,--This is good--He that is attached to a certain duty applauds that duty as the best. For this reason our understanding breaks down and our mind is distracted. We therefore, wish, O best of all beings, to know what is good. It

behoves thee to declare to us, after this, what is (so) mysterious, and what is the cause of the connection between the Kshetrajna and Nature. Thus addressed by those learned Brahmanas, the illustrious creator of the worlds, endued with great intelligence and possessed of a righteous soul, declared to them accurately what they asked."

SECTION 50

'Brahmana said, 'Well then, I shall declare to you what you ask. Learn what was told by a preceptor to a disciple that came unto him. Hearing it all, do you settle properly (what it should be). Abstention from harming any creature is regarded as the foremost of all duties. That is the highest seat, free from anxiety and constituting an indication of holiness. The ancients who were beholders of the certain truth, have said that knowledge is the highest happiness. Hence, one becomes released of all sins by pure knowledge. They that are engaged in destruction and harm, they that are infidels in conduct, have to go to Hell in consequence of their being endued with cupidity and delusion. Those who, without procrastination, perform acts, impelled thereto by expectation become repeatedly born in this world and sport in joy. Those men who, endued with learning and wisdom, perform acts with faith, free from expectations, and possessed of concentration of mind, are said to perceive clearly. I shall, after this, declare how the association and the dissociation takes place of Kshetrajna and Nature. Ye best of men, listen. The relation here is said to be that between the object and the subject. 1 Purusha is always the subject; and Nature has been said to be the object. It has been explained, by what has been said in a previous portion of the discourse where it has been pointed out, that they exist after the manner of the Gnat and the Udumbara. An object of enjoyment as it is, Nature is unintelligent and knows nothing. He, however, who enjoys it, is said to know it. Kshetrajna being enjoyer, Nature is enjoyed. The wise have said that Nature is always made up of pairs of opposites (and consists of qualities). Kshetrajna is, on the other hand, destitute of pairs of opposites, devoid of parts, eternal, and free, as regards its essence, from qualities. He resides in everything alike, and walks, with knowledge. He always enjoys Nature, as a lotus leaf (enjoys) water. Possessed of knowledge, he is never tainted even if brought into contact with all the qualities. Without doubt, Purusha is unattached like the unsteady drop of water on the lotus-leaf. This is the certain conclusion (of the scriptures) that Nature is the property of Purusha. The relation between these two (viz., Purusha and Nature) is like that existing between matter and its maker. As one goes into a dark place taking a light with him, even so those who wish for the Supreme proceed with the light of Nature. As long as matter and quality (which are like oil and wick) exist, so long the light shines. The flame, however, becomes extinguished when matter and quality (or oil and wick) are exhausted. Thus Nature is manifest; while Purusha is said to be unmanifest. Understand this, ve learned Brahmanas. Well, I shall now tell you something more. With even a thousand (explanations), one that has a bad understanding succeeds not in acquiring knowledge. One, however, that is endued with intelligence succeeds in attaining happiness, through only a fourth share (of explanations). Thus should the accomplishment of duty be understood as dependent on means. For the man of intelligence, having knowledge of means, succeeds in attaining to supreme felicity. As some man travelling along a road without provisions for his journey, proceeds with great discomfort and may even meet with destruction before he reaches the end of his journey, even so should it be known that ill acts there may not be fruits. The examination of what is agreeable and what is disagreeable in one's own self is productive of benefit. The progress in life of a man that is devoid of the perception of truth is like that of a man who rashly journeys on a long road unseen before. The progress, however, of those that are endued with intelligence is like that of men who journey along the same road, riding on a car unto which are yoked (fleet) steeds and which moves with swiftness. Having ascended to the top of a mountain, one should not cast one's eyes on the surface of the earth. Seeing a man, even though travelling on a car, afflicted and rendered insensible by pain, the man of intelligence journeys on a car as long as there is a car path. [The sense is this: riding on a car may not always be comfortable. As long as there is a car path, one should travel on one's car. If, however, the road be such as not to be fit for a car to proceed along it, one should avoid a car in going over it, for the car instead of conducing to comfort, would, on such a path, be productive of only discomfort.] The man of learning, when he sees the car path end, abandons his car for going on. Even thus proceeds the man of intelligence who is conversant with the ordinances respecting truth and Yoga (or Knowledge and Devotion). Conversant with the qualities, such a man proceeds, comprehending what is next and next. As one that plunges, without a boat, into the terrible ocean, with only one's two arms, through delusion, undoubtedly wishes for destruction: while the man of wisdom, conversant with distinctions, goes into the water, with a boat equipt with oars, and soon crosses the lake without fatigue, and having crossed

it attains to the other shore and casts off the boat, freed from the thought of meum. This has been already explained by the illustration of the car and the pedestrian. One who has been overwhelmed by delusion in consequence of attachment, adheres to it like a fisherman to his boat. Overcome by the idea of meum, one wanders within its narrow range. After embarking on a boat it is not possible in moving about on land. Similarly, it is not possible in moving about on water after one has mounted on a car. There are thus various actions with regard to various objects. And as action is performed in this world, so does it result to those that perform them. That which is void of smell, void of taste, and void of touch and sound, that which is meditated upon by the sages with the aid of their understanding, is said to be Pradhana. Now, Pradhana is unmanifest. A development of the unmanifest is Mahat. A development of Pradhana when it has become Mahat is Egoism. From egoism is produced the development called the great elements. And of the great elements respectively, the objects of sense are said to be the developments. The unmanifest is of the nature of seed. It is productive in its essence. It has been heard by us that the great soul has the virtues of a seed, and that is a product. Egoism is of the nature of seed and is a product again and again. And the five great elements are of the nature of seed and products. The objects of the five great elements are endued with the nature of seed, and yield products. These have Chitta for their property. Among them, space has one quality; wind is said to have two. Light, it is said, is endued with three qualities; and water as possessed of four qualities. Earth, teeming with mobiles and immobiles, should be known as possessed of five qualities. She is a goddess that is the source of all entities and abounds with examples of the agreeable and the disagreeable. Sound, likewise touch, colour, taste, and smell numbering the fifth, -- these are the five qualities of earth, ye foremost of regenerate persons. Smell always belongs to earth, and smell is said to be of various kinds. I shall state at length the numerous qualities of smell. Smell is agreeable or disagreeable, sweet, sour, pungent, diffusive and compact, oily and dry, and clear. Thus smell, which belongs to the earth, should be known as of ten kinds. [Katu is not bitter but pungent or sharp, as that which is attached to chillies.] Sound, touch, likewise colour, and taste have been said to be the qualities of water. I shall now speak of the qualities of Taste. Taste has been said (in the Ayurveda) to be of various kinds. Sweet, sour, pungent, bitter, astringent, and saline likewise. Taste, which has been said to appertain to water, is thus of six varieties. Sound, touch, and likewise colour, -- these are the three qualities which light is said to be possessed of. Colour is the quality of light, and colour is said to be of various kinds. White, dark, likewise red, blue, yellow, and grey also, and short, long, minute, gross, square and circular, of these twelve varieties in colour which belongs to light. These should be understood by Brahmanas venerable for years, conversant with duties, and truthful in speech. Sound and touch should be known as the two qualities of wind. Touch has been said to be of various kinds. Rough, cold and like wise hot, tender and clear, hard, oily, smooth, slippery, painful and soft, of twelve kinds is touch, which is the quality of wind, as said by Brahmanas crowned with success, conversant with duties, and possessed of a sight of truth. Now space has only one quality, and that is said to be sound. I shall speak at length of the numerous qualities of sound. Shadaja, Rishabha, together with Gandhara, Madhyama, and likewise Panchama; after this should be known Nishada, and then Dhaivata. Besides these, there are agreeable sounds and disagreeable sounds, compact, and of many ingredients. Sound which is born of space should thus be known to be of ten kinds. Space is the highest of the (five) elements. Egoism is above it. Above egoism is understanding. Above understanding is the soul. Above the soul is the Unmanifest. Above the Unmanifest is Purusha. One who knows which is superior and inferior among existent creatures, who is conversant with the ordinances in respect of all acts, and who constitutes himself the soul of all creatures, attains to the Unfading Soul.

SECTION 51

"Brahmana said, 'Since the mind is the ruler of these five elements, in the matter of controlling and bringing them forth, the mind, therefore, is the soul of the elements. The mind always presides over the great elements. The understanding proclaims power, and is called the Kshetrajna. The mind vokes the senses as a charioteer vokes good steeds. The senses, the mind, and the understanding are always joined to the Kshetrajna. The individual soul, mounting the chariot to which big steeds are yoked and which has the understanding for the reins, drives about on all sides. With all the senses attached to it (for steeds), with the mind for the charioteer, and the understanding for the eternal reins, exists the great Brahman-car. Verily, that man endued with learning and wisdom who always understands the Brahmancar in this way, is never overwhelmed by delusion in the midst of all entities. This forest of Brahman begins with the Unmanifest and ends with gross objects. It includes mobile and immobile entities, and receives light from the radiance of

constellations. It is decked, again, on all sides with nets of rivers and mountains. It is always embellished likewise by diverse kinds of waters. It is the means of subsistence for all creatures. It is, again, the goal of all living creatures. In that forest the Kshetrajna always moves about. Whatever entities exist in this world, mobile and immobile, are the very first to be dissolved away. After this (are dissolved) those qualities which compose all entities. After the qualities (are dissolved) the five elements. Such is the gradation of entities. Gods, men, Gandharvas, Pisachas, Asuras, and Rakshasas, have all sprung from Nature, and not from actions, not from a cause. The Brahmanas, who are creators of the universe, are born here again and again. All that springs from them dissolves, when the time comes, in those very five great elements like billows in the ocean. All the great elements are beyond those elements that compose the universe. He that is released from those five elements goes to the highest goal. The puissant Prajapati created all this by the mind only. After the same manner Rishis attained to the status of deities by the aid of penance. After the same manner, those who have achieved perfection, who were capable of the concentration of Yoga, and who subsist on fruits and roots, likewise perceive the triple world by penance. Medicines and herbs and all the diverse sciences are acquired by means of penance alone, for all acquisition has penance for its root. Whatever is difficult of acquisition, difficult to learn, difficult to vanquish, difficult to pass through, are all achievable by penance, for penance is irresistible. One that drinks alcoholic liquors, one that slays a Brahmana, one that steals, one that destroys a foetus, one that violates one's preceptor's bed, becomes cleansed of such sin by penance well performed. Human beings, Pitris, deities, (sacrificial) animals, beasts and birds, and all other creatures mobile and immobile, by always devoting themselves to penances, become crowned with success by penance alone. In like manner, the deities, endued with great powers of illusion, have attained to Heaven. Those who without idleness perform acts with expectations, being full of egoism, approach the presence of Prajapati. Those highsouled ones, however, who are devoid of mineness and freed from egoism through the pure contemplation of Yoga, attain to the great and highest regions. Those who best understand the self, having attained to Yoga contemplation and having their minds always cheerful, enter into the unmanifest accumulation of happiness. Those persons who are freed from the idea of mineness as also from egoism and who are reborn after having attained to the fullness of Yoga contemplation, enter (when they depart from such life) into the highest region reserved for the great, viz., the Unmanifest. Born from that same unmanifest (principle) and attaining to the same once more, freed from the qualities of Darkness and Passion, and adhering to only the quality of Goodness, one becomes released from every sin and creates all things. Such a one should be known to be Kshetrajna in perfection. He that knows him, knows the Veda. [The man who reads the book called Veda is not truly conversant with the Veda. He, however, who knows Kshetrajna, is regarded as truly knowing the Veda (knowledge; Dutch: weten).] Attaining to pure knowledge from (restraining) the mind, the ascetic should sit self-restrained. One necessarily becomes that on which one's mind is set. This is an eternal mystery. That which has the unmanifest for its beginning and gross qualities for its end, has been said to have Ne-science for its indication. But do you understand that whose nature is destitute of qualities? Of two syllables is Mrityu (death); of three syllable is the eternal Brahman. Mineness is death, and the reverse of mineness is the eternal. Some men who are led by bad understanding applaud action. Those, however, that are numbered among the highsouled ancients never applaud action. By action is a creature born with body which is made up of the sixteen. (True) Knowledge swallows up Purusha (Self with consciousness of body). Even this is what is highly acceptable to eaters of Amrita. Therefore, those whose vision extends to the other end (of the ocean of life) have no attachment for actions. This Purusha, however, is full of knowledge and not full of action. He dies not who understands Him that is immortal. immutable, incomprehensible, eternal and indestructible--Him that is the restrained Soul and that transcends all attachments. He who thus understands the Soul to which there is nothing prior which is uncreated, immutable, unconquered, and incomprehensible even to those that are eaters of nectar, certainly becomes himself incomprehensible and immortal through these means. Expelling all impressions and restraining the Soul in the Soul, he understands that auspicious Brahman than which nothing greater exists. Upon the understanding becoming clear, he succeeds in attaining to tranquillity. The indication of tranquillity is like what takes place in a dream. [The meaning is this: in a dream what is seen is all unreal. So, when tranquillity has been attained, all the surroundings become unreal. Nilakantha gives a slightly different interpretation; it is this: when tranquillity has been attained, the Soul lives without attachment to the body and all external objects. Indeed, the Soul then lives completely in itself even as it works in course of a dream.] This is the goal of

the sun and the moon, and is adorned with planets and

these emancipated ones who are intent on knowledge. They behold all those movements which are born of successive developments. This is the goal of those who are unattached to the world, This is the eternal usage. This is the acquisition of men of knowledge. This is the uncensured mode of conduct. This goal is capable of being attained by one that is alike to all creatures, that is without attachment, that is without expectations, and that looks equally on all things. I have now declared everything to you, ye foremost of regenerate Rishis. Do you act in this way forthwith; you will then acquire success.'

"The preceptor continued, 'Thus addressed by the preceptor Brahma, those high-souled sages acted accordingly and then attained to many regions (of great felicity). Do thou also, O blessed one, duly act according to the words of Brahma as declared by me, O thou of pure soul. Thou wilt then attain to success.'

"Vasudeva said,--'Thus instructed in the principles of high religion by the preceptor, the pupil, O son of Kunti, did everything accordingly, and then attained to Emancipation. Having done all that he should have done, the pupil, O perpetuator of Kuru's race, attained to that seat repairing whither one has not to grieve.'

"Arjuna said, 'Who, indeed, was that Brahmana, O Krishna, and who the pupil, O Janarddana. Truly, if it is fit to be heard by me, do thou then tell me, O lord!'

"Vasudeva said, 'I am the preceptor, O mighty-armed one, and know that the mind is my pupil. Through my affection for thee, O Dhananjaya, I have related this mystery to thee. If thou hast any love for me, O perpetuator of Kuru's race, do thou then, after having heard these instructions relating to the Soul, always act duly (according to them), O thou of excellent vows. Then when this religion has been duly practised, O mower of foes, thou will become freed from all thy sins and attain to absolute emancipation. Formerly, when the hour of battle came, this very religion, O thou of mighty arms, was declared by me (to thee)! Do thou, therefore, set thy mind on it. And now, O chief of Bharata's race, it is long since that I saw the lord my sire. I wish to see him again, with thy leave, O Phalguna!"

"Vaisampayana continued, 'Unto Krishna who had said so, Dhananjaya said in reply.--We shall go to-day from this town to the city called after the elephant. Meeting king Yudhishthira of virtuous soul there, and informing him (of thy intention) thou shalt then repair to thy own city!"

SECTION 52

'Vaisampayana said 'After this Krishna ordered Daruka saying--Let my car be yoked .-- Within a very short space of time Daruka informed (his master), saying,--It has been yoked .-- The son of Pandu then commanded all his attendants, saying, -- Prepare yourselves and be ready. We shall repair today to the city named after the elephant. Thus addressed, O king, those troops accoutred themselves, and informed Pritha's son of immeasurable energy, saying, -- Everything is equipt. Then those two, viz., Krishna and the son of Pandu, ascended their car and proceeded on the journey, the loving friends engaged the while in delightful conversation. Unto Vasudeva seated on the car, Dhananjaya of great energy once more said these words, O chief of Bharata's race!--O perpetuator of the Vrishni race, the king has obtained victory through thy grace. All his foes have been slain, and he has recovered his kingdom without a thorn in it (to make it disagreeable). O slayer of Madhu, through thee the Pandavas are endued with a powerful protector. Having obtained thee for our raft we have crossed the Kuru ocean. O thou that hast this universe for thy handiwork, salutations to thee. O Soul of the universe, O best of all beings in the universe. I know thee in that measure in which I am approved by thee. O slaver of Madhu, the soul of every creature is always born of thy energy. Playful sport (in the from of creation, preservation, and destruction) is thine. Earth and sky, O lord, are thy illusion. This whole universe, consisting of mobile and immobile objects, is established on thee. Thou createst, by modification. the four orders of Being (viz., viviparous, oviparous, filth-born, and vegetables). Thou createst the Earth, the Welkin, and Heaven, O slayer of Madhu. The stainless lunar light is thy smile. The seasons are thy senses. The ever-moving wind is thy breath, and death, existing eternally, is thy wrath. In thy grace is the goddess of prosperity. Verily, Sree is always established in thee, O thou of the highest intelligence. Thou art the sport (in which creatures engage); thou art their contentment; thou their intelligence, thou their forgiveness, thou their inclinations, thou their beauty. Thou art the universe with its mobile and immobile objects. At the end of the cycle, it is thou, O sinless one, that art called destruction. I am incapable of reciting all thy qualities in course of even a long period. Thou art the Soul and the Supreme Soul. I bow to thee. O thou of eyes like the petals of the lotus. O thou that art irresistible, I have learnt it from Narada and Devala and the Island-born (Vyasa), and the Kuru grandsire also, that all this (universe) rests on thee. Thou art the one Lord of all creatures. This, O sinless one, that thou hast declared unto me in consequence of thy favour for myself, I shall duly

accomplish in its entirety, O Janarddana. Exceedingly wonderful is this which thou hast done from desire of doing what is agreeable to us, viz., the destruction in battle of the Kaurava (prince), the son of Dhritarashtra. Thai host had been burnt by thee which I (subsequently) vanquished in battle. That feat was achieved by thee in consequence of which victory became mine. By the power of thy intelligence was shown the means by which was duly affected the destruction of Durvodhana in battle, as also of Karna, as of the sinful icing of the Sindhus; and Bhurisravas. I shall accomplish all that which, O son of Devaki, pleased with me thou hast declared to myself. I do not entertain any scruple in this. Repairing to king Yudhishthira of righteous soul, I shall, O sinless one, urge him to dismiss thee, O thou that art conversant with every duty. O lord, thy departure for Dwaraka meets with my approbation. Thou shalt soon see my maternal uncle, O Janarddana. Thou shalt also see the irresistible Valadeva and other chiefs of the Vrishni race .-- Thus conversing with each other, the two reached the city named after the elephant. They then, with cheerful hearts, and without any anxiety, entered the palace of Dhritarashtra which resembled the mansion of Sakra. They then saw, O monarch, king Dhritarashtra, and Vidura of great intelligence, and king Yudhishthira and the irresistible Bhimasena, and the two sons of Madri by Pandu; and the unvanquished Yuyatsu, seated before Dhritarashtra and Gandhari of great wisdom, and Pritha, and the beautiful Krishna, and the other ladies of Bharata's race with Subhadra counting first. They also saw all those ladies that used to wait upon Gandhari. Then approaching king Dhritarashtra, those two chastisers of foes announced their names and touched his feet. Indeed, those high-souled ones also touched the feet of Gandhari and Pritha and king Yudhishthira the Just, and Bhima. Embracing Vidura also, they enquired after his welfare. In the company of all those persons, Arjuna and Krishna then approached king Dhritarashtra (again). Night came and then king Dhritarashtra of great intelligence dismissed all those perpetuators of Kuru's race as also Janarddana for retiring to their respective chambers. Permitted by the king all of them entered their respective apartments. Krishna of great energy proceeded to the apartments of Dhananjaya. Worshipped duly and furnished with every object of comfort and enjoyment. Krishna of great intelligence passed the night in happy sleep with Dhananjaya as his companion. When the night passed away and morning came, the two heroes, finishing their morning rites and dealing their persons properly, proceeded to the mansion of king Yudhishthira the just. There Yudhishthira the just, of great might, sat with his ministers. The two high-souled ones, entering that well-adorned chamber, beheld king Yudhishthira the just like the two Aswins beholding the chief of the celestials. Meeting the king, he of Vrishni's race as also that foremost hero of Kuru's race, obtaining the permission of Yudhishthira who was highly pleased with them, sat themselves down. Then the king, gifted with great intelligence, seeing those two friends, became desirous of addressing them. Soon that best of monarchs, that foremost of speakers addressed them in the following words."

"Yudhishthira said, 'Ye heroes, ye foremost ones of Yadu's and Kuru's race, it seems that ye two are desirous of saying something to me. Do ye say what is in your mind. I shall soon accomplish it. Do not hesitate.'

"Thus addressed, Phalguna, well conversant with speech, humbly approached king Yudhishthira the just and then said these words.--Vasudeva here, of great prowess, O king, is long absent from home. He desires, with thy permission, to see his sire. Let him go, if thou thinkest it meet, to the city of the Anarttas. It behove th thee; O hero, to grant him permission!"

'Yudhishthira said, 'O lotus-eyed one, blessed be thou. O slaver of Madhu, do thou go this very day to the city of Dwaravati for seeing, O puissant one, that foremost one of Sura's race. O mighty-armed Kesava, thy departure is approved by me. Thou hast not seen my maternal uncle as also the goddess Devaki, for a long time. Meeting my maternal uncle and repairing to Valadeva also, O giver of honours, thou wilt, O thou of great wisdom, worship both of them at my word as they deserve. [Krishna's father Vasudeva is maternal uncle. Yudhishthira asks Krishna to worship Vasudeva and Valadeva on his behalf, i.e., he charges Krishna to bear to them a message of respect and love from him.] Do thou also think of me daily as also of Bhima, that foremost of mighty men, and of Phalguna and Nakula and Sahadeva, O giver of honours. Having seen the Anarttas, and thy sire, O mighty-armed one, and the Vrishnis, thou wilt come back to my horse-sacrifice, O sinless one. Do thou then depart, taking with thee diverse kinds of gems and various sorts of wealth Do thou, O hero of the Satwata race, also take with thee whatever else thou likest. It is through thy grace, O Kesava, that the whole Earth. O hero, has come under our dominion and all our foes have been slain '

When king Yudhishthira the just of Kuru's race said so, Vasudeva, that foremost of men, said these words (in reply).

"Vasudeva said, 'O mighty-armed one, all jewels and gems, all wealth, and the entire Earth, are thine and thine alone. Whatever wealth exists in my, abode, thou, O lord, art always

the owner thereof.' Unto him Yudhishthira, the son of Dharma, said, --'Be it so'--and then duly worshipped (Krishna) the eldest brother, endued with great energy, of Gada. Vasudeva then proceeded to his paternal aunt (Kunti). Duly honouring her, he circumambulated her person. He was properly accosted by her in return, and then by all the others having Vidura for their first. The four-armed eldest brother of Gada then set out from Nagapura on his excellent car. [The city of Hastinapura is sometimes called Nagapura, both Hasti and Naga being words expressive of the elephant. 'The city called after the elephant' is the usual description of the Kuru capital.] Placing his sister, the lady Subhadra, on the car, the mighty-armed Janarddana then, with the permission of both Yudhishthira and (Kunti) his paternal aunt, set out, accompanied by a large train of citizens. The hero who had the foremost of apes on his banner, as also Satyaki, and the two sons of Madravati, and Vidura of immeasurable intelligence, and Bhima himself whose tread resembled that of a prince of elephants, all followed Madhava. Janarddana of mighty energy causing all those extenders of the Kuru kingdom and Vidura also to return, addressed Daraka, and Satyaki, saying, -- 'Urge the steeds to speed.' Then that grinder of hostile masses, viz., Janarddana of great prowess, accompanied by Satyaki, the foremost one of Sini's race, proceeded to the city of the Anarttas, after having slain all his foes, like He of a hundred sacrifices proceeding to Heaven (after slaughtering all his foes)."

SECTION 53

Vaisampayana said, 'As he of Vrishni's race was proceeding to Dwaraka, those foremost princes of Bharata's race, those chastisers of foes embraced him and fell back with their attendants. Phalguna repeatedly embraced the Vrishni hero, and as long as he was within the range of vision, he repeatedly turned his eyes towards him. With great difficulty, the son of Pritha withdrew his gaze that had fallen on Govinda. The unvanquished Krishna also (did the same). The indications that were manifested on the occasion of that highsouled one's departure, I shall now detail. Do thou listen to me. The wind blew with great speed before the car, clearing the path of sand-grains and dust and thorns. Vasava rained pure and fragrant showers and celestial flowers before the wielder of Saranga. As the mighty-armed hero proceeded, he came upon the desert ill supplied with water. There he beheld that foremost of ascetics, named Utanka, of immeasurable energy. The hero of large eyes and great energy worshipped that ascetic. He was then worshipped by the ascetic in return. Vasudeva then enquired after his welfare. That foremost of Brahmanas, viz., Utanka, politely accosted by Madhava, honoured him duly and then addressed him in these words.--'O Saurin, having repaired to the mansions of the Kurus and the Pandavas, hast thou succeeded in establishing a durable understanding between them such as should exist between brothers? It behoves thee to tell me everything. Dost thou come, O Kesava, after having united them in peace, -- them that are thy relatives and that are ever dear to thee, O foremost one of Vrishni's race? Will the five sons of Pandu, and the children of Dhritarashtra, O scorcher of foes, sport in the world in joy with thee? Will all the kings enjoy happiness in their respective kingdoms, in consequence of the pacification of the Kauravas brought about by thee? Has that trust. O son, which I had always reposed on thee, borne fruit with regard to the Kauravas?'

"The blessed and holy one said, I strove my best at first, for bringing about a good understanding, in regard to the Kauravas. When I could not by any means succeed in establishing them on peace, it happened that all of them, with their relatives and kinsmen, met with death. It is impossible to transgress destiny by either intelligence or might. O great Rishi, O sinless one, this also cannot be unknown to thee. They (the Kauravas) transgressed the counsels which Bhishma and Vidura gave them referring to me. Encountering one another they then became guests of Yama's abode. Only the five Pandavas constitute the remnant of the unslain, all their friends and all their children having been slaughtered. All the sons of Dhritarashtra also with their children and kinsmen, have been slain.' When Krishna had said these words, Utanka, filled with wrath, and with eyes expanded in rage, addressed him in these words.

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"Vasudeva said, 'O scion of Bhrigu's race, listen to what I say in detail. Do thou accept my apologies also. O thou of Bhrigu's race, thou art an ascetic. After having heard my words relating to the soul, thou mayst then utter thy curse. No man is able, by a little ascetic merit, to put me down. O foremost of ascetics, I do not wish to see the destruction of all thy penances. Thou hast a large measure of blazing penances. Thou hast gratified thy preceptors and seniors. [An ascetic loses his penances by cursing another rightly or wrongly. Hence, forgiveness was always practised by the Brahmanas who were ascetics. A Brahmana's strength consisted in forgiveness. The more forgiving he was, the more powerful he became.] O foremost of regenerate ones, I know that thou hast observed the rules of Brahmacharyya from the days of thy infancy. I do not, therefore, desire the loss or diminution of thy penances achieved with so much pain.'"

SECTION 54

"Utanka said, 'Do thou, O Kesava, tell me that faultless Adhyatma. Having heard thy discourse I shall ordain what is for thy good or denounce a curse to thee, O Janarddana.'

Vasudeva said, 'Know that the three qualities of Darkness and Passion and Goodness exist, depending on me as their refuge. So also, O regenerate one, know that the Rudras and the Vasus have sprung from me. In me are all creatures, and in all creatures do I exist; know this. Let no doubt arise in thy mind respecting this. So also, O regenerate one, know that all the tribes of the Daityas, all the Yakshas, Gandharvas, Rakshasas, Nagas. Apsaras, have sprung from me. Whatever has been called existent and non-existent, whatever is manifest and not-manifest, whatever is destructible and indestructible, all have me for their soul. Those fourfold courses of duty which. O ascetic, are known to attach to the (four) modes of life, and all the Vedic duties, have me for their soul. Whatever is non-existent, whatever is existent and non-existent, and whatever transcends that which is existent and non-existent,-all these which constitute the universe--are from me. There is nothing higher (or beyond) me who am the eternal god of gods. [The first asat or non-existent refers to such objects as the horns of the hare. The second, viz., sadasat, or existent and non-existent refers to such objects as exist and meet with destruction. Sadasat param or that which transcends the existent and non-existent, refers to the unmanifest. The universe consists of these three. All this is from Vasudeva.] O perpetuator of Bhrigu's race, know that all the Vedas beginning with (the original syllable) Om are identical with me. Know, O son of Bhrigu's race, that I am the sacrificial stake: I am the Soma (drunk in sacrifices): I am the Charu (cooked in sacrifices for being offered to the deities); I am the Homa (that is performed); I am those acts which sacrificers perform for gratifying the deities; I am even the pourer of the sacrificial libation: and I am the Havi or libation that is poured. I am the Adharyu. I am the Kalpaka; and I am the highly sanctified sacrificial Havi It is me whom the Udgatri in the great sacrifice, hymns by the sound of his songs. In all rites of expiation, O Brahmana, the utterers of auspicious Mantras and benedictions fraught with peace hymn my praises who am the artificer, O foremost of regenerate ones, of the universe. Know, O best of regenerate person, that Dharma is my eldest-born offspring, sprung from my mind, O learned Brahmana, whose essence is compassion for all creatures. Constantly transforming myself, I take birth in diverse wombs, O best of men, for upholding that son of mine, with the aid of men now existing in or departed from the world. Indeed, I do this for protecting Righteousness and for establishing it. In those forms that I assume for the purpose, I am known, O son of Bhrigu's race, in the three worlds as Vishnu and Brahman and Sakra. I am the origin and I am the destruction of all things. I am the creator of all existent objects and I am their destroyer. Knowing no change myself, I am the destroyer of all those creatures that live in sinfulness. In every Yuga I have to repair the causeway of Righteousness, entering into diverse kinds of wombs from desire of doing good to my creatures. When, O son of Bhrigu's race, I live in the order of the deities, I then verily act in every respect as a deity. When I live in the order of the Gandharvas, I then, O son of Bhrigu's race, act in every respect as a Gandharva. When I live in the order of the Nagas, I then act as a Naga, and when I live in the order of Yakshas or that of Rakshasas, I act after the manner of that order. Born now in the order of humanity, I must act as a human being. I appealed to them (the Kauravas) most piteously. But stupefied as they were and deprived of their senses, they refused to accept my words. I frightened them, filled with wrath, referring to some great fear (as the consequence of their slighting my message). But once more I showed themselves my usual (human) form. Possessed as they were of unrighteousness, and assailed by the virtue of Time. all of them have been righteously slain in battle, and have, without doubt, gone to Heaven. The Pandavas also, O best of Brahmanas, have acquired great fame. I have thus told thee all that thou hadst asked me.

SECTION 55

"Utanka said, 'I know thee, O Janarddana, to be the creator of the universe. Without doubt, this knowledge that I have is the result of thy grace towards me, O thou of unfading glory, my heart is possessed of cheerful tranquillity in consequence of its being devoted to thee. Know, O chastiser of foes, that my heart is no longer inclined to curse thee. If, O Janarddana, I deserve the least grace from thee, do thou then show me once thy sovereign form.' "Vaisampayana continued, 'Gratified with him, the holy

"Vaisampayana continued, 'Grattited with him, the holy one then showed Utanka that eternal Vaishnava form which Dhananjaya of great intelligence had seen. Utanka beheld the high-souled Vasudeva's universal form, endued with mighty arms. The effulgence of that form was like that of a blazing fire of a thousand suns. It stood before him filling all space. It had faces on every side. Beholding that high and wonderful Vaishnava form of Vishnu, in act, seeing the Supreme Lord (in that guise), the Brahmana Utanka became filled with wonder.'

"Utanka, said, 'O thou whose handiwork is the universe, I bow to thee, O Soul of the universe, O parent of all things. With thy feet thou hast covered the whole Earth, and with thy head thou fillest the firmament. That which lies between the Earth and the firmament has been filled by thy stomach. All the points of the compass are covered by thy arms. O thou of unfading glory, thou art all this. Do thou withdraw this excellent and indestructible form of thine. I wish to behold thee now in thy own (human) form which too is eternal!

"Vaisampayana continued, 'Unto him, O Janamejaya, Govinda of gratified soul said these words,--'Do thou ask for some boon' Unto him Utanka, however, said--Even this is a sufficient boon from thee for the present, O thou of great splendour, in that, O Krishna, I have beheld this form of thine, O foremost of all beings. Krishna, however, once more said unto him--Do not scruple in this matter. This must be done. A sight of my form cannot be fruitless.'

Utanka said, 'I must accomplish that, O lord, which thou thinkest should be done. I desire to have water wherever my wish for it may arise. Water is scarce in such deserts. Withdrawing that energy, the Supreme Lord then said unto Utanka--Whenever thou wilt require water, think of me! Having said so, he proceeded towards Dwaraka. Subsequently. one day, the illustrious Utanka, solicitous of water and exceedingly thirsty, wandered over the desert. In course of his wanderings he thought of Krishna of unfading glory. The intelligent Rishi then beheld in that desert a naked hunter (of the Chandala class), all besmeared with dirt, surrounded by a pack of dogs. Extremely fierce-looking, he carried a sword and was armed with bow and arrows. That foremost of regenerate ones beheld copious streams of water issuing from the urinary organs of that hunter. As soon as Utanka had thought of Krishna, that hunter smilingly addressed him, saying,--'O Utanka, O thou of Bhrigu's race, do thou accept this water from me. Beholding thee afflicted by thirst I have felt great compassion for thee. Thus addressed by the hunter, the ascetic showed no inclination to accept that water. The intelligent Utanka even began to censure Krishna of unfading glory. The hunter, how ever, repeatedly addressed the Rishi, saying, -- 'Drink!' The ascetic refused to drink the water thus offered. On the other hand, with heart afflicted by hunger and thirst, he even gave way to wrath. Disregarded by the highsouled Rishi through that conviction, the hunter, O king, with his pack of dogs, disappeared there and then. Beholding that (wonderful) disappearance, Utanka became filled with shame. He even thought that Krishna, that slayer of foes, had beguiled him (in the matter of the boon he had granted). Soon after, the holder of the conch and discus and mace, endued with great intelligence, came to Utanka by the way (along which the hunter had come). Addressing Krishna, the Brahmana said,--'O foremost of beings, it was scarcely proper for thee to offer water unto foremost of Brahmanas in the form of a hunter's urine, O lord.' Unto Utanka who said these words, Janarddana of great intelligence replied, comforting him with many soft words--'That form which it was proper to assume for offering thee water, in that form was water offered to thee. But, also, thou couldst not understand it. The wielder of the thunder bolt, Purandara, was requested by me for thy sake. My words to that puissant deity were--'Do thou give nectar in the form of water unto Utanka.' The chief of the celestials replied to me saying--It is not proper that a mortal should become immortal. Let some other boon be granted to Utanka.'--O son of Bhrigu's race, these words were repeatedly addressed to me. The lord of Sachi, however, was once more requested by me in these words, viz., even nectar should be given to Utanka.' -- The chief of the celestials then, comforting me, said, --'If, O thou of great intelligence, nectar is to be given to him, I shall then assume the form of a hunter and give it to that high-souled descendant of Bhrigu's race. If that son of Bhrigu accepts it thus. I then go to him, O lord, for giving it unto him. If, however, he sends me away from disregard, -- I shall not then give it to him on any account, -- Having made this compact with me, Vasava appeared before thee, in that disguise, for giving thee nectar. Thou, however, didst disregard him and send him away, seeing that the illustrious one had put on the guise of a Chandala. Thy fault has been great. Once more with regard to thy desire. I am prepared to do what is in my power. Indeed, this painful thirst of thine, I shall arrange, shall be slaked. On those days, O regenerate one, in which thou wilt feel a desire for water, clouds well-charged with water will rise over this desert. Those clouds, O son of Bhrigu's race, will give thee savoury water to drink. Verily,

those clouds will become known in the world as Utankaclouds.' Thus addressed by Krishna, Utanka became filled with gladness, and to this day, O Bharata, Utanka-clouds (appear and) shower rain on and deserts.'"

SECTION 56

"Janamejaya said, 'With what penances was the high-souled Utanka endued so that he entertained the wish to denounce a curse on Vishnu himself, who is the source of all puissance?"

"Vaisampayana said, 'O Janamejaya, Utanka was endued with austere penances. He was devoted to his preceptor. Endued with great energy, he abstained from worshipping anybody else. All the children of the Rishis O Bharata, entertained even this wish, viz., that their devotion to preceptors should be as great as that of Utanka. Gautama's gratification with and affection for Utanka, among his numerous disciples, were very great, O Janamejaya. Indeed, Gautama was highly pleased with the self-restraint and purity of behaviour that characterised Utanka, and with his acts of prowess and the services he rendered to him. One after another, thousands of disciples received the preceptor's permission to return home (after the completion of their pupilage). In consequence, however, of his great affection for Utanka, Gautama could not permit him to leave his retreat. Gradually, in course of time, O son, decrepitude overtook Utanka, that great ascetic. The ascetic, however, in consequence of his devotion to his preceptor, was not conscious of it. One day, he set out, O monarch, for fetching fuel for his preceptor. Soon after Utanka brought a heavy load of fuel. Toil-worn and hungry and afflicted by the load he bore on his head, O chastiser of foes, he threw the load down on the Earth, O king. One of his matted locks, white as silver, had become entangled with the load. Accordingly, when the load was thrown down, with it fell on the earth that matted lock of hair. Oppressed as he had been by that load and overcome by hunger, O Bharata, Utanka, beholding that sign of old age, began to indulge in loud lamentations from excess of sorrow. Conversant with every duty, the daughter of his preceptor the, who was possessed of eyes that resembled the petals of the lotus, and of hips that were full and round, at the command of her sire, sought, with downcast face, to hold Utanka's tears in her hands. Her hands seemed to burn with those tear-drops that she held. Unable, accordingly, to hold them longer, she was obliged to throw them down on the Earth. The Earth herself was unable to hold those tear-drops of Utanka. With a gratified heart, Gautama then said unto the regenerate Utanka, -- Why, O son, is thy mind so afflicted with grief today? Tell me calmly and quietly, O learned Rishi, for I wish to hear it in detail.

"Utanka said, 'With mind entirely devoted to thee, and wholly bent upon doing what is agreeable to thee, with my, heart's devotion turned to thee, and with thoughts entirely dwelling on thee, (I have resided here till) decrepitude has come upon me without my knowing it at all. I have not, again, known any happiness. Though I have dwelt with thee for a hundred years, yet thou hast not granted me permission to depart. Many disciples of thine, that were my juniors, have, however, been permitted by thee to return. Indeed, hundreds and thousands of foremost Brahmanas have, equipt with knowledge, been permitted by thee (to depart from thy retreat and set themselves up as teachers)!" "Gautama said, "Through my love and affection for thee,

"Gautama said, 'Through my love and affection for thee, and in consequence of thy dutiful services to me, a long time has elapsed without my knowing it, O foremost of Brahmanas. If, however, O thou of Bhrigu's race, the desire is entertained by thee of leaving this place, do thou go without delay, receiving my permission."

"Utanka said. 'What shall I present to my preceptor? Tell me this, O best of regenerate persons. Having brought it, I shall go hence, O lord, with thy permission.'

"Gautama said. 'The good that the gratification of the preceptor is the final fee. [To this day preceptors in India have to feed and teach their disciples without any pecuniary compensation. In fact, the sale of knowledge has been strictly forbidden. Pupils, however, after completing their studies, had to give the final Dakshina which varied according to their means. The kings and princes of India thought themselves honoured if solicited by pupils in search of the final Dakshina. What Gautama says here is that the object of the final present is to gratify the preceptor. He (Gautama), however, had already been gratified with the dutiful conduct of Utanka. There was no need, therefore, of any present.] Without doubt, O regenerate one. I have been highly gratified with thy conduct. Know, O perpetuator of Bhrigu's race, that I have been exceedingly gratified with thee for this. If thou becomest a young man today of sixteen years, I shall bestow on thee, O regenerate one, this my own daughter for becoming thy wife. No other woman save this one is capable of waiting upon thy energy.' At these words of Gautama, Utanka once again became a youth and accepted that famous maiden for his wife. Receiving the permission of his preceptor, he then addressed his preceptor's wife, saying, --'What shall I give thee as final fee for my preceptor? Do thou command me. I desire to accomplish, with wealth or even my life, what is agreeable and

beneficial to thee. Whatever gem, exceedingly wonderful and of great value, exists in this world, I shall bring for thee with the aid of my penances. I have no doubt in this.'

"Ahalya said, 'I am highly gratified with thee, O learned Brahmana, with thy unintermitting devotion, O sinless one. This is enough. Blessed be thou, go whithersoever thou likest.'

"Vaisampayana continued, 'Utanka, however, O monarch, once more, said these words,--Do thou command me, O mother. It is meet that I should do something that is agreeable to thee.'

"Ahalya said, 'Blessed be thou, bring for me those celestial ear-rings that are worn by the wife of Saudasa. That which is due to thy preceptor will then be well-discharged.' Replying unto her 'So be it,'--Utanka departed, O Janamejaya, resolved to bring those ear-rings for doing what was agreeable to his preceptor's wife. That foremost of Brahmanas, Utanka, proceeded without any loss of time to Saudasa who had (through the curse of Vasishtha) become a cannibal, in order to solicit the ear-rings from him. Gautama meanwhile said unto his wife,--'Utanka is not to be seen today.' Thus addressed, she informed him how he had departed for fetching the jewelled ear-rings (of Saudasa's queen). At this, Gautama said,--'Thou hast not acted wisely. Cursed (by Vasishtha), that king (who has been transformed into a man-eater) will verily slay Utanka.'

"Ahalya said, 'Without knowing this, O holy one, I have set Utanka to this task. He shall not, however, incur any danger through thy grace. Thus addressed by her, Gautama said,--'Let it be so!' Meanwhile, Utanka met king Saudasa in a deserted forest.'"

SECTION 57

"Vaisampayana said, "Beholding the king, who had become so, of frightful mien, wearing a long beard smeared with the blood of human beings, the Brahmana Utanka, O king, did not become agitated. That monarch of great energy, inspiring terror in every breast and looking like a second Yama, rising up, addressed Utanka, saying,--'By good luck, O best of Brahmanas, thou hast come to me at the sixth hour of the day when I am in search of food.'

"Utanka said, 'O king, know that I have come hither in course of my wanderings for the sake of my preceptor. The wise have said that I while one is employed for the sake of one's preceptor, one should not be injured.'

"The king said, 'O best of Brahmanas, food has been ordained for me at the sixth hour of the day. I am hungry. I cannot, therefore, allow thee to escape today.'

"Utanka said, 'Let it be so, O king. Let this compact be made with me. After I have ceased to wander for my preceptor. I shall once more come and place myself within thy power. It has been heard by me, O best of kings, that the object I seek for my preceptor is under thy control, O monarch. Therefore, O ruler of men, I solicit thee for it. Thou daily givest many foremost of gems unto superior Brahmanas. Thou art a giver. O chief of men, from whom gifts may be accepted, know that I too am a worthy object of charity present before thee, O best of kings. Having accepted from thee in gift that object for my preceptor which is under thy control, I shall, O king, in consequence of my compact, once more come back to thee and place myself under thy power. I assure thee truly of this. There is no falsehood in this. Never before have I spoken anything untrue, no, not even in jest. What shall I say then of other occasions?

"Saudasa said, 'If the object thou seekest for thy preceptor is capable of being placed in thy hands by me, if I be regarded as one from whom a gift may be accepted, do thou then say what that object is.'

"Utanka said, 'O foremost of men, O Saudasa, in my estimation thou art a worthy person from whom gifts may be accepted. I have, therefore, come to thee for begging of thee the jewelled ear-rings (worn by thy queen).'

"Saudasa said, 'Those jewelled ear-rings, O learned and regenerate Rishi, belong to my wife. They should be asked from her. Do thou, therefore, solicit some other thing from me. I shall give it to thee, O thou of excellent vows.'

"Utanka said, 'If we be regarded as any authority, do thou cease then to urge this pretext. Do thou give those jewelled ear-rings to me. Be thou truthful in speech, O king.'

"Vaisampayana continued, 'Thus addressed, the king once more addressed Utanka and said unto him, 'Do thou, at my word, go to my venerable queen, O best of men, and ask her, saying,--Give!--She of pure vows, thus solicited by thee, will certainly, at my command, give thee, O foremost of regenerate persons, those jewelled ear-rings of hers without doubt.' "Utanka said, 'Whither, O ruler of men, shall I be able to

meet thy queen? Why dost thou not thyself go to her?

"Saudasa said, 'Thou wilt find her today in the vicinity of a foremost fountain. I cannot see her today as the sixth hour of the day has come.'

"Vaisampayana continued, 'Thus addressed, Utanka, O chief of Bharata's race, then left that spot. Beholding Madayanti, he informed her of his object. Hearing the command of Saudasa, that lady of large eyes replied unto the highly intelligent Utanka, O Janamejaya, in these words: 'It is even so, O regenerate one. Thou shouldst, however, O sinless one, assure me that thou dost not say what is untrue. It behoves thee to bring me some sign from my husband. These celestial ear-rings of mine, made of costly gems, are such that the deities and Yakshas and great Rishis always watch for opportunities for bearing them away. If placed at any time on the Earth, this costly article would then be stolen by the Nagas. If worn by one who is impure in consequence of eating, it would then be taken away by the Yakshas. If the wearer falls asleep (without taking care of these precious ear-rings) the deities would then take them away. O best of Brahmanas, these ear-rings are capable of being taken away, when such opportunities present themselves, by deities and Rakshasas and Nagas, if worn by a heedless person. O best of regenerate ones, these ear-rings, day and night, always produce gold. At night, they shine brightly, attracting the rays of stars and constellations. O holy one, if worn by any one, he would be freed from hunger and thirst and fear of every kind. The wearer of these ear-rings is freed also from the fear of poison and fire and every kind of danger. If worn by one of short stature, these become short. If worn by one of tall stature, these grow in size. Even of such virtues are these ear-rings of mine. They are praised and honoured everywhere. Indeed, they are known over the three worlds. Do thou, therefore, bring me some sign (from my husband)."

SECTION 58

"Vaisampayana said, 'Utanka, coming back to king Saudasa who was always well-disposed towards all his friends, solicited him for some sign (to convince Madayanti of the fact of his being really commissioned by the king). That foremost one of Ikshwaku's race then gave him a sign.'

"Saudasa said, 'This my present condition is intolerable. I do not behold any refuge. Knowing this to be my wish, do thou give away the jewelled ear-rings.' [These words of the king are intended to be reported to his queen who would understand the allusion. The sense is this: cursed by Vasishtha, I have become a cannibal. My condition is intolerable. By this gift of the ear-rings to a deserving Brahmana, much merit may arise. That merit may relieve me.] Thus addressed by the king, Utanka went back to the queen and reported to her the words of her lord. Hearing those words, the queen gave unto Utanka her jewelled ear-rings. Having obtained the ear-rings, Utanka came back to the king and said unto him, 'I desire to hear, O monarch, what the import is of those mysterious words Which thou saidst as a sign to thy queen.'

"Saudasa said, 'Kshatriyas are seen to honour the Brahmanas from the very beginning of the creation. Towards the Brahmanas, however, many offences arise (on the part of Kshatriyas). As regards myself, I am always bent in humility before them. I am overtaken by a calamity through a Brahmana. Possessed of Madayanti, I do not see any other refuge. Indeed, O foremost of all persons having of a high goal, I do not behold any other refuge for myself in the matter of approaching the gates of Heaven, or in continuing here, O best of regenerate ones. It is impossible for a king that is hostile to Brahmanas to continue living in this world or in attaining to happiness in the next. Hence have I given thee these my jewelled ear-rings which were coveted by thee. [This also is an allusion to the dreadful curse of Vasishtha. The king refers to Madayanti as his only refuge. She may save him by doing an act or special merit, viz., giving away her costly earrings to a truly deserving Brahmana.] Do thou now keep the compact which thou hast made with me today.'

"Utanka said, 'O king, I shall certainly act according to my promise. I shall truly come back and place myself under thy power. There is, however, a question, O scorcher of foes, which I wish to ask thee.'

"Saudasa said, 'Say, O learned Brahmana, what is in thy mind. I shall certainly reply unto thy words. I shall dispel whatever doubt may be in thy mind. I have no hesitation in this.'

"Utanka said, 'Those who are skilled in the rules of duty say that Brahmanas are of restrained speech. One who behaves wrongly towards friends is regarded as vile as a thief.' [The sense is this: a Brahmana is never loose of tongue. He is truthful. Hence, having passed my word to thee about my return, thou mayst be sure that I would keep my word. One, again, that acts improperly towards a friend, comes to be regarded as a thief. By this, Utanka reminds the king that he should not inflict any wrong on him by carrying out his intention of eating him up.] Thou, again, O king, hast become my friend today. Do thou then, O foremost of men, give me such counsel as is approved by the wise. As regards myself, I have now obtained the fruition of my wishes. Thou, again, art a cannibal. Is it proper for me to come back to thee or not?'

"Saudasa said, 'İf it is proper (for me), O foremost of superior Brahmanas, to say what thou askest, I should then, O best of regenerate ones, tell thee that thou shouldst never come back to me. O perpetuator of Bhrigu's race, by acting even thus, thou wilt attain to what is beneficial to thee. If thou comest back, O learned Brahmana, thou wilt surely meet with death.'

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"Vaisampayana continued, 'Thus addressed by the intelligent king in respect of what was beneficial for him. Utanka took leave of the monarch and set out for the presence of Ahalya. Desirous of doing what was agreeable to the wife of his preceptor, he took the ear-rings with him and set out with great speed for reaching the retreat of Gautama. Protecting them even in the manner directed by Madavanti, that is, binding them within the folds of his black deer-skin, he proceeded on his way. After he had proceeded for some distance, he became afflicted by hunger. He there beheld a Vilwa tree bent down with the weight of (ripe) fruits. [Vilwa is the Aegle marmalos.] He climbed that tree. Causing his deer-skin, O chastiser of foes, to hang on a branch, that foremost of regenerate persons then began to pluck some fruits. While he was employed in plucking those fruits with eyes directed towards them, some of them fell, O king, on that deerskin in which those ear-rings had been carefully tied by that foremost of Brahmanas. With the strokes of the fruits, the knot became untied. Suddenly that deer-skin, with the ear-rings in it, fell down. When the knot being unfastened, the deer-skin fell down on the ground, a snake who was there beheld those iewelled ear-rings. That snake belonged to the race of Airavata. With great promptness he took up the earrings in his mouth and then entered an anthill. Beholding the ear-rings taken away by that snake, Utanka, filled with wrath and in great anxiety of mind, came down from the tree. Taking his staff he began to pierce that anthill. That best of Brahmanas, burning with wrath and the desire for revenge, ceaselessly employed himself for five and thirty days in that task. The goddess Earth, unable to bear the force of Utanka's walking staff and with body torn therewith, became exceedingly anxious. Unto that regenerate Rishi then, who continued to dig the Earth from desire of making a path to the nether regions inhabited by the Nagas, the chief of the celestials, armed with the thunder, came there, on his car drawn by green horses. Endued with great energy, he beheld that foremost of Brahmanas, as he sat there engaged in his task.

"Vaisampayana continued, 'Assuming the garb of a Brahmana afflicted with the sorrow of Utanka, the chief of the celestials addressed him, saying, 'This (purpose of thine) is incapable of being achieved. The regions of the Nagas are thousands of Yojanas removed from this place. I think that thy purpose is not capable of being achieved with thy walking staff.'

"Utanka said, 'If, O Brahmana, the ear-rings be not recovered by me from the regions of the Nagas, I shall cast off my life-breaths before thy eyes, O foremost of regenerate persons!'

"Vaisampayana said, 'When the thunder-armed Indra failed to divert Utanka from his purpose, he united the latter's walking staff with the force of thunder. Then, O Janamejaya, the Earth, opening with those strokes having the force of thunder, yielded a way to the (nether) regions inhabited by the Nagas. By that path Utanka entered the world of Nagas. He saw that that region lay extended thousands of Yojanas on all sides. Indeed, O blessed one, it was equipt with many walls made of pure gold and decked with jewels and gems. There were many fine tanks of water furnished with flights of staircases made of pure crystal, and many rivers of clear and transparent water. He saw also many trees with diverse species of birds perching on them. That perpetuator of Bhrigu's race behold the gate of that region which was full five Yojanas high and a hundred Yojanas in width. Beholding the region of the Nagas, Utanka became very cheerless. Indeed, he, despaired of getting back the earrings. Then there appeared unto him a black steed with a white tail. His face and eves were of a coppery hue, O thou of Kuru's race, and he seemed to blaze forth with energy. Addressing Utanka, he said, 'Do thou blow into the Apana duct of my body. Thou wilt then, O learned Brahmana, get back thy ear-rings which have been taken away by a descendant of Airavata's race! Do not loathe to do my bidding, O son. Thou didst it often at the retreat of Gautama in former days.

"Utanka said, 'How did I know thee in the retreat of my preceptor? Indeed, I wish to hear how I did in those days what thou biddest me do now.'

"The steed said, 'Know, O learned Brahmana, that I am the preceptor of thy preceptor, for I am the blazing Jatavedas (deity of fire). By thee I was often worshipped for the sake of thy preceptor, O child of Bhrigu's race, duly and with a pure heart and body. For that reason I shall accomplish what is for thy good. Do my bidding without delay.' Thus addressed by the deity of fire, Utanka did as he was directed. The deity then, gratified with him, blazed up for consuming everything. From the pores of his body, O Bharata, in consequence of his very nature, a thick smoke issued threatening terrors to the world of Nagas. With that mighty and wide-spreading smoke, O Bharata, everything became enveloped in gloom, so that nothing, O king, could any longer be seen in the world of the Nagas. Cries of woe were heard throughout the mansions of the Airavatas, uttered by the Nagas headed by Vasuki, O Janamejaya. Enveloped by that smoke, the palaces could no longer be seen, O Bharata. These resembled woods and hill

overwhelmed by a thick forest. With eves that were red in consequence of that smoke, and afflicted by the energy of the deity of fire, the Nagas came out of their mansions to the high-souled son of Bhrigu's race for ascertaining what was the matter. Having heard what the matter was from that ascetic of immeasurable energy, all the Nagas, with fear depicted on their eyes, offered him their worship according to due forms. Indeed, all the Nagas placing the old and the young one's before them, bowed unto him with their heads and joining their hands addressed him, saying, 'Be gratified with us, O holy one!' Having gratified that Brahmana and offered him water to wash his feet and the ingredients of the Arghya (for honouring him), the Nagas gave him those celestial and highly-adored ear-rings. Thus honoured by them, Utanka of great prowess, circumambulating the deity of fire, started for the retreat of his preceptor. Indeed, repairing quickly to Gautama's asylum, O king, he presented those ear-rings unto the wife of his preceptor, O sinless one. That best of Brahmanas also told his preceptor everything about Vasuki and the other Nagas that had occurred. It was even thus, O Janamejaya, that the high-souled Utanka, having wandered through the three worlds, fetched those jewelled ear-rings (for his preceptor's wife). Of such prowess, O chief of Bharata's race, was the ascetic Utanka. So austere were the penances with which he was endued. I have thus told thee what thou hadst asked me."

SECTION 59

"Janamejaya said, 'After having conferred that boon on Utanka, O foremost of regenerate persons, what did the mighty-armed Govinda of great celebrity next do?'

Vaisampayana said, 'Having granted that boon to Utanka, Govinda, accompanied by Satyaki, proceeded to Dwaraka on his car drawn by his large steeds endued with great speed. Passing many lakes and rivers and forests and hills, he at last came upon the delightful city of Dwaravati. It was at the time, O king, when the festival of Raivataka had begun, that he of eyes like lotus-petals arrived with Satyaki as his companion. Adorned with many beautiful things and covered with diverse Koshas made of jewels and gems, the Raivataka hill shone, O king, with great splendour. That high mountain, decked with excellent garlands of gold and gay festoons of flowers, with many large trees that looked like the Kalpa trees of Indra's garden, and with many golden poles on which were lighted lamps, shone in beauty through day and night. By the caves and fountains the light was so great that it seemed to be broad day. On all sides beautiful flags waved on the air with little bells that jingled continuously. The entire hill resounded with the melodious songs of men and women. Raivataka presented a most charming prospect like Meru with all his jewels and gems. Men and women, excited and filled with delight, O Bharata, sang aloud. The swell of music that thus rose from that foremost of mountains seemed to touch the very heavens. Everywhere were heard spouts and loud whoops of men who were in all stages of excitement. The cackle of thousands of voices made that mountain delightful and charming. It was adorned with many shops and stalls filled with diverse viands and enjoyable articles. There were heaps of cloths and garlands, and the music of Vinas and flutes and Mridangas was heard everywhere. Food mixed with wines of diverse kinds was stored here and there. Gifts were being ceaselessly made to those that were distressed, or blind, or helpless. In consequence of all this, the festival of that mountain became highly auspicious. There were many sacred abodes built on the breast of that mountain, O hero, within which resided many men of righteous deeds. Even thus did the heroes of Vrishni's race sport in that festival of Raivataka. Equipt with those mansions, that mountain shone like a second Heaven. At the arrival of Krishna. O chief of Bharata's race, that prince of mountains resembled the blessed abode of Indra himself. Worshipped (by his relatives), Krishna then entered a beautiful mansion. Satyaki also went to his own quarters with a delighted soul. Govinda entered his residence after a long absence, having accomplished feats of great difficulty like Vasava amid the Danava host. The heroes of the Bhoja, Vrishni, and Andhaka races, all came forward to receive that high-souled one like the deities advancing to receive him of a hundred sacrifices. Endued with great intelligence, he honoured them in return and enquired after their welfare. With a gratified heart he then saluted his father and mother. The mighty-armed hero was embraced by both of them and comforted too (by numerous evidences of affection). He then took his seat with all the Vrishnis sitting around him. Having washed his feet and dispelled his fatigue, Krishna of mighty energy, as he sat there, then recounted the chief incidents of the great battle in answer to the questions put to him by his sire.

SECTION 60

'Vasudeva said, 'O thou of Vrishni's race, I have repeatedly heard men speaking of the wonderful battle (between the Kurus and the Pandavas). Thou, however, O mighty-armed one, hast witnessed it with thy own eyes. Do thou, therefore, O sinless one, describe the battle in detail. Indeed, tell me how

that battle took place between the high-souled Pandavas (on the one side) and Bhishma and Karna and Kripa and Drona and Salva and others (on the other side), between, in fact, numerous other Kshatriyas well-skilled in aims, differing from one another in mien and attire, and hailing from diverse realms '

"Vaisampayana continued, 'Thus addressed by his sire, he of eyes like lotus-petals narrated, in the presence of his mother also, how the Kaurava heroes had been slain in battle

"Vasudeva said, 'The feats were highly wonderful that were achieved by those high-souled Kshatriyas. In consequence of their large number, they are incapable of being enumerated in even hundreds of years. I shall however, mention only the foremost of them. Do thou listen, therefore, to me as I mention in brief those feats achieved by the kings of Earth. O thou of godlike splendour. Bhishma of Kuru's race became the generalissimo, having eleven divisions of the Kaurava princes under his command, like Vasava of the celestial forces. Sikhandin of great intelligence, protected by the blessed Arjuna, became the leader of the seven divisions of the sons of Pandu The battle between the Kurus and the Pandayas (under these leaders) raged for ten days. It was so fierce as to make one's hair stand on its end. Then Sikhandin, in great battle, aided by the wielder of Gandiva, slew, with innumerable arrows, the son of Ganga fighting bravely. Lying on a bed of arrows, Bhishma waited like an ascetic till the sun leaving his southward path entered on his northerly course when that hero gave up his life-breaths. Then Drona, that foremost of all persons conversant with arms, that greatest of men under Duryodhana, like Kavya himself of the lord of the Daityas, became generalissimo. That foremost of regenerate persons, ever boasting of his prowess in battle, was supported by the remnant of the Kaurava force consisting then of nine Akshauhinis, and protected by Kripa and Vrisha and others. Dhrishtadyumna conversant with many mighty weapons, and possessed of great intelligence, became the leader of the Pandavas. He was protected by Bhima like Varuna protected by Mitra. That high-souled hero, always desirous of measuring his strength with Drona, supported by the (remnant of the) Pandava army, and recollecting the wrongs inflicted (by Drona) on his sire (Drupada, the king of the Panchalas), achieved great feats in battle. In that encounter between Drona and the son of Prishata, the kings assembled from diverse realms were nearly exterminated. That furious battle lasted for five days. At the conclusion of that period, Drona, exhausted, succumbed to Dhrishtadyumna. After that, Karna became the generalissimo of Duryodhana's forces. He was supported in battle by the remnant of the Kaurava host which numbered five Akshauhinis. Of the sons of Pandu there were then three Akshauhinis. After the slaughter of innumerable heroes, protected by Arjuna, they came to battle. The Suta's son Karna, though a fierce warrior, encountering Partha, came to his end on the second day, like an insect encountering a blazing fire. After the fall of Karna, the Kauravas became dispirited and lost all energy. Numbering three Akshauhinis, they gathered round the ruler of the Madras. Having lost many car-warriors and elephants and horsemen, the remnant of the Pandava army, numbering one Akshauhini and penetrated with cheerlessness, supported Yudhishthira (as their leader). The king Yudhishthira, in the battle that ensued, achieved the most difficult feats and slew. before half the day was over, the king of the Madras. After the fall of Salya, the high-souled Sahadeva of immeasurable prowess slew Sakuni, the man who had brought about the quarrel (between the Pandavas and the Kurus). After the fall of Sakuni, the royal son of Dhritarashtra, whose army had suffered an extensive carnage and who on that account had become exceedingly cheerless, fled from the field, armed with his mace. Then Bhimasena of great prowess, filled with wrath, pursued him and discovered him within the waters of the Dwaipayana lake. With the remnant of their army, the Pandavas surrounded the lake and, filled with joy, encountered Duryodhana concealed within the waters. Their wordy shafts, penetrating through the waters, pierced Duryodhana. Rising up from the lake, the latter approached the Pandavas, armed with his mace, desirous of battle. Then, in the great battle that ensued, the royal son of Dhritarashtra was slain by Bhimasena who put forth his great prowess, in the presence of many kings. After this the remnant of the Pandava army, as it slept in the camp, was slaughtered at night time by Drona's son who was unable to put up with the slaughter of his father (at the hands of Dhrishtadvumna). Their sons slain, their forces slain, only the five sons of Pandu are alive with myself and Yuyudhana. With Kripa and the Bhoja prince Kritavarman, the son of Drona represents the unslain remnant of the Kaurava army. Dhritarashtra's son Yuyutsu also escaped slaughter in consequence of his having adopted the side of the Pandavas. Upon the slaughter of the Kaurava king (Suyodhana) with all his followers and allies. Vidura and Sanjaya have come to the presence of king Yudhishthira the just. Even thus did that battle occur, O lord, for eight and ten days. Many kings of Earth, slain therein, have ascended to Heaven.

"Vaisampayana continued, 'The Vrishnis, as they heard, O king, that dreadful account became filled with grief and sorrow and pain.

SECTION 61

"Vaisampayana said, 'After the high-souled Vasudeva of great prowess had finished his narration of the great battle of the Bharatas before his sire, it was plain that that hero had passed over the slaughter of Abhimanyu. The motive of the high-souled one was that his sire might not hear what was highly unpleasant to him. Indeed, the intelligent Krishna did not wish that his sire Vasudeva should, on hearing the dreadful intelligence of the death of his daughter's son, be afflicted with sorrow and grief. (His sister) Subhadra, noticing that the slaughter of her son had not been mentioned. addressed her brother, saying, -- Do thou narrate the death of my son, O Krishna--and fell down on the earth (in a swoon). Vasudeva beheld his daughter fallen on the ground. As soon as he saw this, he also fell down, deprived of his senses by grief. (Regaining his senses) Vasudeva, afflicted with grief at the death of his daughter's son, O king, addressed Krishna, saying, 'O lotus-eved one, thou art famed on Earth for being truthful in speech. Why, however, O slayer of foes, dost thou not tell me today of the death of my daughter's son? O puissant one, tell me in detail of the slaughter of thy sister's son. Possessed of eyes resembling thine, alas, how was he slain in battle by foes? Since my heart does not from grief break into a hundred pieces, it seems, O thou of the Vrishni's race, that it does not die with men when its hour does not come. Oh, at the time of his fall, what words did he utter; apostrophising his mother? O lotus-eyed one what did that darling of mine, possessed of restless eyes, say unto me? I hope he has not been slain by foes while retreating from battle with his back towards them? I hope, O Govinda, that, his face did not become cheerless while fighting? He was possessed, O Krishna, of mighty energy. From a spirit of boyishness, that puissant hero, boasting (of his prowess) in my presence, used to speak of his skill (in battle). I hope that boy does not lie on the field, slain deceitfully by Drona and Karna and Kripa and others? Do thou tell me this. That son of my daughter always used to challenge Bhishma and that foremost of all mighty warriors, viz., Karna, in battle.' Unto his sire who, from excess of grief, indulged in such lamentations, Govinda, more afflicted than he answered in these words. 'His face did not become cheerless as he fought in the van of battle. Fierce though that battle was, he did not turn his back upon it. Having slain hundreds and thousands of kings of Earth, he was brought to grief by Drona and Karna and at last succumbed to the son of Dussasana. If, O lord, he had been encountered, one to one, without intermission, he was incapable of being slain in battle by even the wielder of the thunderbolt. When his sire Arjuna was withdrawn from the main body by the Samsaptakas (who challenged to fight him separately), Abhimanyu was surrounded by the enraged Kaurava heroes headed by Drona in battle. Then, O sire, after he had slaughtered a very large number of foes in battle, thy daughter's son at last succumbed to the son of Dussasana. Without doubt, he has gone to Heaven. Kill this grief of thine, O thou of great intelligence. They that are of cleansed understandings never languish when they meet with any calamity. He by whom Drona and Karna and others were checked in battle, -- heroes that were equal to Indra himself in might--why would not he ascend to Heaven? O irresistible one, do thou kill this grief of thine. Do not suffer thyself to be swayed by wrath. That conqueror of hostile cities has attained in that sanctified goal which depends upon death at the edge of weapons. After the fall of that hero, this my sister Subhadra stricken with grief, indulged in loud lamentations, when she saw Kunti, like a female ospray. When she met Draupadi, she asked her in grief,--O reverend lady, where are all our sons? I desire to behold them. Hearing her lamentations, all the Kaurava ladies embraced her and wept sitting around her. Beholding (her daughter-in-law) Uttara, she said, -- 'O blessed girl, where has thy husband gone? When he comes back, do thou, without losing a moment, apprise me of it. Alas, O daughter of Virata, as soon he heard my voice, he used to come out of his chamber without the loss of a moment. Why does not thy husband come out today? Alas, O Abhimanyu, thy maternal uncles-mighty car-warriors--are all hale. They used to bless thee when they saw thee come here prepared to go out for battle. Do thou tell me the incidents of battle today as before, O chastiser of foes. Oh, why dost thou not answer me today--me who am weeping so bitterly?'--Hearing these lamentations of this daughter of the Vrishni race, Pritha, deeply afflicted with grief, addressed her and slowly said, -- 'O Subhadra, though protected by Vasudeva and Satyaki and by his own sire, thy youthful son has yet been slain. That slaughter is due to the influence of Time! O daughter of Yadu's race, mortal thy son was. Do not grieve. Irresistible in battle, thy son has, without doubt, attained to the highest goal. Thou art born in a high race of high-souled Kshatriyas. Do not grieve, O thou of restless glances, O girl of eyes like lotus-petals. Do thou cast thy eyes on Uttara who is quick with child. O blessed lady, do not yield to sorrow. This auspicious girl will soon bring forth

will attach to all of you. Those words spoken by those utterers

a son to that hero. Having comforted her in this way, Kunti, conversant with every duty, O perpetuator of Yadu's race, casting off her grief, O irresistible one, made arrangements for Abhimanyu's obsequial rites, with the acquiescence of king Yudhishthira and Bhima, and the twins (viz., Nakula and Sahadeva) who in prowess resembled Yama himself. She also made many presents unto the Brahmanas, and bestowed upon them many kine, O perpetuator of Yadu's race, Then the Vrishni dame (Kunti), comforted a little, addressed the daughter of Virata, saying, -- O faultless daughter of Virata, thou shouldst not indulge in grief. For the sake of thy husband, O thou of rotund hips, protect the child in thy womb .-- Having said these words, O thou of great splendour, Kunti ceased. With her permission I have brought Subhadra here. It was even thus, O giver of honours, that thy daughter's son met with his death. Cast off thy burning grief, O irresistible one. Indeed, do not set thy heart on sorrow.

SECTION 62

"Vaisampayana said, 'Having heard these words of his son Vasudeva, that descendant of Sura, of righteous soul, casting off his grief, made excellent obsequial offerings (unto Abhimanyu). Vasudeva also performed those rites for the ascension (to Heaven) of his high-souled nephew, that hero who was ever the darling of his sire (Vasudeva). He duly fed six millions of Brahmanas, endued with great energy, with edibles possessed of every recommendation. Presenting many clothes unto them, Krishna gratified the thirst for wealth of those Brahmanas. Wonderful were the heaps of gold, the number of kine and of beds and clothes, that were then given away. The Brahmanas loudly declared -- 'Let (Krishna's wealth) increase.' Then Vasudeva of Dasarha's race, and Valadeva, and Satyaki, and Satyaka, each performed the obsequial rites of Abhimanyu. Exceedingly afflicted with grief, they failed to attain comfort. The same was the case with the sons of Pandu in the city called after the elephant. Deprived of Abhimanyu, they failed to obtain peace of mind. The daughter of Virata, O monarch, for many days, totally abstained from all food, exceedingly afflicted by grief on account of the death of her husband. At this all her relatives became plunged into excess of grief. They all feared that the embryo in her womb might be destroyed. Then Vyasa, ascertaining the state of things by his spiritual vision, came there. The highly intelligent Rishi, endued with great energy, arrived (at the palace), addressed Pritha of large eyes, as also Uttara herself, saying, --'Let this grief be abandoned. O famous lady, a son endued with mighty energy will be born to thee, through the puissance of Vasudeva and at my word. That son will rule the Earth after the Pandavas (have departed from it).' Beholding Dhananiava he said unto him, in the hearing of king Yudhishthira the just, and gladdening him with his words, 'O Bharata .-- 'The grandson, O highly blessed one, will become a high-souled prince. He will righteously rule the whole Earth to the verge of the sea. Therefore, O foremost one of Kuru's race, cast off this grief O mower of foes. Do not doubt this. This will truly happen. That which was uttered by the Vrishni hero on a former occasion, will, without doubt, happen. Do not think otherwise. As regards Abhimanyu, he has gone to the regions of the deities, conquered by him with his own acts. That hero should not be grieved for by thee or, indeed, by the other Kurus.' Thus addressed by his grandsire, Dhananjaya of righteous soul, O king, cast off his grief and even became cheerful. Thy sire, O prince, that art conversant with all duties, began to grow in that womb, O thou of great intelligence, like the Moon in the lighted fortnight. Then Vyasa urged the royal son of Dharma for performing the horse-sacrifice. Having said so, he made himself invisible there and then. The intelligent king Yudhishthira the just, hearing the words of Vyasa, set his mind on the journey for bringing wealth (for the sacrifice).'

SECTION 63

"Janamejaya said, 'Having heard these words, O regenerate one, that were spoken by the high-souled Vyasa in respect of the horse-sacrifice, what steps were taken by Yudhishthira? Do thou tell me, O foremost of regenerate ones, how the king succeeded in obtaining the wealth which Marutta had buried in the Earth.'

"Vaisampayana said, 'Having heard the words of the Islandborn ascetic, king Yudhishthira the just, summoned all his brothers, viz., Arjuna and Bhimasena and the twin sons of Madri, in proper time and then said unto them (the following words), -- 'Ye heroes, you have heard the words which the highly intelligent and high-souled Krishna has said from his friendship for and the desire of doing good to the Kurus! [Krishna implies Vyasa here. The great Rishi was called 'the island-born Krishna'.] Verily, you have heard those words that have been uttered by that ascetic of abundant penances. that great sage desirous of bestowing prosperity on his friends. that preceptor of righteous behaviour, viz., Vyasa of wonderful feats. You have heard what Bhishma also said, and what Govinda too of great intelligence has uttered. Remembering those words, ye gong of Pandu, I desire to obey them duly. By obeying those words of theirs great blessedness

of Brahma are certain (if obeyed) to bring in their train considerable benefit. Ye perpetuators of Kuru's race, the Earth has become divested of her wealth. Ye kings, Vyasa, therefore, informed us of the wealth (that lies buried in the Earth) of Marutta. If you think that wealth abundant or sufficient, how shall we bring it (to our capital)? What, O Bhima, dost thou think as regards this? When the king, O perpetuator of Kuru's race, said these words, Bhimasena, joining his hands, said these words in reply,--'The words thou hast said, O thou of mighty-arms, on the subject of bringing the wealth indicated by Vyasa, are approved by me. If, O puissant one, we succeed in getting the wealth kept there by the son of Avikshita, then this sacrifice, O king, purposed by us will be easily accomplished. Even this is what I think. We shall, therefore, bowing our heads unto the high-souled Girisa, and offering due worship unto that deity, bring that wealth. Blessed be thou. Gratifying that god of gods, as also his companions and followers, in words, thought, and deed, we shall, without doubt, obtain that wealth. Those Kinnaras of fierce mien who are protecting that treasure will certainly yield to us if the great deity having the bull for his sign become gratified with us!' -- Hearing these words uttered by O Bharata, king Yudhishthira the son of Dharma Bhima. became highly pleased. The others, headed by Arjuna, at the same time, said, 'So be it.' The Pandavas then, having resolved to bring that wealth, ordered their forces to march under the constellation Dhruba and on the day called by the same name. Causing the Brahmanas to utter benedictions on them, and having duly worshipped the great god Maheswara, the sons of Pandu get out (on their enterprise). Gratifying that highsouled deity with Modakas and frumenty and with cakes made of meat, the sons of Pandu set out with cheerful hearts. While they thus set out, the citizen, and many foremost of Brahmanas, with cheerful hearts, uttered auspicious blessings (on their heads). The Pandavas, circumambulating many Brahmanas that daily worshipped their fires, and bending their heads unto them, proceeded on their journey. Taking the permission of king Dhritarashtra who was afflicted with grief on account of the death of his sons, his queen (Gandhari), and Pritha also of large eyes, and keeping the Kaurava prince Yuvutsu, the son of Dhritarashtra, in the capital, they set out, worshipped by the citizens and by many Brahmanas possessed of great wisdom."

SECTION 64

"Vaisampayana said, 'They then set out, with cheerful hearts and accompanied by men and animals all of whom and which were equally cheerful. They filled the whole Earth with the loud clatter of their wheels. Their praises hymned by eulogists and Sutas and Magadhas and bards, and supported by their own army, they looked like so many Adityas adorned with their own rays. With the white umbrella held over his head, king Yudhishthira shone with beauty like the lord of the stars on the night when he is at full. That foremost of men. the eldest son of Pandu, accepted, with due forms, the blessings and cheers of his gladdened subjects as he proceeded on his way. As regards the soldiers that followed the king, their confused murmurs seemed to fill the entire welkin. That host crossed many lakes and rivers and forests and pleasure gardens. They at last came upon the mountains. Arrived at that region where that wealth was buried, O king, the royal Yudhishthira fixed his camp with all his brothers and troops. The region selected for the purpose, O chief of Bharata's race, was perfectly level and auspicious There the king pitched his camp, placing in his van such Brahmanas as were endued with penances and learning and self-restraint, as also his priest Agnivesva, O thou of Kuru's race, who was well-conversant with the Vedas and all their branches. [Agnivesya was another name of Dhaumya.] Then the royal sons of Pandu, and the other kings (who accompanied that expedition), and the Brahmanas and priests well-skilled in sacrificial rites, having duly performed same propitiatory ceremonies, spread themselves all over that spot. Having duly placed the king and his ministers in the middle, the Brahmanas caused the camp to be pitched by laving out six roads and nine divisions. [Three roads running north to south, and three running cast to west and intersecting the former, are the six roads that are directed to be laid out in pitching encampments. Those give nine squares with two boundary lines at right angles with each other.] King Yudhishthira caused a separate encampment to be duly made for the infuriate elephants that accompanied his force. When everything was complete, he addressed the Brahmanas, saying, 'Ye foremost of Brahmanas, let that be done which you think should be done in view of the matter at hand. Indeed, let an auspicious day and constellation be fixed for it. Let not a long time pass away over our heads as we wait in suspense here. Ye foremost of learned Brahmanas, having formed this resolution let that be done which should be done after this.' Hearing these words of the king, the Brahmanas with those amongst them that were well-skilled in the performance of religious rites, became filled with gladness and desirous of doing what was agreeable to king Yudhishthira the just, said these words in reply, 'This very day is, an

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auspicious one with an auspicious constellation. We shall, therefore, strive to accomplish those high rites we propose. We shall today, O king, live upon water alone. Do you all fast also today' Hearing those words of those foremost Brahmanas, the royal sons of Pandu passed that night, abstaining from all food, and lying confidently on beds of Kusa grass, like blazing fires in a sacrifice. And the night wore away as they listened to the discourses of the learned Brahmanas (on diverse subjects). When the cloudless morning came, those foremost of Brahmanas addressed the royal son of Dharma (saying as follows).'

SECTION 65

"The Brahmanas said, 'Let offerings be made unto the high-souled Mahadeva of three eyes. Having duly dedicated those offerings, O king, we shall then strive to gain our object.' Hearing these words of those Brahmanas, Yudhishthira caused offerings to be duly made unto that deity who loved to lie down on mountain-breasts. Gratifying the (sacrificial) fire with (libations of) sanctified butter according to the ordinance, the priest (Dhaumya) cooked Charu with the aid of Mantras and performed the necessary rites. He took up many flowers and sanctified them with Mantras, O king. With Modakas and frumenty and meat, he made offerings to the deity. With diverse kinds of flowers and with fried paddy, of very superior kind, Dhaumya, well-versed in the Vedas, performed the remaining rites. He next presented offerings according to the ordinance unto those ghostly beings who formed Mahadeva's train. And offerings were next made to Kuvera, the chief of the Yakshas, and unto Manibhadra also. Unto the other Yakshas also and unto them that were the foremost ones among the ghostly companions of Mahadeva, the priest offered due worship, having filled many jugs with food, with Krisaras and meat and Nivapas mixed with sesame seeds. The king gave away unto the Brahmanas thousands of kine. He then directed the presentation, according to due rites, of offerings unto those night-wandering beings (who live with Mahadeva). Surcharged, as it were, with the scent of Dhupas, and filled with the fragrance of flowers, that region, sacred to the deity of deities, O king, became exceedingly delightful. Having performed the worship of Rudra and of all the Ganas, the king, placing Vyasa ahead, proceeded towards the place where the treasure was buried. Once more worshipping the Lord of treasures, and bowing unto him with reverence and saluting him properly, with diverse kinds of flowers and cakes and Krisara, having worshipped those foremost of gems, viz., Sankha and Nidhi, and those Yakshas who are the lords of gems, and having worshipped many foremost of Brahmanas and caused them to utter blessings, the king endued with great puissance, strengthened by the energy and the auspicious benedictions of those Brahmanas, caused that spot to be excavated. Then numerous vessels of diverse and delightful forms, and Bhringaras and Katahas and Kalasas and Bardhamanakas, and innumerable Bhajanas of beautiful forms, were dug out by king Yudhishthira the just. The wealth thus dug out was placed in large 'Karaputas' for protection. [Karaputa is made up of two wooden chests united with each other by chains or cords and intended to be borne by camels and bullocks.] A portion of the wealth was caused to be borne upon the shoulders of men in stout balances of wood with baskets slung like scales at both ends. Indeed, O king, there were other methods of conveyance there for bearing away that wealth of the son of Pandu. [The first line of 17 is exceedingly terse. Literally rendered, it runs, -- 'Each vessel was united with another, and became half the (total) weight slung on balance.'] There were sixty thousands of camels and a hundred and twenty thousand horses, and of elephants, O monarch, there were one hundred thousand. Of cars there were as many, and of carts, too as many, and of sheelephants as many. Of mules and men the number was untold. That wealth which Yudhishthira caused to be dugout was even so much. Sixteen thousand coins were placed on the back of each camel; eight thousand on each car; four and twenty thousand on each elephant; (while proportionate loads were placed on horses and mules and on the backs, shoulder and heads of men). Having loaded these vehicles with that wealth and once more worshipping the great deity Siva, the son of Pandu set out for the city called after the elephant, with the permission of the Island-born Rishi, and placing his priest Dhaumya in the van. That foremost of men, viz., the royal son of Pandu, made short marches everyday, measured by a Govuta (4 miles, 6 km). That mighty host, O king, afflicted with the weight they bore, returned, bearing that wealth, towards the capital, gladdening the hearts of all those perpetuators of the Kuru race."

SECTION 66

"Vaisampayana said, 'Meanwhile, Vasudeva of great energy accompanied by the Vrishnis, came to the city called after the elephant. While leaving that city for returning to his own Dwaraka, he had been requested by the son of Dharma to come back. Hence, knowing that the time fixed for the horsesacrifice had come, that foremost of men came back (to the Kuru capital). Accompanied by the son of Rukmini, by

Yuyudhana, by Charudeshna, by Samva, by Gada, by Kritavarman, by the heroic Sarana, by Nisatha, and by the Unmukha, Vasudeva came with Valadeva at the head of the train, with Subhadra also accompanying him. Indeed, that hero came for seeing Draupadi and Uttara and Pirtha and for comforting those Kshatriya ladies of distinction who had been bereft of many of their protectors. Beholding those heroes come, king Dhritarashtra, as also the high-souled Vidura, received them with due honours. That foremost of men. viz., Krishna of great energy, well adored by Vidura and Yuyutsu, continued to reside in the Kuru capital. It was while the Vrishni heroes, O Janamejaya, were residing in the Kuru city, O king, that thy sire, that slayer of hostile heroes, was born. The royal Parikshit, O monarch, afflicted by the Brahma weapon (of Aswatthaman), upon coming out of the womb, lay still and motionless, for life he had not. By his birth he had gladdened the citizens but soon plunged them into grief. The citizens, learning of the birth of the prince, uttered a leonine shout. That noise proceeded to the utmost verge of every point of the compass. Soon, however, (when it was known that the prince was bereft of life), that noise ceased. With great haste Krishna, his senses and mind considerably affected with Yuyudhana in his company, entered the inner apartments of the palace. He beheld his own paternal aunt (Kunti) coming, loudly weeping and calling upon him repeatedly. Behind her were Draupadi and the famous Subhadra, and the wives of the relatives of the Pandavas, all weeping piteously. Meeting Krishna, Kunti, that daughter of the Bhoja race, said unto him. O foremost of monarchs, these words in a voice chocked with tears, 'O Vasudeva, O mightyarmed hero, Devaki by having borne thee, has come to be regarded as an excellent genetrix. Thou art our refuge, and our glory. This race (of Pandu) depends upon thee for its protector. O Yadava hero, O puissant one, this child of thy sister's son, has come out of the womb, slain by Aswatthaman. O Kesava, do thou revive him. O delighter of the Yadavas, even this was vowed by thee, O puissant one, when Aswatthaman had inspired the blade of grass into a Brahmaweapon of mighty energy. Indeed, O Kesava, thy words were even these. I shall revive that child if he comes out of the womb dead.--That child. O son, has been born dead. Behold him. O foremost of men. It behoveth thee, O Madhava, to rescue Uttara and Subhadra and Draupadi and myself, and Dharma's son (Yudhishthira), and Bhima and Phalguna, and Nakula, and the irresistible Sahadeva. In this child are bound the life-breaths of the Pandavas and myself. O thou of the Dasarha race, on him depends the obsequial cake of Pandu, as also of my father-in-law, and of Abhimanyu too, blessed be thou, that darling nephew of thine who was so very like unto thee. Do thou accomplish today what will be beneficial to all these. I urge thee earnestly, O Janarddana. Uttara, O slayer of foes, always repeats the words said unto her by Abhimanyu. Without doubt, O Krishna, those words were highly agreeable to her. O thou of the Dasarha race, Arjuna's son said unto this daughter of Virata, -- Thy son, O blessed girl, will go to my maternal uncles. Taking up his residence with the Vrishnis and Andhakas, he will obtain from them the science of arms, indeed, diverse wonderful weapons and the whole of the science of politics and morality. Even these were the words, O son, that that slayer of hostile heroes, viz., the son of Subhadra, that irresistible hero, said unto Uttara, from his affection for her. O slayer of Madhu, bowing our heads unto thee, we pray thee for making those words of Abhimanyu true. In view also of the time that has come, do thou accomplish what is highly beneficial. Having said these words unto that hero of the Vrishni's race, Pritha of large eves, raised her arms upwards and with the other ladies in her company, fell down on the Earth. All of them, with eyes rendered muddy by tears, repeatedly exclaimed, saying, 'Alas, the son of Vasudeva's nephew has been born dead.' After the son of Vasudeva's nephew has been born dead. Kunti had said so, Janarddana took hold of her, O Bharata, and gently raising her from the Earth, comforted her as follows."

SECTION 67

'Vaisampayana said, 'After Kunti had sat up, Subhadra, beholding her brother, began to weep aloud, and afflicted with excessive grief, said, -- 'O thou of eyes like lotus petals, behold the grandson of Arjuna of great intelligence. Alas, the Kuru race having been thinned, a child has been born that is feeble and dead. The blade of grass (inspired into a weapon of great efficacy), uplifted by Drona's son for compassing the destruction of Bhimasena, fell upon Uttara and Vijaya and myself. [Vilava is Arjuna.] Alas, that blade, O Kesava, is still existing unextracted in me, after having pierced my heart, since I do not, O irresistible hero, behold this child with (his sire who was) my son. What will the righteous-souled king Yudhishthira the just say? What will Bhimasena and Arjuna and the two sons of Madravati also say? Hearing that Abhimanyu's son was born and dead, the Pandavas, O thou of Vrishni's race, will regard themselves as cheated by Aswatthaman. Abhimanyu, O Krishna, was the favourite of all the Pandava brothers, without doubt. Hearing this intelligence, what will those heroes, vanquished by the

weapon of Drona's son say? What grief, O Janarddana, can be greater than this viz., that Abhimanyu's son should be born dead! Bowing unto thee with my head, O Krishna, I seek to gratify thee today. Behold, O foremost of men, these two standing here, viz., Pritha and Draupadi. When, O Madhava, the son of Drona sought to destroy the embryos even in the wombs of the ladies of the Pandavas, at that time, O grinder of foes, thou saidst in wrath unto Drona's son (ever these words), 'O wretch of a Brahmana, O vilest of men, I shall disappoint thy wish. I shall revive the son of Kiritin's son. Hearing these words of thine and well knowing thy puissance, I seek to gratify thee, O irresistible hero. Let the son of Abhimanyu be revived. It having pledged thyself previously thou dost not accomplish thy auspicious vow, do thou then know for certain. O chief of the Vrishni race, that I shall cast off my life. If, O hero, this son of Abhimanyu doth not revive when thou, O irresistible one, art alive and near, of what other use wilt thou be to me? Do thou, therefore, O irresistible one, revive this son of Abhimanyu,--this child possessed of eyes similar to his, -- 'even as a rain-charged cloud revives the lifeless crops (on a field). Thou, O Kesava, art righteous-souled, truthful, and of prowess incapable of being baffled. It behoveth thee, O chastiser of foes, to make thy words truthful. If only thou wishest it, thou canst revive the three worlds (of being) if dead. What need I say, therefore, of this darling child, born but dead, of thy sister's son? I know thy puissance, O Krishna. Therefore, do I solicit thee. Do thou show this great favour to the sons of Pandu. It behoveth thee, O mighty-armed one, to show compassion to this Uttara or to me, thinking that I am thy sister or even a mother that hath lost her son, and one that hath thrown herself upon thy protection."

SECTION 68

'Vaisampayana said, 'Thus addressed, O king, (by his sister and others), the slayer of Kesin, exceedingly afflicted by grief, answered,--'So be it!'--These words were uttered with sufficient loudness and they gladdened all the inmates of the inner apartments of the palace. The puissant Krishna, that foremost of men, by uttering these words, gladdened all the people assembled there, like one pouring cold water on a person afflicted with sweat. He then quickly entered the lyingin room in which thy sire was born. It was duly sanctified, O chief of men, with many garlands of white flowers, with many well-filled water pots arranged on every side; with charcoal, soaked in ghee, of Tinduka wood, and mustard seeds, O thou of mighty arms; with shining weapons properly arrayed, and several fires on every side. And it was peopled by many agreeable and aged dames summoned for waiting (upon thy grandmother). It was also surrounded by many well-skilled and clever physicians, O thou of great intelligence. Endued with great energy, he also saw there all articles that are destructive of Rakshasas, duly placed by persons conversant with the subject. Beholding the lying-in room in which thy sire was born thus equipt. Hrishikesa became very glad and said,--'Excellent, Excellent!' When he of Vrishni's race said so and presented such a cheerful countenance, Draupadi, repairing thither with great speed, addressed the daughter of Virata, saying, -- 'O blessed lady, here comes to thee thy fatherin-law, the slayer of Madhu, that ancient Rishi of inconceivable soul, that unvanquished one.'--Virata's daughter, checking her tears, said these words in a voice suffocated with grief. Covering herself properly, the princess waited for Krishna like the deities reverentially waiting for him. The helpless lady, with heart agitated by grief, beholding Govinda coming, indulged in these lamentations; O lotus-eyed one, behold us two deprived of our child. O Janarddana, both Abhimanyu and myself have been equally slain. O thou of Vrishni's race. O slaver of Madhu, I seek to gratify thee by bending my head, O hero, unto thee. Do thou revive this child of mine that has been consumed by the weapon of Drona's son. If king Yudhishthira the just, or Bhimasena, or thyself, O lotus-eyed one, had, on that occasion, said, 'Let the blade of grass (inspired by Aswatthaman into a Brahma-weapon) destroy the unconscious mother'--O puissant one, then I would have been destroyed and this (sad occurrence) would not have happened. Alas, what benefit has been reaped by Drona's son by accomplishing this cruel deed, viz., the destruction of the child in the womb by his Brahmaweapon. The self-same mother now seeks to gratify thee, O slayer of foes, by bending her head. Surely, O Govinda, I shall cast off my life-breaths if this child does not revive. In him, O righteous one, were placed many expectations by me. Alas, when these have been frustrated by Drona's son, what need have I, O Kesava, to bear, the burden of life? The hope, O Krishna, was cherished by me that with my child on my lap, O Janarddana, I would salute thee with reverence. Alas, O Kesava, that hope has been destroyed. O foremost of all beings. at the death of this heir of Abhimanyu of restless eyes all the hopes in my breast have been destroyed. Abhimanyu of restless eyes, O slayer of Madhu, was exceedingly dear to thee. Behold this child of his slain by the Brahma-weapon. This child is very ungrateful and very heartless, like his sire, for, behold, disregarding the prosperity and affluence of the Pandavas, he

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has gone to Yama's abode. I had, before this, vowed, O Kesava, that if Abhimanyu fell on the field of battle, O hero, I would follow him without any loss of time. I did not, however, keep my vow, cruel that I am and fond of life. If I repair to him now, what, indeed, will Phalguna's son say?"

SECTION 69

"Vaisampayana said, 'The helpless Uttara, desirous of getting back her child, having indulged in these piteous lamentations, fell down in affliction on the earth like a demented creature. Beholding the princess fallen on the earth deprived of her son and with her body uncovered, Kunti as also all the (other) Bharata ladies deeply afflicted, began to weep aloud. Resounding with the voice of lamentation, the palace of the Pandavas, O king, was soon converted into a mansion of sorrow where nobody could remain. Exceedingly afflicted by grief on account of her son, Virata's daughter, O king, seemed to be struck down for some time by sorrow and cheerlessness. Regaining consciousness, O chief of Bharata's race, Uttara took up her child on her lap and said these words: Thou art the child of one who was conversant with every duty Art thou not conscious then of the sin thou committest, since thou dost not salute this foremost one of the Vrishni's race? O son, repairing to thy sire tell him these words of mine, viz., -- it is difficult for living creatures to die before their time comes, since though reft of thee, my husband, and now deprived of my child also, I am yet alive when I should die, unendued as I am with everything auspicious and everything possessed of value .-- O mighty-armed one, with the permission of king Yudhishthira the just I shall swallow some virulent poison or cast myself on the blazing fire. O sire, difficult of destruction is my heart since, though I am deprived of husband and child, that heart of mine does not yet break into a thousand pieces. Rise, O son and behold this thy afflicted great-grandmother. She is deeply afflicted with grief, bathed in tears, exceedingly cheerless, and plunged in an ocean of sorrow. Behold the reverend princess of Panchala, and the helpless princess of the Satwata race. Behold myself, exceedingly afflicted with grief, and resembling a deer pierced by a hunter. Rise, O child, and behold the face of this lord of the worlds, that is endued with great wisdom, and possessed of eyes like lotus-petals and resembling thy sire of restless glance. Beholding Uttara, who indulged in these lamentations, fallen on the earth, all those ladies, raising her, caused her to sit up. Having sat up, the daughter of the king of the Matsyas, summoning her patience, joined her hands in reverence and touched the earth with her head for saluting Kesava of eyes like the petals of the lotus. That foremost of beings, hearing those heart-rending lamentations of hers, touched water and withdrew the (force of the) Brahma-weapon. [Before performing any rite or act of a grave nature, Hindus are required to touch water or perform what is called the 'achamana'. A little quantity of water is taken on the palm of the right hand, and with it are touched the lips, the nostrils, the ears, and the eyes.] That hero of unfading glory, belonging to the race of the Dasarhas, promised to give the child his life. Then he of pure soul, said these words in the hearing of the whole universe,--'O Uttara, I never utter an untruth. My words will prove true. I shall revive this child in the presence of all creatures. Never before have I uttered an untruth even in jest. Never have I turned back from battle. (By the merit of those acts) let this child revive! As righteousness is dear to me, as Brahmanas are specially dear to me, (by the merit of that disposition of mine) let Abhimanyu's son, who is born dead, revive! Never hath a misunderstanding arisen between me and my friend Vijaya. Let this dead child revive by that truth! As truth and righteousness are always established in me, let this dead child of Abhimanyu revive (by the merit of these)! As Kansa and Kesi have been righteously slain by me, let this child revive today by that truth!' After these words were uttered by Vasudeva, that child, O foremost one of Bharata's race, became animate and began gradually to move, O monarch.'

SECTION 70

'Vaisampayana said, 'When the Brahma-weapon was withdrawn by Krishna, at that time, the laying-in room was illumined by thy father with his energy. All the Rakshasas (that had come there) were forced to leave the room and many of them met with destruction. In the welkin a voice was heard, saying, 'Excellent, O Kesava, Excellent!'--The blazing Brahma-weapon then returned to the Grandsire (of all the worlds). Thy sire got back his life-breaths, O king. The child began to move according to his energy and might. The Bharata ladies became filled with joy. At the command of Govinda, the Brahmanas were made to utter benedictions. All the ladies, filled with joy, praised Janarddana. Indeed, the wives of those Bharata lions, viz., Kunti and Drupada's daughter and Subhadra, and Uttara, and the wives of other lions among men, like (ship-wrecked) persons who have reached the shore after having obtained a boat, became exceedingly glad. Then wrestlers and actors and astrologers and those who enquire after the slumbers (of princes), and bands of bards and eulogists all uttered the praises of Janarddana, while uttering benedictions fraught with the

praises of the Kuru race, O chief of the Bharatas. Uttara, rising up at the proper time, with a delighted heart and bearing her child in her arms, reverentially saluted the delighter of the Yadus. Rejoicing greatly, Krishna made gifts unto the child of many valuable gems. The other chiefs of the Vrishni race, did the same. Then the puissant Janarddana, firmly adhering to truth, bestowed a name on the infant who was thy sire. O monarch .-- 'Since this child of Abhimanyu has been born at a time when this race has become nearly extinct, let his name be Parikshit!' Even this is what he said. Then thy father, O king, began to grow, and gladden all the people, O Bharata. When thy father was a month old, O hero, the Pandavas came back to their capital, bringing with them a profusion of wealth. Hearing that the Pandavas were near, those foremost ones of the Vrishni race went out. The citizens decked the city called after the elephant with garlands of flowers in profusions, with beautiful pennons and standards of diverse kinds. The citizens also, O king, adorned their respective mansions. Desirous of doing what was beneficial to the sons of Pandu, Vidura ordered diverse kinds of worship to be offered to the deities established in their respective temples The principal streets of the city were adorned with flowers. Indeed, the city was filled with the hum of thousands of voices which resembled the softened roar of distant ocean waves. With dancers all engaged in their vocation, and with the voice of singers, the (Kuru) city then resembled the mansion of Vaisravana himself. [The abode of Vaisravana is called Alaka. Vaisravana is, of course, Kuvera, the lord of treasures. friend of Mahadeva, and chief of the Yakshas.] Bards and eulogists, O king, accompanied by beautiful women were seen to adorn diverse retired spots in the city. The pennons were caused by the wind to float gaily on every part of the city, as if bent upon showing the Kurus the southern and the northern points of the compass. All the officers also of the government loudly proclaimed that that was to be a day of rejoicing for the entire kingdom as an indication of the success of the enterprise for bringing a profusion of gems and other valuables.'

SECTION 71

Vaisampayana, said, 'Hearing that the Pandavas were near, that crusher of foes, viz., Vasudeva, accompanied by his ministers, went out for seeing them. The Pandavas then, uniting with the Vrishnis according to the usual formalities, together entered, O king, the city named after the elephant. With the hum of voices and the clatter of cars of that mighty host, the Earth and the welkin, and the firmament itself, became as it were entirely filled. The Pandavas, with rejoicing hearts, accompanied by their officers and friends entered the capital, placing that treasure in their van. Repairing, agreeably to custom, to king Dhritarashtra first, they worshipped his feet, announcing their respective names. Those foremost ones of Bharata's race, O chief of kings, then paid their respectful salutations to Gandhari, the daughter of Suvala and to Kunti, They next worshipped (their uncle) Vidura and met Yuyutsu, the son of Dhritarashtra hy his Vaisya wife. Those heroes were then worshipped by others and they blazed forth in beauty, O king. After this, O Bharata, those heroes heard the tidings of that highly wonderful and marvellous and glad-some birth of thy father. Hearing of that feat of Vasudeva of great intelligence, they all worshipped Krishna, the delighter of Devaki, who was every way worthy of worship. Then, after a few days, Vyasa, the son of Satyavati, endued with great energy, came to the city named after the elephant. The perpetuators of Kuru's race worshipped the great Rishi according to the usual custom. Indeed, those heroes, with those foremost princes of the Vrishni and the Andhaka races, paid the sage their adorations. After having conversed on various subjects, Dharma's son Yudhishthira addressed Vyasa and said, 'This treasure, O holy one, which has been brought through thy grace I wish to devote to that great sacrifice known by the name of the horse-sacrifice. O best of ascetics, I desire to have thy permission. We are all, O Rishi, at thy disposal, and at that of the high-souled Krishna.'

"Vyasa said, 'I give thee permission, O king. Do what should be done after this. Do thou worship the deities duly by performing the horse-sacrifice with profuse gifts. The horsesacrifice, O king, is a cleanser of all sins. Without doubt, having worshipped the deities by that sacrifice thou wilt surely be cleansed of all sins."

"Vaisampayana continued, 'Thus addressed, the Kuru king Yudhisthira of righteous soul then set his heart, O monarch, on making the necessary preparations for the horse-sacrifice. Having represented all this unto the Island-born Krishna, the king endued with great eloquence approached Vasudeva and said,--'O foremost of all beings, the goddess Devaki has, through thee, come to be regarded as the most fortunate of mothers! O thou of unfading glory, do thou accomplish that which I shall now tell thee, O mighty-armed one. O delighter of the Kurus, the diverse enjoyments we enjoy have all been acquired through thy puissance. The whole Earth has been subjugated by thee with the aid of thy prowess and intelligence. Do thou, therefore, cause thyself to undergo the rites of initiation. Thou art our highest preceptor and master. If thou performest the sacrifice, O thou of the Dasarha race, I shall be cleansed from every sin. Thou art Sacrifice. Thou art the Indestructible. Thou art this All. Thou art Righteousness. Thou art Prajapati. Thou art the goal of all creatures. Even this is my certain conclusion.' "Vasudeva said, 'O mightyarmed one, it becomes thee to say so, O chastiser of foes. Thou art the goal of all creatures. Even this is my certain conclusion. Amongst the heroes of the Kuru race, in consequence of thy righteousness, thou shinest today in great glory. They have all been cast into the shade. O king, by thee. Thou art our king, and thou art our senior. With my approval freely granted, do thou adore the deities in the sacrifice suggested. Do thou, O Bharata, appoint us to whatever tasks thou likest. Truly, do I pledge myself that I shall accomplish all, O sinless one, that thou mayst bid me accomplish. Bhimasena and Ariuna and the two sons of Madravati will be sacrificing when thou, O king, sacrificest." [The sense is this: thou art the eldest brother of the Pandavas; if thou sacrificest, thy brothers also will come to be regarded as sacrificing with thee.]

SECTION 72

"Vaisampayana said, 'Thus addressed by Krishna, Yudhishthira, the son of Dharma, endued with great intelligence, saluted Vyasa and said these words: 'Do thou cause me to be initiated when the proper hour, as thou truly knowest, comes for that rite. This my sacrifice is entirely dependent on thee.' "Vyasa said, 'Myself, O son of Kunti, and Paila and

"Vyasa said, 'Myself, O son of Kunti, and Paila and Yajnavalkya, shall without doubt, achieve every rite at the proper time. The rite of initiating thee will be performed on the day of full moon belonging to the month of Chaitra. Let all the necessaries of the sacrifice, O foremost of men, be got ready. Let Sutas well-versed in the science of horses, and let Brahmanas also possessed of the same lore, select, after examination, a worthy horse in order that thy sacrifice maybe completed. Loosening the animal according to the injunctions of the scriptures, let him wander over the whole Earth with her belt of seas, displaying thy blazing glory, O king!'

"Vaisampayana continued, 'Thus addressed (by the Rishi), Yudhishthira, the son of Pandu, that lord of Earth, answered, -- 'So be it!' -- and then, O monarch, he accomplished all that that utterer of Brahma had directed. All the articles necessary for the sacrifice, O king, were duly procured. The royal son of Dharma, possessed of immeasurable soul, having procured all the necessaries, informed the Island-born Krishna of it. Then Vyasa of great energy said unto the royal son of Dharma, -- 'As regards ourselves, we are all prepared to initiate thee in view of the sacrifice. Let the Sphya and the Kurcha and all the other articles that O thou of Kuru's race may be needed for thy sacrifice, be made of gold. [Sphya was a wooden sword or scimitar, used for slaying the sacrificial animal. Kurcha is a handful of Kusa grass. All these things are directed by Vyasa to be made of pure gold.] Let the horse also be loosened today, for roaming on the Earth, agreeably to the ordinances of the scriptures. Let the animal, duly protected, wander over the Earth '

"Yudhishthira said, 'Let arrangements be made by thee, O regenerate one, about loosening this horse for enabling it to wander over the Earth at its will. It behoveth thee, O ascetic, to say who will protect this steed while roaming over the Earth freely according to its will.'

"Vaisampayana continued, 'Thus addressed (by king Yudhishthira), O monarch, the Island-born Krishna said,--'He who is born after Bhimasena, who is the foremost of all bowmen, who is called Jishnu, who is endued with great patience and capable of overcoming all resistance, -- he will protect the horse. That destroyer of the Nivatakavachas is competent to conquer the whole Earth. In him are all celestial weapons. His body is like that of a celestial in its powers of endurance. His bow and quivers are celestial. Even he will follow this horse .-- He is well versed in both Religion and wealth. He is a master of all the sciences. O foremost of kings, he will agreeably to the scriptures, cause the steed to roam and graze at its will. This mighty-armed prince, of dark complexion, is endued with eyes resembling the petals of the lotus. That hero, the father of Abhimanyu, will protect the steed. Bhimasena also is endued with great energy. The son of Kunti is possessed of immeasurable might. He is competent to protect the kingdom, aided by Nakula, O monarch. Possessed of great intelligence and fame, Sahadeva will, O thou of Kuru's race, duly attend to all the relatives that have been invited to thy capital.' Thus addressed by the Rishi, that perpetuator of Kuru's race, viz., Yudhishthira, accomplished every injunction duly and appointed Phalguna to attend to the horse.

"Yudhishthira said, 'Come, O Arjuna, let the horse, O hero, be protected by thee. Thou alone art competent to protect it, and none else. Those kings, O mighty-armed hero, who will come forward to encounter thee, try, O sinless one, to avoid battles with them to the best of thy power. Thou shouldst also invite them all to this sacrifice of mine. Indeed, O mightyarmed one go forth but try to establish friendly relations with them.'

"Vaisampayana continued, 'The righteous-souled king Yudhishthira, having said so unto his brother Savyasachin, commanded Bhima and Nakula to protect the city. With the permission of king Dhritarashtra, Yudhishthira then set Sahadeva, that foremost of warriors, to wait upon all the invited guests."

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"Vaisampayana said, 'When the hour for initiation came. all those great Ritwijas duly initiated the king in view of the horse-sacrifice. Having finished the rites of binding the sacrificial animals, the son of Pandu, viz., king Yudhishthira the just endued with great energy, the initiation being over, shone with great splendour along with those Ritwijas. The horse that was brought for the horse-sacrifice was let loose, agreeably to the injunctions of the scriptures, that utterer of Brahma, viz., Vyasa himself of immeasurable energy. The king Yudhishthira the just, O monarch, after his initiation, adorned with a garland of gold around his neck, shone in beauty like a blazing fire. Having a black deer skin for his upper garment, bearing a staff in hand, and wearing a cloth of red silk, the son of Dharma, possessed of great splendour, shone like a second Prajapati seated on the sacrificial altar. All his Ritwijas also, O king, were clad in similar robes. Arjuna also shone like a blazing fire. Dhananjaya, unto whose car were yoked white steeds, then duly prepared, O king, to follow that horse of the complexion of a black deer, at the command of Yudhishthira. Repeatedly drawing his bow, named Gandiva, O king, and casing his hand in a fence made of iguana skin, Arjuna, O monarch, prepared to follow that horse. O ruler of men, with a cheerful heart. All Hastinapore, O king, with very children, came out at that spot from desire of beholding Dhananjaya, that foremost of the Kurus on the eve of his journey. So thick was the crowd of spectators that came to behold the horse and the prince who was to follow it, that in consequence of the pressure of bodies, it seemed a fire was created. Loud was the noise that arose from that crowd of men who assembled together for beholding Dhananjaya the son of Kunti, and it seemed to fill all the points of the compass and the entire welkin. And they said, --'There goes the son of Kunti, and there that horse of blazing beauty. Indeed, the mighty-armed hero follows the horse, having armed himself with his excellent bow.'--Even these were the words which Jishnu of noble intelligence heard. The citizens also blessed him, saying,--'Let blessings he thine! Go thou safely and come back, O Bharata.' Others, O chief of men uttered these words--'So great is the press that we do not see Arjuna. His bow, however, is visible to us. Even that is celebrated bow Gandiva of terrible twang. Blessed be thou. Let all dangers fly from thy path. Let fear nowhere inspire thee. When he returns we shall behold him, for it is certain that he will come back.' The highsouled Arjuna repeatedly heard these and similar other sweet words of men and women, O chief of the Bharatas. A disciple of Yajnavalkya, who was well-versed in all sacrificial rites and who was a complete master of the Vedas, proceeded with Partha for performing auspicious rites in favour of the hero. Many Brahmanas also, O king, all well-conversant with the Vedas, and many Kshatriyas too, followed the high-souled hero, at the command, O monarch, of Yudhishthira the just. The horse then roamed, O foremost of men, wherever he liked over the Earth already conquered by Pandavas with the energy of their weapons. In course of the horse's wanderings, O king, many great and wonderful battles were fought between Arjuna and many kings. These I shall describe to thee. The horse, O king, roamed over the whole Earth. Know, O monarch, that from the north it turned towards the East. Grinding the kingdoms of many monarchs that excellent horse wandered. And it was followed slowly by the great carwarrior Arjuna of white steeds. Countless, O monarch, was the fete of Kshatriyas, -- of kings in myriads--who fought with Arjuna on that occasion, for having lost their kinsmen on the geld of Kurukshetra. Innumerable Kiratas also, O king, and Yavanas, all excellent bowmen, and diverse tribes of Mlechechas too, who had been discomfited before (by the Pandavas on the field of Kurukshetra), and many Aryan kings, possessed of soldiers and animals endued with great alacrity, and all irresistible in fight encountered the son of Pandu in battle. Thus occurred innumerable battles in diverse countries, O monarch, between Arjuna and the rulers of diverse realms who came to encounter him. I shall, O sinless king, narrate to thee those battles only which raged with great fury and which were the principal ones among all he fought."

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"Vaisampayana said. 'A battle took place between the diadem-decked (Arjuna) and the sons and grandsons of the Trigartas whose hostility the Pandavas has incurred before and all of whom were well-known as mighty car-warriors. Having learnt that that foremost of steeds, which was intended for the sacrifice, had come to their realm, these heroes, casing themselves in mail, surrounded Arjuna. Mounted on their cars, drawn by excellent and well-decked horses, and with quivers on their backs, they surrounded that horse, O king, and endeavoured to capture it. The diademdecked Arjuna, reflecting on that endeavour of theirs, forbade those heroes, with conciliatory speeches, O chastiser of foes. **THE G** Disregarding Arjuna's message, they assailed him with their shafts. The diadem-decked Arjuna resisted those warriors who were under the sway of darkness and passion. Jishnu, addressed them smilingly and said, 'Desist, ye unrighteous ones. Life is a benefit (that should not be thrown away).' At the time of his setting out, he had been earnestly ordered by king Yudhishthira the just, not to slay those Kshatriyas whose kinsmen had been slain before on the field of Kurukshetra. Recollecting these commands of king Yudhishthira the just who was endued with great intelligence, Ariuna asked the Trigartas to forbear. But they disregarded

Arjuna asked the Trigartas to forbear. But they disregarded Arjuna's injunction. Then Arjuna vanquished Suryavarman, the king of the Trigartas, in battle, by shooting countless shafts at him and laughed in scorn. The Trigarta warriors, however, filling the ten points with the clatter of their cars and car-wheels, rushed towards Dhananjaya. Then Suryavarman, displaying his great lightness of hand, pierced Dhananjaya with hundreds of straight arrows, O monarch. The other great bowmen who followed the king and who were all desirous of compassing the destruction of Dhananjaya, shot showers of arrows on him. With countless shafts shot from his own bow-siring, the son of Pandu, O king, cut off those clouds of arrows; upon which they fell down. Endued with great energy, Ketuvarman, the younger brother of Suryavarman, and possessed of youthful vigour, fought, for the sake of his brother, against Pandu's son possessed of great fame. Beholding Ketuvarman approaching towards him for battle. Vibhatsu, that slaver of hostile heroes, slew him with many sharp-pointed arrows. Upon Ketuyarman's fall, the mighty car-warrior Dhritavarman, rushing on his car towards Arjuna, showered a perfect downpour of arrows on him. Beholding that lightness of hand displayed by the youth Dhritavarman, Gudakesa of mighty energy and great prowess became highly gratified with him. The son of Indra could not see when the young warrior took out his arrows and when he placed them on his bow-string aiming at him. He only saw showers of arrows in the air. For a brief space of time, Arjuna gladdened his enemy and mentally admired his heroism and skill. The Kuru hero, smiling the while, fought with that youth who resembled an angry snake. The mighty armed Dhananjaya, glad as he was in beholding the valour of Dhritavarman, did not take his life. While, however, Partha of immeasurable energy fought mildly with him without wishing to take his life, Dhritavarman shot a blazing arrow at him. Deeply pierced in the hand by that arrow, Vijaya became stupefied and his bow Gandiva fell down on the Earth from his relaxed grasp. The form of that bow, O king, when it fell from the grasp of Arjuna, resembled, O Bharata, that of the bow of Indra (that is seen in the welkin after a shower). When that great and celestial bow fell down, O monarch, Dhritavarman laughed loudly in battle. At this, Jishnu, excited with rage, wiped the blood from his hand and once more taking up his bow, showered a perfect downpour of arrows. Then a loud and confused noise arose, filling the welkin and touching the very heavens as it were, from diverse creatures who applauded that feat of Dhananjaya. Beholding Jishnu inflamed with rage and looking like Yama himself as he appears at the end of the Yuga, the Trigarta warriors hastily surrounded him, rushing from their posts and desirous of rescuing Dhritavarman. Seeing himself surrounded by his foes, Arjuna became more angry than before. He then quickly despatched eight and ten of their foremost warriors with many shafts of hard iron that resembled the arrows of the great Indra himself. The Trigarta warriors then began to fly. Seeing them retreat, Dhananjaya, with great speed, shot many shafts at them that resembled wrathful snakes of virulent poison, and laughed aloud. The mighty car-warriors of the Trigartas, with dispirited hearts, fled in all directions, exceedingly afflicted by Dhananjava with his arrows. They then addressed that tiger among men, that slaver of the Samsaptaka host (on the field of Kurukshetra), saying, 'We are your slaves. We yield to thee. [It will be remembered that the Samsaptaka host which had engaged Arjuna for several days on the field of Kurukshetra, all consisted of Trigarta warriors led by their king Susarman, Samsaptaka means 'sworn'. Those soldiers who took the oath that they would either conquer or die, wore called by that name.] Do thou command us, O Partha. Lo, we wait here as the most docile of thy servants. O delighter of the Kurus, we shall execute all thy commands.' Hearing these words expressive of their submission, Dhananjaya, said unto them, 'Do ye, O kings,

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save your lives, and accept my dominion."

"Vaisampayana said, 'That foremost of steeds then proceeded to the realm of Pragjyotisha and began to wander there. At this, Bhagadatta's son, who was exceedingly valorous in battle, came out (for encountering Arjuna). King Vajradatta, O chief of the Bharatas, finding the (sacrificial) steed arrived within his realm, fought (for detaining it). The royal son of Bhagadatta, issuing out of his city, afflicted the steed that was coming (and seizing it), marched back towards his own place. Marking this, the mighty-armed chief of the Kuru race, speedily stretched his Gandiva, and suddenly rushed towards his foe. Stupefied by the shafts sped from Gandiva, the heroic son of Bhagadatta, letting off loose the steed, fled from Partha. Once more entering his capital, that foremost of kings, irresistible in battle, cased himself in mail, and mounting on his prince of elephants, came out. That mighty car-warrior had a white umbrella held over his head, and was fanned with a milk-white yak-tail. Impelled by childishness and folly, he challenged Partha, the mighty carwarrior of the Pandavas, famed for terrible deeds in battle, to an encounter with him. The enraged prince then urged towards Arjuna that elephant of his, which resembled a veritable mountain, and from whose temples and mouth issued streams of juice indicative of excitement. Indeed, that elephant showered its secretions like a mighty mass of clouds pouring rain. Capable of resisting hostile feats of its own species, it had been equipped agreeably to the ordinances of the treatises (on war-elephants). Irresistible in battle, it had become so infuriate as to be beyond control. Urged on by the prince with the iron-hook, that mighty elephant then seemed (as it advanced) as if it would cut through the welkin (like a flying hill). Beholding it advance towards him, O king, Dhananjaya, filled with rage and standing on the earth, O Bharata, encountered the prince on its back. Filled with wrath, Vajradatta quickly sped at Arjuna a number of broadheaded shafts endued with the energy of fire and resembling (as they coursed through the air) a cloud of speedily-moving locusts. Arjuna, however, with shafts sped from Gandiva, cut off those arrows, some into two and some into three pieces. He cut them off in the welkin itself with those shafts of his coursing through the welkin. The son of Bhagadatta, beholding his broad-headed shafts thus cut off, quickly sped at Arjuna a number of other arrows in a continuous line. Filled with rage at this, Arjuna, more quickly than before, shot at Bhagadatta's son a number of straightly coursing arrows equipt with golden wings. Vajradatta of mighty energy, struck with great force and pierced with these arrows in that fierce encounter, fell down on the Earth. Consciousness, however, did not desert him. Mounting on his prince of elephants again in the midst of that battle the son of Bhagadatta, desirous of victory, very coolly sped a number of shafts at Ariuna. Filled with wrath, Jishnu then sped at the prince a number of arrows that looked like blazing flames of fire and that seemed to be so many snakes of virulent poison. Pierced therewith, the mighty elephant, emitting a large quantity of blood, looked like a mountain of many springs discharging rills of water coloured with red chalk."

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'Vaisampayana said, 'Thus waged that battle, O chief of the Bharatas, for three days between Arjuna and that prince like the encounter between him of a hundred sacrifices and Vritra. On the fourth day, Vajradatta of great might laughed loudly and, addressing Arjuna, said these words: 'Wait, wait, O Arjuna. Thou shalt not escape me with life. Slaving thee I shall duly discharge the water-rite of my sire. My aged sire, Bhagadatta, who was the friend of thy sire, was slain by thee in consequence of his weight of years. Do thou, however, fight me that am but a boy!' [Bhagadatta was the friend of Indra, the father of Arjuna.] Having said these words, O thou of Kuru's race, king Vajradatta, filled with rage, urged his elephant towards the son of Pandu. Urged on by Vajradatta of great intelligence, that prince of elephants, as if desirous of cutting through the welkin, rushed towards Dhananjaya. That prince of elephants drenched Arjuna with a shower of juice emitted from the end of his trunk, like a mass of blue clouds drenching a hill with its downpour. Indeed, urged on by the king, elephant, repeatedly roaring like a cloud, rushed towards Phalguna, with that deep noise emitted from its mouth. Verily, urged on by Vajradatta, that prince of elephants quickly moved towards the mighty car-warrior of the Kurus, with the tread of one that seemed to dance in excitement. Beholding that beast of Vajradatta advance towards him, that slayer of foes, viz., the mighty Dhananjaya, relying on Gandiva, stood his ground without shaking with fear. Recollecting what an obstacle Vajradatta was proving to the accomplishment of his task, and remembering the old enmity of the house (of Pragjyotisha towards the Pandavas), the son of Pandu became exceedingly inflamed with wrath against the king. Filled with rage, Dhananjaya impeded the course of that beast with a shower of arrows like the shore resisting the surging sea. That prince of elephants possessed of beauty (of form), thus impeded by Arjuna, stopped in its course, with body pierced with many an arrow, like a porcupine with its quills erect. Seeing his elephant impeded in its course, the royal son of Bhagadatta, deprived of sense by rage, shot many whetted arrows at Arjuna. The mightyarmed Arjuna baffled all those arrows with many foe-slaying shafts of his. The feat seemed to be exceedingly wonderful. Once more the king of the Pragjyotishas, inflamed with ire, forcibly urged his elephant, which resembled a mountain, at Arjuna. Beholding the beast once more advancing towards him, Arjuna shot with great strength a shaft at it that resembled a veritable flame of fire. Struck deeply in the very vitals, O king, by the son of Pandu, the beast suddenly fell

down on the Earth like a mountain summit loosened by a thunder-bolt. Struck with Dhartaniava's shaft, the elephant, as it lay on the Earth, looked like a huge mountain cliff lying on the ground, loosened by the bolt of Indra. When the elephant of Vajradatta was prostrated on the ground, the son of Pandu, addressing the king who had fallen down with his beast, said,--'Do not fear. Indeed, Yudhishthira of mighty energy said unto me while commissioning me for this task even these words, -- 'Thou shouldst not, O Dhananjaya, slay those kings (who may encounter thee in battle). O tiger among men, thou shouldst regard thy task as accomplished if only thou disablest those hostile kings. Thou shouldst not also, O Dhananjaya, slay the warriors of those kings who may come forth to fight thee, with all their kinsmen and friends. They should be requested to come to the horse-sacrifice of Yudhishthira.'--Having heard these commands of my brother, I shall not slay thee, O king. Rise up; let no fear be thine; return to thy city safe and sound, O lord of Earth. When the day of full moon in the month of Chaitra comes, thou shalt, O great king, repair to that sacrifice of king Yudhishthira the just, for it takes place on that day. Thus addressed by Arjuna, the royal son of Bhagadatta, defeated by the son of Pandu, said,--'So be it.'"

SECTION 77

"Vaisampayana said, 'There occurred a great battle between the diadem-decked Arjuna and the hundreds of Saindhavas who still lived after the slaughter of their clan (on the field of Kurukshetra). Hearing that he of white steeds had entered their territories, those Kshatriyas came out against him, unable to bear that foremost one of Pandu's race. Those warriors who were as terrible as virulent poison, finding the horse within their dominion, seized it without being inspired with any fear of Partha who was the younger brother of Bhimasena. Advancing against Vibhatsu who waited on foot, armed with his bow, upon the sacrificial steed, they assailed him from a near point. Defeated in battle before, those Kshatriyas of mighty energy, impelled by the desire of victory, surrounded that foremost of men. Proclaiming their names and families and their diverse feats, they showered their arrows on Partha. Pouring showers of arrows of such fierce energy as were capable of impeding the course of hostile elephants, those heroes surrounded the son of Kunti, desirous of vanquishing him in battle. Themselves seated on cars, they fought Arjuna of fierce feats who was, on foot. From every side they began to strike that hero, that slayer of the Nivatakavachas, that destroyer of the Samasaptakas, that killer of the king of the Sindhus. Surrounding him on every side as within a cage by means of a thousand cars and ten thousand horses, those brave warriors expressed their exaltation. Recollecting the slaughter by Dhananjaya of Jayadratha in battle, O thou of Kuru's race, they poured heavy showers of arrows on that hero like a mass of clouds showering a heavy downpour. Over-whelmed with that arrowy shower, Arjuna looked like the sun covered by a cloud. That foremost son of Pandu, in the midst of that cloud of arrows, resembled a bird in the midst of an iron cage, O Bharata. Seeing the son of Kunti thus afflicted with shafts, cries of Oh and Alas were uttered by the three worlds and the Sun himself became shorn of his splendour. Then, O king, a terrible wind began to blow, and Rahu swallowed up both the Sun and the Moon at the same time. Many meteors struck the solar disc and then shot in different directions. The prince of mountains, viz., Kailasa, began to tremble. The seven (celestial) Rishis, as also the other Rishis of Heaven, penetrated with fear, and afflicted with grief and sorrow, breathed hot sighs. Piercing through the welkin, those meteors fell on the lunar disc as well. All the points of the compass became filled with smoke and assumed a strange aspect. Reddish clouds, with flashes of lightning playing in their midst and the bow of Indra measuring them from side to side, suddenly covered the welkin and poured flesh and bloods on the Earth. Even such was the aspect which all nature assumed when that hero was overwhelmed with showers of shafts. Indeed, when Phalguna, that foremost one among the Bharatas, was thus afflicted, those marvels were seen. Overwhelmed by that dense cloud of arrows, Arjuna became stupefied. His bow, Gandiva, fell down from his relaxed grip and his leathern fence also slipped down. When Dhananjaya became stupefied, the Saindhava warriors once more shot at that senseless warrior, without loss of time, innumerable other shafts. Understanding that the son of Pritha was deprived of consciousness, the deities, with hearts penetrated by fear, began to seek his welfare by uttering diverse benedictions. Then the celestial Rishis, the seven Rishis, and the regenerate Rishis, became engaged in silent recitations from desire of giving victory to Pritha's son of great intelligence. When at last the energy of Partha blazed forth through those acts of the denizens of Heaven, that hero, who was conversant with celestial weapons of high efficacy, stood immovable like a hill. The delighter of the Kurus then drew his celestial bow. And as he repeatedly stretched the bowstring, the twang that followed resembled the loud sound of some mighty machine. Like Purandara pouring rain, the

puissant Arjuna then, with that bow of his, poured incessant showers of shafts on his foes. Pierced by those shafts the Saindhava warriors with their chiefs became invisible like trees when covered with locusts. They were frightened at the very sound of Gandiva, and afflicted by fear they fled away. In grief of heart they shed tears and uttered loud lamentations. The mighty warrior moved amidst that host of foes with the celerity of a fiery wheel, all the time piercing those warriors with his arrows. Like the great Indra, the wielder of the thunder-bolt, that slayer of foes, viz., Arjuna, shot from his bow in every direction that shower of arrows which resembled a sight produced by magic (instead of any human agency). The Kaurava hero, piercing the hostile host with showers of arrows, looked resplendent like the autumnal Sum when he disperses the clouds with his powerful ravs.'''

SECTION 78

"Vaisampayana said, 'The irresistible wielder of Gandiva, addresst for battle, stood immovable on the field like Himavat himself. The Saindhava warriors, once more rallying, showered in great wrath repeated down-pours of shifts on him The mighty-armed hero, laughing at his foes, who had once more rallied but who were on the point of death, addressed them in these soft words, -- 'Do ye fight to the best of your power and do ye endeavour to vanquish me. Do ye however, accomplish all necessary acts, for a great danger awaits you all. See, I fight all of you, baffling your clouds of arrows. Bent as you are on battle, tarry a little. I shall soon quell your pride. The wielder of Gandiya, having said these words in wrath. recollected, however, the words, O Bharata, of his eldest brother. Those words were, -- 'Thou shouldst not, O child, slay those Kshatriyas who will come against thee for battle. They should, however, be vanquished by thee. That foremost of men, Phalguna, had been thus addressed by king Yudhishthira the just, of great soul. He, therefore, began to reflect in this strain. 'Even thus was I commissioned by my brother. Warriors advancing against me should not be slain. I must act in such a way as not to falsify the words of king Yudhishthira the just.' Having arrived at this conclusion, Phalguna, that foremost of men, then said unto those Saindhavas who were all fierce in battle, these words:--'I sav what is for your benefit. Though staying before me. I do not wish to slay you. He amongst you who will say unto me that he has been vanquished by me and that he is mine, will be spared by me. Having heard these words of mine, act towards me in that way which may best conduce to your benefit. By acting in a different way you will place yourselves in a situation of great fear and danger.' Having said these words unto those heroic warriors the chief of the Kurus began to fight them. Arjuna was inflamed with wrath. His foes, desirous of victory, were equally enraged. The Saindhavas then, O king, shot hundreds and thousands of straight arrows at the wielder of Gandiva. Dhananjaya, with his own whetted shafts, cut off those arrows of sharp and terrible points, resembling snakes of virulent poison, before they could come up to him. Having cut off those sharp arrows equipt with Kanka feathers, Arjuna pierced each of the warriors opposed to him with a whetted shaft. The Saindhava Kshatriyas, recollecting that it was Dhananjaya who had slain their king Jayadratha, then hurled at him darts and javelins with great force. The diadem-decked Dhananjaya of great might baffled their intent by cutting off all those weapons before any of them could reach him. At length the son of Pandu became highly angry. With many straight and broad-headed arrows, he felled the heads of many of those warriors who were rushing at him from desire of victory. Many fled, many rushed at Arjuna; many moved not, all of them, however, uttered such aloud noise (of wrath and grief) that it resembled the roar of the ocean. As they were slain by Partha of immeasurable might, they fought him, each according to his strength and prowess. Their animals being all exhausted, Partha succeeded in depriving a large number of those warriors of their senses by means of his sharpest shafts in that battle. Then Dussala, their queen, the daughter of Dhritarashtra, knowing that they were rendered cheerless by Arjuna, took her grandson in her arms and repaired to Arjuna. The child was the son of Suratha (the son of Jayadratha). The brave prince proceeded to his maternal uncle on his car for the safety of all the Saindhava warriors. The queen, arrived at the presence of Dhananjaya, began to weep in sorrow. The puissant Dhananjaya, seeing her, cast off his bow. Abandoning his bow, Partha duly received his sister and enquired of her as to what he could do for her. The queen replied unto him, saying, -- 'O chief of the Bharatas, this child is the son of thy sister's son. He salutes thee, O Partha. Look at him, O foremost of men.' Thus addressed by her, Partha enquired after his son (Suratha), saying--'Where is he?' Dussala then answered him, saying,--'Burning with grief on account of the slaughter of his sire, the heroic father of this child died in great affliction of heart. Listen to me how he met with his death. 'O Dhananjaya, he had heard before that his sire Jayadratha had been slain by thee, O sinless one. Exceedingly afflicted with grief at this, and hearing of thy arrival here as the follower and protector of the sacrificial

horse, he at once fell down and gave up his life-breaths. Verily, deeply afflicted with grief as he was, as go on as he heard of thy arrival he gave up his life. Seeing him prostrate on the Earth, O lord, I took his infant son with me and have come to thee, desirous of thy protection.' Having said these words, the daughter of Dhritarashtra began to lament in deep affliction. Arjuna stood before her in great cheerlessness of heart. His face was turned towards the Earth. The cheerless sister then said unto her brother, who was equally cheerless, these words: 'Behold thy sister. Behold the child of thy sister's son. O perpetuator of Kuru's race, O thou that art fully conversant with every duty, it behoveth thee to show mercy to this child, forgetting the Kuru prince (Duryodhana) and the wicked Jayadratha. Even as that slayer of hostile heroes, Parikshit, has been born of Abhimanyu, so has this mighty-armed child, my grandson, sprung from Suratha. Taking him with me, O chief of men, I have come to thee, desirous of the safety of all the warriors. Do thou listen to these words of mine. This child of that wicked foe of thine hath now come to thee, O mightyarmed hero. It behoveth thee, therefore to show mercy to this infant. O chastiser of foes, this infant seeks to gratify thee by bending his head. He solicits thee for peace. O mighty-armed hero, be inclined to make peace. O thou that art conversant with every duty, be thou gratified with the child whose friends and kinsmen have all been slain and who himself knows nothing of what has happened. Do not yield to wrath. Forgetting his disreputable and cruel grandfather, who offended against thee so highly, it behoveth thee to show thy grace towards this child.' Recollecting queen Gandhari and king Dhritarashtra, Dhananjaya, afflicted with grief, addressed Dussala who had said so unto him, and answered her, censuring Kshatriya practices the while. 'Fie on Duryodhana, that mean wight, covetous of kingdom and full of vanity! Alas, it was for him that all my kinsmen have been despatched by me to the abode of Yama.' Having said so, Dhananiava comforted his sister and became inclined to make peace. Cheerfully he embraced her and then dismissed her, telling her to return to her palace. Dussala bade all her warriors desist from that great battle, and worshipping Partha, she of beautiful face retraced her steps towards her abode. Having vanquished those heroes, viz., the Saindhavas, thus. Dhananiava began to follow that steed which roved at its will. The heroic Arjuna duly followed that sacrificial horse even as the divine wielder of Pinaka had in days of yore followed the deer through the firmament. The steed, at its will, wandered through various realms one after another, enhancing the feats of Arjuna. In course of time, O chief of men, the horse wandering at its pleasure, at last arrived within the dominions of the ruler of Manipura, followed by the son of Pandu."

SECTION 79

"Vaisampayana said, 'The ruler of Manipura, Vabhruvahana, hearing that his sire Arjuna had arrived within his dominions, went out with humility, with a number of Brahmanas and some treasure in his van. [The Brahmanas were to receive Arjuna duly and the treasure was intended as a present or offering of respect.] Remembering, however, the duties of Kshatriyas, Dhananjaya of great intelligence, seeing the ruler of Manipura arrive in that guise, did not approve of it. The righteous-souled Phalguna angrily said, 'This conduct of thine is not becoming. Thou hast certainly fallen away from Kshatriya duties. I have come here as the protector of Yudhishthira's sacrificial horse. Why, O son, wilt thou not fight me, seeing that I have come within thy dominions? Fie on thee, O thou of foolish understanding, fie on thee that hast fallen away from Kshatriya duties! Fie on thee that would receive me peacefully, even though I have come here for battling with thee. In thus receiving me peacefully thou actest like a woman. O thou of wretched understanding, if I had come to thee, leaving aside my arms, then would this behaviour of thine have been fit, O worst of men.' Learning that these words were addressed by her husband, the daughter of the Snake-king, viz., Ulupi unable to tolerate it, pierced through the Earth and came up to that spot. [Ulupi was one of the wives of Arjuna. She was, therefore, the step-mother of Vabhruvahana] She beheld her son standing there perfectly cheerless and with face hanging down. Indeed, the prince was repeatedly rebuked by his sire who was desirous of battle with him, O monarch. The daughter of the snake, with every limb possessed of beauty, viz., Ulupi, said these words consistent with righteousness and duty unto the prince who was conversant with righteousness and duty, -- 'Know that I am thy mother Ulupi that am the daughter of a snake. Do thou accomplish my behest, O son, for thou wouldst then attain to great merit. Fight thy father, this foremost one of Kuru's race, this hero that is irresistible in battle. Without doubt, he will then be gratified with thee.' In this way was king Vabhruvahana incited against his sire by his (step) mother. At last, endued as he was with great energy, he made up his mind, O chief of the Bharata's, to fight Dhananjaya. Putting on his armour of bright gold and his effulgent head-gear, he ascended an excellent car which had hundreds of quivers ready on it. That car was equipt with necessaries for battle and had

steeds voked to it that were endued with the speed of the mind. It had excellent wheels and a strong Upashkara, and was adorned with golden ornaments of every kind. Raising his standard which was decorated most beautifully and which bore the device of a lion in gold, the handsome prince Vabhruvahana proceeded against his sire for battle. Coining upon the sacrificial steed which was protected by Partha, the heroic prince caused it to be seized by persons well-versed in horse-lore. Beholding the steed seized. Dhananiava became filled with joy. Standing on the Earth, that hero began to resist the advance of his son who was on his car. The king afflicted the hero with repeated showers of shafts endued with whetted points and resembling snakes of virulent poison. The battle that took, place between sire and son was incomparable. It resembled the encounter between the deities and the Asuras of old. Each was gratified with obtaining the other for an antagonist. Then Vabhruvahana, laughing, pierced the diadem-decked Arjuna, that foremost of men, in the shoulder with a straight shaft. Equipt with feathers, that shaft penetrated Arjuna's body like a snake penetrating on an anthill. Piercing the son of Kunti through, the shaft went deep into the Earth. Feeling acute pain, the intelligent Dhananjaya rested awhile, supporting himself on his excellent bow. He stood, having recourse to his celestial energy and seemed to outward appearance like one deprived of life. That foremost of men, then regaining consciousness, praised his son highly. Possessed of great splendour, the son of Sakra said, 'Excellent, Excellent, O mighty-armed one, O son of Chitrangada! O son, beholding this feat, so worthy of thee, I am highly gratified with thee. I shall now shoot these arrows at thee, O son. Stand for fight (without running away). Having said these words, that slayer of foes shot a shower of arrows on the prince. King Vabhruvahana, however, with his own broad-headed shafts, cut all those arrows which were shot from Gandiva and which resembled the thunder-bolt of Indra in splendour, some in twain and some into three parts. Then the standard, decked with gold and resembling a golden palmyra, on the king's car was cut off by Partha with some excellent shafts of his. The son of Pandu, laughing, next slew the king's steeds endued with large size and great speed. Descending from his car, the king inflamed with rage, fought his sire on foot. Gratified with the prowess of his son, that foremost one of the sons of Pritha, viz., the son of the wielder of the thunder-bolt, began to afflict him greatly. The mighty Vabhruvahana, thinking that his father was no longer able to face him, again afflicted him with many shafts resembling snakes of virulent poison. From a spirit of boyishness he then vigorously pierced his father in the breast with a whetted shaft equipt with excellent wings. That shaft, O king, penetrated the body of Pandu's son and reaching his very vital caused him great pain. The delighter of the Kurus, Dhananjaya, deeply pierced therewith by his son, then fell down in a swoon on the Earth, O king. When that hero, that bearer of the burthens of the Kuru's fell down, the son of Chitrangada also became deprived of his senses. The latter's swoon was due to his exertions in battle as also to his grief at seeing his sire slain. He had been pierced deeply by Arjuna with clouds of arrows. He, therefore, fell down at the van of battle embracing the Earth. Rearing that her husband had been slain and that her son had fallen down on the Earth, Chitrangada, in great agitation of mind, repaired to the field of battle. Her heart burning with sorrow, weeping piteously the while, and trembling all over, the mother of the ruler of Manipura saw her slain husband."

SECTION 80

'Vaisampayana said, 'That lady of eyes like lotus petals, having indulged in copious lamentations, and burning with grief, at last lost her senses and fell down on the Earth. Regaining consciousness and seeing Ulupi, the daughter of the snake chief, queen Chitrangada endued with celestial beauty, said unto her these words, 'Behold. O Ulupi, our evervictorious husband slain in battle, through thee, by my son of tender years. Art thou conversant with the practices of the respectable? Art thou a wife devoted to thy lord? It is through thy deed that thy husband is laid low, slain in battle. If Dhananjaya hath offended against thee in every respect, do thou forgive him I solicit thee, do thou revive that hero. O righteous lady, thou art conversant with piety. Thou art, O blessed one, known (for thy virtues) over the three worlds. How is it that having caused thy husband to be slain by my son, thou dost not indulge in grief? O daughter of the snake chief, I do not grieve for my slain son. I grieve for only my husband who has received this hospitality from his son. Having said these words unto the queenly Ulupi, the daughter of the snake chief, the illustrious Chitrangada proceeded to where her husband lay on the Earth and addressing him, said, 'Rise, O dear lord, thou occupiest the foremost place in the affections of the Kuru king (Yudhishthira). Here is that steed of thine. It has been set free by me. Verily, O puissant one, this sacrificial steed of king Yudhishthira the just, should be followed by thee. Why then dost thou lie still on the Earth? My life-breaths depend on thee, O delighter of the Kurus. How is it that he who is the giver of other people's life-breaths

casts off his own life-breaths today? Behold, O Ulupi, this goodly sight of thy husband lying prostrate on the ground. How is it that thou dost not grieve, having caused him to be slain through my son when thou didst excite with thy words? It is fit that this boy should succumb to the power of death and lie thus on the ground beside his own sire. Oh, let Vijaya, let him that is called Gudakesa. let this hero with reddish eves. come back O life. O blessed lady, polygamy is not fault with men. Women only incur fault by taking more than one husband. Do not, therefore, harbour such thoughts (of vengeance). [Yahubharyyata, meaning polygamy in the first line, should, as the noun of reference for Eshah be taken as vahunam bharyyata, i.e., polyandry, in the second line.] This relationship was ordained by the Supreme ordainer himself. It is, besides, an eternal and unchangeable one. Do thou attend to that relationship. Let thy union (with Dhananjaya) be made true. If, having slain thy husband through my son, thou dost not revive him today before my eyes, I shall then cast off my life-breaths. Without doubt, O reverend lady, afflicted as I am with grief and deprived as I am of both husband and son, I shall sit here today in Praya in thy very sight!' Having said so unto the daughter of the snake chief, who was a co-wife with her to Arjuna, the princess Chaitravahini sat in Praya, O king, restraining speech.' [To sit in Praya is to remain seated in a particular spot, abstaining from food and drink with a view to cast off one's life-breaths.]

"Vaisampayana continued, 'Ceasing to lament, the cheerless queen, taking upon her lap the feet of her husband, sat there, sighing heavily and wishing also the restoration of her son to life. King Vabhruvahana then, regaining consciousness, saw his mother seated in that guise on the field of battle. Addressing her he said, 'What can be more painful than the sight of my mother, who has been brought up in luxury, lying on the bare ground beside her heroic husband stretched thereon? Alas, this slaver of all foes, this foremost of all wielders of weapons, hath been slain by me in battle, It is evident that men do not die till their hour comes. [The sense is, that 'grief does not kill; one does not die till one's hour comes. If it were otherwise, I would have died, so heavy is the load of my affliction.'] Oh, the heart of this princess seems to be very hard since it does not break even at the sight of her mightyarmed and broad-chested husband lying dead on the ground It is evident that one does not die till one's hour comes, since neither myself, nor my mother is deprived of life (at even such a sight). Alas, alas, the golden coat of mail of this foremost hero of Kuru's race, slain by me, his son, knowingly, is lying on the ground, cut off from his body. Alas, ye Brahmanas, behold my heroic sire lying prostrate on the Earth, on a hero's bed, slain by his son. What benefit is done to this hero, slain by me in battle, by those Brahmanas who were commissioned to attend upon this foremost one of Kuru's race engaged in following the steed? Let the Brahmanas direct what expiation should now be undergone by me, a cruel and sinful wretch, that has slain his own sire in battle. Having slain my own sire, I should, suffering every kind of misery, wander over the Earth, cruel that I am, covering myself with his skin. Give me the two halves of my sire's head to day, (so that I may wander over the Earth with them for that period), for there is no other expiation for me that have slain my own sire. Behold, O daughter of the foremost of snakes, thy husband slain by me. Verily, by slaying Arjuna in battle I have accomplished what is agreeable to thee. I shall today follow in the track by which my sire has gone. O blessed one, I am unable to comfort myself Be happy today, O mother, seeing myself and the wielder of Gandiva both embrace death today. I swear to thee by truth itself (that I shall castoff my life-breaths).' Having said these words, the king, deeply afflicted with grief, O monarch, touched water, and exclaimed in sorrow, 'Let all creatures, mobile and immobile, listen to me. Do thou also listen to me. O mother. I say the truth, O best of all daughters of the snakes If this best of men, Jaya, my sire, does not rise up, I shall emaciate my own body, sitting on the field of battle. Having slain my sire, there is no rescue for me (from that dire sin) Afflicted as I am with the sin of slaying my sire, I shall without doubt have to sink in Hell. By slaying a heroic Kshatriva one becomes cleansed by making a gift of a hundred kine. By slaying my sire, however, so dire has been my sin that my I rescue is impossible. This Dhananjaya, the son of Pandu, was the one hero endued with mighty energy. Possessed of righteous soul, he was the author of my being. How can I be rescued after having slain him? Having uttered these lamentations, the high-souled son of Dhananiava, king Vabhruvahana, touched water and became silent, vowing to starve himself to death."

"Vaisampayana continued, 'When the king of Manipura, that chastiser of foes, afflicted with grief, along with his mother, sat down to starve himself to death, Ulupi then thought of the gem that has the virtue of reviving a dead man. The gem, the great refuge of the snakes, thus thought of, came there. The daughter of the prince of snakes taking it up, uttered these words that highly gladdened the combatants standing on the field. 'Rise up, O son. Do not grieve. Jishnu has not been vanquished by thee. This hero is incapable of being vanquished by men as also by the deities with Vasava himself at their head I have exhibited this illusion, deceiving your senses, for the benefit of this foremost of men, viz., thy illustrious sire. O thou of Kuru's race, desirous of ascertaining the prowess of thyself, his son, this slayer of hostile heroes, O king, came here for battling with thee. It was for that reason, O son, that thou wert urged by me to do battle. O puissant king, O son, do not suspect that thou hast committed any, even the least, fault, by accepting his challenge. He is a Rishi, of a mighty soul, eternal and indestructible. O dear son, Sakra himself is incapable of vanquishing him in battle. This celestial gem has been brought by me, O king. It always revives the snakes as often as they die. O puissant king, do thou place this gem on the breast of thy sire. Thou shalt then see the son of Pandu revived.' Thus addressed, the prince who had committed no sin, moved by affection for his sire, then placed that gem on the breast of Pritha's son of immeasurable energy. After the gem had been placed on his breast; the heroic and puissant Jishnu became revived. Opening his red eyes he rose up like one who had slept long. Beholding his sire, the high-souled hero of great energy, restored to consciousness and quite at his ease, Vabhruvahana consciousness and quite at his ease, Vabhruvahana worshipped him with reverence. When that tiger among men, O puissant one, awoke from the slumber of death with every auspicious sign of life, the chastiser of Paka rained down celestial flowers. Kettle-drums struck by nobody, produced their music deep as the roar of the cloud. A loud uproar was heard in the welkin consisting of the words--Excellent, Excellent! The mighty-armed Dhananjaya, rising up and wellcomforted, embraced Vabhruvahana and smelled his head. He saw sitting at a distance from his son, this latter's mother afflicted with grief, in the company of Ulupi. Dhananjaya asked,--'Why is it that every thing in the field of battle seems to bear the indications of grief, wonder, and joy? If, O slayer of foes, the cause is known to thee, do thou then tell me. Why has thy mother come to the field of battle? Why also has Ulupi, the daughter of the prince of snakes, come here? I know that thou hadst fought this battle with me at my own command. I desire to know what the cause is that has brought out the ladies.' The intelligent ruler of Manipura, thug questioned by Dhananjaya, gratified him by bending his head in reverence, and then said .--'Let Ulupi be questioned.'

SECTION 81

'Arjuna said, 'What business brought thee here, O daughter (-in-law) of Kuru's race, and what also is the cause of the arrival on the field of battle of her who is the mother of the ruler of Manipura? Dost thou entertain friendly motives towards this king, O daughter of a snake? O thou of restless glances, dost thou wish good to me too? I hope, O thou of ample hips, that neither I, nor this Vabhruvahana here, have, O beautiful lady, done any injury to thee unconsciously? Has Chitrangada of faultless limbs, descended from the race of Chitravahana, done thee any wrong?' Unto him, the daughter of the prince of snakes answered smilingly, 'Thou hast not offended me. nor has Vabhruvahana done me any wrong; nor this prince's mother who is always obedient to me as a handmaid. Listen, how all this has been brought about by me. Thou shouldst not be angry with me. Indeed, I seek to gratify thee by bending my head in reverence. O thou of Kuru's race, all this has been done by me for thy good, O puissant one. O mighty-armed Dhananjaya, hear all that I have done. In the great battle of the Bharata princes, thou hadst slain the royal son of Santanu by unrighteous ways. What I have done has expiated thy sin. Thou didst not overthrow Bhishma while battling with thee. He was engaged with Sikhandin. Relying on him as thy help, thou didst compass the overthrow of Santanu's son. If thou hadst died without having expiated thy sin, thou wouldst then have fallen without doubt into Hell in consequence of that sinful act of thine. Even this which thou hast got from thy son is the expiation of that sin. Formerly, O ruler of Earth, I heard this said by the Vasus while they were in the company of Ganga, O thou of great intelligence. After the fall of Santanu's son, those deities, viz., the Vasus, coming to the banks of Ganga, bathed in her waters, and calling the goddess of that stream, they uttered these terrible words having the sanction of Bhagirathi herself, viz.,--Santanu's son Bhishma has been slain by Dhananjaya. Verily, O goddess, Bhishma then was engaged with another, and had ceased to fight. For this fault we shall today denounce a curse on Dhananjaya .-- To this, the goddess Ganga readily assented, saying, -- Be it so! -- Hearing these words I became very much afflicted and penetrating into the nether regions represented everything to my sire. Informed of what had happened, my sire became plunged in grief. Repairing to the Vasus, he solicited them for thy sake, repeatedly gratifying them by every means in his power. They then said unto him, 'Dhananjaya has a highly blessed son who, endued with youth, is the ruler of Manipura. He will, standing on the field of hattle cast Dhananiava down on the Earth When this will happen, O prince of snakes, Arjuna will be freed from our curse. Do thou go back .-- Thus addressed by the Vasus, he came back and informed me of what had happened. Having learnt all this, O hero, I have freed thee from the curse of the Vasus even in this way. The chief of the deities himself is

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incapable of vanquishing thee in battle. The son is one's own self. It is for this that thou hast been vanquished by him. I cannot be held, O puissant one, to have committed any fault. How, indeed, wouldst thou hold me censurable?'--Thus addressed (by Ulupi), Vijaya became cheerful of heart and said unto her, 'All this that thou hast done, O goddess, is highly agreeable to me.' After this, Java addressed his son, the ruler of Manipura, and said unto him in the hearing of Chitrangada. the daughter (-in-law) of Kuru's house, the Horse-sacrifice of Yudhishthira will take place on the day of full moon in the coming month of Chaitra. Come there, O king, with thy mother and thy counsellors and officers.' Thus addressed by Partha, king Vabhruvahana of great intelligence, with tearful eyes, said these words to his sire, 'O thou that art conversant with every duty. I shall certainly repair, at thy command, to the great Horse-sacrifice, and take upon myself the task of distributing food among the regenerate ones. For, however, showing thy grace towards me, thou enter thy own city with thy two wives. Let no scruple, be thine as regards this, O thou that art fully acquainted with every duty. O lord, having lived for one night in thy own mansion in happiness, thou mayst then follow the steed, O foremost of victorious warriors. The ape-bannered son of Kunti, thus addressed by his son, answered the child of Chitrangada, saying 'Thou knowest, O mighty-armed one, what vow I am observing. O thou of large eyes, till the termination of this my vow, I cannot enter thy city. O foremost of men, this sacrificial horse wanders at will. (I have to follow it always.) Blessings on thee! I must go away. Place I have none wherein to rest for even a short while.' The son of the chastiser of Paka then, duly worshipped by his son and obtaining the permission of his two wives, left the spot and proceeded on his way.""

SECTION 82

"Vaisampayana said, 'The (sacrificial) steed, having wandered over the whole Earth bounded by the ocean, then ceased and turned his face towards the city called after the elephant. Following as he did that horse, the diadem-decked Arjuna also turned his face towards the Kuru capital. Wandering at his will, the steed then came to the city of Rajagriha. Beholding him arrived within his dominion, O monarch, the heroic son of Sahadeva, observant of Kshatriva duties, challenged him to battle. Coming out of his city, Meghasandhi, mounted on his car and equipt with bow and arrows and leathern fence, rushed towards Dhananjaya who was on foot. Possessed of great energy, Meghasandhi approaching Dhananjaya, O king, said these words from a spirit of childishness and without any skill. 'This steed of thine. O Bharata, seems to move about, protected by women only. I shall take away the horse. Do thou strive to free him. Although my sires did not teach thee in battle, I, however, shall do the duties of hospitality to you. Do thou strike me, for I shall strike thee.' Thus addressed, the son of Pandu, smiling the while, answered him, saying, 'To resist him who obstructs me is the vow cast on me by my eldest brother. Without doubt, O king, this is known to thee. Do thou strike me to the best of thy power. I have no anger.' Thus addressed, the ruler of Magadha first struck the son of Pandu, showering his arrows on him like the thousand-eyed Indra showering heavy downpour of rain. Then, O chief of Bharata's race, the heroic wielder of Gandiva, with shafts sped from his excellent bow, baffled all the arrows shot carefully at him by his antagonist. Having thus baffled that cloud of arrows, the apebannered hero sped a number of blazing arrows at his foe that resembled snakes with fiery mouths. These arrows he shot at his flag and flag-staff and car and poles and yoke and the horses, sparing the body of his foe and his car-driver. Though Partha who was capable of shooting the bow with the left hand (as well as with the right) spared the body of the prince of Magadha, yet the latter thinking that his body was protected by his own prowess, shot many arrows at Partha. The wielder of Gandiva, deeply struck by the prince of Magadha, shone like a flowering Palasa (Butea frondosa) in the season of spring. Arjuna had no desire of slaying the prince of Magadha. It was for this that, having struck the son of Pandu, he succeeded in remaining before that foremost of heroes. Then Dhananjaya, becoming angry, drew his bow with great force, and slew his antagonist's steeds and then struck off the head of his car-driver. With a razor-headed shaft he then cut off Meghasandhi's large and beautiful bow, and then his leathern fence. Then cutting off his flag and flagstaff, he caused it to fall down. The prince of Magadha, exceedingly afflicted, and deprived of his steeds and bow and driver, took up a mace and rushed with great speed at the son of Kunti. Arjuna then with many shafts of his equipt with vulturine feathers cut off into fragments, that mace of his advancing foe which was adorned with bright gold. Thus cut off into fragments, that mace with its begemmed bonds and knots all severed fell on the Earth like a she-snake helplessly hurled down by somebody. When his foe became deprived of his car, his bow, and his mace, that foremost of warriors, viz., the intelligent Arjuna, did not wish to strike him. The apebannered hero then, comforting his cheerless foe who had been observant of Kshatriya duties, said unto him these words,

'O son, thou hast sufficiently displayed thy adherence to Kshatriva duties. Go now. Great have been the feats, O king, which thou hast accomplished in battle although thou art very young in years. The command I received from Yudhishthira was that kings who oppose me should not be slain. It is for this thou livest yet, O monarch, although thou hast offended me in battle. Thus addressed, the ruler of Magadha considered himself vanquished and spared. Thinking then that it was his duty to do so, he approached Arjuna and joining his hands in reverence worshipped him. And he said, 'Vanquished have I been by thee. Blessed be thou, I do not venture to continue the battle. Tell me what I am to do now for thee. Regard thy behest as already accomplished. Comforting him again, Arjuna once more said unto him, 'Thou shouldst repair to the Horse-sacrifice of our king which takes place at the coming full moon of Chaitra.' Thus addressed by him, the son of Sahadeva said, 'So be it,'--and then duly worshipped that horse as also Phalguna, that foremost of warriors. The sacrificial horse then, equipt with beautiful manes, proceeded at his will along the sea-coast, repairing to the countries of the Bangas, the Pundras, and the Kosalas. In those realms Dhananiava, with his bow Gandiya. O king, vanquished innumerable Mlechecha armies one after another.

SECTION 83

'Vaisampayana said, 'Worshipped by the ruler of Magadha, Pandu's son having white steeds yoked unto his car, proceeded along the south, following the (sacrificial) steed. Turning round in course of his wanderings at will, the mighty steed came upon the beautiful city of the Chedis called after the oyster. [The name of the city was Suktimati.] Sarabha, the son of Sisupala, endued with great strength, first encountered Arjuna in battle and then worshipped him with due honours. Worshipped by him, O king, that best of steeds then proceeded to the realms of the Kasis, the Angas, the Kosalas, the Kiratas, and the Tanganas. Receiving due honours in all those realms, Dhananjaya turned his course. Indeed, the son of Kunti then proceeded to the country of the Dasarnas. The ruler of that people was Chitrangada who was endued with great strength and was a crusher of foes. Between him and Vijava occurred a battle exceedingly terrible. Bringing him under his sway the diadem-decked Arjuna, that foremost of men, proceeded to the dominions of the Nishada king, viz., the son of Ekalavya. The soon of Ekalavya received Arjuna in battle. The encounter that took place between the Kuru hero and the Nishadas was so furious as to make the hair stand on end. Unvanguished in battle, the valiant son of Kunti defeated the Nishada king who proved an obstacle to the sacrifice. Having subjugated the son of Ekalavya, O king, the son of Indra, duly worshipped by the Nishadas, then proceeded towards the southern ocean. In those regions battle took place between the diadem-decked hero and the Dravidas and Andhras and the fierce Mahishakas and the hillmen of Kolwa. Subjugating those tribes without having to accomplish any fierce feats, Arjuna proceeded to the country of the Surashtras. his footsteps guided by the horse. Arrived at Gokarna, he repaired thence to Prabhasa. Next he proceeded to the beautiful city of Dwaravati protected by the heroes of the Vrishni race. When the beautiful sacrificial horse of the Kuru king reached Dwaravati, the Yadava youths, used force against that foremost of steeds. King Ugrasena, however, soon went out and forbade those youths from doing what they meditated. Then the ruler of the Vrishnis and the Andhakas, issuing out of his palace, with Vasudeva, the maternal uncle of Arjuna, in his company, cheerfully met the Kuru hero and received him with due rites. The two elderly chiefs honoured Arjuna duly. Obtaining their permission, the Kuru prince then proceeded to where the horse he followed, led him. The sacrificial steed then proceeded along the coast of the western ocean and at last reached the country of the five waters which swelled with population and prosperity. Thence, O king, the steed proceeded to the country of Gandharas. Arrived there, it wandered at will, followed by the son of Kunti. Then occurred a fierce battle between the diadem-decked hero and the ruler of Gandharas, viz., the son of Sakuni, who had a bitter rememberance of the grudge his sire bore to the Pandavas.

SECTION 84

"Vaisampayana said, 'The heroic son of Sakuni, who was a mighty car-warrior among the Gandharas, accompanied by a large force, proceeded against the Kuru hero of curly hair. That force was properly equipt with elephants and horses and cars, and was adorned with many flags and banners. Unable to bear and, therefore, burning to avenge, the slaughter of their king Sakuni, those warriors, armed with bows, rushed together at Partha. The unvanquished Vibhatsu of righteous soul addressed them peacefully, but they were unwilling to accept the beneficial words of Yudhishthira (through Arjuna). Though forbidden by Partha with sweet words, they still gave themselves up to wrath and surrounded the sacrificial steed. At this, the son of Pandu became filled with wrath. Then Arjuna, carelessly shooting from Gandiva many shafts with razor-like heads that blazed with splendour, cut off the heads of many Gandhara warriors. While thus slaughtered by Partha, the Gandharas, O king, exceedingly afflicted, set free the horse, moved by fear and desisted from battle. Resisted, however, by those Gandhara combatants who still surrounded him on every side, the son of Pandu, possessed of great energy, felled the heads of many, previously naming those whom he thus despatched. When the Gandhara warriors were thus being slain all around him in battle, the royal son of Sakuni came forward to resist the son of Pandu. Unto the Gandhara king who was fighting with him, impelled by Kshatriya duty, Arjuna said, 'I do not intend to slay the kings who fight with me, in consequence of the commands of Yudhishthira. Cease, O hero, to fight with me. Do not court defeat.' Thus addressed the son of Sakuni. stupefied by folly, disregarded that advice and covered with many swift arrows the Kuru hero who resembled Sakra himself in the feats he accomplished in battle. Then Partha, with a crescent-shaped arrow, cut off the headgear of his foe. Of immeasurable soul, he also caused that head-gear to be borne along a great distance like the head of Javadratha (after he had cut it off in the battle of Kurukshetra). Beholding this feat, all the Gandhara warriors became filled with wonder. That Arjuna voluntarily spared their king was well understood by them. The prince of the Gandharas then began to fly away from the field, accompanied by all his warriors who resembled a flock of frightened deer. The Gandharas, through fear, lost their senses and wandered over the field, unable to escape. Arjuna, with his broad-headed shafts, cut off the heads of many. Many there were who lost their arms in consequence of Arjuna's arrows, but so stupefied were they with fear that they were not aware of the loss of that limb. Verity, the Gandhara army was exceedingly afflicted with those large shafts which Partha sped from Gandiva. That army, which then consisted of frightened men and elephants and horses, which lost many warriors and animals, and which had been reduced to a rabble and put to rout, began to wander and wheel about the field repeatedly. Among those foes who were thus being slaughtered none could be seen standing in front of the Kuru hero famed for foremost of feats. No one could be seen who was able to bear the prowess of Dhananjava. Then the mother of the ruler of the Gandharas, filled with fear, and with all the aged ministers of state, came out of her city, bearing an excellent Arghya for Arjuna. She forbade her brave son of steady heart from fighting any longer, and gratified Jishnu who was never fatigued with toil. The puissant Vibhatsu worshipped her and became inclined to show kindness towards the Gandharas. Comforting the son of Sakuni, he said, 'Thou hast not, O mighty-armed hero, done what is agreeable to me by getting thy heart upon these measures of hostility. O slayer of heroes, thou art my brother, O sinless one. [Sakuni was the maternal uncle of Duryodhana and, therefore, of Arjuna also. Sakuni's son and Arjuna, hence, were cousins.] Recollecting my mother Gandhari, and for the sake of Dhritarashtra also. I have not taken thy life. It is for this, O king, that thou livest still. Many of thy followers, however, have been slain by me. Let not such a thing happen again. Let hostilities cease. Let not thy understanding again go astray. Thou shouldst go to the Horse-sacrifice of our king which comes off on the day of full moon of the month of Chaitra '

SECTION 85

"Vaisampayana said, 'Having said these words, Partha set out, following the horse which wandered at its will. The sacrificial steed then turned towards the road that led to the city called after the elephant. Yudhishthira heard from his intelligence-bearers that the steed had turned back. And hearing also that Arjuna was hale and hearty, he became filled with joy. [The word chara does not mean always a spy. The ancient kings of India had their spies it is true, but they had a regular intelligence department. It was the business of these men to send correct reports to the king of every important occurrence. The news letter-writers of the Mussalman time, or Harkaras, were the successors of the charas of Hindu times.] Hearing also the feats, accomplished by Vijava in the country of the Gandharas as also in another realms, the king became exceedingly glad. Meanwhile, king Yudhishthira the just, seeing that the twelfth day of the lighted fortnight in the month of Magha had come, and noticing also that the constellation was favourable, summoned all his brothers, viz., Bhima and Nakula and Sahadeva. Endued with great energy, the king, O thou of Kuru's race, that foremost of all persons conversant with duties, said these words in proper time. Indeed, that foremost of all speakers, addressing Bhima, the first of all smiters, said;--'Thy younger brother (Arjuna), O Bhimasena, is coming back with the horse. I have learnt this from those men who had followed Arjuna. The time (for the sacrifice) is come. The sacrificial horse is near. The day of full moon of the month of Magha is at hand. The month is about to expire, O Vrikodara. Let, therefore, learned Brahmanas conversant with the Vedas look for a sacrificial spot for the successful accomplishment of the Horse-sacrifice.' Thus addressed, Bhima obeyed the royal behest. He became very

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6412 glad upon hearing that Arjuna of curly hair was about to come back. Then Bhima went out with a number of men well conversant with the rules of laving out sacrificial grounds and constructing buildings. And he took with him many Brahmanas well-versed in all the rites of sacrifices. Bhima selected a beautiful spot and caused it to be duly measured out for laying the sacrificial compound. Numerous houses and mansions were constructed on it and high and broad roads also were laid out. Soon enough the Kaurava hero caused that ground to teem with hundreds of excellent mansions. The surface was levelled and made smooth with jewels and gems, and adorned with diverse structures made of gold. Columns were raised, ornamented with bright gold, and high and wide triumphal arches also were constructed on that sacrificial compound. All these were made of pure gold. The righteoussouled prince also caused apartments to be duly constructed for the accommodation of ladies and of the numerous kings who, hailing from many realms, were expected to grace the sacrifice with their presence. The son of Kunti also caused many mansions to be duly erected for Brahmanas who were expected to come from diverse realms. Then the mighty-armed Bhimasena, at the command of the king, sent out messengers to the great kings of the Earth. Those best of kings, came to the Horse-sacrifice of the Kuru monarch for doing what was agreeable to him. And they brought many gems with them and many female slaves and horses and weapons. The sounds that arose from those high-souled kings who resided within those pavilions touched the very heavens and resembled the noise made by the roaring ocean. King Yudhishthira, the delighter of the Kurus, assigned unto the monarchs who thus came to his sacrifice diverse kinds of food and drink, and beds also of celestial beauty. The chief of the Bharatas, viz., king Yudhishthira the just, assigned several stables well filled with different kinds of corn and sugarcane and milk to the animals (that came with the guests). To that great sacrifice of king Yudhishthira the just who was possessed of high intelligence. there also came a large number of Munis all of whom were utterers of Brahman. Indeed, O lord of Earth, all the foremost ones among the regenerate class that were then alive, came to that sacrifice, accompanied by their disciples. The Kuru king received them all. King Yudhishthira of mighty energy, casting off all pride, himself followed all his guests to the pavilions that had been assigned for their residence. Then all the mechanics and engineers, having completed the arrangements of the sacrifice informed king Yudhishthira of it. Hearing that everything was ready, king Yudhishthira the just, full of alertness and attention, became highly glad along with his brothers all of whom honoured him duly

'Vaisampayana continued, 'When the great sacrifice of Yudhishthira commenced, many eloquent dialecticians started diverse propositions and disputed thereon, desirous of vanquishing one another. [Hetuvadins are dialecticians or philosophers who dispute on the reasons of things.] The (invited) kings beheld the excellent preparations of that sacrifice, resembling those of the chief himself of the deities, made, O Bharata, by Bhimasena. They beheld many triumphal arches made of gold, and many beds and seats and other articles of enjoyment and luxury, and crowds of men collected at different sports. There were also many jars and vessels and cauldrons and jugs and lids and covers. The invited kings saw nothing there that was not made of gold. Many sacrificial stakes also were set up, made, according to the directions of the scriptures of wood, and adorned with gold. Endued with great effulgence, these were duly planted and dedicated (with scriptural Mantras). The king saw all animals, again, which belong to land and all those which belong to water, collected there on the occasion. And they also beheld many kine and many buffaloes and many old women, and many aquatic animals, many beasts of prey and many species of birds. and many specimens of viviparous and oviparous creatures, and many that are filth-born, and many belonging to the vegetable kingdom, and many animals and plants that live or grow on mountains. Beholding the sacrificial compound thus adorned with animals and kine and corn, the invited kings became filled with wonder. Large heaps of costly sweet-meats were kept ready for both the Brahmanas and the Vaisvas. And when the feeding was over of a hundred thousand Brahmanas, drums and cymbals were beat. And so large was the number fed that the sounds of drums and cymbals were repeatedly heard, indeed, from day to day those sounds continued. Thus was performed that sacrifice of king Yudhishthira of great intelligence. Many hills of food, O king, were dedicated on the occasion. Many large tanks were seen of curds and many lakes of ghee. In that great sacrifice, O monarch, was seen the entire population of Jamvudwipa, with all its realms and provinces, collected together. Thousands of nations and races were there. A large number of men, O chief of Bharata's race, adorned with garlands and wearing bright ear-rings made of gold, taking innumerable vessels in their hands, distributed the food unto the regenerate classes by hundreds and thousands. The attendants of the Pandavas gave away unto the Brahmanas diverge kinds of food and drink which were, besides, so costly as to be worthy of being eaten and drunk by kings themselves.

SECTION 86

"Vaisampayana said, 'Beholding those kings--lords of Earth--all conversant with the Vedas, arrive, king Yudhishthira, addressing Bhimasena, said, -- 'O chief of men, let proper honours be paid to these kings who have come (to my sacrifice), for these foremost of men are all worthy of the highest honours.' Thus addressed by king Yudhishthira of great fame Pandu's son Bhimasena of mighty energy did as he was enjoined, assisted by the twins. The foremost of all men. viz., Govinda, came there, accompanied by the Vrishnis, and with Valadeva in the van. He was accompanied by Yuyudhana and Pradyumna and Gada, and Nisatha and Samvo and Kritavarman. The mighty car-warrior Bhima offered them the most reverential worship. Those princes then entered the palaces, adorned with gems, that were assigned to them. At the end of a conversation he had with Yudhishthira, the slayer of Madhu referred to Arjuna who had been emaciated in consequence of many fights. The son of Kunti repeatedly asked Krishna, that chastiser of foes, about Arjuna. Unto Dharma's son, the lord of all the universe began to speak about Jishnu, the son of Sakra. 'O king, a confidential agent of mine residing in Dwaraka came to me. He had seen Arjuna, that foremost of Pandu's sons. Indeed, the latter has been very much emaciated with the fatigue of many battles. O puissant monarch, that agent of mine informed me that the mightyarmed hero is very near to us. Do thou set thyself to accomplish thy Horse-sacrifice.' Thus addressed, king Yudhishthira the just, said unto him, -- 'By good luck, O Madhava, Arjuna comes back safely. I desire to ascertain from thee, O delighter of the Yadavas, what has been said in this matter by that mightiest of heroes among the song of Pandu.' Thus addressed by king Yudhishthira the just, the lord of the Vrishnis and the Andhakas, that foremost of eloquent men, said these words unto that monarch of righteous soul, --'My agent, recollecting the words of Partha, reported them thus to me, O great king,--Yudhishthira, O Krishna, should be told these words of mine when the time comes. O chief of the Kauravas. many kings will come (to thy sacrifice). When they arrive, high honours should be paid unto them. This would indeed, be worthy for us. O giver of honours, the king should further be informed at my request that he should do what is necessary for preventing a carnage similar to what took place at the time of presenting the Arghya (on the occasion of the Rajasuya-sacrifice). Let Krishna also approve of this. Let not. O king, through the ill-feeling of kings, the people be slaughtered. My man further reported, O king, these words of Dhananjaya. Listen as I repeat them, 'O monarch, the ruler of Manipura, my dear son Vabhruvahana, will come at the sacrifice. Do thou honour him duly for my sake. O puissant one. He is always attached and deeply devoted to me.'--Hearing these words, king Yudhishthira the just, approved of them and said as follows."

SECTION 87

'Yudhishthira said, 'I have heard, O Krishna, thy agreeable words. They are such as deserve to be spoken by thee. Gladsome and sweet as nectar are they, indeed, they fill my heart with great pleasure, O puissant one. O Hrishikesa, I have heard that innumerable have been the battles which Vijaya has fought with the kings of the Earth. For what reason is Partha always dissociated from ease and comfort? Viiava is exceedingly intelligent. This, therefore, pains my heart very much. I always, O Janarddana, think, when I am withdrawn from business, of Kunti's son Jishnu. The lot of that delighter of the Pandus is exceedingly miserable. His body has every auspicious mark. What, however, O Krishna, is that sign in his excellent body in consequence of which he has always to endure misery and discomfort? That son of Kunti has to bear an exceedingly large share of unhappiness. I do not see any censurable indication in his body. It behoves thee to explain the cause to me it I deserve to hear it. Thus addressed, Hrishikesa, that enhancer of the glory of the Bhoja princes, having reflected for a long time, answered as follows--'I do not see any censurable feature in this prince, except that the cheek bones of this lion among men are a little too high. It is in consequence of this that that foremost of men has always to be on the road. I really do not see anything else in consequence of which he could be made so unhappy.' Thus answered by Krishna of great intelligence, that foremost of men, viz., king Yudhishthira, said unto the chief of the Vrishnis that it was even so. The princess Draupadi, however, looked angrilv and askance at Krishna, (for she could not bear the ascription of any fault to Arjuna). The slayer of Kesi, viz., Hrishikesa, approved of that indication of love (for his friend) which the princess of Panchala, who also was his friend, displayed. [It is worthy of note that Draupadi was always styled by Krishna as his sakhi or 'friend'. Krishna was highly chivalrous to the other sex at an age when women were universally regarded as the inferiors of men 1 Bhimasena and the other Kurus, including the sacrificial priests, who heard of the agreeable triumphs of Arjuna in course of his following the horse, became highly gratified. While they were still engaged in discoursing on Arjuna, an envoy came from that high-souled hero bearing a message from him. Repairing to

the presence of the Kuru king, the intelligent envoy bowed his head in reverence and informed him of the arrival of that foremost of men, viz., Phalguna. On receipt of this intelligence, tears of joy covered the king's eyes. Large gifts were made to the messenger for the very agreeable tidings he had brought. On the second day from that date, a loud din was heard when that foremost of men, that chief of the Kurus, came. The dust raised by the hoofs of that horse as it walked in close adjacence to Arjuna, looked as beautiful as that raised by the celestial steed Uchchaisravas. And as Arjuna advanced he heard many gladdening words uttered by the citizens. 'By good luck, O Partha, thou art out of danger. Praise to you and king Yudhishthira! Who else than Arjuna could come back after having caused the horse to wander over the whole Earth and after having vanquished all the kings in battle? We have not heard of such a feat having been achieved by even Sagara and other high-souled kings of antiquity. Future kings also will never be able to accomplish so difficult a feat, O foremost one of Kuru's race, as this which thou hast achieved.' Listening to such words, agreeable to the ear, of the citizens, the righteous-souled Phalguna entered the sacrificial compound. Then king Yudhishthira with all his ministers, and Krishna, the delighter of the Yadus, placing Dhritarashtra in their van, went out for receiving Dhananjaya. Saluting the feet of his sire (Dhritarashtra), and then of king Yudhishthira the just of great wisdom, and then worshipping Bhima and others, he embraced Kesava. Worshipped by them all and worshipping them in return according to due rites, the mighty-armed hero, accompanied by those princes, took rest like a ship-wrecked man tossed on the waves resting on reaching the shore. Meanwhile king Vabhruvahan of great wisdom, accompanied by his mothers (Chitrangada and Ulupi), came to the Kuru capital. The mighty-armed prince duly saluted all his seniors of Kuru's race and the other kings present there, and was honoured by them all in return. He then entered the excellent abode of his grand-mother Kunti."

SECTION 88

'Vaisampayana said, 'Entering the palace of the Pandavas the mighty-armed prince saluted his grand-mother in soothing and sweet accents. Then queen Chitrangada, and (Ulupi) the daughter of (the snake) Kauravya, together approached Partha and Krishna with humility. They then met Subhadra and the other ladies of the Kuru race with due formalities. Kunti gave them many gems and costly things. Draupadi and Subhadra and the other ladies of Kuru's race all made presents to them. The two ladies took up their residence there, using costly beds and seats, treated with affection and respect by Kunti herself from desire of doing what was agreeable to Partha. King Vabhruvahana of great energy, duly honoured (by Kunti), then met Dhritarashtra according to due rites. Repairing then to king Yudhishthira and Bhima and the other Pandavas, the mighty prince of Manipura saluted them all with humility. They all embraced him with great affection and honoured him duly. And those mighty carwarriors highly gratified with him, made large gifts of wealth unto him. The king of Manipura then humbly approached Krishna, that hero armed with the discus and the mace, like a second Pradyumna approaching his sire. Krishna gave unto the king a very costly and excellent car adorned with gold and unto which were voked excellent steeds. Then king Yudhishthira the just, and Bhima, and Phalguna, and the twins, each separately honoured him and made costly presents unto him. On the third day, the sage Vyasa, the son of Satyavati, that foremost of eloquent men, approaching Yudhishthira said, --'From this day, O son of Kunti, do thou begin thy sacrifice. The time for it has come. The moment for commencing the rite is at hand. The priests are urging thee. Let the sacrifice be performed in such a way that no limb may become defective. In consequence of the very large quantity of gold that is required for this sacrifice, it has come to be called the sacrifice of profuse gold. Do thou also, O great king, make the Dakshina of this sacrifice three times of what is enjoined. Let the merit of thy sacrifice increase threefold. The Brahmanas are competent for the purpose. [The sense is this: for a horse-sacrifice, the Dakshina or sacrificial present, payable to the principal Ritwija or to be distributed among all the Ritwijas including the other Brahmanas, is enjoined to be of a certain measure. Vyasa advises Yudhishthira to make that Dakshina triple of what the enjoined measure is. By thus increasing the Dakshina, the merit of the sacrificer will increase correspondingly.] Attaining to the merits then of three Horse-sacrifices, each with profuse presents, thou shalt be freed, O king, from the sin of having slain thy kinsmen. The bath that one performs upon completion of the Horsesacrifice, O monarch, is highly cleansing and productive of the highest merit. That merit will be thine, O king of Kuru's race. Thus addressed by Vyasa of immeasurable intelligence, the righteous-souled Yudhishthira of great energy underwent the Diksha for performance of the Horse-sacrifice. [The Diksha is the ceremony of initiation. Certain mantras (pravers) are uttered in which the intention is declared of performing what is desired to be performed.] The mighty-armed monarch then performed the great Horse-sacrifice characterised by gifts of food and presents in profusion and capable of fructifying every wish and producing every merit. The priests, well conversant with the Vedas, did every rite duly, moving about in all directions. They were all well-trained, and possessed of omniscience. In nothing was there a swerving from the ordinances and nothing was down improperly. Those foremost of regenerate persons followed the procedure as laid down (in the scriptures) and as it should be followed in those points about which no directions are given. [The Karma of a sacrifice or religious rite is the procedure. It is, of course, laid down in the scriptures on the ritual. There are certain acts, however, which, though not laid down, should be done agreeably to reasonable inferences. What is said, therefore, in the second line of 20 is that the procedure was fully followed. both as laid down and as consistent with inferences.] Those best of regenerate ones, having first performed the rite called Pravargya, otherwise called Dharma, then duly went through the rite of Abhishava, O king. [Pravargya is a special preliminary rite performed in a sacrifice. 'Abhishva' is the extraction of the juice of the Soma plant after its consecration with Mantras (prayers).] Those foremost of Soma-drinkers, O monarch, extracting the juice of the Soma, then performed the Savana rite following the injunctions of the scriptures. Among those that came to that sacrifice none could be seen who was cheerless, none who was poor, none who was hungry, none who was plunged into grief, and none that seemed to be vulgar. Bhimasena of mighty energy at the command of the king, caused food to be ceaselessly distributed among those that desired to eat. Following the injunctions of the scriptures, priests, well-versed in sacrificial rites of every kind, performed every day all the acts necessary to complete the great sacrifice. Amongst the Sadasayas of king Yudhishthira of great intelligence there was none who was not well conversant with the six branches of (Vedic). learning. There was none among them that was not an observer of vows, none that was not an Upadhyaya; none that was not well versed in dialectical disputations. When the time came for erecting the sacrificial stake, O chief of Bharata's race, six stakes were set up that were made of Vilwa, six that were made of Khadira, and six that were made of Saravarnin. Two stakes were get up by the priests that were made of Devadaru in that sacrifice of the Kuru king, and one that was made of Sleshmataka. At the command of the king, Bhima caused some other stakes to be set up, for the sake of beauty only, that were made of gold. Adorned with fine cloths supplied by the royal sage, those stakes shone there like Indra and the deities with the seven celestial Rishis standing around them in Heaven. A number of golden bricks were made for constructing therewith a Chayana. The Chayana made resembled in beauty that which had been made for Daksha, the lord of creatures (on the occasion of his great sacrifice). The Chayana measured eight and ten cubits and four stories or lairs. A golden bird, of the shape of Garuda, was then made, having three angles. [They were probably figures drawn on the sacrificial altar, with gold-dust. At the present day, powdered rice, coloured red, yellow, blue, etc, is used.] Following the injunctions of the scriptures, the priests possessed of great learning then duly tied to the stakes both animals and birds, assigning each to its particular deity. [Each animal is supposed to be agreeable to a particular deity.] Bulls, possessed of such qualifications as are mentioned in the scriptures, and aquatic animals were properly tied to the stakes after the rites relating to the sacrificial fire had been performed. In that sacrifice of the high-souled son of Kunti, three hundred animals were tied to the stakes setup, including that foremost of steeds. That sacrifice looked exceedingly beautiful as if adorned with the celestial Rishis, with the Gandharvas singing in chorus and the diverse tribes of Apsaras dancing in merriment. It teemed, besides, with Kimpurushas and was adorned with Kinnaras. All around it were abodes of Brahmanas crowned with ascetic success. There were daily seen the disciples of Vyasa, those foremost of regenerate ones, who are compilers of all branches of learning, and well conversant with sacrificial rites. There was Narada, and there was Tumvuru of great splendour. There were Viswavasu and Chitrasena and others, all of whom were proficient in music. At intervals of the sacrificial rites, those Gandharvas, skilled in music and well versed in dancing, used to gladden the Brahmanas who were engaged in the sacrifice.

SECTION 89

"Vaisampayana said, 'Having cooked, according to due rites, the other excellent animals that were sacrificed, the priests then sacrificed, agreeably to the injunctions of the scriptures, that steed (which had wandered over the whole world). After cutting that horse into pieces, conformably to scriptural directions, they caused Draupadi of great intelligence, who was possessed of the three requisites of mantras, things, and devotion, to sit near the divided animal. The Brahmanas then with cool minds, taking up the marrow of that steed, cooked it duly, O chief of Bharata's race. King Yudhishthira the just, with all his younger brothers, then smelled, agreeably to the scriptures, the smoke, capable of

cleansing one from every sin, of the marrow that was thus cooked. The remaining limbs, O king, of that horse, were poured into the fire by the sixteen sacrificial priests possessed of great wisdom. Having thus completed the sacrifice of that monarch, who was endued with the energy of Sakra himself, the illustrious Vyasa with his disciples eulogised the king greatly. Then Yudhishthira gave away unto the Brahmanas a thousand crores of golden nishkas, and unto Vyasa he gave away the whole Earth. Satvavati's son Vyasa, having accepted the Earth, addressed that foremost one of Bharata's race, viz., king Yudhishthira the just, and said, 'O best of kings, the Earth which thou hast given me I return unto thee. Do thou give me the purchasing value, for Brahmanas are desirous of wealth (and have no use with the Earth).' The high-souled Yudhishthira of great intelligence staving with his brothers in the midst of the kings invited to his sacrifice, said unto those Brahmanas, The 'Dakshina ordained in the scriptures for the great Horse-sacrifice is the Earth. Hence, I have given away unto the sacrificial priests the Earth conquered by Arjuna. Ye foremost of Brahmanas, I shall enter the woods. Do ye divide the Earth among vourselves. Indeed, do you divide the Earth into four parts according to what is done in the Chaturhotra sacrifice. Ye best of regenerate ones I do not desire to appropriate what now belongs to the Brahmanas. Even this, learned Brahmanas, has been the intention always ve cherished by myself and my brothers.' When the king said these words, his brothers and Draupadi also said, 'Yes, it is even so.' Great was the sensation created by this announcement. Then, O Bharata, an invisible voice was heard in the welkin, saying, -- 'Excellent, Excellent!' The murmurs also of crowds of Brahmanas as they spoke arose. The Islandborn Krishna, highly applauding him, once more addressed Yudhishthira, in the presence of the Brahmanas, saying, 'The Earth has been given by thee to me. I, however, give her back to thee. Do thou give unto these Brahmanas gold. Let the Earth be thine.' Then Vasudeva, addressing king Yudhishthira the just, said, 'It behoveth thee to do as thou art bid by the illustrious Vyasa.' Thus addressed, the foremost one of Kuru's race, along with all his brothers, became glad of soul, and gave away millions of golden coins, in fact, trebling the Dakshina ordained for the Horse-sacrifice. No other king will be able to accomplish what the Kuru king accomplished on that occasion after the manner of Marutta. Accepting that wealth, the Island-born sage, Krishna, of great learning, gave it unto the sacrificial priests, dividing it into four parts. Having paid that wealth as the price of the Earth, Yudhishthira, cleansed of his sins and assured of Heaven reioiced with his brothers. The sacrificial priests, having got that unlimited quantity of wealth, distributed it among the Brahmanas gladly and according to the desire of each recipient. The Brahmanas also divided amongst themselves, agreeably to Yudhishthira's permission, the diverse ornaments of gold that were in the sacrificial compound, including the triumphal arches, the stakes, the jars, and diverse kinds of vessels. After the Brahmanas had taken as much as they desired, the wealth that remained was taken away by Kshatriyas and Vaisyas and Sudras and diverse tribes of Mlechechas. Thus gratified with presents by king Yudhishthira of great intelligence, the Brahmanas, filled with joy, returned to their respective abodes. The holy and illustrious Vyasa respectfully presented his own share, which was very large, of that gold unto Kunti. Receiving that gift of affection from her father-in-law, Pritha became glad of heart and devoted it to the accomplishment of diverge acts of merit. King Yudhishthira, having bathed at the conclusion of his sacrifice and become cleansed of all his sins, shone in the midst of his brothers, honoured by all, like the chief of the celestials in the midst of the denizens of Heaven. The sons of Pandu. surrounded by the assembled kings, looked as beautiful. O king, as the planets in the midst of the stars. Unto those kings they made presents of various jewels and gems, and elephants and horses and ornaments of gold, and female slaves and cloths and large measures of gold. Indeed, Pritha's son by distributing that untold wealth among the invited monarchs, shone, O king, like Vaisravana, the lord of treasures. Summoning next the heroic king Vabhruvahana, Yudhishthira gave unto him diverse kinds of wealth in profusion and gave him permission to return home. The son of Pandu, for gratifying his sister Dussala, established her infant grandson in his paternal kingdom. The Kuru king Yudhishthira, having a full control over his senses, then dismissed the assembled kings all of whom had been properly classed and honoured by him. The illustrious son of Pandu, that chastiser of foes, then duly worshipped the high-souled Govinda and Valadeva of great might, and the thousands of other Vrishni heroes having Pradyumna for their first. Assisted by his brothers, he then dismissed them for returning to Dwaraka. Even thus was celebrated that sacrifice of king Yudhishthira the just, which was distinguished by a profuse abundance of food and wealth and jewels and gems, and oceans of wines of different kinds. There were lakes whose mire consisted of ghee, and mountains of food. There were also, O chief of Bharata's race, miry rivers made of drinks

having the six kinds of taste. Of men employed in making and

eating the sweetmeats called Khandavaragas, and of animals slain for food, there was no end. [Khandayaraga was made of piper longum and dried ginger (powdered), and the juice of haseolus Mungo, with sugar. Probably, it is identical with what is now called Mungka laddu in the bazars of Indian towns.] The vast space abounded with men inebriated with wine, and with young ladies filled with joy. The extensive grounds constantly echoed with the sounds of drums and the blare of conches. With all these, the sacrifice became exceedingly delightful. 'Let agreeable things be given away,'--'Let agreeable food be eaten,'--these were the sounds that were repeatedly heard day and night in that sacrifice. It was like a great festival, full of rejoicing and contented men. People of diverse realms speak of that sacrifice to this day. Having showered wealth in torrents, and diverse objects of desire, and jewels and gems, and drinks of various kinds, the foremost one of Bharata's race, cleansed of all his sins, and his purpose fulfilled, entered his capital. "

SECTION 90

"Janamejaya said, 'It behoveth thee to tell me of any wonderful incident that occurred in the sacrifice of my grandsires.'

"Vaisampayana said, 'Hear, O chief of kings of a most wonderful incident that occurred, O puissant monarch, at the conclusion of that great horse-sacrifice. After all the foremost of Brahmanas and all the kinsmen and relatives and friends. and all the poor, the blind, and the helpless ones had been gratified, O chief of Bharata's race, when the gifts made in profusion were being spoken of on all sides, indeed, when flowers were rained down on the head of king Yudhishthira the just, a blue-eyed mongoose, O sinless one, with one side of his body changed into gold, came there and spoke in a voice that was as loud and deep as thunder. Repeatedly uttering such deep sounds and thereby frightening all animals and birds, that proud denizen of a hole, with large body, spoke in a human voice and said, 'Ye kings, this great sacrifice is not equal to a prastha of powdered barley given away by a liberal Brahmana of Kurukshetra who was observing the Unccha vow.' Hearing these words of the mongoose, O king, all those foremost of Brahmanas became filled with wonder. Approaching the mongoose, they then asked him, saying, Whence hast thou come to this sacrifice, this resort of the good and the pious? What is the extent of thy might? What thy learning? And what thy refuge? How should we know thee that thus censurest this our sacrifice? Without having disregarded any portion of the scriptures, everything that should be done has been accomplished here according to the scriptures and agreeably to reason, with the aid of diverse sacrificial rites. Those who are deserving of worship have been duly worshipped here according to the way pointed out by the scriptures. Libations have been poured on the sacred fire with the aid of proper mantras. That which should be given has been given away without pride. The regenerate class have been gratified with gifts of diverse kinds. The Kshatrivas have been gratified with battles fought according to just methods. The grandsires have been gratified with Sraddhas. The Vaisyas have been gratified by the protection offered to them, and many foremost of women have been gratified by accomplishing their desires. The Sudras have been gratified by kind speeches, and others with the remnants of the profuse wealth collected on the spot. Kinsmen and relatives have been gratified by the purity of behaviour displayed by our king. The deities have been gratified by libations of clarified butter and acts of merit, and dependants and followers by protection. That therefore, which is true, do thou truly declare unto these Brahmanas. Indeed, do thou declare what is agreeable to the scriptures and to actual experience, asked by the Brahmanas who are eager to know. Thy words seem to demand credit. Thou art wise. Thou bearest also a celestial form. Thou hast come into the midst of learned Brahmanas. It behoveth thee to explain thyself.' Thus addressed by those regenerate persons, the mongoose, smiling, answered them as follows. 'Ye regenerate ones, the words I have uttered are not false. Neither have I spoken them from pride. That which I have said may have been heard by you all. Ye foremost of regenerate persons, this sacrifice is not equal in merit to the gift of a prastha of powdered barley. Without doubt, I should , ye foremost of Brahmanas. Listen to me with say this undivided attention as I narrate what happened to thee truly. Wonderful and excellent was the occurrence that fell out. It was witnessed by me and its consequences were felt by me. The incident relates to a liberal Brahmana dwelling in Kurukshetra in the observance of the Unccha vow. In consequence of that incident he attained to Heaven, ye regenerate ones, along with his wife and son and daughter-inlaw. And in consequence of what then happened half my body became transformed into gold.'

"The Mongoose continued, 'Ye regenerate ones, I shall presently tell you what the excellent fruit was of the gift, made by a Brahmana, of a very little measure (of powdered barley) obtained by lawful means. On that righteous spot of ground known by the name of Kurukshetra, which is the abode of many righteous persons, there lived a Brahmana in the living is like unto that of the pigeon. He lived there with his wife and son and daughter-in-law and practised penances. Of righteous soul, and with senses under complete control, he adopted the mode of living that is followed by a parrot. Of excellent vows, he used to eat everyday at the sixth division. If there was nothing to eat at the sixth division of the day, that excellent Brahmana would fast for that day and eat the next day at the sixth division. On one occasion, ye Brahmanas, there occurred a dreadful famine in the land. During that time there was nothing stored in the abode of that righteous Brahmana. The herbs and plants were all dried up and the whole realm became void of foodstore. When the accustomed hours came for eating, the Brahmana had nothing to eat. This occurred day after day. All the members of his family were afflicted with hunger but were obliged to pass the days as best they could. One day, in the month of Jaishtha, while the Sun was in the meridian, the Brahmana was engaged in picking up grains of corn. Afflicted by heat and hunger, he was practising even this penance. Unable to obtain grains of corn, the Brahmana soon became worn out with hunger and toil. Indeed, with all the members of his family, he had no food to eat. That best of Brahmanas passed the days in great suffering. One day, after the sixth division came, he succeeded in obtaining a prastha of barley. That barley was then reduced by those ascetics to powder for making what is called Saktu of it. Having finished their silent recitations and other daily rites, and having duly poured libations on the sacred fire, those ascetics divided that little measure of powdered barley amongst themselves so that the share of each came up to the measure of a Kudava. As they were about to sit down for eating, there came unto their abode a guest. Beholding the person who came as a guest, all of them became exceedingly glad. Indeed, seeing him, they saluted him and made the usual enquiries of welfare. They were of pure minds, self-restrained, and endued with faith and control over the passions. Freed from malice, they had conquered wrath. Possessed of piety, they were never pained at the sight of other people's happiness. They had cast off pride and haughtiness and anger. Indeed, they were conversant with every duty, ye foremost of regenerate ones. Informing their guest of their own penances and of the race or family to which they belonged, and ascertaining from him in return those particulars, they caused that hungry guest of theirs to enter their cottage. Addressing him they said, 'This is the Arghya for thee. This water is for washing thy feet. There are scattered some Kusa grass for thy seat, O sinless one. Here is some clean Saktu acquired by lawful means, O puissant one. Given by us, O foremost of regenerate persons, do thou accept it.' Thus addressed by them, that Brahmana accepted the Kudava of powdered barley that was offered to him and ate it all. But his hunger, O king, was not appeased by what he ate. The Brahmana in the observance of the Unccha vow, seeing that his guest's hunger was still unappeased, began to think of what other food he could place before him for gratifying him. Then his wife said unto him, -- 'Let my share be given unto him. Let this foremost of regenerate persons be gratified and let him then go whithersoever he will.' Knowing that his chaste wife who said so was herself afflicted by hunger, that best of Brahmanas could not approve of her share of the powdered barley being given to the guest. Indeed, that best of Brahmanas possessed of learning, knowing from his own state that his aged. toilworn, cheerless, and helpless wife was herself afflicted by hunger and seeing that lady who had been emaciated into mere skin and bone was quivering with weakness, addressed her and said, 'O beautiful one, with even animals, with even worms and insects, wives are fed and protected. It behoveth thee not, therefore, to say so. The wife treats her lord with kindness and feeds and protects him. Everything appertaining to religion, pleasure, and wealth, careful nursing, offspring for perpetuating the race, are all dependent on the wife. Indeed, the merits of a person himself as also of his deceased ancestors depend also on her. The wife should know her lord by his acts. Verily, that man who fails to protect his wife earns great infamy here and goes into Hell hereafter. Such a man falls down from even a position of great fame and never succeeds in acquiring regions of happiness hereafter.' Thus addressed, she answered him, saying, 'O regenerate one, our religious acts and wealth are united. Do thou take a fourth of this barley. Indeed, be gratified with me. Truth, pleasure, religious merit, and Heaven as acquirable, by good qualities, of women, as also all the objects of their desire, O foremost of regenerate ones, are dependent on the husband. In the production of offspring the mother contributes her blood. The father contributes his seed. The husband is the highest deity of the wife. Through the grace of the husband, women obtain both pleasure and offspring as the reward. Thou art my Pati (lord) for the protection thou givest me. Thou art my Bhartri for the means of sustenance thou givest me. Thou art, again, boon-giver to me in consequence of thy having presented me a son. Do thou, therefore, (in return for so many favours), take my share of the barley and give it unto the guest. Overcome by decrepitude, thou art of advanced years. Afflicted by hunger thou art exceedingly weakened. Worn out

observance of what is called the Unccha yow. That mode of

with fasts, thou art very much emaciated. (If thou couldst part with thy share, why should not I part with mine)' Thus addressed by her, he took her share of the powdered barley and addressing his guest said, -- 'O regenerate one, O best of men, do thou accept this measure of powdered barley as well.' The Brahmana, having accepted that quantity, immediately ate it up, but his hunger was not yet appeased. Beholding him ungratified, the Brahmana in the observance of the Unccha vow became thoughtful. His son then said unto him, 'O best of men, taking my share of the barely do thou give it to the guest. I regard this act of mine as one of great merit. Therefore, do it. Thou shouldst be always maintained by me with great care. Maintenance of the father is a duty which the good always covet. The maintenance of the father in his old age is the duty ordained for the son. Even this is the eternal sruti (audition) current in the three worlds, O learned Rishi. By barely living thou art capable of practising penances. The life-breath is the great deity that resides in the bodies of all embodied creatures."

"The father, at this, said, 'If thou attainest to the age of even a thousand years, thou wilt still seem to me to be only a little child. Having begotten a son, the sire achieves success through him. O puissant one, I know that the hunger of children is very strong. I am old. I shall somehow succeed in holding my life-breaths. Do thou, O son, become strong (by eating the food that has fallen to thy share). Old and decrepit as I am, O son, hunger scarcely afflicts me. I have, again, for many years, practised penances. I have no fear of death.'

"The son said, T am thy offspring. The Sruti declares that one's offspring is called putra because one is rescued by him. One's own self, again, takes birth as one's son. Do thou, therefore, rescue thyself by thy own self (in the form of thy son).'

"The father said, 'In form thou art like me. In conduct and in self-restraint also thou art my like. Thou hast been examined on various occasions by me. I shall, therefore, accept thy share of the barley, O son.' Having said this, that foremost of regenerate persons cheerfully took his son's share of the barley and smilingly presented it to his regenerate guest. Having eaten that barley also, the guest's hunger was not appeased. The righteous-souled host in the observance of the unccha vow became ashamed (at the thought that he had nothing more to give). Desirous of doing what was agreeable to him, his chaste daughter-in-law then, bearing her share of the barley, approached him and said, 'Through thy son, O learned Brahmana, I shall obtain a son. Do thou, therefore, take my share of the barley and give it unto this guest. Through thy grace, numerous regions of beatitude will be mine for eternity. Through the grandson one obtains those regions repairing whither one has not to endure any kind of misery. Like the triple aggregate beginning with Religion, or the triple aggregate of sacred fires, there is a triple aggregate of everlasting Heavens, depending upon the son, the grandson, and the great-grandson. The son is called Putra because he frees his sires from debt. Through sons and grandsons one always enjoys the happiness of those regions which are reserved for the pious and the good."

"The father-in-law said, 'O thou of excellent vows and conduct, beholding thee wasted by wind and sun, deprived of thy very complexion, emaciated and almost destitute of consciousness through hunger, how can I be such a transgressor against the rules of righteousness as to take thy share of the barley? O auspicious damsel, it behoves thee not to say so, for the sake of those auspicious results for which every family must strive. [The sense is this: for the sake of those auspicious results after which every family should strive, the daughter-in-law should be well treated. How then can I deprive thee of food?] O auspicious damsel, how can I behold thee: at even this, the sixth division of the day, abstaining from food and observing vows? Thou art endued with purity and good conduct and penances. Alas, even thou hast to pass thy days in so much misery. Thou art a child, afflicted by hunger, and belongest to the softer sex. Thou shouldst be always protected by me. Alas, I have to see thee worn out with fasts, O thou that art the delighter of all thy kinsmen.

"The daughter-in-law said, Thou art the senior of my senior since thou art the deity of my deity. Thou art verily the god of my god. Do thou, therefore, O puissant one, take my share of the barley. My body, life-breaths, and religious rites have all one purpose viz., the service of my senior. Through thy grace, O learned Brahmana, I shall obtain many regions of happiness hereafter. I deserve to be looked after by thee. Know, O regenerate one, that I am wholly devoted to thee. Cherishing also this thought, viz., that my happiness is thy concern, it behoveth thee to take this my share of the barley."

"The father-in-law said, 'O chaste lady, in consequence of such conduct of thine thou wilt for ever shine in glory, for endued with vows and steadiness in religious rites, thy eyes are directed to that conduct which should be observed towards seniors. Therefore, O daughter-in-law, I shall take thy share of the barley. Thou deservest not to be deceived by me, reckoning all thy virtues. Thou art truly, O blessed damsel, the foremost of all persons observing the duties of righteousness.' Having said so unto her, the Brahmana took

guest became gratified with the high-souled Brahmana endued with great piety. With gratified soul, that first of regenerate person, possessed of great eloquence, who was none else than the deity of Righteousness in a human form, then addressed that foremost of Brahmanas and said, 'O best of regenerate ones, I am exceedingly gratified with this pure gift of thine, this gift of what was acquired by lawful means by thee, and which thou didst freely part with, agreeably to the rules of righteousness. Verily, this gift of thine is being bruited about in Heaven by the denizens of that happy region. Behold, flowers have been rained down from the firmament on the Earth. The celestial Rishis, the deities, the Gandharvas, those who walk before the deities, and the celestial messengers, are all praising thee, struck with wonder at thy gift. The regenerate Rishis who dwell in the regions of Brahma, seated on their cars, are solicitous of obtaining thy sight. O foremost of regenerate persons, go to Heaven. The Pitris residing in their own region have all been rescued by thee. Others also who have not attained to the position of Pitris have equally been rescued by thee for countless Yugas. For thy Brahmacharyva, thy gifts, thy sacrifices, thy penances, and thy acts of piety done with a pure heart, go thou to Heaven. O thou of excellent vows, thou practisest penances with great devotion. Thy gifts have, therefore, gratified the deities highly, O best of regenerate ones. Since thou hast made this gift, in a season of great difficulty, with a pure heart, thou hast, by this act of thine, conquered Heaven. Hunger destrovs one's wisdom and drives off one's righteous understanding One whose intelligence is overwhelmed by hunger casts off all fortitude. He, therefore, that conquers hunger conquers Heaven without doubt. One's righteousness is never destroyed as long as one cherishes the inclination of making gifts. Disregarding filial affection, disregarding the affection one feels for one's wife, and reckoning righteousness as the foremost, thou hast paid no heed to the cravings of nature. The acquisition of wealth is an act of slight merit. Its gift to a deserving person is fraught with greater merit. Of still greater merit is the (proper) time. Lastly, devotion (in the matter of gift) is fraught with the highest merit. The door of Heaven is very difficult to see. Through heedlessness men fail to obtain a sight of it. The bar of Heaven's door has cupidity for its seed. That bar is kept fastened by desire and affection. Verily, Heaven's door is unapproachable. Those men who subdued wrath and conquered their passions, those Brahmanas who are endued with penances and who make gifts according to the measure of their ability, succeed in beholding it. It has been said that he that gives away a hundred, having a thousand, he that gives away ten, having a hundred, and he that gives a handful of water, having no wealth, are all equal in respect of the merit they earn. King Rantideva, when divested of all his wealth, gave a small quantity of water with a pure heart. Through this gift, O learned Brahmana, he went to Heaven. The deity of righteousness is never gratified so much with large gifts of costly things as with gifts of even things of no value, if acquired lawfully and given away with devotion and faith. King Nriga had made gifts of thousands of kine unto the regenerate class. By giving away only one cow that did not belong to him, he fell into Hell. Usinara's son Sivi of excellent vows, by giving away the flesh of his own body, is rejoicing in Heaven, having attained to the regions of the righteous. Mere wealth is not merit. Good men acquire merit by exerting to the best of their power and with the aid of pious meals. One does not acquire such merit by means of even diverse sacrifices as with even a little wealth that has been earned lawfully. Through wrath, the fruits of gifts are destroyed. Through cupidity one fails to go to Heaven. One conversant with the merits of gift, and leading a just course of conduct succeeds, through penances, in enjoying Heaven. The fruit, O Brahmana, of this gift made by thee (of a prastha of powdered barley) is much greater than what one acquires by many Rajasuya sacrifices with profuse gifts or many Horsesacrifices. With this prastha of powdered barley thou hast conquered the eternal region of Brahman. Go thou in happiness, O learned Brahmana, to the abode of Brahman that is without the stain of darkness. O foremost of regenerate persons, a celestial car is here for all of you. Do thou ascend it as pleasest thee, O Brahmana, I am the deity of Righteousness. Behold me! Thou hast rescued thy body. The fame of thy achievement will last in the world. With thy wife, thy son, and thy daughter-in-law, go now to Heaven.'--After the deity of Righteousness had said these words, that Brahmana, with his wife, son and daughter-in-law, proceeded to Heaven. After that learned Brahmana, conversant with all duties, had thus ascended to Heaven with his son, daughter-in-law, and wife numbering the fourth, I came out of my hole. There with the scent of that powdered barley, with the mire caused by the water (which the Brahmana had given to his guest), with the contact (of my body) with the celestial flowers that had been rained down, with the particles of the barley-powder which that good man had given away, and the penances of that Brahmana, my head became gold, Behold, in consequence of the gift of that Brahmana who was firm in truth, and his penances, half of this my ample body has become golden. Ye

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6415 regenerate ones, for converting the rest of my body into gold I repeatedly repair, with a cheerful heart, to the retreats of ascetics and the sacrifices performed by kings. Hearing of this sacrifice of the Kuru king endued with great wisdom, I came hither with high hopes. I have not, however, been made gold. Ye foremost of Brahmanas, it was for this that I uttered those words, viz., that this sacrifice can by no means compare with (the gift of) that prastha of powdered barley. I was made gold on that occasion. This great sacrifice however, is not equal to those grains. Even this is my opinion.' Having said those words unto all those foremost of Brahmanas, the mongoose disappeared from their sight. Those Brahmanas then returned to their respective homes.'

"Vaisampayana continued, 'O conquerer of hostile towns, I have now told thee all relating to that wonderful incident which occurred in that great Horse-sacrifice. Thou shouldst not, O king, think highly of sacrifice. Millions of Rishis have ascended to Heaven with the aid of only their penances. Abstention from injury as regards all creatures, contentment, conduct, sincerity, penances, self-restraint, truthfulness, and gifts are each equal in point of merit to sacrifice."

SECTION 91

"Janamejaya said, 'O puissant Rishi, kings are attached to sacrifices. The great Rishis are attached to penances. Learned Brahmanas are observant of tranquillity of mind, peacefulness of behaviour, and self-restraint. Hence it seems that nothing can be seen in this world which can compare with the fruits of sacrifices. Even this is my conviction. That conviction, again, seems to be undoubtedly correct. Innumerable kings, O best of regenerate persons, having worshipped the deities in sacrifices, earned high fame here and obtained Heaven hereafter. Endued with great energy, the puissant chief of the deities viz., Indra of a thousand eyes, obtained the sovereignty over the deities through the many sacrifices he performed with gifts in profusion and attained to the fruition of all his wishes. When king Yudhishthira, with Bhima and Arjuna by him, resembled the chief of the deities himself in prosperity and prowess, why then did that mongoose depreciate that great Horse-sacrifice of the high-souled monarch?

'Vaisampayana said, 'Do thou listen to me, O king, as I discourse to thee duly, O Bharata, on the excellent ordinances relating to sacrifice and the fruits also, O ruler of men, that sacrifice yields. Formerly, on one occasion Sakra performed a particular sacrifice. While the limbs of the sacrifice were spread out, the Ritwijas became busy in accomplishing the diverse rites ordained in the scriptures. The pourer of libations, possessed of every qualification, became engaged in pouring libations of clarified butter. The great Rishis were seated around. The deities were summoned one by one by contented Brahmanas of great learning uttering scriptural Mantras in sweet voices. Those foremost of Adhwaryyus, not fatigued with what they did, recited the Mantras of the Yaiurveda in soft accents. The time came for slaughtering the animals. When the animals selected for sacrifice were seized, the great Rishis, O king, felt compassion for them. Beholding that the animals had all become cheerless, those Rishis, endued with wealth of penances, approached Sakra and said unto him, 'This method of sacrifice is not auspicious. Desirous of acquiring great merit as thou art, this is verily an indication of thy unacquaintance with sacrifice. O Purandara, animals have not been ordained to be slaughtered in sacrifices. O puissant one, these preparations of thine are destructive of merit. This sacrifice is not consistent with righteousness. The destruction of creatures can never be said to be an act of righteousness. If thou wishest it, let thy priests perform thy sacrifice according to the Agama. By performing a sacrifice according to the (true import of the) scriptural ordinances. great will be the merit achieved by thee. O thou of a hundred eyes, do thou perform the sacrifice with seeds of grain that have been kept for three years. Even this, O Sakra, would be fraught with great righteousness and productive of fruits of high efficacy.' The deity of a hundred sacrifices, however, influenced by pride and overwhelmed by stupefaction, did not accept these words uttered by the Rishis. Then, O Bharata, a great dispute arose in that sacrifice of Sakra between the ascetics as to how sacrifices should be performed, that is, should they be performed with mobile creatures or with immobile objects. All of them were worn out with disputation. The Rishis then, those beholders of truth, having made an understanding with Sakra (about referring the matter to arbitration) asked king Vasu, 'O highly blessed one, what is the Vedic declaration about sacrifices? Is it preferable to perform sacrifices with animals or with steeds and juices? Hearing the question, king Vasu, without all judging of the strength or weakness of the arguments on the two sides, at once answered, saying, 'Sacrifices may be performed with whichever of the two kinds of objects is ready.' Having answered the question thus, he had to enter the nether regions. Indeed the puissant ruler of the Chedis had to undergo that misery for having answered falsely. Therefore, when a doubt arises, no person, however wise, should singly decide the matter, unless he be the puissant and self-born Lord himself of

creatures. Gifts made by a sinner with an impure understanding, even when they are very large, become lost, Such gifts go for nothing. By the gifts made by a person of unrighteous conduct,--one, that is, who is of sinful soul and who is a destroyer, just fame is never acquired either here or hereafter. That person of little intelligence who, from desire of acquiring merit, performs sacrifices with wealth acquired by unrighteous means, never succeeds in earning merit. That low wretch of sinful soul, who hypocritically assuming a garb of righteousness mikes gifts unto Brahmanas, only creates the conviction in men about his own righteousness (without earning true merit). That Brahmana of uncontrolled conduct, who acquires wealth by sinful acts, over overwhelmed by passion and stupefaction, attains at last to the goal of the sinful. Someone, overwhelmed by cupidity and stupefaction, becomes bent on strong wealth. He is seen to persecute all creatures, urged by a sinful and impure understanding. He who, having acquired wealth by such means, makes gifts or performs sacrifices therewith, never enjoys the fruits of those gifts or sacrifices in the other world in consequence of the wealth having been earned by unrighteous means. Men endued with wealth of penances, by giving away, to the best of their power, grains of corn picked up from the fields or roots or fruits or pot-herbs or water or leaves, acquire great merit and proceed to Heaven. Even such gifts, as also compassion to all creatures, and Brahmacharyya, truthfulness of speech and kindness, and fortitude, and forgiveness, constitute the eternal foundations of Righteousness which itself is eternal We hear of Visvamitra and other kings of ancient times. Indeed, Visvamitra, and Asita, and king Janaka, and Kakshasena and Arshtisena, and king Sindhudwipa, -- these and many other kings, endued with wealth of penances, having made gifts of articles acquired lawfully, have attained to high success. Those amongst Brahmanas and Kshatriyas and Vaisvas and Sudras who betake themselves to penances. O Bharata, and who purify themselves by gifts and other acts of righteousness, proceed to Heaven.'

SECTION 92

"Janamejaya said, 'If, O illustrious one, Heaven is the fruit of wealth acquired by lawful means, do thou discourse to me fully on it. Thou art well-conversant with the subject and therefore, it behoveth thee to explain it. O regenerate one, thou hast said unto me what the high fruit was that accrued unto that Brahmana, who lived according to the Unccha mode, through his gift of powdered barley. Without doubt, all thou hast said is true. In what way, however, was the attainment held certain of the highest end in all sacrifices? O foremost of regenerate persons, it behoveth thee to expound this to me in all its details."

Vaisampayana said, 'In this connection is cited this old narrative, O chastiser of foes, of what occurred in former days in the great sacrifice of Agastya. In olden days, O king, Agastya of great energy, devoted to the good of all creatures, entered into a Diksha extending for twelve years. In that sacrifice of the high-souled Rishi many Hotris were engaged that resembled blazing fires in the splendour of their bodies. Among them were men that subsisted upon roots or fruits, or that used two pieces of stone only for husking their corn, or that were supported by only the rays (of the moon). Among them were also men who never took any food unless it was placed before them by others solicitous of feeding them, and those who never ate anything without having first served the deities, the Pitris, and guests, and those who never washed the food which they took. There were also Yatis and Bikshus among them, O king. All of them were men who had obtained a sight of the deity of Righteousness in his embodied form. They had subjugated wrath and acquired a complete mastery over all their senses. Living in the observance of self-restraint, they were freed from pride and the desire of injuring others. They were always observant of a pure conduct and were never obstructed (in the prosecution of their purposes) by their senses. Those great Rishis attended that sacrifice and accomplished its various rites. The illustrious Rishi (Agastya) acquired the food that was collected in that sacrifice and that came up to the required measure, by lawful means according to the best of his power. Numerous other ascetics at that time performed large sacrifices. As Agastya, however, was engaged in that sacrifice of his, the thousand-eyed Indra, O best of the Bharatas, ceased to pour rain (on the Earth). At the intervals, O king, of the sacrificial rites, this talk occurred among those Rishis of cleansed souls about the high-souled Agastva, viz. 'This Agastya, engaged in sacrifice, is making gifts of food with heart purged of pride and vanity. The deity of the clouds, however, has ceased to pour rain. How, indeed, will food grow? This sacrifice of the Rishi, ye Brahmanas, is great and extends for twelve years. The deity will not pour rain for these twelve years. Reflecting on this, it behoveth you to do some favour unto this Rishi of great intelligence, viz., Agastya of severe penances.' When these words were said, Agastya of great prowess, gratifying those ascetics by bending his head, said, 'If Vasava does not pour rain for those twelve years, I shall then perform the mental sacrifice. Even this is the eternal ordinance. If Vasava does not pour rain for these twelve years,

I shall then perform the Touch-sacrifice. Even this is the eternal sacrifice. If Vasava does not pour rain for these twelve years, I shall then, putting forth all my exertion, make arrangements for other sacrifices characterised by the observance of the most difficult and severe vows. This present sacrifice of mine, with seeds, has been arranged for by me with labour extending for many years. I shall, with seeds, accomplish much good. No impediment will arise. This my sacrifice is incapable of being baffled. It matters little whether the deity pours rains or no downpours happen. Indeed, if Indra does not, of his own will, show any regard for me, I shall, in that case, transform myself into Indra and keep all creatures alive. Every creature, on whatever food he has been nourished, will continue to be nourished on it as before. I can even repeatedly create a different order of things. Let gold and whatever else of wealth there is, come to this place today. Let all the wealth that occurs in the three worlds come here today of its own accord. Let all the tribes of celestial Apsaras, all the Gandharvas along with the Kinnaras, and Viswavasu, and others there are (of that order), approach this sacrifice of mine. Let all the wealth that exists among the Northern Kurus, come of their own accord to these sacrifices. Let Heaven, and all those who have Heaven for their home, and Dharma himself, come hither.'--After the ascetic had uttered these words, everything happened as he wished, in consequence of his penances, for Agastya was endued with a mind that resembled a blazing fire and was possessed of extraordinary energy. The Rishis who were there beheld the power of penances with rejoicing hearts. Filled with wonder they then said these words of grave import.

"The Rishis said, 'We have been highly gratified with the words thou hast uttered. We do not, however, wish that thy penances should suffer any diminution. Those sacrifices are approved by us which are performed by lawful means. Indeed, we desire duly those sacrifices which rest on lawful means. Earning our food by lawful means and observant of our respective duties, we shall seek to go through sacrificial initiations and the pouring of libations on the sacred fire and the other religious rites. We should adore the deities, practising Brahmacharyya by lawful means. Completing the period of Brahmacharyya we have come out of our abode, observing lawful methods. That understanding, which is freed from the desire of inflicting any kind of injury on others, is approved by us. Thou shouldst always, O puissant one, command such abstention from injury in all sacrifices. We shall then be highly gratified, O foremast of regenerate ones. After the completion of thy sacrifice, when dismissed by thee, we shall then, leaving this place, go away.' As they were saying these words, Purandara, the chief of the deities, endued with great energy, beholding the power of Agastya's penances, poured rain. Indeed, O Janamejaya, till the completion of the sacrifice of that Rishi of immeasurable prowess, the deity of rain poured rain that met the wishes of men in respect of both quantity and time. Placing Vrihaspati before him, the chief of the deities came there. O royal sage, and gratified the Rishi Agastya. On the completion of that sacrifice, Agastya, filled with joy, worshipped those great Rishis duly and then dismissed them all.

"Janamejaya said, 'Who was that mongoose with a golden head, that said all those words in a human voice? Asked by me, do thou tell me this.'

'Vaisampayana said, 'Thou didst not ask me before and, therefore, I did not tell thee. Hear as I tell thee who that mongoose was and why he could assume a human voice. In former times, the Rishi Jamadagni proposed to perform a Sraddha. His Homa cow came to him and the Rishi milked her himself. He then placed the milk in a vessel that was new, durable and pure. The deity Dharma, assuming the form of Anger, entered that vessel of milk. Indeed, Dharma was desirous of ascertaining what that foremost of Rishis would do when seeing some injury done to him. Having reflected thus, Dharma spoiled that milk. Knowing that the spoiler of his milk was Anger, the ascetic was not at all enraged with him. Anger, then, assuming the form of a Brahmana lady, showed himself to the Rishi. Indeed, Anger, finding that he had been conquered by that foremost one of Bhrigu's race, addressed him, saying, 'O chief of Bhrigu's race, I have been conquered by thee. There is a saying among men that the Bhrigus are very wrathful. I now find that that saying is false, since I have been subdued by thee. Thou art possessed of a mighty soul. Thou art endued with forgiveness. I stand here today, owning thy sway. I fear thy penances, O righteous one. Do thou, O puissant Rishi, show me favour.

"Jamadagni said, 'I have seen thee, O Anger, in thy embodied form. Go thou whithersoever thou likest, without any anxiety. Thou hast not done me any injury today. I have no grudge against thee. Those for whom I had kept this milk are the highly blessed Pitris. Present thyself before them and ascertain their intentions.' Thus addressed, penetrated with fear, Anger vanished from the sight of the Rishi. Through the curse of the Pitris he became a mongoose. He then began to gratify the Pitris in order to bring about an end of his curse. By them he was told these words, 'By speaking disrespectfully of Dharma thou shalt attain to the end of thy curse.' Thus

addressed by them he wandered over places where sacrifices were performed and over other sacred places, employed in censuring great sacrifices. It was he that came to the great sacrifice of king Yudhishthira. Dispraising the son of Dharma by a reference to the prastha of powdered barley, Anger became freed from his curse, for Yudhishthira (as Dharma's son) was Dharma's self. Even this is what occurred in the sacrifice of that high-souled king. Mongoose disappeared there in our very sight." [It is difficult to resist the conviction that as much of this section as relates to the mongoose is an interpolation. The Brahmanas could not bear the idea of a sacrifice with such profusion of gifts, as that of Yudhishthira, being censurable. Hence the invention about the transformation of the mongoose. Truly speaking, the doctrine is noble of the gift of a small quantity of barley made under the circumstances being superior in point of merit to even a Horse-sacrifice performed by a king with gifts in profusion made to the Brahmanas.]

The end of Aswamedha Parva

THE MAHABHARATA, BOOK 15 ASRAMAVASIKA PARVA

SECTION I

(Asramavasa Parva)

OM! AFTER HAVING bowed down to Narayana, and Nara, the foremost of men, and unto the goddess Saraswati also, must the word Jaya be uttered.

"Janamejaya said 'Åfter having acquired their kingdom, how did my grandsires, the high-souled Pandavas, conduct themselves towards the high-souled king Dhritarashtra? How, indeed, did that king who had all his counsellors and sons slain, who was without a refuge, and whose affluence had disappeared, behave? How also did Gandhari of great fame conduct hersell? For how many years did my high-souled grandsires rule the kingdom? It behove the to tell me all this.'

"Vaisampayana said, 'Having got back their kingdom, the high-souled Pandavas, their foes all slain, ruled the Earth, placing Dhritarashtra at their head. Vidura, and Sanjaya and Yuvutsu of great intelligence, who was Dhritarashtra's son by his Vaisya wife, used to wait upon Dhritarashtra. The Pandavas used to take the opinion of that king in all matters. Indeed, for ten and five years, they did all things under the advice of the old king. Those heroes used very often to go to that monarch and sit beside him, after having worshipped his feet, agreeably to the wishes of king Yudhishthira the just. They did all things under the command of Dhritarashtra who smelt their heads in affection. The daughter of king Kuntibhoja also obeyed Gandhari in everything. Draupadi and Subhadra and the other ladies of the Pandavas behaved towards the old king and the queen as if they were their own father-in-law and mother-in-law. Costly beds and robes and ornaments. and food and drink and other enjoyable articles, in profusion and of such superior kinds as were worthy of royal use, were presented by king Yudhishthira unto Dhritarashtra. Similarly Kunti behaved towards Gandhari as towards a senior. Vidura, and Sanjaya, and Yuyutsu, O thou of Karu's race, used to always wait upon the old king whose sons had all been slain. The dear brother-in-law of Drona, viz., the very Superior Brahmana, Kripa, that mighty bowman, also attended upon the king. The holy Vyasa also used to often meet with the old monarch and recite to him the histories of old Rishis and celestial ascetics and Pitris and Rakshasas. Vidura, under the orders of Dhritarashtra, superintended the discharge of all acts of religious merit and all that related to the administration of the law. Through the excellent policy of Vidura, by the expenditure of even a small wealth, the Pandavas obtained numerous agreeable services from their feudatories and followers. King Dhritarashtra liberated prisoners and pardoned those that were condemned to death. King Yudhishthira the just never said anything to this. On those occasions when the son of Amvika went on pleasure excursions, the Kuru king Yudhishthira of great energy used to give him every article of enjoyment. Aralikas, and juice-makers, and makers of Ragakhandavas waited on king Dhritarashtra as before. [The derivation of Aralikas is explained by Nilakantha thus; Potherbs cut off with a kind of weapon called Ara are called Aralu. They who were expert in cooking those potherbs were called Aralikas. Ragakhandava was manufactured from piper longum, dry ginger, sugar, and the juice of Phaseolus Mango.] Pandu's son, collected costly robes and garlands of diverse kinds and duly offered them to Dhritarashtra. Maireya wines, fish of various kinds, and sherbets and honey, and many delightful kinds of food prepared by modifications (of diverse articles), were caused to be made for the old king as in his days of prosperity. Those kings of Earth who came there one after another all used to wait upon the old Kuru monarch as before. Kunti, and Draupadi, and she of the Sattwata race, possessed of great fame, and Ulupi, the daughter of the snake chief, and queen Chitrangada, and the sister of Dhrishtaketu, and the daughter of Jarasandha, -- these and many other ladies, O chief of men,

used to wait upon the daughter of Suvala like maids of all work. That Dhritarashtra, who was deprived of all his children, might not feel unhappy in any matter, was what Yudhishthira often said unto his brothers to see. They also, on heir part, listening to these commands of grave import from king Yudhishthira, showed particular obedience to the old king. There was one exception, however. It embraced Bhimasena. All that had followed from that match at dice which had been brought about by the wicked understanding of Dhritarashtra, did not disappear from the heart of that hero. (He remembered those incidents still).""

SECTION 2

'Vaisampayana said, 'Thus worshipped by the Pandavas, the royal soil of Amvika passed his time happily as before, waited upon and honoured by the Rishis. That perpetuator of Kuru's race used to make those foremost of offerings which should be given to the Brahmanas. The royal son of Kunti always placed those articles under Dhritarashtra's control. Destitute of malice as king Yudhishthira was, he was always affectionate towards his uncle. Addressing his brothers and councillors, the king said, 'King Dhritarashtra should be honoured both by myself and you all. He. indeed, is a wellwisher of mine who is obedient to the commands of Dhritarashtra. He, on the other hand, who behaves otherwise towards him, is my enemy. Such a man should certainly be punished by me. On days of performing the rites ordained for the Pitris, as also in the Sraddhas performed for his sons and all well-wishers, the high-souled Kuru king Dhritarashtra. gave away unto Brahmanas, as each deserved, as profuse measures of wealth as he liked. King Yudhishthira the just, and Bhima, and Arjuna, and the twins, desirous of doing what was agreeable to the old king, used to execute all his orders. They always took care that the old king who was afflicted with the slaughter of his sons and grandsons, -- with, that is, grief caused by the Pandavas themselves, -- might not die of his grief Indeed, the Pandavas bore themselves towards him in such a way that that Kuru hero might not be deprived of that happiness and all those articles of enjoyment which had been his while his sons lived. The five brothers, viz., the sons of Pandu, behaved themselves even thus towards Dhritarashtra, living under his command, Dhritarashtra also, seeing them so humble and obedient to his commands and acting towards him as disciples towards preceptors, adopted the affectionate behaviour of a preceptor towards them in return. Gandhari, by performing the diverse rites of the Sraddha and making gifts unto Brahmanas of diverse objects of enjoyment, became freed from the debt she owed to her slain children. Thus did that foremost of righteous men, viz., king Yudhishthira the just, possessed of great intelligence, along with his brothers, worship king Dhritarashtra.

"Vaisampayana continued, 'Possessed of great energy, that perpetuator of Kuru's race, viz., the old king Dhritarashtra, could not notice any ill-will in Yudhishthira Seeing that the high-souled Pandayas were in the observance of a wise and righteous conduct, king Dhritarashtra, the son of Amvika, became gratified with them. Suvala's daughter, Gandhari, casting off all sorrow for her (slain) children, began to show great affection for the Pandavas as if they were her own children. Endued with great energy, the Kuru king Yudhishthira, never did anything that was disagreeable to the royal son of Vichitraviryya. On the other hand, he always behaved towards him in a highly agreeable way. Whatever acts, grave or light, were directed by king Dhritarashtra, or the helpless Gandhari to be done, were all accomplished with reverence, O monarch, by that slayer of hostile heroes, viz., the Pandava king. The old king became highly gratified with such conduct of Yudhishthira. Indeed, he was grieved at the remembrance of his own wicked son. Rising every day at early dawn, he purified himself and went through his recitations, and then blessed the Pandavas by wishing them victory in battle. Making the usual gifts unto the Brahmanas and causing them to utter benedictions, and Pouring libations on the sacred fire, the old king prayed for long life to the Pandavas. Indeed, the king had never derived that great happiness from his own sons which he always derived from the sons of Pandu. King Yudhishthira at that time became as agreeable to the Brahmanas as to the Kshatriyas, and the diverse bands of Vaisyas and Sudras of his realm. Whatever wrongs were done to him by the sons of Dhritarashtra, king Yudhishthira, forgot them all, and reverenced his uncle. If any man did anything that was not agreeable to the son of Amvika, he became thereby an object of hatred to the intelligent son of Kunti. Indeed, through fear of Yudhishthira, nobody could talk of the evil deeds of either Duryodhana or Dhritarashtra. Both Gandhari and Vidura also wore well pleased with the capacity the king Ajatasatru showed for bearing wrongs. They were, however, not so pleased, O slayer of foes, with Bhima. Dharma's son, Yudhishthira, was truly obedient to his uncle. Bhima, however, at the sight of Dhritarashtra, became very cheerless. That slayer of foes, seeing Dharma's son reverencing the old king, reverenced him outwardly with a very unwilling heart."

SECTION 3

Vaisampayana said, 'The people who lived in the Kuru kingdom failed to notice any variance in the cordiality that subsisted between king Yudhishthira and the father of Duryodhana. When the Kuru king recollected his wicked son, he then could not but feel unfriendly, in his heart, towards Bhima. Bhimasena also, O king, impelled by a heart that seemed to be wicked, was unable to put up with king Dhritarashtra. Vrikodara secretly did many acts that were disagreeable to the old king. Through deceitful servitors he caused the commands of his uncle to be disobeyed. Recollecting the evil counsels of the old king and some acts of his, Bhima, one day, in the midst of his friends, slapped his armpits, in the hearing of Dhritarashtra and of Gandhari. The wrathful Vrikodara, recollecting his foes Durvodhana and Karna and Dussasana, gave way to a transport of passion, and said these harsh words: 'The sons of the blind king, capable of fighting with diverse kinds of weapons, have all been despatched by me to the other world with these arms of mine that resemble a pair of iron clubs. Verily, these are those two arms of mine, looking like maces of iron, and invincible by foes, coming within whose clasp the sons of Dhritarashtra have all met with destruction. These are those two welldeveloped and round arms of mine, resembling a pair of elephantine trunks. Coming within their clasp, the foolish sons of Dhritarashtra have all met with destruction. Smeared with sandal-paste and deserving of that adornment are those two arms of mine by which Duryodhana has been despatched to the other world along with all his sons and kinsmen." Hearing these and many other words, O king, of Vrikodara, that were veritable darts, king Dhritarashtra gave way to cheerlessness and sorrow. Queen Gandhari, however, who was conversant with every duty and possessed of great intelligence, and who knew what Time brings on its course, regarded them as untrue. After five and ten years had passed away, O monarch, king Dhritarashtra afflicted (constantly) by the wordy darts of Bhima, became penetrated with despair and grief. King Yudhishthira the son of Kunti, however, knew it not; nor Arjuna of white steeds, nor Kunti; nor Draupadi possessed of great fame; nor the twin sons of Madri, conversant with every duty and who were always engaged in acting after the wishes of Dhritarashtra. Employed in doing the behests of the king, the twins never said anything that was disagreeable to the old king. Then Dhritarashtra one day honoured his friends by his confidence. Addressing 'them with tearful eyes, He said these words."

"Dhritarashtra said, 'How the destruction of the Kurus has happened is well known to you. All that was brought about by my fault though the Kauravas approved of all my counsels. Fool that I was, I installed the wicked minded Duryodhana, that enhancer of the terrors of kinsmen, to rule over the Kurus. Vasudeva had said unto me, 'Let this sinful wretch of wicked understanding be killed along with all his friends and counsellors.' I did not listen to those words of grave import. All wisemen gave me the same beneficial advice. Vidura, and Bhishma, and Drona, and Kripa, said the same thing. The holy and high-souled Vyasa repeatedly said the same, as also Sanjaya and Gandhari. Overwhelmed, however, by filial affection, I could not follow that advice. Bitter repentance is now my lot for my neglect. I also repent for not having bestowed that blazing prosperity, derived from sires and grand sires, on the high-souled Pandavas possessed of every accomplishment. The eldest brother of Gada foresaw the destruction of all the kings; Janarddana, however, regarded that destruction as highly beneficial. [It will be remembered, Earth, unable to bear her load of population, prayed to the Grandsire for lightening that load. The Grandsire urged Vishnu to do the needful. Hence Vishnu incarnated himself as Krishna and brought about a lightening of Earth's load.] So many Anikas of troops, belonging tome, have been destroyed. Alas, my heart is pierced with thousands of darts in consequence of all these results. Of wicked understanding as I am, now after the lapse of five and ten years, I am seeking to expiate my sins. Now at the fourth division of the day or sometimes at the eighth division, with the regularity of a vow, I eat a little food for simply conquering my thirst. Gandhari knows this. All my attendants are under the impression that I eat as usual. Through fear of Yudhishthira alone I concealed my acts, for if the eldest son of Pandu came to know of my vow, he would feel great pain. Clad in deer-skin, I lie down on the Earth, spreading a small quantity of Kusa grass, and pass the time in silent recitations. Gandhari of great fame passes her time in the observance of similar vows. Even thus do we both behave, we that have lost a century of gong none of whom even retreated from battle. I do not, however, grieve for those children of mine. They have all died in the observance of Kshatriya duties.' Having said these words, the old king then addressed Yudhishthira in particular and said. 'Blessed be thou O son of the princess of Yadu's race. Listen now to what I say. Cherished by thee, O son, I have lived these years very happily. I have (with thy help) made large gifts and performed Sraddhas repeatedly. [Mahadana implies such gifts as elephants, boats, cars, horses, etc. Everybody does not accept these gifts, for their acceptance causes a Brahmana to

fall away from his status.] I have, O son, to the best of my power, achieved merit largely. This Gandhari, though destitute of sons, has lived with great fortitude, looking all the while at me. They whom inflicted great wrongs on Draupadi and robbed thee of thy affluence,--those cruel wights--have all left the world, slain in battle agreeably to the practice of their order.

I have nothing to do for them, O delighter of the Kurus. Stain with their faces towards battle, they have attained to those regions which are for wielders of weapons. I should now accomplish what is beneficial and meritorious for me as also for Gandhari. It behoveth thee, O great king, to grant me permission. Thou art the foremost of all righteous persons. Thou art always devoted to righteousness. The king is the preceptor of all creatures. It is for this that I say so. With thy permission, O hero, I shall retire into the woods, clad in rags and barks. O king, alone with this Gandhari, I shall live in the woods, always blessing thee. It is meet, O son, for the members of our race, to make over sovereignty, when old age comes, to children and lead the forest mode of life. Subsisting there on air alone, or abstaining from all food, I shall, with this wife of mine, O hero, practise severe austerities. Thou shalt be a sharer of these penances, O son, for thou art the king. Kings are sharers of both auspicious and inauspicious acts done in their kingdom.' [The king gets a sixth share of the penances performed by the Rishis living under his protection. The demerit, again, of all evil deeds done within his realm is shared by the king, for such deeds become possible through absence of supervision by the king.]

'Yudhishthira said, 'When thou, O king, art thus subject to grief, sovereignty does not please me at all. Fie on me that am of wicked understanding, devoted to the pleasures of rule, and utterly heedless of my true concerns. Alas, I, with all my brothers, was ignorant of thyself having so long been afflicted with grief, emaciated with fasts, abstaining from food, and lying on the bare ground. Alas, foolish that I am, I have been deceived by thee that hast deep intelligence, inasmuch as, having inspired me with confidence at first thou hast latterly undergone such grief. What need have I of kingdom or of articles of enjoyment, what need of sacrifices or of happiness, when thou, O king, hast undergone go much affliction? I regard my kingdom as a disease, and myself also as afflicted. Plunged though I am in sorrow, what, however, is the use of these words that I am addressing thee? Thou art our father, thou art our mother; thou art our foremost of superiors. Deprived of thy presence, how shall we live? O best of king, let Yuyutsu, the son of thy loins, be made king, or, indeed, anybody else whom thou mayst wish. I shall go into the woods. Do thou rule the kingdom. It behoveth thee not to burn me that am already burned by infamy. I am not the king. Thou art the king. I am dependent on thy will. How can I dare grant permission to thee that art my preceptor? O sinless one, I harbour no resentment in my heart on account of the wrongs done to us by Suvodhana. It was ordained that it should be so. Both ourselves and others were stupefied (by fate). We are thy children as Duryodhana and others were. My conviction is that Gandhari is as much my mother as Kunti. If thou, O king of kings, goest to the woods leaving me, I shall the, follow thee. I swear by my soul. This Earth, with her belt of seas, go full of wealth, will not be a source of joy to me when I am deprived of thy presence. All this belongs to thee. I gratify thee, bending my head. We are all dependent on thee, O king of kings. Let the fever of thy heart be dispelled. I think, O lord of Earth, that all this that has come upon thee is due to destiny. By good luck, I had thought, that waiting upon thee and executing thy commands obediently, I would rescue thee from the fever of thy heart '

"Dhritarashtra said, 'O delighter of the Kurus, my mind is fixed, O son, on penances. O puissant one, it is meet for our race that I should retire into the woods. I have lived long under thy protection, O son, I have for many years been served by thee with reverence. I am now old. It behoveth thee, O king, to grant me permission (to take up my abode in the woods).'

"Vaisampayana continued, 'Having said these words unto king Yudhishthira, the just, king Dhritarashtra, the son of Amvika, trembling the while and with hands joined together, further said unto the high-souled Sanjaya and the great carwarrior Kripa, these words, 'I wish to solicit the king through you. My mind has become cheerless, my mouth has become dry, through the weakness of age and the exertion of speaking.' Having said so, that perpetuator of Kuru's race, viz., the, righteous-souled old king, blessed with prosperity, leaned on Gandhari and suddenly looked like one deprived of life. Beholding him thus seated like one deprived of consciousness, that slayer of hostile heroes, viz., the royal son of Kunti, became penetrated by a poignant grief.

"Yudhishthira said, 'Alas, he whose strength was equal to that of a hundred thousand elephants, alas, that king sitteth today, leaning on a woman. Alas! he by whom the iron image of Bhima on a former occasion wag reduced to fragments, leaneth today on a weak woman. Fie on me that am exceedingly unrighteous! Fie on my understanding! Fie on my knowledge of the scripture! Fie on me for whom this lord of Earth lieth today in a manner that is not becoming of him! I also shall fast even as my preceptor. Verily, I shall fast if this king and Gandhari of great fame abstain from food.'

"Vaisampayana continued, 'The Pandava king, conversant with every duty, using his own hand, then softly rubbed with cold water the breast and the face of the old monarch. At the touch of the king's hand which was auspicious and fragrant, and on which were jewels and medicinal herbs, Dhritarashtra regained his senses. [Formerly kings and noblemen wore jewels and medicinal herbs on their arms. The last were enclosed in drum-like capsules of gold, hermetically closed on both sides. It was believed that jewels and medicinal herbs are a great protection against many evils.]

"Dhritarashtra said, 'Do thou again touch me, O son of Pandu, with thy hand, and do thou embrace me. O thou of eyes like lotus petals, I am restored to my senses through the auspicious touch of thy hand. O ruler of men, I desire to smell thy head. The clasp of thy arms is highly gratifying to me. This is the eighth division of the day and, therefore, the hour of taking my food. For not having taken my food, O child of Kuru's race, I am so weak as to be unable to move. In addressing my solicitations to thee, great hag been my exertion. Rendered cheerless by it, O son, I had fainted. O perpetuator of Kuru's race, I think that receiving the touch of thy hand, which resembles nectar in its vivifying effects I have been restored to my senses.'

'Vaisampayana said, 'Thus addressed, O Bharata, by the eldest brother of his father, the son of Kunti, from affection, gently touched every part of his body. Regaining his life-breaths, king Dhritarashtra embraced the son of Pandu with his arms and smelled his head. Vidura and others wept aloud in great grief. In consequence, however, of the poignancy of their sorrow, they said nothing to either the old king or the son of Pandu. Gandhari, conversant with every duty, bore her sorrow with fortitude, and loaded as her heart was, O king, said nothing. The other ladies, Kunti among them, became greatly afflicted. They wept, shedding copious tears, and sat surrounding the old king. Then 'Dhritarashtra, once more addressing Yudhishthira, said these words, Do thou, O king, grant me permission to practise penances. By speaking repeatedly, O son, my mind becomes weakened. It behoveth thee not, O son, to afflict me after this.' When that foremost one of Kuru's race was saying go unto Yudhishthira, a loud sound of wailing arose from all the warriors there present. Beholding his royal father of great splendour, emaciated and pale, reduced to a state unbecoming of him, worn out with fasts, and looking like a skeleton covered with skin, Dharma's son Yudhishthira shed tears of grief and once more said these words 'O foremost of men I do not desire life and the Earth O scorcher of foes. I shall employ myself in doing what is agreeable to thee. If I deserve thy favour, if I am dear to thee, do thou eat something. I shall then know what to do.' Endued with great energy, Dhritarashtra then said to Yudhishthira,--'I wish, O son, to take some food, with thy permission.' When Dhritarashtra said these words to Yudhishthira, Satvavati's son Vyasa came there and said as follows

SECTION 4

"Vyasa said, 'O mighty-armed Yudhishthira, do without any scruple what Dhritarashtra of Kuru's race hag said. This king is old. He has, again, been made sonless. I think he will not be able to bear his grief long. The highly blessed Gandhari, possessed of great wisdom and endued with kindly speech, bears with fortitude her excessive grief owing to the logs of her song. I also tell thee (what the old king says). Do thou obey my words. Let the old king have thy permission. Let him not die an inglorious death at home. Let this king follow the path of all royal sages of old. Verily, for all royal sages, retirement into the woods comes at last."

"Vaisampayana said, 'Thus addressed at that time by Vyasa of wonderful deeds, king Yudhishthira the just, possessed of mighty energy, said unto the great ascetic these words, 'Thy holy self is held by us in great reverence. Thou alone art our preceptor. Thou alone art the refuge of this our kingdom as also of our race. I am thy son. Thou, O holy one, art my father. Thou art our king, and thou art our preceptor. The son should, agreeably to every duty, be obedient to the commands of his sire.'

"Vaisampayana continued, 'Thus addressed by the king. Vyasa, that foremost of poets, foremost of all persons conversant with the Vedas, endued with great energy once more said unto Yudhishthira these words, 'It is even so, O mighty-armed one. It is even as thou savest, O Bharata, This king has reached old age. He is now in the last stage of life. Permitted both by me and thee, let this lord of Earth do what he proposes. Do not stand as an impediment in his way. Even this is the highest duty, O Yudhishthira, of royal sages. They should die either in battle or in the woods agreeably to the scriptures. Thy royal sire, Pandu, O king of kings, reverenced this old king as a disciple reverences his preceptor. (At that time) he adored the gods in many great sacrifices with profuse gifts consisting of hills of wealth and jewels, and ruled the Earth and protected his subjects wisely and well. Having obtained a large progeny and a swelling kingdom, he enjoyed great influence for thirteen years while you were in exile, and

gave away much wealth. Thyself also, O chief of men, with thy servants, O sinless one, hast adored this king and the famous Gandhari with that ready obedience which. a disciple pays to his preceptor. Do thou grant permission to thy father. The time has come for him to attend to the practice of penances. He does not harbour, O Yudhishthira, even the slightest anger against any of you.'

"Vaisampayana continued, 'Having said these words, Vyasa soothed the old king. Yudhishthira then answered him, saying, 'So be it.' The great ascetic then left the palace for proceeding to the woods. After the holy Vyasa had gone away, the royal son of Pandu softly said these words unto his old father, bending himself in humility,--What the holy Vyasa has said, what is thy own purpose, what the great bowman Kripa has said, what Vidura has expressed, and what has been asked for by Yuyutsu and Sanjaya, I shall accomplish with speed. All these are worthy of my respect, for all of them are wellwishers of our race. This, however, O king, I beg of thee by bending my head. Do thou first eat and afterwards go to thy forest retreat."

SECTION 5

Vaisampayana said, 'Having received the king's permission, king Dhritarashtra of great energy then proceeded to his own palace, followed by Gandhari. With weakened strength and slow motion, that king of great intelligence walked with difficulty, like the leader, worn out with age, of an elephantine herd. He was followed by Vidura of great learning, and his charioteer Sanjaya, as also that mighty bowman Kripa, the son of Saradwata. Entering his mansion, O king, he went through the morning rites and after gratifying many foremost of Brahmanas he took some food. Gandhari conversant with every duty, as also Kunti of great intelligence, worshipped with offers of various articles by their daughters-in-law, then took some food, O Bharata. After Dhritarashtra had eaten, and Vidura also and others had done the same, the Pandavas, having finished their meals, approached and sat around the old king. Then the son of Amvika, O monarch, addressing Kunti's son who was seated near him and touching his back with his hand, said, 'Thou shouldst always, O delighter of the Kurus, act without heedlessness as regards everything connected with thy kingdom consisting of eight limbs, O foremost of rulers, and in which the claims of righteousness should ever be kept foremost. [The eight limbs of a kingdom are the law, the judge, the assessors, the scribe, the astrologer, gold, fire, and water.] Thou art possessed, O son of Kunti, of intelligence and learning. Listen to me, O king, as I tell thee what the means are by which. O son of Pandu, the kingdom is capable of being righteously protected. Thou shouldst always, O Yudhishthira, honour those persons that are old in learning. Thou shouldst listen to what they would say, and act accordingly without any scruple. Rising at dawn, O king, worship them with due rites, and when the time comes for action, thou shouldst consult them about thy (intended) acts. When, led by the desire of knowing what would be beneficial to thee in respect of thy measures, thou honourest them; they will, O son, always declare what is for thy good, O Bharata. Thou shouldst always keep thy senses, as thou keepest thy horses. They will then prove beneficial to thee, like wealth that is not wasted. Thou shouldst employ only such ministers as have passed the tests of honesty, (i.e., as are possessed of loyalty, disinterestedness, continence, and courage), as are hereditary officers of state, possessed of pure conduct, self-restrained, clever in the discharge of business, and endued with righteous conduct. Thou shouldst always collect information through spies in diverse disguises, whose faithfulness have been tasted, who are natives of thy kingdom, and who should not be known to thy foes. Thy citadel should be properly protected with strong walls and arched gates. On every side the walls, with watch-towers on them standing close to one another, should be such as to admit of six persons walking side by side on their top. 2 The gates should all be large and sufficiently strong. Kept in proper places those gates should be carefully guarded. Let thy purposes be accomplished through men whose families and conduct are well known. Thou shouldst always protect thy person also with care, in matters connected with thy food, O Bharata, as also in the hours of sport and eating and in matters connected with the garlands thou wearest and the beds thou liest upon. The ladies of thy household should be properly protected, looked over by aged and trusted servitors, of good behaviour, well-born, and possessed of learning, O Yudhishthira. Thou shouldst make ministers of Brahmanas possessed of learning, endued with humility, well-born, conversant with religion and wealth, and adorned with simplicity of behaviour. Thou shouldst hold consultations with them. Thou shouldst not, however, admit many persons into thy consultations. On particular occasions thou mayst consult with the whole of thy council or with a portion of it. Entering a chamber or spot that is well protected (from intruders) thou shouldst hold thy consultation. Thou mayst hold thy consultation in a forest that is divested of grass. Thou shouldst never consult at night time. [Grass may conceal the spies of foes. The darkness of

night also may do the same.] Apes and birds and other animals that can imitate human beings should all be excluded from the council chamber, as also idiots and lame and palsied individuals. I think that the evils that flow from the divulgence of the counsels of kings are such that they cannot be remedied. Thou shouldst repeatedly refer, in the midst of thy counsellors, to the evils that arise from the divulgence of counsels, O chastiser of foes, and to the merits that flow from counsels properly kept. Thou shouldst, O Yudhishthira, act in such a manner as to ascertain the merits and faults of the inhabitants of thy city and the provinces. Let thy laws, O king, be always administered by trusted judges placed in charge thereof, who should also be contented and of good behaviour. Their acts should also be ascertained by thee through spies. Let thy judicial officers. O Yudhishthira, inflict punishments. according to the law, on offenders after careful ascertainment of the gravity of the offences. They that are disposed to take bribes, they that are the violators of the chastity of other people's wives, they that inflict heavy punishments, they that are utterers of false speeches, they that are revilers, they that are stained by cupidity, they that are murderers, they that are doers of rash deeds, they that are disturbers of assemblies and the sports of others, and they that bring about a confusion of castes, should, agreeably to considerations of time and place, be punished with either fines or death. [Adanaruchi is a very civil way of indicating corrupt officials and thieves. Inflictors of severe punishments (upon corrupt bureaucrats) were looked upon as tyrants deserving of being put down (Some Roman rulers ended up murdered for this reason: examples: Gaius Julius Caesar or Titus Flavis Domitianus). Heavy fines were at one time interdicted in England. Sahasapriya is a doer of rash deeds, such as culpable homicide not amounting to murder, to adopt the terminology of the Indian Penal Code.] In the morning thou shouldst see those that are employed in making thy disbursements. After that thou shouldst look to thy toilet and then to thy food. Thou shouldst next supervise thy forces, gladdening them on every occasion. Thy evenings should be set apart for envoys and spies. The latter end of the night should be devoted by thee to settle what acts should be done by thee in the day. Mid-nights and mid-days should be devoted to thy amusements and sports. At all times, however thou shouldst think of the means for accomplishing thy purposes. At the proper time, adorning thy person, thou shouldst sit prepared to make gifts in profusion. The turns for different acts, O son, ceaselessly revolve like wheels. Thou shouldst always exert thyself to fill thy treasuries of various kinds by lawful means. Thou shouldst avoid all unlawful means towards that end. Ascertaining through thy spies who thy foes are that are bent on finding out thy laches, thou shouldst, through trusted agents, cause them to be destroyed from a distance. Examining their conduct, thou shouldst O perpetuator of Kuru's race, appoint thy servants. Thou shouldst cause all thy acts to be accomplished through thy servitors: whether they are appointed for those acts or not. The commandant of thy forces should be of firm conduct. courageous, capable of bearing hardships, loval, and devoted to thy good. Artisans and mechanics, O son of Pandu, dwelling in thy provinces, should always do thy acts like kine and asses. [i.e., content to work on receiving their food only. Their wages should not be higher that' what is needed to feed them.] Thou shouldst always, O Yudhishthira, be careful to ascertain thy own laches as also those of thy foes. The laches also of thy own men as also of the men of thy foes should equally be ascertained. Those men of thy kingdom, that are well skilled in their respective vocations, and are devoted to thy good, should be favoured by thee with adequate means of support. A wise king, O ruler of men, should always see that the accomplishments of his accomplished subjects might be kept up. They would then be firmly devoted to thee, seeing that they did not fall away from their skill.

SECTION 6

"Dhritarashtra said, Thou shouldst always ascertain the Mandalas that belong to thee, to thy foes, to neutrals, and to those that are disposed equally towards thee and thy foes, O Bharata. The Mandalas also of the four kinds of foes, of these called Atatayins*, and of allies, and the allies of foes, should be distinguished by thee, O crusher of foes. [* The four kinds of foes, as explained by the commentator, are (1st) foes proper, (2nd) allies of foes, (3rd) those that wish victory to both sides, and (4th) those that wish defeat to both sides. As regards Atatavins (a Sanskrit technical term corresponding to "assassin"), there are six kinds of assassins (according to Vasistha 3.15-18). They are: (1st) he that sets fire to one's house, (2nd) he that mixes poison with one's food, (3rd) he that advances, weapon in hand, with hostile intent, (4th) he that robs one of one's wealth, (5th) he that invades one's fields, and (6th) he that steals one's wife. And further: "One may slay an assassin who comes with the intention of killing, even though he may be knowing the whole Veda along with the Upanishads; by that act one does not incur the guilt of Brahmana-slaughter." Also see the Manubhasya, verse 8.350.] The ministers of state, the people of the provinces, the garrisons of forts, and the forces, O foremost one of Kuru's

race, may or may not be tampered with. (Thou shouldst, therefore, behave in such a manner that these may not be tampered with by thy foes). The twelve (enumerated above), O son of Kunti, constitute the principal concerns of kings. These twelve, as also sixty, having Ministers for their foremost, should be looked after by the king. [The sixty are thus made up. Eight consisting of agriculture and the rest; twenty-eight consisting of forces and the rest; fourteen consisting of atheists and the rest and eighteen consisting of counsels and the rest.] Professors conversant with the science of politics call these by the name of Mandala. Understand, O Yudhishthira, that the six incidents (of peace, war, march, halt, sowing dissensions, and conciliation) depend upon these. Growth and diminution should also be understood, as also the condition of being stationary. The attributes of the sixfold incidents, O thou of mighty arms, as resting on the two and seventy (already enumerated), should also be carefully understood. When one's own side has become strong and the side of the foe his become weak, it is then, O son of Kunti, that the king should war against the foe and strive to will victory. When the enemy is strong and one's own side is weak, then the weak king, if possessed of intelligence, should seek to make peace with the enemy. The king should collect a large store of articles (for his commissariat). When able to march out, he should on no account make a delay, O Bharata. Besides, he should on that occasion set his men to offices for which they are fit, without being moved by any other consideration. (When obliged to yield a portion of his territories) he should give his foe only such land as does not produce crops in abundance. (When obliged to give wealth), he should give gold containing much base metal. (When obliged to give a portion of his forces), he should give such men as are not noted for strength. One that is skilled in treaties should, when taking land or gold or men from the foe, take what is possessed of attributes the reverse of this [i.e., land that is fertile, gold that is pure, and men that are strong.]. In making treaties of peace, the son of the (defeated) king, should be demanded as a hostage, O chief of the Bharatas. A contrary course of conduct would not be beneficial, O son. If a calamity comes over the king, he should, with knowledge of means-and counsels, strive to emancipate himself from it. The king, O foremost of monarchs, should maintain the cheerless and the destitute (such as the blind, the deaf and dumb, and the diseased) among his people. Himself protecting his own kingdom, the king, possessed of great might, should direct all his efforts, either one after another or simultaneously, against his foes. He should afflict and obstruct them and seek to drain their treasury. The king that desires his own growth should never injure the subordinate chieftains that are under his sway

O son of Kunti, thou shouldst never seek to war with that king who desires to conquer the whole Earth. Thou shouldst seek to gain advantages by producing, with the aid of thy ministers, dissensions among his aristocracy and subordinate chieftains. A powerful king should never seek to exterminate weak kings, for these do good to the world by cherishing the good and punishing the wicked. O foremost of kings, thou shouldst live, adopting the behaviour of the cane. [The cane yields when pressure is directed towards it. In the Santi Parva occurs the detailed conversation between the Ocean and the Rivers. The former enquired why, when the Rivers washed down the largest trees, they could not wash into the Ocean a single cane. The answer was that the cane was vielding: the trees were not so.] If a strong king advances against a weak one, the latter should make him desist, by adopting conciliation and other modes. If unable to stop the invader in this way, then he, as also those that are disposed to do him good, should fall upon the foe for battling with him. Indeed, with his ministers and treasury and citizens, he should thus adopt force against the invader. If battling with the foe becomes hopeless, then he should fall, sacrificing his resources one after another. Casting off his life in this way, he will

SECTION 7

attain to liberation from all sorrow."

"Dhritarashtra said, 'O best of kings, thou shouldst also reflect properly on war and peace. Each is of two kinds. The means are various, and the circumstances also, under which war or peace may be made, are various, O Yudhishthira. [War and peace are each of two kinds, i.e., war with a strong foe and that with a weak foe: peace with a strong foe and that with a weak foe. The Bengal texts wrongly read dividhopayam or vividhopayam.] O thou of Kuru's race, thou shouldst, with coolness, reflect on the two (viz., thy strength and weakness) with regard to thyself. Thou shouldst not suddenly march against a foe that is possessed of contented and healthy soldiers, and that is endued with intelligence. On the other hand, thou shouldst think carefully of the means of vanquishing him. Thou shouldst march against a foe that is not provided with contented and healthy combatants. When everything is favourable, the foe may be beaten. After that, however, the victor should retire (and stay in a strong position). He should next cause the foe to be plunged into various calamities, and sow dissensions among his allies. He should afflict the foe and inspire terror in his heart, and

attacking him weaken his forces. The king, conversant with the scriptures that marches against a foe, should think of the three kinds of strength, and, indeed, reflect on his own strength and of his foe. Only that king, O Bharata, who is endued with alacrity, discipline, and strength of counsels, should march against a foe. When his position is otherwise, he should avoid defensive operations. [Utsaha is readiness or alacrity, of the forces to attack the foe: prabhusakti is the complete mastery of the king over his forces, i.e., through discipline. By strength of counsels, in this connection, is meant well-formed plans of attack and defence.] The king should provide himself with power of wealth, power of allies, power of foresters, power of paid soldiery, and power of the mechanical and trading classes, O puissant one. [Maulam is explained as the strength of money. In modern warfare also, money is called 'the sinews of war'. Atavivala or the force consisting of foresters, was, perhaps, the body of Irregulars that supported a regular army of combatants. Bhritavala implies the regular army, drawing pay from the state at all times. In India, standing armies have existed from remote times. Sreni-vala is, perhaps, the forces of artisans, mechanics, and engineers, who looked after the roads and the transport. as also of traders who supplied the army with provision.] Among all these, power of allies and power of wealth are superior to the rest. The power of classes and that of the standing army are equal. The power of spies is regarded by the king as equal in efficacy to either of the above, on many occasions, when the time comes for applying each. Calamity, O king, as it overtakes rulers should be regarded as of many forms. Listen, O thou of Kuru's race, as to what those diverge forms are. Verily of various kinds are calamities, O son of Pandu. Thou shouldst always count them, distinguishing their forms, O king, and strive to meet them by applying the well-known ways of conciliation and the rest (without concealing them through idleness). The king should, when equipt with a good force, march (out against a foe), O scorcher of enemies. He should attend also to the considerations of time and place, while preparing to march, as also to the forces he has collected and his own merits (in other respects). That king who is attentive to his own growth and advancement should not march unless equipt with cheerful and healthy warriors. When strong, O son of Pandu, he may march in even an unfavourable season. The king should make a river having quivers for its stones, steeds and cars for its current, and standards for the trees that cover its banks, and which is miry with foot-soldiers and elephants. Even such a river should the king apply for the destruction of his foe. Agreeably to the science known to Usanas arrays called Sakata, Padma, and Vijra, should be formed, O Bharata, for fighting the enemy. [A sakata array was an array after the form of a car. It is described in Sukraniti fully, and occurs in the Drona Parva, ante. The Padma is a circular array with angular projections. It is the same with what is now called the starry with angular projections. It is the same what is now called the starry array, many modern forts being constructed on this plan. The Vajra is a wedge-like array. It penetrates into the enemy's divisions like a wedge and goes out, routing the foe. It is otherwise called suchivyuha.] Knowing everything about the enemy's strength through spies, and examining his own strength himself the king should commence war either within his own territories or within those of his foe li.e., meet the foe whether within his own kingdom or invade the foe's realm and thus oblige the foe to fall back for resisting him there.]. The king should always gratify his army, and hurl all his strongest warriors (against the enemy). First ascertaining the state of his kingdom, he should apply conciliation or the other well-known means. By all means, O king, should the body be protected. One should do that which is highly beneficial for one both here and hereafter. The king, O monarch, by behaving duly according to these ways, attains to Heaven hereafter, after ruling his subjects righteously in this world. O foremost one of Kuru's race, it is even thus that thou shouldst always seek the good of thy subjects for attaining to both the worlds. Thou hast been instructed in all duties by Bhishma, by Krishna, and by Vidura, I should also, O best of kings, from the affection I bear thee, give thee these instructions. O giver of profuse presents in sacrifices, thou shouldst do all this duly. Thou shalt, by conducting thyself in this way, become dear to thy subjects and attain to felicity in Heaven. That king who adores the deities in a hundred horse-sacrifices, and he who rules his subjects righteously, acquire merit that is equal.'

SECTION 8

"Yudhishthira said, 'O lord of Earth, I shall do as thou biddest me. O foremost of kings, I should be further instructed by thee. Bhishma has ascended to Heaven. The slayer of Madhu has departed (for Dwaraka). Vidura and Sanjaya also will accompany thee to the forest. Who else, therefore, than thee will teach me? Those instructions which thou imparted today, desirous of doing good to me, I shall certainly follow, O lord of Earth. Be thou assured of this, O king.'

"Vaisampayana continued, 'Thus addressed by king Yudhishthira the just, of great intelligence, the royal sage, Dhritarashtra, O chief of the Bharatas, wished to obtain the king's permission (about his retirement to the forest). And he said, 'Cease, O son, great has been my toil.' Having said these words, the old king entered the apartments of Gandhari. Unto that husband of hers who resembled a second Lord of all creatures, while resting on a seat, Gandhari of righteous conduct, conversant with the opportuneness of everything, said these words, the hour being suited to them,--'Thou hast obtained the permission of that great Rishi, viz., Vyasa himself. When, however, wilt thou go to the forest, with the permission of Yudhishthira?'

"Dhritarashtra said, 'O Gandhari, I have received the permission of my high-souled sire. With the permission of Yudhishthira (next obtained), I shall soon retire into the woods. I desire, however, to give away some wealth capable of following the status of Preta, in respect of all those sons of mine who were addicted to calamitous dice. Verily, I desire to make those gifts, inviting all the people to my mansion." [Those who die become at first what is called Preta. They remain so for one year, till the Sapindikarana Sraddha is performed. They then become united with the Pitris. The gifts made in the first Sraddha as also in the monthly ones, have the virtue of rescuing the Preta or bringing him an accession of merit. The gifts in annual Sraddhas also have the same efficacy.]

"Vaisampayana continued, 'Having said so (to Gandhari), Dhritarashtra sent for Yudhishthira. The latter, at his uncle's command, brought all the articles necessary. Many Brahmanas residing in Kuru-jangala, and many Kshatriyas, many Vaisyas, and many Sudras also, came to Dhritarashtra's mansion, with gratified hearts. The old king, coming out of the inner apartments, beheld them all, as also his subjects assembled together. Beholding all those assembled citizens and inhabitants of the provinces, and his well-wishers also thus gathered together, and the large number of Brahmanas arrived from diverge realms, king Dhritarashtra of great intelligence, O monarch, said these words, -- 'Ye all and the Kurus have lived together for many long years, well-wishers of each other, and each employed in doing good to the other. What I shall now say in view of the opportunity that has come, should be accomplished by you all even as disciples accomplish the biddings of their preceptors. I have set my heart upon retiring into the woods, along with Gandhari as my companion. Vyasa has approved of this, as also the son of Kunti. Let me have your permission too. Do not hesitate in this. That goodwill, which has always existed between you and us, is not to be seen, I believe, in other realms between the rulers and the ruled. I am worn out with this load of years on my head. I am destitute of children. Ye sinless ones, I am emaciated with fasts, along with Gandhari. The kingdom having passed to Yudhishthira, I have enjoyed great happiness. Ye foremost of men, I think that happiness has been greater than what I could expect from Duryodhana's sovereignty. What other refuge can I have, old as I am and destitute of children. save the woods? Ye highly blessed ones, it behoves you to grant me the permission I seek. Hearing these words of his, all these residents of Kurujangala, uttered loud lamentations, O best of the Bharatas, with voices choked with tears. Desirous of telling those grief-stricken people something more, Dhritarashtra of great energy, once more addressed them and said as follows."

SECTION 9

"Dhritarashtra said, 'Santanu duly ruled this Earth. Similarly, Vichitraviryya also, protected by Bhishma, ruled you. Without doubt, all this is known to you. It is also known to you how Pandu, my brother, was dear to me as also to you. He also ruled you duly. Ye sinless ones, I have also served you. Whether those services have come up to the mark or fallen short of it, it behoveth you to forgive me, for I have attended to my duties without heedlessness. Duryodhana also enjoyed this kingdom without a thorn in his side. Foolish as he was and endued with wicked understanding, he did not, however, do any wrong to you. Through the fault, however, of that prince of wicked understanding, and through his pride, as also through my own impolicy, a great carnage has taken place of persons of the royal order. Whether I have, in that matter, acted rightly or wrongly, I pray you with joined hands to dispel all remembrance of it from your hearts. --This one is old; this one has lost all his children; this one is afflicted with grief; this one was our king; -- this one is a descendant of former kings;--considerations like these should induce you to forgive me. This Gandhari also is cheerless and old. She too has lost her children and is helpless. Afflicted with grief for the loss of her sops, she solicits you with me. Knowing that both of us are old and afflicted and destitute of children, grant us the permission we seek. Blessed be you, we seek your protection. This Kuru king, Yudhishthira, the son of Kunti, should be looked after by you all, in prosperity as well as in adversity. He will never fall into distress, he that has for his counsellors four such brothers of abundant prowess. All of them are conversant with both righteousness and wealth, and resemble the very guardians of the world. Like the illustrious Brahman himself, the Lord of the universe of creatures, this

Yudhishthira of mighty energy will rule you. That which should certainly be said is now said by me. I make over to you it this Yudhishthira here as a deposit. I make you also a deposit in the hands of this hero. It behoves you all to forget and forgive whatever injury has been done to you by those sons of mine that are no longer alive, or, indeed, by any one else belonging to me. Ye never harboured any wrath against me on any previous occasion. I join my hands before you who are distinguished for loyalty. Here, I bow to you all. Ye sinless one, I, with Gandhari by my side, solicit your pardon now for anything done to you by those sons of mine, of restless understandings, stained by cupidity, and ever acting as their desires prompted.' Thus addressed by the old monarch, all those citizens and inhabitants of the provinces, filled with tears, said nothing but only looked at one another.'''

SECTION 10

"Vaisampayana said, 'Thus addressed, O thou of Kuru's race, by the old king, the citizens and the inhabitants of the provinces stood sometime like men deprived of consciousness. King Dhritarashtra, finding them silent, with their throats choked by grief, once more addressed them, saying, 'Ye best of men, old as I am, sonless, and indulging, through cheerlessness of heart, in diverse lamentations along with this my wedded wife, I have obtained the permission, in the matter of my retirement into the forest, of my sire, the Island-born Krishna himself, as also of king Yudhishthira, who is conversant with every duty, ye righteous denizens of this kingdom. Ye sinless ones, I, with Gandhari, repeatedly solicit you with bent heads. It behoves you all to grant us permission.'

"Vaisampayana continued, 'Hearing these pitiable words of the Kuru king, O monarch, the assembled denizens of Kurujangala all began to weep. Covering their faces with their hands and upper garments, all those men burning with grief, wept for a while as fathers and mothers would weep (at the prospect of a dear son about to leave them for ever). Bearing in their hearts, from which every other thought had been dispelled, the sorrow born of Dhritarashtra's desire to leave the world, they looked like men deprived of all consciousness. Checking that agitation of heart due to the announcement of Dhritarashtra's desire of going to the forest. they gradually were able to address one another, expressing their wishes. Settling their words in brief, O king, they charged a certain Brahmana with the task of replying unto the old monarch. That learned Brahmana, of good behaviour, chosen by unanimous consent, conversant with all topics, master of all the Richs and named Samba endeavoured to speak. Taking the permission of the whole assembly and with its full approbation, that learned Brahmana of great intelligence, conscious of his own abilities, said these words unto the king, -- 'O monarch, the answer of this assembly has been committed to my care. I shall voice it, O hero. Do thou receive it, O king. What thou gayest, O king of kings, is all true, O puissant one. There is nothing in it that is even slightly untrue. Thou art our well-wisher, as, indeed, we are thine. Verily, in this race of kings, there never wag a king who coming to rule his subjects became unpopular with them. Ye have ruled us like fathers or brothers. King Duryodhana never did us any wrong. Do that, O king, which that righteous-souled ascetic, the son of Satyavati, has said. He is, verily, our foremost of instructors. Left by thee, O monarch, we shall have to pass our days in grief and sorrow, filled with remembrance of thy hundreds of virtues. We were well protected and ruled by king Duryodhana even as we had been ruled by king Santanu, or by Chitrangada, or by thy father, O monarch, who was protected by the prowess of Bhishma, or by Pandu, that ruler of Earth, who was overlooked by thee in all his acts. Thy son, O monarch, never did us the slightest wrong. We lived, relying on that king as trustfully as on our own father. It is known to thee how we lived (under that ruler). After the same manner, we have enjoyed great happiness, O monarch, for thousands of years, under the rule Kunti's son of great intelligence and wisdom. This of righteous-souled king who performs sacrifices with gifts in profusion, follows the conduct of the royal sages of old, belonging to thy race, of meritorious deeds, having Kuru and Samvara and others and Bharata of great intelligence among them. There is nothing, O monarch, that is even slightly censurable in the matter of this Yudhishthira's rule. Protected and ruled by thee, we have all lived in great happiness. The slightest demerit is incapable of being alleged against thee and thy son. Regarding what thou hast said about Duryodhana in the matter of this carnage of kinsmen, I beg thee, O delighter of the Kurus (to listen to me).

"The Brahmana continued, 'The destruction that has overtaken the Kurus was not brought about by Duryodhana. It was not brought about by thee. Nor was it brought about by Karna and Suvala's son. We know that it was brought about by destiny, and that it was incapable of being counteracted. Verily, destiny is not capable of being resisted by human exertion. Eight and ten Akshauhinis of troops, O monarch, were brought together. In eight and ten days that host was destroyed by the foremost of Kuru warriors, viz.,

Bhishma and Drona and Kripa and others, and the highsouled Karna, and the heroic Yuyudhana, and Dhrishtadyumna, and by the four sons of Pandu, that is, and Bhima and Arjuna and twins. This (tremendous) carnage, O king, could not happen without the influence of destiny. Without doubt, by Kshatriyas in particular, should foes be slain and death encountered in battle. By those foremost of men, endued with science and might of arms, the Earth has been exterminated with her steeds and cars and elephants. Thy son was not the cause of that carnage of high-souled kings. Thou wert not the cause, nor thy servants, nor Karna, nor Suvala's son. The destruction of those foremost ones of Kuru's race and of kings by thousands, know, was brought about by destiny. Who can say anything else in this? Thou art regarded as the Guru and the master of the whole world. We, therefore, in thy presence, absolve thy righteous-souled son. Let that king, with all his associates, obtain the regions reserved for heroes. Permitted by foremost of Brahmanas, let him sport blissfully in heaven. Thou also shalt attain to great merit, and unswerving steadiness in virtue. O thou of excellent vows, follow thou fully the duties indicated in the Vedas. It is not necessary for either thee or ourselves to look after the Pandavas. They are capable of ruling the very Heavens, what need then be said of the Earth? O thou of great intelligence, in prosperity as in adversity, the subjects of this kingdom, O foremost one of Kuru's race, will be obedient to the Pandavas who have conduct for their ornament. The son of Pandu makes those valuable gifts which are always to be made to foremost of regenerate persons in sacrifices and in obsequial rites, after the manner of all the great kings of antiquity. The high-minded son of Kunti is mild, and self-restrained, and is always disposed to spend as if he were a second Vaisravana. He has great ministers that attend on him. He is compassionate to even his foes. Indeed, that foremost one of Bharata's race is of pure conduct. Endued with great intelligence, he is perfectly straight-forward in his dealings and rules and protects us like a father protecting his children. From association with him who is the son of Dharma, O royal sage, Bhima and Arjuna and others will never do us the least wrong. They are mild, O thou of Kuru's race, unto them that are mild, and fierce like snakes of virulent poison unto them that are fierce. Possessed of great energy, those high-souled ones are always devoted to the good of the people. Neither Kunti, nor thy (daughter-inlaw) Panchali, nor Ulupi, nor the princess of the Sattwata race, will do the least wrong to these people. The affection which thou hast shown towards us and which in Yudhishthira is seen to exist in a still larger measure is incapable of being forgotten by the people of the city and the provinces. Those mighty car-warriors, viz., the son of Kunti, themselves devoted to the duties of the righteousness, will protect and cherish the people even if these happen to be unrighteous. Do thou, therefore, O king, dispelling all anxiety of heart on account of Yudhishthira, set thyself to the accomplishment of all meritorious acts. O foremost of men

"Vaisampayana continued, 'Hearing these words, fraught with righteousness and merit, of that Brahmana and approving of them, every person in that assembly said, 'Excellent, Excellent' and accepted them as his own. Dhritarashtra also, repeatedly applauding those words, slowly dismissed that assembly of his subjects. Thus honoured by them and looked upon with auspicious glances, the old king, O chief of Bharata's race, joined his hands and honoured them all in return. He then entered his own mansion with Gandhari. Listen now to what he did after that night had passed away.""

SECTION 11

'Vaisampayana said, 'After that night had passed away, Dhritarashtra, the son of Amvika, despatched Vidura to Yudhishthira's mansion. Endued with great energy and the foremost of all persons possessed of intelligence, Vidura, having arrived at Yudhishthira's mansion, addressed that foremost of men, that king of unfading glory, in these words, 'King Dhritarashtra has undergone the preliminary rites for accomplishing his purpose of retiring into the woods. He will set out for the woods, O king, on the coming day of full moon of the month of Kartika. He now solicits from thee, O foremost one of Kuru's race, some wealth. He wishes to perform the Sraddha of the high-souled son of Ganga, as also of Drona and Somadatta and Valhika of great intelligence, and of all his sons as also of all well-wishers of his that have been slain, and, if thou permittest it, of that wicked-souled wight, viz., the ruler of the Sindhus.' ['It is difficult to imagine why the rider of the Sindhus, Jayadratha, only should be regarded as a wrong-doer to the Pandavas. In the matter of the slaying of Abhimanyu he played a very minor part, by only guarding the entrance of the array against the Pandava warriors. It is true he had attempted to abduct Draupadi from the forest retreat of the Pandayas, but even in this, the wrong was not so great as that which Duryodhana and others inflicted on the Pandavas by dragging Draupadi to the court of the Kurus.] Hearing these words of Vidura, both Yudhishthira, and Pandit's son Arjuna of curly hair, became very glad and applauded them highly. Bhima, however, of

great energy and unappeasable wrath, did not accept those words of Vidura in good spirits, recollecting the acts of Duryodhana. The diadem-decked Phalguna, understanding the thoughts of Bhimasena, slightly bending his face downwards, addressed that foremost of men in these words, 'O Bhima, our royal father who is advancing in years, has resolved to retire into the woods. He wishes to make gifts for advancing the happiness of his slain kinsmen and well-wishers now in the other world. O thou of Kuru's race, he wishes to give away wealth that belongs to thee by conquest. Indeed, O mighty-armed one, it is for Bhishma and others that the old king is desirous of making those gifts. It behoves thee to grant thy permission. By good luck it is, O thou of mighty arms that Dhritarashtra today begs wealth of us, he who was formerly begged by us. Behold the reverse brought about by Time. That king who was before the lord and protector of the whole Earth, now desires to go into the woods, his kinsmen and associates all slain by foes. O chief of men, let not thy views deviate from granting the permission asked for. O mightyarmed one, refusal, besides bringing infamy, will be productive d demerit. Do thou learn your duty in this matter from the king, thy eldest brother, who is lord of all. It becometh thee to give instead of refusing, O chief of Bharata's race. Vibhatsu who was saying so wag applauded by king Yudhishthira the just. Yielding to wrath, Bhimasena said these words, 'O Phalguna, it is we that shall make gifts in the matter of Bhishma's obsequies, as also of king Somadatta and of Bhurisravas, of the royal sage Valhika, and of the highsouled Drona, and of all others. Our mother Kunti shall make such obsequial offerings for Karna. O foremost of men, let not Dhritarashtra perform those Sraddhas. Even this is what I think. Let not our foes be gladdened. Let Duryodhana and others sink from a miserable to a more miserable position. Alas, it was those wretches of their race that caused the whole Earth to be exterminated. How hast thou been able to forget that anxiety of twelve long years, and our residence in deep incognito that was so painful to Draupadi? Where was Dhritarashtra's affection for us then? Clad in a black deerskin and divested of all thy ornaments, with the princess of Panchala in thy company, didst thou not follow this king? Where were Bhishma and Drona then, and where was Somadatta? Thou hadst to live for thirteen years in the woods. supporting thyself on the products of the wilderness. Thy eldest father did not then look at thee with eyes of parental affection. Hast thou forgotten, O Partha, that it was this wretch of our race, of wicked understanding, that enquired of Vidura, when the match at dice was going on,--'What has been won?' Hearing thus far, king Yudhishthira, the son of Kunti, endued with great intelligence, rebuked him and told him to be silent."

SECTION 12

"Arjuna said, 'O Bhima, thou art my elder brother and, therefore, my senior and preceptor. I dare not say anything more than what I have already said. The royal sage Dhritarashtra deserves to be honoured by us in every respect. They that are good, they that are distinguished above the common level, they that break not the distinctions which characterise the good, remember not the wrongs done to them but only the benefits they have received.' Hearing these words of the high-souled Phalguna, the righteous-souled Yudhishthira, the son of Kunti, addressed Vidura and said these words, 'Instructed by me, O Kshattri, do thou say unto the Kuru king that I shall give him as much wealth from my treasury as he wishes to give away for the obsequies of his song, and of Bhishma and others among his well-wishers and benefactors. Let not Bhima be cheerless at this!'

"Vaisampayana continued, 'Having said these words, king Yudhishthira the just, highly applauded Arjuna. Meanwhile Bhimasena began to cast angry glances at Dhananiava. Then Yudhishthira, endued with great intelligence, once more addressed Vidura and said, 'It behoves not king Dhritarashtra to be angry with Bhimasena. This Bhima of great intelligence was greatly afflicted by cold and rain and heat and by a thousand other griefs while residing in the woods. All this is not unknown to thee. Do thou, however, instructed by me, say unto the king, O foremost one of Bharata's race, that he may take from my house whatever articles he wishes and in whatever measure also he likes. Thou shalt also tell the king that he should not allow his heart to dwell on this exhibition of pride in which Bhima, deeply afflicted, has indulged. Whatever wealth I have and whatever Ariuna has in his house. the owner thereof is king Dhritarashtra. Even this thou shouldst tell him. Let the king make gifts unto the Brahmanas. Let him spend as largely as he likes. Let him free himself from the debt he owes to his sons and well-wishers. Let him be told besides, -- O Monarch, this very body of mine is at thy disposal and all the wealth I have. Know this, and let there be no doubt in this

SECTION 13

"Vaisampayana said, 'Thus addressed by king Yudhishthira, Vidura, that foremost of all intelligent persons, returned to Dhritarashtra and said unto him these words of grave import. 'I at first reported thy message to king Yudhishthira. Reflecting on thy words, Yudhishthira of great splendour applauded them highly. Vibhatsu also, of great energy, places all his mansions, with all the wealth therein, as also his very life-breaths, at thy disposal. Thy son, king Yudhishthira, too, offers thee, O royal sage, his kingdom and life-breath and wealth and all else that belongs to him. Bhima, however, of mighty arms, recollecting all his innumerable sorrows, has with difficulty given his consent, breathing many heavy sighs. That mighty-armed hero, O monarch, was solicited by the righteous king as also by Vibhatsu, and induced to assume relations of cordiality towards thee. King Yudhishthira the just, his prayed thee not to give way to dissatisfaction for the improper conduct which Bhima has displayed at the recollection of former hostilities. This is generally the behaviour of Kshatriyas in battle, O king, and this Vrikodara is devoted to battle and the practices of Kshatriyas. Both myself and Arjuna, O king, repeatedly beg thee for pardoning Vrikodara. Be gracious unto us. Thou art our lord. Whatever wealth we have, thou mayst give away as thou likest, O ruler of Earth. Thou, O Bharata. art the Master of this kingdom and of all lives in it. Let the foremost one of Kuru's race give away, for the obsequial rites of his sons, all those foremost of gifts which should be given to the Brahmanas. Indeed, let him make those gifts unto persons of the regenerate order, taking away from our mansions jewels and gems, and kine, and slaves both mate and female, and goats and sheep. Let gifts be made unto also those that are poor or sightless or in great distress, selecting the objects of his charity as he likes. Let, O Vidura, large pavilions be constructed, rich with food and drink of diverse tastes collected in profusion. Let reservoirs of water be constructed for enabling kine to drink, and let other works of merit be accomplished .-- Even these were the words said unto me by the king as also by Pritha's son Dhananjaya. It behoveth thee to say what should be done next. After Vidura had said these words, O Janamejaya, Dhritarashtra his satisfaction at them and set his heart upon making large presents on the day of full moon in the month of Kartika."

SECTION 14

'Vaisampayana said, -- 'Thus addressed by Vidura, king Dhritarashtra became highly pleased, O monarch, with the act of Yudhishthira and Jishnu. Inviting then, after proper examination, thousands of deserving Brahmanas and superior Rishis, for the sake of Bhishma, as also of his sons and friends and causing a large quantity of food and drink to be prepared, and cars and other vehicles and clothes, and gold and jewels and gems, and slaves both male and female, and goats and sheep, and blankets and costly articles to be collected, and villages and fields, and other kines of wealth to be kept ready, as also elephants and steeds decked with ornaments, and many beautiful maidens who were the best of their sex, that foremost of kings gave them away for the advancement of the dead, naming each of them in due order as the gifts were made. Naming Drona, and Bhishma, and Somadatta, and Valhika. and king Duryodhana, and each one of his other sons, and all his well-wishers with Jayadratha numbering first, those gifts were made in due order. With the approval of Yudhishthira, that Sraddha-sacrifice became characterised by large gifts of wealth and profuse presents of jewels and gems and other kinds of treasure. Tellers and scribes on that occasion, under the orders of Yudhishthira, ceaselessly asked the old king.--Do thou command, O monarch, what gifts should be made to these. All things are ready here .-- As soon as the king spoke, they gave away what he directed. [The usual way in which gifts are made at the present day on occasions of Sraddhas and marriages or other auspicious rites very nearly resembles what is described here. Instead of dedicating each gift with mantras and water and making it over to the receiver, all the articles in a heap are dedicated with the aid of mantras. The guests are then assembled, and are called up individually. The Adhyaksha or superintendent, according to a list prepared, names the gifts to be made to the guest called up. The tellers actually make them over, the scribes noting them down.] Unto him that was to receive a hundred, a thousand was given. and unto him that was to receive a thousand was given ten thousand, at the command of the royal son of Kunti. [Each gift that was indicated by Dhritarashtra was multiplied ten times at the command of Yudhishthira.] Like the, clouds vivifying the crops with their downpours, that royal cloud gratified the Brahmanas by downpours of wealth. After all those gifts had been distributed, the king, O thou of great intelligence, then deluged the assembled guests of all the four orders with repeated surges of food and drink of diverge tastes. Verily, the Dhritarashtra-ocean, swelling high, with jewels and gems for its waters, rich with the villages and fields and other foremost of gifts constituting its verdant islands, heaps of diverse kinds of precious articles for its rich caves. elephants and steeds for its alligators and whirlpools, the sound of Mridangas for its deep roars, and clothes and wealth and precious stories for its waves, deluged the Earth. It was even in this way, O king, that that monarch made gifts for the advancement in the other world of his sons and grandsons and Pitris as also of himself and Gandhari. At last when he became

tired with the task of making gifts in such profusion, that great Gift-sacrifice carne to an end. Even thus did that king of Kuru's race perform his Gift-sacrifice. Actors and mimes continually danced and sang on the occasion and contributed to the merriment of all the guests. Food and drink of diverse tastes were given away in large quantities. Making gifts in this way for ten days, the royal son of Amvika, O chief of Bharata's race, became freed from the debts he owed to his sons and grandsons."

SECTION 15

Vaisampayana said, -- 'The royal son of Amvika, viz., Dhritarashtra, having settled the hour of his departure for the woods, summoned those heroes, the Pandavas. Possessed of great intelligence, the old monarch, with Gandhari, duly accosted those princes. Having caused the minor rites to be performed, by Brahmanas conversant with the Vedas, on that day which was the day of full moon in the month of Kartika, he caused the fire which he worshipped daily to be taken up. Leaving his usual robes he wore deer-skins and barks, and accompanied by his daughters-in-law, he set out of his mansion. When the royal son of Vichitraviryya thus set out, a loud wail was uttered by the Pandava and the Kaurava ladies as also by other women belonging to the Kaurava race. The king worshipped the mansion in which he had lived with fried paddy and excellent flowers of diverse kinds. He also honoured all his servants with gifts of wealth, and then leaving that abode set out on his journey. Then O son, king Yudhishthira, trembling all over, with utterance choked with tears, said these words in a loud voice, viz.,--'O righteous monarch, where dost thou go?--and fell down in a swoon. Arjuna, burning with great grief, sighed repeatedly. That foremost of Bharata princes, telling Yudhishthira that he should not behave in that manner, stood cheerlessly and with heart plunged into distress. Vrikodara, the heroic Phalguna. the two sons of Madri, Vidura, Sanjaya, Dhritarashtra's son by his Vaisya wife, and Kripa, and Dhaumya, and other Brahmanas, all followed the old monarch, with voices choked in grief. Kunti walked ahead, bearing on her shoulders the hand of Gandhari who walked with her bandaged eyes. King Dhritarashtra walked confidently behind Gandhari, placing his hand on her shoulder. [As Dhritarashtra was blind, his queen Gandhari, whose devotion to her lord was very great, had, from the days of her marriage, kept her eyes bandaged refusing to look on the world which her lord could not see.] Drupada's daughter Krishna, she of the Sattwata race, Uttara the daughter-in-law of the Kauravas, who had recently become a mother. Chitrangada, and other ladies of the royal house-hold, all proceeded with the old monarch. The wail they uttered on that occasion, O king, from grief, resembled the loud lamentations of a swarm of she-ospreys. Then the wives of the citizens, -- Brahmanas and Kshatriyas and Vaisyas and Sudras, -- also came out into the streets from every side. At Dhritarashtra's departure, O king, all the citizens of Hastinanore became as distressed as they had been. O monarch when they had witnessed the departure of the Pandavas in former days after their defeat at the match at dice. Ladies that had never seen the sun or the moon, came out into the streets on the occasion, in great grief, when king Dhritarashtra proceeded towards the great forest.

SECTION 16

Vaisampayana said, 'Great was the uproar, at that time, O king, of both men and women standing on the terraces of mansions or on the Earth. Possessed of great intelligence, the old king, with joined hands, and trembling with weakness, proceeded with difficulty along the principal street which was crowded with persons of both sexes. He left the city called after the elephant by the principal gate and then repeatedly bade that crowd of people to return to their homes. Vidura had set his heart on going to the forest along with the king. The Suta Sanjaya also, the son of Gavalgani, the chief minister of Dhritarashtra, was of the same heart. King Dhritarashtra however, caused Kripa and the mighty carwarrior Yuyutsu to refrain from following him. He made them over into Yudhishthira's hands. After the citizens had ceased following the monarch, king Yudhishthira, with the ladies of his house-hold, prepared to stop, at the command of Dhritarashtra. seeing that his mother Kunti was desirous of retiring into the woods, the king said unto her, 'I shall follow the old monarch. Do thou desist,' It behoveth thee, O queen, to return to the city, accompanied by these thy daughters-inlaw. This monarch proceeds to the woods, firmly resolved to practise penances. Though king Yudhishthira said these words unto her, with his eyes bathed in tears, Kunti, however, without answering him, continued to proceed, catching hold of Gandhari.

"Kunti said, 'O king, never show any disregard for Sahadeva. He is very much attached to me, O monarch, and to thee also always. Thou shouldst always bear in mind Karna who never retreated from battle. Through my folly that hero has been slain in the field of battle. Surely, my son, this heart of mine is made of steel, since it does not break into a hundred pieces at not seeing that child born of Surya. When such has been the case, O chastiser of foes, what can I now do? I am very much to blame for not having proclaimed the truth about the birth of Surya's child. O crusher of foes, I hope thou wilt, with all thy brothers, make excellent gifts for the sake of that son of Surya. O mower of foes, thou shouldst always do what is agreeable to Draupadi. Thou shouldst look after Bhimasena and Arjuna and Nakula and Sahadeva. The burthens of the Kuru race have now fallen on thee, O king. I shall live in the woods with Gandhari, besmearing my body with filth, engaged in the performance of penances, and devoted to the service of my father-in-law and mother-in-law.' [Nilakantha explains that as Dhritarashtra is Pandu's father. Queen Gandhari therefore is Kunti's mother-in-law. The eldest brother is looked upon as a father.]

Vaisampayana continued, 'Thus addressed by her, the righteous-souled Yudhishthira, with passions under complete control, became, with all his brothers, plunged into great distress. Endued with great intelligence, the king said not a word. Having reflected for a little while, king Yudhishthira the Just, cheerless and plunged in anxiety and sorrow, addressed his mother, saying,--'Strange, indeed, is this purpose of thine? It behoves thee not to accomplish it. I can never grant thee permission. It behoves thee to show us compassion. 'Formerly, when we were about to set out of Hastinapore for the woods, O thou of agreeable features, it was thou who, reciting to us the story of Vidula's instructions to her son, excited us to exertion. It behaves thee not to abandon us now. Having slain the kings of Earth. I have won sovereignty, guided by thy words of wisdom communicated through Vasudeva. Where now is that understanding of thine about which I had heard from Vasudeva? Dost thou wish now to fall away from those Kshatriya practices about which thou hadst instructed us? Abandoning ourselves, this kingdom, and this daughter-in-law of thine who is possessed of great fame, how wilt thou live in the inaccessible woods? Do thou relent! Kunti, with tears in her eyes, heard these words of her son, but continued to proceed on her way. Then Bhima addressed her, saying, --'When, O Kunti, sovereignty has been won, and when the time has come for thee to enjoy that sovereignty thus acquired by thy children, when the duties of royalty await discharge by thee, whence has this desire got hold of thy mind? Why then didst thou cause us to exterminate the Earth? For what reason wouldst thou leave all and wish to take up thy abode in the woods? We were born in the woods. Why then didst thou bring us from the woods while we were children? Behold, the two sons of Madri are overwhelmed with sorrow and grief Relent O mother O thou of great fame do not go into the woods now. Do thou enjoy that prosperity which acquired by might, has become Yudhishthira's today.' Firmly resolved to retire into the woods, Kunti disregarded these lamentations of her sons. Then Draupadi with a cheerless face, accompanied by Subhadra, followed her weeping mother-inlaw who was journeying on from desire of going into the woods. Possessed of great wisdom and firmly resolved on retirement from the world, the blessed dame walked on, frequently looking at her weeping children. The Pandavas, with all their wives and servitors, continued to follow her. Restraining then her tears, she addressed her children in these words '

SECTION 17

'Kunti said, 'It is even so, O mighty-armed son of Pandu, as thou sayest. Ye kings, formerly when ye were cheerless, it was even in this way that I excited you all. Yes, seeing that your kingdom was wrested from you by a match at dice, seeing that you all fell from happiness, seeing that you were domineered over by kinsmen, I instilled courage and high thoughts into your minds. Ye foremost of men. I encouraged you in order that they that were the sons of Pandu might not be lost, in order that their fame might not be lost. You are all equal to Indra. Your prowess resembles that of the very gods. In order that you might not live, watching the faces of others, I acted in that way. I instilled courage into thy heart in order that thou who art the foremost of all righteous persons, who art equal to Vasava, might not again go into the woods and live in misery. I instilled courage into your hearts in order that this Bhima who is possessed of the strength of ten thousand elephants and whose prowess and manliness are widely known, might not sink into insignificance and ruin. I instilled courage into your hearts in order that this Vijaya, who was born after Bhimasena, and who is equal unto Vasava himself might not be cheerless. I instilled courage into your hearts in order that Nakula and Sahadeva, who are always devoted to their seniors, might not be weakened and rendered cheerless by hunger. I acted in that way in order that this lady of well-developed proportions and of large expansive eyes might not endure the wrongs inflicted on her in the public hall without being avenged. In the very sight of you all, O Bhima, Dussasana, through folly, dragged her trembling all over like a plantain plant, during the period of her functional illness, and after she had been won at dice, as if she were a slave. All this was known to me. Indeed, the race of Pandu had been subjugated (by foes). The Kurus, viz., my father-in-law and others, were

cheerless when she, desirous of a protector, uttered loud lamentations like a she-osprey. When she was dragged by her fair locks by the sinful Dussasana with little intelligence, I was deprived of my senses, O king. Know, that for enhancing your energy, I instilled that courage into your hearts by reciting the words of Vidula, O my sons. I instilled courage into your hearts, O my sons, in order that the race of Pandu, represented by my children, might not be lost. The sons and grandsons of that person who brings a race to infamy never succeed in attaining to the regions of the righteous. Verily, the ancestors of the Kaurava race were in danger of losing those regions of felicity which had become theirs. As regards myself, O my sons, I, before this, enjoyed the great fruits of that sovereignty which my husband had acquired. I made large gifts. I duly drank the Soma juice in sacrifice. It was not for my own sake that I had urged Vasudeva with the stirring words of Vidula. It was for your sake that I had called upon you to follow that advice. O my sons, I do not desire the fruits of that sovereignty which has been won by my children. O thou of great puissance, I wish to attain, by my penances, to those regions of felicity which have been acquired by my husband. By rendering obedient service to my father-in-law and mother-in-law both of whom wish to take up their abode in the woods, and by penances, I desire, O Yudhishthira, to waste my body. Do thou cease to follow me, O foremost one of Kuru's race, along with Bhima and others. Let thy understanding be always devoted to righteousness. Let thy mind be always great.'

SECTION 18

"Vaisampayana said, 'Hearing these words of Kunti, the sinless Pandavas, O best of kings, became ashamed. They, therefore, desisted, along with the princess of-Panchala, from following her. Beholding Kunti resolved to go into the woods. the ladies of the Pandava household uttered loud lamentations. The Pandavas then circumambulated the king and saluted him duly. They ceased to follow further, having failed to persuade Pritha to return. Then Amvika's son of great energy, viz., Dhritarashtra, addressing Gandhari and Vidura and supporting himself on them, said, 'Let the royal mother of Yudhishthira cease to go with us. What Yudhishthira has said is all very true. Abandoning this high prosperity of her sons, abandoning those high fruits that may be hers, why should she go into the inaccessible woods, leaving her children like a person of little intelligence? Living in the enjoyment of sovereignty, she is capable of practising penances and observing the high vow of gifts. Let her, therefore, listen to my words. O Gandhari, I have been much gratified with the services rendered to me by this daughter-inlaw of mine. Conversant as thou art with all duties, it behoveth thee to command her return.' Thus addressed by her lord, the daughter of Suvala repeated unto Kunti all those words of the old king and added her own words of grave import. She, however, failed to cause Kunti to desist inasmuch as that chaste lady, devoted to righteousness, had firmly set her heart upon residing in the woods. The Kuru ladies, understanding how firm her resolution was regarding her retirement into the woods, and seeing that those foremost ones of Kuru's race (viz., their own lords), had ceased to follow her, set up a loud wail of lamentation. After all the sons of Pritha and all the ladies had retraced their steps, king Yudhishthira of great wisdom continued his journey to the woods. The Pandavas, exceedingly cheerless and afflicted with grief and sorrow accompanied by their wives, returned to the city, on their cars. At that time the city of Hastinapura, with its entire population of men, both old and young, and women, became cheerless and plunged into sorrow. No festivals of rejoicing were observed. Afflicted with grief, the Pandavas were without any energy. Deserted by Kunti, they were deeply afflicted with grief, like calves destitute of their dams. Dhritarashtra reached that day a place far removed from the city. The puissant monarch arrived at last on the banks of the Bhagirathi and took rest there for the night. Brahmanas conversant with the Vedas duly ignited their sacred fires in that retreat of ascetics. Surrounded by those foremost of Brahmanas, those sacred fires blazed forth in beauty. The sacred fire of the old king was also ignited. Sitting near his own fire, he poured libations on it according to due rites, and then worshipped the thousand-rayed sun as he was on the point of setting. Then Vidura and Sanjaya made a bed for the king by spreading some blades of Kusa grass. Near the bed of that Kuru hero they made another for Gandhari. In close proximity to Gandhari, Yudhishthira's mother Kunti, observant of excellent vows, happily laid herself down. Within hearing distance of those three, slept Vidura and others. The Yajaka Brahmanas and other followers of the king laid themselves down on their respective beds. The foremost of Brahmanas that were there chanted aloud many sacred hymns. The sacrificial fires blazed forth all around. That night therefore, seemed as delightful to them as a Brahmi night. When the night passed away, they all arose from their beds and went through their morning acts. Pouring libations then on the sacred fire, they continued their journey. Their first day's experience of the forest proved very painful to them on

account of the grieving inhabitants of both the city and the provinces of the Kuru kingdom."

SECTION 19

"Vaisampayana said. 'Following the advice of Vidura, the king took up his abode on the banks of the Bhagirathi which were sacred and deserved to be peopled with the righteous. There many Brahmanas who had taken up their abode in the woods, as also many Kshatriyas and Vaisyas and Sudras, came to see the old monarch. Sitting in their midst, he gladdened them all by his words. Having duly worshipped the Brahmanas with their disciples, he dismissed them all. As evening came, the king, and Gandhari of great fame, both descended into the stream of the Bhagirathi and duly performed their ablutions for purifying themselves. The king and the queen, and Vidura and others, O Bharata, having bathed in the sacred stream, performed the usual rites of religion. After the king had purified himself by a bath, the daughter of Kuntibhoja gently led both him, who was to her as her father-in-law and Gandhari from the water into the dry bank. The Yajakas had made a sacrificial altar there for the king. Devoted to truth, the latter poured librations then on the fire. From the banks of the Bhagirathi the old king, with his followers, observant of vows and with senses restrained, then proceeded to Kurukshetra. Possessed of great intelligence, the king arrived at the retreat of the royal sage Satayupa of great wisdom and had an interview with him. Satavupa. O scorcher of foes, had been the great king of the Kekayas, Having made over the sovereignty of his kingdom to his son he had come into the woods. Satayupa, received king Dhritarashtra with due rites. Accompanied by him, the latter proceeded to the retreat of Vyasa. Arrived at Vyasa's retreat, the delighter of the Kurus received his initiation into the forest mode of life. Returning he took up his abode in the retreat of Satayupa. The high-souled Satayupa, instructed Dhritarashtra in all the rites of the forest mode, at the command of Vyasa. In this way the high-souled Dhritarashtra set himself to the practice of penances, and all his followers also to the same course of conduct. Queen Gandhari also, O monarch, along with Kunti, assumed barks of trees and deerskins for her robe, and set herself to the observance of the same vows as her lord. Restraining their senses in thought, words, and deeds, as well as by eye, they began to practise severe austerities. Divested of all stupefaction of mind, king Dhritarashtra began to practise vows and penances like a great Rishi, reducing his body to skin and bones, for his flesh was all dried up, bearing matted locks on head, and his person clad in barks and skins. Vidura, conversant with the true interpretations of righteousness, and endued with great intelligence, as also Sanjaya, waited upon the old king with his wife. Both of them with souls under subjection. Vidura and Sanjaya also reduced themselves, and wore barks and rags.

SECTION 20

"Vaisampayana said, 'Those foremost of ascetics, viz. Narada and Parvata and Devala of austere penances, came there to see king Dhritarashtra. The Island-born Vyasa with all his disciples, and other persons endued with great wisdom and crowned with ascetic success, and the royal sage Satayupa of advanced years and possessed of great merit, also came. Kunti worshipped them with due rites, O king. All those ascetics were highly gratified with the worship offered to them. Those great Rishis gladdened the high-souled king Dhritarashtra with discourses on religion and righteousness. At the conclusion of their converse, the celestial Rishi Narada, beholding all things as objects of direct perceptions, said the following words.'

"Narada said, 'There was a ruler of the Kekayas, possessed of great prosperity and perfectly fearless. His name was Sahasrachitya and he was the grandfather of this Satayupa. Resigning his kingdom to his eldest son endued with a large measure of righteousness, the virtuous king Sahasrachitya retired into the woods. Reaching the other end of blazing penances, that lord of Earth. endued with great splendour, attained to the region of Purandara where he continued to live in his company. On many occasions, while visiting the region of Indra, O king, I saw the monarch, whose sins had all been burnt off by penances, residing in Indra's abode. After the same manner, king Sailalaya, the grandfather of Bhagadatta, attained to the region of Indra by the power alone of his penances. There was another king. O monarch, of the name of Prishadhra who resembled the wielder of the thunder-bolt himself. That king also, by his penances proceeded from the Earth to Heaven. In this very forest, O king, that lord of Earth, Purukutsa, the soil of Mandhatri, attained to high success. That foremost of rivers, viz., Narmada, became the consort of that king. Having undergone penances in this very forest, that ruler of Earth proceeded to Heaven. There was another king, highly righteous, of the name of Sasaloman. He too underwent severe austerities in this forest and then ascended to Heaven. Thou also, O monarch, having arrived at this forest, shalt, through the grace of the Island-born, attain to a goal that is very high and that is difficult of attainment. Thou also, O foremost of kings, at the end of thy penances, become endued with great prosperity and, accompanied by Gandhari, attain to the goal reached by those high-souled ones. Dwelling in the presence of the slayer of Vala, Pandu thinks of the always. He will, O monarch, certainly assist thee in the attainment of prosperity. Through serving thee and Gandhari, this daughter-in-law of thine, possessed of great fame, will attain to residence with her husband in the other world. She is the mother of Yudhishthira who is the eternal Dharma. We behold all this, O king, with our spiritual vision. Vidura will enter into the high-souled Yudhishthira. Sanjaya also, through meditation, will ascend from this world into Heaven.'

"Vaisampayana continued, 'That high-souled chief of Kuru's race, possessed of learning, having, with his wife, heard these words of Narada, praised them and worshipped Narada with unprecedented honours. The conclave of Brahmanas there present became filled with great joy, and desirous of gladdening king Dhritarashtra, O monarch, themselves worshipped Narada with profound regards. Those foremost of regenerate persons also praised the words of Narada. Then the royal sage Satayupa, addressing Narada, said, 'Thy holy self hath enhanced the devotion of the Kuru king, of all those people here, and of myself also, O thou of great splendour. I have, however, the wish to ask thee something. Listen to me as I say it. It has reference to the king Dhritarashtra, O celestial Rishi, that art worshipped by all the worlds. Thou art acquainted with the truth of every affair. Endued with celestial sight, thou beholdest. O regenerate Rishi, what the diverse goals are of human beings. Thou hast said what the goal has been of the kings mentioned by thee, viz., association with the chief of celestials. Thou hast not, however, O great Rishi, declared what those regions are that will be acquired by this king. O puissant one, I wish to hear from thee what region will be acquired by the royal Dhritarashtra. It behoveth thee to tell me truly the kind of region that will be his and the time when he will attain to it." Thus addressed by him, Narada of celestial sight and endued with austere penances, said in the midst of the assembly these words highly agreeable to the minds of all.'

"Narada said, 'Repairing at my will to the mansion of Sakra, I have seen Sakra the lord or Sachi; and there, O royal sage. I have beheld king Pandu. There a talk arose, O monarch, regarding this Dhritarashtra and those highly austere penances which he is performing. There I heard from the lips of Sakra himself that there are three years yet of the period of life allotted to this king. After that, king Dhritarashtra, accompanied by his wife Gandhari, will go to the regions of Kuvera and be highly honoured by that king of kings. He will go there on a car moving at his will, his person adorned with celestial ornaments. He is the son of a Rishi; he is highly blessed; he has burnt all his sins by his penances. Endued with a righteous soul, lie will rove at will through the regions of the deities, the Gandharvas, and the Rakshasas. That about which thou hast enquired is a mystery of the gods. Through my affection for you, I have declared this high truth. Ye all are possessed of the wealth of Srutis and have consumed all your sins by your penances.'

"Vaisampayana continued.. "Hearing these sweet words of the celestial Rishi, all the persons there assembled, as also king Dhritarashtra, became greatly cheered and highly pleased. Having cheered Dhritarashtra of great wisdom with such talk, they left the spot, wending away by the path that belongs to those who are crowned with success.""

SECTION 21

'Vaisampayana said, 'Upon the retirement of the chief of the Kurus into the forest, the Pandavas, O king, afflicted besides by grief on account of their mother, became very cheerless. The citizens also of Hastinapura were possessed by deep sorrow. The Brahmanas always talked of the old king. 'How, indeed, will the king, who has become old, live in the solitary woods? How will the highly blessed Gandhari, and Pritha, the daughter of Kuntibhoja, live there? The royal sage has always lived in the enjoyment of every comfort. He will certainly be very miserable. Arrived in deep woods, what is now the condition of that personage of royal descent, who is, again, bereft of vision? Difficult is the feat that Kunti has achieved by separating herself from her sons. Alas casting off kingly prosperity, she chose a life in the woods. What, again, is the condition of Vidura who is always devoted to the service of his elder brother? How also is the intelligent son of Gavalgani who is so faithful to the food given him by his master? Verily, the citizens, including those of even nonage meeting together, asked one another these questions. The Pandavas also, exceedingly afflicted with grief, sorrowed for their old mother, and could not live in their city long, Thinking also of their old sire, the king, who had lost all his children, and the highly blessed Gandhari, and Vidura of great intelligence, they failed to enjoy peace of mind. They had no pleasure in sovereignty, nor in women, nor in the study of the Vedas. Despair penetrated their souls as they thought of the old king and as they repeatedly reflected on that terrible slaughter of kinsmen. Indeed, thinking of the

slaughter of the youthful Abhimanyu on the field of battle, of the mighty-armed Karna who never retreated from the fray, of the sons of Draupadi, and of other friends of theirs, those heroes became exceedingly cheerless. They failed to obtain peace or mind upon repeatedly reflecting that the Earth had become divested of both her heroes and her wealth. Draupadi had lost all her children, and the beautiful Subhadra also had become childless. They too were of cheerless hearts and grieved exceedingly. Beholding, however, the son of Virata's daughter, viz., thy sire Parikshit, thy grandsires somehow held their life-breaths.'

SECTION 22

'Vaisampayana said, 'Those foremost of men, the heroic Pandavas,--those delighters of their mother--became exceedingly afflicted with grief. They who had formerly been always engaged in kingly offices, did not at that time attend to those acts at all in their capital. Afflicted with deep grief, they failed to derive pleasure from anything. If any body accosted them, they never honoured him with an answer. Although those irresistible heroes were in gravity like the ocean, yet they were now deprived of their knowledge and their very senses by the grief they felt. Thinking of their mother, the sons of Pandu were filled with anxiety as to how their emaciated mother was serving the old couple. 'How, indeed, is that king, whose sons have all been slain and who is without refuge, living alone, with only his wife, in the woods that are the haunt of beasts of prey? Alas, how does that highly blessed queen, Gandhari, whose dear ones have all been slain, follow her blind lord in the solitary woods?' -- Even such was the anxiety manifested by the Pandavas when they talked with one another. They then set their hearts upon seeing the king in his forest retreat. Then Sahadeva, bowing down to the king, said, 'I see thy heart to be set upon seeing our sire. From my respect for thee, however, I could not speedily open my mouth on the subject of our journey to the woods. The time for that sojourn is now come. By good luck I shall see Kunti living in the observance of penances, with matted locks on her head, practising severe austerities, and emaciated with sleeping on blades of Kusa and Kasa. She was brought up in palaces and mansions, and nursed in every comfort and luxury Alas, when shall I see my mother who is now toil-worn and plunged into exceeding misery? Without doubt, O chief of Bharata's race, the ends of mortals are exceedingly uncertain, since Kunti, who is a princess by birth, is now living in misery in the woods.' Hearing these words of Sahadeva, queen Draupadi, that foremost of all women duly honouring the king said, with proper salutations, -- Alas, when shall I see queen Pritha, if, indeed, she be yet alive. I shall consider my life as not passed in vain if I succeed in beholding her once more, O king. Let this sort of understanding be ever stable in thee. Let thy mind always take a pleasure in such righteousness as is involved, O king of kings, in thy desire of bestowing such a high boon on us. Know, O king, that all these ladies of thy house are staying with their feet raised for the journey, from desire of beholding Kunti, and Gandhari, and my father-in-law. Thus addressed by queen Draupadi, the king, O chief of Bharata's race, summoned all the leaders of his forces to his presence and told them,--'Cause my army, teeming with cars and elephants, to march out. I shall behold king Dhritarashtra who is now living in the woods.' Unto those that supervised the concerns of the ladies, the king gave the order, 'Let diverse kinds of conveyances be properly equipt, and all my closed litters that count by thousands. Let carriages and granaries, and wardrobes, and treasuries, be equipt and ordered out, and let mechanics have the command to march out. Let men in charge of treasuries go out on the way leading to the ascetic retreats on Kurukshetra. Whoever amongst the citizens wishes to see the king is allowed to do so without any restriction. Let him proceed, properly protected. Let cooks and superintendents of kitchens, and the whole culinary establishment, and diverse kinds of edibles and viands, be ordered to be borne out on carts and conveyances. Let it be proclaimed that we march out tomorrow. Indeed, let no delay occur (in carrying out the arrangements). Let pavilions and resting houses of diverse kinds be erected on the way.' Even these were the commands which the eldest son of Pandu gave, with his brothers. When morning came, O monarch, the king set out, with a large train of women and old men. Going out of his city, king Yudhishthira waited five days for such citizens as might accompany him, and then proceeded towards the forest.

SECTION 23

"Vaisampayana said. 'That foremost one of Bharata's race, then ordered his troops, which were protected by heroes that were headed by Arjuna and that resembled the very guardians of the universe, to march out. Instantly, a loud clamour arose consisting of the words--Equip, Equip!--of horse-men, O Bharata, engaged in equipping and their steeds. Some proceeded on carriages and vehicles, some on horses of great speed, and some on cars made of gold endued with the splendour of blazing fires. Some proceeded on mighty elephants, and some on camels, O king. Some proceeded on

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foot, that belonged to that class of combatants which is armed with tiger-like claws. The citizens and inhabitants of the provinces, desirous of seeing Dhritarashtra, followed the king on diverse kinds of conveyances. The preceptor Kripa also, of Gotama's race, that great leader of forces, taking all the forces with him, proceeded, at the command of the king, towards the old monarch's retreat. The Kuru king Yudhishthira, that perpetuator of Kuru's race, surrounded by a large number of Brahmanas, his praises sung by a large band of Sutas and Magadhas and bards, and with a white umbrella held over his head and encompassed around by a large number of cars, set out on his journey. Vrikodara, the son of the Wind-god, proceeded on an elephant as gigantic as a hill, equipt with strung bow and machines and weapons of attack and defence. The twin sons of Madri proceeded on two fleet steeds, well cased in mail, well protected, and equipt with banners. Arjuna of mighty energy, with senses under control, proceeded on an excellent car endued with solar effulgence and unto which were equipt excellent steeds of white hue. The ladies of the royal household, headed by Draupadi, proceeded in closed litters protected by the superintendents of women. They scattered copious showers of wealth as they proceeded. Teeming with cars and elephants and steeds, and echoing with the blare of trumpets and the music of Vinas, the Pandava host, O monarch, blazed with great beauty. Those chiefs of Kuru's race proceeded slowly, resting by delightful banks of rivers and lakes, O monarch. Yuyutsu of mighty energy, and Dhaumya, the priest at the command of Yudhishthira, were engaged in protecting the city. By slow marches, king Yudhishthira reached Kurukshetra, and then, crossing the Yamuna, that highly sacred river, he beheld from a distance the retreat, O thou of Kuru's race, of the royal sage of great wisdom and of Dhritarashtra. Then all the men became filled with joy and quickly entered the forest, filling it with loud sounds of glee, O chief of Bharata's race."

SECTION 24

"Vaisampayana said, 'The Pandavas alighted, at a distance, from their cars and proceeded on foot to the retreat of the king, bending themselves in humility. All the combatants also, and all the denizens of the kingdom, and the spouses of the Kuru chiefs, followed them on foot. The Pandavas then reached the sacred retreat of Dhritarashtra which abounded with herds of deer and which was adorned with plantain plants. Many ascetics of rigid vows, filled with curiosity, came there for beholding the Pandavas who had arrived at the retreat. The king, with tears in his eyes, asked them, saying, --Where has my eldest sire, the perpetuator of Kuru's race, gone?' They answered, O monarch, telling him that he had gone to the Yamuna for his ablutions, as also for fetching flowers and waters. Proceeding quickly on foot along the path pointed out by them, the Pandavas beheld all of them from a distance. Desirous of meeting with their sire they walked with a rapid pace. Then Sahadeva ran with speed towards the spot where Pritha was. Touching the feet of his mother, he began to weep aloud. With tears gushing down her cheeks, she saw her darling child. Raising her son up and embracing him with her arms, she informed Gandhari of Sahadeva's arrival. Then seeing the king and Bhimasena and Arjuna, and Nakula, Pritha endeavoured to advance quickly towards them. She was walking in advance of the childless old couple, and was dragging them forward. The Pandavas, beholding her, fell down on the earth. The puissant and highsouled monarch, endued with great intelligence, recognising them by their voices and also by touch, comforted them one after another. Shedding tears, those high-souled princes, with due formalities, approached the old king and Gandhari, as also their own mother. Indeed, regaining their senses, and once more comforted by their mother, the Pandavas took away from the king and their aunt and mother the jars full of water which they had been carrying, forbearing them themselves. The ladies of those lions among men, and all the women of the royal household, as also all the inhabitants of the city and provinces, then beheld the old king. King Yudhishthira presented all those individuals one after another to the old king, repeating their names and races, and then himself worshipped his eldest sire with reverence. Surrounded by them all, the old monarch, with eyes bathed in tears of joy, regarded himself as once more staying in the midst of the city called after the elephant. Saluted with reverence by all his daughters-in-law headed by Krishna, king Dhritarashtra, endued with great intelligence, with Gandhari and Kunti, became filled with joy. He then reached his forest-retreat that was applauded by Siddhas and Charanas, and that then teemed with vast crowds of men all desirous of beholding him, like the firmament teeming with innumerable stars."

SECTION 25

"Vaisampayana said, 'The king, O chief of Bharata's race, with those foremost of men, viz., his brothers, who were all possessed of eyes that resembled lotus-petals, took his seat in the retreat of his eldest sire. There sat around him many highly-blessed ascetics, hailing from diverse regions, from desire of beholding the sons of that lord of Kuru's race., viz., the Pandavas of wide chests. They said, 'We wish to know who amongst these is Yudhishthira, who are Bhima and Arjuna, who the twins, and who is Draupadi of great fame.' Then the Suta, Sanjaya, in answer to their queries, pointed out to them the Pandavas. naming each, and Draupadi too as also the other ladies of the Kuru household.'

"Sanjaya said, 'This one that is as fair of complexion as pure gold, that is endued with a body which looks like that of a full-grown lion, that is possessed of a large aquiline nose, and wide and expansive eyes that are, again, of a coppery hue, is the Kuru king. This one, whose tread resembles that of an infuriate elephant, whose complexion is as fair as that of heated gold, whose frame is of large and expansive proportions and whose arms are long and stout, is Vrikodara. Behold him well! The mighty bowman who sits besides him, of darkish complexion and youthful frame, who resembles the leader of an elephantine herd, whose shoulders are as high as those of a lion, who walks like a sporting elephant, and whose eyes are as expansive as the petals of a lotus, is the hero called Arjuna. Those two foremost of men, that are sitting besides Kunti, are the twins, resembling Vishnu and Mahendra. In this whole world of men, they have not their equals in beauty and strength and excellence of conduct. This lady, of eyes as expansive as lotus petals, who seems to have touched the middle age of life, whose complexion resembles that of the blue lotus, and who looks like a goddess of Heaven, is Krishna, the embodied form of the goddess of prosperity. She who sits besides her, possessed of the complexion of pure gold, who looks like the embodied rays of the moon, in the midst of the other ladies, is, ye foremost of regenerate ones, the sister of that unrivalled hero who wields the discus. This other, as fair as pure gold, is the daughter of the snake-chief and wife of Arjuna. This other whose complexion is like that of pure gold or like that of Madhuka flowers, is the princess Chitrangada. This one, that is possessed of the complexion of an assemblage of blue lotuses, is the sister of that monarch, that lord of hosts, who used to always challenge Krishna. She is the foremost wife of Vrikodara. This is the daughter of the king of Magadha who was known by the name of Jarasandha. Possessed of the complexion of an assemblage of Champakas, she is the wife of the youngest son of Madravati. Possessed of a complexion as darkish as that of the blue lotus, she who sits there on the earth, and whose eyes are as expansive as lotuspetals, is the wife of the eldest son of Madravati, This lady whose complexion is as fair as that of heated gold and who sits with her child on her lap, is the daughter of king Virata. She is the wife of that Abhimanyu who, while divested of his car, was slain by Drona and others fighting from their cars. Implying the unfair character of the fight, for one on the earth should never be assailed by one on his car.] These ladies, the hair on whose heads shows not the parted line, and who are clad in white, are the widows of the slain sons of Dhritarashtra. They are the daughters-in-law of this old king, the wives of his hundred sons, now deprived of both their husbands and children who have been slain by heroic foes. I have now pointed them out in the order of precedence. In consequence of their devotion to Brahmanas, their understandings and hearts are divested of every kind of crookedness. Possessed of pure souls, they have all been pointed out by me,--these princesses of the Kaurava household, -- in answer to your queries.'

"Vaisampayana continued, 'Thus that king of Kuru's race, of very advanced years, having met with those sons of him that was a deity among men. enquired about their welfare after all the ascetics had gone away. The warriors who had accompanied the Pandavas, leaving the retreat, sat themselves down at a little distance, alighting from their cars and the animals they rode. Indeed, after all the crowd, viz., the ladies, the old men, and the children, had been seated, the old king duly addressed them, making the usual enquiries of politeness."

SECTION 26

"Dhritarashtra said. 'O Yudhishthira, art thou in peace and happiness, with all thy brothers and the inhabitants of the city and the provinces? Are they that live in dependance on thee also happy? Are they ministers, and servitors, and all thy seniors and preceptors also, happy? Are those also that live in thy dominions free from fear? Dost thou follow the old and traditional conduct of rulers of men? Is thy treasury filled without disregarding the restraints imposed by justice and equity? Dost thou behave as thou shouldst towards foes. neutrals, and allies? Dost thou duly look after the Brahmanas, always making them the first gifts (ordained in sacrifices and religious rites)? What need I say of the citizens, and thy servants, and kinsmen, -- are they foes, O chief of Bharata's race, gratified with thy behaviour? Dost thou, O king of kings, adore with devotion the Pitris and the deities? Dost thou worship guests with food and drink. O Bharata? Do the Brahmanas in thy dominions, devoted to the duties of their order, walk along the path of righteousness? Do the Kshatriyas and Vaisyas and Sudras also within thy kingdom, and all thy relatives, observe their respective duties? I hope the women, the children, and the old, among thy subjects, do

not grieve (under distress) and do not beg (the necessaries of life). Are the ladies of thy household duly honoured in thy house, O best of men? I hope, O monarch, that this race of royal sages, having obtained thee for their king, have not fallen away from fame and glory.'

"Vaisampayana continued, 'Unto the old king who said so, Yudhishthira, conversant with morality and justice, and wellskilled in acts and speech, spoke as follows, putting some questions about his welfare.'

"Yudhishthira said, 'Doth thy peace, O king, thy selfrestraint, thy tranquillity of heart, grow? Is this my mother able to serve thee without fatigue and trouble? Will, O king, her residence in the woods be productive of fruits? I hope this queen, who is my eldest mother, who is emaciated with (exposure to) cold and wind and the toil of walking, and who is now devoted to the practice of severe austerities, no longer gives way, to grief for her children of mighty energy, all of whom, devoted to the duties of the Kshatriya order, have been slain on the field of battle. Does she accuse us, sinful wretches, that are responsible for their slaughter? Where is Vidura, O king? We do not see him here. I hope this Sanjaya, observant of penances, is in peace and happiness. "Vaisampayana continued, 'Thus addressed, Dhritarashtra answered king Yudhishthira, saying, -- 'O son. Vidura is well. He is performing austere penances, subsisting on air alone, for he abstains from all other food. He is emaciated and his arteries and nerves have become visible. Sometimes he is seen in this empty forest by Brahmanas.' While Dhritarashtra was saying this Vidura was seen at a distance. He had matted locks on his head, and gravels in his mouth, and was exceedingly emaciated. He was perfectly naked. His body was besmeared all over with filth, and with the dust of various wild flowers. When Kshattri was beheld from a distance, the fact was reported to Yudhishthira. Vidura suddenly stopped, O king, casting his eyes towards the retreat (and seeing it peopled by so many individuals). King Yudhishthira pursued him alone, as he ran and entered the deep forest, sometimes not seen by the pursuer. He said aloud, 'O Vidura, O Vidura, I am king Yudhishthira, thy favourite!'--Exclaiming thus, Yudhishthira with great exertion, followed Vidura. That foremost of intelligent men, viz., Vidura, having reached a solitary spot in the forest, stood still, leaning against a tree. He was exceedingly emaciated. He retained only the shape of a human being (all his characteristic features having totally disappeared). Yudhishthira of great intelligence recognised him, however, (in spite of such change). Standing before him, Yudhishthira addressed him, saying, 'I am Yudhishthira! Indeed, worshipping Vidura properly, Yudhishthira said these words in the hearing of Vidura. Meanwhile Vidura eved the king with a steadfast gaze. Casting his gaze thus on the king, he stood motionless in Yoga. Possessed of great intelligence, he then (by his Yoga-power) entered the body of Yudhishthira, limb by limb. He united his life-breaths with the king's life-breaths, and his senses with the king's senses. Verify, with the aid of Yoga-power, Vidura, blazing with energy, thus entered the body of king Yudhishthira the just. Meanwhile, the body of Vidura continued to lean against the tree, with eyes fixed in a steadfast gaze. The king soon saw that life had fled out of it. At the same time, he felt that he himself had become stronger than before and that he had acquired many additional virtues and accomplishments. Possessed of great learning and energy, O monarch, Pandu's son, king Yudhishthira the just, then recollected his own state before his birth among men. [Yudhishthira was Dharma's self, Vidura also was Dharma born as a Sudra through the curse of the Rishi Animandavya. Both, therefore, were of the same essence. When Vidura left his human body, he entered the body of Yudhishthira and thus the latter felt himself strengthened greatly by the accession.] Endued with mighty energy, he had heard of Yoga practice from Vyasa. King Yudhishthira the just, possessed of great learning, became desirous of doing the last rites to the body of Vidura, and wished to cremate it duly. An invisible voice was then heard,-saying,--'O king, this body that belonged to him called Vidura should not be cremated. In him is thy body also. He is the eternal deity of Righteousness. Those regions of felicity which are known by the name of Santanika will be his, O Bharata. He was an observer of the duties of Yatis. Thou shouldst not, O scorcher of foes, grieve for him at all. Thus addressed, king Yudhishthira the just, returned from that spot, and represented everything unto the royal son of Vichitraviryya. At this, that king of great splendour, all these men, and Bhimasena and others, became filled with wonder. Hearing what had happened, king Dhritarashtra became pleased and then, addressing the son of Dharma. said, -- 'Do thou accept from me these gifts of water and roots and fruits. It has been said, O king, that one's guest should take that which one takes oneself.' Thus addressed, Dharma's son answered the king, saying,--'So be it.' The mighty-armed king ate the fruits and roots which the monarch gave him. Then they all spread their beds under a tree and passed that night thus, having eaten fruits and roots and drunk the water that the old king had given them.'

SECTION 27

'Vaisampayana said, 'They passed that night which was characterised by auspicious constellations even thus, O king, in that retreat of righteous ascetics. The conversation that occurred was characterised by many reflections on morality and wealth. Consisting of delightful and sweet words, it was graced with diverse citations from the Srutis. The Pandavas, O king, leaving costly beds, laid themselves down, near their mother, on the bare ground, Indeed, those heroes passed that night, having eaten the food which was the food of the highsouled king Dhritarashtra. After the night had passed away, king Yudhishthira, having gone through his morning acts, proceeded to survey that retreat in the company of his brothers. With the ladies of his household the servants, and his priest, the king roved about the retreat in all directions, as he pleased, at the command of Dhritarashtra. He beheld many sacrificial altars with sacred fires blazing on them and with many ascetics seated on them, that had performed their oblations and poured libations in honour of the deities. Those altars were overspread with fruits and roots of the forest, and with heaps of flowers. The smoke of clarified butter curled upwards from them. They were graced, besides, with many ascetics possessed of bodies that looked like the embodied Vedas and with many that belonged to the lay brotherhood. Herds of deer were grazing, or resting here and there, freed from every fear. Innumerable birds also were there, engaged in uttering their melodious notes, O king. The whole forest seemed to resound with the notes of peacocks and Datyuhas and Kokilas and the sweet songs of other warblers. 1 Some spots echoed with the chant of Vedic hymns recited by learned Brahmanas. Some were adorned with large heaps of fruits and roots gathered from the wilderness. King Yudhishthira then gave those ascetics jars made of gold or copper which he had brought for them, and many deer-skins and blankets and sacrificial ladles made of wood, and Kamandalus and wooden platters, and pots and pans, O Bharata. [Nilakantha here implies the peacock and not the blue jay, for the word keka is applied to the notes of the peacock alone. Datyuhas are gallinules or a species of Chatakas whose cry resembles, Phatik jal--phatik jal--phatik jal! repeated very distinctly, the second syllable being lengthened greatly.] Diverse kinds of vessels, made of iron, and smaller vessels and cups of various sizes, were also given away by the king, the ascetics taking them away, each as many as he liked. King Yudhishthira of righteous soul, having thus roved through the woods and beheld the diverse retreats of ascetics and made many gifts, returned to the place where his uncle was. He saw king Dhritarashtra that lord of Earth at his ease with Gandhari beside him, after having finished his morning rites. The righteous-souled monarch saw also his mother, Kunti, seated not much remote from that place, like a disciple with bent head, endued with humility. He saluted the old king, proclaiming his name. 'Sit down' were the words the old king said. Receiving Dhritarashtra's permission, Yudhishthira sat himself down on a mat of Kusa grass. Then the other sons of Pandu with Bhima among them, O thou of Bharata's race, saluted the king and touched his feet and sat themselves down, receiving his permission. The old Kuru king, surrounded by them, looked exceedingly beautiful. Indeed, he blazed with a Vedic splendour like Vrihaspati in the midst of the celestials. After they had sat themselves down, many great Rishis, viz., Satavupa and others, who were denizens of Kurukshetra. came there. The illustrious and learned Vyasa, possessed of great energy, and reverenced by even the celestial Rishis, showed himself, at the head of his numerous disciples, unto Yudhishthira. The Kuru king Dhritarashtra, Kunti's son Yudhishthira of great energy, and Bhimasena and others, stood up and advancing a few steps, saluted those guests. Approaching near, Vyasa, surrounded by Satayupa and others, addressed king Dhritarashtra, saying,--'Be thou seated.' The illustrious Vyasa then took an excellent seat made of Kusa grass placed upon a black deer-skin and covered with a piece of silken cloth. They had reserved that seat for him. After Vyasa had been seated, all those foremost of regenerate persons, endued with abundant energy, sat themselves down, having received the permission of the Island-born sage."

SECTION 28

"Vaisampayana said, 'After the high-souled Pandavas had all been seated, Satyavati's son Vyasa said,--O Dhritarashtra of mighty arms, hast thou been able to achieve penances? Is thy mind, O king, pleased with thy residence in the woods? Has the grief that was thine, born of the slaughter of thy sons in battle, disappeared from thy heart? Are all thy perceptions, O sinless one, now clear? Dost thou practise the ordinances of forest life after having made thy heart firm? Does my daughter-in-law, Gandhari, allow herself to be overwhelmed by grief? She is possessed of great wisdom. Endued with intelligence, that queen understands both Religion and Wealth. She is well conversant with the truths that relate to both prosperity and adversity. Does she still grieve? Does Kunti, O king, who in consequence of her devotion to the service of her seniors, left her children, attend to thy wants and serve thee with all humility? Have the high-minded and

high-souled king, Yudhishthira, the son of Dharma and Bhima and Ariuna and the twins been sufficiently comforted? Dost thou feet delight at seeing them? Has thy mind become freed from every stain? Has thy disposition, O king, become pure in consequence of the increase of thy knowledge? This aggregate of three, O king, is the foremost of all concerns, O Bharata, viz., abstension from injury to any creature, truth, and freedom from anger. Does thy forest life any longer prove painful to thee? Art thou able to earn with thy own exertions the products of the wilderness for thy food? Do fasts give thee any pain now? Hast thou learnt, O king, how the high-souled Vidura, who was Dharma's self, left this world? Through the curse of Mandavya, the deity of Righteousness became born as Vidura. He was possessed of great intelligence. Endued with high penances, he was high-souled and high-minded. Even Vrihaspati among the celestials, and Sukra among the Asuras, was not possessed of such intelligence as that foremost of persons. The eternal deity of Righteousness was stupefied by the Rishi Mandavya with an expenditure of his penances earned for a long time with great care. [Audumvaran is an adjective of kalasan. It means 'made of copper'. Praveni is a kutha or blanket. Sruk is a ladle having the cup like cavity at one extremity only. Sruv is a ladle having cup-like cavities at both extremities.] At the command of the Grandsire, and through my own energy, Vidura of great intelligence was procreated by me upon a soil owned by Vichitraviryya. A deity of deities, and eternal, he was, O king, thy brother. The learned know him to be Dharma in consequence of his practices of Dharana and Dhyana. He grows with (the growth of) truth, self-restraint, tranquillity of heart, compassion, and gifts. He is always engaged in penances, and is eternal. From that deity of Righteousness, through Yoga-puissance, the Kuru king Yudhishthira also took his birth. Yudhishthira, therefore, O king, is Dharma of great wisdom and immeasurable intelligence. Dharma exists both here and hereafter, and is like fire or wind or water or earth or space. He is, O king of kings, capable of going everywhere and exists, pervading the whole universe. He is capable of being beheld by only those that are the foremost of the deities and those that are cleansed of every sin and crowned with ascetic success. He that is Dharma is Vidura: and he that is Vidura is the (eldest) son of Pandu. That son of Pandu. O king, is capable of being perceived by thee. He stays before thee as thy servitor. Endued with great Yoga-puissance, thy high-souled brother, that foremost of intelligent men, seeing the high-souled Yudhishthira, the son of Kunti, has entered into his person. These also, O chief of Bharata's race, I shall unite with great benefit Know O son that I am come here for dispelling thy doubts. Some feat that has never been accomplished before by any of the great Rishis, some wonderful effect of my penances, -- I shall show thee. What object is that, O king, whose accomplishment thou desirest from me? Tell me what is that which thou wishest to see or ask or hear? O sinless one, I shall accomplish it

SECTION 29

(Putradarsana Parva)

^{''}Janamejaya said, 'Tell me. O learned Brahmana, what that wonderful feat was which the great Rishi Vyasa of high energy accomplished after his promise to the old king, made when Dhritarashtra, that lord of Earth, that foremost one of Kuru's race, had taken up his abode in the forest, with his wife and with his daughter-in-law Kunti; and after, indeed, Vidura had left his own body and entered into Yudhishthira, and at the time when all the sons of Pandu were staying in the ascetic retreat. For how many days did the Kuru king Yudhishthira of unfading glory stay, with his men, in the woods? On what food, O puissant one, did the high-souled Pandavas support themselves, with their men, and wives, while they lived in the woods? O sinless one, do thou tell me this.'

"Vaisampayana said, 'With the permission of the Kuru king, the Pandavas, O monarch, with their troops and the ladies of their household, supported themselves on diverse kinds of food and drink and passed about a month in great happiness in that forest. Towards the close of that period. O sinless one. Vyasa came there. While all those princes sat around Vyasa, engaged in conversation on diverse subjects, other Rishis came to that spot. They were Narada, and Parvata and Devala of austere penances, and Viswavasu and Tumvuru, and Chitrasena., O Bharata. Endued with severe penances, the Kuru king Yudhishthira, with the permission of Dhritarashtra, worshipped them according to due rites. Having obtained that worship from Yudhishthira, all of them sat down on sacred seats (made of Kusa grass), as also on excellent seats made of peacock feathers. After they had all taken their seats, the Kuru king of high intelligence took his seat there, surrounded by the sons of Pandu, Gandhari and Kunti and Draupadi and she of the Sattwata race and other ladies of the royal household also sat down. The conversation that then arose was excellent and had reference to topics connected with piety, and the Rishis of old, and the deities and the Asuras. At the close of that conversation Vyasa of great energy, that foremost of eloquent men, that first of all

persons conversant with the Vedas, highly gratified, addressed the blind monarch and once more said,--'Burning as thou art with grief on account of thy children, I know, O king of kings, what object is cherished by thee in thy heart. The sorrow that always exists in the heart of Gandhari, that which exists in the heart of Kunti, and that also which is cherished by Draupadi in her heart, and that burning grief, on account of the death of her son, which Krishna's sister Subhadra also cherishes, are all known to me. Hearing of this meeting, O king, of thine with all these princes and princesses of thy house, I have come here, O delighter of the Kauravas, for dispelling thy doubts. Let the deities and Gandharvas, and all these great Rishis, behold today the energy of those penances which I have acquired for these long years. Therefore, O king, tell me what wish of thine I shall grant today. I am puissant enough to grant thee a boon. Behold the fruit of my penances.' Thus addressed by Vyasa of immeasurable understanding, king Dhritarashtra reflected for a moment and then prepared to speak. He said, --'I am exceedingly fortunate. Lucky am I in obtaining thy favour. My life is crowned with success today, -- since this meeting has happened between me and ye all of great piety. Today I shall attain to that highly happy goal which is reserved for me, since, ye ascetics endued with wealth of penances, ye who are equal to Brahma himself, I have succeeded in obtaining this meeting with you all. There is not the least doubt that this sight that I have obtained of you all has cleansed me of every sin. Ye sinless ones, I have no longer any fear in respect of my end in the next world. Full as I am of love for my children. I always cherish their remembrance. My mind, however, is always tortured by the recollection of the diverse acts of wrong which my wicked son of exceedingly evil understanding perpetrated. Possessed of a sinful understanding, he always persecuted the innocent Pandavas. Alas, the whole Earth has been devastated by him, with her steeds, elephants and men. Many high-souled kings, rulers of diverse realms, came for siding my son and succumbed to death. Alas, leaving their beloved sires and wives and their very life-breaths, all those heroes have become guests of the king of the dead. What end, O regenerate one, has been attained by those men who have been slain, for the sake of their friend, in battle? What end also has been attained by my sons and grandsons who have fallen in the frav? My heart is always pained at the thought of my having brought about the slaughter of the mighty Bhishma, the son of Santanu, and of Drona, that foremost of Brahmanas, through my foolish and sinful son who was an injurer of his friends. Desirous of obtaining the sovereignty of the Earth, he caused the Kuru race, blazing with prosperity, to be annihilated. Reflecting on all this, I burn day and night with grief. Deeply afflicted with pain and grief, I am unable to obtain peace of mind. Indeed, O father, thinking of all this, I have no peace of mind."

"Vaisampayana continued, 'Hearing these lamentations expressed in diverse ways, of that royal sage, the grief, O Janamejaya, of Gandhari, became fresh. The grief also of Kunti, of the daughter of Drupada, of Subhadra, and of the other members, male and female, and the daughters-in-law, of the Kuru race, became equally green. Queen Gandhari, with bandaged eyes, joining her hands, addressed her father-in-law. Deeply afflicted with grief on account of the slaughter of her sons, she said,--'O foremost of ascetics, sixteen years have passed over the head of this king grieving for the death of his sons and divested of peace of mind. Afflicted with grief on account of the slaughter of his children, this king Dhritarashtra, always breathes heavily, and never sleeps at night. O great Rishi, through the power of thy penances thou art competent to create new worlds. What need I say then about showing this king his children who are now in the other world? This Krishna, the daughter of Drupada, hath lost all her kinsmen and children. For this, she who is the dearest of my daughters-in-law grieves exceedingly. The sister of Krishna, viz., Subhadra of sweet speech, burning with the loss of her son, grieves as deeply. This lady that is respected by all, that is the wife of Bhurisravas, afflicted with grief on account of the fate that has overtaken her husband, always indulges in heart-rending lamentations. Her father-in-law was the intelligent Valhika of Kuru's race. Alas, Somadatta also was slain, along with his sire, in the great battle! [Valhika was the sire of Somadatta and the grandsire of Bhurisravas. Valhika, therefore, was the grand-father-in-law of the lady mentioned by Gandhari.] Alas, a century of sons, heroes that never retreated from battle, belonging to this son of thine, this king of great intelligence and great prosperity, has been slain in battle. The hundred wives of those sons are all grieving and repeatedly enhancing the grief of both the king and myself. O great ascetic, stricken by that great slaughter, they have gathered round me. Alas, those high-souled heroes, those great car warriors, my fathers-in-law, Somadatta and others --alas, what end has been theirs, O puissant one? Through thy grace, O holy one, that will happen in consequence of which this lord of Earth, myself, and this daughter-in-law of thine, viz., Kunti, shall all become freed from our grief. After Gandhari had said so, Kunti, whose face had become wasted through observance of many hard vows, began to think of her

secret-born son endued with solar effulgence. The boon giving Rishi Vyasa, capable of both beholding and hearing what happened at a remote distance, saw that the royal mother of Arjuna was afflicted with grief. Unto her Vyasa said,--'Tell me, O blessed one, what is in thy mind. Tell me what thou wishest to say. At this, Kunti, bending her head unto her father-in-law, and overcome with bashfulness, said these words unto him, relating to the occurrences of the past.'''

SECTION 30

"Kunti said, 'O holy one, thou art my father-in-law and therefore, my deity of deities. Verily, thou art my god of gods. Hear my words of truth. An ascetic named Durvasas, who is of the regenerate order and who is full of wrath. came to my father's house for eleemosynary charity. I succeeded in gratifying him by the purity of my external behaviour and of my mind, as also by refusing to notice the many wrongs he did. I did not give way to wrath although there was much in his behaviour quite capable of exciting that passion. Served with care, the great ascetic became highly pleased with me and disposed to grant me a boon. 'Thou must accept the boon I shall give,' were his words to me. Fearing his curse, I answered him, saying, -- 'So be it.' The regenerate Rishi once more said unto me,--'O blessed damsel, O thou of beautiful face, thou wilt become the mother of Dharma. Those deities whom thou wilt summon will be obedient to thee.' Having said those words, the regenerate one vanished away from my sight. I became filled with wonder. The mantra, however, which the Rishi gave has dwelt in my memory at all times. One day, sitting within my chamber I beheld the sun rising. Desiring to bring the maker of day before me, I recollected the words of the Rishi. Without any consciousness of the fault I committed, I summoned the deity from mere girlishness. The deity, however, of a thousand rays, (summoned by me) came to my presence. He divided himself in twain. With one portion he was in the firmament, and with the other he stood on the Earth before me. With one he heated the worlds and with another he came to me. He told me, while I was trembling at his sight, these words, -- 'Do thou ask a boon of me.' Bowing unto him with my head, I asked him to leave me. He replied unto me, saying, -- 'I cannot bear the idea of coming to thee fruitlessly. I shall consume thee as also that Brahmana who gave thee the Mantra as a boon.' The Brahmana who had done no evil--I wished to protect from Surya's curse. I therefore, said--'Let me have a son like thee, O god.' The deity of thousand rays then penetrated me with his energy and stupefied me completely. He then said unto me,--'Thou wilt have a son ' and then went back to the firmament. I continued to live in the inner apartments and desirous of saving the honour of my sire, I cast into the waters my infant son named Karna who thus came into the world secretly. Without doubt, through the grace of that god, I once more became a virgin, O regenerate one, even as the Rishi Durvasas had said unto me. Foolish that I am, although he knew me for his mother when he grew up, I yet made no effort to acknowledge him. This burns me, O regenerate Rishi, as is well-known to thee. Whether it is sinful or not so, I have told thee truth. It behoveth thee, O holy one, to gratify the craving I feel for beholding that son of mine. O foremost of ascetics, let this king also, O sinless one, obtain the fruition today of that wish of his which he cherishes in his bosom and which has become known to thee.' Thus addressed by Kunti, Vyasa, that foremost of all persons, said unto her in reply,--'Blessed be thou; all that thou hast said unto me will happen. (As regards the birth of Karna) no fault is ascribable to thee. Thou wert restored to virginity. The deities are possessed of (Yoga) puissance. They are able to penetrate human bodies. There are deities. They beget (offspring) by thought alone. By word, by sight, by touch, and by sexual union, also, they beget children. These are the five methods. Thou belongest to the order of humanity. Thou hast no fault (in what happened). Know this. O Kunti. Let the fever of thy heart be dispelled. For those that are mighty, everything is becoming. 'For those that are mighty, everything is pure. For those that are mighty, everything is meritorious. For those that are mighty, everything is their own."

SECTION 31

"Vyasa said, 'Blessed be thou, O Gandhari, thou shalt behold thy sons and brothers and friends and kinsmen along with thy sires this night like men risen from sleep. Kunti also shall behold Karna, and she of Yadu's race shall behold her son Abhimanyu. Draupadi shall behold her five sons, her sires, and her brothers also. Even before ye had asked me, this was the thought in my mind. I entertained this purpose when I was urged to that effect by the king, by thee, O Gandhari, and by Kunti. Thou shouldst not grieve for those foremost of men. They met with death in consequence of their devotion to the established practices of Kshatrivas. O faultless one, the work of the gods could not but be accomplished. It was for accomplishing that object that those heroes came down on Earth. They were all portions of the deities. Gandharvas and Apsaras, and Pisachas and Guhyakas and Rakshasas, many persons of great sanctity, many individuals crowned with

success (of penances), celestial Rishis, deities and Danavas and heavenly Rishis of spotless character, met with death on the battle-field of Kurukshetra. [The sense is that those had been incarnated as human beings and fighting with one another met with death as regards their human existence.] It is heard that he that was the intelligent king of the Gandharvas, and named Dhritarashtra, took birth in the world of men as thy lord Dhritarashtra. Know that Pandu of unfading glory and distinguished above all others, sprung from the Maruts, Kshattri and Yudhishthira are both portions of the deity of Righteousness. Know that Duryodhana was Kali, and Sakuni was Dwapara. O thou of good features, know that Dussasana and others were all Rakshasas. Bhimasena of great might, that chastiser of foes, is from the Maruts. Know that this Dhananjava, the son of Pritha, is the ancient Rishi Nara. Hrishikesa is Narayana, and the twins are the Aswins. The foremost of heat-giving ones, viz., Surya, having divided his body in twain, continued with one portion to give heat to the worlds and with another to live (on Earth.) as Karna. He that took his birth as the son of Arjuna, that gladdener of all, that heir to the possessions of the Pandavas, who was slain by six great car-warriors (fighting together), was Soma. He was born of Subhadra. Through Yoga-puissance he had divided himself in twain. Dhrishtadyumna who sprung with Draupadi from the sacrificial fire, was an auspicious portion of the deity of fire. Sikhandin was a Rakshasa. Know that Drona was a portion of Vrihaspati, and that Drona's son is born of a portion of Rudra. Know that Ganga's son Bhishma was one of the Vasus that became born as a human being. Thus, O thou of great wisdom, the deities had taken birth as human beings, and after having accomplished their purposes have gone back to Heaven. That sorrow which is in the hearts of you all, relating to the return of these to the other world. I shall today dispel. Do you all go towards the Bhagirathi .-- You will then behold all those that have been slain on the field of battle.

"Vaisampayana continued, 'All the persons there present, having heard the words of Vyasa, raised a loud leonine shout and then proceeded towards the Bhagirathi. Dhritarashtra with all his ministers and the Pandavas, as also with all those foremost of Rishis and Gandharvas that had come there, set out as directed. Arrived at the banks of Ganga, that sea of men took up their abode as pleased them. The king possessed of great intelligence, with the Pandavas, took up his abode in a desirable spot, along with the ladies and the aged ones of his household. They passed that day as if it were a whole year, waiting for the advent of the night when they would behold the deceased princes. The Sun then reached the sacred mountain in the west and all those persons, having bathed in the sacred stream, finished their evening rites."

SECTION 32

"Vaisampayana said, 'When night came, all those persons, having finished their evening rites, approached Vyasa. Dhritarashtra of righteous soul, with purified body and with mind solely directed towards it, sat there with the Pandavas and the Rishis in his company. The ladies of the royal household sat with Gandhari in a secluded spot. All the citizens and the inhabitants of the provinces ranged themselves according to their years. Then the great ascetic, Vyasa, of mighty energy, bathing in the sacred waters of the Bhagirathi, summoned all the deceased warriors, viz., those that had fought on the side of the Pandavas, those that had fought for the Kauravas, including highly blessed kings belonging to diverse realms. At this, O Janamejaya, a deafening uproar was heard to arise from within the waters, resembling that which had formerly been heard of the forces of the Kurus and the Pandavas. Then those kings, headed by Bhishma and Drona, with all their troops, arose by thousands from the waters of the Bhagirathi. There were Virata and Drupada, with their sons and forces. There were the sons of Draupadi and the son of Subhadra, and the Rakshasa Ghatotkacha. There were Karna and Duryodhana, and the mighty car-warrior Sakuni, and the other children, endued with great strength, of Dhritarashtra, headed by Dussasana. There were the son of Jarasandha, and Bhagadatta, and Jalasandha of great energy, and Bhurisravas, and Sala, and Salya, and Vrishasena with his younger brother. There were prince Lakshmana (the son of Duryodhana), and the son of Dhrishtadyumna, and all the children of Sikhandin, and Dhrishtaketu, with his younger brother. There were Achala and Vrishaka, and the Rakshasa Alayudha, and Valhika, and Somadatta, and king Chekitana. These and many others, who for their number cannot be conveniently named, appeared on that occasion. All of them rose from the waters of the Bhagirathi, with resplendent bodies. Those kings appeared, each clad in that dress and equipt with that standard and that vehicle which he had while fighting on the field. All of them were now robed in celestial vestments and all had brilliant ear-rings. They were free from all animosity and pride. and divested of wrath and jealousy. Gandharvas sang their praises, and bards waited on them, chanting their deeds. Robed in celestial vestments and wearing celestial garlands, each of them was waited upon by bands of Apsaras. At that time, through the puissance of his penances, the great ascetic, the

son of Satyavati, gratified with Dhritarashtra, gave him celestial vision. Endued with celestial knowledge and strength, Gandhari of great fame saw all her children as also all that had been slain in battle. All persons assembled there beheld with steadfast gaze and hearts filled with wonder that amazing and inconceivable phenomenon which made the hair on their bodies stand on its end. It looked like a high carnival of gladdened men and women. That wondrous scene looked like a picture painted on the canvas. Dhritarashtra, beholding all those heroes, with his celestial vision obtained through the grace of that sage, became full of joy, O chief of Bharata's race."'

SECTION 33

'Vaisampayana said. 'Then those foremost of men divested of wrath and jealousy, and cleansed of every sin, met with one another, agreeably to those high and auspicious ordinances that have been laid down by regenerate Rishis. All of them were happy of hearts and looked like gods moving in Heaven. Son met with sire or mother, wives with husbands, brother with brother, and friend with friend, O king. The Pandavas, full of joy, met with the mighty bowman Karna as also with the son of Subhadra, and the children of Draupadi. With happy hearts the sons of Pandu approached Karna, O monarch, and became reconciled with him. All those warriors O chief of Bharata's race, meeting with one another through the grace of the great ascetic, became reconciled with one another. Casting off all unfriendliness, they became established on amity and peace. It was even thus that all those foremost of men, viz., the Kauravas and other kings became united with the Kurus rid other kinsmen of theirs as also with their children. The whole of that night they passed in great happiness. Indeed, the Kshatriya warriors, in consequence of the happiness they felt, regarded that place as Heaven itself. There was no grief, no fear, no suspicion, no discontent. no reproach in that region, as those warriors, O monarch, met with one another on that night. Meeting with their sires and brothers and husbands and sons, the ladies cast off all grief and felt great raptures of delight. Having sported with one another thus for one night, those heroes and those ladies, embracing one another and taking one another's leave returned to the places they had come from. Indeed, that foremost of ascetics dismissed that concourse of warriors. Within the twinkling of an eye that large crowd disappeared in the very sight of all those (living) persons. Those highsouled persons, plunging into the sacred river Bhagirathi proceeded, with their cars and standards, to their respective abodes. Some went to the regions of the gods, some to the region of Brahman, some to the region of Varuna, and some to the region of Kuvera. Some among those kings proceeded to the region of Surya. Amongst the Rakshasas and Pisachas some proceeded to the country of Uttara-Kurus. Others, moving in delightful attitudes, went in the company of the deities. Even thus did all those high-souled persons disappear with their vehicles and animals and with all their followers. After all of them had gone away, the great sage, who was standing in the waters of the sacred stream viz., Vyasa of great righteousness and energy, that benefactor of the Kurus, then addressed those Kshatriya ladies who had become widows, and said these words, 'Let those amongst these foremost of women that are desirous of attaining to the regions acquired by their husbands cast away all sloth and quickly plunge into the sacred Bhagirathi .-- Hearing these words of his, those foremost ladies, placing faith in them, took the permission of their father-in-law, and then plunged into the waters of the Bhagirathi. Freed from human bodies, those chaste ladies then proceeded, O king, with their husbands to the regions acquired by the latter. Even thus, those ladies of virtuous conduct, devoted to their husbands entering, the waters of the Bhagirathi, became freed from their mortal tenements and attained to the companionship of their husbands in the regions acquired by them. Endued with celestial forms, and adorned with celestial ornaments, and wearing celestial vestments and garlands, they proceeded to those regions where their husbands had found their abodes. Possessed of excellent behaviour and many virtues, their anxieties all dispelled, they were seen to ride on excellent cars, and endued with every accomplishment they found those regions of happiness which were theirs by right. Devoted to the duties of piety, Vyasa, at that time, becoming a giver of boons, granted unto all the men there assembled the fruition of the wishes they respectively cherished. People of diverse realms, hearing of this meeting between the hallowed dead and living human beings, became highly delighted. That man who duly listens to this narrative meets with everything that is dear to him. Indeed, he obtains all agreeable objects both here and hereafter. That man of learning and science, that foremost of righteous persons, who recites this narrative for the hearing of others acquires great fame here and an auspicious end hereafter, as also a union with kinsmen and all desirable objects. Such a man has not to undergo painful labour for his sustenance, and meets with all sorts of auspicious objects in life. Even these are the rewards reaped by a person who, endued with devotion to Vedic studies and with penances.

recites this narrative in the hearing of others. Those persons who possessed of good conduct, devoted to self-restraint, cleansed of all sins by the gifts they make, endued with sincerity, having tranquil souls, freed from falsehood and the desire of injuring others, adorned with faith, belief in the scriptures, and intelligence, listen to this wonderful parvan, surely attain to the highest goal hereafter."

SECTION 34

"Sauti said, 'Hearing this story of the re-appearance and departure of his forefathers, king Janamejaya of great intelligence became highly pleased. Filled with joy, he once more questioned Vaisampayana on the subject of the reappearance of dead men, saying,--"How is it possible for persons whose bodies have been destroyed to re-appear in those very forms?" Thus asked, that foremost of regenerate persons, viz., the disciple of Vyasa, that first of speakers, possessed of great energy, thus answered Janamejaya.

'Vaisampayana said, 'This is certain, viz., that acts are never destroyed (without their consequences being enjoyed or endured). Bodies, O king, are born of acts; so also are features. The great primal elements are eternal (indestructible) in consequence of the union with them of the Lord of all beings. They exist with what is eternal. Accordingly, they have no destruction when the non-eternal are destroyed. Acts done without exertion are true and foremost, and bear real fruit. The soul, united however with such acts as require exertion for their accomplishment, enjoys pleasure and pain. Though united so (that is, with pleasure and pain), yet it is a certain inference that the soul is never modified by them, like the reflection of creatures in a mirror. It is never destroyed. As long as one's acts are not exhausted (by enjoyment or endurance of their fruits good and bad), so long does one regard the body to be oneself. The man, however, whose acts have been exhausted, without regarding the body to be self, takes the self to be something otherwise. Diverse existent objects (such as the primal elements and the senses, etc.) attaining to a body, become united as one. To men of knowledge who understand the difference (between the body and self), those very objects become eternal. In the Horsesacrifice, this Sruti is heard in the matter of the slaving of the horse. Those which are the certain possessions of embodied creatures, viz., their life-breaths (and the senses, etc.), exist eternally even when they are borne to the other world. I shall tell thee what is beneficial, if it be agreeable to thee, O king. Thou hast, while employed in thy sacrifices, heard of the paths of the deities. When preparations were made for any sacrifice of thine the deities became beneficially inclined to thee. When indeed, the deities were thus disposed and came to thy sacrifices, they were lords in the matter of the passage (from this to the next world) of the animals slain. For this reason, the eternal ones (viz., Jivas), by adoring the deities in sacrifices, succeed in attaining to excellent goals. When the five primal elements are eternal, when the soul also is eternal. he called Purusha (viz., the soul invested with case) is equally so. When such is the case, he who beholds a creature as disposed to take diverse forms, is regarded as having an erroneous understanding. He who indulges in too much grief at separation is, I think, a foolish person. He who sees evil in separation should abandon union. By standing aloof, no unions are formed, and sorrow is cast off, for sorrow in the world is born of separation. Only he who understands the distinction between body and self, and not another, becomes freed from the erroneous conviction. He that knows the other (viz., self) attains to the highest understanding and becomes freed from error. As regards creatures. they appear from an invisible state, and once more disappear into invisibleness. I do not know him. He also does not know me. As regards myself, renunciation is not yet mine. He that is not possessed of puissance enjoys or endures the fruits of all his acts in those too dies in which he does them. If the act be a mental one, its consequences are enjoyed or endured mentally; if it be done with the body, its consequences are to be enjoyed or endured in the body." [What is stated here is that if a man does an act that is bad, its consequences he will have to endure in a human body. The same with regard to rewards. By doing a meritorious act in one's human form, one will enjoy its good consequences in one's human body. So acts done mentally affect the mind and those done with the body affect the body. It should be noted that the whole of the above translation is offered tentatively. A verbal rendering has been attempted. The chain of reasoning is not at all clear. The commentator has done much to elucidate the sense, but the original obscurities have scarcely been removed.]

SECTION 35

"Vaisampayana said, 'King Dhritarashtra had never beheld his own sons. Obtaining eye-sight through the grace of the Rishi, he beheld, for the first time, O perpetuator of Kuru's race, those children of his that were very like his own self. That foremost of men, viz., the Kuru monarch, had learnt all the duties of kings, as also the Vedas and the Upanishadas, and had acquired certitude of understanding (from the same source). Vidura of great wisdom attained to high success through the power of his penances. Dhritarashtra also attained to great success in consequence of having met the ascetic Vyasa.'

"Janamejaya said, 'If Vyasa, disposed to grant me a boon, kindly show me my sire in that form which he had, clad as he used to be clad, and as old as he was when he departed from this world, I may then believe all that thou hast told me. Such a sight will be most agreeable to me. Indeed, I shall regard myself crowned with success. I shall have gained a certainty of conclusion. O, let my wish be crowned with fruition through the grace of that foremost of Rishis.'

"Sauti said, -- 'After king Janamejaya had said these words, Vyasa of great energy and intelligence showed his grace and brought Parikshit (from the other world). King Janamejaya beheld his royal father, possessed of great beauty, brought down from Heaven, in the same form that he had and of the same age as he was (at the time of leaving this world). The high-souled Samika also, and his son Sringin, were similarly brought there. All the counsellors and ministers of the king beheld them. King Janamejaya. performing the final bath in his sacrifice, became highly glad. He poured the sacred water on his father, even as he caused it to be poured on himself. Having undergone the final bath, the king addressed the regenerate Astika who had sprung from the race of the Yayavaras and who was the son of Jaratkaru, and said these words, -- 'O Astika, this sacrifice of mine is fraught with many wonderful incidents, since this my sire has been seen by me--he who has dispelled all my sorrows.

"Astika said, 'The performer of that sacrifice in which the ancient Rishi, the Island-born Vyasa, that vast receptacle of penances, is present, is sure, O foremost one of Kuru's race, to conquer both the worlds. O son of the Pandavas, thou hast heard a wonderful history. The snakes have been consumed into ashes and have followed the footsteps of thy sire. Through thy truthfulness. O monarch, Takshaka has with difficulty escaped a painful fate. The Rishis have all been worshipped. Thou hast seen also the end that has been attained by thy high-souled sire. Having heard this sincleansing history thou hast achieved abundant merit. The knots of thy heart have been untied through sight of this foremost of person. They that are the supporters of the wings of Righteousness, they that are of good conduct and excellent disposition, they at sight of whom sins become attenuated,-we should all bow to them.

"Sauti continued, 'Having heard this from that foremost of regenerate ones, King Janamejaya worshipped that Rishi, repeatedly honouring him in every way. Conversant with all duties he then asked the Rishi Vaisampayana of unfading glory about the sequel, O best of ascetics, of king Dhritarashtra's residence in the woods.'"

SECTION 36

"Janamejaya said, 'Having seen his sons and grandsons with all their friends and followers, what, indeed, did that ruler of men, viz., Dhritarashtra, and king Yudhishthira also, do?'

Vaisampayana said, 'Beholding that exceedingly wonderful sight, viz., the re-appearance of his children, the royal sage, Dhritarashtra, became divested of his grief and returned (from the banks of the Bhagirathi) to his retreat. The common people and all the great Rishis, dismissed by Dhritarashtra, returned to the places they respectively wished. The high-souled Pandavas, accompanied by their wives, and with a small retinue, went to the retreat of the high-souled monarch. Then Satyavati's son, who was honoured by regenerate Rishis and all other persons, arrived at the retreat, Dhritarashtra, saying,--'O mighty-armed addressed Dhritarashtra. O son of Kuru's race, listen to what I say, Thou hast heard diverse discourses from Rishis of great knowledge and sacred deeds, of wealth of penances and excellence of blood, of conversance with the Vedas and their branches, of piety and years, and of great eloquence. Do not set thy mind again on sorrow. He that is possessed of wisdom is never agitated at ill luck. Thou hast also heard the mysteries of the deities from Narada of celestial form. Thy children have all attained, through observance of Kshatriya practices, to that auspicious goal which is sanctified by weapons. Thou hast seen how they move about at will in great happiness. This Yudhishthira of great intelligence is awaiting thy permission, with all his brothers and wives and kinsmen. Do thou dismiss him. Let him go back to his kingdom and rule it. They have passed more than a month in thus residing in the woods. The station of sovereignty should always be well guarded. O king, O thou of Kuru's race, thy kingdom has many foes.' Thus addressed by Vyasa of incomparable energy, the Kuru king, well-versed in words, summoned Yudhishthira and said unto him,--'O Ajatasatru, blessings on thee! Do thou listen to me, with all thy brothers. Through thy grace, O king, grief no longer stands in my way. I am living as happily, O son, with thee here as if I were in the city called after the elephant. With thee as my protector, O learned one, I am enjoying all agreeable objects. I have obtained from thee all those services which a son renders to his sire. I am highly gratified with thee. I have not the least dissatisfaction with thee, O mighty-armed one. Go now, O son, without tarrying here any longer.

Meeting with thee, my penances are being slackened. This my body, endued with penances. I have been able to sustain only in consequence of my meeting with thee. These two mothers of thine, subsisting now upon fallen leaves of trees, and observing vows similar to mine, will not live long. Duryodhana and others, who have become denizens of the other world, have been seen by us, through the puissance of Vyasa's penances and through (the merit of) this my meeting with thee. O sinless one, the purpose of my life has been attained. I now wish to set myself to the practice of the austerest of penances. It behoveth thee to grant me permission. On thee now the obsequial cake, the fame and achievements, and the race of our ancestors, rest. O mighty-armed one, do thou then depart either tomorrow or this very day. Do not tarry. O son. O chief of Bharata's race, thou hast repeatedly heard what the duties are of kings. I do not see what more I can say unto thee. I have no longer any need with thee, O thou of great puissance.

"Vaisampayana continued, 'Unto the (old) monarch who said so, king Yudhishthira replied,--'O thou that art conversant with every rule of righteousness, it behoveth thee, not to cast me off in this way. I am guilty of no fault. Let all my brothers and followers depart as they like. With steadfast vows I shall wait upon thee and upon these two mothers of mine.' Unto him Gandhari then said,--'O son, let it not be so. Listen, the race of Kuru is now dependant on thee. The obsequial cake also of my father-in-law depends on thee. Depart then, O son. We have been sufficiently honoured and served by thee. Thou shouldst do what the king says. Indeed, O son, thou shouldst obey the behests of thy sire.'

"Vaisampayana continued,--'Thus addressed by Gandhari King Yudhishthira, rubbing his eyes which were bathed in tears of affection, said these words of lament. 'The king casts me off, as also Gandhari of great fame. My heart, however, is bound to thee. How shall L filled as I am with grief, leave thee? I do not, however, at the same time, venture to obstruct thy penances, O righteous lady. There is nothing higher than penances. It is by penances that one attains to the Supreme. O queen, my heart no longer turns as of old towards kingdom. My mind is wholly set upon penances now. The whole Earth is empty now. O auspicious lady, she does not please me any longer. Our kinsmen have been reduced in number. Our strength is no longer what it was before. The Panchalas have been wholly exterminated. They exist in name only. O auspicious lady, I do not behold any one that may assist as their re-establishment and growth. All of them have been consumed to ashes by Drona on the field of battle. Those that remained were slain by Drona's son at night. The Chedis and the Matsvas, who were our friends, no longer exist. Only the tribes of the Vrishnis are all that remain, Vasudeva having upheld them. Beholding only the Vrishnis I wish to live. My desire of life, however, is due to my wish of acquiring merit and not wealth or enjoyment. Do thou cast auspicious looks upon us all. To obtain thy sight will be difficult for us. The king will commence to practise the most austere and unbearable of penances.' Hearing these words, that lord of battle, the mighty-armed Sahadeva, with eyes bathed in tears, addressed Yudhishthira, saying, -- 'O chief of Bharata's race, I dare not leave my mother. Do thou return to the capital soon. I shall practise penances, O puissant one. Even here I shall emaciate my body by penances, engaged in serving the feet of the king and of these my mothers.' Unto that mighty-armed hero, Kunti, after an embrace, said--'Depart, O son. Do not say so. Do my bidding. Do all of you go hence. Let peace be yours. Ye sons, let happiness be yours. By your stay here, our penances will be obstructed. Bound by the ties of my affection for thee, I shall fall off from my high penances. Therefore, O son, leave us. Short is the period that we have of life, O thou of great puissance.' By these and diverse other speeches of Kunti, the minds of Sahadeva and king Yudhishthira were composed. Those foremost ones of Kuru's race, having received the permission of their mother as also of the (old) monarch, saluted the latter and began to take his leave.'

'Yudhishthira said, 'Gladdened by auspicious blessings, we shall return to the capital. Indeed, O king, having received thy permission, we shall leave this retreat, freed from every sin.' Thus addressed by the high-souled king Yudhishthira the just. that royal sage, viz., Dhritarashtra, blessed Yudhishthira and gave him permission. The king comforted Bhima, that foremost of all persons endued with great strength. Endued with great energy and great intelligence, Bhima showed his submissiveness to the king. Embracing Arjuna and clasping those foremost of men, viz., the twins also, and blessing them repeatedly, the Kuru king gave them permission to depart. They worshipped the feet of Gandhari and received her blessings also. Their mother Kunti then smelt their heads, and dismissed them. They then circumambulated the king like calves, when prevented from sucking their dams. Indeed, they repeatedly walked round him, looking steadfastly at him. Then all the ladies of the Kaurava household, headed by Draupadi, worshipped their father-inlaw according to the rites laid down in the scriptures, and took his leave. Gandhari and Kunti embraced each of them, and blessing them bade them go. Their mothers-in-law

instructed them as to how they should conduct themselves. Obtaining leave, they then departed, with their husbands. Then loud sounds were heard, uttered by the charioteers that said,--'Yoke, yoke,'--as also of camels that grunted aloud and of steeds that neighed briskly. King Yudhishthira, with his wives and troops and all his kinsmen, set out for Hastinapura.'''

SECTION 37

(Naradagamana Parva)

"Vaisampayana said, 'After two years had elapsed from the date of the return of the Pandavas (from the retreat of their sire), the celestial Rishi, Narada, O king, came to Yudhishthira. The mighty-armed Kuru king, that foremost of speakers, viz., Yudhishthira, having duly worshipped him, caused him to take a seat. After the Rishi had rested awhile, the king asked him, saying,--'It is after a long time that I behold thy holy self arrived at my court. Art thou in peace and happiness, O learned Brahmana? What are those countries which thou hast passed through? What shall I do to thee? Do thou tell me. Thou art the foremost of regenerate ones, and thou art our highest refuge.'

"Narada said, 'I have not seen thee for a long while. Hence it is that I have come to thee from my ascetic retreat. I have seen many sacred waters, and the sacred stream Ganga also, O king.'

"Yudhishthira said, 'People dwelling on the banks of Ganga report that the high-souled Dhritarashtra is practising the austerest of penances. Hast thou seen him there? Is that perpetuator of Kuru's race in peace? Are Gandhari and Pritha, and the Suta's son Sanjaya also, in peace? How, indeed, is it faring with that royal sire of mine? I desire to hear this, O holy one, if thou hast seen the king (and knowest of his condition).'

"Narada said, 'Listen, O king, with calmness to me as I tell thee what I have heard and seen in that ascetic retreat. After thy return from Kurukshetra, O delighter of the Kurus, thy sire, O king, proceeded towards Gangadwara. That intelligent monarch took with him his (sacred) fire, Gandhari and his daughter-in-law Kunti, as also Sanjaya of the Suta caste, and all the Yajakas. Possessed of wealth of penances, thy sire set himself to the practice of severe austerities. He held pebbles of stone in his mouth and had air alone for his subsistence, and abstained altogether from speech. Engaged in severe penances, he was worshipped by all the ascetics in the woods. In six months the king was reduced only to a skeleton. Gandhari subsisted on water alone, while Kunti took a little every sixth day. The sacred fire, O monarch, (belonging to the Kuru king) was duly worshipped by the sacrificing assistants that were with him, with libations of clarified butter poured on it. They did this whether the king saw the rite or not. The king had no fixed habitation. He became a wanderer through those woods. The two queens, as also Sanjaya, followed him. Sanjaya acted as the guide on even and uneven land. The faultless Pritha, O king, became the eye of Gandhari. One day, that best of kings proceeded to a spot on the margin of Ganga He then bathed in the sacred stream and finishing his ablutions turned his face towards his retreat. The wind rose high. A fierce forest-conflagration set in. It began to burn that forest all around. When the herds of animals were being burnt all around, as also the snakes that inhabited that region. herds of wild boars began to take themselves to the nearest marshes and waters. When that forest was thus afflicted on all sides and such distress came upon all the living creatures residing there, the king, who had taken no food, was incapable of moving or exerting himself at all. Thy two mothers also, exceedingly emaciated, were unable to move. The king, seeing the conflagration approach him from all sides, addressed the Suta Sanjava, that foremost of skilful charioteers, saying, -- 'Go, O Sanjaya, to such a place where the fire may not burn thee. As regards ourselves, we shall suffer our bodies to be destroyed by this fire and attain to the highest goal.' Unto him, Sanjaya, that foremost of speakers, said,--'O king, this death, brought on by a fire that is not sacred. will prove calamitous to thee. I do not, however, see any means by which thou canst escape from this conflagration. That which should next be done should be indicated by thee. Thus addressed by Sanjaya the king once more said, -- 'This death cannot be calamitous to us, for we have left our home of our own accord. Water, fire, wind, and abstention from food, Wikarshanam is emaciation of the body by abstention from all food.] (as means of death), are laudable for ascetics. Do thou, therefore, leave us, O Sanjaya, without any delay. Having said these words to Sanjaya, the king concentrated his mind. Facing the east, he sat down, with Gandhari and Kunti. Beholding him in that attitude, Sanjaya walked round him. Endued with intelligence, Sanjaya said,--'Do thou concentrate thy soul, O puissant one.' The son of a Rishi, and himself possessed of great wisdom, the king acted as he was told. Restraining all the senses, he remained like a post of wood. The highly blessed Gandhari, and thy mother Pritha too, remained in the same attitude. Then thy royal sire was overtaken by the forest-conflagration. Sanjaya, his minister, succeeded in escaping from that conflagration. I saw him on

the banks of Ganga in the midst of ascetics. Endued with great energy and great intelligence, he bade them farewell and then started for the mountains of Himavat. Even thus the high-souled Kuru king met with his death, and it was even thus that Gandhari and Kunti, thy two mothers, also met with death, O monarch. In course of my wanderings at will, I saw the bodies of that king and those two queens, O Bharata. Many ascetics came to that retreat, having heard of the end of king Dhritarashtra. They did not at all grieve for that end of theirs. There, O best of men, I heard all the details of how the king and the two queens, O son of Pandu, had been burnt. O king of kings, thou shouldst not grieve for him. The monarch, of his own will, as also Gandhari and thy mother, obtained that contact with fire.'

"Vaisampayana continued,--'Hearing of the exit of Dhritarashtra from this world, the high-souled Pandavas all gave way to great grief. Loud sounds or wailing were heard within the inner apartments of the palace. The citizens also, hearing of the end of the old king, uttered loud lamentations. 'O fiel cried king Yudhishthira in great agony, raising his arms aloft. Thinking of his mother, he wept like a child. All his brothers too, headed by Bhimasena, did the same. Hearing that Pritha had met with such a fate, the ladies of the royal household tittered loud lamentations of grief. All the people grieved upon hearing that the old king, who had become childless, had been burnt to death and that the helpless Gandhari too had shared his fate. When those sounds of wailing ceased for a while, king Yudhishthira the just, stopping his tears by summoning all his patience, said these words.'''

SECTION 38

"Yudhishthira said, 'When such a fate overtook that highsouled monarch who was engaged in austere penances, notwithstanding the fact of his having such kinsmen as ourselves all alive, it seems to me, O regenerate one, that the end of human beings is difficult to guess. Alas, who would have thought that the son of Vichitraviryya would thus be burnt to death. He had a hundred sons each endued with mighty arms and possessed of great prosperity. The king himself had the strength of ten thousand elephants. Alas, even he has been burnt to death in a forest-conflagration! Alas, he who had formerly been fanned with palm leaves by the fair hands of beautiful women was fanned by vultures with their wings after he had been burnt to death in a forestconflagration! He who was formerly roused from sleep every morning by bands of Sutas and Magadhas had to sleep on the bare ground through the acts of my sinful self. I do not grieve for the famous Gandhari who had been deprived of all her children. Observing the same vows as her husband, she has attained to those very regions which have become his. I grieve, however, for Pritha who, abandoning the blazing prosperity of her sons, became desirous of residing in the woods. Fie on this sovereignty of ours, fie on our prowess, fie on the practices of Kshatrivas! Though alive, we are really dead! O foremost of superior Brahmanas, the course of Time is very subtle and difficult to understand, inasmuch as Kunti, abandoning sovereignty, became desirous of taking up her abode in the forest. How is it that she who was the mother of Yudhishthira, of Bhima, of Vijaya, was burnt to deathlike a helpless creature. Thinking of this I become stupefied. In vain was the deity of fire gratified at Khandava by Ariuna. Ingrate that he is, forgetting that service he has burnt to death the mother of his benefactor! Alas, how could that deity burn the mother of Arjuna. Putting on the guise of a Brahmana, he had formerly come to Arjuna for soliciting a favour. Fie on the deity of fire! Fie on the celebrated success of Partha's shafts! This is another incident, O holy one, that appears to me to be productive of greater misery, for that lord of Earth met with death by union with a fire that was not sacred. How could such a death overtake that royal sage of Kuru's race who, after having ruled the whole Earth, was engaged in the practice of penances. In that great forest there were fires that had been sanctified with mantras. Alas, my father has made his exit from this world, coming in contact with an unsanctified fire! I suppose that Pritha, emaciated and reduced to a form in which all her nerves became visible, must have trembled in fear and cried aloud, saying, -- O son Yudhishthira, and awaited the terrible approach of the conflagration. She must have also said, --O Bhima, rescue me from this danger--when she, my mother, was surrounded on all sides by that terrible conflagration. Among all her sons, Sahadeva, was her darling. Alas, that heroic son of Madravati did not rescue her.' Hearing these lamentations of the king, those persons that were present there began to weep, embracing each other. In fact, the five sons of Pandu were so stricken with grief that they resembled living creatures at the time of the dissolution of the universe. The sound of lamentations uttered by those weeping heroes, filling the spacious chambers of the palace, escaped therefrom and penetrated the very welkin."

SECTION 39

"Narada said, 'The king has not been burnt to death by an unsanctified fire. I have heard this there. I tell thee, O Bharata, such has not been the fate of Vichitraviryya. It has been heard by us that when the old king endued with great intelligence and subsisting on air alone entered the woods (after his return from Gangadwara), he caused his sacrificial fires to be duly ignited. Having performed his sacred rites therewith, he abandoned them all. Then the Yajaka Brahmanas he had with him cast off those fires in a solitary part of the woods and went away as they liked on other errands, O foremost one of Bharata's race. The fire thus cast off grew in the woods. It then produced a general conflagration in the forest. Even this is what I have heard from the ascetics dwelling on the banks of Ganga, United with that (sacred) fire of his own. O chief of the Bharatas, the king, as I have already said unto thee, met with death on the banks of Ganga. O sinless one, this is what the ascetics have told me, -- those, viz., whom I saw on the banks of the sacred Bhagirathi, O Yudhishthira. Thus O lord of Earth, king Dhritarashtra, coming into contact with his own sacred fire, departed from this world and attained to that high goal that has been his. Through service rendered by her to her seniors, thy mother, O lord of men, has attained to very great success. There is not the slightest doubt of this. It behoveth thee, O king of kings, to now discharge the rites of water to their honour, with all thy brothers. Let, therefore, the necessary steps be taken towards that end."

'Vaisampayana continued, --'Then that lord of Earth, that foremost of men, that upholder of the burthens of the Pandavas, went out, accompanied by all his brothers as well as the ladies of his household. The inhabitants of the city as also those of the provinces, impelled by their loyalty, also went out. They all proceeded towards the banks of Ganga, every one clad in only single peace of raiment. Then all those foremost of men, having plunged into the stream, placed Yuyutsu at their head, and began to offer oblations of water unto the high-souled king. And they also gave similar oblations unto Gandhari and Pritha, naming each separately and mentioning their families. Having finished those rites that cleanse the living, they came back but without entering their capital took up their residence outside of it. They also despatched a number of trusted people well conversant with the ordinances relating to the cremation of the dead, to Gangadwara where the old king had been burnt to death. The king, having rewarded those men beforehand, commanded them to accomplish those rites of cremation which the bodies of Dhritarashtra and Gandhari and Kunti still awaited. 1 On twelfth day, the king, properly purified, duly performed the Sraddhas of his deceased relations, which were characterised by gifts in abundance. Referring to Dhritarashtra, Yudhishthira made many gifts of gold and silver, of kine and costly beds. Uttering the names of Gandhari and Pritha, the king, endued with great energy, made many excellent gifts. Every man received what thing he wished and as much of it as he wished. Beds and food, and cars and convevances, and jewels and gems, and other wealth were given away in profusion. Indeed, the king referring to his two mothers, gave away cars and conveyances, robes and coverlets, various kinds of food, and female slaves adorned with diverse ornaments. Having thus made many kinds of gifts in profusion, that lord of Earth then entered his capital called after the elephant. Those men who had gone to the banks of Ganga at the command of the king, having disposed of (by cremation) the remains of the king and two queens, returned to the city. Having duly honoured those remains with garlands and scents of diverse kinds and disposed of them, they informed Yudhishthira of the accomplishment of their task. The great Rishi Narada, having comforted king Yudhishthira of righteous soul, went away to where he liked. Even thus did king Dhritarashtra make his exit from this world after having passed three years in the forest and ten and five years in the city. Having lost all his children in battle, he had many gifts in honour of his kinsmen, relatives, and friends, his brethren and own people. King Yudhishthira after the death of his uncle, became very cheerless. Deprived of his kinsmen and relatives, he somehow bore the burthen of sovereignty. One should listen with rapt attention to this Asramavasika Parvan, and having heard it recited, one should feed Brahmanas with Habishya, honouring them with scents and garlands."

The end of Asramavasika Parvan.

The Mahabharata, Book 16 Mausala Parva

SECTION 1

Om! Having bowed down unto Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word "Java" be uttered.

Vaishampayana said: "When the thirty-sixth year (after the battle) was reached, the delighter of the Kurus, Yudhishthira, beheld many unusual portents. Winds, dry and strong, and showering gravels, blew from every side. Birds began to wheel, making circles from right to left. The great rivers ran in opposite directions. The horizon on every side seemed to be always covered with fog. Meteors, showering (blazing) coals, fell on the Earth from the sky. The Sun's disc, O king, seemed to be always covered with dust. At its rise, the great luminary of day was shorn of splendour and seemed to be crossed by headless trunks (of human beings). Fierce circles of light were seen every day around both the Sun and the Moon. These circles showed three hues. Their edges seemed to be black and rough and ashy-red in colour. These and many other omens. foreshadowing fear and danger, were seen, O king, and filled the hearts of men with anxiety. A little while after, the Kuru king Yudhishthira heard of the wholesale carnage of the Vrishnis in consequence of the iron bolt. The son of Pandu, hearing that only Vasudeva and Rama had escaped with life, summoned his brothers and took counsel with them as to what they should do. Meeting with one another, they became greatly distressed upon hearing that the Vrishnis had met with destruction through the Brahmana's rod of chastisement. The death of Vasudeva, like the drying up of the ocean, those heroes could not believe. In fact the destruction of the wielder of Saranga was incredible to them. Informed of the incident about the iron bolt, the Pandayas became filled with grief and sorrow. In fact, they sat down, utterly cheerless and penetrated with blank despair.'

Janamejaya said: "Indeed, O holy one, how was it that the Andhakas along with Vrishnis, and those great car-warriors, the Bhojas, met with destruction in the very sight of Vasudeva?"

Vaishampayana continued: "When the thirty-sixth year was reached (after the great battle) a great calamity overtook the Vrishnis. Impelled by Time, they all met with destruction in consequence of the iron bolt."

Janamejaya said: "Cursed by whom did those heroes, the Vrishnis, the Andhakas, and the Bhojas, met with destruction? O foremost regenerate persons, do thou tell me this in detail. Vaishampayana continued: "One day, the Vrishni heroes

Vaishampayana continued: "One day, the Vrishni heroes numbering Sarana amongst them, saw Vishvamitra and Kanwa and Narada arrived at Dwaraka. Afflicted by the rod of chastisement wielded by the deities, those heroes, causing Samva to be disguised like a woman, approached those ascetics and said, 'This one is the wife of Vabhru of immeasurable energy who is desirous of having a son. Ye Rishis, do you know for certain what this one will bring forth?'

"Hear now, O king, what those ascetics, attempted to be thus deceived, said: 'This heir of Vasudeva, by name Samva, will bring forth a fierce iron bolt for the destruction of the Vrishnis and the Andhakas. Ye wicked and cruel ones, intoxicated with pride, through that iron bolt ye will become the exterminators of your race with the exception of Rama and Janarddana. The blessed hero armed with the plough will enter the ocean, casting off his body, while a hunter of the name of Jara will pierce the high-souled Krishna while lying on the ground.'

"Endeavoured to be deceived by those wicked ones, those ascetics, with eyes red in wrath, looked at each other and uttered those words. Having said so they then proceeded to see Keshava. The slayer of Madhu, informed of what had taken place, summoned all the Vrishnis and told them of it. Possessed of great intelligence and fully acquainted with what the end of his race would be, he simply said that that which was destined would surely happen. Hrishikesa having said so, entered his mansion. The Lord of the universe did not wish to ordain otherwise. When the next day came, Samva actually brought forth an iron bolt through which all the individuals in the race of the Vrishnis and the Andhakas became consumed into ashes. Indeed for the destruction of the Vrishnis and the Andhakas, Samva brought forth, through that curse, a fierce iron bolt that looked like a gigantic messenger of death. The fact was duly reported to the king. In great distress of mind, the king (Ugrasena) caused that iron bolt to be reduced into fine powder. Men were employed, O king, to cast that powder into the sea. At the command of Ahuka, of Janarddana, of Rama, and of the high-souled Vabhru, it was, again, proclaimed throughout the city that from that day, among all the Vrishnis and the Andhakas no one should manufacture wines and intoxicating spirits of any kind, and that whoever would secretly manufacture wines and spirits should be impaled alive with all his kinsmen. Through fear of the king, and knowing that it was the command of Rama also of unimpeachable deeds, all the citizens bound themselves by a rule and abstained from manufacturing wines and spirits.

SECTION 2

Vaishampayana said: "While the Vrishnis and the Andhakas were thus endeavouring (to avoid the impending calamity), the embodied form of Time (death) every day wandered about their houses. He looked like a man of terrible and fierce aspect. Of bald head, he was black and of tawny complexion. Sometimes he was seen by the Vrishnis as he peered into their houses. The mighty bowmen among the Vrishnis shot hundreds and thousands of shafts at him, but none of these succeeded in piercing him, for he was none else than the

Destroyer of all creatures. Day by day strong winds blew, and many were the evil omens that arose, awful and foreboding the destruction of the Vrishnis and the Andhakas. The streets swarmed with rats and mice. Earthen pots showed cracks or broke from no apparent cause. At night, the rats and mice ate away the hair and nails of slumbering men. Sarikas chirped, sitting within the houses of the Vrishnis. The noise made by those birds ceased not for even a short while by day or by night. The Sarashas were heard to imitate the hooting of the owl, and goats imitated the cries, O Bharata, of jackals. Many birds appeared, impelled by Death, that were pale of complexion but that had legs red of hue. Pigeons were seen to always disport in the houses of the Vrishnis. Asses were born of kine, and elephants of mules. Cats were born of bitches, and mouse of the mongoose. The Vrishnis, committing sinful acts, were not seen to feel any shame. They showed disregard for Brahmanas and the Pitris and the deities, They insulted and humiliated their preceptors and seniors. Only Rama and Janardana acted differently. Wives deceived their husbands, and husbands deceived their wives. Fires, when ignited, cast their flames towards the left. Sometimes they threw out flames whose splendour was blue and red. The Sun, whether when rising or setting over the city, seemed to be surrounded by headless trunks of human form. In cook rooms, upon food that was clean and well-boiled, were seen, when it was served out for eating, innumerable worms of diverse kinds. When Brahmanas, receiving gifts, blessed the day or the hour (fixed for this or that undertaking) or when high-souled men were engaged in silent recitations, the heavy tread was heard of innumerable men running about, but no one could be seen to whom the sound of such tread could be ascribed. The constellations were repeatedly seen to be struck by the planets. None amongst the Yadavas could, however, obtain a sight of the constellation of his birth. When the Panchajanya was blown in their houses, asses of dissonant and awful voice brayed aloud from every direction. "Beholding these signs that indicated the perverse course of Time, and seeing that the day of the new moon coincided with the thirteenth (and the fourteenth) lunation, Hrishikesa, summoning the Yadavas, said unto them these words: 'The fourteenth lunation has been made the fifteenth by Rahu once more. Such a day had happened at the time of the great battle of the Bharatas. It has once more appeared, it seems, for our destruction.' "The slayer of Keshi, Janardana, thinking upon the omens that Time showed, understood that the thirty-sixth year had come, and that what Gandhari, burning with grief on account of the death of her sons, and deprived of all her kinsmen, had said was about to transpire. 'The present is exactly similar to that time when Yudhishthira noted at such awful omens when the two armies had been arrayed in order of battle.' Vasudeva, having said so, endeavoured to bring about those occurrences which would make Gandhari's words true. That chastiser of foes commanded the Vrishnis to make a pilgrimage to some sacred water. The messengers forthwith proclaimed at the command of Keshava that the Vrishnis should make a journey to the sea-coast for bathing in the sacred waters of the ocean.

SECTION 3

Vaishampayana said: "At that time the Vrishni ladies dreamed every night that a woman of black complexion and white teeth, entering their abodes, laughed aloud and ran through Dvaraka, snatching from them the auspicious threads in their wrists. The men dreamt that terrible vultures, entering their houses and fire-chambers, gorged themselves on their bodies. Their ornaments and umbrellas and standards and armour were seen to be taken away by terrible Rakshasas. In the very sight of the Vrishnis, the discus of Krishna, given by Agni, made of iron and having its nave composed of hardest adamant, ascended into the firmament. In the very sight of Daruka, the excellent car of Vasudeva, of solar effulgence, and properly equipped, was taken away by the horses yoked unto it. Those foremost of steeds, numbering four, (Saivya, Sugriva, Meghapushpa and Valahaka), and endued with the speed of thought, fled away, dragging the car after them along the surface of the ocean. The two great standards of Krishna's car and Valadeva's car, that with the device of Garuda and that bearing the device of the palmyra, which were reverently worshipped by those two heroes, were taken away by Apsaras who, day and night, called upon the Vrishnis and the Andhakas to set out on a pilgrimage to some sacred water. When these omens were seen and heard, those foremost of men, the mighty car-warriors of the Vrishnis and the Andhakas, became desirous of setting out, with their whole families, on a pilgrimage to some sacred water. They prepared diverse kinds of viands and edibles and diverse kinds of wines and meat. The troops of the Vrishnis and the Andhakas, blazing with beauty and endued with fierce energy, then set out from the city on cars and steeds and elephants. The Yadavas, then, with their wives, proceeded to Prabhasa and took up their residence there, each in the (temporary) habitation that was assigned to him, and all having an abundance of provisions consisting of edibles and drink.

"Hearing that they had taken up their abode on the seacoast, Uddhava, the wisest of men, who was, besides, well-

versed in Yoga, proceeded there and took his leave (for departing). Krishna, with joined hands, saluted Uddhava, and seeing him bent on departing (from the world) and knowing that the destructions of the Vrishnis was at hand, did not feel any disposition to prevent him. The mighty carwarriors among the Vrishnis and the Andhakas, whose hour had come, then saw Uddhava proceed on his great journey, filling the whole welkin with his splendour. The Vrishnis, mixing with wine the food that had been cooked for highsouled Brahmanas, gave it away unto monkeys and apes. Those heroes of fierce energy then began their high revels, of which drinking formed the chief feature, at Prabhasa. The entire field echoed with the blare of hundreds of trumpets and abounded with actors and dancers plying their vocations. In the very sight of Krishna, Rama began to drink with Kritavarma, Yuyudhana and Gada; and Vabhru also did the same. Then Yuyudhana, inebriated with wine, derisively laughing at and insulting Kritavarma in the midst of that assembly, said, 'What Kshatriya is there who, armed with weapons, will slay men locked in the embraces of sleep and, therefore, already dead? Hence, O son of Hridika, the Yadayas will never tolerate what thou hast done.' When Yuyudhana had said these words, Pradyumna, that foremost of carwarriors, applauded them, expressing his disregard for the son of Hridika.

"Highly incensed at this, Kritavarma, emphasising his disregard for Satyaki, by pointing to him with his left hand, said these words: 'Professing thyself to be a hero, how couldst hou so cruelly slay the armless Bhurishrava who, on the field of battle, (gave up all hostile intentions and) sat in praya?'

"Hearing these words of his, Keshava, that slayer of hostile heroes, giving way to wrath, cast an angry glance at Kritavarma. Then Satyaki informed the slayer of Madhu as to how Kritavarma had behaved towards Satrajit for taking away from him the celebrated gem Syamantaka. Hearing the narrative, Satyabhama, giving way to wrath and tears, approached Keshava and sitting on his lap enhanced his anger (for Kritavarma). Then rising up in a rage, Satyaki said, 'I swear to thee by Truth that I shall soon cause this one to follow in the wake of the five sons of Draupadi, and of Dhrishtadyumna and Shikhandi—they that were slain by this sinful wretch, while they were asleep, with the assistance of Drona's son. O thou of slender waist, Kritavarma's period of life and fame have come to their end.'

"Having said these words, Satyaki rushed at Kritavarma and severed his head with a sword in the very sight of Keshava. Yuyudhana, having achieved this feat, began to strike down others there present. Hrishikes a ran to prevent him from doing further mischief. At that time, however, O monarch, the Bhojas and Andhakas, impelled by the perverseness of the hour that had come upon them, all became as one man and surrounded the son of Sini. Janardana of mighty energy, knowing the character of the hour, stood unmoved without giving way to anger at the sight of those heroes rushing in wrath at Satyaki from every side. Urged by fate and inebriated with drink, they began to strike Yuyudhana with the pots from which they had been eating. When the son of Sini was being thus assaulted, Rukmini's son became highly enraged. He rushed forward for rescuing Satyaki who was engaged with the Bhojas and the Andhakas. Endued with might of arms and wealth of energy, those two heroes exerted themselves with great courage. But as the odds were overwhelming, both of them were slain in the very sight of Krishna. The delighter of the Yadus, beholding his own son, and the son of Sini too, slain, took up, in wrath, a handful of the Eraka grass that grew there. That handful of grass became a terrible bolt of iron endued with the energy of the thunderbolt. With it Krishna slew all those that came before him. Then the Andhakas and the Bhojas, the Saineyas and the Vrishnis, urged by Time, struck one another in that fearful mêlée. Indeed, O king, whoever amongst them took up in wrath a few blades of the Eraka grass, these, in his hands, became soon converted into a thunderbolt, O puissant one. Every blade of grass there was seen to be converted into a terrible iron bolt. All this, know, O king, was due to the curse denounced by Brahmanas. He who hurled a blade of grass saw that it pierced through even such things as were utterly impenetrable. In fact, every blade was seen to become a terrible bolt having the force of thunder. Son killed sire, and sire killed son, O Bharata. Inebriated with wine, they rushed and fell upon one another. The Kukuras and the Andhakas met with destruction like insects rushing at a blazing fire. As they were thus being slaughtered, no one among them thought of escaping by fight. Knowing that the hour of destruction had come, the mighty-armed Keshava stood there, eyeing everything. Indeed, the slayer of Madhu stood, raising a bolt of iron formed of a blade of grass. Beholding that Samva was slain, as also Charudeshna and Pradvumna and Aniruddha, Madhava became filled with rage. Beholding Gada lying dead on the ground, his wrath became enhanced. The wielder of Sarnga and the discus and the mace then exterminated the Vrishnis and the Andhakas. Hear, O king, what that conquerer of hostile towns, Vabhru of mighty energy and Daruka then said to Krishna, 'O holy one, a very

large number of men has been slain by thee. Turn now to where Rama has gone. We wish to go there where he has proceeded.""

SECTION 4

Vaishampayana said: "Then Daruka and Keshava and Vabhru left that spot, following in the wake of Rama (for discovering his retreat). They beheld that hero of infinite energy sitting thoughtfully, reclining his back against a tree, in a solitary spot of earth. Finding Rama of great soul, Krishna commanded Daruka, saying, 'Going to the Kurus, inform Partha of this great slaughter of the Yadus. Let Arjuna come here quickly, hearing of the destruction of the Yadavas through the Brahmanas' curse.'

"Thus addressed. Daruka, deprived of his senses by grief. proceeded on a car to the (capital of the) Kurus. After Daruka had gone away, Keshava, seeing Vabhru waiting on him, told him these words: 'Do thou go quickly for protecting the ladies. Let not robbers do them any injury, tempted by the wealth (that is with them).' Thus commanded by Keshava, Vabhru still helpless with wine but cheerless at the slaughter of his kinsmen, departed. He had rested for a while by the side of Keshava, but as soon as he had proceeded to a distance, the iron-bolt, attaching itself to a mallet in the hands of a hunter, suddenly sprang of itself upon that solitary survivor of the Yadava race and slew him, who also had been included in the curse of the Brahmanas. Beholding Vabhru slain, Keshava of great energy addressed his elder brother and said, 'Do thou, O Rama wait for me here till I place the ladies under the care of kinsmen.

"Entering the city of Dwaravati, Janardana said these words unto his father, 'Do thou protect all the ladies of our house, till Dhananjaya comes. At the skirts of the forest Rama is waiting for me. I shall meet him today. This great carnage of the Yadus has been beheld by me even as I beheld before the carnage of those Kshatriyas who were the foremost ones of Kuru's race. It is impossible for me to see this city of the Yadavas without the Yadus beside me. Know that proceeding to the woods I shall practise penances with Rama in my company.' Having said these words, Krishna touched the feet of his father with his head, and quickly left his presence. Then a loud wail of sorrow arose from the ladies and children of his house. Hearing that loud sound of wailing uttered by the weeping ladies, Keshava retraced his foot-steps and said unto them, 'Arjuna will come here. That foremost of man will relieve you of your grief.'

"Proceeding then to the forest, Keshava beheld Rama sitting in a solitary spot thereof. He also saw that Rama had set himself to Yoga and that from out his mouth was issuing a mighty snake. The colour of that snake was white. Leaving the human body (in which he had dwelt so long), that highsouled naga of a 1,000 heads and having a form as large as that of a mountain, endued besides with red eyes, proceeded along that way which led to the ocean. Ocean himself, and many celestial snakes, and many sacred Rivers were there, for receiving him with honour. There were Karkotaka and Vasuki and Takshaka and Prithusravas and Varuna and Kunjara, and Misri and Sankha and Kumuda and Pundarika, and the high-souled Dhritarashtra, and Hrada and Kratha and Sitikantha of fierce energy, and Chakramanda and Atishanda, and that foremost of Nagas called Durmukha, and Amvarisha, and king Varuna himself, O monarch. Advancing forward and offering him the Arghya and water to wash his feet, and with diverse other rites, they all worshipped the mighty Naga and saluted him by making the usual enquiries.

"After his brother had thus departed from the (human) world, Vasudeva of celestial vision, who was fully acquainted with the end of all things, wandered for some time in that lonely forest thoughtfully. Endued with great energy he then sat down on the bare earth. He had thought before this of everything that had been fore-shadowed by the words uttered by Gandhari in former days. He also recollected the words that Durvasas had spoken at the time his body was smeared by that Rishi with the remnant of the Payasa he had eaten (while a guest at Krishna's house). The high-souled one, thinking of the destruction of the Vrishnis and the Andhakas, as also of the previous slaughter of the Kurus, concluded that the hour (for his own departure from the world) had come. He then restrained his senses (in Yoga). Conversant with the truth of every topic, Vasudeva, though he was the Supreme Deity, wished to die, for dispelling all doubts and establishing a certainty of results (in the matter of human existence), simply for upholding the three worlds and for making the words of Atri's son true. Having restrained all his senses, speech, and mind, Krishna laid himself down in high Yoga.

"A fierce hunter of the name of Jara then came there, desirous of deer. The hunter, mistaking Keshava, who was stretched on the earth in high Yoga, for a deer, pierced him at the heel with a shaft and quickly came to that spot for capturing his prey. Coming up, Jara beheld a man dressed in yellow robes, rapt in Yoga and endued with many arms. Regarding himself an offender, and filled with fear, he touched the feet of Keshava. The high-souled one comforted him and then ascended upwards, filling the entire welkin with splendour. When he reached Heaven, Vasava and the twin Ashvinis and Rudra and the Adityas and the Vasus and the Viswedevas, and Munis and Siddhas and many foremost ones among the Gandharvas, with the Apsaras, advanced to receive him. Then, O king, the illustrious Narayana of fierce energy, the Creator and Destroyer of all, that preceptor of Yoga, filling Heaven with his splendour, reached his own inconceivable region. Krishna then met the deities and (celestial) Rishis and Charanas, O king, and the foremost ones among the Gandharvas and many beautiful Apsaras and Siddhas and Saddhyas. All of them, bending in humility, worshipped him. The deities all saluted him, O monarch, and many foremost of Munis and Rishis worshipped him who was the Lord of all. The Gandharvas waited on him, hymning his praises, and Indra also joyfully praised him."

SECTION 5

Vaishampayana said: "Meanwhile Daruka, going to the Kurus and seeing those mighty car-warriors, the son of Pritha, informed them of how the Vrishnis had slain one another with iron bolts. Hearing that the Vrishnis along with the Bhojas and Andhakas and Kukuras had all been slain, the Pandavas, burning with grief, became highly agitated. Then Arjuna, the dear friend of Keshava, bidding them farewell, set out for seeing his maternal uncle. He said that destruction would soon overtake everything. Proceeding to the city of the Vrishnis with Daruka in his company, O puissant king, that hero beheld that the city of Dwaraka looked like a woman bereft of her husband. Those ladies who had, before this, the very Lord of the universe for their protector, were now lordless. Seeing that Partha had come for protecting them, they all set up a loud wail. 16,000 ladies had been wedded to Vasudeva. Indeed, as soon as they saw Arjuna arrive, they uttered a loud cry of sorrow. As soon as the Kuru prince met those beauteous ones deprived of the protection of Krishna and of their sons as well, he was unable to look at them, his vision being obstructed by tears. The Dwaraka river had the Vrishnis and the Andhakas for its water, steeds for its fishes, cars for its rafts, the sound of musical instruments and the rattle of cars for its waves, houses and mansions and public squares for its lakes. Gems and precious stones were its abundant moss. The walls of adamant were the garlands of flowers that floated on it. The streets and roads were the strong currents running in eddies along its surface. The great open squares were the still large lakes in its course. Rama and Krishna were its two mighty alligators. That agreeable river now seemed to Arjuna to be the fierce Vaitarani bound up with Time's net Indeed the son of Vasava endued with great intelligence, beheld the city to look even thus, reft as it was of the Vrishni heroes. Shorn of beauty, and perfectly cheerless, it presented the aspect of a lotus flower in the season of winter. Beholding the sight that Dwaraka presented, and seeing the numerous wives of Krishna, Arjuna wailed aloud with eyes bathed in tears and fell down on the earth. Then Satva, the daughter of Satrajit, and Rukmini too, O king, fell down beside Dhananjaya and uttered loud wails of grief. Raising him then they caused him to be seated on a golden seat. The ladies sat around that high-souled one, giving expression to their feelings. Praising Govinda and talking with the ladies, the son of Pandu comforted them and then proceeded to see his maternal uncle '

SECTION 6

Vaishampayana said: "The Kuru prince beheld the heroic and high-souled Anakadundubhi lying on the ground and burning with grief on account of his sons. The broad-chested and mighty-armed son of Pritha, more afflicted than his uncle, with eyes bathed in tears, touched his uncle's feet, O Bharata. The mighty-armed Anakadundubhi wished to smell the head of his sister's son but failed to do it, O slayer of foes. The old man of mighty arms, deeply afflicted, embraced Partha with his arms and wept aloud, remembering his sons, brothers, grandsons, daughter's sons, and friends.

'Vasudeva said, 'Without beholding those heroes, O Arjuna, who had subjugated all the kings of the Earth and the Daityas a hundred times, I am still alive! Methinks, I have no death! Through the fault of those two heroes who were thy dear disciples and who were much regarded by thee, also, O Partha, the Vrishnis have been destroyed. Those two who were regarded as Atirathas amongst the foremost of the Vrishnis, and referring to whom in course of conversation thou wert wont to indulge in pride, and who, O chief of Kuru's race, were ever dear to Krishna himself-alas, those two, O Dhananjaya, have been the chief causes of the destruction of the Vrishnis! I do not censure the son of Sini or the son of Hridika, O Arjuna. I do not censure Akrura or the son of Rukmini. No doubt, the curse (of the Rishis) is the sole cause. How is it that lord of the universe, the slaver of Madhu, who had put forth his prowess for achieving the destruction of Kesin and Kansa, and Chaidya swelling with pride, and Ekalavya, the son of the ruler of the Nishadas, and the Kalingas and the Magadhas, and the Gandharas and the king of Kasi, and many rulers assembled together in the midst of the desert, many heroes belonging to the East and the South,

and many kings of the mountainous regions-alas, how could he remain indifferent to such a calamity as the curse denounced by the Rishis? Thyself, Narada, and the Munis, knew him to be the eternal and sinless Govinda, the Deity of unfading glory. Alas, being puissant Vishnu himself, he witnessed, without interfering, the destruction of his kinsmen! My son must have himself allowed all this to happen. He was the Lord of the universe. He did not, however, wish to falsify the words of Gandhari and the Rishis. O scorcher of foes. In thy very sight, O hero, thy grandson, who had been slain by Ashvatthama, was revived through his energy. That friend, however, of yours did not wish to protect his kinsmen Beholding his sons and grandsons and brothers and friends lying dead, he said unto me these words, O chief of Bharata's "The destruction of this our race has at last come. race Vibhatsu will come to this city, Dwaravati. Tell him what has occurred, this great carnage of the Vrishnis. I have no doubt that as soon as he will hear of the destruction of the Yadus, that hero of mighty energy will come here without any loss of time. Know, O father, that I am Arjuna and Arjuna is myself. That should be done by thee which he would say. The son of Pandu will do what is best for the women and the children. Even he will perform thy funeral rites. This city of Dwaravati, after Arjuna's departure, will, with its walls and edifices, be swallowed up by the ocean without any delay. As regards myself, retiring to some sacred place, I shall bide my hour, with the intelligent Rama in my company, observing strict vows all the while." Having said these words unto me, Hrishikesa of inconceivable prowess, leaving me with the children, has gone away to some spot which I do not know. Thinking of those two high-souled brothers of thine, as also of the terrible carnage of my kinsmen, I have abstained from all food, and am emaciated with grief. I shall neither eat, nor live. By good luck thou meetest me, O son of Pandu. Do thou accomplish all, O Partha, that Krishna has said. This kingdom, with all these women, and all the wealth here, is thine now, O son of Pritha. As regards myself, O slayer of foes, I shall cast off my life-breaths dear though they be."

SECTION 7

Vaishampayana said: "That scorcher of foes, Vibhatsu, thus addressed by his maternal uncle, replied, with great cheerlessness of heart, unto Vasudeva who was equally cheerless, saying, 'O uncle, I am unable to look at this Earth when she is reft of that hero of Vrishni's race and those my other kinsmen. The king and Bhimasena and Sahadeva and Nakula and Yajnaseni, numbering the sixth, are of the same mind with myself in this matter. The time has come for the departure of the king also. Know this, that the hour of our departure too is at hand. Thou art the foremost of those that are well conversant with the course of time. I shall, however, O chastiser of foes, first remove to Indraprastha the women of the Vrishni race as also the children and the aged.' Having said so unto his uncle, Arjuna next addressed Daruka, saying, 'I wish to see without any delay the chief officers of the Vrishni heroes.' Having uttered these words, the heroic Arjuna, grieving for those great car-warriors (who had been slain), entered the great hall of the Yadavas (where they used to hold their court), called Sudharma. When he had taken his seat there, all the citizens, including the Brahmanas, and all the ministers of state came and stood surrounding him. Then Partha, more grieved than they, addressed those grieving and cheerless citizens and officers who were more dead than alive, and said these words that were well suited to the occasion: 'I shall take away with me the remnants of the Vrishnis and the Andhakas. The sea will soon engulf this city. Equip all your cars and place on them all your wealth. This Vajra (the grandson of Krishna) will be your king at Shakraprastha. On the seventh day from this, at sunrise, we shall set out. Make your preparations without delay.

"Thus addressed by Pritha's son of pure deeds, all of them hastened their preparations with eagerness for achieving their safety. Arjuna passed that night in the mansion of Keshava He was suddenly overwhelmed with great grief and stupefaction. When morning dawned, Vasudeva of great energy and prowess attained, through the aid of Yoga, to the highest goal. A loud and heart-rending sound of wailing was heard in Vasudeva's mansion, uttered by the weeping ladies. They were seen with dishevelled hair and divested of ornaments and floral wreaths. Beating their breasts with their hands, they indulged in heart-rending lamentations. Those foremost of women. Devaki and Bhadra and Rohini and Madira threw themselves on the bodies of their lord. Then Partha caused the body of his uncle to be carried out on a costly vehicle borne on the shoulders of men. It was followed by all the citizens of Dwaraka and the people of the provinces, all of whom, deeply afflicted by grief, had been well-affected towards the deceased hero. Before that vehicle were horne the umbrella which had been held over his head at the conclusion of the horse-sacrifice he had achieved while living, and also the blazing fires he had daily worshipped, with the priests that had used to attend to them. The body of the hero was followed by his wives decked in ornaments and surrounded by thousands of women and thousands of their daughters-in-law

The last rites were then performed at that spot which had been agreeable to him while he was alive. The four wives of that heroic son of Sura ascended the funeral pyre and were consumed with the body of their lord. All of them attained to those regions of felicity which were his. The son of Pandu burnt the body of his uncle together with those four wives of his, using diverse kinds of scents and perfumed wood. As the funeral pyre blazed up, a loud sound was heard of the burning wood and other combustible materials, along with the clear chant of Samans and the wailing of the citizens and others who witnessed the rite. After it was all over, the boys of the Vrishni and Andhaka races, headed by Vajra, as also the ladies, offered oblations of water to the high-souled hero.

"Phalguna, who was careful in observing every duty, having caused this duty to be performed, proceeded. O chief of Bharata's race, next to the place where the Vrishnis were slaughtered. The Kuru prince, beholding them lying slaughtered all around, became exceedingly cheerless. He, however, did what was required to be done in view of that which had happened. The last rites were performed, according to the order of seniority, unto the bodies of those heroes slain by the iron bolts born, by virtue of the curse denounced by the Brahmanas, of the blades of Eraka grass. Searching out the bodies then of Rama and Vasudeva, Arjuna caused them to be burnt by persons skilled in that act. The son of Pandu, having next performed duly those sraddha rites that are done to the dead, quickly set out on the seventh day, mounting on his car. The widows of the Vrishni heroes, wailing aloud, followed the high-souled son of Pandu. Dhananiava, on cars drawn by bullocks and mules and camels. All were in deep affliction. The servants of the Vrishnis, their horsemen, and their carwarriors too, followed the procession. The citizens and the inhabitants of the country, at the command of Pritha's son, set out at the same time and proceeded, surrounding that cavalcade destitute of heroes and numbering only women and the aged and the children. The warriors who fought from the backs of elephants proceeded on elephants as huge as hills. The foot-soldiers also set out, together with the reserves. The children of the Andhaka and the Vrishni races, all followed Arjuna. The Brahmanas and Kshatriyas, and Vaisyas, and wealthy Sudras, set out, keeping before them the 16,000 women that had formed Vasudeva's harem, and Vaira, the grandson of the intelligent Krishna. The widows of the other heroes of the Bhoja, the Vrishni, and the Andhaka races, lordless now, that set out with Arjuna, numbered many millions. That foremost of car-warriors, that conqueror of hostile towns, the son of Pritha, escorted this vast procession of Vrishnis which still abounded with wealth and which looked like a veritable ocean.

"After all the people had set out, the ocean, that home of sharks and alligators, flooded Dvaraka, which still teemed with wealth of every kind, with its waters. Whatever portion of the ground was passed over, ocean immediately flooded over with his waters. Beholding this wonderful sight, the inhabitants of Dvaraka walked faster and faster, saying, Wonderful is the course of fate!' Dhananjaya, after abandoning Dvaraka, proceeded by slow marches, causing the Vrishni women to rest in pleasant forests and mountains and by the sides of delightful streams. Arrived at the country of the five waters, the puissant Dhananjaya planted a rich encampment in the midst of a land that abounded with corn and kine and other animals. Beholding those lordless widows escorted by Pritha's son alone O Bharata, the robbers felt a great temptation (for plunder). Then those sinful wretches, with hearts overwhelmed by cupidity, those Abhiras of ill omen, assembled together and held a consultation. They said, 'Here there is only one bowman, Arjuna. The cavalcade consists of children and the old. He escorts them. transgressing us. The warriors (of the Vrishnis) are without Then those robbers, numbering by thousands, and energy. armed with clubs, rushed towards the procession of the Vrishnis, desirous of plunder. Urged by the perverse course of time they fell upon that vast concourse, frightening it with loud leonine shouts and desirous of slaughter. The son of Kunti, suddenly ceasing to advance along the path, turned, with his followers, towards the place where the robbers had attacked the procession. Smiling the while, that mightyarmed warrior addressed the assailants, saying, 'You sinful wretches, forbear, if ye love your lives. Ye will rue this when I pierce your bodies with my shafts and take your lives." Though thus addressed by that hero, they disregarded his words, and though repeatedly dissuaded, they fell upon Arjuna. Then Arjuna endeavoured to string his large, indestructible, celestial bow with some effort. He succeeded with great difficulty in stringing it, when the battle had become furious. He then began to think of his celestial weapons but they would not come to his mind. Beholding that furious battle, the loss of the might of his arm, and the nonappearance of his celestial weapons, Arjuna became greatly ashamed. The Vrishni warriors including the foot-soldiers, the elephant-warriors, and the car-men, failed to rescue those Vrishni women that were being snatched away by the robbers. The concourse was very large. The robbers assailed it at different points. Arjuna tried his best to protect it, but could

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not succeed. In the very sightof all the warriors, many foremost of ladies were dragged away, while others went away with the robbers of their own accord. The puissant Arjuna, supported by the servants of the Vrishnis, struck the robbers with shafts sped from Gandiva. Soon, however. O king, his shafts were exhausted. In former days his shafts had been inexhaustible. Now, however, they proved otherwise. Finding his shafts exhausted, he became deeply afflicted with grief. The son of Indra then began to strike the robbers with the horns of his bow. Those Mlecchas, however, O Janamejaya, in the very sight of Partha, retreated, taking away with them many foremost ladies of the Vrishnis and Andhakas. The puissant Dhananjaya regarded it all as the work of destiny. Filled with sorrow he breathed heavy sighs at the thought of the nonappearance of his (celestial) weapons, the loss of the might of his arms, the refusal of his bow to obey him, and the exhaustion of his shafts. Regarding it all as the work of destiny, he became exceedingly cheerless. He then ceased, O king, to make further efforts, saying, he had not the power which he had before. The high-souled one, taking with him the remnant of the Vrishni women, and the wealth that was still with them, reached Kurukshetra. Thus bringing with him the remnant of the Vrishnis. he established them at different places. He established the son of Kritavarma at the city called Marttikavat, with the remnant of the women of the Bhoja king. Escorting the remainder, with children and old men and women, the son of Pandu established them, who were reft of heroes, in the city of Indraprastha. The dear son of Yuvudhana, with a company of old men and children and women, the righteous-souled Arjuna established on the banks of the Sarasvati. The rule of Indraprastha was given to Vajra. The widows of Akrura then desired to retire into the woods. Vajra asked them repeatedly to desist, but they did not listen to him. Rukmini, the princess of Gandhara, Saivya, Haimavati, and queen Jamvabati ascended the funeral pyre. Satyabhama and other dear wives of Krishna entered the woods, O king, resolved to set themselves to the practice of penances. They began to live on fruits and roots and pass their time in the contemplation of Hari. Going beyond the Himavat, they took up their abode in a place called Kalpa. Those men who had followed Ariuna from Dwaravati, were distributed into groups, and bestowed upon Vaira. Having done all these acts suited to the occasion, Arjuna, with eyes bathed in tears, then entered the retreat of Vyasa. There he beheld the Island-born Rishi seated at his ease.'

SECTION 8

Vaishampayana said: "As Arjuna entered the asylum of the truthful Rishi, he beheld the son of Satyavati seated in a secluded spot.

"Approaching that Rishi of high vows and endued with a knowledge of all duties, he said, 'I am Arjuna,' and then awaited his pleasure. Satyavati's son, endued with high penances, answered, saying 'Welcome!' Of tranquil soul, the great Muni further said, 'Take thy seat.' Seeing that the son of Pritha was exceedingly cheerless and breathing heavy sighs repeatedly and filled with despair, Vyasa addressed him, saying, "Hast thou been sprinkled with water from anybody's nails or hair, or the end of anybody's cloth, or from the mouth of a jar? Hast thou had sexual congress with any woman before the cessation of her functional flow? Hast thou slain a Brahmana? Hast thou been vanquished in battle? Thou lookest like one shorn of prosperity. I do not know that thou hast been defeated by anyone. Why then, O chief of Bharata's race, this exceedingly dejected aspect? It behoveth thee, O son of Pritha, to tell me all, if, indeed, there be no harm in telling it.

"Arjuna said, 'He whose complexion was like that of a (newly-risen) cloud, he whose eves were like a pair of large lotus petals, Krishna, has, with Rama, cast off his body and ascended to Heaven. At Prabhasa, through iron bolts generated by the curse denounced by Brahmanas, the destruction has taken place of the Vrishni heroes. Awful hath that carnage been, and not even a single hero has escaped. The heroes of the Bhoja, the Andhaka, and the Vrishni races, O Brahmana, who were all endued with high souls, great might, and leonine pride, have slaughtered one another in battle. Possessed of arms that looked like maces of iron, and capable of bearing the strokes of heavy clubs and darts, alas, they have all been slain with blades of Eraka grass. Behold the perverse course of Time. 500,000 mighty-armed warriors have thus been laid low. Encountering one another, they have met with destruction. Thinking repeatedly of this carnage of the Yadava warriors of immeasurable energy and of the illustrious Krishna, I fail to derive peace of mind. The death of the wielder of Sarnga is as incredible as the drying up of the ocean, the displacement of a mountain, the falling down of the vault of heaven, or the cooling property of fire. Deprived of the company of the Vrishni heroes. I desire not to live in this world. Another incident has happened that is more painful than this, O thou that art possessed of wealth of penances. Repeatedly thinking of it, my heart is breaking. In my very sight, O Brahmana, thousands of Vrishni ladies were carried away by the Abhiras of the country of the five waters, who assailed us. Taking up my bow I found myself unequal to even string it. The might that had existed in my arms seemed to have disappeared on that occasion. O great ascetic, my weapons of diverse kinds failed to make their appearance. Soon, again, my shafts became exhausted. That person of immeasurable soul, of four arms, wielding the conch, the discus, and the mace, clad in yellow robes, dark of complexion, and possessing eyes resembling lotus-petals, is no longer seen by me. Alas, reft of Govinda, what have I to live for, dragging my life in sorrow? He who used to stalk in advance of my car, that divine form endued with great splendour and unfading puissance, consuming as he proceeded all hostile warriors, can no longer be seen by me. No longer beholding him who by his energy first burnt all hostile troops whom I afterwards despatched with shafts sped from Gandiya. I am filled with grief and my head swims, O best of men. Penetrated with cheerlessness and despair, I fail to obtain peace of mind. I dare not live, reft of the heroic Janardana. As soon as I heard that Vishnu had left the Earth, my eyes became dim and all things disappeared from my vision. O best of men, it behoveth thee to tell me what is good for me now, for I am now a wanderer with an empty heart, despoiled of my kinsmen and of my possession.

"Vyasa said, 'The mighty car-warriors of the Vrishni and the Andhaka races have all been consumed by the Brahmana's curse. O chief of Kuru's race, it behoveth thee not to grieve for their destruction. That which has happened had been ordained. It was the destiny of those high-souled warriors. Krishna suffered it to take place although he was fully competent to baffle it. Govinda was able to alter the very course of the universe with all its mobile and immobile creatures. What need then be said of the curse of even highsouled Brahmanas? He who used to proceed in front of thy car, armed with discus and mace, through affection for thee, was the four-armed Vasudeva, that ancient rishi. That high-souled one of expansive eyes, Krishna, having lightened the burthen of the Earth and cast off his (human) body, has attained to his own high seat. By thee also, O foremost of men, with Bhima for thy helpmate and the twins, O mighty-armed hero, has the great work of the gods been accomplished. O foremost one of Kuru's race, I regard thee and thy brothers as crowned with success, for ve have accomplished the great purpose of your lives. The time has come for your departure from the world. Even this, O puissant one, is what is beneficial for you now. Even thus, understanding and prowess and foresight, O Bharata, arise when days of prosperity have not outrun. These very acquisitions disappear when the hour of adversity comes. All this has Time for its root. Time is, indeed, the seed of the universe, O Dhananiava. It is Time, again, that withdraws everything at its pleasure. One becomes mighty, and, again, losing that might, becomes weak. One becomes a master and rules others, and, again, losing that position, becomes a servant for obeying the behests of others. Thy weapons, having achieved success, have gone away to the place they came from. They will, again, come into thy hands when the Time for their coming approaches. The time has come, O Bharata, for you all to attain to the highest goal. Even this is what I regard to be highly beneficial for you all, O chief of Bharata's race.'

Vaishampayana continued: "Having heard these words of Vyasa of immeasurable energy, the son of Pritha, receiving his permission, returned to the city named after the elephant. Entering it, the hero approached Yudhishthira and informed him of all that had taken place with reference to the Vrishnis."

The end of Mausala-parva

THE MAHABHARATA, BOOK 17 MAHAPRASTHANIKA PARVA

SECTION 1

Om! Having bowed down unto Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word "Jaya" be uttered.

Janamejaya said: "Having heard of that encounter with iron bolts between the heroes of the Vrishni and the Andhaka races, and having been informed also of Krishna's ascension to Heaven, what did the Pandavas do?"

Vaishampayana said: "Having heard the particulars of the great slaughter of the Vrishnis, the Kaurava king set his heart on leaving the world. He addressed Arjuna, saying, 'O thou of great intelligence, it is Time that cooks every creature (in his cauldron). I think that what has happened is due to the cords of Time (with which he binds us all). It behoveth thee also to see it.'

"Thus addressed by his brother, the son of Kunti only repeated the word 'Time, Time!' and fully endorsed the view of his eldest brother gifted with great intelligence. Ascertaining the resolution of Arjuna, Bhimasena and the twins fully endorsed the words that Arjuna had said. Resolved to retire from the world for earning merit, they brought Yuyutsu before them. Yudhishthira made over the kingdom to the son of his uncle by his Vaisya wife. Installing Parikshit also on their throne, as king, the eldest brother of the Pandavas, filled with sorrow, addressed Subhadra, saying, 'This son of thy son will be the king of the Kurus. The survivor of the Yadus, Vajra, has been made a king. Parikshit will rule in Hastinapura, while the Yadava prince, Vajra, will rule in Shakraprastha. He should be protected by thee. Never set thy heart on unrighteousness.'

"Having said these words, king Yudhishthira the just, along with his brothers, promptly offered oblations of water unto Vasudeva of great intelligence, as also unto his old maternal uncle and Rama and others. He then duly performed the Sraddhas of all those deceased kinsmen of his. The king, in honour of Hari and naming him repeatedly, fed the Islandborn Vyasa, and Narada, and Markandeya possessed of wealth of penances, and Yajnavalkya of Bharadwaja's race, with many delicious viands. In honour of Krishna, he also gave away many jewels and gems, and robes and clothes, and villages, and horses and cars, and female slaves by hundreds and thousands unto foremost of Brahmanas. Summoning the citizens. Kripa was installed as the preceptor and Parikshit was made over to him as his disciple. O chief of Bharata's race.

'Then Yudhishthira once more summoned all his subjects. The royal sage informed them of his intentions. The citizens and the inhabitants of the provinces, hearing the king's words, became filled with anxiety and disapproved of them. 'This should never be done,' said they unto the king. The monarch, well versed with the changes brought about by time, did not listen to their counsels. Possessed of righteous soul, he persuaded the people to sanction his views. He then set his heart on leaving the world. His brothers also formed the same resolution. Then Dharma's son, Yudhishthira, the king of the Kurus, casting off his ornaments, wore barks of trees. Bhima and Arjuna and the twins, and Draupadi also of great fame, similarly clad themselves in bark of trees, O king. Having caused the preliminary rites of religion, O chief of Bharata's race, which were to bless them in the accomplishment of their design, those foremost of men cast off their sacred fires into the water. The ladies, beholding the princes in that guise, wept aloud. They seemed to look as they had looked in days before, when with Draupadi forming the sixth in number they set out from the capital after their defeat at dice. The brothers, however, were all very cheerful at the prospect of retirement. Ascertaining the intentions of Yudhishthira and seeing the destruction of the Vrishnis, no other course of action could please them then.

"The five brothers, with Draupadi forming the sixth, and a dog forming the seventh, set out on their journey. Indeed, even thus did king Yudhishthira depart, himself the head of a party of seven, from the city named after the elephant. The citizen and the ladies of the royal household followed them for some distance. None of them, however, could venture to address the king for persuading him to give up his intention. The denizens of the city then returned; Kripa and others stood around Yuyutsu as their centre. Ulupi, the daughter of the Naga chief. O thou of Kunti's race, entered the waters of Ganga. The princess Chitrangada set out for the capital of Manipura. The other ladies who were the grandmothers of Parikshit centered around him. Meanwhile the high-souled Pandavas, O thou of Kuru's race, and Draupadi of great fame, having observed the preliminary fast, set out with their faces towards the east. Setting themselves on Yoga, those high-souled ones, resolved to observe the religion of Renunciation, traversed through various countries and reached diverse rivers and seas. Yudhishthira, proceeded first. Behind him was Bhima; next walked Arjuna; after him were the twins in the order of their birth; behind them all, O foremost one of Bharata's race, proceeded Draupadi, that first of women, possessed of great beauty, of dark complexion, and endued with eyes resembling lotus petals. While the Pandavas set out for the forest, a dog followed them.

"Proceeding on, those heroes reached the sea of red waters. Dhananjaya had not cast off his celestial bow Gandiva, nor his couple of inexhaustible quivers, actuated, O king, by the cupidity that attaches one to things of great value. The Pandavas there beheld the deity of fire standing before them like a hill. Closing their way, the god stood there in his embodied form. The deity of seven flames then addressed the Pandavas, saying, 'Ye heroic sons of Pandu, know me for the deity of fire. O mighty-armed Yudhishthira, O Bhimasena that art a scorcher of foes, O Arjuna, and ye twins of great courage, listen to what I say! Ye foremost ones of Kuru's race. I am the god of fire. The forest of Khandava was burnt by me. through the puissance of Arjuna and of Narayana himself. Let your brother Phalguna proceed to the woods after casting off Gandiva, that high weapon. He has no longer any need of it. That precious discus, which was with the high-souled Krishna, has disappeared (from the world). When the time again comes, it will come back into his hands. This foremost of hows Gandiva, was procured by me from Varuna for the use of Partha. Let it be made over to Varuna himself.

"At this, all the brothers urged Dhananjaya to do what the deity said. He then threw into the waters (of the sea) both the bow and the couple of inexhaustible quivers. After this, O chief of Bharata's race, the god of the fire disappeared then and there. The heroic sons of Pandu next proceeded with their faces turned towards the south. Then, by the northern coast of the salt sea, those princes of Bharata's race proceeded to the south-west. Turning next towards the west, they beheld the city of Dwaraka covered by the ocean. Turning next to the north, those foremost ones proceeded on. Observant of Yoga, they were desirous of making a round of the whole Earth."

SECTION 2

Vaishampayana said: "Those princes of restrained souls and devoted to Yoga, proceeding to the north, beheld Himavat, that very large mountain. Crossing the Himavat, they beheld a vast desert of sand. They then saw the mighty mountain Meru, the foremost of all high-peaked mountains. As those mighty ones were proceeding quickly, all rapt in Yoga, Yajnaseni, falling of from Yoga, dropped down on the Earth. Beholding her fallen down, Bhimasena of great strength addressed king Yudhishthira the just, saying, 'O scorcher of foes, this princess never did any sinful act. Tell us what the cause is for which Krishna has fallen down on the Earth!'

"Yudhishthira said: 'O best of men, though we were all equal unto her she had great partiality for Dhananjaya. She obtains the fruit of that conduct today, O best of men.'"

Vaishampayana continued: "Having said this, that foremost one of Bharata's race proceeded on. Of righteous soul, that foremost of men, endued with great intelligence, went on, with mind intent on itself. Then Sahadeva of great learning fell down on the Earth. Beholding him drop down, Bhima addressed the king, saying, 'He who with great humility used to serve us all, alas, why is that son of Madravati fallen down on the Earth?'

"Yudhishthira said, 'He never thought anybody his equal in wisdom. It is for that fault that this prince has fallen down.' Vaishampayana continued: "Having said this, the king

Vaishampayana continued: "Having said this, the king proceeded, leaving Sahadeva there. Indeed, Kunti's son Yudhishthira went on, with his brothers and with the dog. Beholding both Krishna and the Pandava Sahadeva fallen down, the brave Nakula, whose love for kinsmen was very great, fell down himself. Upon the falling down of the heroic Nakula of great personal beauty, Bhima once more addressed the king, saying, 'This brother of ours who was endued with righteousness without incompleteness, and who always obeyed our behests, this Nakula who was unrivalled for beauty, has fallen down.'

"Thus addressed by Bhimasena, Yudhishthira, said, with respect to Nakula, these words: 'He was of righteous soul and the foremost of all persons endued with intelligence. He, however, thought that there was nobody that equalled him in beauty of person. Indeed, he regarded himself as superior to all in that respect. It is for this that Nakula has fallen down. Know this, O Vrikodara. What has been ordained for a person, O hero, must have to be endured by him.'

"Beholding Nakula and the others fall down, Pandu's son Arjuna of white steeds, that slayer of hostile heroes, fell down in great grief of heart. When that foremost of men, who was endued with the energy of Shakra, had fallen down, indeed, when that invincible hero was on the point of death, Bhima said unto the king, 'I do not recollect any untruth uttered by this high-souled one. Indeed, not even in jest did he say anything false. What then is that for whose evil consequence this one has fallen down on the Earth?' "Yudhishthira said, 'Arjuna had said that he would

"Yudhishthira said, 'Arjuna had said that he would consume all our foes in a single day. Proud of his heroism, he did not, however, accomplish what he had said. Hence has he fallen down. This Phalguna disregarded all wielders of bows. One desirous of prosperity should never indulge in such sentiments."

Vaishampayana continued: "Having said so, the king proceeded on. Then Bhima fell down. Having fallen down, Bhima addressed king Yudhishthira the just, saying, 'O king, behold, I who am thy darling have fallen down. For what reason have I dropped down? Tell me if thou knowest it.'

"Yudhishthira said, 'Thou wert a great eater, and thou didst use to boast of thy strength. Thou never didst attend, O Bhima, to the wants of others while eating. It is for that, O Bhima, that thou hast fallen down.'

"Having said these words, the mighty-armed Yudhishthira proceeded on, without looking back. He had only one companion, the dog of which I have repeatedly spoken to thee, that followed him now.

SECTION 3

Vaishampayana said: "Then Shakra, causing the firmament and the Earth to be filled by a loud sound, came to the son of Pritha on a car and asked him to ascend it. Beholding his brothers fallen on the Earth, king Yudhishthira the just said unto that deity of a 1,000 eyes these words: 'My brothers have all dropped down here. They must go with me. Without them by me I do not wish to go to Heaven, O lord of all the deities. The delicate princess (Draupadi) deserving of every comfort, O Purandara, should go with us. It behoveth thee to permit this.'

"Shakra said, 'Thou shalt behold thy brothers in Heaven. They have reached it before thee. Indeed, thou shalt see all of them there, with Krishna. Do not yield to grief, O chief of the Bharatas. Having cast off their human bodies they have gone there, O chief of Bharata's race. As regards thee, it is ordained that thou shalt go thither in this very body of thine.'

"Yudhishthira said, 'This dog, O lord of the Past and the Present, is exceedingly devoted to me. He should go with me. My heart is full of compassion for him.'

"Shakra said, 'Immortality and a condition equal to mine, O king, prosperity extending in all directions, and high success, and all the felicities of Heaven, thou hast won today. Do thou cast off this dog. In this there will be no cruelty.'

"Yudhishthira said, 'O thou of a 1,000 eyes. O thou that art of righteous behaviour, it is exceedingly difficult for one that is of righteous behaviour to perpetrate an act that is unrighteous. I do not desire that union with prosperity for which I shall have to cast off one that is devoted to me.'

"Indra said, 'There is no place in Heaven for persons with dogs. Besides, the (deities called) Krodhavasas take away all the merits of such persons. Reflecting on this, act, O king Yudhishthira the just. Do thou abandon this dog. There is no cruelty in this.'

"Yudhishthira said, 'It has been said that the abandonment of one that is devoted is infinitely sinful. It is equal to the sin that one incurs by slaying a Brahmana. Hence, O great Indra, I shall not abandon this dog today from desire of my happiness. Even this is my vow steadily pursued, that I never give up a person that is terrified, nor one that is devoted to me, nor one that seeks my protection, saying that he is destitute, nor one that is afflicted, nor one that has come to me, nor one that is weak in protecting oneself, nor one that is solicitous of life. I shall never give up such a one till my own life is at an end."

"Indra said, 'Whatever gifts, or sacrifices spread out, or libations poured on the sacred fire, are seen by a dog, are taken away by the Krodhayasas. Do thou, therefore, abandon this dog. By abandoning this dog thou wilt attain to the region of the deities. Having abandoned thy brothers and Krishna, thou hast, O hero, acquired a region of felicity by thy own deeds. Why art thou so stupefied? Thou hast renounced everything. Why then dost thou not renounce this "Yudhishthira said, 'This is well known in all the dog?' worlds that there is neither friendship nor enmity with those that are dead. When my brothers and Krishna died, I was unable to revive them. Hence it was that I abandoned them. I did not, however, abandon them as long as they were alive. To frighten one that has sought protection, the slaying of a woman, the theft of what belongs to a Brahmana, and iniuring a friend, each of these four, O Shakra, is I think equal to the abandonment of one that is devoted.

Vaishampayana continued: "Hearing these words of king Yudhishthira the just, (the dog became transformed into) the deity of Righteousness, who, well pleased, said these words unto him in a sweet voice fraught with praise.

"Dharma said: 'Thou art well born, O king of kings, and possessed of the intelligence and the good conduct of Pandu. Thou hast compassion for all creatures, O Bharata, of which this is a bright example. Formerly, O son, thou wert once examined by me in the woods of Dwaita, where thy brothers of great provess met with (an appearance of) death. Disregarding both thy brothers Bhima and Arjuna, thou didst wish for the revival of Nakula from thy desire of doing good to thy (step-) mother. On the present occasion, thinking the dog to be devoted to thee, thou hast renounced the very car of the celestials instead of renouncing him. Hence. O king, there is no one in Heaven that is equal to thee. Hence, O Bharata, regions of inexhaustible felicity are thine. Thou hast won them, O chief of the Bharatas, and thine is a celestial and high goal.'"

Vaishampayana continued: "Then Dharma, and Shakra, and the Maruts, and the Ashvinis, and other deities, and the celestial Rishis, causing Yudhishthira to ascend on a car, proceeded to Heaven. Those beings crowned with success and capable of going everywhere at will, rode their respective cars. King Yudhishthira, that perpetuator of Kuru's race, riding on that car, ascended quickly, causing the entire welkin to blaze with his effulgence. Then Narada, that foremost of all speakers, endued with penances, and conversant with all the worlds, from amidst that concourse of deities, said these words: 'All those royal sages that are here have their achievements transcended by those of Yudhishthira. Covering all the worlds by his fame and splendour and by his wealth of conduct, he has attained to Heaven in his own (human) body. None else than the son of Pandu has been heard to achieve this.'

"Hearing these words of Narada, the righteous-souled king, saluting the deities and all the royal sages there present, said, 'Happy or miserable, whatever the region be that is now my brothers', I desire to proceed to. I do not wish to go anywhere else.'

"Hearing this speech of the king, the chief of the deities, Purandara, said these words fraught with noble sense: 'Do thou live in this place, O king of kings, which thou hast won by thy meritorious deeds. Why dost thou still cherish human affections? Thou hast attained to great success, the like of which no other man has ever been able to attain. Thy brothers, O delighter of the Kurus, have succeeded in winning regions of felicity. Human affections still touch thee. This is Heaven. Behold these celestial Rishis and Siddhas who have attained to the region of the gods.'

"Gifted with great intelligence, Yudhishthira answered the chief of the deities once more, saying, 'O conqueror of Daityas, I venture not to dwell anywhere separated from them. I desire to go there, where my brothers have gone. I wish to go there where that foremost of women, Draupadi, of ample proportions and darkish complexion and endued with great intelligence and righteous of conduct, has gone.'"

The end of Mahaprasthanika-parva

THE MAHABHARATA, BOOK 18 SVARGAROHANIKA PARVA

SECTION 1

Om! Having bowed down into Narayana, and to Nara, the foremost of men, as also to the goddess Sarasvati, should the word "Jaya" be uttered.

Janamejaya said, "Having attained to Heaven, what regions were respectively attained by my grandsires of old, viz., the Pandavas and the sons of Dhritarashtra? I desire to hear this. I think that thou art conversant with everything, having been taught by the great Rishi Vyasa of wonderful feats.

Vaishampayana said, "Listen now to what thy grandsires, Yudhishthira and others, did after having attained to Heaven, that place of the deities. Arrived at Heaven, king Yudhishthira the just, beheld Duryodhana endued with prosperity and seated on an excellent seat. He blazed with effulgence like the sun and wore all those signs of glory which belong to heroes. And he was in the company of many deities of blazing effulgence and of Sadhyas of righteous deeds. Yudhishthira, beholding Duryodhana and his prosperity, became suddenly filled with rage and turned back from the sight.

"He loudly addressed his companions, saying, 'I do not desire to share regions of felicity with Duryodhana who was stained by cupidity and possessed of little foresight. It was for him that friends, and kinsmen, over the whole Earth were slaughtered by us whom he had afflicted greatly in the deep forest. It was for him that the virtuous princess of Pancala, Draupadi of faultless features, our wife, was dragged into the midst of the assembly before all our seniors. Ye gods, I have no desire to even behold Suyodhana. I wish to go there where my brothers are."

"Narada, smiling, told him, 'It should not be so, O king of kings. While residing in Heaven, all enmities cease. O mightyarmed Yudhishthira, do not say so about king Duryodhana. Hear my words. Here is king Duryodhana. He is worshipped with the gods by those righteous men and those foremost of kings who are now denizens of Heaven. By causing his body to be poured as a libation on the fire of battle, he has obtained the end that consists in attainment of the region for heroes. You and your brothers, who were veritable gods on Earth, were always persecuted by this one. Yet through his observance of Kshatriya practices he has attained to this region. This lord of Earth was not terrified in a situation fraught with terror.

"O son, thou shouldst not bear in mind the woes inflicted on thee on account of the match at dice. It behoveth thee not to remember the afflictions of Draupadi. It behoveth thee not to remember the other woes which were yours in consequence of the acts of your kinsmen,—the woes, viz., that were due to battle or to other situations. Do thou meet Duryodhan now according to the ordinances of polite intercourse. This is Heaven. O lord of men. There can be no enmittees here."

Though thus addressed by Narada, the Kuru king Yudhishthira, endued with great intelligence, enquired about his brothers and said, 'If these eternal regions reserved for heroes be Duryodhana's, that unrighteous and sinful wight, that man who was the destroyer of friends and of the whole world, that man for whose sake the entire Earth was devastated with all her horses and elephants and human beings, that wight for whose sake we were burnt with wrath in thinking of how best we might remedy our wrongs, I desire to see what regions have been attained by those high-souled heroes, my brothers of high vows, steady achievers of promises, truthful in speech, and distinguished for courage. The highsouled Karna, the son of Kunti, incapable of being baffled in Dhrishtadyumna, Satyaki, the sons battle. of Dhrishtadyumna and those other Kshatriyas who met with death in the observance of Kshatriya practices, where are those lords of Earth, O Brahmana? I do not see them here, O Narada. I desire to see, O Narada, Virata and Drupada and the other great Kshatriyas headed by Dhrishtaketu, as also Shikhandi, the Pancala prince, the sons of Draupadi, and Abhimanyu, irresistible in battle.

SECTION 2

"Yudhishthira said, 'Ye deities, I do not see here Radha's son of immeasurable prowess, as also my high-souled brothers, and Yudhamanyu and Uttamaujas, those great car-warriors that poured their bodies (as libations) on the fire of battle. those kings and princes that met with death for my sake in battle. Where are those great car-warriors that possessed the prowess of tigers? Have those foremost of men acquired this region? If those great car-warriors have obtained these regions, then only do you know, ye gods, that I shall reside here with those high-souled ones. If this auspicious and eternal region has not been acquired by those kings, then know, ye gods, that without those brothers and kinsmen of mine, I shall not live here. At the time of performing the water rites (after the battle), I heard my mother say, 'Do thou offer oblations of water unto Karna.' Since hearing those words of my mother, I am burning with grief. I grieve also incessantly at this, ye gods, that when I marked the resemblance between the feet of my mother and those of Karna of immeasurable soul, I did not immediately place myself under orders of that afflicter of hostile ranks. Ourselves joined with Karna, Shakra himself would have been unable to vanquish in battle. Wherever may that child of Surya be, I desire to see him. Alas, his relationship with us being unknown, I caused him to be slain by Arjuna. Bhima also of terrible prowess and dearer to me than my life-breaths, Arjuna too, resembling Indra himself, the twins also that resembled the Destroyer himself in prowess, I desire to behold. I wish to see the princess of Pancala, whose conduct was always righteous. I wish not to stay here. I tell you the truth. Ye foremost ones among the deities, what is Heaven to me if I am dissociated from my brothers? That is Heaven where those brothers of mine are. This, in my opinion, is not Heaven.

"The gods said, 'If thou longest to be there, go then, O son, without delay. At the command of the chief of the deities, we are ready to do what is agreeable to thee.'

Vaishampayana continued: Having said so, the gods then ordered the celestial messenger, O scorcher of foes, saying, 'Do thou show unto Yudhishthira his friends and kinsmen.' Then the royal son of Kunti and the celestial messenger proceeded together, O foremost of kings, to that place where those chiefs of men (whom Yudhishthira had wished to see) were. The celestial messenger proceeded first, the king followed him behind. The path was inauspicious and difficult and trodden by men of sinful deeds. It was enveloped in thick darkness, and covered with hair and moss forming its grassy vesture. Polluted with the stench of sinners, and miry with flesh and blood, it abounded with gadflies and stinging bees and gnats and was endangered by the inroads of grisly bears. Rotting corpses lay here and there. Overspread with bones and hair it was noisome with worms and insects. It was skirted all along with a blazing fire. It was infested by crows and other birds and vultures, all having beaks of iron, as also by evil spirits with long mouths pointed like needles. And it abounded with inaccessible fastnesses like the Vindhya mountains. Human corpses were scattered over it, smeared with fat and blood, with arms and thighs cut off, or with entrails torn out and legs severed.

"Along that path so disagreeable with the stench of corpses and awful with other incidents, the righteous-souled king proceeded, filled with diverse thoughts. He beheld a river full of boiling water and, therefore, difficult to cross, as also a forest of trees whose leaves were sharp swords and razors. There were plains full of fine white sand exceedingly heated, and rocks and stones made of iron. There were many jars of iron all around, with boiling oil in them. Many a Kutasalmalika was there, with sharp thorns and, therefore, exceedingly painful to the touch. The son of Kunti beheld also the tortures inflicted upon sinful men.

"Beholding that inauspicious region abounding with every sort of foulness, Yudhishthira asked the celestial messenger, saying, 'How far shall we proceed along a path like this? It behoveth thee to tell me where those brothers of mine are. I desire also to know what region is this of the gods?'

"Hearing these words of king Yudhishthira the just, the celestial messenger stopped in his course and replied, saying, 'Thus far is your way. The denizens of Heaven commanded me that having come thus far, I am to stop. If thou art tired, O king of kings, thou mayst return with me.'

"Yudhishthira, however, was exceedingly disconsolate and stupefied by the foul odour. Resolved to return, O Bharata, he retraced his steps. Afflicted by sorrow and grief, the righteous-souled monarch turned back. Just at that moment he heard piteous lamentations all around, 'O son of Dharma, O royal sage, O thou of sacred origin, O son of Pandu, do thou stay a moment for favouring us. At thy approach, O invincible one, a delightful breeze hath begun to blow, bearing the sweet scent of thy person. Great hath been our relief at this. O foremost of kings, beholding thee, O first of men, great hath been our happiness. O son of Pritha, let that happiness last longer through thy stay here, for a few moments more. Do thou remain here, O Bharata, for even a short while. As long as thou art here, O thou of Kuru's race, torments cease to afflict us.' These and many similar words, uttered in piteous voices by persons in pain, the king heard in that region, wafted to his ears from every side.

"Hearing those words of beings in woe, Yudhishthira of compassionate heart exclaimed aloud, 'Alas, how painful!' And the king stood still. The speeches of those woe-begone and afflicted persons seemed to the son of Pandu to be uttered in voices that he had heard before although he could not recognise them on that occasion.

"Unable to recognise voices, Dharma's son, Yudhishthira, enquired, saying, 'Who are you? Why also do you stay here?'

"Thus addressed, they answered him from all sides, saying, I am Karna! 'I am Bhimasena!' I am Arjuna!' I am Nakula!' I am Sahadeva!' I am Dhrishtadyumna!' I am Draupadi!' 'We are the sons of Draupadi!' Even thus, O king, did those voices speak.

"Hearing those exclamations, O king, uttered in voices of pain suitable to that place, the royal Yudhishthira asked himself 'What perverse destiny is this? What are those sinful acts which were committed by those high-souled beings, Karna and the sons of Draupadi, and the slender-waisted princess of Pancala, so that their residence has been assigned in this region of foetid smell and great woe? I am not aware of any transgression that can be attributed to these persons of righteous deeds. What is that act by doing which Dhritarashtra's son, king Suyodhana, with all his sinful followers, has become invested with such prosperity? Endued with prosperity like that of the great Indra himself, he is highly adored. What is that act through the consequence of which these (high-souled ones) have fallen into Hell? All of them were conversant with every duty, were heroes, were devoted to truth and the Vedas; were observant of Kshatriya practices; were righteous in their acts; were performers of sacrifices; and givers of large presents unto brahmanas. Am I asleep or awake? Am I conscious or unconscious? Or, is all this a mental delusion due to disorders of the brain?

"Overwhelmed by sorrow and grief, and with his senses agitated by anxiety, king Yudhishthira indulged in such reflections for a long time. The royal son of Dharma then gave way to great wrath. Indeed, Yudhishthira then censured the gods, as also Dharma himself. Afflicted by the very foul odour, he addressed the celestial messenger, saying, 'Return to the presence of those whose messenger thou art. Tell them that I shall not go back to where they are, but shall stay even here, since, in consequence of my companionship, these afflicted brothers of mine have become comforted.' Thus addressed by the intelligent son of Pandu, the celestial messenger returned to the place where the chief of the deities was, viz., he of a hundred sacrifices. He represented unto him the acts of Yudhishthira. Indeed, O ruler of men, he informed Indra of all that Dharma's son had said!

SECTION 3

Vaishampayana said, "King Yudhishthira the just, the son of Pritha, had not stayed there for more than a moment when, O thou of Kuru's race, all the gods with Indra at their head came to that spot. The deity of Righteousness in his embodied form also came to that place where the Kuru king was, for seeing that monarch. Upon the advent of those deities of resplendent bodies and sanctified and noble deeds, the darkness that had overwhelmed that region immediately disappeared. The torments undergone by beings of sinful deeds were no longer seen. The river Vaitarani, the thorny Salmali, the iron jars, and the boulders of rock, so terrible to behold, also vanished from sight. The diverse repulsive corpses also, which the Kuru king had seen, disappeared at the same time. Then a breeze, delicious and fraught with pleasant perfumes, perfectly pure and delightfully cool, O Bharata, began to blow on that spot in consequence of the presence of the gods. The Maruts, with Indra, the Vasus with the twin Ashvinis, the Sadhyas, the Rudras, the Adityas, and the other denizens of Heaven, as also the Siddhas and the great Rishis, all came there where Dharma's royal son of great energy was

"Then Shakra, the lord of the deities, endued with blazing prosperity, addressed Yudhishthira and comforting him, said, O Yudhishthira of mighty arms, come, come, O chief of men. These illusions have ended, O puissant one. Success has been attained by thee, O mighty-armed one, and eternal regions (of felicity) have become thine. Thou shouldst not yield to wrath. Listen to these words of mine. Hell, O son, should without doubt be beheld by every king. Of both good and bad there is abundance. O chief of men. He who enjoys first the fruits of his good acts must afterwards endure Hell. He, on the other hand, who first endures Hell, must afterwards enjoy Heaven. He whose sinful acts are many enjoys Heaven first. It is for this, O king, that desirous of doing thee good, I caused thee to be sent for having a view of Hell. Thou hadst, by a pretence, deceived Drona in the matter of his son. Thou hast, in consequence thereof been shown Hell by an act of deception After the manner of thyself, Bhima and Arjuna, and Draupadi, have all been shown the place of sinners by an act of deception. Come, O chief of men, all of them have been cleansed of their sins. All those kings who had aided thee and who have been

slain in battle, have all attained to Heaven. Come and behold them, O foremost one of Bharata's race.

Karna, the mighty bowman, that foremost of all wielders of weapons for whom thou art grieving, has also attained to high success. Behold, O puissant one, that foremost of men, viz., the son of Surya. He is in that place which is his own, O mighty-armed one. Kill this grief of thine, O chief of men. Behold thy brothers and others, those kings, that is, who had espoused thy side. They have all attained to their respective places (of felicity). Let the fever of thy heart be dispelled. Having endured a little misery first, from this time, O son of Kuru's race, do thou sport with me in happiness, divested of grief and all thy ailments dispelled. O mighty-armed one, do thou now enjoy, O king, the rewards of all thy deeds of righteousness of those regions which thou hast acquired thyself by thy penances and of all thy gifts. Let deities and Gandharvas, and celestial Apsaras, decked in pure robes and excellent ornaments, wait upon and serve thee for thy happiness. Do thou, O mighty-armed one, enjoy now those regions (of felicity) which have become thine through the Rajasuya sacrifice performed by thee and whose felicities have been enhanced by the sacrificial scimitar employed by thee. Let the high fruits of thy penances be enjoyed by thee. Thy regions, O Yudhishthira, are above, those of kings. They are equal to those of Hariscandra, O son of Pritha. Come, and sport there in bliss. There where the royal sage Mandhatri is, there where king Bhagiratha is, there where Dushmanta's son Bharata is, there wilt thou sport in bliss. Here is the celestial river, sacred and sanctifying the three worlds. It is called Heavenly Ganga. Plunging into it, thou wilt go to thy own regions. Having bathed in this stream, thou wilt be divested of thy human nature. Indeed, thy grief dispelled, thy ailments conquered, thou wilt be freed from all enmities.

"While, O Kuru king, the chief of the gods was saying so unto Yudhishthira, the deity of Righteousness, in his embodied form, then addressed his own son and said, 'O king, I am greatly pleased, O thou of great wisdom, with thee, O son, by thy devotion to me, by thy truthfulness of speech, and forgiveness, and self-restraint. This, indeed, is the third test, O king, to which I put thee. Thou art incapable, O son of Pritha, of being swerved from thy nature or reason. Before this, I had examined thee in the Dwaita woods by my questions, when thou hadst come to that lake for recovering a couple of fire sticks. Thou stoodst it well. Assuming the shape of a dog, I examined thee once more, O son, when thy brothers with Draupadi had fallen down. This has been thy third test; thou hast expressed thy wish to stay at Hell for the sake of thy brothers. Thou hast become cleansed, O highly blessed one. Purified of sin, be thou happy.

O son of Pritha, thy brothers, O king, were not such as to deserve Hell. All this has been an illusion created by the chief of the gods. Without doubt, all kings, O son, must once behold Hell. Hence hast thou for a little while been subjected to this great affliction. O king, neither Arjuna, nor Bhima, nor any of those foremost of men, viz., the twins, nor Karna, ever truthful in speech and possessed of great courage, could be deserving of Hell for a long time. The princess Krishna too, O Yudhishthira, could not be deserving of that place of sinners. Come, come, O foremost one of the Bharatas, behold Ganga who spreads her current over the three worlds."

"Thus addressed, that royal sage, viz., thy grandsire, proceeded with Dharma and all the other gods. Having bathed in the celestial river Ganga, sacred and sanctifying and ever adored by the Rishis, he cast off his human body. Assuming then a celestial form, king Yudhishthira the just, in consequence of that bath, became divested of all his enmities and grief. Surrounded by the deities, the Kuru king Yudhishthira then proceeded from that spot. He was accompanied by Dharma, and the great Rishis uttered his praises. Indeed, he reached that place where those foremost of men, those heroes, viz., the Pandavas and the Dhartarashtras, freed from (human) wrath, were enjoying each his respective status.

SECTION 4

Vaishampayana said, "King Yudhishthira, thus praised by the gods, the Maruts and the Rishis, proceeded to that place where those foremost ones of Kuru's race were. He beheld foovinda endued with his Brahma-form. It resembled that form of his which had been seen before and which, therefore, helped the recognition. Blazing forth in that form of his, he was adorned with celestial weapons, such as the terrible discus and others in their respective embodied forms. He was being adored by the heroic Phalguna, who also was endued with a blazing effulgence. The son of Kunti beheld the slayer of Madhu also in his own form. Those two foremost of Beings, adored by alt he gods, beholding Yudhishthira, received him with proper honours.

"In another place, the delighter of the Kurus beheld Karna, that foremost one among all wielders of weapons, resembling a dozen Suryas in splendour. In another part he beheld Bhimasena of great puissance, sitting in the midst of the Maruts, and endued with a blazing form. He was sitting by the side of the God of Wind in his embodied form. Indeed, he was then in a celestial form endued with great beauty, and had attained to the highest success. In place belonging to the Ashvinis, the delighter of the Kurus beheld Nakula and Sahadeva, each blazing with his own effulgence.

"He also beheld the princess of Pancala, decked in garlands of lotuses. Having attained to Heaven, she was sitting there, endued with a form possessed of solar splendour. King Yudhishthira suddenly wished to question her. Then the illustrious Indra, the chief of the gods, spoke to him, 'This one is Sree herself. It was for your sake that she took birth, as the daughter of Drupada, among human beings, issuing not from any mother's womb, O Yudhishthira, endued with agreeable perfume and capable of delighting the whole world. For your pleasure, she was created by the wielder of the trident. She was born in the race of Drupada and was enjoyed by you all. These five highly blessed Gandharvas endued with the effulgence of fire, and possessed of great energy, were, O king, the sons of Draupadi and yourself.

"Behold Dhritarashtra, the king of the Gandharvas, possessed of great wisdom. Know that this one was the eldest brother of thy sire. This one is thy eldest brother, the son of Kunti, endued with effulgence of fire. The son of Surva, thy eldest brother, the foremost of men, even this one was known as the son of Radha. He moves in the company of Surya. Behold this foremost of Beings. Among the tribes of the Saddhyas, the gods, the Viswedevas, and the Maruts, behold, O king of kings, the mighty car-warriors of the Vrishnis and the Andhakas, viz., those heroes having Satyaki for their first, and those mighty ones among the Bhoias. Behold the son of Subhadra, invincible in battle, now staying with Soma. Even he is the mighty bowman Abhimanyu, now endued with the gentle effulgence of the great luminary of the night. Here is the mighty bowman Pandu, now united with Kunti and Madri. Thy sire frequently comes to me on his excellent car. Behold the royal Bhishma, the son of Santanu, now in the midst of the Vasus. Know that this one by the side of Brihaspati is thy preceptor Drona. These and other kings, O son of Pandu, who had warred on thy side now walk with the Gandharvas or Yakshas or other sacred beings. Some have attained to the status of Guhyakas, O king. Having cast off their bodies, they have conquered Heaven by the merit they had acquired through word, thought and deed.

SECTION 5

Janamejaya said, "Bhishma and Drona, those two highsouled persons, king Dhritarashtra, and Virata and Drupada, and Sankha and Uttara. Dhrishtaketu and Jayatsena and king Satyajit, the sons of Duryodhana, and Shakuni the son of Subala, Karna's sons of great prowess, king Jayadratha, Ghatotkaca and others whom thou hast not mentioned, the other heroic kings of blazing forms—tell me for what period they remained in Heaven. O foremost of regenerate persons, was theirs an eternal place in Heaven? What was the end attained to by those foremost of men when their acts came to an end? I desire to hear this, O foremost of regenerate persons, and therefore have I asked thee. Through thy blazing penances thou seest all things.

Sauti said: Thus questioned, that regenerate Rishi, receiving the permission of the high-souled Vyasa, set himself to answer the question of the king.

Vaishampayana said, "Every one, O king of men, is not capable of returning to his own nature at the end of his deeds. Whether this is so or not, is, indeed a good question asked by thee. Hear, O king, this which is a mystery of the gods, O chief of Bharata's race. It was explained (to us) by Vyasa of mighty energy, celestial vision and great prowess, that ancient ascetic, O Kauravya, who is the son of Parasara and who always observes high vows, who is of immeasurable understanding, who is omniscient, and who, therefore knows the end attached to all acts.

"Bhishma of mighty energy and great effulgence attained to the status of the Vasus. Eight Vasus, O chief of Bharata's race, are now seen. Drona entered into Brihaspati, that foremost one of Angirasa's descendants. Hridika's son Kritavarma entered the Maruts. Pradyumna entered Sanatkumara whence he had issued. Dhritarashtra obtained the regions, so difficult of acquisition, that belong to the Lord of treasures. The famous Gandhari obtained the same regions with her husband Dhritarashtra. With his two wives, Pandu proceeded to the abode of the great Indra. Both Virata and Drupada, the king Dhrishtaketu, as also Nishatha, Akrura, Samva, Bhanukampa. and Viduratha, and Bhurishrava and Sala and king Bhuri. and Kansa, and Ugrasena, and Vasudeva, and Uttara, that foremost of men, with his brother Sankha-all these foremost of persons entered the deities. Soma's son of great prowess, named Varchas of mighty energy, became Abhimanyu, the son of Phalguna, that lion among men. Having fought, agreeably to Kshatriya practices, with bravery such as none else had ever been able to show, that mighty-armed and righteous-souled being entered Soma. Slain on the field of battle, O foremost of men, Karna entered Surya. Shakuni obtained absorption into Dwapara, and Dhrishtadyumna into the deity of fire. The sons of Dhritarashtra were all Rakshasas of fierce might. Sanctified by death caused by weapons, those high-souled

beings of prosperity all succeeded in attaining to Heaven. Both Kshattri and king Yudhishthira entered into the god of Righteousness. The holy and illustrious Ananta (who had taken birth as Balarama) proceeded to the region below the Earth. Through the command of the Grandsire, he, aided by his Yoga power, supported the Earth. Vasudeva was a portion of that eternal god of gods called Narayana. Accordingly, he entered into Narayana. 16,000 women had been married to Vasudeva as his wives. When the time came, O Janameiava, they, plunged into the Sarasvati. Casting off their (human) bodies there, they re-ascended to Heaven. Transformed into Apsaras, they approached the presence of Vasudeva. Those heroic and mighty car-warriors, Ghatotkaca and others, who were slain in the great battle, attained to the status, some of gods and some of Yakshas. Those that had fought on the side of Duryodhana are said to have been Rakshasas. Gradually, O king, they have all attained to excellent regions of felicity. Those foremost of men have proceeded, some to the abode of Indra, some to that of Kuvera of great intelligence, and some to that of Varuna. I have now told thee, O thou of great splendour, everything about the acts, O Bharata, of both the Kurus and the Pandavas.

Sauti said: Hearing this, ye foremost of regenerate ones, at the intervals of sacrificial rites, king Janamejaya became filled with wonder. The sacrificial priests then finished the rites that remained to be gone through. Astika, having rescued the snakes (from fiery death), became filled with joy. King Janamejaya then gratified all the Brahmanas with copious presents. Thus worshipped by the king, they returned to their respective abodes. Having dismissed those learned Brahmanas, king Janamejaya came back from Takshasila to the city named after the elephant.

I have now told everything that Vaishampayana narrated, at the command of Vyasa, unto the king at his snake sacrifice. Called a history, it is sacred, sanctifying and excellent. It has been composed by the ascetic Krishna, O Brahmana, of truthful speech. He is omniscient, conversant with all ordinances, possessed of a knowledge of all duties, endued with piety, capable of perceiving what is beyond the ken of the senses, pure, having a soul cleansed by penances, possessed of the six high attributes, and devoted to Sankhya Yoga. He has composed this, beholding everything with a celestial eye that has been cleansed (strengthened) by varied lore. He has done this, desiring to spread the fame, throughout the world, of the high-souled Pandavas, as also of other Kshatriyas possessed of abundant wealth of energy.

That learned man who recites this history of sacred days in the midst of a listening auditory becomes cleansed of every sin, conquers Heaven, and attains to the status of Brahma. Of that man who listens with rapt attention to the recitation of the whole of this Veda composed by (the Island-born) Krishna, a million sins, numbering such grave ones as Brahmanicide and the rest, are washed off. The Pitris of that man who recites even a small portion of this history at a Sraddha, obtain inexhaustible food and drink. The sins that one commits during the day by one's senses or the mind are all washed off before evening by reciting a portion of the Mahabharata. Whatever sins a Brahmana may commit at night in the midst of women are all washed off before dawn by reciting a portion of the Mahabharata.

The high race of the Bharatas is its topic. Hence it is called Bharata. And because of its grave import, as also of the Bharatas being its topic, it is called Mahabharata. He who is versed in interpretations of this great treatise, becomes cleansed of every sin. Such a man lives in righteousness, wealth, and pleasure, and attains to Emancipation also, O chief of Bharata's race.

That which occurs here occurs elsewhere. That which does not occur here occurs nowhere else. This history is known by the name of Jaya. It should be heard by every one desirous of Emancipation. It should be read by Brahmanas, by kings, and by women quick with children. He that desires Heaven attains to Heaven; and he that desires victory attains to victory. The woman quick with child gets either a son or a daughter highly blessed. The puissant Island-born Krishna, who will not have to come back, and who is Emancipation incarnate, made an abstract of the Bharata, moved by the desire of aiding the cause of righteousness. He made another compilation consisting of sixty lakhs of verses. Thirty lakhs of these were placed in the region of the deities. In the region of the Pitris fifteen lakhs, it should be known, are current: while in that of the Yakshas fourteen lakhs are in vogue. One lakh is current among human beings.

Narada recited the Mahabharata to the gods; Asita-Devala to the Pitris; Suka to the Rakshasas and the Yakshas; and Vaishampayana to human beings. This history is sacred, and of high import, and regarded as equal to the Vedas. That man, O Saunaka, who hears this history, placing a Brahmana before him, acquires both fame and the fruition of all his wishes. He who, with fervid devotion, listens to a recitation of the Mahabharata, attains (hereafter) to high success in consequence of the merit that becomes his through understanding even a very small portion thereof. All the sins of that man who recites or listens to this history with devotion are washed off.

In former times, the great Rishi Vyasa, having composed this treatise, caused his son Suka to read it with him, along with these four Verses. —Thousands of mothers and fathers, and hundreds of sons and wives arise in the world and depart from it. Others will (arise and) similarly depart. There are thousands of occasions for joy and hundreds of occasions for fear. These affect only him that is ignorant but never him that is wise. With uplifted arms I am crying aloud but nobody hears me. From Righteousness is Wealth as also Pleasure. Why should not Righteousness, therefore, be courted? For the sake neither of pleasure, nor of fear, nor of cupidity should any one cast off Righteousness. Indeed, for the sake of even life one should not cast off Righteousness. Righteousness is eternal. Pleasure and Pain are not eternal. Jiva is eternal. The cause, however, of Jiva's being invested with a body is not so.

That man who, waking up at dawn, reads this Savittri of the Bharata, acquires all the rewards attached to a recitation of this history and ultimately attains to the highest Brahma. As the sacred Ocean, as the Himavat mountain, are both regarded as mines of precious gems, even so is this Bharata (regarded as a mine of precious gems). The man of learning, by reciting to others this Veda or Agama composed by (the Island-born) Krishna, earns wealth. There is no doubt in this that he who, with rapt attention, recites this history called Bharata, attains to high success. What need has that man of a sprinkling of the waters of Pushkara who attentively listens to this Bharata, while it is recited to him? It represents the nectar that fell from the lips of the Island-born. It is immeasurable, sacred, sanctifying, sin-cleansing, and auspicious.

SECTION 6

Janamejaya said, "O holy one, according to what rites should the learned listen to the Bharata? What are the fruits (acquirable by hearing it)? What deities are to be worshipped during the several paranas? What should be the gifts that one should make, O holy one, at every parva or sacred day (during the continuance of the recitation)? What should be the qualification of the reciter to be engaged? Tell me all this!

Vaishampayana said, "Hear, O king, what the procedure is, and what the fruits, O Bharata, are that will spring from one's listening (to a recitation of the Bharata). Even this, O king of kings, is what thou askest me. The deities of Heaven, O ruler of Earth, came to this world for sport. Having achieved their task, they ascended once more to Heaven. Listen to what I shall tell thee in brief. In the Mahabharata is to be found the births of Rishis and deities on the Earth. In this treatise, called Bharata, O foremost one of Bharata's race, are to be seen in one place the eternal Rudras, the Saddhyas, and the Viswedevas; the Adityas, the two deities named the Ashvinis, the regents of the World, the great Rishis, the Guhyakas, the Gandharvas, the Nagas, the Vidyadharas, the Siddhas, the diverse deities. the Self-born visible in a body, with many ascetics; the Hills and Mountains, Oceans and Seas and Rivers, the diverse tribes of Apsaras; the Planets, the Years, the Halfyears, and the Seasons; and the whole universe of mobile and immobile entities, with all the gods and Asuras.

"Hearing their celebrity, and in consequence of a recitation of their names and achievements, a man that has committed even terrible sins, will be cleansed. Having, with a concentrated soul and cleansed body, heard this history duly, from the beginning, and having reached its end, one should make Sraddha offerings, O Bharata, unto those (foremost of persons who have been mentioned in it). Unto the Brahmanas also. O chief of Bharata's race, should, with due devotion and according to one's power, be made large gifts and diverse kinds of gems, and kine, and vessels of white brass for milking kine, and maidens decked with every ornament, and possessed of every accomplishment suited to enjoyment, as also diverse kinds of conveyances, beautiful mansions, plots of land, and cloths. Animals also should be given, such as horses and elephants in rage, and beds, and covered conveyances borne on the shoulders of men, and well-decked cars. Whatever objects occur in the house, of the foremost kind, whatever wealth of great value occurs in it, should be given away unto Brahmanas. Indeed, one should give away one's own self, wives, and children.

"One desirous of hearing the Bharata, should hear it without a doubting heart, with cheerfulness and joy; and as, he proceeds listening to its recitation, he should according to the extent of his power, make gifts with great devotion.

"Hear how a person that is devoted to truth and sincerity, that is self-restrained, pure (in mind), and observant of those acts which lead to purity of body, that is endued with faith, and that has subjugated wrath, attains to success (in the matter of a recitation of the Bharata). He should appoint as reciter one that is pure (of body), that is endued with good and pious conduct, that should be robed in white, that should have a complete mastery over his passions, that is cleansed of all offences, that is conversant with every branch of learning, that is endued with faith, that is free from malice, that is possessed of handsome features. that is blessed. self-restrained. truthful, and with passions under control, and that is beloved of all for the gifts he makes and the honours of which he is the possessor.

"The reciter, seated at his ease, free from all bodily complaints, and with rapt attention, should recite the text without too much slowness, without a labouring voice, without being fast or quick, quietly, with sufficient energy, without confusing the letters and words together, in a sweet intonation and with such accent and emphasis as would indicate the sense giving full utterance to the three and sixty letters of the alphabet from the eight places of their formation. Bowing unto Narayana, and to Nara, that foremost of men, as also to the goddess Sarasvati, should the word Jaya be uttered.

"Listening to the Bharata, O king, when recited, O thou of Bharata's race, by a reader of this kind, the listener, observant of vows all the while and cleansed by purificatory rites, acquires valuable fruits. When the first Parana is reached, the hearer should gratify Brahmanas with presents of all desirable objects. By doing this, one obtains the fruits of the Agnishtoma sacrifice. He acquires a large (celestial) car teeming with diverse orders of Apsaras (that wait upon him). With a glad heart, and with the deities in his company, he proceeds to Heaven, his heart rapt (in felicity).

"When the second Parana is reached, the hearer acquires the fruits of the Atiratra vow. Indeed, he ascends a celestial car made entirely of precious gems. Wearing celestial garlands and robes, and decked with celestial unguents and always shedding a celestial fragrance around, he receives high honours in Heaven.

"When the third Parana is reached, he acquires the fruits of the Dwadasaha vow. Indeed be resides in Heaven for myriads of years, like a god.

"At the fourth Parana he acquires the fruits of the Vajapeya sacrifice.

"At the fifth, twice those fruits are his. Ascending a celestial car that resembles the rising sun or a blazing fire, and with the deities for his companions, he goes to Heaven and sports in felicity for myriads of years in the abode of Indra.

"At the sixth Parana, twice, and at the seventh, thrice those fruits become his. Ascending a celestial car that resembles the summit of the Kailasa mountains (in beauty), that is equipt with an altar made of stones of lapis lazuli and other precious gems, that is surrounded by beautiful objects of diverse kinds, that is decked with gems and corals, that moves at the will of the rider, and that teems with waiting Apsaras, he roves through all the regions of felicity, like a second deity of the Sun.

"At the eight Parana, he acquires the fruits of the Rajasuya sacrifice. He ascends a car as beautiful as the rising moon, and unto which are yoked steeds white as the rays of the moon and endued with the speed of thought. He is served by women of the foremost beauty and whose faces are more charming than the moon. He hears the music of the garlands that encircle their waists and the Nupuras encircling their ankles. Sleeping with his head resting on the laps of women of transcendent beauty, he awakes greatly refreshed.

"At the ninth Parana, he acquires, O Bharata, the fruits of that foremost of sacrifices, viz., the Horse-sacrifice. Ascending on a car equipt with a chamber consisting of a top supported by columns of gold, furnished with a seat made of stones of lapis lazuli, with windows on all sides made of pure gold, and teeming with waiting Apsaras and Gandharvas and other celestials, he blazes forth in splendour. Wearing celestial garlands and robes, and decked with celestial unguents, he sports in bliss, with deities for his companions, in Heaven, like a second deity himself.

"Reaching the tenth Parana and gratifying Brahmanas, he acquires a car which tinkles with innumerable bells, which is decked with flags and banners, which is equipt with a seat made of precious gems, which has many arches made of lapis lazuli, which has a net-work of gold all round, which has urrets made of corals, which is adorned with Gandharvas and Apsaras well-skilled in singing, and which is fit for the residence of the Righteous. Crowned with a diadem of the complexion of fire, decked with ornaments of gold, his person smeared with celestial sandalpaste, garnished with celestial wreaths, he roves through all celestial regions, enjoying all celestial objects of enjoyment, and endued with great splendour, through the grace of the deities.

"Thus accoutred, he receives high honours in Heaven for many long years. With Gandharvas in his company, for full 21,000 years, he sports in bliss with Indra himself in abode of Indra. He roves at pleasure every day through the diverse regions of the gods, riding on celestial cars and conveyances, and surrounded by celestial damsels of transcendent beauty. He is able to go to the abode of the solar deity, of the lunar deity, and of Siva, O king. Indeed, he succeeds in living in the same region with Vishnu himself. It is even so, O monarch. There is no doubt in this. A person listening with faith, becomes even so. My preceptor has said this. Unto the reciter should be given all such objects as he may wish. Elephants and teeds and cars and conveyances, especially animals and the vehicles they draw, a bracelet of gold, a pair of ear-rings, sacred threads, beautiful robes, and perfumes in especial (should be given). By worshipping him as a deity one attains to the regions of Vishnu.

"After this I shall declare what should be given away, as each parva is reached of the Bharata in course of its recitation, unto brahmanas, after ascertaining their birth, country, truthfulness, and greatness, O chief of Bharata's race, as also their inclination for piety, and unto kshatriyas too, O king, after ascertainment of similar particulars. Causing the Brahmanas to utter benedictions, the business of recitation should be begun. When a parva is finished, the brahmanas should be worshipped to the best of one's power. At first, the reciter, clad in good robes and smeared with perfumed paste, should, O king, be duly fed with honey and frumenty of the best kind.

"When the Astika-parva is being recited, brahmanas should be entertained with fruits and roots, and frumenty, and honey and clarified butter, and rice boiled with raw sugar.

"When the Sabha-parva is being recited, brahmanas should be fed with habisya along with apupas and pupas and modakas, O king.

"When the Aranyaka-parva is being recited, superior brahmanas should be fed with fruits and roots.

"When the Arani-parva is reached, water-pots full of water should be given away. Many superior kinds of delicious food, also rice and fruits and roots, and food possessed of every agreeable attribute, should be presented unto the brahmanas.

"During the recitation of the Virata-parva diverse kinds of robes should be given away; and during that of the Udyogaparva, O chief of the Bharatas, the twice-born ones, after being decked with perfumes and garlands, should be entertained with food possessed of every agreeable quality.

"During the recitation of the Bhishma-parva, O king of kings, after giving them excellent cars and conveyances, food should be given that is pure and well-cooked and possessed of every desirable attribute.

"During the Drona-parva food of very superior kind should be given to learned brahmanas, as also beds, O monarch, and bows and good swords.

"During the recitation of the Karna-parva, food of the foremost kind, besides being pure and well-cooked, should be presented unto the brahmanas by the house-holder with rapt mind.

"During the recitation of the Shalya-parva, O king of kings, food with confectionery and rice boiled with raw sugar, as also cakes of wheat and soothing and nutritive viands and drinks should be presented.

"During the recitation of the Gada-parva, brahmanas should be entertained with food mixed with mudga.

"During the recitation of the Stri-parva, foremost of brahmanas should be entertained with gems and precious stones; and during the recitation of the Aishika-parva, rice boiled in ghee should first be given, and then food pure and well-cooked, and possessed of every desirable quality, should be presented.

"During the recitation of the Shanti-parva, the brahmanas should be fed with havisya.

"When the Asvamedhika-parva is reached, food possessed of every agreeable quality should be given; and when the Asramvasika is reached, brahmanas should be entertained with havisya.

"When the Mausala is reached, scents and garlands possessed of agreeable qualities should be given away.

"During the Mahaprasthanika, similar presents should be made, possessed of every quality of an agreeable kind. "When the Svarga-parva is reached, the brahmanas should

be fed with havisya.

"Upon the conclusion of the Harivansa, a 1,000 brahmanas should be fed. Unto each of them should be presented a cow accompanied with a piece of gold. Half of this should be presented to each poor man, O king.

'Upon the conclusion of all the Parvas, the house-holder of wisdom should give unto the reciter a copy of the Mahabharata with a piece of gold. When the Harivansa Parva is being recited, Brahmanas should be fed with frumenty at each successive Parana, O king. Having finished all the Parvas, one versed in the scriptures, robing himself in white, wearing garlands, decked with ornaments, and properly purified, should place a copy of the Mahabharata on an auspicious spot and cover it with a piece of silken cloth and worship it, according to due rites, with scents and garlands, offering each at a time. Indeed, O king, the several volumes of this treatise should be worshipped by one with devotion and concentrated mind. Offerings should be made unto them of diverse kinds of food and garlands and drinks and diverse auspicious articles of enjoyment. Gold and other precious metals should be given as Dakshina. The names should then be taken of all the deities as also of Nara and Narayana. Then, adorning the persons of some foremost of Brahmanas with scents and garlands, they should be gratified with diverse kinds of gifts of enjoyable and very superior or costly articles. By doing this, one attains to the merits of the Atiratra sacrifice. Indeed, at each successive Parva, he acquires the merits that attach to the performance of a sacrifice. The reciter, O chief of the Bharatas, should be

possessed of learning and endued with a good voice and a clear utterance respecting both letters and words. Even such a man should, O chief of the Bharatas, recite the Bharata. After entertaining a number of foremost Brahmanas, presents should be made unto them according to the ordinances. The reciter also, O chief of the Bharatas, should be decked with ornaments and fed sumptuously. The reciter being gratified, the house-holder attains to an excellent and auspicious contentment. If the Brahmanas are gratified, all the deities are gratified. After this, O chief of the Bharatas, Brahmanas should be duly entertained with diverse kinds of enjoyable articles and superior things.

"I have thus indicated the ordinances, O foremost of men, (about the manner of reciting these scriptures) in answer to thy enquiries. Thou shouldst observe them with faith. In listening to a recitation of the Bharata and at each Parana, O best of kings, one that desires to attain to the highest good should listen with the greatest care and attention. One should listen to the Bharata every day. One should proclaim the merits of the Bharata every day. One in whose house the Bharata occurs has in his hands all those scriptures which are known by the name of Java. The Bharata is cleansing and sacred. In the Bharata are diverse topics. The Bharata is worshipped by the very gods. The Bharata is the highest goal. The Bharata, O chief of the Bharatas, is the foremost of all scriptures. One attains to Emancipation through the Bharata. This that I tell thee is certain truth. One that proclaims the merits of this history called the Mahabharata, of the Earth, of the cow, of Sarasvati (the goddess of speech), of Brahmanas, and of Keshava, has never to languish.

"In the Vedas, in the Ramayana, and in the sacred Bharata, O chief of Bharata's race, Hari is sung in the beginning, the middle, and at the end. That in which occur excellent statements relating to Vishnu, and the eternal Srutis, should be listened to by men desirous of attaining to the highest goal. This treatise is sanctifying. This is the highest indicator as regards duties; this is endued with every merit. One desirous of prosperity should listen to it. Sins committed by means of the body, by means of words, and by means of the mind, are all destroyed (through listening to the Bharata) as Darkness at sunrise. One devoted to Vishnu acquires (through this) that merit which is acquired by listening to the eighteen Puranas. There is no doubt in this. Men and women (by listening to this) would certainly attain to the status of Vishnu. Women desirous of having children should certainly listen to this which proclaims the fame of Vishnu. One desirous of attaining to the fruits that attach to a recitation of the Bharata should, according to one's power, give unto the reciter Dakshina, as also an honorarium in gold. One desirous of one's own good should give unto the reciter a Kapila cow with horns cased in gold and accompanied by her calf, covered with a cloth. Ornaments, O chief of Bharata's race, for the arms, as also those for the ears, should be given. Besides these, other kinds of wealth should be presented. Unto the reciter, O king of men gift of land should be made. No gift like that of land could ever be or will be. The man that listens (to the Bharata) or that recites it to other people, becomes cleansed of all his sins and attains at last to the status of Vishnu. Such a man rescues his ancestors to the eleventh degree, as also himself with his wives and sons. O chief of Bharata's race. After concluding a recitation of the Bharata, one should, O king, perform a Homa with all its ten parts.

"I have thus, O chief of men, told everything in thy presence. He that listens with devotion to this Bharata from the beginning becomes cleansed of every sin even if he be guilty of Brahmanicide or the violation of his preceptor's bed, or even if he be a drinker of alcohol or a robber of other people's wares, or even if he be born in the Chandala order. Destroying all his sins like the maker of day destroying darkness, such a man, without doubt, sports in felicity in the region of Vishnu like Vishnu himself."

The End of the Svargarohanika-parva

The Eighteen parvas of the Mahabharata are thus completed

THE HARIVAMSHA

The Lineage of Hari (Krishna) Genealogy of the God Hari Also known as the "19th Book of the Mahabharata" Author: Krishna-Dwaipayana, aka: Veda Vyasa Elysium Press, H. C. Dass, Calcutta Translated Literally Into English Prose. Translation: Manmatha Nath Dutt, 1897 Estimated Range of Dating: 200 B.C. - 500 A.D.

(The Harivamsa (Sanskrit, literally: "the lineage of Hari;" also: Harivamsha or Harivansha) is an important work of Sanskrit literature. The text is also known as the Harivamsa Purana and is traditionally ascribed to Vyasa. This text is believed to be a khila (appendix or supplement) to the Mahabharata due to a commentary of the Mahabharata by 17th century scholar Neelakantha Chaturdhara. The Harivamsa is divided into three parvas (books): 1. The Harivamsa Parva; 2. The Vishnu Parva; 3. The Bhavishya Parva. The Harivamsa of Veda Vyasa contains roughly 16,000 Sanskrii metrical verses (slokas) and consists of three sections (Harivamsa-parva, Vishnu-parva and Bhavishyaparva).

While the Harivamsa has been regarded as an important source of information on the origin of Vishnu's incarnation Krishna, there has been speculation as to whether this text was derived from an earlier text and what its relationship is to the Brahma Purana, another text that deals with the origins of Krishna. Harivamsha consists of the life and miracles of Lord Krishna together with an account of his family. Any impartial student, of Mahabharata and other authentic writings regarding his life, will admit that he was a real historical personage-a man of wonderful power and superhuman intellect. He was a great politician and a great prophet. Such a combination is rare in the history of men. If the battle of Kurukshetra is a historical incident which many inscriptions prove we fail to see why the central figure should not be a historical character. Lord Krisna is a grand figure in the history of the Hindus. Scholars have even been arguing in their respective works that the history of life and miracles of Christ have been borrowed from those of Indian Krishna. We know that Hindus and Buddhist traveled to the Holy Land, to Egypt, and even to Greece. In their discourses with philosophers in the West, they might have left their mark or not. The Harivamsha is an account of the life and family of this Greatest Prophet of the Hindus.

The account of Krishna's early life and some of his miracles are merely the counterparts of the same in Vishnupuran. Thus it is evident that though this work is not included in the list of Puranas it is in reality one of them written with the same object and in the same style. It is called a sequel of the Mahabharata only because it gives a profuse account of what has been left off in that work. The greatest interest however lies in the fact that it gives an elaborate account of the life of Lord Krishna and as such it is always regarded as an authority.

The text is complex, containing layers that may go back to the 4th or 3rd centuries BC. Some editings of the text might have taken place up to the 5th century AD. The various episodes of these works passed orally from one generation to another for centuries before they were committed to writing in the 4th and 3rd centuries BC. And even after this many interpolations had been added by various writers in the shape of references to contemporaneous events. The ancient Hindu writers were so very modest that they never liked the idea of making their names known as authors. Many works written by those unknown writers passed in the names of their Gurus or spiritual guides. Thus from internal evidence it is not safe to make any attempt for the determination of date or authorship. From the evidence of style, the treatment of subject matter, the account of Creation and Patriarchal families it is clear, that Harivamsa, although it is a sequel to the Mahabharata, was written long after that great work. If it was not written in the same period when the Puranas were composed it was not at least written earlier. Although officially not mentioned as one of the Puranas, it is an epic story resembling such works including topics on creation, geology, time, ancient history and accounts of royal dvnasties.)

THE HARIVAMSHA BOOK 1 - HARIVAMSA PARVA THE PRELUDE.

Salutation unto Ganesha [The deity Ganesha, according to the Hindus, confers the accomplishment of all objects. It is customary with them to offer him worship at the beginning of every ceremony.]. Salutation unto Veda Vyasa [Vyasa is a generic term meaning compiler. Here it refers to the person who arranged the Vedas and compiled the Puranas.]. Having saluted Narayana and the best of male beings Nara as well as the goddess of learning Saraswati let us cry success. What is the use of bathing at the sacred shrine of Pushkara [It is a lake situated in the District of Ajmir, Marwar, where thousands of pilgrims resort every year for bathing.] for him who listens to the recitation of the Mahabharata, dropped off the lips of Dwaipayana, wondrous, destructive of sins, auspicious and highly sacred. May Vyasa, the son of Paraçara and the delighter of Satyavati, be crowned with success, from whose lotus mouth the wordy ambrosia has come down which the world drinks. He, who listens to the sacred theme of Bharata, acquires the same fruit with him who makes a gift of a hundred kine with golden horns unto a Brahmana conversant with the Vedas and many Srutis. By making a gift of Hariyamsha a man acquires far more everlasting piety than what is acquired by the celebration of a hundred horse sacrifices, or by the distribution of inexhaustive food, or by doing what secures the dignity of Indra. This has been recounted by the great Rishi Vyasa. This bestows the same fruit as is given by Bajpeya [A particular sacrifice at which the acetous fermentation of meat and water is drunk by the gods.] or Rajashuya [A sacrifice at which all the tributary kings assemble to pay homage to their Emperor.] Yagnas or by

making a gift of a car with elephants. Vyasa's word is the proof hereof and this has also been said by the great Rishi Valmiki. The great ascetic, who duly commits to writing Harivamsha, speedily approaches the lotus-feet of Hari like a bee moving towards a lotus, drawn by the smell of honey. I consider Dwaipayana as the supreme cause of all, who is the sixth in descent from Brahma, who is a Rishi endued with eternal spiritual greatness, who has descended from a portion of Narayana and who has only Suka for his son.

CHAPTER 1. AN ACCOUNT OF THE PRIMEVAL CREATION

Having saluted Hari, the master of senses and the preceptor or the mobile and immobile, the Prime Purusha Icana, who is eulogised and propitiated with oblations by many in sacrifices, who is real, who is Brahman, shorn of all attachments, is both manifest and not manifest, who does exist for ever, who is above the real and unreal and from whom has emanated this universe, visible and invisible, who is above all, the creator of all, ancient, great and undecaying; who is joy and the giver of joy, who is Vishnu, the worshipful of all, sinless and pure, the virtuous-souled great Muni Kulapati* Sounaka, well-read in all scriptures, said to Souti in the forest of Naimisha. [* The head of the family of Rishis of the same name.]

Sounakla said.—O Souti, you have recounted the great history of the descendants of Bharata as well as that of other kings; of the gods, demons, Gandharvas, serpents, Rakshasas, Daityas, Siddhas and of Guhyakas as well (5-6). You have described in sweet words the most excellent and sacred Purana, dealing with their wondrous deeds, heroic feats and religious practices and their births. This nectarine theme, affording pleasure unto the mind and ears, O Souti, has given us satisfaction. O son of Lomaharshana, while describing the birth and history of the Kurus, you forgot to narrate the history of Vrishnis and Andhakas. [Two clans representing two royal families of ancient India.] It becomes you to relate their history.

Souti said:—I shall now relate to you the story of the birth of Vrishnis from the very beginning about which the pious disciples of Vyasa, Vaishampayana was accosted by Janamejaya. Hearing the complete history of the descendants of Bharata, the highly wise Janamejaya, born in their race, said to Vaishampayana.

Janemejaya said:—You described before in full and I heard the story of Mahabharata full of many meanings and Historical accounts. Therein you mentioned the names and deeds of many mighty car-warriors and heroes of the Vrishni and Andhaka families. O foremost of the twice born, you have described briefly and fully their many excellent deeds. Though this ancient story has been recounted again and again, still I have not been satiated with it. The Pandavas and Vrishnis are related to each other; you are competent enough to describe their families and you have with your own eyes seen everything. Therefore, O you having asceticism for your wealth, do you describe their family at length. I wish to know who were born in which families. Therefore, O great ascetic, beginning with the Patriarch and recollecting their previous creations, do you describe truly everything at length.

Souti said:—Having been welcomed and accosted by him, the high-souled ascetic of rigid austerities described in full the whole story from the very beginning. Vaishampayana said:—Listen, O king, to the sacred theme,

as narrated by me, heavenly, destructive of sins, wonderful and abounding in various meanings and sacred stories. He, who circulates this story or listens to it constantly, multiplies his own family and is spoken high of in the celestial region. This universe, permeated by Isvara (God), emanated from Pradhana Purusha who is the unmanifest cause, eternal and identical with the existent and non-existent. Know him, O monarch, as Brahma (Creator) of incomparable energy, the creator of all beings and ever devoted to Narayana (Vishnu). From Mahat has emanated Ahankara; from the latter the five subtle elements have sprung and from them the grosser elements: thus the eternal work of creation is carried on. [According to Sankhya, Mahat is the intellect. It is the intellectual principle which appertains to individual beings. Ahankara is self consciousness or the consciousness of ego. The five subtle elements are Akasa or ether, air, fire, water and earth. By them are produced the four kinds of grosser elements such as Viviparous born from the womb as man and other animals; oviparous, or born of the egg as birds, fishes and serpents: those engendered by heat and damp as insects and worms; and those springing from the earth-as vegetables, trees etc.] Hear, I shall relate as I have heard and as I think, of the long extending genealogies of families increasing the glory of their fore-fathers. The account of these pious men of everlasting glory always gives fruit and leads to the multiplication of race and attainment of heaven. On account of this theme being fruitful and because you are competent to hear it and are pure I shall relate, to you, beginning with the family of Vrishnis the most excellent creation of beings.

Thereupon desirous of creating various creatures the Divine Self-sprung (Brahma) at first created waters and then created

seeds therein. The waters are designated as Nara for they are the offspring of Nara. The deity first rested thereon and is therefore called Narayana. The egg, lying in the waters, assumed golden hue-from that sprang Brahma, of his own accord and he is (therefore) called Self-sprung. Having lived there for many years the divine Hiranyagarbha divided the egg into two and they were called the heaven and earth. The Lord created Akasa or space between the two portions and in the waters he created the floating earth and the ten quarters. There-upon desirous of creating the Patriarchs or lords of creation he created time, mind, speech, passion, anger and desire). The highly effulgent deity then created his seven mind-born sons-Marichi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vashistha.. These seven have been ascertained as Brahmanas in the Puranas. These seven created by Brahma, are like Narayana himself. There-upon Brahma created Rudra born of his anger and Sanat Kumar, the predecessor of those born before. O descendant of Bharata, these seven and Rudra engaged in the work of creation. Skanda and Sanat Kumar sustained the energy of creation. Their seven great families consisted of Yakshas. Pishachas, the celestials and others who all performed heavenly deeds and created progeny and were adorned with Kaçyapa and other leading saints. He then created lightning, thunderbolt, the straight and bent rainbows, the rangers of the sky and clouds. He, then for the successful celebration of Paynas, created Riks, Yuyush and Saman; he then created the gods from his mouth and the ancestral manes from his breast. He then engendered human beings from his organ of generation and from his hips the Asuras, Sadhyas and other classes of gods. This we have heard. From the body of the Patriarch Vashishtha when he was desirous of creating progeny, sprang the various kinds of elemental creations. When the progeny, created by his mind, did not multiply he divided his own body into two and with the half he created man. With the other half he created woman and through her he engendered various kinds of progeny. He resides enveloping the heaven and earth with his own glory. Vishnu created a universal form which again created a Purusha: You should know him as Manu and his regeme is known as Manwantara. The second creation of Washishtha is called Manwantara. The great Virat Purusha created the progeny. He is the creation of Naravana and his progeny are not born in any sex. Having known this primaeval creation a man gains longevity, fame, wealth, progeny and his wishedfor region.

CHAPTER 2. THE ORIGIN OF MEN: THE BIRTH OF DAKSHA.

Vaishampayana said:---When the work of his creation of progeny was complete the Patriarch Vashishtha obtained Shatarupa, not born of a woman, as his spouse. While he resided covering the etherial region, he created Shatarupa, O monarch, by his greatness and Yoga power. Having carried on rigid austerities for a million of years she obtained her husband of burning asceticism. That Purusha, O my child, is called Swayambhuya Manu. His own Manwantara in this world consists of seventy-one Yugas. The Universal Purusha begat on Shatarupa a son by name Veera who begat on Kamya two sons by name Pryavrata and Uttanapada. Kamya, the daughter of the Patriarch Kardama, gave birth to four sons, O you of large arms, namely Samrat, Kukshi, Virat, and Prabhu. Obtaining Pryavrata as her husband she gave birth to them The Patriarch Atri adopted Uttanapada as his son. Sunrita gave birth to four sons through Uttanapada. The youthful daughter of Dharma was known as Sunrita. She originated from a horse sacrifice and that pure damsel was the mother of Dhruva. The Patriarch Uttanapada begat on Sunrita, four sons by name, Dhruva, Kirtiman, Ayushman, and Vasu. O descendant of Bharata. O monarch, with a view to obtain the great Brahman, Vishnu, Dhruva carried on hard austerities for three thousand celestial years. Being propitiated the Patriarch Brahma conferred on him a permanent region, peerless on earth, in the front of the region of the seven Rishis. Beholding his great prosperity and greatness the preceptor of the gods and demons, (Ushana) sang the following hymn. "Oh, wonderful is his energy of asceticism, knowledge of scriptures and prowess, placing whom before them the seven Rishis are living". From Dhruva were born Shlishthi, Bhavya and Shumbha. Shlishthi begat on Suchaya seven sinless sons. They were Ripu, Ripunjaya, Pushpa, Vrikala and Vrikateja. Ripu begat on Vrihati, a son, gifted with all energies, by the name of Chakshusha. The noble Chakshusha begat Muni on Pushkarini, a mother of heroes and the daughter of the Patriarch Aranya. O foremost of Bharatas, Muni begat ten highly powerful sons on Nadvala, the daughter of the Patriarch Vairaj, Uru, Puru, Shata dyumna, Tapaswi, Satyavan, Kavi, Agnistut and Atiratra; and Sudvumna was the ninth. The tenth was Abhimanvu: these were the sons of Nadvala. Uru begat on Agneyi six highly powerful sons-Anga, Sumanas, Swati, Kratu, Angiras and Gaya. Anga begat only one son on Sunitha, by name Vena. By the irregularities of Vena (the Rishis) were highly irritated. For creating progeny the Rishis churned his right arm. When Vena's right arm was churned by the ascetics,

therefrom originated Prithu. Seeing him the Rishis said in delight, "This highly powerful one will delight his subjects and will attain to fame". As if burning all with his energy he took his birth with a bow and a coat of mail [Also called chain mal coat. [Chain mail armour is mentioned in the Zend Avesta, the scripture of the Zoroastrians, as well as by Diodorus (5,30:3), Strabo (2, 3:6), and others, all mention that the Celts used chainmail. The earliest examples of surviving mail were found in the Carpathian Basin at a burial in Horny Jatov. Slovakia dated at 3rd century BC, and in a chieftain's burial located in Ciumesti, Romania, dated 280/277 - 175 BC (Horedt 1973:32, 2006:43). Chain mail coats, or "coats of mail" are distinctively first mentioned in the Ramayana and the Mahabharata that date back to the 5th and the 4th century BC, respectively. It could mean that mail armour was invented in India.] Born first in the race of Kshatriyas, Vena's son Prithu protected this earth. That lord of the earth was the first born of those who are sprinkled with water at the Rajshuya sacrifices. For him were born Suta and Magadha, experts in singing the glories of kings. O descendant of Bharata, to give livelihood to his subjects by him the earth was milched for corns in the company of the gods, Rishis, the ancestral manes, Danavas, Gandharvas, Apsaras, serpents, Guyakas, creepers and mountains (25–26). When milched the earth gave wished-for milk in their respective vessels; by it they maintain their lives. Two sons, conversant with religion, were born to Prithu, Antardhi and Palita. Antardhi begat Havirdhana on Shikhandin. Havirdhana begat on Agnevidhishana six sons—Prachina varhis, Sukra, Gaya, Krishna, Vraja and Ajina. Thus O monarch, Prachinavarhis, gifted with great spiritual power, was born of Havirdhana. He was a great Patriarch and multiplied the progeny. O Janamejaya, the tips, of the Kuça grass in his sacrificial ground, were directed towards the east and they covered the entire earth. And therefore he was celebrated by the name of Prachinavarhis. Having carried on great austerities that king espoused Savarna the daughter of the ocean, who gave birth to ten sons for Prachinavarhis who were all called Prachetas and had mastered the science of archery. Observing the same religion and lying in the waters of the ocean they carried on great austerities for ten thousand years.

When the Prachetas were engaged in carrying on penances the trees covered the unprotected earth and so the creatures were being destroyed. The wind could not blow and the sky was covered with trees. The creatures could set forth no exertion for ten thousand years. Perceiving this and getting angry all those Prachetas, observant of rigid austerities, created air and fire from their mouths. Having uprooted those trees the wind dried them up and the fire then burnt them up-thus their was a dreadful destruction of trees. Informed of the destruction of trees and when a few plants still survived the king Soma, approaching the Patriarchs, said. "O Ye kings of the family of Prachinavarhis, do ye control your anger. The earth is shorn of trees and so let fire and air be pacified. This beautiful daughter of the trees is like a jewel. Knowing the future I begat her. This girl is called Marisha and is created for the trees. Let this great one, multiplying the race of Soma, be your wife. By the half of your energy and that of mine, your son, the Patriarch Daksha will be born of her. That one, effulgent like fire, will multiply the creation well-nigh destroyed by your fire-like energy".

Thereupon in accordance with the words of Soma restraining their anger against the trees the Prachetas duly married Marisha. Then they all mentally thought of conception in Marisha. O Bharata, the Patriarch Daksha was born of Marisha through the tenth Prachetas with a portion of Soma's energy. Then to multiply the race of Soma he created various offspring, mobile, immobile, two legged and four legged sons. Having created mentally first the sons Daksha created his daughters. Of them Dharma espoused ten and Kagyapa thirteen. The Lord Daksha then conferred on the king Soma the remaining ones called Nakshatras or planets, They gave birth to gods, sky-rangers, cows, Nagas, Danavas, Gandharvas, Apsaras and various other beings. Since then, O king, creatures are being engendered by sexual intercourse. Their predecessors were created by (mere) thinking, seeing and touching.

Janemejaya said:—You had described before the birth of the gods, demons, Gandharvas, serpents and Rakshasaa as well as that of the high-souled Daksha. O sinless one, you have said that Daksha sprang from the right thumb of Brahma and his wife from the left. How could they then enter into a matrimonial alliance? How could the great ascetic Daksha attain to the energy of Prachetas? Being a grand-son of Soma how could he become his father-in-law? I have grave doubts in this, O Vipra, it behoves you to remove them.

Vaishampayana said.—Origin and destruction are always present in the elemental creation. The Rishis and the wise are not bewildered at it. O king, the Dakshas are born in every yuga. There is one Daksha in one yuga and another in another. The learned make no mistakes in it. O king, there was formerly no priority of birth among them—they were considered elder by asceticism and their prowess was the cause thereof. He, who knows the mobile and immobile creation of Daksha, gets offspring and when the lease of his life runs out is worshipped in the celestial region.

CHAPTER 3. AN ACCOUNT OF VARIOUS FAMILIES; DAKSHA'S OFFSPRING.

Janamejaya said:—O Vaishampayana, do thou describe at length the origin of the gods, Danavas, Gandharvas, serpents and Rakshasas.

Vaishampayana said:-O king, hear how Daksha created progeny when he was commanded by Swayambhuva, saying 'create progeny." The capable Daksha first created his mental offspring-the Rishis, gods, Gandharvas, Asuras, Rakshasas, Yakshas, goblins, Pishachas, beasts, birds, and reptiles. When this his mind-born creation did not multiply, for such was the thought of the intelligent Mahadeva, the Patriarch, thinking again of the multiplication of his creation and desirous of creating progeny by sexual intercourse, married Asniki, the daughter of the Patriarch Virana, engaged in a penance for a son and capable of giving birth to a great race. Thereupon the energetic Patriarch Daksha begat five thousand sons on Asniki, the daughter of Virana. Beholding those great men desirous of multiplying progeny, the celestial saint Narada, ever fond of carrying news, for their destruction and for his own imprecation, said. Afraid of Daksha and his imprecation the ascetic Kaçyapa begat on his daughter the same celestial saint Narada who had been begotten by Brahma. Narada was formerly begotten by Brahma; and then that foremost of celestial saints (Kaçyapa) again begat that best of ascetics on Asniki, daughter of Virana, Undoubtedly by him the sons of Daksha, celebrated under the name of Haryaswas were freed from attachment to body through scriptural knowledge and rendered invisible. When Daksha, of immeasurable prowess, was ready to destroy Narada, Parameshti (Brahma), with leading saints before him, begged him (not to do it). Thereupon Daksha made this contract with Parameshti that his son Narada would be born as the son of his (Daksha's) daughter. Thereupon Daksha gave away his daughter unto Parameshti: and the Rishi, in fear of the imprecation of Daksha, begat Narada on her.

Janamejaya said:—O foremost of the twice-born, I wish to hear truly why Daksha's sons were killed by the great saint Narada.

Vaishampayana said:-When the highly energetic sons of Daksha called Haryaswas came there with a view to multiply the progeny Narada said to them, "O ye sons of Daksha, how stupid you are all, since you do not know the cause of all and still desire to create progeny; with out knowing him who is in heaven earth and nether region how do you wish to create progeny?" Hearing his words those descendants of Daksha. without caring for each other, repaired to various directions to see the cause of all. Having restrained vital airs, and attained to the pure Brahman they secured emancipation. Even now they have not returned like the rivers from the ocean. When the Harvaswas were thus lost sight of. Daksha, the son of Prachetas, capable of creating progeny, again begat one thousand sons on the daughter of Virana. When those Shavalashwas were again desirous of multiplying progeny they were addressed by Narada with the self-same words. They then spoke amongst themselves, "The great saint Narada has spoken the just thing. We should follow the footsteps of our brothers; there is no doubt about that. Learning the dimension of the earth, we will, at ease and with whole minded attention, create progeny in due order". They, by the same way, repaired to various directions. Even now they have not returned like the rivers from the ocean. When the Shavalashwas too were lost sight of, Daksha, possessed by anger, said to Narada:—"Do thou meet with destruction and experience the pain of living in the womb". Since then, O king, if a brother issues out in quest of another he meets with destruction. So the learned should not do it. Knowing his sons thus exiled and destroyed the Patriarch Daksha again begat sixty daughters on the daughter of Virana. This we have heard. O descendant of Kuru, the Patriarch Kaçyapa, the Moon. Dharma and other Rishis took their wives from among those daughters of Daksha. Of them Daksha conferred ten on Dharma, thirteen on Kacvapa, twenty seven on the Moon, four on Arishtanemi, two on Vahuputra, two on Angiras and two on the learned Krisashwa. Hear from me their names. Arundhuti, Vasu, Yami, Lamva, Bhanu, Marutvati, Sankalpa Muhurta, Sadhya and Vishwa, these ten, O descendant of Bharata, were the wives of Dharma. Hear from me of their offspring. Vishwadevas were the sons of Vishwa and Sadhva gave birth to Sadhyas. Marutvati was the mother of Maruts and Vasus were the sons of Vasu). Bhanus were the sons of Bhanu and the Muhurttas of Muhurtta. Gosha was born of Lamva and Nagavithi of Yami. Arundhuti gave birth to all the herbs of the earth. The Deity of determination, the soul of all, took his birth from Sankalpa and Vrihalamva took his birth from Nagabitha. O king, all the daughters, whom Daksha conferred on the Moon, have been celebrated by the name of Nakshatras or planets in astrology. The celestials, who have profuse effulgence before them, were celebrated by the name of eight Vasus. I will mention their names at length. Apa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha, and

Pravasha—these eight are known as eight Vasus, Apa's sons were Vaitandya, Sranta and Muni. Dhruva's son was the Divine Kala, the destroyer of creatures. Soma's son was the Divine Varchas who begat Varcaaswi. Dhara's son was Dravina the carrier of sacrificial oblations. He begat on his wife Manohara, Sishira, Prana and Ramana. Anila's wife was Shiva whose son was Manojava. Anila, whose course is not known, had two sons. Agni's son Kumara shone in the thickets of Sara grass. His names are Shakha, Vishakha, Naigameya and Prishthaja. And on account of his being an offspring of Kirtikas* he was called Kartikeya: With the fourth part of his energy Agni created Skanda and Sanat Kumar. [* They are nymphs and the nurses of Kumara.]

Pratyusha's son was the Rishi Devala whose two sons were forgiving and observant of hard austerities. Shorn of attachment Vrihaspati's sister, the beautiful Yogasiddha, who led a life of celibacy, ranged all over the earth. She became the wife of the eighth Vasu Prabhasa. The noble Patriarch Vishwakarma was born of her. He made chariots for the celestials, was their architect, the maker of thousands of fine things and dresses and the foremost of artizans. Adopting his art as their profession mankind are now making their livelihoods . By the grace of Siva and having her heart purified by virtue of asceticism, Surabhi gave birth, through Kaçyapa, to the eleventh Rudra. O descendant of Bharata, Ajaikapat, Ahir-Budhna, Rudrashwa, Tasta, Sriman and Vishwarupa, those were the highly illustrious sons of Tastu. Hara, Vahurupa, Tryamyaka, Aparajita, Vrishakapi, Sambhu, Kapardi, Raivata, Mrigavvadha, Sarpa and Kapali-these are known as the eleven Rudras who lord over the three worlds. O foremost of Bharatas, in Puranas, hundreds, of such Rudras of incomparable energy, have been mentioned who have spread over the mobile and immobile creation. O foremost of Bharatas, hear from me of the wives of Kacyapa who have spread over all the worlds: They are Aditi, Diti, Dana, Aristha, Surava, Surabhi, Vinata, Tamra, Krodhavasha, Ira, Kadru, Muni and Swasa; hear now of their offspring. In the previous Manwantara they were twelve leading celestials. In the Manwantara of Vaivaswata they used to address one another by the name of Tushita. During the reign of the present highly illustrious Manu Chakshusha, they all assembled together for the benefit of all creatures and said. "Let us all enter into the womb of Aditi to be born in the Manwantara of Vaivaswata and we will attain well-being".

Vaishampayana said:-Having said this during the Manwantara of Manu Chakshusha, they were begotten on Aditi, daughter of Daksha by Kagyapa the son of Marichi. Sakra and Vishnu were also born of her Besides O descendant of Bharata, Aryama, Dhata, Twasta, Pusha, Vivashman, Savita, Mitra, Varuna, Ansha, and the highly effulgent Bhaga-these eight were also born of Aditi; so it is said. Those who passed by the name of Tushita during the Manwantara of Chakshusha were known as twelve Adityas during the Manwantara of Vaivaswata. The twenty seven wives of Soma, observant of vows and of incomparable energy, gave birth to luminous bodies as their offspring. Arishthanemi's wives had sixteen sons. The learned Patriarch Vahuputra had four sons:-Vidyut (lightning), Açani (thunder-bolt), Megha (cloud) and Indradhanu (rain-bow). The best of works Riks originated from Pratyangiras and the celestial saint Krishaswa begat deities presiding over various celestial weapons.

O child, these deities take their births again after a thousand Yugas. Of them thirty three* take birth of their own accord). [* The thirty three gods are:—8 Vasus, 11, Rudras, 12 Adityas, Brahma and Indra.] As in this world the sun rises and sets, so O king, the origin and disappearance of all these gods are also mentioned. They appear and disappear at every Yuga.

Kaçyapa begat on Diti two sons, the powerful Hiranyakashipu and Hiranyaksha. This we have heard. He had a daughter (also) by name Sinhika whom Viprachitti espoused. Her highly powerful sons were celebrated by the name of Saihinkeyas. It is said, O king, that their number was ten thousand. They had, O thou having mighty arms, hundreds and thousands of sons and grandsons. Hear now from me of the children of Hiranykashipu. He had four sons of well-known prowess-Anurhada, Hrada, and the energetic Pralhada. And Sanghrada was the fourth. Hrada's son was Hrada. Sangrada's sons were Sunda and Nisunda. Anurahada's sons were Ayu, Sivi and Kala. Virochana was Pralhada's son; and his son was Vali. O king, Vali had a hundred sons, of whom Vana was the eldest. Dhritarashtra, Chandrama, Indratapana, Kumbhanabha. Surva, Gardhabhaksha, Kukshi and others were their names. Of them Vana was the eldest, powerful and a beloved votary of Paçupati. In the previous Kalpa, Vana, having propitiated the Divine Lord of Uma, prayed to him for the boon "I shall remain by your side.". Vana begat on his wife Lohita, a son, by name Indradamana. Hundreds and thousands of Asuras yielded to his power. The five sons of Hiranyaksha were learned and highly powerful-they were Jarjara, Sakuni, Bhutasantapana, the powerful Mahanabha and Kalanabha. Hundred sons of dreadful prowess were born to Danu. They

were all ascetic and endued with great energy. Hear their names in order of precedence. Dwimurdha, Shakuni, Shankushira, Vibhu, Shankukarna, Virava, Gaveshtha, Dundubhi, Ayomukha, Shamvara, Kapila, Vamana Marichi, Maghavana, Ira, Vrika, Vikshovana, Ketu, Ketuvirya, Shatahrada, Indrajit, Satyajit, Vajranabha, the powerful Mahanabha, Kalanabha Ekachakra, the highly powerful and mighty-armed Taraka, Vaishvanara, Puloma, Victravana, Mahasura, Swarbhanu, Vrishaparva, the great Asura Tuhunda, Sukhshma, Nichandra, Urnanabha, Mahagiri, Asiloma, Sukeshi, Shatha, Valaka, Mada, Gaganamurdha, the great ascetic Kumbhanabha, Pramada, Daya, Kupatha, the energetic Hayagriva, Vaisripa, Virupaksha, Supatha, Hara, Ahara, Hiranyakashipu, Salya and the energetic Viprachitta-these sons of Danu were begotten by Kacyapa. Amongst those highly powerful Dinavas Viprachitta was the head. O king, I cannot enumerate the offspring, sons and grandsons, of all these Danavas. Sarvana's daughter was Prabha, Puloma's daughter was Sachi, Hayasira's daughter was Upadanavi and Vrishaparva's daughter was Sharmishtha.

Vaishwanara had two daughters Puloma and Kalika-they were both highly powerful, gave birth to many children and were the wives of Kaçyapa, the son of Marichi. They gave birth to sixty thousand Danavas; of them fourteen thousand lived in the city of Hiranya. Being observant of rigid austerities Kaçyapa begat highly powerful Danavas called Poulamas and Kalakeyas. Those living in the city of Hiranya were placed by Brahma above destruction even by the gods. They were afterwards killed by Savyasachi in battle. Nahusha was Prabha's son, Jayanta was Sachi's son, Sarmistha gave birth to Puru and Upadanavi gave birth to Dushmanta. Viprachitta begat on Singhika another class of highly dreadful Danavas. By the union of Daity and Danava energies they grew of dreadful prowess. Those thirteen highly powerful Danavas were celebrated by the name of Sainghikeyas. They were the powerful Aisha, Nabha, Vala, Vatapi, Namuchi, Ilvala, Khasrima, Anjika, Naraka, Kalanabha, Shara, Potarana, and the energetic Vajranabha. Of them Rahu, the represser of the sun and the moon, was the eldest. Hrada had two sons, Suka and Tuhunda. Sunda begat on Taraka a son by name Marachi, another (by name) Sivamana, energetic like a celestial. All these Danavas, multiplying the race of Danu, were great. Their sons and grandsons were hundreds and thousands in number. The noble Nivatakavachas endued with great asceticism were born in the race of the Daitya Sanghrada. Those Danavas, living in the city of Manimati, begat three Koti offspring. The gods could not destroy them and they were slain by Arjuna. It is said that Tamra gave birth to six highly powerful daughters—Kake, Sweni, Bhasi, Sugrivi, Suchi, and Gidhrika. Kaki gave birth to crows, Uluki to owls, Sweni to Swena birds, Bhasi to Bhasa birds, Gidhri to vultures, Suchi to waterfowls and Sugrivi to horses, camels and asses. Such is the description of Tamra's family. Vinata had two sons, Aruna and Garuda, Suparna, the foremost of birds, grew immensely powerful by his own action. Surasa gave birth to a thousand highly powerful serpents and high-souled skyrangers of many heads. Powerful, and many headed Nagas endued with immeasurable energy, the offspring of Kadru, were born as being subject to Suparna. Amongst them Sesha, Vasuki, Takshaka, Airavata, Mahapadma, Kamvala, Aswatara, Ekapatra, Shankha, Karko taka, Dhananjaya, Mohaneela, Mahakarna, Dhritarashtra, Valahaka, Kuhara, Pushpapangstra, Durmukha, Sumukha, Shankhapala, Kapila, Vamana, Nahusha, Sangkaroma and Manu were the heads. Fourteen thousand sons and grand sons of these dreadful serpents were devoured by Garuda, living on serpents. Know this class to be full of anger. All animals having teeth, those born on land, birds and those produced by water are the offspring of Dhara. Surabhi gave birth to kine and buffaloes. Ira produced trees, creepers, groves and all kinds of grasses and Khasa gave birth to Yakshas, Rakshas, Munis and Apsaras. Aristha gave birth to the powerful Gandharvas of unmitigated prowess and the mobile and immobile creation is said to have originated from Kaçyapa. Hundreds and thousands of sons and grandsons have been born to them. Such was the creation, O my child, in Swarochisha Manwantara. I shall now describe to you the creation of the Patriarch Brahma who offered oblation to fire at the longextending sacrifice of Varuna in Vaivaswata Manwantara. Formerly when seven Rishis were procreated by his mind the grand-father considered them as his sons.

O descendant of Bharata, when the conflict between the gods and demons raged on, Diti, who had her sons slain, began to propitiate Kaçyapa. Being duly adored by her and propitiated, Kaçyapa pleased her by giving a boon. She too prayed for a highly powerful son for killing Indra. That great ascetic, when thus begged, conferred on her the same boon. Having conferred on her the boon without the least anxiety the son of Marichi said:—"If being pure and observant of vows you can hold your conception for one hundred years you will give birth to such a son as will slay Indra." O monarch, saying so be it and being pure Diti obtained her conception from her that great ascetic husband. Thinking of one of the leadings gods of immeasurable power and infusing energy which the immortals even can not destroy he knew Diti. Then that one of great vows repaired to a hilly region for carrying on penances. From that day the slayer of Paka (Indra) began to seek her fault. One day before hundred years were complete Diti, without washing her feet, lay down on her bed. Beholding her impure state the king of gods entered into her abdomen and made her asleep.

Then the holder of thunderbolt sundered the embryo into seven pieces. Cut into pieces with the thunderbolt the embryo began to cry. Sakra again and again prevented him saying "Do not cry! Do not cry!" The embryo was then divided into seven pieces. Indra too, the slayer of enemies, worked up with anger, again cut every piece into seven portions with his thunder-bolt. From them originated the gods called Maruts. O foremost of Bharatas. Because they were addressed by Maghavan (saying "Do not weep" Ma ruda) so the Maruts were born and they all became of help to the holder of thunder-bolt. When creatures thus multiplied, O Janamejaya, Hari consoled that foremost of gods of immeasurable energy, and then conferred kingdoms on various Patriarchs of whom Prithu was first installed as king. That Hari is the heroic person Vishnu, Jishnu, the Patriarch, the king of rains and is the air in his visible form. The whole universe is His. O foremost of Bharatas, he, who is informed of this creation of creatures, and he who reads or hears the auspicious birth of the Maruts, has no fear of being born again in this worldwhat of fear in the next world?

CHAPTER 4. A QUERY REGARDING THE ORIGIN OF THE ARTICLES OF FOOD.

Janamejaya said:-Having installed Prithu the son of Vena, in the office of the Lord Paramount the Patriarch began to confer kingdoms on Soma and others. He placed Soma in charge of the twice-born, herbs, planets, stars, sacrifices and hard austerities. He then installed Varuna as the king of waters, Vaishravana as the lord of kings, Vishnu the king of Adityas, Pavaka the king of Vasus, Laksha the king of Patriarchs, Vasava the king of Maruts, Pralhada of incomperable energy the king of Daityas, and and Danavas, Yama, the offspring of the sun, as the king of the departed manes, Narayana as the king of Matris, vows, Mantras, kine, Yakshas, Rakshasas and kings and Siva, having the emblem of a bull, as the king of Sadhyas and Rudras. He then ordered Viprachitta to become the king of the Danavas and made Girisha (Siva) the holder of mace, the king of all ghosts and goblins. He made Himavan, the king of mountains, and the ocean the king of rivers and appointed the greatly power Vayu as the king of smell, bodiless creatures, sound, ether and earth. He made the lord Chitraratha the king of Gandarvas, Vasuki, the king of Nagas and Takshaka the king of serpents. He ordered Airavat to become the king of the elephants, Ushaishrava, of the horses and Garuda the king of birds, tiger the king of beasts and the bull, the king kine, Plaksha the king of trees, and, installed Parjanya as the king of ocean, rivers, showers and Adityas. He installed Sesha as the king of wild animals and Takshaka, the king of reptiles and serpents. He made Kamadeva the king of Gandharvas and Asuras and Samvatsara the king of seasons, months, days, fortnights, moments, conjunctions of planets, Parvas, Kalas, Kashthas, Pramasha, Avanas, Mathematics and all conjunctions. Having divided the kingdom in such an order Brahma placed all the guardians of the quarters. He installed Sudhanna, the son of the Patriarch Vairaja as the Protector of the eastern quarter. He placed in the South the high-souled Sankhapada, the son of the Patriarch Kardama. He installed the high-souled Ketuman, the son of Raja, as the king of the West. And he made the irrepressible, Hirany roma, the son of the Patriarch Prajanya, the king of the North. Even now they have been piously ruling over their respective provinces of the earth consisting of seven insular continents and mountains. By all those kings Prithu was appointed as the Lord Paramonnt in a Rajshuya sacrifice according to rites laid down in the Vedas, O king. After the expiration of the highly vigorous Manwantara of Chakshusha the Patriarch Brahma conferred the kingdom on Manu Vaivaswata. If you wish to listen, O sinless king, I shall give you at length an account (of his life) for your help. This has been described fully in Purana. It is sacred and confers fame, longevity, residence in heaven and auspicious ness.

Janamejaya said:—O Vaishampayana, do thou describe in full, the birth of Prithu and how by that high-souled one this earth was milched; how was she milched by the ancestral manes, gods, Rishis, Daityas, Nagas, Yakshas, serpents, mountains, Pishachas, Gandharvas, the leading Brahmanas, Rakshasas, and other great creatures, (27–28). Do thou also describe fully, O Vaishampayana, their various vessels, the calves and the various articles in order, for which she was milched. Do thou also relate, why formerly Vena's arm was churned by the angry Rishis.

Vaishampayana said:—O Janamejaya, listen, with attention and concentrated mind, I shall give you a detailed account of Prithu, the son of Vena. O monarch, I do not describe this unto him, who is impure, little-witted, who is not a worthy disciple, who does not observe vows, who is ungrateful and injures people). O king, do thou listen duly to this theme described by the god-like Rishis which secures heaven, longevity, fame and riches (for all). He, who having saluted the Brahmanas daily, listens to the birth story of Vena's son, Prithu, does not grieve for iniquities committed by him.

CHAPTER 5. AN ACCOUNT OF VENA AND PRITHU. Vaishampayana said:—Formerly the Patriarch Anga, born

in the race of Atri, and equally all-powerful like him, became the protector of religion. A highly impious son by name Vena was born to him. That Patriarch was begotten on Sunitha the daughter of Death. Imbibing the defect of his maternal grandfather, that son of Kala's daughter deviated from his own duties and preached freedom of conduct in the world. That king established an irreligious order and disregarding Vedic observances he engaged in impious actions. During his administration the study of the Vedas and the performance of the Vedic rites were suspended. And the celestials did not get Soma juice consecrated in Yainas. Such was the dreadful promise of the Patriarch that no one would perform, even at the time of destruction, either Homa or Yajna. O foremost of Kurus, (he said) I am worthy of being adored, I am the agent of Yajna, I am identical with Yajna-you should dedicate all your Yajnas and Homas unto me. Beholding him thus transgress the order and partake unduly and unfairly of the sacrificial offerings the great Rishis, headed by Marichi, said:-"We shall enter upon the initiation ceremony for many long years-therefore do not act irreligiously, O Vena, for such is the eternal religion. After the death of Atri you have forsooth been born as a Patriarch. And you made the contract that you would govern the subjects". After they had said this the wicked and ill-disposed Vena, laughing, said to all those great Rishis, the following evil words. Vena said "Who else will be the founder of religion? Whom shall I hear? Who else is superior to me on this earth in learning, energy, prowess, asceticism and truth? All creatures and especially all forms of religion have originated from me. You are all stupid and void of consciousness and therefore you do not know me. If I wish I can burn down the earth or overflow it with water. I can obstruct the heaven and earth: there is no need of discussing it". When the noble Rishis could not make Vena humble on account of his pride and egotism, they, worked up with anger, belaboured that highly powerful king and began to churn his left thigh. When the thigh of that king was thus churned there arose from it a greatly short and dark person. O Janamejaya, he stood there, stricken with fear and folding his arms. Beholding him thus possessed by fear Atri said to him "Nishida" Sit down. O foremost of speakers, he became the originator of the race of Nishadas (hunters) and procreated the race of fishermen begotten of the sins of Vena. And Tukharas, Tumuras and other races taking delight in impiety who live on the Vindhya mountain were also born of Vena. Thereupon, those high-souled Rishis, worked up with anger. began to churn the right arm of Vena like a piece of wood used for kindling fire. From that arm originated Prithu resembling the very flame, and burning in effulgence like the fire itself. The highly illustrious Prithu was born with his most excellent prime bow Ajagava, heavenly arrows and a highly lustrous coat of mail to protect his body. At his birth all the creatures were filled with delight and Vena too, O monarch, repaired to the celestial region. O descendant of Kuru, the great Prithu, a good son, being born he saved Vena from the hell called Put [It is a hell where all those who have no son born to them go after death. It is for this that the Hindus look so eagerly to the birth of a son.]. Taking all the jewels the oceans came to him with water for his installation. The Divine Brahma with the Devas, the offspring of Angiras, and all other creatures, mobile and immobile, came there and installed the effulgent king, the son of Vena, the lord of an extensive kingdom. The highly energetic and powerful son of Vena, Prithu, was installed as the first king by the leading Rishis conversant with the Vedas and other scriptures By him were pleased the subjects who had been dissatisfied by his father. On account of his being the object of their love he was called Raja (king). When he used to make a voyage in the ocean the water used be grow hard as land and the mountains made way for him and the branches of the trees were not broken down). The earth grew easy of production and yielded articles of food as soon as thought of. The kine gave milk whenever milched and honey grew in every leaf. In the meantime at the sacred Yajna of Brahma, was born the highly intelligent Suta. At that great Yajna was also born the wise Magadha. They were invited by the celestial saints for chanting the glories of Prithu. All the Rishis said to them "Do ye sing the glories of this king. This is a work that befits you and this king too is also an worthy subject for it". Then Suta and Magadha said to all those Rishis ---- "We shall with our own actions, delight the gods and Rishis. O ye twice born ones, we are not cognizant of the actions, characteristics and fame of this energetic king. How shall we then chant his glories?" They were then engaged by the Rishis (to chant his glories) saying "Do ye chant his glories by the deeds which the

highly powerful Prithu did in the previous Kalpa. This king speaks truth, has a good character, keeps his promise, is modest, does good unto all, is forgiving, powerful, represses the wicked, observes his duties, is grateful, merciful, always speaks sweet words and respects those who deserve it, performs Yajnas, is devoted to Brahmanas, is of a quiet temperament, and observes the rules of society." Since then, O Janmejaya, at the time of chanting glories Sutas and Magadhas (panegyrists) pour their benedictions in this world. Being highly pleased with their eulogy the king Prithu conferred upon Suta the province of Arupa, and on Magadha, that of Magadha. Thereat delighted the great Rishis and the subjects said "The king will forsooth grant us maintenances in abundance". Thereupon at the words of the great saints, the subjects approached the son of Vena and begged of him their maintenances. Thus approached by his subjects and with a view to do them good the powerful king took up his bow and assailed the earth. Thereupon assuming the form of a cow the earth fled away in fear of Vena's son. Prithu too, taking up his bow, pursued her. Traversing the region of Brahma and all other regions in fear of Vena's son she saw him everywhere before her with the bow in his hand. He looked effulgent like the burning eternal fire with his sharpened arrows and even the immortals could not repress that high-souled one. Even when repairing to the region of Brahma she could not find safety; the earth, adored even by the three worlds with folded hands then said to the son of Vena:—"You should not perpetrate the iniquity of slaying a woman. Without me, how will you be able. O king, to protect your subjects. O king, all the worlds are situated on me, and this universe is sustained by me. Know this, O king, that with my destruction all the creatures will be destroyed. O king, if you wish to encompass the well being of your subjects it does not behove you to kill me. Listen to these words of mine. If works are undertaken commensurate with their means they are crowned with success. Do you, O king, find out the means by which you will protect your subjects. By slaying me, O king, you will not be able to protect your subjects by any means. O you of great effulgence, I will find it out; do you restrain your anger. Even women of inferior births should not be slain. Therefore, O king, you should not forsake your morality.'

Hearing those various words of the earth the high-souled and pious king, restraining his anger, said to her.

CHAPTER 6. THE ORIGIN OF THE EARTH.

Prithu said:-He, who for one individual destroys many lives either belonging to his own side or to his opposite party, commits a sin in this world. By slaying that harmful person at whose death many become happy one is not visited by sin, either great or small. If by the destruction of one wicked person the well-being of many is secured such an act leads to the acquisition of virtue. I shall therefore, for the behoof of my subjects, kill you, O earth. If you do not satisfy this command of mine conducive to the well-being of the world I shall kill you with this arrow who have neglected my command. And having buried my own self (under the earth) I shall uphold my subjects forever. O you ever observant of pious rites, do you, during my regeme, give life to my subjects for you are capable of protecting them. Do you give milk for me and then I will withdraw the dreadful arrow that I have taken up for your destruction.

The earth said:—O hero, forsooth shall I carry out all that you have said. If works are undertaken along with the means they always prove a success. So do you resort to the means by which all the subjects may be protected. Behold this my calf. Being attached to it I shall give milk, O you foremost of the pious, do you level my surface all over, so that my milk may reach everywhere.

Vaishampayana said:-Thereupon Vena's son, with the end of his bow, uprooted thousands of hills for which they multiplied greatly (in number). Vena's son Prithu then levelled the surface of the earth. In the past Manwantara she was of uneven surface. The earth was by nature both even and uneven; such was her state in Chakshusha Manwantara. The earth having been uneven in the previous Manwantara there existed no regular division of the cities and villages. There was no corn, no rearing of kine, agriculture or trade. There was neither truth, untruth, avarice nor pride. O king, now with the advent of Vaivaswata Manwantara, agriculture, trade and the keeping of kine have originated from Vena's son Prithu. O sinless one, at that time people desired to makes their habitations at all those places of the earth which were levelled. Then with great difficulty people could live upon fruits and roots. This I have heard. Having converted the Manu Swayambhuva into a calf the powerful son of Vena, Prithu, the foremost of men, milched the earth for all sorts of corns with his own hands. On that food, O my child, the people are daily living even now. I have heard the earth was again milched by the Rishis Soma became their calf: the son of Angiras, the highly energetic Vrihaspati, milched her. The Vedas were the vessels, O descendant of Bharata, and the eternal devotion to Brahman was the incomparable milk. I have heard she was again milched by all the celestials headed by Purandara with golden vessels (in their hands). Then

her. A continued flow of milk came out on which the Devas are living. I have heard the earth was again milched by the ancestral manes of unlimited prowess, with silver vessels (in their hands). The powerful son of Vivaswat became the calf and Antaka, the destroyer of Lokas (worlds), milched her. O foremost of men, I have heard, that making Takshaka the calf, the Nagas milched her with the cavity of their palms as vessels and got poison for the milk. O foremost of Bharatas, O king, the powerful Airavata Dhritarashtra became the milcher when the Nagas and serpents milched her. By that poison the huge serpents of deadly venom are living their dreadful lives. They live on poison, they give out poison and poison constitutes their energy. I have heard that the earth was again milched by Asuras with iron vessels for the illusory power capable of over-powering the enemies. Pralhada's son Virochana became their calf and the highly powerful, twoheaded Madhu, the priest of the Daityas milched her. By that Maya (illusory power) the Asuras have been rendered adepts in illusion. The Asuras, endued with immeasurable wisdom, are therefore so very powerful. I have heard, O monarch, that the earth was again, in the days of yore, milched by Yakshas for eternal disappearance from view with uncouth vessels). The highly effulgent and pious Yakshas made Vaisravana their calf. The ascetic three-headed son of Yaksha, by name Rajatanabha, the father of Maninabha, milched (the earth). By that (power of disappearance into another's body) they are now still living. This the great saint Narada has said. O foremost of men, with a view to afford gratification to their children the earth was again milched by the Rakshasas and Pishachas with the skulls of dead bodies. O glory of the Kuru race, Rajatanabha milched (the earth) for them. Sumali became the calf and blood came out for the milk. By that bloody milk the immortal Yakshas, Rakshasas, Pishachas and other ghosts are keeping their lives. O foremost of men, having made Chitraratha their calf the Gandharvas and Apsaras again milched her with lotus vessels for sweet perfume. O foremost of Bharatas, the greatly powerful and the highsouled king of Gandharvas, Suruchi, resembling the Sun itself, milched (her) for them. O king, I have heard that the mountains again milched her for the herbs in forms and various iewels. Himavana became the calf and the great mountain Sumeru milched (her). Other great mountains were the vessels and by that the mountains are increasing in proportions. I have heard, O king, that the trees, in the days of yore, once milched her with Palasa leaves as vessels for reviving the scorched and burnt trees and creepers. The blossoming Sala tree milched her and the Plaksha tree became the calf. That purifying Earth, who sustains all, is the instrument of the birth and preservation of the entire mobile and immobile creations. When milched she gives all desiredfor objects and produces all corns. Extending up to the ocean she was celebrated under the name of Medini. Her entire surface was filled with the fat (of the demons) Madhu and Katabha Therefore was she called Medini by Brahma and others. O descendant of Bharata, when she was brought under the subjection of the king Prithu, the son of Vena and became his daughter [Literally it means 'when she was milched by him' She was milched by the king Prithu and became his daughter and therefore she was called Prithivi.] she came by the name of Prithivi. Being divided and purified by Prithu the earth has become full of corns, mines, cities and provinces. O best of kings, such a powerful king was the son of Vena. Undoubtedly he is an object of reverence and adoration of all creatures. Prithu, born of eternal Brahma, is worthy of the adoration even of the great Brahmanas, well-read in the Vedas and all their divisions. The powerful prime king Prithu, the son of Vena, deserves also the adoration of the great kings who desire kingdoms. The first king of the heroes, Prithu, is also worthy of the adoration of the valiant warriors who wish for victory in battle. The warrior, who issues out for battle after reciting the name of the king Prithu, is crowned with success and glory even in dreadful battles. The illustrious king Prithu, who conferred livelihood on all, is worthy of the adoration of the wealthy Vaisyas who carry on trade. The first king is also worthy of the adoration of the pure Sudras who serve the three other Varnas and who wish for supreme wellbeing. O monarch, I have thus described the various calves, those who milched, the various sorts of milk and vessels. What more shall I describe to you?

CHAPTER 7. AN ACCOUNT OF MANWANTARAS.

Janamejaya said:—O Vaishampayana, O you having asceticism for your wealth, do you describe at length all the Manwantaras and the creations previous to them. O. Brahman, I wish to hear, in sooth, of all the Manus and the extent of their reigns.

Vaishampayana said:—O descendant of Kuru, I cannot give a detailed account of Manwantaras even in hundreds of years. Do you hear from me in brief. O descendant of Kuru, Swayambhuva, Swarochisha, Auttami, Tamasa, Raivata, Chakshusha, the present Manu Vaivaswata, the four Manus Savarne, Bhoutya, Rouchya and Manu Savarna—these all are Manus. I have described, as I have heard, of Manus, present,

Manus, and the celestials who were born in the various Manwantaras. Marichi, the reverend Atri, Angira, Puloha, Kratu, Pulastya and Vasishtha-these seven are the sons of Arahma. O king, during Swayambhava Manwantara there were seven Rishis and the celestials by the name of Yamas in the north. Agnidhra, Agnivahu, Medha, Medhatithi, Vasu, Yotishman, Dyutiman, Havya, Savana and Putra: these were the ten highly powerful sons of Manu Swavambhuva. I have thus described to you, O king, the first Manwantara. O child, during Swarochisha Manwantara narrated by Vayu, Aurva, the son of Vasistha, Stambha, the son of Kagyapa, Prana, Vrihaspati, Datta, Atri and Chyavana-these were the great Rishis of great vows and Tushitas were the gods. Havirdhra, Sukriti, Jvoti, Apomurti, Avaprathita, Nabhasva, Nabha and Urja-these were the sons of the high-souled Swarochisha Manu. They have been described, O king, as being gifted with high energy and prowess. I have thus described to you the second Manwantara. Hear, O king, I shall describe the third. The seven sons of Vasishtha, celebrated under the name of Vasishtha and the highly energetic sons of Hiranyagarbha by name Suteias were the seven Rishis, as I have said. O monarch, Auttama had ten beautiful sons. Hear I shall describe them. They were Isha, Urja, Tanurjja, Madhu, Madhava, Suchi, Sukra, Saha, Nabharya and Nabha. It is said that the Bhanus were the celestials in that Manwantara. Hear, I shall describe the fourth Manwantara. O descendant of Bharata, Kavva, Prithu, Agni, Jahnu, Dhata, Kapiyan and Akapiyan-these were the seven Rishis, O descendant of Bharata, in Puranas their sons and grandsons have been mentioned. Satyas were the celestials in Tamasa Manwantara. O king, I shall now enumerate the sons of Tamasa Manu-Dyuti, Tapasya, Sutapa, Tapomula, Tapogana, Taporati, Akalmasha, Tanvi, Dhanvi and Parantapa—tnese ten were the solar powerful Manu Tamasa. So Vayu has said. During the fifth Marwartana Vedavahu Yadudhra, Muni, Vedaçira, and Parantapa-these ten were the sons of the highly Hiranyaroma, Parijanya, Somasuta, Urdhavahu, Atreya and Satyanetra were the seven Rishis. The celestials of that period passed under the name of Abhutarajas-having their nature not permeated by the quality of darkness. There were also two other classes of celestials by the name of Pariplava and Raivva. Hear, I shall enumerate the names of their sons-Dhritiman. Avya, Yukta, Tatwadarshi, Nirutsuka, Arany, Prakasha, Nirmoha, Satyavak and Kadi were the sons of Manu Raivataand this is the fifth Manwantara. Hear, O king, I shall describe the sixth Manwantara. Bhrigu, Nabha, Vivaswan, Sudhama, Viraja, Atinama and Sahishnu these were the seven Rishis in the sixth Manwantara Hear the names of the celestials who flourished in Chakshusha Manwantara. O king, Adya, Prasuta, Rishabha Prithokbhava and Lekha-these have been recorded as the five classes of deities. The highsouled and the highly energetic sons of Angiras were the Rishis). O monarch, those ten sons, Uru and others, passed under the name of Nadvaleyas. This is known as the sixth Manwantara. Atri, the reverend Vasistha, the great saint Kacyapa, Goutama Bharadwaja, Vishwamitra, the reverend Jamadagni, the son of the high-souled Richika-these seven Rishis are now living in heaven. The Sadhyas, Vishwas, Rudras, Vasus, Maruts, Adityas, Vaivaswan, the two Açwinis are now all living during the present Manwantara of Vaivaswat. He had ten high-souled sons headed by Ikshwaku. O descendant of Bharata, the sons and grandsons of those great Rishis of great energy are living in all the quarters. In all the Manwantaras, as in the previous Kalpa, exist the forty nine Maruts for protecting and governing the people. After the expiration of a Manwantara twenty Maruts, having performed heavenly deeds, attain to the region of Brahma freed from all dangers. Thereupon others, observing rigid austerities, succeed them. O descendant of Bharata, I have thus described to you the past and present Manwantaras as well as the seven Manus, O descendant of Kuru. Hear, I shall describe the Manwantara that is to come. Hear from me an account of the five Savarni Manus; of them one is the son of the Sun and the four are the offspring of Prajapati Paramesthi. O king, they are the grandsons of Daksha and sons of Prya. Because those mighty and energetic ones carried on hard austerities on the mount Meru they were called Meru Savarni. The son of the Patriarch Ruchi was celebrated by the name of Rouchya. The son whom Ruchi begat on Bhuti came by the name of Bhoutya. Hear now of the seven Rishis of Savarni Manwantara, who have not come as yet and who are said to be living in the celestial region. Rama, Vvasa, the effulgent and celebrated Atreya, the highly energetic Aswathama, the son of Drona, the son of Bharadwaja, Kripa, the son of Goutama's son Saradvan, Galava, the son of Kushika and Ruru, the son of Kaçyapa-these seven high souled ones are the future Munis. These seven Rishis are equal to Brahma and fortunate. By asceticism practised from their very birth, by their knowledge of sacred formulae and grammar they will secure a position in the region of Brahma and will be celebrated as pure Brahmana saints. Being repeatedly born in every Yuga beginning with the golden, the noble and truthful seven Rishis institute the various orders and lay down their duties

well known, just and considerate. By the knowledge of formulae, and grammar and by their spiritual insight they see everything like an emblic myrobalam in their hands. They are known as seven Rishis by their sevenfold qualities. They are long-lived, far-sighted and have seen the God. They are the first born, well-versed in various duties and the founders of various families. When virtue suffers any deterioration, the Rishis, the originators of Mantras (mystic formulae) and Brahmanas are repeatedly born in their families. When all the Rishis are capable of conferring boons and are all respectively great there is no evidence of the time when they flourished and of their age. O king, I have thus described to you the seven Rishis. O best of the Bharata race, hear now of the future sons of Manu Savarni, Varian, Avarian, Sammala, Dhritiman, Vasu, Varishna, Arya, Dhrishnu, Raja and Sumati, these are the ten future sons of Manu Savarni, O descendant of Bharata. Hear, I shall enumerate the names of the Munis of the reign of the first Manu Savarni. Medhatithi, the son of Palastya, Kavyapa's son Vasu, Bhrigu's son Yotismana, Angira's son Dvutimana, Vasistha's son Savana, Atri's son Havvavahana and Poulaha—these seven Rishis flourished in Rohita Manwantara. O king, these were the three classes of deities. They were the sons of the Patriarch Rohita,-the son of Dhksha, Manu's son Dhrishthaketu, Panchahotra, Nirakriti, Prithu, Shrava, Bhuridyumna, Richaka, Vrihata and Gaya, these were the sons of the highly energetic first Manu Savarni during the second Manwantara of the tenth order. Pulaha's son Havishman, Bhrigu's son Sukriti, Atri's son Apomurti, Vasishtha's son Ashwathama, Pulastya's son Pramati, Kagyapa's son Nabhaga and Angira's son Nabhasa Satyathese were the seven great saints. The two classes of the deities and the Rishis have (already) been enumerated. Manusuta, Uttamanja, Kunishanja, Viryavan, Satanika, Niramitra, Vrishasena, Javadratha, Bhuridyumna and Suvarcha-these ten were Manu's sons. Hear, I shall enumerate the names of the seven Rishis who flourished during the eleventh period of the third Manwantara. Kaçyapa's son Havishman, Bhrigu's son Havishman, Atri's son Taruna, Vasishtha's son Taruna, Angira's son Urudhisna, Pulastva's son Nischara, Pulaha's son Agniteja,-these are the future seven great Rishis. It is said that Brahma's sons, the deities were divided into three classes. Sarvatraga, Susharma, Devanika, Purudvaha, Kshemadanva, the long-lived Adarsha, Parudaka and Manu-these were the nine sons of the third Manu Savarni. Hear from me the names of the seven Rishis of the fourth Manwantara.

future, have themselves become, by means of their asceticism.

They were Vasishtha's son Dyuti Atri's son Sutana Pulastva's son Taposhana, and Pulaha's son Taporavi. Know Bhrigu's son Tapovriti as their seventh. It is said, there were five classes of deities-the mind-born sons of Brahma. Devavayu, Adura, Devasreshtha, Viduratha, Mitravan, Mitradeva, Mitrasena, Mitrakrit, Mitravaha, and Suvarcha—these are the sons of the twelfth Manu. During the thirteenth Manwantara that is to come Angira's son Dhritiman, Pulastya's son Havyapa, Pulaha's son Tatwadarshi, Bhrigu's son Nirutsuka, Atri's son Nishprakampa, Kacyapa's son Nirmoha and Vasishtha's son Sutapa will be the seven Rishis and three classes of deities as mentioned by the self-sprung (Brahma)ss. During the thirteenth Manwantara Manu's sons were the sons of Ruchi. Chitrasen, Vichitra, Nava, Dharmacrit, Dhrita, Sunetra, Kshatra, Vriddhi, Sutapa, Nirbhaya, and Drida-these were the sons of Manu Rouchaya in the thirteenth Manwantara. During the fourteenth Manwantara of Manu Bhoutya, Kacyapa's son Agnidhra, Pulasta's son Bhargava, Bhrigu's son Ativahu, Angira's son Suchi, Atri's son-Yukta, Vasistha's son Asukra, and Pulaha's son Ajita were the last seven Rishis. Chanting the glory of their period a man attains happiness, great renown and long life. He, who recites always the names of the great Rishis, past and present, becomes long-lived and gains renown. O foremost of the Bharatas, five classes of deities, it is said, flourished then. Tarangabhira, Bushma, Tarashman, Ugra, Abhimani, Pravira, Jishuu, Sangkrandana, Teiashi, and Savala are the sons of Manu Bhoutya. With the completion of Bhoutya Manwantara one Kalpa will be complete, I have thus enumerated the names of the past and future Manus. O king, these Manus with with their children, rule over the earth extending to the ocean for thousands of Yugas and govern the subjects with asceticism. And they also in time perish away as usual.

CHAPTER 8. DIVISION OF TIME.

Janamejaya said:—O you highly intelligent twice-born one, you should enumerate the Yugas and mention the extent of Brahma's day.

Vaishampayana said:—O subduer of enemies, hear, I shall enumerate the days of Brahma by the same calculation by which men make divisions of day and night. Five Nimeshas make one Kastha, thirty Kashthas make one Kala and thirty Kalas make one Muhurtta. And the intelligent consider thirty Muhurttas constituting one day and night comprising the motion of the sun and moon. Such days and nights daily take place in all the countries around the mount Meru (3–4).

Fifteen days and nights make one Paksha (fortnight); two fortnights make one month-two months make one Ritu (season). Three Ritus make one Ayana and two Ayanas make one year. Those, conversant with the science of enumeration, divide Avana (course) into two-northern and southern Those, who have mastered (the various divisions of) time, consider a month, consisting of two fort-nights, as the one day and night of the ancestral manes. The dark-half of the month is their day and the light half is their night. Therefore, O king, Sradhas, for the departed manes, are performed in the dark half of the month. That which is considered as a Samvatsara (year) for human beings is a day and night for the celestials. Of them the northern course is considered by the learned as their day and the southern course as their night. When a celestial year is multiplied ten-fold it is considered as one day and night of Manu. A day and a night, when multiplied ten-fold, constitute one Paksha (fortnight) of Manu. A Paksha, when multiplied tenfold, forms one month; and twelve months are regarded by the wise, discriminating truth, as forming a season of Manu. Three Ritus (seasons) make one Avana and two Avanas make one Samvatsara (year). Their four thousand years constitute the extent of Krita Yuga (golden age). O king, four hundred years form the Sandhya [The period that elapses between the expiration of one Yuga or age and the commencement of another.] and four hundred such form the Sandhyangsha [The period at the end of each Yuga.]. The extent of the Treta Yuga is three thousand years. Its Sandhya and Sandhyangsha severally extend over three hundred years. It is said that the duration of Dwapara Yuga is two thousand years. Its Sandhya and Sandhyangsha are said to extend each over two hundred years. The wise have enumerated the duration of Kali Yuga as extending over a thousand years. Its Sandhya and Sandhyangsha too extend over one hundred years each. I have thus described the extent of Yugas comprising twelve thousand years. Hear, from me, the enumeration of Yugas measured by celestial Ayanas. Krita, Treta, Dwapara and Kali these are the four Yugas. O foremost of kings, with such seventy-one Yugas one Manwantara is completed. So is said by those who are versed in the science of enumeration. The Ayana, that has been mentioned before, is two-fold, northern and southern. When one Manu disappears his Avana is completed, and then another reigns. In this way when many a Manu rise and disappear one Samvatsara of Brahma is completed. His one Samvatsara has been described by the truth-observing ascetics as consisting of one million of years. Brahma's one day is said to be tantamount to one Kalpa. The earth, with her mountains woods and forests sinks into water in the night which is enumerated by the wise as extending over a thousand Yugas. O foremost of Bharatas, at the completion of that one thousand Yugas, Brahma's one day is completed and the termination of a Kalpa is said to be brought about. I have thus described to you the preceding seventy Yugas. Krita, Treta and other Yugas are said to constitute one Manwantara I have also described to you fourteen Manus, enhancing their (own) glory. O king, all these patriarchs were masters of the Vedas and Puranas. Even the chanting of their glories is crowned with success. At the termination of a Manwantara sets in the dissolution (of the universe) after which again begins the work of creation. Even with hundred years I cannot enumerate this period, O foremost of Bharatas, during these Man wantaras, the termination of the creation and destruction of creatures is brought about. This I have heard. At that time there exist the gods with gross and subtle elements and the seven Rishis, who carry on penances, lead a life of celibacy and are endued with the knowledge of scriptures. One Kalpa terminates with the completion of a thousand Yugas. Then scorched by the rays of the sun, all the creatures, placing the lord Brahma before them, and accompanied by the Adityas, approached the omnipotent lord Narayana, the foremost of gods, ever engaged in Yoga, the master of Yogins, unborn, eternal, the soul of all, who repeatedly engenders all creatures at various Kalpas. He is the unseen and eternal God to whom belongs the whole universe. Then there sets in night when all are converted into one ocean They all sleep in the belly of Narayana for one thousand years of Brahma). That extent of time goes by the name of night when the Grandfather (Brahma) enters upon the Yoga of sleep. After the expiration of that night extending over a thousand Yugas awakes the Divine Brahma, the Grand-father of all. Desirous of engendering progeny again he sets his mind on the work of creation. There comes into existence the same ancient recollection, the same character, the same energy for action, the same abode for the gods, but only a change in order of things takes place. O foremost of Bharatas, then are born again at the commencement of Yuga, the celestials saints, Yakshas, Gandharvas, Pishachas, serpents and Rakshas, that had (before) been consumed by the rays of the sun. As the signs of various seasons are changed with the change of cycles so the various orders of creations are metamorphosed in Brahma's night. Having come out (of the lotus navel of Narayana) Prajapati engages, for sooth, in the work of creation. O my child, O foremost of Bharatas, those gods, men and saints, who renouncing all attachment for the body, and

being pure of mind, are united with Great Brahman, are never born in the next cycle. Having divided his own day into a thousand Yugas (cycles) and his night into an equal number of cycles in due order, the Divine Brahma, the ordainer of all, well-versed in the enumeration of time, creates and destroys the creatures again and again (41–42). The Great God the Lord Narayana, Hari exists both in his subtle and gross form. I shall relate the history of Manu Vaivaswata born of a portion of his energy. O foremost of Bharatas, hear the ancient story of the highly effulgent Manu described incidentally along with the description of Vrishni race. Here the omnipotent, Great Lord, Hari was born for the destruction of all the demons and the behoof of all the worlds.

CHAPTER 9. ACCOUNT OF THE SUN'S OFFSPRING.

Vaishampayana said:-O subduer of foes, Kaçyapa begat Vivaswan on Aditi, the daughter of Daksha. He espoused the goddess Sajna. That beautiful damsel was celebrated over the three worlds by the name of Surenu. The wife, of that highsouled, divine Martanda (sun) gifted with beauty and youth (as she was) was, not satisfied with the beauty of her husband. Amongst females on this earth Saina was gifted with great ascetic powers. Having her body scorched by the rays of the sun she did not look beautiful. Kaçyapa affectionately said (to Aditi) who was ignorant "your embryo* is not dead" and so he is called Martanda [* The allusion is:--When Aditi was enciente Budha went to her for alms. For her condition she was late in complying with his request and Budha imprecated a curse on her saying "the child will be dead." At this she grew pale, and Kaçyapa, knowing all this by his ascetic power, preserved the child.]. The rays of the sun are always very powerful, O my child, and the son of Kaçyapa oppresses the three worlds therewith. Q foremost of Kouravas, that best of luminous bodies, Aditya begat on Sajna three children, one daughter and two sons who became patriarchs. First was born Manu Vaivaswata and then the patriarch Sraddhadeva, then Yama and Yamuna were born as twins. Thereupon beholding the pale countenance of Vivaswan and unable to bear her own form she created Savarna out of her own shadow. Sajna was an adept in illusion and so, O king, her shadow at once sprang up and bowing with folded hands said to her.

She said:—"O thou of pure smiles, tell me what I am to do. Command me, O fair one, I am at your service".

Sajna said:—"May good betide you, I shall now go to my father's house. Do you now live in this my house without any anxiety. You should look after these my boys and my youthful daughter. Never give out this secret to the Divine (Sun)".

daughter. Never give out this secret to the Divine (Sun)". The shadow said:—"I shall not give out your secret so long the sun does not hold me by the hair or imprecate a curse on me. Go now at your pleasure, O goddess".

Vaishampayana said:-Having said carefully "so be it". to Sarvana, the ascetic Sajna went to Twasta as if in shame. When she met her father he remonstrated with her repeatedly and asked her to go to her husband again. Then hiding her beauty and assuming the form of a mare, that faultless (damsel) repaired to the (province of) Uttarakuru and began to graze there. Then taking the second Sajna for the (real) one, Aditya begat a son on her after his own self. This lord was like the first-born Manu and people designate him as Manu Savarni. He became Manu Savarni. Her second son was known by the name of Sani. O child, the immitation Saina did not show that affection towards the first-born children which she did towards her own son. Manu forgave her for that but Yama could not do so. Out of childishness, anger and future glory, Vivaswata's son Yama threatened Sajna with a stroke of his foot. O king, greatly stricken with sorrow Savarni's mother (accordingly) cursed him in anger, saying "your foot shall drop". Then worked up with anxiety on account of the imprecation and assailed by Saina's words. Yama, with folded hands, communicated everything unto his sire. He said to his father:-"Do thou so arrange as to withdraw the curse. It is the duty of a mother to show affection equally towards all her sons. Disregarding us she always loves the youngest son. So I did lift up my foot but it did not fall on her body. You should forgive me for the offence that I have committed out of childishness or ignorance: since I have insulted her, being a son, who is worthy of my respect, forsooth shall my foot drop off. A son may prove a bad son, but never does the mother. O foremost of luminous bodies, O lord of the worked, I have been cursed by my mother. Let not my foot drop by your favour"

Vivaswat said:—"Undoubtedly, my son, there must be a mighty cause for it, since anger has possessed you who are truthful and pious. I shall not be able to make otherwise your mother's words; taking flesh from your foot the worms shall fall on the surface at the earth, O highly wise one, and you will, accordingly attain to happiness. This being done the words of your mother shall prove true. And you will also be saved from the effect of the imprecation". Aditya then said to Sajna:—"Equal affection should be shown towards all children. Why are you then again and again showing partiality towards one?" In order to evade it she made no reply to the sun. Then having concentrated his own self by virtue of Yoga, he found out the truth. O descendant of Kuru, then to imprecate a curse of destruction on her the lord sun held her by the hair. The terms of contract being thus transgressed she communicated the truth unto Vivaswan (35-36). Hearing all Vivaswan got enraged and approached Twasta. He too, having eulogized him (the sun) properly who was bent upon consuming him, pacified his anger.

Twasta said:---"This your highly effulgent form does not look graceful. Unable to bear your lustre Sajna is wandering in the vellow forest. To-day will you behold your wife of pure conduct, who is daily engaged in hard austerities under the guise of a mare. Living on leaves, and a life of a female anchorite, she has grown emaciated and poorly; her hairs have grown into matted locks and she has been agitated like a lotus crushed by the trunk of an elephant. O lord of rays, if you accept my view. I may, for that praiseworthy damsel endued with ascetic power, resorting to Yoga, O king of gods, convert this form of yours into a beautiful one, O slayer of enemies." The rays of the sun were crooked and extended above. Gifted with such a celestial form the sun was not of a gentle look. So the Patriarch (sun) attached great importance to Twasta's words and gave order to the celestial Architect for beautifying his own form. Thereupon Twasta approached the effulgent Martanda. And then placing him on a chisel, O descendant of Bharata, he cut lose his lustre. When his effulgence was thus reduced and he appeared in his new form he looked superbly beautiful and more than it. The beautiful form of that lord of rays was thus easily formed. Since then the countenance of the deity, sun, is red. The twelve Adityas, originated from his mouth, sprang from the portions of his effulgence dropped from the countenance of Martanda when the act of chiselling was performed; they were Dhata, Aryama, Mitra, Varuna, Angsha, Bhaga, Indra, Vivaswan, Pusha, the tenth Parjanya, the eleventh Twasta and the youngest Vishnu. Thereupon beholding the Adityas begotten of his own body he attained delight. Then Twasta worshipped him with scents, flowers, ornaments and a brilliant crown and said to him:-'O god, go to your own wife in Uttarakuru, who, assuming the form of a mare, is grazing in the forest of green grass. Thereupon assuming sportively a similar form, he, by virtue of his Yoga power, espied his own wife in the form of a mare. O king, assuming the form of a mare she was fearlessly wandering there and no one could distress her on account of her energy and pious observances. Then the powerful sun, in his horse form, knew her by his mouth (48-53). Taking him for another man the mare did not yeild to his desire. Then from his nostril the two Aswinis, the foremost of the physicians, were born. They were the sons of the eighth Patriarch Martanda. Aditya begat the two Aswinis on Sajna in the guise of a mare and he then appeared before his wife in his beautiful form.

O Janamejaya, beholding her husband she (Sajna) was greatly delighted. Yama, greatly sorry at heart on account of his own mis-deed, began to please his subjects with his pious rule and he was accordingly called Dharmaraj. By his holy act of pleasing his subjects he was appointed the regent of the ancestral manes and elevated to the dignity of a patriarch. The ascetic Savarni Manu was a patriarch and in the future Savarni Manwantara he will be the Manu. The all-powerful Manu, even now, is carrying on penances on the summit of the mount Meru. His brother Shanischara has attained to the status of a planet. Those, who were known as Aswinis, became the physicians of the celestial region. O king, Sevata too became the physician of the horses. Twasta, with that effulgence, created the discus of Vishnu. With a view to destroy the Danavas that discus is never baffled in a warfare. Their illustrious twin sister Yamuna became the foremost of rivers of that name purifying the world. Manu was known as Savarni Manu in the world. His second son, Manu's brother Sanischara attained to the status of a planet, worshipped of all the worlds. He, who listens to this story of the birth of gods or meditates on it, is freed from all calamities and attains great renown).

CHAPTER 10. VAIVASWATA MANU'S OFFSPRING.

Vaishampayana said:-O foremost of Bharatas, Vivaswata Manu had nine sons after him-Ikshwaku. Nabhaga. Dhrishnu, Sharyati, Narishyan, Prangsha, Nabhagarishtha, Korusha and Prishadhra. O king, desirous of progeny the patriarch Manu performed a sacrifice before Mitra and Varuna. O descendant of Bharata, before the birth of these nine sons of his, Muni offered oblation to the portions of Mitra and Varuna in the present sacrifice. When this oblation was offered, the gods, Gandharvas, men and ascetics attained to great delight and exclaimed. "Oh! wonderful is his ascetic energy! Oh! Wonderful is his knowledge of scriptures." The tradition is, that in that sacrifice was born Ila, clad in a celestial raiment, adorned with celestial ornaments and equipped with a celestial armour. Manu, with a rod of chastisement in his hand said to her: "Follow me O fair one." She gave the following moral reply to that Patriarch desirous of offspring.

Ila said:---"Ô best of speakers, I am born of the energy of Mitra and Varuna and so I shall go to them. Do not destroy my morality." THE GRAND BIBLE

Having said this to Manu Ila approached Mitra and Varuna and that fair one with folded hands said to them. "I am born of your energy; Manu has asked me to follow him. Tell me what I shall do". Hear from me what Mitra and Varuna did say to the pious and chaste Ila who had addressed them thus. "O you fair one of beautiful hips, we have been pleased with your virtue, humility, self restraint and truthfulness. Therefore O great lady, you will be celebrated as our daughter. O fair one, you will be the son of Manu, perpetuating his race. celebrated in the three worlds by the name of Sudyumna. You will be pious, beloved of the world and multiply the race of Manu." While she, on hearing this, was about to return to her father (Manu), she was invited, on the way, by Buddha, for conjugal purposes. Then Soma's son Buddha begat on her Pururava. Having given birth to that son Ila became Pradyumna. O descendant of Bharata, the three kinsmen of Sudyumna-Uutkala, Gaya and the energetic Vinatashwa were greatly pious, O king, the northern quarter was under Utkala the western under Vinatashwa and the city Gaya was under Gaya. O subduer of foes, Manu having entered the sun, his sons divided the earth into ten parts. The eldest of them Ikshwaku obtained the central portion by whose sacrificial stakes the earth, with her forests and mines, has been marked. On account of his partaking of the nature of a female Sudyumna did not obtain this (central region). According to the words of Vasishtha, the high-souled pious king Sudyumna was installed in the province of Pratishtana [Pratishtana or Prayaga is the modern Allahabad]. O foremost of Kurus. Having obtained that kingdom the highly illustrious Sudyumna conferred it on Pururava and he himself reigned in Partishtana. Utkala had three sons celebrated in the three worlds Dhristaka, Amvarisha and Danda. Amongst them the noble Danda founded the most excellent Dandakaranya (the forest of Danda) celebrated in the world as the abode of the ascetics. As soon as a man enters there he is freed from sins. O descendant of Bharata, having begotten Aila, Sudyumna repaired to heaven, O monarch, that son of Manu, who was endowed with the characteristics of both a man and woman, and who took the name of Ila, was celebrated by the name of Sudyumna. O descendant of Bharata, Shakas were the sons of Narishwanta, and Amvarisha, the foremost of kings, was the son of Nabhaga. Dhrishnu's son Dharshtaka and Ranadhrishta became known as Kshatra. And Karusha's sons were the Kshatrya Karushas, dreadful in battle. In this way a thousand mighty powerful Kshatryas were born, descendant of Bharata. The sons of Nabhagarishtha, although Kshatryas (by birth), came by the status of Vaishyas. Prangshu had one son celebrated by the name of Sharvati Narishwanta's son was the powerful Danda. Saryati had a twin son and daughter. The son was named Anartta and the daughter Sukanya became the wife of Chyavana. Anartta's successor was the highly effulgent Reva (31-32). His city Kusasthali was in the province of Anartta. Reva's son Raivata passed by the name of Kukudmi and was pious). Having obtained the kingdom of Kusasthali he became the father of a hundred sons. He, along with his daughter, received from Brahma instructions in music. And O lord, many a Yuga passed away to him like a moment. He then, in his youthful state, returned to his own city filled with Yadavas. The city of Dwaravati, charming with many damsels, was protected by the descendants of Bhoja and Vrishni races headed by Vasudeva.

O slayer of foes, then informed of all these details Raivata conferred upon Baladeva that vow-observing maiden by name Revati. Having given away (his daughter) he repaired to the summit of the mount Sumeru for carrying on hard austerities. Rama too lived happily in the company of Revati.

CHAPTER 11. ACCOUNT OF RAIVATA AND HIS SONS.

Janamejaya said:—O foremost of the twice-born, why were not Revati and Revata's son Kukudmi, visited by decrepitude although they lived for many years. Why does Saryati's grandson, even after his retirement to Meru, still live in this world? I wish to hear all this in sooth.

Vaishampayana said:---O sinless one. O foremost of Bharatas, there is neither decrepitude, hunger, thirst, death, nor the change of seasons in the region of Brahma. After the departure of Revata's son Kukudmi, his city Kushasthali was destroyed by demons and goblins. That high-souled and pious king had a hundred brothers. When the Rakshasas began to carry on the work of destruction they fled away in various directions. O king of kings, when after their escape all the hundred brothers settled in various parts the Kshatriyas thereof were stricken with fear, O king, their families extended to all those countries and are known as Sharyatas. O foremost of Bharatas, in all the quarters those pious Kshatriyas reside; O descendant of Kurus, amongst them many entered into mountainous regions. The two sons of Nabhagaristha, although born of a Vaishya mother, attained to the status of a Brahmana. The sons of Karusha, Kshatriyas dreadful in battle, passed by the name of Karushas. Only one son of Prangshu is mentioned by the name of Prajapati. O Janamejaya, having killed the cow of his preceptor, Prishata

is said to have come by the birth of a Sudra. O fore most of Bharatas, I have thus given an account of the nine sons of Manu Vaivaswata. When Manu sneezed there came out from his nostril a son by name Ikshawku. He had a hundred sons who gave away profuse gifts. The eldest of them Vikukshi, on account of his huge abdomen, could not make a warrior and so that pious king reigned as the lord of Ayodhya. He had fifty excellent sons headed by Sakuni. They all reigned, O king, protecting the province of Uttarapatha, O king, thirty-eight sons headed by Shashada protected the southern quarter. On an Ashtaka [The eighth day of three months on which the progenitors are worshipped.] day Ikshwaku commanded Vikukshi by saying "O you of great strength, do you bring meat for the Sraddha after killing deer." Having taken the meat of a hare before the performance of the Sraddha for which it was collected he returned from hunting with the name of Shashada [Meaning one who eats the meat of a hare.]. He was forsaken by Ikshwaku at the words of Vashishtha. After the demise of Ikshwaku Shashada began to live in the city (of Ayodhya). Shashada's son was the powerful Kakutstha. Seated on the hump of Indra in the guise of a bull he defeated the Asuras in the days of yore in battle and accordingly he was called Kakutstha. Kakustha's son was Anena and his son was Prithu. Prithu's son was Vishtarashwa and from him was born Adra. Adra's son was Yuvanashwa and his son was Shrava. The king Shrava made a city by the name of Shravasti. And his son was highly illustrious Vrihadashwa. His son was the highly pious king Kuvalashwa, who, by killing (the demon) Dhundhu, came by the name of king Dhundhumara.

Janamejaya said:—O Brahman, I wish to hear the true account of the destruction of Dhundhu for which Kuvalashwa came by the name of Dhundhumara.

Vaishampayana said:-Kuvalashwa had a hundred sons all skillful archers; they were all well-educated, powerful irrepressible and pious and performed sacrifices and gave away profuse gifts. Kuvalashwa installed his son Vrihadashwa in the kingdom. Having made over the charge of his kingdom to his son he repaired to the forest. But the saint Uttanka prevented him (from doing that). He said:-"'O king, it behoves you to protect your subjects; you should not carry on penances, relieved of all anxiety (for the state). O king, highsouled as you are, the earth should be protected by you. Setting aside all cares you should not enter into woods. It is seen that great virtue consists in protecting the subjects, but not so, in repairing to the forest Such is upheld to be the duty of a king and even the former saintly kings used to protect their subjects. Therefore, you should look after your subjects. On the even ground near my hermitage, all desert and with little water, there is a tract full of the sands of the ocean called Ujjanaka [Literally Ut and Janaka or collection of men, i.e., divested of men. It means that in that tract of land there was no human habitation.]. There entered into the ground full of sand a huge-bodied and highly powerful (demon) whom it was beyond (the power of the) gods even to destroy. That son of the Rakshasa. Madhu, also passed by the name of the huge Asura, Dhundhu. Resorting to dreadful penances, he is lying there for the destruction of men. When he breathes after the expiration of a year the earth trembles with her mountains, forest and wood. The heavy dust, raised by his breath, obstructs the path of the sun-the earth-quake continues for one week-and there comes out smoke with scintillations of fire and cinders. At that time, O my child, I cannot live at my hermitage. Therefore, for the behoof of mankind, do you slay that huge-bodied demon. On the destruction of that demon people will be at ease. O king, you alone are competent to kill him. O sinless one, in the previous Yuga Vishnu conferred a boon on me. 'You will welcome his energy with a boon who will kill that dreadful and highly powerful great Asura'. O king, even in a hundred celestial years trifling energy cannot consume that highly powerful Dhundhu. Great is his energy which even the gods cannot with difficulty overcome". Thus accosted by the high-souled Uttanka the royal saint despatched his son Kuvalashwa for suppressing Dhundhu.

Vrihadashwa said:—"O Reverend Sir, I have given up the use of weapons. He is my son, and forsooth, O foremost of the twice-born, he will destroy Dhundhu (and acquire the name of Dhundhumara)".

Having ordered his son for the destruction of Dhundhu, the self-controlled royal saint went to the mountain for carrying on penances. O king, Kuvalashwa, with his hundred sons and the ascetic, issued out to destroy Dhundhu. For the behoof of mankind and at the behest of Uttanka the Lord Divine Vishnu entered into him by his own energy. After his departure a terrible sound was heard in the sky. "This graceful prince will be Dhundhamara" [Lit: Destroyer of (the Demon) Dhundhu. This will be his surname after the destruction of the demon Dhundhu by him.]. Then the celestials engarlanded him with heavenly garlands. The celestial bugles were also sounded, O foremost of Bharatas.

Having gone there, that best of victors, the energetic (Kuvalashwa) made his sons dig up the un-ending sandy ocean. O descendant of Kuru, being invigorated by Narayana's energy he became highly powerful and energetic. Digging up the sandy ocean his sons, O king, found out Dhundhu, lying

in the west. He seemed, as if, to have burnt down the quarters in anger with fire coming out of his mouth. O foremost of Bharatas, as the ocean swells up with the rise of the moon, so (by the movement of that demon) mighty torrents of water began to flow. Excepting three the hundred sons of that king were consumed by that Rakshasa. Thereupon, O descendant of Kuru, the highly energetic king Dhundhumara confronted the highly powerful Rakshasa Dhundhu. Then having drunk up, by his Yoga power, his (Rakshasa's) watery energy the ascetic (king) quenched the fire with water. Then having slain with his strength that demon of the water the king proved himself successful to Uttanka. Uttanka too conferred a boon on the high souled king-via endless riches, victory over his enemies, inclination to virtue and eternal habitation in heaven. as well as the attainment to the eternal region of those of his sons who were killed by the Rakshasa.

CHAPTER. 12. THE STORY OF SATYAVRATA.

Vaishampayana said:-Of his three surviving sons Dridhashwa is spoken of as the eldest; Chandrashwa and Kapilashwa were the two younger sons. Haryashwa was the son of Dhundhumara's son Dridhashwa. His son was Nikumbhu always observant of the duties of the Kshatryas. Nikumbhu's son was Sanghatashwa, well-versed in the art of warfare. O king, Sanghatashwa had two sons Krishashwa and Akrishashwa. Himalaya's daughter Drishadvati, respected by the good and celebrated in the three worlds. was his spouse. Her son was Prasenajit Prasenajit got a wife by name Gouri ever devoted to her husband. Cursed by her husband she became a river by name Vahuda. His son was the emperor Yuvanashwa whose son was Mandhata, the victor of the three worlds. His wife was Chaitrarathi the daughter of Shashavindhu-her another name was the chaste Vindumati unequalled in beauty in the world. She was chaste and the eldest of ten million brothers. O king, Mandhata begat on her two sons-the pious Purukutsa and the virtuous Muchukunda. Purukutsa's son was the emperor Trasadasyu. He begat a son on Narmada by name Sambhuta whose son was the king Sudhanwa. Sudhanwa's son was Tridhanwa, the represser of foes; the educated powerful king Trayyaruna was Tridhanwa's son. His highly powerful son, of vicious understanding, by name Satyavrata, put obstacles to the nuptial mantras. On account of his childishness, fickleness, lust, ignorance and joy he took as his wife the duly wedded spouse of another man. Out of lust he stole away the daughter of another citizen. Pierced by the dart of iniquity and worked up with anger (therefore) the king Trayyaruna renounced him saying. "Go to rack and ruin." Forsaken by his sire he again and again said to him "Where shall I go?".

The father then said to him "Go and live with the Chandalas [A low caste people, by living with whom the people are outcasted.]. O you who have sullied your family, I do not like to be the father of a son like you". Thus spoken to by his father he issued out of the city. The omniscient Rishi Vasishtha did not prevent him (however) O child, thus forsaken by his father the heroic Satyavrata repaired to where the Chandalas were living. His father too left for the forest. On account of his iniquity the chastiser of Paka* (Indra), did not pour rain in his kingdom for twelve long years. [* This refers to Indra the god of rain. He received this appellation by destroying a demon by name Paka.] Having made over the kingdom to his wives the great ascetic Viswamitra carried on hard penances near the sea. Having tied a rope round the neck of his own begotten second son his wife sold him for a hundred coins for the maintenance of the remaining sons. O descendant of Bharata, when he saw the ascetic's son thus bound for sale the pious prince released him. For encompassing Viswamitra's pleasure and for his favour the mighty-armed Satyayrata maintained his sons. On account of his being bound by the neck the great ascetic passed by the name of Galava. And that great saint Kausika was released by that heroic (king).

CHAPTER 13. THE SAME STORY CONTINUED.

Vaishampayana said:-Thus on account of his Bhakti, mercy and promise* Satyavrata, ever stationed in humility, took charge of Vishwamitra's offspring [* The promise refers to that of his no longer being a disciple of Vashishtha.]. Having killed wild deer, bear and buffaloes he used to keep meat tied to the trees near the hermitage of Vishwamitra. After the king had left for the forest he, taking the vow of not taking another's wife, passed twelve years at the behest of his sire as a probationer. On account of his being the royal priest the ascetic Vashishtha protected the city of Ayodhya and the kingdom. Satyavrata too, on account of his childishness and future greatness, foolishly got greatly enraged with Vashishtha. O king, when his father renounced his own son Satvavrata, Vashishtha, for some reason, did not prevent him.(6). By proceeding seven footsteps all the nuptial mantras are annulled. Satyavrata, however, could not hear those muttering prayers. O descendant of Bharata, thinking "although Vashishtha is pious still he is not saving me Satyavrata got highly enraged with him. Thinking well however the great Vashishtha did not prevent him then; but

Satvavrata could not understand his intention. His highsouled sire was not satisfied with him and therefore the slaver of Paka did not send showers for twelve years. By carrying on those hard austerities now on earth he is releasing his family (from that sin). When he was forsaken by his father Vashishtha did not prevent him because the ascetic had in view of placing his (Satyavrata's) son on the throne. Carrying on hard austerities for twelve years, one day the powerful prince Satvavrata, stricken with anger, ignorance, labour and hunger, for not finding meat, saw the high-souled Vashishtha's milch-cow conferring the grant of all desires. O Janamejaya, possessed by drunkenness, madness, exhaustion, anger, hunger, hastiness, cowardice, avarice and lust he killed that cow. He himself took the meat and made Vishwamitra's children partake of it. Hearing it Vashishtha was enraged. The revered Rishi, worked up with anger, then said to the prince. "O wicked man, I discharge at you this javelin (of sin); if you had not two other javelins of sin (stuck to you) forsooth I would not have discharged it [This passage requires a little elucidation. He had already been visited by two transgressions, namely the incurring of his father's displeasure and the killing of his preceptor's cow. Now he commits another transgression. namely the eating of forbidden meat-these three transgressions are compared to three javelins.]. You have committed threefold transgressions, namely the incurring of your father's displeasure, the killing of your preceptor's milch-cow and the eating of forbidden meat".

Vaishampayana said:--The incurring of his father's displeasure, the killing of his preceptor's cow and the eating of forbidden meat formed as it were three javelins to him and therefore he was called Trishankhu. After his return Vishwamitra found his wife and children looked after by him and pleased accordingly the ascetic conferred a boon on Trishankhu. When that ascetic was about to confer a boon on him the prince begged of him (the boon) of going bodily to heaven. Then the fear of draught, extending over twelve years. was gone and the ascetic, having installed him on the throne, began to act as his priest. The all-powerful son of Kushika took him bodily to heaven in the presence of all the gods and the great saint Vashishtha. He had a wife by name Satyaratha born in the race of Kekayas. He begat on her the sinless prince Harishchandra. The king Harishchandra was called Traishankava. [The son of Trishankhu.] Having celebrated a a Rajasuya sacrifice he became the Lord Paramount. Harishchandra had a powerful son by name Rohita by whom, for the advancement of his kingdom, the city of Rohitapura was founded. Having governed his kingdom and the subjects and been convinced of the worthlessness of the world the royal saint (Rohita) gave away that city unto the Brahmanas. Rohita's son was Harita, whose son was Chanchu who had two sons, by name Vijaya and Sudeva. Vijaya defeated all the Kshatryas and therefore he got that name. His son was Ruruka who was virtuous-souled and studied the Vedas. Ruruka's son was Vrika and of him was born Vahu. Haihava. Talajangha and other Kshatriya clans accompanied by Shaka, Javana, Kamvoja, Parada Palhava and other clans discomfitted that king for he was not greatly virtuous even in golden age. Vahu's son was born with poison and therefore he was called Sagara. Coming to the hermitage of Aurva he was protected by Bhargava). O foremost of Kurus, having obtained a fiery weapon from Bhargava the pious king Sagara, endued with great strength, slew all the Haihavas and Talajanghas, conquered all the world and put down the religious practices of Shaka, Palhava and Parada Kshatryas.

CHAPTER 14. AN ACCOUNT OF SAGARA.

Janamejaya said:—Why was the powerful king Sagara born with poison? And why did he, worked up with anger, put down the religious practices of Shakas and other highly powerful Kshatriya clans as laid down by their respective orders. And why was he not injured by poison? Describe all this at length, O great ascetic.

Vaishampayana said:-O king, when Vahu grew addicted to vice, Haihaya, with Talajanghas and Shakas spoliated his territories. Yavanas, Paradas, Kambhojas, Palhavas and Shakas-these five classes (of Mlechhas) displayed their prowess for Haihaya. Deprived of his kingdom, the king Vahu retired into a forest life. Followed by his wife he gave up his life there in great misery. His wife of the Yadu race was (at that time) enciente and she followed her husband whose other wife had administered poison unto her before (her departure). When she, making a funeral pyre for her husband in that forest, got upon it Aurva, born in the family of Bhrigu, out of compassion, prevented her. In his hermitage she gave birth to the highly powerful and mighty-armed king Sagara together with poison. Having performed all the rites consequent upon the birth of that high-souled (king) Aurva taught him the Vedas and then gave him at last the fiery weapon which even the immortals cannot withstand. Gifted with great strength he, by dint of the prowess of that weapon, in no time destroyed the Haihayas like unto enraged Rudra slaying the beasts. That foremost of the illustrious (kings) spread his own fame in the world. Thereupon he made up his mind for extirpating the race of the Shakas, Kambhojas and Palhavas.

When about to be slain by the high-souled hero, they, seeking refuge with the intelligent Vasishtha, bowed unto him. Seeing them arrived in proper time the highly effulgent Vasishtha promised them security and prevented Sagara. Considering his own promise and the words of his preceptor Sagara violated their religious practices and made them change their dress. Having made the Shakas shave half of their heads he dismissed them. He made the Yayanas and Kambhojas shave their entire head. Paradas used to have their hairs dishevelled and Palhavas kept beards. They were prohibited from studying the Vedas, and offering oblation to fire by the highsouled (Sagara). O my child, Shakas, Yavanas, Kambhojas, Paradas, Kolasapyas, Mahishas, Darvas, Cholas and Keralas were all Kshatriyas. O king, at the words of Vasishtha their religious practices were put down by the high-souled Sagara. Having conquered the entire earth consisting of (the provinces of) Khasa, Tukhara, China, Madra, Kishkindhaka, Kountala, Banga, Shalwa, Konkashaka and others, that king, who had put down other religious forms, entered upon the performance of Bajapeya sacrifice and let loose a horse. The horse, while it was roaming near the bank of the south eastern ocean, was pilfered and made to enter into the earth. Then the king had that portion of the country dug by his sons. When that mighty ocean was thus dug up they arrived at a place where the prime deity, the Patriarch Hari, the best of male beings, in the shape of Kapila, was sleeping. O great king, when he awoke all the sons (of Sagara), with the exception of four, were all consumed by the fire coming out of his eyes. O king, they were Varhaketu, Suketu, Dharmaratha and the heroic Panchajana-they perpetuated the race of Sagara. The Omniscient Hari Narayana conferred on him many boons viz.-unending family, the eternal glory of the Ikshwaku family, the birth of the ocean as his son, eternal habitation in heaven, and the ascension into the eternal region of those of his sons who had been consumed by the fiery looks of Kapila. Thereupon the ocean worshipped that king with Arghya, and for this it obtained the appellation of Sagara. He obtained from the ocean that horse destined for the Aswamedha sacrifice. The highly illustrious king performed a hundred horse sacrifices and we have heard that he had sixty thousand

CHAPTER 15. THE SAME STORY CONTINUED.

Janamejaya said:—By what observance, O twice-born one, did the sixty thousand heroic and powerful sons of Sagara attain to greatness?

Vaishampayana said:-Sagara had two wives whose sons had been consumed by ascetic observances. The oldest of them the daughter of the king of Vidarbha, was celebrated by the name Keshini. His youngest wife was the pious daughter of Arishthanemi, who was unequalled on earth in beauty. Hear, O king, what boons Aurva conferred upon them. He wanted one of them to take sixty thousand sons and the other to pray for one son (only) after her heart who will perpetuate the race. Of them she, who was avaricious, prayed for many mighty sons. The other prayed for only one son, who will keep up the prestige of the family. The ascetic conferred on her the same boon. Sagara begat on Keshini a son named Asmanja. That highly powerful king also passed by the name of Panchajana. The other, as the rumour is, gave birth to a long gourd consisting of seeds. Therein lay like corns sixty thousand embryos. They grew up duly in proper time. The father threw those embryos into vessels full of clarified butter and appointed equal number of nurses to look after them. When ten months were complete thence came out with ease and in proper time those sons of Sagara enhancing his delight. In this way, O king, there originated from bottle gourd the sixty thousand sons of Sagara. When they were consumed by Narayana's energy one of them only survived namely, Panchajana who became the king. Panchajana's son was the energetic Angsuman. His son Dilipa also passed by the name of Khattanga. Coming down to this earth from heaven and taking birth there he, within a moment, ransacked the three worlds by virtue of his intelligence and truthfulness, O sinless one. Dilipa's son was the great king Bhagiratha who, powerful as he was, brought down the best of rivers Ganga. That noble and illustrious king, equal to Sakra in prowess, brought her to the ocean and then considered her as his daughter. Therefore by the Rishis who keep account of families she has been styled Bhagirathi. Bhagiratha's son was the celebrated king Shruta. The highly pious Nabhaga was Shruta's son Nabhaga's son was Ambarisha who was the father of Sindhudwipa, whose son was the powerful Ayutajit. The illustrious Rituparna was Ayutajit's son. He was powerful, well-versed in the game of celestial dice and a friend of king Nala. The king Artaparni was Rituparna's son, whose son was the king Sudasa who became the friend of Indra. The king Soudasa was Sudasa's son. He was celebrated by the name of Kalmashapada and was greatly attached to his friends. Kalmashapada's son was known by the name of Sarvakarma whose son was the celebrated Anaranya. Anaranya's son was Nighna who had two sons, both leading kings, by name Anamitra and Raghu. Anamitra's son was the educated and pious Duliduho. His son was Dilipa, the grandfather of Rama. Dilipa's son was the large-armed Raghu. The highly powerful king Raghu reigned in Avodhva. Aia was born of Raghu and Aja's son was Dasharatha whose son was the virtuous-souled and illustrious Rama. Rama's son passed by the name of Kusha whose son was Atithi and whose son was Nishadha. Nishadhas son was Nala whose son was Nabha. Nabha's son was Pundarika whose son passed by the name of Kshemadhanwa. Kshemadhanwa's son was the powerful Devanika whose son was the great Ahinagu. Ahinagu's good son was the king Sudhanwa, as whose son was born the king Anala. Anala's son was the virtuous Uktha, the son of which high souled (king) was Vajranabha. His son Shankha was celebrated for his great learning and passed by the name of Dhyushitashwa. His son was the learned Pushpa, whose son was Arthasiddhi). His son was Sudarshana, whose son was Shighra and whose son was Maru. Maru practised Yoga in the island of Kala. His son was the illustrious king Vrihadvala. O foremost of Bharatas, in Purana, there are two kings celebrated by the name of Nala. Of them one was the son of Veerasena and the other was a descendant of Ikshwaku. I have thus described (to you) in order of precedence the leading members of the Ikshwaku race. These kings, of immeasurable energy, belonged to the solar dynasty. By reading the account of creation by the illustrious Sradhadeva Aditya who confers nourishment upon creatures a man gets offspring, attains to the same status with the sun, is freed from sins and haughtiness and obtains longevity.

CHAPTER 16. THE ORIGIN OF PITRIS AND FRUITS OF SRADDHAS.

Janamejaya said:—How did the illustrious Aditya become the (presiding) deity of Sraddhas? What is the most excellent mode of performing them? I wish to hear all this, O Vipra.. What is the origin of the Pitris and who are they? We have heard from the conversation of the Brahmanas that the Pitris (ancestral manes), stationed in heaven, are even the gods of the gods. This is said by those well read in the Vedas. I therefore wish to know this. I wish to hear of the most excellent creation of Pitris, their various orders, their great strength, how are they propitiated by the Sraddhas performed by us, and how they, delighted, shower benedictions on us.

Vaishampayana said:—I will now describe to you the most excellent creation of the Pitris; how they are propitiated by Sraddhas performed by us and how they, being pleased, pour blessings on us. Markandeya described this when he was accosted by Bhishma. The question, that you have asked me, was put to Bhishma by the pious king (Yudhisthira) when the former was lying on the bed of arrows.

Yudhisthira said:—O you conversant with virtue, how people, seeking nourishment, get it? By doing what do they not grieve I wish to hear this.

Bhishma said:—O Yudhishthira, he, who propitiates the departed manes by the performance of Sraddhas that secure all desired for objects, who always performs them with a concentrated mind, attains to delight both in this world and in the next. The Pitris confer virtue on him who seeks it, children on him who wants them and nourishment on him who desires for it.

Yudhisthira said:—The departed manes of some persons live in heaven, and those of others live in hell. The fruits of Karma, it is said, eternally exist with people. Persons, in expectation of fruits, perform Sraddhas for their father, grand-father, and great-grand-father. How those offerings reach the ancestral manes? How can they, while living in hell, grant them the fruits (thereof)? Who are those ancestral manes Who else are others? To whom do we offer our offerings? We have heard that even the gods, in the celestial region, dedicate offerings to the ancestral manes. I wish to hear all this at length O you of great effulgence. You are endued with immeasurable intelligence, do you describe to me, how by making gifts to the ancestral manes we are released (from worldly trammels).

Bhishma said:-O slayer of foes, I shall describe to you what I have heard on this subject from my deceased fatherwho are those ancestral manes and who are others to whom we dedicate our offerings. When on the occasion of my father's Sraddha I was about to offer him Pinda* my father, rending assunder the earth, begged it of me with his hand. [* An oblation to deceased ancestors as a ball or lump of meat or rice mixed up with milk curds, flowers etc and offered to the manes at the several Sraddhas by the nearest surviving relations.] His arm was adorned with bracelet and other ornaments-his fingers and palm were as red as I had seen them before. Thinking that no such practice is seen in Kalpa [One of the six Vedangas and comprehending the description of religious rites. It is called Kalpa Sutra.]. I offered the Pinda at the Kusa grass, without any consideration. O sinless one, then my father delightedly said to me in sweet accents:-""O foremost of Bharatas. I have been blessed with a son like you both in this world and the next-a good son, pious and learned as you are. You are also of firm vows, O sinless one; with a view to lay down the religious practices of people, I issued this command. As a man, observing the religious practices, is entitled to a fourth part of the virtue thereof, so a stupid

person, transgressing them, is visited by one fourth of the sin (consequent thereon). The subjects follow the example set by the king in religious practices. O foremost of Bharatas, you have observed the practices laid down in the eternal Vedas and incomparable is my satisfaction therefore. Greatly pleased with you I will confer upon you a most excellent boon—do you pray for it which it is hard to get in the three worlds. As long as you will wish to live Death will not be able to extend his influence on you. When you will permit him he will overpower you then only. O foremost of Bharatas, if there is any other boon which you wish to pray for, tell me and I shall grant it."

On (my father) saying this, I, saluting him with folded hands, said "O most exalted person, with your being propitiated I have achieved all my objects. O you of great effulgence, if I am again entitled to a favour, I wish to put a question which I desire you to answer yourself)." My virtuous-souled father then said to me "O Bhishma, tell me whatever you like. O Bharata, I will remove your doubt about what you will ask me". Filled with curiosity I asked my father who had repaired to the region of the performers of good deeds and who then disappeared from that place.

Bhishma said:—"I have heard that the ancestral manes are the gods of the gods. Are they the gods or they are others to whom we offer our adoration? How the Pindas offered at Sraddhas propitiate the Pitris who have gone to the other world? What are the fruits of a Sraddha? To whom the people, accompanied by the gods, Danavas, Yakshas, Rakshasas, Gandharvas, Kinnaras and huge serpents, dedicate their offerings? O you conversant with virtue, I consider you as omniscient—I have grave doubts in this and great is my curiosity—do you explain it to me." Hearing these words of Bhishma his father said.

Shantanu said:-Hear, O sinless descendant of Bharata. I will describe in brief the origin of the Pitris and the fruits of Sraddhas. Do you hear with a concentrated mind the object of performing Sraddhas for the Pitris. The sons of the Prime Deity are known in heaven as Pitris. The gods, Asuras, men, Yakshas, Rakshasas, Gandharvas, Kinnaras and huge serpents, dedicate offerings to them. Propitiated by Sraddhas they please the world with the gods and the Gandharvas-such is the command of Brahma. Therefore, "O great one, worship them with excellent Sraddhas. They grant all desired-for objects and they will encompass your well-being. When you will worship them by reciting their names and families, we also, O Bharata, will be welcomed by them in heaven. Markandeya will explain to you the remaining portion. O descendant of Bharata, this ascetic, devoted to his father and having a knowledge of atman, is present to-day at the Sraddha for extending his favour unto me. Ask him, O great one, about this." Saying this he disappeared.

CHAPTER 17. THE SAME STORY CONTINUED.

Bhishma said:—Thereupon at the words (of my father) I put to Markandeya with attention the same question which I had put to my father before. The great and virtuous ascetic Markandeya too said to me:—"O sinless Bhishma, hear with attention, I will describe everything".

Markandeya said:---I have attained longevity by my father's favour. For my devotion to my father, I attained great fame in the world in the days of yore. At the termination of the cycle extending over many thousand years, I carried on hard penances on the mount Sumeru. Thereupon one day I espied a huge car coming from the north of the mountain and lighting the heaven with its lustre. Therein, a vehicle in the midst of fire, I saw a person measuring a thumb effulgent like fire or the Sun. Saluting that lord with my head touching the ground I worshipped him, lying in the vehicle, with arghya and water for washing feet. I asked that unthought-of (person). "How can I know thee, O lord (6-8)? Methinks thou hast originated from ascetic energy endued with the qualities of Narayana. Thou art the god of gods". O Sinless one, that virtuous-souled one as if surprisingly said to me: "You have not practised well hard penances, so you cannot recognize Within a moment he assumed another most excellent me.' form, the like of which I had not seen before. Sanatkumar "Know me as the first mind-begotten son of the allsaid:powerful Brahma. From ascetic energy I have been born with the essential characteristics of Narayana. I am that Sanatkumar who had been celebrated in the Vedas in the days of yore. O Bhargava, may good betide you and what desire of yours shall I fulfill? The other seven irrepressible sons of Brahma are my younger brothers. Their families have been established (on this earth). They are Kretu, Vasishtha, Pulaha, Pulastya, Atri, Angira, and the learned Marichi-the gods and Gandharvas worship them also. Those ascetics, worshipped of the gods and Danavas, are upholding the three worlds. I am leading the life of a Yatin [A sage whose passions are completely under subjection.]. Having controlled my ownself and my passions I was born, O great Muni, and I am still living so. Know me as an unmarried person. And therefore I have obtained the appellation of Sanatkumar. Out of devotion to me, you have been carrying on hard penances to behold me. Therefore I have come to you, tell me what

desire of yours I can fulfill". On his saying this and commanded by that all-powerful deity who was pleased with me, I replied to that eternal god, O descendant of Bharata, O sinless one, I then accosted the ever-existent (deity) regarding the origin of the Pitris and the fruits of Sraddhas. O Bhishma, that foremost of gods has removed all my doubts. After holding conversation for many years that virtuous-souled deity said to me:-"O Brahmana saint, I have been pleased (with your question), hear from me all in due order. O descendant of Bhrigu, Brahma created all the gods, thinking that they would dedicate offerings to him. But leading aside they began to perform sacrifices in expectation of fruits. Then imprecated by Brahma, the inhabitants of heaven lost all sense and consciousness. They could not understand any thing and the entire world was bewildered. Then prostrating themselves before the Grand-Father (Brahma) they again prayed to him for the behoof of the world. There upon he (Brahma) said to them:-'You should undergo a penance for you have committed a transgression. [For the negligence of not worshipping the true object of adoration.] Do ye accost your sons and you will come by true knowledge'. (Thereupon) for the purpose of going through a penance they, in great misery, asked their sons, who, self-controlled as they were, communicated to them (the truth). 'Persons conversant with religious practices lay down penances for sins committed by words, deeds and thoughts and they daily perform them. Then informed of the true import of Pravaschitta (penance) the gods regained their consciousness and were accosted by the sons, saving 'Go ve sons'. Thus cursed and reviled the gods. at the words of sons, approached the grand-father (Brahma) to have their doubts* removed. [* The doubt, referred to, is why they were addressed by their sons, as sons.] The Deity (Brahma) then said to them:-'Ye are all Brahmavadins. Brahmavadins means conversant with the knowledge of Brahmana. The sentence is elliptical, the full import is: ye are all conversant with the knowledge of Brahmana but not gifted with Yoga powers.] So what they have said will come to pass and it will not be otherwise. O gods, ye have given them the body and they have given ye the knowledge and are undoubtedly your fathers. Ye are gods and they are the Pitris and undoubtedly you are their fathers and they are yours'").

Thereupon the dwellers of heaven returned and said to the -"Our doubts have been snapped by Brahma and so we sons:shall be loving towards each other. Since ye, being conversant with religious merit, have conferred upon us knowledge, you are our fathers. Tell us what do you seek and what boons may we confer upon you. What you have said will forsooth prove true and not be otherwise. Since you have addressed us as sons undoubtedly you will be our fathers. The Rakshasas, Danavas and Nagas will be entitled to the fruits of an action which a man will perform without propitiating the Pitris with the performance of Sraddhas [It is for this reason the usual practice amongst the Hindus is that they perform the Sraddha of their ancestral manes before the commencement of any ceremony.]. Being propitiated by Sraddhas the Pitris will propitiate the eternal. Moon. And being propitiated by you, they will continue flourishing every day. Being propitiated by Sraddha the Moon will afford delight to all the worlds consisting of oceans, mountains, forests and all creatures both mobile and immobile. The Pitris will always confer nourishment and progeny upon those men, who desirous of nourishment, will perform Sraddhas. Being propitiated with oblations afforded at Sraddhas, the Pitris with the Omnipresent Grand-Father will advance the prosperity of those who will offer three Pindas uttering their names and Gotras at the time of Sraddha. This order was formerly announced by Parameshthi Brahma. Let his words prove true to-day, O gods, and we are now respectively fathers and sons"

Sanatkumar said:—Those Pitris are the gods and the gods are the gods, and they are respectively each other's fathers.

CHAPTER 18. AN ACCOUNT OF PITRIS.

Markandeya said:—Hear from me everything from the very beginning, O son of Ganga, of my doubts which I again referred to that reverend eternal deity Sanatkumar the foremost of immortals after having been addressed by that effulgent god of gods. What is the number of those ancestral manes and in what region are they stationed? And where do live the leading gods who derive nourishment from Soma (juice)?

Sanatkumar said:—O foremost of those who perform sacrifices, it is laid down in Scriptures, that there are seven ancestral manes who all live in heaven. Of them four are with forms and three without them. O you having asceticism for your wealth, hear, I will describe at length their region, creation, prowess and greatness. Of them the most excellent three assumed the form of Dharma (virtue). Hear, I shall describe their names and regions. The regions, where the effulgent and formless ancestral manes, the sons of Prajapati live, are (designated as) eternal. O foremost of the twice-born, the region of Viraja is known by the name of Vairaja. The celestials adore them with ceremonies laid down in Scriptures. These Brahmavadins, when they deviate from the paths of Yoga come down to Sanatana (eternal) regions and after the expiration of a thousand yugas they take their birth. Then obtaining again the recollection of the most excellent Sankhya Yoga and securing the consummate development of their powers they again attain to that Yoga state which it is so hard to acquire. O my child, they are the Pitris who enhance the ascetic powers of the Yogins and they, by their Yoga, propitiated Soma in the days of yore. Therefore Sraddhas should be performed particularly for the Yogins. This is the first creation of the high-souled drinkers of Soma. Their mind-begotten daughter Mena was the first wife of the mountain chief Himalaya. Her son was called Mainaka. His son was the effulgent great mountain Krauncha. This best of mountains was white and abounded in various sorts of jewels. The mountain-king begat on Mena three daughters, namely, Aparna, Ekaparna-and the third was Ekapatala, Having carried on hard austerities, which even the Gods and Danavas cannot practise with difficulty, those three daughters disturbed all the worlds consisting of mobile and immobile creatures. Ekaparna used to live upon one leaf only and Ekapatala used to live upon one Patala flower only. And when Aparna divorced from food began to carry on hard austerities, her mother, stricken with sorrow, consequent upon her motherly affection, prevented her, saying "U. Ma." Thus addressed by her mother, that fair goddess, carrying on hard penances, became celebrated in the three worlds by the name of Uma. She also became celebrated by the name of Yogadharmin, [This is a name of the Goddess Uma, It literally means who is naturally intent on carrying on Yoga practises.] O Bhargava. this world consisting of three maidens shall (for ever) exist. All the three were endued with yoga energy and bodies perfected by hard austerities. They were all conversant with the knowledge of Brahman and had controlled their carnal desires. The beautiful Uma was the eldest and foremost of them. Gifted with great yoga powers she approached the Great Deity Siva. Ekaparna was given away as a wife unto the high-souled, intelligent and the great Yogin and preceptor, the black Devala. Know Ekapatala as the wife of Jaigishavya. Those two noble maidens approached those two preceptors of yoga. The celestials offer watery oblations for all those regions of Somayagins* that are called Somapada and where dwell the sons and ancestral manes of the Patriarch Marichi. Those who invoke the deities by offering them Soma juice-a delicious drink which is much liked by the gods according to Hindu ideas.] They all pass by the name of Agnisvatta and are gifted with immeasurable energy. They have a mind-born daughter by name Achhoda who travels underneath [This mind-born daughter refers to a river of the same name that has come down from that region to earth.]. From that (river) has sprung a lake by the name of Achhoda. She had never seen her ancestral manes before. That one of beautiful smiles (thou) saw her bodiless ancestral manes. She was begotten of their mind and did not know her. For this misfortune that beautiful damsel was greatly ashamed. Beholding the ancestral mane Vasu, the illustrious son of Ayu by the name of Amavasu, who was passing through the etherial region in a car along with the Apsara Adrika, she thought of him* (first) [* The word in the text is Vabre which literally means to choose as a husband.]. On account of her this frailty, that she thought of another and not her own father, that one capable of assuming forms of her will lost her Yoga power and fell down. When she fell down from the celestial region she behold three cars of the size of Esarenu and espied in them her ancestral manes). They looked exceedingly subtle, indistinct and like fire offered into clarified butter. While she was in distress and falling down with her head downwards she exclaimed "Save me". The ancestral manes stationed on the cars said to their girl who was in the etherial region "do not fear." Then with purely words she began to propitiate the ancestral manes. The ancestral manes then said to that girl who was divested of all her merits on account of this transgression:-"O thou of pure smiles, for thy own folly, thou hast been divested of all thy merits. The celestials attain, in heaven, to the fruits of their actions which they perform with their bodies in this world. (Sometimes) the celestials, by their (mere) determination attain to the fruits of their actions but mankind reap them only when they repair to the next world. Therefore, O daughter, by practising hard austerities in this world thou shalt reap the fruits thereof in the next."

Thus accosted by her own Pitris the maiden began propitiating them. Then realising the truth in their own minds, they all, out of compassion, became pleased with her. Knowing that all this is inevitable they asked that maiden to act (in that way) and said to her:—"Thou shalt be born as the daughter of the high-souled king Vasu who is born on earth among men. Being born as his daughter thou shalt again attain to thy own regions which it is so hard to gain. Thou shalt give birth to the illustrious son of Parashara. [This refers to Veda Vyasa who compiled and arranged the four Vedas. The word Vyasa means "an arranger" Veda Vyasa is the surname of a Rishi, the son of Parashara, who compiled the four Vedas. The Vedas originally existed in the shape of hymns that were sung by the ancient Aryans and passed from one family to another as sacred heir-looms. For some

centuries they existed in this form. It was this great Rishi who first committed them to writing and arranged them in the order in which they are now found. The four divisions are his own creation. On account of this great work he received the appellation 'Veda-Vyasa'.] That great Brahmana saint shall divide the one Veda into four parts. Two sons, the illustrious and pious Vichitravirya and Chitrangada, will be born unto the king Shantanu, who was (in another birth the king) Mahabhisha. Having given birth to these sons thou shalt again attain to thy own regions. On account of thy transgressions towards thy ancestral manes thou shalt come by these inferior births. Thou shalt be begotten as his daughter by this king on his wife Adrika. In the eighteenth Dwapara cycle thou shalt be born as a fish". Thus spoken to by her ancestral manes that maiden was born in Dasha family as Satyavati. First born as a fish she became the daughter of the king Vasu.

The picturesque region Vaibhraja, where dwell the Pitris celebrated in heaven as Varhishadas, is situate in Dyuloka. The highly effulgent celestials, Yakshas, Gandharvas, Rakshasas, Nagas, Sarpas (serpents), Suparnas (birds) offer oblations for (the attainment of those) regions. They are the offspring of the high-souled Patriarch Pulastya. They were all great, highly meritorious, energetic and used to carry on ascetic observances. Their mind-born daughter was known as Pivari. She was (herself) a great ascetic, the wife of an ascetic, and the mother of an ascetic.

O you foremost of the pious, at the commencement of Dwapara Yuga, the great ascetic and Yogin Suka, the foremost of Brahmanas born in the race of Parashara, will take birth in that Yuga. He will be begotten by Vyasa on Arani like fire divested of smoke. He will beget on that daughter of the ancestral manes four sons, viz, the highly powerful Yoga-teacher Krishna, Goura, Prabhu and Shambhu, and a daughter by name Kritwa, who will be the mother of Brahmadatta and the queen of king Anuha. Having begotten these vow-observing teachers of Yoga and listened to various forms of religion from his own sire Vyasa, the immeasurably intelligent, pious and ascetic Rishi Suka repaired to the region from where no one returns-the eternal, undecaying region of Brahman shorn of all troubles, where reside the shape-less Pitris in the form of virtue, and where has originated this theme of Vrishnis and Andhakas. The ancestral manes of the Patriarch Vasishtha, known as Sukatas, live eternally in heaven and the region lighted by the effulgence that grants the consummation of all desires. The Brahmanas always offer them oblations. Their mind born daughter is known as Go in the region of celestials who will be given (in marriage) to your family and be the other beloved wife of Suka. The Sadhyas have a well-known daughter, ever enhancing their fame, by name Ekashringa.. She lives in the regions effulgent like the rays of the Sun. The Kshatriyas, who wish to reap the fruits of their actions, propitiate the sons of Angiras, who had formerly been rendered prosperous by Saddhyas. Their mind-born daughter is known as Yashoda. She was the wife of Vishwamahata, daughter-in-law of Vriddhasharma and the mother of the high-souled royal saint Dilipa. O my son, formerly in the cycle of gods, at the great horse-sacrifice of the king Dilipa the great saints chanted various themes with joy. Hearing of the birth of Agni (firegod) from some descendant of Shandili, those men, who will behold the truthful and high-souled performer of sacrifices Dilipa, will conquer the celestial region. The ancestral manes of the Patriarch Karddama, Sudhanwas by name, came into being from the noble Brahmana Pulaha. They, gifted with etherial movements, are living in the regions where the dwellers move about of their own will. The Vaishvas who wish to reap the fruits of their actions, offer oblations unto them. Their mind-born daughter is celebrated by the name of Viraia O Brahman, she will be the mother of Yayati and the wife of Nahusha). Thus I have described to you the three orders: hear from me of the fourth order. The drinkers of Soma juice, who were begotten on Swadha the daughter of Kavi, were the offspring of Hiranyagarbha. The Sudras encompass their gratification. The etherial region where they dwell is called Manasa. Their mind-born daughter is Narmada the foremost of streams. Traversing the southern way she is purifying the creatures. She is the wife of Purukutsa and the mother of Trasadasyu. The ancestral manes are to be adored-and when this is neglected at various cycles the Patriarch Manu introduces the performance of Sraddha in their honour.

O foremost of the twice-born, of all the ancestral manes Yama was first born and he protected all created beings by his own virtue. Therefore he is designated in the Vedas as Sraddhadeva. When after reciting the mystic formulae, oblation is offered in silver or silver-plated vessels to the ancestral manes it encompasses their gratification. Having first propitiated Yama the son of Vivaswan and then Soma, one should offer oblation unto fire; and in the absence of fire unto water. The ancestral manes are pleased with him who reverentially brings about their gratification, and confer upon him nourishment, innumerable offspring, wealth and all other desired-for objects. O ascetic, the worship of the ancestral manes is preferred to that of the celestials. It is ordained by scriptures that before the celestials the ancestral manes should be gratified. The latter are easily pleased, freed from anger and they confer the most excellent gratification on men. O descendant of Bhrigu, the gratification of ancestral manes is ever constant. Therefore do thou bow unto them. Thou art ever devoted unto thy ancestral manes and specially unto me. I shall do what conduces to thy well-being. Do thou witness it thyself. O sinless one, I shall confer on thee celestial vision together with discriminative knowledge. Listen attentively, O Markandeya, to the means thereof. This is not the Yoga state of the celestials but the most excellent state of the celestials. Such persons of consummate ascetic powers behold me with their own eyes. Having thus spoken to me who was present before him and conferred upon me celestial vision together with discriminative knowledge, which even the celestials can with difficulty acquire, the Lord of celestials (Sanatkumar) repaired to his wished-for region like the second burning fire. O foremost of Kurus, hear now, what I had heard, by the favour of that God-(things) above the comprehension of men in this world.

CHAPTER 19. BHARADWAJA'S FAMILY.

Markandeya said:-"'O my child, in the previous Yuga, the Brahmanas, the sons of Bharadwaja, although carrying on Yoga practices, were polluted by their transgressions. On account of their degradation consequent upon the violation of Yoga practices they will remain in an unconscious state on the other side of the huge lake called Manasa. Stupified by the thought that the transgressions (they had committed) had been washed away and having failed to attain to the state of union (with Brahman) they became invested with the characteristics of time [i. e. They became mortal like other creatures who become subject to death in time.]. And although they had deviated from the path of Yoga, they lived for a long time in the land of celestials. They will be born in the land of Kurus as foremost of men, the sons of Kushika. They will carry on religious practices by slaying creatures for the ancestral manes. And again being (thus) degraded they will come by the most inferior birth. On account of the favour of ancestral manes and their pristine birth they will have recollection of those inferior births. They will be of controlled minds and always carry on religious practices. And again by their own Karma they will acquire the status of Brahmanas. They will then acquire the knowledge of unification (of the human soul with the divine soul) on account of their pristine birth. And then having attained perfection again they will acquire the eternal region. Thus you will repeatedly pay attention towards religion and acquire a most consummate mastery of Yoga. It is very difficult for men of limited understanding to acquire mastery of Yoga. If they happen to acquire it, that even is destroyed on account of their being contaminated by vices. Those who commit iniquities and torture their elders (also lose their Yoga). Those, who do not beg by unfair means, who protect those seeking refuge with them, who do not disregard the poor, who are not elated with pride on account of their riches, who are of regular habits both as regards diet and other appetites, who energetically carry on their own work, who are bent upon carrying on meditation and studies, who do not seek to recover their stolen properties, who do not always seek enjoyments, who do not take meat or drink intoxicating liquors, who are not addicted to sexual pleasures, who serve the Brahmanas, who do not take pleasure in impure conversation, who are not idle. who are not haughty and egoistic, such accomplished persons acquire Yoga, which it is so hard to acquire in this world. Persons of quiescent souls, who have mastered anger, who are shorn of egotism and pride and who are observant of vows, are crowned with blessings. Such were the Brahmanas of that period. They used to remember their follies consequent upon their mistakes, engage in study and meditation and walk in the path of peace There is no other religious rite, O you conversant with religion, superior to Yoga. It reigns supreme over all other religious observances. Practise it therefore, O descendant of Bhrigu. With the advancement of years, one, who lives upon restricted diet, who has mastered his senses and who is respectful, acquires Yoga". Having said this the reverend Sanatkumara disappeared therefrom. Eighteen years appeared to me as one day. Having worshipped that lord of deities for eighteen years, by the grace of that divine person, I did not suffer any pain. O sinless one, I did not feel then hunger and thirst nor (the progress of) time. Afterwards I learnt about time from my disciple.

CHAPTER 20. ACCOUNT OF BRAHMADATTA AND THE STRANGE BIRD.

Markandeya said:—After the disappearance of that deity and according to the words of that lord, I acquired discriminative knowledge along with celestial vision. Thereupon, O son of Ganga, I saw at Kurukshetra, all those Brahmanas, the descendants of Koushika of whom that lord (Sanatkumar) spoke to me. Of them the seventh Brahmana became the king Brahmadatta. By his name, character and action he also became celebrated by the name Pitridatta. In an excellent city by name Kampilya, the foremost of kings Anuha begat that monarch on Suka's daughter Kritvi.

Bhishma said:—O king, hear I shall describe the family of that king as recounted by the highly regenerate great Rishi Markandeya.

Yudhisthira said:—Whose son was Anuha, the foremost of the pious? In what age was he born? How powerful was he? Whose son was the highly illustrious king Brahmadatta? How did the seventh Brahmana become a king (6-7)? (Certainly) the self-controlled, omnipotent sage Suka, respected by all the world, did not give away his illustrious daughter Kritvi to an effeminate person. O thou of great effulgence, I wish to hear at length the account of Brahmadatta; it behoves thee to describe it. Do thou describe unto me how the Brahmanas, mentioned by Markandeya, are living in the world.

Bhishma said:---I have heard that this king (Brahmadatta) was contemporary of my grand-father the royal saint Pratipa. The noble ascetic Brahmadatta, the foremost of royal saints, was grateful unto all creatures and engaged in their wellbeing. He made (that division of the Vedas) which is called Siksha* by means of his Tapas and instituted an order of study. [* This is one of the parts of Vedanga-a sacred science, considered as subordinate to and in some sense a part of the Vedas; six sciences come under this denomination; Siksha or the science of pronounciation and articulation; Kalpa, the detail of religious ceremonies; Vyakarana or grammar; Chhandas, prosody; Jyotish, astronomy; and Nirukta, or the explanation of the difficult and obscure words and phrases that occur in the Vedas.] The highly illustrious teacher of Yoga, Galava, was his friend and the ascetic Kandarik was his minister. In another birth they all help each other. As narrated by the noble and great ascetic Markandeya they, in the seventh birth, were all gifted with unlimited energy. Hear, O king, I shall describe to you the ancient family of the highsouled king Brahmadatta born in the race of Puru.

The pious son of Vrihatkshetra was celebrated by the name of Suhotra. Suhotra's son was known by the name of Hasti. By him in the days of yore the most excellent city of Hastinapur was founded. Hasti had three highly pious sons. Of them the eldest was Ajamida, the second Dwimida and the youngest Paramida. Ajamida begat on Dhumini the king Vrihadishu whose son was the highly illustrious Vrihaddhanu. His son Vrihadbharma was known as a highly pious king. His son was Satyajit whose son was Viswajit. His son was the king Senajit who had four sons celebrated in the world. Ruchira, Swetaketu, Mahim nara and Vatsa, the king of Avanti-these were his four sons. Ruchira's son was the highly illustrious Prithusena whose son was Para from whom was born Neena Neepa had a hundred sons who all were of unlimited energy. mighty car-warriors, heroic and powerful. All these kings were known by the name of Neepa. The illustrious descendant of those Neepas was known as Samara in the Province of Kampilya. He was greatly fond of Dar. Samara had three sons-Para, Para and Sadashwa, who were all greatly pious. Para's son was Prithu Prithu's son was Sukrita who hy good actions, was endued with all accomplishments. His son was Vibhraja. His son was the king Anuha. He was the illustrious son-in-law of Suka and the husband of Kritvi. Anuha's son was the royal saint Brahmadatta. His son was the ascetic Viswaksena, the subduer of foes. By his own actions Vibhraja was again born (as the son of Brahmadatta). He had another son by the name of Sarvasena. His eyes, O king, were torn by a sparrow known by the name of Pujanya (worshipful) that lived in the house of Brahmadatta for a long time. Brahmadatta had an other highly powerful son by the name of Viswaksena. His son was the king Dandasena. His son was Bhattata who was formerly killed by Karna). This son of Dandasena was heroic and perpetuated his race. O Yudhishthira, Bhattata's son was evil-minded. O king, he brought about the fall of the house of Neepas. For him all the Neepas were destroyed by Ugrayudha. I have killed Ugrayudha, in battle, on account of his being elated with pride. He was proud and took delight in haughtiness and sinful ways

Yudhisthira said:—Whose son was Ugrayudha? And in whose family was he born? For what did you kill him? Tell me all this.

Bhishma said:-Ajamida's son was the learned king Yavinara. His son was Dhritiman whose son was Satyadhriti. His son was the powerful Dridanemi whose son was the king Sudharma. His son was the king Sarvabhouma. He was the only Lord Paramount of the world and was (therefore) called Sarvabhouma. In his family was born Mahan, the descendant of Puru. Mahan's son was known as the king Rukmaratha. His son was the king Suparshwa, whose son was the pious Sumati. His son was the virtuous-souled and powerful Sannati. His son was the valiant king Krita. He was the disciple of the high-souled Hiranvanabha. By him the Sanhita of the Sama Veda has been sung in twenty-four ways. For this reason the western Saman and the chanters thereof are known under the appellation of Karti. Krita's son was the heroic Ugrayudha, born in the race of Puru. By displaying his prowess he slew the highly energetic king of Panchala, Neepa by name, the grand-father of Prishata. Ugrayudha's son was the highly

illustrious king Kshemya, whose son was Suvira and whose son was Nripanjaya. From Nripanjaya was born Vahuratha—all these kings are called Pauravas. O my son, Ugrayudha grew highly vicious. Having burnt down all the Neepas he brought about their extinction. Slaying all the Neepas and other kings he was filled with pride. After the death of my father he told me (many) sinful words. O king, while I was lying down on earth encircled by my courtiers Ugrayudha's messenger came to me and said:---"O foremost of Kurus, do thou give me thy illustrious mother Gandhakali, the jewel of a female, as my wife. Forsooth shall I confer upon thee a prosperous kingdom and riches. I have acquired jewels, according to my desire, on earth. O descendant of Bharata, by merely hearing of this my effulgent and irrepressible discus or at the very sight of it the enemies fly away from the field of battle. If dost thou seek thy kingdom, life and the well-being of thy family, obey my command or else thou shalt have no peace

I heard these words resembling the flames of fire from the messenger despatched by him while I was lying down on earth on a Kuça bed. O undeteriorating one, thus informed of the desire of that vicious-minded one, I ordered my commanderin-chief to undertake a war. As Vichitravirja was a boy and under my protection, I was filled with rage and made up my mind for engaging in a war. But, O sinless one, all my ministers, well-versed in counsels, the god-like Ritwikas, wellmeaning friends and companions well-read in scriptures, all requested me to desist and pointed out sound reasonings too.

The ministers said:—"O lord, this vicious-souled (Ugravudha) is carrying on the work of devastation and thou, too, art impure [i.e. Thou art in mourning on account of the death of thy father.]. So thou shouldst not undertake a war as thy first work. We shall first resort to the expedients of conciliation, gifts and sowing dissension. And afterwards when thou shalt be pure [After the performance of thy father's Sraddha.l, thou shouldst bow unto the gods, make the Brahmanas perform benedictory rites and then having saluted them and obtained their permission, thou shouldst set out for victory. It has been laid down by the elderly sages that a man, when he is in mourning, should not take up a weapon or enter into a contract. First thou shouldst try the expedient of conciliation and gift and then try to sow dissension. And afterwards thou shouldst slay him, manifesting thy prowess, as Indra killed (the demon) Samvara. O king, the words of the elderly sages should be obeyed in proper time." Hearing this I desisted from fightlng.

Thereupon those ministers, well-versed in counsels, tried all the expedients O foremost of Kurus at that time the most excellent work began. Although solicited by the expedients of conciliation and others settled upon by the sages that wickedminded one was not won over). Though the discus of that sinful one was set in motion, it immediately stopped on account of his longing for others' wives. . I did not perceive then that his most excellent discus had stopped, which, spoken ill of by the pious, had been rendered abortive by its own action. Then being purified and having benedictory rites performed by the Brahmanas, I set out from the city in a car with my bow and arrows and engaged in a fight with my enemy. Thereupon encountering the army strengthened by weapons there took place a mad fight which lasted for three days like that between the gods and demons. When the battle raged to its highest pitch, that hero, consumed completely by the might of my weapons, gave up his ghost and fell down with his face downwards. In the meantime, O my son, Prishata started for the province of Kampilya. On the king Neepa and Ugrayudha being slain that highly effulgent one obtained his ancestral kingdom Ahichhatra. O king, he was the father of king Drupada and an ally of mine. Afterwards having defeated Drupada by force in battle. Ariuna conferred the province of Kampilya together with that of Ahichchatra on Drona. Having accepted both the kingdom, Drona, the foremost of victors, gave away Kampilya to Drupada. This is known to you. I have thus described to you in detail the race of Brahmadatta, the ancestor of Drupada and that of the hero Ugrayudha.

Yudhisthira said:—O son of Ganga, why did the bird Pujanya put out the eyes of the eldest son of the Brahmadatta? She lived for a long time in his house. Why did she (then) commit such a mischief by that high-souled king? Why did Pujanya contract friendship with him? Do thou duly satisfy all these my doubts.

Bhishma said:—O Emperor! O Yudhishthira! hear in due order what took place formerly in the house of Brahmadatta, O king, a certain female bird was the companion of Brahmadatta. Her two wings were white, head red and back and abdomen were black. Brahmadatta was greatly attached to that female companion. O best of men, she made a nest in his house and lived there. She every day used to go out of the palace and roam at large on the bank of ocean, in lakes and ponds. Having ranged over the rivers, mountains, woods, pleasure gardens, ponds perfumed with fragrant white waterlilies and places the air whereof is impregnated with the perfume of lilies and lotuses and abounding in swans, Sarasas and Karandavas, she used to come back in the night to the city

of Kampilva and live in the house of the intelligent king Brahmadatta (84-86). O king, whatever strange things she saw in her peregenations in various parts of the country, she used to describe them to the king in her conversation in the night. O descendant of Kuru, once on a time a son, the foremost of kings, was born to Brahmadatta, celebrated by the name of Sarvasena. Pujanya also gave birth to an egg there. In time that egg opened and thence came out a lump of flesh with legs, arms and face. O king, its face was tawny coloured and had no eyes. Gradually that young one got its eyes and its wings grew a little. Pujanya used to love equally her young one and the Prince, and gradually became fond of them. And she every evening used to pick up with her beaks two ambrosial fruits for (the prince) Sarvasena and her young one. Brahmadatta's son and the young one delightedly lived upon those two fruits. By daily partaking of those fruits they began to grow up. When during the day Pujanya used to go away the nurse gave play to Brahmadatta's son in the company of that young one of the bird. When Pujanya went out of the nest the Prince used to take away that young sparrow for play. Once on a time the Prince held fast the young bird by the neck for which, O king, it immediately died. Beholding the young bird set free a little with its mouth wide open, that had been killed by the boy, the king was greatly sorry and remonstrated with the nurse. He was filled with great grief for that young sparrow. Pujanya too, who used to range in the forest, came at that time to the palace of Brahmadatta with two fruits. Coming there she saw the child, that came out of her body, dead, Beholding her dead young one she at first lost consciousness but afterwards gradually regained it. Regaining her consciousness the poor bird began to bewail.

Pujanya said:-"'O my child, when I used to come back to my nest emitting my cries you were wont to come to me with your thousand indistinct accents. Why do you not come to me to-day with your mouth open, yellow face and black throat? I always cry embracing you with my wings. Why do I not hear to-day your inarticulate sound? I had always this desire that some day or other I shall see my young one begging water with its mouth open and shaking its wings. That desire of mine is now frustrated with your death." Having thus bewailed in various ways she said to the king. "O king, you are a Kshatriya*, you know the eternal ways of religion [* Literally it means on whose head water is sprinkled. The Kshatriyas go through this ceremony at the time of installation.]. Then why have you got my young one slain by the nurse O wretch of a Kshasriya, why did your son take away my young one and kill it? Methinks, you have not listened to Sruti of Angiras. One who seeks shelter, one who is hungry, one who is assailed by his enemies and one who lives for ever in his house should be protected by a man. He who neglects this duty goes without any doubt to the hell Kumbhipaka. How can the deities and the manes accept Havi and food consecrated with Swadha mantras offered by him?'

Having thus said to the great king, (the bird), stricken with grief and possessed by ten-fold characteristics [i.e. Those of a drunkard, a madman, of one exhausted with fatigue, hungry, angry, hasty, of one afraid, stupified and passionate.], tore off the eyes of the boy. Thereupon the eyes of the prince were put out. Having thus blinded him the bird Pujanya flew away into the sky.

Thereupon beholding his own son the king said to the -"Renounce your grief, O auspicious one. You have birddone well, O timid bird. Give up your sorrow and come back; may your friendship become everlasting. Live in my city and enjoy. May good betide you. For the misfortune of my son I have not the least anger for you. Be my friend. May you fare well. You have done your duty." Pujanya said:-"I know how much love you have for your son like me. Making your son blind I do not wish to live here. Hear I shall recount the themes narrated by the preceptor Sukra. 'One should always leave at a distance a bad friend, a bad country, a bad son and a bad wife. There can be no friendship for an evil friend and attachment for a bad wife. One cannot expect Pinda from: a bad son and one cannot rely on a bad king. Who can trust a bad friend? One cannot live in a bad country. People are always afraid of a bad king and a bad son always brings on misery. That wretch of a man, who being weak and having none to protect him, confides in a man who does him injury, does not live long. Do not trust a faithless man and do not place too much confidence even on a man who is faithful. Fear, begotten by confidence, destroys all the roots. That stupid man, who serves a man and confides in a low caste, does not survive long. As earthworms are devoured by birds as soon as they are born, so men, obtaining advancement from a king, undoubtedly meet with destruction soon. As a creeper destroys a huge tree so even a learned man, resorting to mildness of nature and destroying his body, daily brings about the destruction of his enemies. An enemy first becoming mild, delicate and emaciated, gradually makes the body lean and then kills us as an earth-worm gradually eradicates a tree. Having made this promise in the presence of the ascetics 'I shall not destroy anybody' Hari, afterwards, O king, killed Namuchi with a foam. A man destroys his enemy

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6445 either with poison, fire or water whether he be asleep, drunk or careless In fear of future enmity men do not leave the remnant of enemies. Remembering this, example, O king, they bring about the entire extermination of their enemies'".

O king, the remnant of enemies, debt and fire, becomes again united and assumes proportion. Therefore the remnant of these three should never be kept. An enemy laughs, talks, takes food from the same plate, sits on the same seat, but he always keeps in mind that sin. Even contracting a relationship with an enemy one should not trust him. The king of gods, though himself a son-in-law, killed Puloma. As a deer does not approach a hunter so a wise man should not near him who speaks sweet words keeping enmity at heart. It is not proper to live near an enemy who has prospered. He brings about our destruction as a river destroys a tree. Even obtaining advancement from an enemy one should not trust him. Securing prosperity from him one meets with destruction like an earth-worm. Learned persons, who are to protect themselves, should always keep in mind these verses chanted by the preceptor Sukra, O king. By making your son blind I have committed a great iniquity so I place no confidence in you

Having said all this the bird at once flew up into the sky. I have thus O king, described to you, what took place formerly between Pujanya and the king Brahmadatta. O highly intelligent one, O Yudhisthira, I shall describe to you the ancient history of Sradha as accosted by you which was recounted by Sanatkumar in response to a question from Markandeya. O king, hear what happened in the days of yore to Galava, Kundarika and Brahmadatta the three Brahmacharins in their seventh birth who longed for the fruit of Sraddha and good actions.

CHAPTER 21. AN ACCOUNT OF THE SEVEN BRAHMANAS.

Markandeya said:-The people perform Sradha and even the Yogins do the same. So I shall describe to you its most excellent fruit. O descendant of Bharata, religious knowledge gradually evolved from what Brahmadatta had obtained in his seventh birth. O you of great intellect shorn of sins, hear what in the days of yore the Brahmanas obtained by performing Sradhas to the neglect of religion. O my son, I saw with my celestial vision at the field of Kurukshetra the seven impious Brahmanas engaged in performing religious rites for ancestral manes as pointed out by Sanatkumar. Vagdustha, Krodhana, Hingsra, Pishuna, Kavi, Khasrima and Pitrivarti-these seven Brahmanas, by name and action, were the sons of Koushika and the disciples of Garga. When after imprecating a curse their father left the house, they, taking the vow of celibacy, began to live in the house of Garga. Once on a time at the command of their preceptor they all went to the forest to tend the milch-cow Kapila with its calf that had been obtained fairly. O descendant of Bharata, being stricken with hunger on the way they cherished the sinful desire of killing the cow. Kavi and Khasrima, however, did not wish it then and they two could not prevent the other Brahmanas. Of these the Brahmana Pitrivarti, who used to perform daily Sradha and other evening rites and abide by virtuous ways, said in anger to his brothers:-"If you are all bent upon slaying this cow then we all, with our minds controlled, dedicate it to the ancestral manes. By this, even this cow will acquire virtue no doubt. And if we perform a pious rite for our ancestral manes we shall not commit an iniquity.

Thereupon, O descendant of Bharata, they all, having agreed to this, killed the cow and having dedicated it to the ancestral manes, took its meat. Having taken the meat of the cow they all said to their preceptor:—"The cow has been killed by a tiger and here is her calf". Out of simplicity the Brahmana took the calf. Having imposed on their preceptor by a false story all those Brahmanas, on the expiration of their lease of life, met with death. On account of their that sinful conduct towards their preceptor and for the destruction of the cow, they, possessed by envy, ruthlessness and anger, were born as the sons of a hunter. They were all strong and liberalminded. On account of their duly worshipping the ancestral manes and killing the cow they carried with them the knowledge of their pristine birth and actions. Those learned seven Brahmanas were born as hunters in the province of Dasharna. They were all intent upon performing their own duties, were truthful and shorn of avarice. They used to work only for the time that was necessary to keep their body and soul together. The rest of the time they used to spend in meditation. Their names, O king, were respectively Nirvaira, Nivirta, Kshanta, Nirmangu, Kriti, Vaighasa and Matrivarti. They were all very highly pious hunters. Thus living and performing the duties of a hunter they worshipped and satisfied their old parents. When in time their parents died, they, leaving aside their bows and arrows, renounced their lives in the forest. By those pious actions they, in the next birth, became deer carrying with them the recollection of their pristine birth. Because they used to strike terror and slay (the deer) they, filled with fear, were born in the beautiful Kalanjara mountain as deer, named Unmakha, Nityavitrasta, Stabdhakarna, Vilochana, Pandit, Ghasmar and Nadi.

Recollecting their former birth and species they used to roam in the forest. They were all of subdued minds, peaceful, unmarried and used to perform good works and observe the same religious rites. Adopting the life of a Yogin they used to live there. Leading the life of ascetics and taking a small quantity of food they gave up their lives in a desert. O king, O descendant of Bharata, even now in the desert attached to the Kalanjara mountain their footsteps are seen. By those pious actions. O my son, they were divested of all evils-and they were born in a more auspicious species, namely that of Chakravakas. Leading a life of celibacy those pious ascetics were born in the holy island of Shara as seven water-fowls. Their names were Nispriha, Nirmama, Kshanta, Nirdanda, Nisparigraha, Nivritti and Nivrita. Those pious Chakravakas were all Brahmacharins. Abstaining from food and carrying on hard austerities they died on the bank of a river). Those seven brothers have become these ganders ranging at will. These are the seven intelligent Brahmacharins carrying the recollection of their pristine birth. Because born as Brahmanas they, by false words, imposed on their preceptor, they are now born as birds moving about in the world. And because though for their selfish ends they worshipped their ancestral manes they have obtained a knowledge of their previous birth. These ganders are respectively named Sumana, Suchivak, Sudha, Panchama, Chinnadarshana, Sunetra and Swatantra. Of them the fifth came by the name of Panchika in his seventh birth, the sixth by that of Pandarika, and the seventh by that of Brahmadatta. On account of the hard austerities performed by them in seven births, of the Yoga practices carried on by them and of their good Karma they listened to the recitation of the Vedic hymns in their first birth in the house of their preceptor. In consequence thereof their inclination remained pure though they lived in the world. All these Brahmacharins had the knowledge of Brahman; and having been engaged in meditation they lived there. While all those birds were living together there, the highly prosperous, all-powerful and the effulgent king Vibhraja, the head of Neepas, born in the race of Puru, along with the females of his house, came to that forest. Beholding that prosperous king the bird Swatantra was possessed by envy and wished to become so. (He thought):-"'If I have done any good deed and practised Tapas, forsooth I shall become such a king. I have been greatly emaciated by hardausterities yielding no fruits nor happiness.

CHAPTER 22. THE CURSE OF THE BIRDS.

Markandeya said:—Thereupon his comrades the other two Chakravakas said to him:—"We shall be your ministers ever doing you good". Having said "So be it" his mind was engaged in Yoga. After they had entered into this contract Shuchivak said to them. "While deviating from the path of a Yogin and possessed by desire you pray for such a boon, hear what I have got to say in this matter. Undoubtedly you will become the king of Kampilya and these two will be your ministers". With these words the four ganders imprecated a curse on the other three. And on account of their falling off from Yoga consequent upon their praying for a kingdom they did not converse with those three. Losing their Yoga (acquirements) and having their senses bewildered the cursed ganders prayed to their comrades for relief. They were propitiated and Sumana, as the spokesman of all, communicated to them the following words of grace. 'Undoubtedly there will be an end of your curse. Freed from this birth you will be again born as men and practise Yoga. Swatantra will be able to understand the sound of all animals By his counsels we have secured the favour of the ancestral manes. On account of our dedicating the cow to the ancestral manes after killing we have all acquired knowledge and been practising Yoga." Hearing this only sloka, containing the story of those (seven) men, recited one shall acquire most excellent Yoga.

CHAPTER 23. THE STORY OF THE BIRDS—CONTINUED.

Markandeya said:-Those seven ganders, ever practising Yoga and ranging in the Manasa lake, namely Padmagarbha, Aravindaksha, Kshiragarbha, Sulochana, Uruvindu, Suvindu and Hemagarbha, used always to live upon air and water and nourish their body. At that time shining in the grace of his person and surrounded by his female companions the king was ranging in that forest like the king of celestials in the pleasure garden of Nandana. By their earnestness and other external marks the king perceived that those birds were Yogins. Then out of shame and thinking upon it he returned to his own city. He had a highly pious son by name Anuha. He had his eye on the minutest details of morality and accordingly became the Defender of Faith. Sukha conferred upon him his accomplished and worshipful daughter Kritvi gifted with all auspicious marks and endued with the quality of goodness. O Bhishma, formerly Sanatkumar mentioned that beautiful damsel to me as Pivari, the daughter of the ancestral manes Vahirshadas. She was the foremost of the truthful, beyond the comprehension of persons of uncontrolled mind, was herself an ascetic, the wife of a Yogin and the mother of a Yogin. I

had described this to you before while giving an account of the ancestral manes. Having placed Anuha on the throne, welcomed the citizens with a delighted heart and made the Brahmanas perform the benedictory rite the king Vibhraja repaired to the Manasa lake, where the ganders were ranging, for carrying on hard austerities (9-10). Having renounced all desires, abstained from food and living on air only he began to practise penances on one side of that lake. O descendant of Bharata, his resolution was that he might become the son of one of them and thus acquire Yoga. Having made this resolution he began to carry on hard austerities and shone there like the sun. O foremost of Kurus, on account of its being rendered brilliant by Vibhraja that forest, where the four ascetic ganders and the other three who had deviated from the path of Yoga gave up their lives, became celebrated by the name Vaibhraja. Being freed from sins those seven high-souled men (born as birds) were born in the city of Kampilya under the names of Brahmadatta and others. Amongst them four, by knowledge, meditation and asceticism, mastered the holy Vedas and Vedangas and had (a good) memory. The other three remained in ignorance. Swatantra was born as the highly illustrious son of Anuha by the name of Brahmadatta. According to his resolution in the previous birth as a bird he was endued with knowledge, meditation and Tapas and mastered the Vedas and Vedangas. Chitradarshi and Sunetra were born as Srotrya Brahmanas*, well read in the Vedas with all their auxiliaries, in the races Vabhravya and Vatsa. [* There are two classes of Brahmins. one of them who are the superior is called Kulsa and another next to them is called Srotrya.] For having lived with him in the previous birth they became helpmates to Brahmadatta. The others were born as Panchala, Pinchika and Kandarika. Of them Panchala was well versed in the Rig Veda and (accordingly) performed the duties of a preceptor. Kandarika was well read in the other two Vedas and acted as Chhandoga [A reciter or chanter of the Sama Veda from Chhandas the metre of the Vedas and Ga who sings.] and Adhvaryu [A Brahman versed in the Yayurveda.]. Anuha's son, the king (Brahmadatta), was conversant with the voice of all animals. He was a great friend of Panchala and Kandarika. Although they were addicted to vulgar pleasures they, on account of their pristine good deeds, were conversant with morality, temporal profit and desires. Having installed the sinless Brahmadatta on the throne the foremost of ascetic kings, Anuha attained to the most excellent state. Brahmadatta's wife, who was the daughter of Devala, was a great female anchorite. Her name was Sunnati. Thus from Devala Brahmadatta obtained his daughter the high-minded ascetic Sunnati who was of the same temperament with him.

O descendant of Bharata, in his seventh birth Panchika was the fifth, Kandarika the sixth and Brahmadatta the seventh. The remaining ganders were born as brothers in a poor Srotrya family in the city of Kampilya. Their names were Dhritiman, Sumana, Vidvan and Tatwadarshi. They were well read in the Vedas and gifted with keen observation. They were all endowed with the recollection of their pristine birth. When after having attained to the consummation of Yoga practices and welcomed their father they were about to depart he said to them "Verily by your renouncing me you will commit a mighty iniquity. How can you (all) depart, without removing my poverty and satisfying the other duties of a son viz.—the spreading of progeny, the performing of Sraddha at Gya, and attending upon me (in my old age)."

The twice-born ones again said to their father:—"We will make arrangements by which you will live. Do you go to the sinless king Brahmadatta and recite before him and his minister the Sloka pregnant with great import. He will then, with great joy, confer upon you many villages and desired-for objects. Therefore O father, go there". Having said this and worshipped their father they attained to beatitude as the result of the practices of Yoga.

CHAPTER 24. BRAHMADATTA RETIRES FROM THE WORLD.

Markandeya said:-One of (those ganders) Vaibhraja, an ascetic and anchorite as he was, was born as the son of Brahmadatta by name Viswaksena. Once on a time Brahmadatta was sporting delightedly in a forest in the company of his wife like Indra in the company of Sachi. Thereupon the king heard the noise made by an ant who was soliciting a female-ant and displaying his displeasure. Hearing that the poor female ant was expressing her disgust at the request of her husband Brahmadatta laughed aloud. Thereat his wife Saunati was stricken with sorrow and shame. That beautiful damsel had been abstaining from food for a long time. When her husband attempted to please her, that one of pure smiles said "O king, while you laughed at me I do not like to live". The king however communicated to her the cause of his laughter but she placed no confidence in his words but rather said in anger "This is not within the power of a man. What man can decipher the sound of an ant save by the favour of the Providence or by the good deeds of his pristine birth? O king, if by virtue of Tapas or any other knowledge you have acquired the power of understanding the sound of animals,

then by some means create confidence in me by which I may know it. Otherwise, O king, I shall renounce my life. I do swear truly".

Hearing those harsh words of the queen the highly illustrious king Brahmadatta was greatly distressed. He then reverentially sought the protection of the Omnipotent Narayana, the lord of all the worlds. Having controlled his senses and abstaining from food the highly illustrious king, within six nights, saw the Omnipotent Deity Narayana. The Lord, compassionate unto all creatures, said to him. "O Brahmadatta, after the night has passed away you will attain to well-being." Having said this the lord disappeared there from. Having learnt a Sloka from his sons the father, of those four high-souled Brahmanas, considered himself blessed. He then desired to go to the King and his Minister. Going there, he however found no opportunity of reciting the sloka to them.

Thereupon having bathed in the tank and obtained the boon from Narayana, he, delightedly ascending a golden chariot, entered the city. Kandarika, the foremost of the twice-born, acted as his charioteer and Panchala held the chowries. Considering that to be a favourable moment the Brahmana recited the sloka before the King and the two ministers.

"Having been born as seven hunters in the Province of Dasharna they were, in their next birth, born as deer on the Kalanjara mountain,—and then they were born as Chakravakas in the island of Shara. Then they were born as ganders in the Manasa lake. And at last they were born in Kurukshetra as Brahmanas well read in the Vedas. Amongst them the four, that where born of a good family, have gone to a distant region. You, deviating from the path of Yoga, are sinking" (20–21). O descendant of Bharata, hearing this the king Brahmadatta was stupified, and the reins of the horses and chowries slipped off respectively from the hands of Kandarika and Panchala. Seeing this the citizens and friends were all greatly agitated. Having waited for a moment with his two ministers on the car the king, after regaining his consciousness, returned to the palace.

Thereupon recollecting the tank mentioned and regaining the Yoga power practised in the previous birth he honoured the Brahmana with various enjoyable things and chariots. Then placing on the throne his son Viswaksena, the subduer of enemies, Brahmadatta retired to a forest with his wife. After the king had gone to the forest for practising Yoga Devala's daughter, the good-natured Sunnati said with great delight to the king:—"O monarch, you can understand the sound of the ants and still you are addicted to sexual desires; therefore in great anger I wanted to work you up. From this birth we must attain to the most excellent state. You had deviated from the practice of Yoga and accordingly I reminded you of it". Hearing the words of his wife the king was highly pleased. And having acquired Yoga power he attained to a state which it is very difficult to obtain. Having purified himself by his own actions and acquired the most excellent Sankhya Yoga he attained to a consummate state. Having instituted only Siksha and laid down the order of the Vedas the great ascetic Panchalya acquired renown and the status of a Yoga preceptor). O son of Ganga, all this happened in the days of yore before my very eyes. Meditate on this and you will meet with well-being. Others also, who will meditate on this most excellent account, will never be visited by inferior births. O descendant of Bharata, listening to this highly momentous history, one has his mind always bent on practising Yoga. He, who will meditate on this, shall always enjoy peace and gradually attain to the pure state of a Yogin which it is difficult to acquire in this world. Vaishampayana said:-In order to propagate the practice of Yoga the intelligent Markandeya thus spoke in the days of yore by way of describing the fruits of a Sraddha. The Divine Soma confers nourishment on all creatures. Therefore hear from me an account of the lunar family while describing the family of Vrishnis

CHAPTER 25. AN ACCOUNT OF THE BIRTH OF THE MOON.

Vaisampayana said:—O king, Soma's father the Divine Rishi Atri was the mind-begotten son of Brahma when, in the days of yore, he grew desirous of creating progeny. Atri, with all his sons, began to do good unto all creatures, by his words, mind and action. That innocent, highly effulgent and virtuous-souled Rishi, of firm vows, formerly pratised, with his arms raised, the most excellent penance of silence for three thousand celestial years. This we have heard (3–4).

O descendant of Bharata, when that Rishi, having controlled his senses, began to practise penances steadfastly his person assumed the mild lustre of the moon. This moonlike lustre, of the person of that one of controlled senses, soon spread over the sky. Then from his eyes tears began to trickle down and flood the ten quarters. Thereupon the ten goddesses delightedly conceived in ten different ways. Though they all idi it unitedly they however could not keep it. Thereupon the efflugent, all-protecting moon in the embryo fell down lighting up all the quarters. When the quarters could not bear this conception any more the embryo, along with them, fell down on earth. Beholding the moon thus fallen Brahma, the grand-father of all, got on his chariot for doing good unto all people That chariot was made of the Vedas; its form was virtue and it carried Brahma; thousands of Mantra horses wore voked to it; this we have heard. When that great soul, the son of Atri, came down on earth, all the deities and the seven mind-begotten sons of Brahma began to chant his glories. In the same way, O my child, Angira's sons and Bhrigu with his sons began to hymn his glories with Rik and Yayush Mantras. Having his glories thus chanted by the Rishis the effulgent moon had his increasing lustre stationed in a circular form in the sky. It fully lighted up the three worlds. In his that most excellent chariot the highly illustrious moon circumambulated, for twenty-one times, the world bounded by the sea. His lustre, that melted down on earth on account of the motion of his car, became plants that shone in their effulgence. O king, those plants conduce to the nourishment of the gods, ancestral manes, men, beasts, birds, reptiles and other creatures: the moon is thus the nourisher of the universe. O great one, having acquired lustre through his own deeds and the chanting of his glories by the Rishis the divine moon carried on hard austerities for one thousand Padma years. The moon was the asylum of all those silvery goddesses in the shape of water who upheld the universe. He became celebrated by his own actions.

Thereupon, O Janamejaya, Brahma, the foremost of those conversant with the Vedas, conferred upon him the sovereignty over seeds, plants, the Brahmanas and water. After his installation on the throne, O monarch, the lord of rays lighted up the three worlds with his rays. Daksha had twenty-seven daughters of great vows. People knew them as stars. Pracheta's son Daksha conferred them all on him. Having obtained that great kingdom the moon, the lord of ancestral manes, made arrangements for a Raisuva sacrifice in which ten million kine were given away as presents. The divine Atri was the Hota [A priest who at a sacrifice recites the prayers (mantras) of the Rig-Veda.] thereof, Bhrigu Adhvaryu [A Brahmana versed in the rituals of the Yayur-Veda.] Hiranyagarbha, Udgata [A reciter of the prayers etc. of the Sama Veda.] and Brahma himself was Brahma [The Superintending or presiding priest of the sacrifice.]. And the Divine Narayana, surrounded by Sanatkumar and other Prime Rishis, became the member thereof. O descendant of Bharata, we have heard that the Divine Soma conferred presents on the leading Brahmana saints and all other Rishis of the three worlds who had assembled there. Sinivali, Kuhu Dyuti, Pushti, Prabha, Vasu, Dhriti, Kirti and Lakshmi, these nine goddesses attended upon him. Having bathed after the termination of the Yagna the foremost of kings, the moon, worshipped of all the gods and Rishis, began steadily to light up the ten quarters. O my child, having been honoured by the sages and acquired prosperity which it is very difficult to obtain his mind began to deviate from humility. And accordingly sullied by immorality he lost all control over himself. Having disregarded Vrihaspati, the son of Angiras, the moon by force carried away his illustrious wife Tara. And albeit solicited by the gods and Rishis he did not return her. Vrihaspati, the the preceptor of the gods, was accordingly enraged with him. Ushana (Suka) began to protect his sides. The illustrious deity Rudra was formerly a disciple of Vrihaspati's father. Out of reverence for him he (Rudra) protected his rear, taking his Ajagava bow in his hands. A terrible battle, destructive of the gods and demons on account of Tara, was fought at the place where the high-souled Siva discharged his mighty weapon Brahmasiras-for the destruction of the demons and where their glory was (accordingly) destroyed.

O descendant of Bharata, in that battle the gods, well read in the precepts of religion who had sided Vrishaspati, and the deities Tushitas, who belonged to Soma's party who had stolen away his preceptor's wife, sought refuge with the Prime Deity the Eternal Brahma. Thereupon the Grand-father himself came there, prevented Sukra and Sankara (to fight) and gave back Tara to Vrihaspati. Beholding Tara enciente Vrihaspati said to her:-"You must not give birth to this child at my house". She then gave birth to a son, the destroyer of robbers, effulgent like a burning flame, on a bundle of fibrous sticks. As soon as he was born that beautiful boy overclouded the beauty of the celestials. Filled with suspicion accordingly the deities enquired of Tara saying "Who is he? Tell us truly if he is Vrihaspati's son or Soma's." When she was thus questioned by the gods she could give no reply out of shame. Thereupon her son, the slayer of robbers, was about to imprecate a curse on her. Preventing him Brahma himself asked Tara for the solution of the doubt. "Tell us, O Tata, what the truth is. Whose son is he?" Thereupon with folded hands she said to the Lord Brahma the conferrer of boons:-"(He is) Soma's." Then his father the Patriarch Soma smelt the crown of his high-souled son, the destroyer of robbers. The intelligent (Soma) named his son Budha. He always rises in the sky in a hostile direction Budha begat a son on Vairaja's daughter Ila. His son was the great king Pururava.

He begat on Urvashi seven high-souled sons. On account of his arrogance the Moon was attacked with consumption. On account of his thus being subject to this disease his orbit suffered decrease. He then sought refuge with his father Atri. The great ascetic Atri released him from his sins. And accordingly freed from consumption he again shone in his effulgence. O monarch, I have thus described to you, the account of the birth of the Moon enhancing glory. I shall now describe his family. On hearing of the story of the birth of the Moon ever giving blessedness, freedom from diseases, long life and progeny one is freed from all his sins.

CHAPTER 26. AN ACCOUNT OF PURURAVA.

Vaishampayana said:—O great king, Budha's son Pururava was learned, energetic, and charitably disposed. He performed many sacrifices and gave away many presents. He was conversant with the knowledge of Brahman and powerful and the enemies could not defeat him in battle. That king kept up perpetual fire in his house and celebrated many sacrifices. He was truthful, pious and highly handsome. He had an entire control over his sexual appetites. At that time there was none in the three worlds equal to him in glory. Having cast off her pride the illustrious Urvashi selected, as her lord, that forgiving and pious king conversant with the knowledge of Brahman. O descendant of Bharata, the king Pururava lived with Urvashi at the charming Chaitraratha garden for ten vears, on the banks of the river Mandakini for five years, in the city of Alaka for five years, in the forest of Vadari for six. in the best of gardens Nandana for seven, in the province of Uttara kuru where the trees bear fruits whenever desired for eight, at the foot of the mount Gandhamadana for ten and on the summit of the North Sumeru for eight years. In these most beautiful gardens resorted to by the gods the king Pururava sported most delightedly with Urvashi. That king ruled over the sacred province of Prayaga, so highly spoken of by the great Rishis. His seven sons were all high-souled and like the sons of the gods born in the celestial region. They were named Ayu, Dhiman, Amavasu, the pious-souled Vishvayu, Shrutayu, Dridayu, Valayu and Shatayu. They were all given birth to by Urvashi.

Janamejaya said:—O you well-read in various Srutis, why did Urvashi, who was an Apsara, leave aside the gods and come to a human king? Do you relate this to me.

Vaishampayana said:-Having been imprecated with a curse by Brahma and abiding by the time the most beautiful Urvashi came to a man, the son of Ila. In order to free herself from the curse Urvashi made a contract with the king saying "O king. I shall not see you naked and you should associate with me whenever you will find me filled with desire. Two lambs should always be kept near my bed and you should always live on a small quantity of clarified butter during the day. O king, if you satisfy this contract and as long as you will remain true to it so long I shall live with you. This is our contract." The king satisfied all her conditions. Thus under the influence of a curse that damsel out of reverence towards Pururava, lived with him at the above-mentioned places for fifty-nine years. On account of Urvashi's living with a man all the Gandharvas were filled with anxiety. The Gandharvas said:-"O you great ones, concert some measure, by which that best of damsels Urvashi, the ornament of the celestial region, may come back to the gods". Amongst them a Gandharva by name Viswavasu, the foremost of speakers said:---"I heard them when they entered into the contract. As soon as the king will violate that contract Urvashi will forsake him. I know full well how that king will be divorced from Urvashi. I shall therefore depart with a companion for accomplishing your work." Having said this the highly illustrious (Gandharva) repaired to the city of Pratisthana. Having reached there during the night he pilfered away a lamb. That damsel, of beautiful smiles, was like a mother to that pair of lambs. Hearing of the arrival of the Gandharva and understanding that the hour of the termination of the curse had come, that illustrious (damsel) said to the king, 'Who has stolen away one of my sons"? Although thus accosted by her he did not get up for he was naked, thinking 'If the goddess beholds me without any raiment on then the terms of our contract will be cancelled"

Thereupon the Gandharvas again stole away the other lamb. When the second was carried away the damsel said to the son of Ila. "O king, O lord, who is stealing away my sons as if I have none to look after me?" Thus addressed the king, although he had no cloth on, ran away in search of the lambs. In the meantime the Gandharvas created lightnings. When the king was going out of the place lighted up by lightnings she, all on a sudden, saw him naked. Beholding him thus without any cloth on that Apsara, coursing at her will, went away. Beholding the pair of lambs left there the king took them and came to his house. (On his return), he did not see Urvashi and greatly stricken with grief began to bewail. He travelled over the entire earth in search of her. Then the highly powerful king saw her bathing at a tank called Haimavati at the sacred shrine of Plaksha in the province of Kurukshetra. That beautiful damsel was sporting with five other Apsaras. Beholding her thus sport the king, filled with mighty sorrow,

began to bewail. Seeing the king at a distance Urvashi too said to her companions. "This is the foremost of men with whom I lived for some time." Saying this she pointed out the king to them. O king, the Apsaras then grew anxious lest she might go back. The king then addressed her in sweet words saying:--- "O cruel lady, you may show yourself cruel in words but remain my wife at heart." Urvashi then said to the son of Ila, "O lord, through you I have become enciente. Forsooth within a year all your sons will be born. O king live with me for one night more". Hearing this the highly illustrious king was pleased and returned to his own city. After the expiration of a year Urvashi again came to him. The highly illustrious king lived with her for one night. Thereupon Urvashi said to the son of Ila:-"The Gandharvas will confer a boon on you. O king, beg of them a boon and tell them that you want equal beauty with the high-souled Gandharvas". Then the king prayed for a boon from the Gandharvas and they too said "so be it." Thereupon filling a bag with fire the Gandharvas said to him:-"O king, having celebrated a Yajna with this fire you will attain to our region." Thereupon taking the princes with him the king left for his city. Having thrown away that fire into the forest the king, with his sons, went to his own city. He did not see there the Treta fire [* The three sacred fires collectively or the southern, household and sacrificial fires.] but only saw a fig tree. Beholding that fig tree of Sami species he was stricken with surprise. He then communicated to the Gandharvas the destruction of fire. Hearing the whole story they ordered for a piece of wood to enkindle it. Then taking a piece of wood from the fig tree, churning the fire duly and worshipping the gods with various Yajnas there with, he attained the region of the Gandharvas. Having obtained the boon from the Gandharvas he placed Treta fire. The fire was at first one. The son of Ila divided it into three. So powerful was that foremost of men the royal son of Ila. The greatly illustrious king Pururava reigned in the city of Pratishthana situate on the northern bank of the Ganges in the Province of Prayaga, so highly spoken of by the Rishis.

CHAPTER 27. AN ACCOUNT OF ILA'S FAMILY.

Vaishampayana said:---Ila's* son had seven high-souled sons resembling the sons of the celestials born in the celestial region IIIa is another form of the Semitic Phoenician-Canaanite word El, Eloa or Ilah. It is cognate to the word 1-hm (vocalised as "Elohim") which is found in Ugaritic Canaanite, where it is used as the pantheon for Canaanite gods, the children of El. The word Allah is also related to it. See: Epic of Kret by Elimelek of Ugarit, 14th century BC, Grand Bible.l. They were Avu, Dhiman, Amayasu, the highsouled Vishwayu, Srutayu, Dridayu, Valayu, and Shatayu. They were all Urvashi's sons. Amavasu's sons were Bhima and Nagnajit. Bhima's son was the king Kanchanaprabha. Kanchana's son was the highly powerful and learned Suhotra who begat on Keshini a son by name Janhu who celebrated the great sacrifice Sarvamedha (3-4). Ganga solicited him to become her husband but on account of his refusal she flooded the Yajna ground. O foremost of the Bharata race, beholding the ground thus flooded by Ganga Suhotra's son Janhu became enraged and said to her, "I shall exhaust your water by drinking it up and you will thus meet with punishment for your arrogance." The royal saint having drunk up Ganga the great Rishis designated her as his daughter by name Janhavi. Janhu espoused Yuvanashwa's daughter Kaveri. On account of Yuvanashwa's curse Ganga made, with one half of her person, that foremost of rivers, Janhu's wife the blameless Kaveri. Janhu begat on Kaveri a beloved and pious son by name Susaha whose son was Ajaka. Ajaka's son the king Valakashwa was greatly fond of hunting. His son was Kusha. He had four sons effulgent like the gods. They were Kushika, Kushanabha, Kushashwa and Murtiman. The king Kushika grew up with Pazhavas* ranging in the forest. [* The name of one of the degraded Kshatrya races sentenced by Sagara to wear beards, perhaps a Parthian.] He carried on hard penances for obtaining a son like Indra. Out of fear, accordingly the king of gods was born as a son to him. After he had carried on penances for one thousand years Sakra saw that royal saint of hard austerities. Seeing him the thousandeyed Purandara thought him capable of creating progeny and accordingly entered into his energy. When the king of celestials was thus begotten by Kushika as his son he became the king Gadhi who was born of Purukutsa's daughter who was the wife of Kushika. Gadhi's daughter was the noble and amiable Satyavati. He gave her away to Bhrigu's son Richika. Bhrigu's son was pleased with her and therefore made Charu for his own and Gadhi's sons. Then calling his own wife Bhrigu's son Richika said to her "you and your mother should eat this Charu. (Your mother) will give birth to an effulgent son the foremost of Kshatryas. No other Kshatriya in this world will be able to vanquish him and he will destroy all the leading heroes of the military caste. O auspicious damsel, this Charu will make your son intelligent, a great ascetic of controlled senses and the foremost of the twice born.

Having said this to his wife Bhrigu's son Richika entered into woods for carrying on hard austerities without any interruption. At that time starting on pilgrimage with his THE GRAND BIBLE

family the king Gadhi arrived at Richika's hermitage for seeing his own daughter. Taking the two cups of Charu from the Rishi. Satvavati with great care gave one to her mother. By a mere accident the mother unwittingly gave her own Charu to her daughter and ate herself the one intended for the latter. Thereupon Satyavati conceived the dreadful offspring whereof was destined to slay all the Kshatryas. She then shone in great effulgence. Seeing her and knowing every thing by meditation the foremost of the twice-born Richika said to his beautiful wife, "By the change of Charu you have been imposed on by your mother. You will give birth to a highly terrible and ruthless son. Your brother will be born as a great ascetic conversant with all the Vedas. By virtue of my Tapas I have handed over my entire knowledge of the Vedas to him." Thus addressed by her husband the great Satvavati said to him "I do not wish to have such a wretch of a Brahmana as my son from you" and began to propitiate him. Thus accosted the ascetic again said to her. "O you auspicious dame, I myself did not wish for such a son. On account of the father and mother the son becomes cruel." Satyavati again replied to him. "You can create the worlds if you like, what to speak of a son. You should therefore give me a simple-minded son capable of controlling his senses). O lord, O foremost of the twice-born, if you cannot undo this, may a grandson be born after my heart.

Thereupon by virtue of his Tapas he became propitiated with her and said "O fair one, I make no distinction between a son and a grandson. Therefore what you have said will come to pass".

Satyavati then gave birth to a son by name Jamadagni always controlling his senses and intent upon carrying on hard austerities. On account of the change of Bhrigu's Charu and the union (of the energies) of Rudra and Vishnu Jamadagni was born from the energy of the latter. And the truthful and pious Satyavati now passes as the celebrated river Koushiki.

There was another powerful king of the Ikshwaku race by name Renuka. His daughter was the great Renuka. The great ascetic Jamadagni begat on that Renuka a dreadful and highly effulgent son by name Rama, the destroyer of all the Kshatryas, a master of all sciences and specially that of archery. Thus by virtue of Tapas Richika begat on Satvavati the highly illustrious Jamadagni-the foremost of those conversant with the Vedas. His second son was Shunasepha and his youngest son was Shunapuchha. Kushika's son Gadhi begat as his son Viswamitra endued with Tapas and the quality of self-control. Having obtained the status of Brahmana saints he became one of the seven Rishis. The virtuous souled Viswamitra also passed by the name of Viswaratha. By Bhrigu's favour he took his birth from Koushika as the multiplier of his race. Viswamitra's sons were Devarat and others celebrated in the three worlds. Hear from me their names. He begat Kati on Devasrava from whom Katyanas received their name. He begat Hiranyaksha on Shalayati and Renuman on Renu Sangkriti Galaya and Mudgala are also well-known. Madhuchhanda and other Devalas, Ashtaka, Kachhapa and Purita are all the offspring of Viswamitra. The families of the high-souled descendants of Kushika are all well-known. Panis, Vabhrus, Karajapas and other kings are the descendants of Devarat. Shalankayanas. Vaskalas, Lohityas, Yamadutas, Karishis, Soushrutas and besides Saindavavanas are all the descendants of Koushika. Devalas and Renus are the grandsons of Renuka. Yajnawalka, Aghamarshana, Udumvara, Abhiglana, Tarakayana and Chunchula are the grandsons of Salavati and sons of Hiranyaksha. Sanskritya, Galava, Badrayana and others are the offspring of the intelligent Viswamitra. Thus the family of Koushika is well-known to all. They are married according to grades. The connection, between the Brahmanas and Kshatryas amongst the family of Puru and the Brahmana saint Vasishtha and of Koushikas, is well known for ever. Of the sons of Viswamitra Sunasepha was the eldest. The foremost of saints Bhargava became also a Koushika. Viswamitra's son Sunasepha was destined to be killed at the sacrifice of Haridashwa. The gods again returned Sunasepha unto Viswamitra and for this he passed by the name of Devarata. Devarata and six others were the sons of Viswamitra, who begat on Drishadvati another son by name Ashtaka. Ashtaka's son was Louhi. Thus I have described the family of Janhu and I shall now describe the progeny of Ayu.

CHAPTER 28. AN ACCOUNT OF RAJI AND HIS SONS.

Vaishampayana said:—O king, Ayu had five sons who were all heroic and mighty car-warriors. They were begotten on Swarbhanu's daughter. Of them Nahusha was born first and next to him Vriddhasharma. Afterwards Rambha, Raji and Anena were born; they were all well-known in the three worlds. Raji begat five hundred sons who were known on earth by the name of Rajeyas. Those Kshatriyas made even Indra terrified. When the terrible battle, between the gods and demons, came to pass they went to the Grandfather and said "O lord of all the gods, say who amongst us will be crowned with victory. We wish to hear it from you."

Brahma said:--- "Forsooth they will conquer the three worlds on whose behalf the king Raji will take up arms in battle. Wherever Raji is, there is forbearance; and wherever forbearance reigns there is prosperity. And wherever forbearance and prosperity are there exist morality and victory." O foremost of Bharatas, pleased with what they heard from the Grandfather, the gods and demons, with a view to gain victory, went to Raji for making him their commander. Raji was the grandson of Swarbhanu and was begotten on his daughter Prabha. That highly powerful king multiplied the race of Soma. The gods and demons, all with delighted minds, said to Raji:-"Do you, for accomplishing own victory, take up a most excellent bow and arrows". Then identifying his own interest with that of theirs and displaying his own glory the king Raji said to the gods and demons. "O Indra and gods, I shall then only engage in fight if I can attain to the dignity of Indra after vanquishing the demons in battle." The gods were at first delighted and said, "O king, whatever you wish it will be; your desire shall be fulfilled.' Hearing the words of the gods the king Raji said to the leading Asuras what he had spoken to the gods. Thinking it conducive to their own interest the haughty Danavas, with great indignation, replied to that king. "Pralhada is our lord for whom we seek victory. O foremost of kings, fulfill the contract that you have made with the gods for obtaining the kingdom." Having said 'so be it' he was appointed by the gods (their commander). Then entering upon the contract that he would become Indra the king slew all the Danavas whom the wielder of thunderbolt could not kill. Having brought about the destruction of all the Danavas the highly beautiful, powerful and self-controlled king Raji regained the lost prosperity of the gods. Then Satakratu [Literally performer of hundred sacrifices, a name of Indra.], with all the gods, said to Raji "I am Raji's son." He again addressed him saying:— "Forsooth you have become the lord of all creatures. O sire, I. Indra, have become your son and I shall gain renown by this action". Hearing the words of Satakratu and having been imposed on by his Maya the king Raji delightedly said to the king of gods "Let it be so". After the ascension to heaven of that god-like king his sons took away from the lord of gods his celestial kingdom following the practice that ancestral properties should be equally distributed amongst all the sons. Raji's five hundred sons simultaneously attacked Trivisthapa and the celestial kingdom of Indra. After the lapse of many years the king of gods, being deprived of his kingdom and share in the sacrificial offerings, grew very feeble. He then said to Vrihaspati "O Brahmarshi, do thou arrange for me clarified butter of the weight of a Jujube fruit so that I may live on its strength. O lord, having snatched away my kingdom from me the sons of the king Raji have made me emaciated, absent-minded, shorn of seat and energy, weak and stupid".

Vrihaspati said:-"O sinless one, if you had said this to me before I would not have been required to do an unfair work for your well-being. I shall however, O king of gods, surely strive to do you good and you will soon regain your kingdom and due share of the sacrificial offerings. O my child, I will make arrangements for this and let not your mind be possessed by stupefaction." He then did something for increasing the energy of the king of gods. The foremost of the twice-born then brought about the derangement of their (Raji's sons') understanding. For this purpose he wrote a treatise on atheism, the best of all works on Tarka, dealing with attacks against religion and much liked by the impious. Those, who regard religion as the supreme (end of life), do not like this system. Listening to the contents of that treatise written by Vrihaspati the ignorant sons of Raji began expressing their disgust at the previous works on Dharma sastra). They began respecting highly that atheistical system of their preceptor. By this irreligious act those sinners met with destruction. Having gained, by the favour of Vrishapati, the kingdom of the three worlds which it is so hard to acquire the king of gods was highly pleased. The sons (of the king Raji) grew foolish, maddened with anger and irreligious. They began to hate the Brahmanas and were shorn of energy and prowess. Thereupon slaying those sons of Raji possessed by anger and lust the king of the celestials regained his prosperity and kingdom (35-36). He, who listens to or meditates on the account of the loss of kingdom by the king of gods and of the restitution of his prestige, is never visited by any oppression.

CHAPTER 29. AN ACCOUNT OF KASHI KINGS.

Vaishampayana said:—Rambha had no issue. I shall describe the progeny of Anena. His son was the highly illustrious king Pratikshatra. His son passed by the name of Srinjaya whose son was Jaya and his son was Vijaya. His son was Kriti whose son was Haryaswan. His son was the powerful king Sahadeva. Sahadeva's son was the virtuoussouled Nadina whose son was Jagatsena whose son was Satkriti. Satkriti's son was the pious-souled and highly illustrious Kshatravriddha ever satisfying the duties of a Kshatrya. I have thus described the progeny of Anena. Hear now of the descendants of Kshatravriddha. Kshatravriddha's son was the highly illustrious Sunahotra. He had three highly pious sons whose names were Kasha, Shala and Gritsamada. Gritsamada's son was Shunaka, whose offspring, the Saunakas, were Brahmanas, Kshatriyas, Vaisyas and Sudras. Shala's son was Arshnisena whose son was Sutapa. O king, Kasha's sons were Kashya and Dirghatapa. The latter's son was the learned Dhanwantari. At the termination of the rigid penances of the intelligent old king Dirghatapa Dhanwantari arose from the ocean and took his birth for the second time in this world.

Janamejaya said:—O lord, why was Dhanwantari born in the land of men? I wish to know this duly and truly from you. Describe it therefore.

Vaishampayana said:-O foremost of Bharatas, hear of the birth of Dhanwantari. When ambrosia was being churned out in the days of vore Dhanwantari arose from the ocean. Enveloped completely with personal grace he came out of the vessel of ambrosia. Meditating on Vishnu who grants success in business he stood up as soon as he saw Him (11-13). Vishnu said to him "As you have come out of water you will be known by the name of Avja." And so he passed by the name of Avja. Avja then replied:—"O lord I am your son. Confer upon me therefore, O lord of celestials, a share in the sacrificial offerings and a place in this world." Thus addressed and seeing him the Divine Lord spoke to him the truth. "The gods, who present themselves at Yajnas, have already made apportionments of sacrificial offerings amongst themselves. The great saints too have dedicated various articles of oblation to various gods. Know therefore, I shall not be able to give you any thing however trifling it may be, that is not mentioned in the Vedas. O my son, you have been born after the gods and so you will not be able to partake of sacrificial offerings. In your second birth you will gain renown in the world. While in the womb you will acquire Anima Siddhi [Final emancipation or enlightenment from existence.]. With that body you will acquire the dignity of a god. The twiceborn ones will worship you with Charu, Mantra, vows and Japas. You will propagate Ayurveda with its eight divisions. This work, which is sure to come off, is known to you in your watery birth. When the second Yuga Dwapara will set in you will undoubtedly take your birth again." Having conferred this boon on Dhanwantari Vishnu disappeared again. Thereupon when the second Dwapara Yuga set in Sunohotra's son Dirghatapa, the king of Kashi, desirous of having a son, began carrying on hard austerities affording delight to his worshipful deity saying-"I shall lay myself under the protection of that god who will confer on me a son." That king worshipped the deity Avja for a son. Thereupon that Divine lord, being pleased with the king, said to him "O you of good vows. I shall grant you any boon that you may choose to have". The king said "O lord, if thou art pleased be born unto me as my illustrious son." Then saying "Let it be so" he disappeared therefrom. The deity Dhanwantari was then born in his house. He became the king of Kashi who could destroy all diseases. Having acquired the kowledge of Ayurveda from Bharadwaia he divided the work of the physicians into eight classes and then conferred it upon his disciples. Dhanwantari's son was known by the name of Ketuman whose son was the heroic Bhimaratha. His son was the king Divodasa. The pious-souled Divodasa became the king of Baranashi. O king, at this time the Rakshasa Kshemaka, an attendant of Rudra, made the city of Baranashi divested of its inhabitants. The intelligent and high-souled Nikumbha uttered a curse against Baranashi saying, "Thou shalt forsooth have none to live in thee for one thousand years". As soon as this curse was pronounced against Baranashi the king Divodasa laid out his charming capital on the bank of Gomati (near Baranashi)). Formerly Baranashi belonged to Bhadrashenya, son of Mahishman, of the Yadu race. Having slain the hundred sons of Bhadrasenva who were all most excellent bowmen Divodasa acquired that city. Thus Bhadrasenya was deprived forcibly of his kingdom by the (king Divodasa).

Janamejaya said:—Why did the powerful Nikumbha imprecate a curse on Baranasi? Who is the virtuous Nikumbha who pronounced a curse on that holy land?

Vaishampayana said:—Having acquired that prosperous city the highly powerful emperor, the royal saint Divodasa began to live there. At this time, having accepted a gift the lord Siva was living at his father-in-law's residence for pleasing the goddess (his wife Durga). At the command of the god (Siva) the great saints Parshadas, born in a respectable family, in this above mentioned form and dress, were propitating Parvati. The great goddess Parvati was highly pleased thereby but not so was Menaka. She began continually villifying that god and goddess. She said to Parvati:—"Your husband Maheswara is always doing vile things in the company of Parshadas. He is always poor and his character is not good".

Thus spoken to by his mother the goddess became enraged as is usually the case with women. Smiling a little she came to Bhava. With her countenance pale the goddess said to Mahadeva:—"O lord, I shall not live here; take me to your own house". In order to find out a house for himself Mahadeva eyed all the world. O descendant of Kuru, the highly powerful Maheswara selected Baranashi where every body attains to the consummation of religious culture. Learning that Divodasa had occupied the city, Bhava said to Nikumbha who was by him:—"O king of Ganas, go to the city of Beneres, and make it shorn of its inhabitants by mild means for the king there is very powerful."

Thereupon going to the city of Baranasi Nikumbha appeared in a dream to a barber by name Kanduka and said to him. "O sinless one, I shall encompass your well-being. Place a faithful image of mine in the city." O king, what he commanded in a dream was all carried out. Having duly made an announcement to the king at the gate of the city he began daily to worship him (Nikumbha) with scents, garland, incense, lamps, food, and drink. This appeared to be extremely wondrous (49-50). Thus the lord of Ganas was daily worshipped. Thereupon he began to confer thousands of boons on the citizens, such as sons, gold, long life and various desired-for objects. The eldest queen of the king Divodasa was celebrated by the name of Suyasha. Despatched by her husband that chaste damsel appeared there for a son. Offering him a grand Puja she prayed for a son. Thus did she daily come there for a son But for some reason Nikumbha did not give her a son, thinking "If the king gets enraged I shall accomplish my object". Thereupon after a long time the king was possessed by anger. He said "This ghost, stationed at the main gate, is delightedly conferring hundreds of boons on my citizens; why does he not confer one on me? My people in this city are always worshipping him. I requested of him for a son for my queen. Why does not that ungrateful wretch confer a son on me? So this ghost does not deserve good treatment from any, especially from me. I shall therefore have the habitation of this vicious-souled one destroyed". Having made this resolution that vicious-souled, wicked king sacked the house of that king of Ganas. Having seen his own house destroyed Nikumbha imprecated a curse on the king saying, "I have committed no offence: and still while my house has been ruined, this city, all on a sudden, shall be shorn of its people".

Thereupon by his curse the city of Baranasi was divested of its people. Having pronounced that curse against the city Nikumbha went to Mahadeva. The inhabitants of Baranasi suddenly fled away to different directions. The God Siya then built his own house in that city. Mahadeva lived there sporting with the daughter of the Mountain-king. On account of the liberation being given even to those who did not deserve it the goddess did not like that place. She then said "I shall not live here". Siva said:---"I do not live in my house. My house (body) remains always intact. I shall not go there. Go you, O goddess, to your house." The three-eyed lord, the slaver of Tripura said these words with a smile. From that time that city has been spoken of as Avimukta by the god Siva himself. Thus Baranasi has been described as Avimukta). The pious-souled Deity Maheswara, adored of all the gods, lived there in the company of the goddess for the three Yugas, Satwa, Treta, and Dwapara. The city of that high-souled god disappeared in the Kali Yuga. When that city disappeared Maheswara lived there invisible. Thus Baranasi was cursed and peopled again. Bhadrasenya had a son by name Durdama. Having slain the hundred sons of Bhadrasenya Divodasa spared him out of mercy considering him a child. O great king, the emperor Durdama was adopted by Haihaya as his son. In order to put an end to hostilities. Bhadrasenva's son the high souled Kshatriya king Durdama took back again his ancestral kingdom which had been forcibly occupied by Divodasa. Divodasa begat on Vrishadvati the heroic Pratardana. That boy son of his again defeated Durdama. Pratardana had two sons by name Vatsa and Bhaga. Vatsa's son was Alarka whose son was Sannati. Alarka, the king of Kashi, was truthful and devoted to Brahman. The ancient sages composed the following hymn in praise of the royal saint Alarka. "This foremost of the rulers of Kashi will enjoy youth and beauty for sixty thousand and sixty hundred years". By the favour of Lopamudra he gained that longevity. That youthful and beautiful king had an extensive kingdom. After the termination of the curse that mighty-armed king slew the Rakshasa Kshemaka and laid out again the picturesque city of Baranasi, Sannati's son was the pious Sunitha, Sunitha's son was the highly illustrious Kshemya whose son was Ketuman whose son was Suketu. His son passed by the name of Dharmaketu, whose son was the mighty car-warrior Satya ketu. His son was the king Bibhu whose son was Avarta, and whose son was Sukumara. His son was the highly pious Dhristaketu, whose son was the king Venuhotra, and whose son was the king Bharga. The province of Vatsa belonged to Vatsa and the land of Bhrigu derived its name from Bhargava. These sons of Angiras were born in the race of Bhrigu. He had thousands of sons amongst the Brahmanas, Kshatriyas and Vaisyas. Thus I have described to you the family of Kashi kings. I shall now describe the progeny of Nahusha.

CHAPTER 30. ACCOUNT OF THE KING YAYATI.

Vaishampayana said:—The highly energetic Nahusha begat on his father's daughter Viraja six sons gifted with the effulgence of Indra. They were Yati, Yayati, Sang yati, Ayati and Yati. And the sixth was Suyati; of them Yayati became

the king. Yati was the eldest of all. Next to him was Yavati. On account of his being the foremost of the pious he obtained a daughter of Kakuthsthas by name Go. Yati was an ascetic. Having acquired final liberation he was united with Brahman. Of the other five Yayati conquered this world. He espoused Sukracharya's daughter Devayani as well as Sharmistha the daughter of an Asura by name Vrishaparva. Devayani gave birth to Yadu and Turvasu and Vrishaparva's daughter Sharmishtha to Drahyu, Anu, and Puru. Being pleased Sakra gave him a highly effulgent, celestial, golden chariot going every where without any interruption. White celestial and excellent horses, fleet like the mind, were yoked to it. By that chariot he used to accomplish every work. Ascending that car, Yayati, irrepressible in battle, within six nights conquered the entire earth and even the gods with Vasava. That car was in the possession of the Pauravas till Sunama was born, O Janamejaya. Kuru's son the king Parikshit lost that car by the imprecation of the intelligent Gargya. O Janamejaya, that king slew the harsh-speeched boy of Gargya and accordingly he was guilty of the crime of Brahmanicide. With a stench all about his body that royal saint moved about hither and thither. Then cast off both by the citizens and villagers he could not enjoy happiness anywhere. Thereupon stricken with grief he could not find relief anywhere. He then sought refuge with the ascetic Indrota born in the race of Shounaka. Indrota then undertook the celebration of a horse-sacrifice for purifying that king. When he bathed after the termination of a Yajna, that stench disappeared from his body. Then O king, the lord of gods, with pleasure, gave away that celestial car to Vasu the king of Chedis; from him Vrihadratha acquired it. From him that car gradually passed into the hands of Jarasandha. Thereupon slaying Jarasandha Bhima, the descendant of Kuru, delightedly conferred that most excellent car on Vasudeva.

Having conquered the earth consisting of seven insular continents with its oceans Yayati divided it (amongst his sons). Nahusha's son installed Turvasa as the king of the southeastern quarter, Anu and Druhya as the kings of the northern and eastern divisions respectively, the eldest Yadu as the king of the north-east, and Puru as the king of the Central division. Even now they are righteously ruling over the earth consisting of seven insular continents and various cities in their respective provinces. O foremost of kings, I shall afterwards describe their progeny. Having been thus blessed with five sons and conferred upon them his bows, arrows and the charge of the kingdom, the foremost of men, that king Yayati was possessed by decrepitude. Divested of weapons when that ever victorious king cast his eyes on the earth he felt joy. Having thus divided the earth he said to Yadu [Name of Semitic origin: Yudah.]:-"Retiring from thy office, O my son, do thou take this decrepitude of mine upon thee. Making over my decrepitude to thee and being gifted with thy youth and beauty I shall range over the earth." Whereto Yadu replied:---"I have promised to give alms to a Brahmana. It has not been decided as yet. Without ascertaining this I cannot accept your decrepitude. There are many inconveniences regarding food and drink in decrepitude. Therefore, O king, I do not like to take your decrepitude on me. O king, you have many other sons who are more beloved than I. Therefore, O pious king, command any other son of yours to take your decrepitude"

Thus accosted by Yadu the king was filled with anger. Then blaming his son Yayati, the foremost of speakers, said:—"O you of vicious intellect, disregarding me who am your preceptor and who have given you education, whom else can you seek and what religion can you follow?" Having addressed Yadu thus in anger he imprecated a curse on him, saying, "O foolish wight, your sons will be deprived of their kingdom".

That king, the foremost of Bharatas, likewise requested Turvasu, Drahyu and Anu and was equally dishonoured by them all. Being enraged that ever victorious Yayati cursed them all as I had described to you before, O foremost of the royal saints. Having thus cursed his four sons who preceded Puru the king said to him, O descendant of Bharata). "O Puru, if you agree. I shall transfer this my decrepitude to you and being invested with your beauty and youth I shall roam over this world". His powerful son Puru accepted his decrepitude. Yayati too, endued with Puru's beauty, ranged over the earth. Seeing the termination of pleasures, O foremost of Bharatas, that lord lived in the Chaitraratha forest with Vishravya. When he was satiated with enjoyments the king came to Puru and took back from him his decrepitude. Hear, O great king, the songs sung there by Yayati. Hearing them a man withdraws himself from pleasures as a tortoise draws in its limbs. "Desire is never satiated with the enjoy ment of its object. It rather assumes proportions like a fire when clarified butter is thrown into it. Rice, barley, gold, animals and women, that are on earth, are not sufficient to afford satisfaction to one man. Seeing this even men are not brought to their senses. When a man does not commit injury to any creature even by his action, thought and words, he is unified with Brahman. When a man is not afraid of another, when no one is afraid of him, when he cherishes no desire or malice he

is unified with Brahman. Verily does he attain to happiness when a man relinquishes thirst, which wicked people can never cast off, which does not wear out even when a man is possessed by decrepitude and which is like a fatal malady. When a man is worn out with age his hairs and teeth fall off but the desire for life and wealth never disappears. Whatever pleasure is there in this world derivable from the satisfaction of sensual appetites, whatever great heavenly pleasure is there none of them is equal to the one sixteenth of the pleasure derived from the extinction of desire". Having said this the royal saint Yayati retired into the forest with his wife and for many long years he carried on hard austerities. Having carried on his penances on the Bhrigu hill that great ascetic, renouncing his body, attained to heaven with his wife.

O great king, in his family five royal saints were born. By them the whole earth was occupied as by the rays of the sun. Hear now of the family of Yadu honoured by all the royal saints. In his family Narayana Hari, the perpetuator of Vrishni race, took his birth, O king, he, who listens to the sacred biography of the king Yayati or reads it, acquires health, oflspring, long life and renown.

CHAPTER 31. AN ACCOUNT OF PURU'S FAMILY.

Janamejaya said:-O Brahman, I wish to hear truly and separately of the families of Puru, Drahyu, Anu, Yadu, and Turvasu. Do you describe them at length from the very beginning while describing the race of Vrishnis (1-2). Vaishampayana said:-O king, hear first of your own family, the brave Puru race, from the very beginning in which you have been born. O king, I shall describe to you the most excellent family of Puru as well as those of Drahyu, Anu, Yadu and Turvasu. O Janamejaya, Puru's son was a highly powerful king; his son was Prachinvan who conquered the eastern quarter. Prachinvana's son was Pravira whose son was Manasyu. His son was the king Abhayada whose son was the king Sudhanwa. His son was Vahugava whose son was Shamyati. His son was Rahaswati whose son was Roudrashwa. The latter had ten sons and daughters. The sons were respectively named Dasharneyu, Krikaneyu, Kaksheyu, Sthandileshu, Saunateshu, Richeyu, Sthaleyu, the highly illustrious Jalayeu, Dhaneyu and Vaneyu. The daughters were named Rudra, Shudra, Bhadra, Shalada, Malada, Khala, Chala, Valada, Suratha and Gochapata. These ten daughters defeated, with their beauty, Urvashi and other jems of women. The Rishi Prabhakara, born in the race of Atri, was their husband. He begat on Rudra his illustrious son, Soma. When defeated by Rahu the sun falls down on earth, and when the whole world is accordingly enveloped with darkness he spreads his rays all over. When that sage said "May good betide you" the sun, according to his words, did not fall from the sky. The great ascetic Atri was the founder of great families. At his sacrifice even the celestials carried the riches. This high-souled Rishi begat on the ten daughters of Roudrashwa ten sons ever engaged in carrying on hard penances. O king, those Rishis, who had mattered the Vedas, were the founders of families. They passed by the name of Swastatreya. But Atri had no money. Kasheyu had three sons who were all mighty car-warriors-they were Subhanava, Chakshusa and Parmekshu. The learned king Kalanala was Subhanava's son. His son was the pious Srinjaya. The heroic king Puranjaya was Srinjaya's son. O king, Janamejaya was Puranjaya's son. The royal saint Mahashala was Janamejaya's son. He was well-read in the Vedas and renowned on earth. The pious Mahamana was Mahashala's son. He was heroic, liberal-minded and honoured of all gods. O descendant of Bharata, Mahamana begat two sons, the pious Ushinara and Titikshu, endued with great strength. Ushinara had five wives born in the families of royal saints-Nriga, Krimi, Nava, Darvi and Drisadvati. He begat on those wives five sons who perpetuated his race. By carrying on hard austerities he got all those sons in his old age, O descendant of Bharata. Nriga's son was Nriga, Krimi's son was Krima, Nava's son was Nava, Darvi's son was Suvrata and from Drisadvati was born the king Sivi, Sivi's sons passed by the name of Sivis, and Nriga's sons by that of Youdheyas, Nava's capital was Navarashtra and that of Krimi was Krimita: whereas the metropolis of Suvrata was celebrated by the name of Amvastha. Hear from me the names of Sivi's sons. He had four sons who were famous in the three worlds for their heroism. They were Drishadarbha, Saviria, Kaikaya and Madrapa. Their prosperous cities passed by the names of Kaikeya, Madrapa and others. Vrishadarbha and others were all very heroic. Hear now the names of the sons of Titikshu. O scion of the Bharata race, Titikshu's son Ushadratha was the king of the eastern division. His son was Phena whose son was Sutapa from whom Bali was born. That (demon) king was born as man. He had a golden quiver. The king Bali was a great ascetic in the days of yore. He begat five sons in the world who multiplied his progeny. Of them Anga was born first. Then were born Banga and Sumha. Next to them were born Pundra and Kalinga. These were the Kshatriya sons of Bali. Brahmana descendants of Bali also flourished on this earth. O descendant of Bharata, being pleased Brahma confered on him several boons. (They were)-the dignity of a great ascetic, a

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long life extending over a Kalpa, invincibleness in a battle, leadership of a religious order, the vision of three worlds, supremacy in issuing commands, an insight into the subtleties of religion and matchlessness in strength. The king Bali was then addressed by Brahma saying "You will always be a defender of the four castes in this world." Thereat he attained to a great equanimity of mind. (Bali led a life of celibacy) and accordingly the highly powerful and leading ascetic Dirghatama begat on his wife Sudeshna all those Kshetraja sons-the foremost of Munis. Having installed his five sinless sons on the throne Bali thought himself blessed. Thereupon practising Yoga that great ascetic, irrepressible unto all, began to wait for time. After a long time, O king, he returned to his own region. His sons had five provinces, namely Anga, Banga, Sumha, Kalinga and Pundraka, Hear now of the sons of Anga. The great emperor Dadhivahana was Anga's son. His son was the king Diviratha. His son was the learned king Dharmaratha equal to Indra in prowess. His son was Chitraratha. Having celebrated a Yajna on the mount Vishnupada the high-souled Chitraratha drank Soma juice with the king of gods. Chitraratha's son was Dasharatha who passed by the name of Lomapada whose daughter was Shanta. By Rishyasringa's favour he got a highly illustrious and heroic son by name Chaturanga who perpetuated his race. Chaturanga's son passed by the name of Prithulaksha whose son was the highly illustrious king Champa. Champa's capital was Champa which formerly passed by the name of Malini. By the favour of the ascetic Purnabhadra Haryanga was born as his son. Thereupon Vibhandaka's son, the ascetic Rishyasringa, brought down, by virtue of incantation, Indra's elephant Airavata to carry him in this world. Haryanga's son was the king Bhadraratha whose son was the king Vrihadkarma. His son was Vrihadarbha from whom was born Vrihan mana, who begat the heroic king Jayadratha whose son was Dridaratha. O Janamejaya, Dridaratha's son was Viswaiita. His son was Karna whose son was Vikarna. He had a hundred sons who multiplied the race of Anga. Vrihadarbha's son Vrihanmana had two wives in the two beautiful daughters of Chaidya. They were Yashodevi and Satvi who divided the family. O king, Jayadratha was born of Yashodevi. And from Satvi was born the celebrated king Vijava, who (by his equanimity of mind and other qualities) was superior to the Brahmanas and (by heroism and other accomplishments was superior to) the Kshatriyas. Vijaya's son was Dhriti whose son was Dhritavrata. His son was the highly illustrious Satyakarma. His son was the mighty car-warrior Suta who adopted Karna as his son. It is therefore Karna was called the son of a charioteer. The family of the highly powerful Karna has thus been described. Karna's son was Vrishasena whose son was Vrisha. I have thus described to you the truthful and noble kings of the Anga family who had all many sons and were mighty car-warriors. O king, hear now of the family of Roudraswa's son Richeyu in which you have been horn

CHAPTER 32. AN ACCOUNT OF RICHEYU'S FAMILY.

Vaishampayana said:-The invincible king Richeyu had none to equal him. His wife was Ivalana, the daughter of Takshaka. That saintly queen gave birth to the saintly emperor Matinara. He had three highly pious sons. Of them the first was Tangsu, the second Pratiratha and the youngest was Suvahu. He had another well-known daughter by name Gouri who was the mother of Mandhata. They were all wellread in the Vedas, conversant with the knowledge of Brahman truthful, well-versed in the use of arms, powerful and skillful in war-fare. O king, Pratiratha's son was Kanwa whose son was Medhatithi. From him the twice-born ones derived the family of Kanyayana. O Janamejaya, he had a daughter by name Ilini. Tangsu, far more powerful than even the Brahmavadins, espoused her. His son was the royal saint Surodha, who propagated religion, was Brahmavadhin, powerful and heroic. His wife was Upadanavi. She had four warrior sons. They were Dushmanta, Sushvanta, Pravira and Anagha. The heroic Bharata was Dushmanta's son. (In his boyhood) he passed by the name of Sarvadamana, was highsouled and gifted with the strength of ten million elephants. Noble Dushmanta begat on Sakuntala a son by name Bharata who became Lord Paramount. From him you have all derived the name of Bharatas. A voice from heaven spoke to the king Dushmanta. "The mother is only a leathern case. The son belongs to the father. He takes after him by whom he is begotten. O Dushmanta, take care of your son and do not disregard Sakuntala. O king, a son, born of a portion of the father, releases him from the abode of Death. Through you she has conceived. Sakuntala has spoken the truth." described by me before when the sons of the king Bharata were all destroyed by the anger of their mother, the great ascetic Bharadwaja, the son of Angira's son Vrihaspati, was chosen as a son of Bharata by Marutas, the presiding deities of Yajnas. This instance, of the Marutas assigning this duty to the intelligent Bharadwaja on behalf of Bharata, is often cited Bharadwaja honoured the Marutas with sacrifices. When the power of procreating sons was withdrawn from Bharata,

Bharadwaja begat a son whose name was Vitatha. When his grandson Vitatha was born Bharata repaired to heaven.

Thereupon placing Vitatha on the throne Bharadwaja retired into woods. He again begat five sons-Suhotra, Suhota, Gaya, Garga and the high-souled Kapila. Suhotra had two sons, the highly powerful Kashika and the king Gritsamati. The latter had sons amongst the Brahmanas, Kshatriyas, and Vaisyas. Kashika's sons were Kasheya and Dirghatapa; by the latter the learned Dhanwantari was begotten. Dhanwantari's son passed by the name of Ketuman. His son was the heroic king Bhimaratha. His son was the celebrated king of Baranashi by name Divodasa who slew all the Rakshasas. At this time, O king, a Rakshasa, by name Kshemaka, depopulated the city of Baranashi for the high-souled and intelligent Nikumbha imprecated a curse against that city saying that it would be without any inhabitants for one thousand years. As soon as this curse was pronounced against the city of Baranashi the king Divodasa laid a most beautiful city on the bank of Gomati. Formerly the city of Baranashi was in the possession of the ascetic king Bhadrasenya born in the race of Yadu. Having slain his hundred sons who were all excellent bowmen the king Divodasa laid out his kingdom there. The heroic king Pratardanna was Divodasa's son. He had two sons, Vatsa and Bharga. Vatsa's son was Alarka from whom Sannatiman was born. Bhadrasenya's son, the highsouled Durdama was adopted by Haihaya as his son. He regained his ancestral kingdom that was forcibly invaded by Divodasa. He was out of mercy spared by Divodasa, who thought him a mere child. The king Ashtaratha was the son of Bhimaratha. By putting an end to hostilities that Kshatriya killed all the little boys of (Durdama). Alarka, the king of Kashi, was truthful and looked after the well-being of the Brahmanas. That youthful and beautiful king ruled over his kingdom for sixty thousand and sixty hundred years. The king of Kashi was endued both with beauty and youth. By Lopamudra's favour he acquired a long life. After the termination of the curse that mighty-armed king slew the Rakshasa Kshemaka and laid out again the charming city at Baranashi. The king Sunitha was Alarka's son. The highly illustrious Kshemya was Sunitha's son. Kshemya's son was Ketuman whose son was Varshaketu: the latter's son was the king Bibhu. Bibhu's son was Anartha from whom was born Sukumara. His son was the mighty car-warrior, the highly energetic and pious king Satyaketu. From Vatsa his province was called Vatsa and from Bhargava his province was name Bharga. These were all born as the sons of Angiras in the Bhargava race. O foremost of Bharatas, they were Brahamanas Kshatriyas and Vaishyas

Subotra's son was Vrihat who had three sons, Ajamida, Dwimida and the energetic Purumida. Ajamida had three beautiful wives namely Nilini, Keshina and the beautiful damsel Bhumini. Ajamida begat the powerful Janhu on Keshni. He undertook the celebration of the great sacrifice Sarvamedha. Ganga solicited him to become her husband. But on his refusing to accept her proposals she flooded his sacrificial ground, O foremost of Bharatas, beholding his sacrificial ground thus flooded by Ganga, Janhu, the slayer of enemies, grew enraged and said to her:—"O Ganga, I shall exhaust all your waters in the three worlds, by drinking them. You will pay then dearly for your arrogance".

Beholding Ganga then drunk up by Janhu the high-souled Rishis made her his daughter by the name of Janhavi. Janhu espoused Yuvanashwa's daughter Kaveri. By imprecating a curse on her, Ganga afterwards converted one-half of her body into a river. Janhu's favourite son was the emperor Balakashwa. He was very fond of hunting. His son was Kushika who grew up with the Panhavas in the forest. Kushika carried on hard austerities with the desire that he would obtain as powerful a son as Indra. Therefore Sakra, out of fear, took his birth as his son. Maghavan, born of his own accord in the race of Kushika, passed by the name of king Gadhi. His sons were Vishwamitra, Vishwaratha, Viswajit and Viswakrit. O king, their youngest daughter was Satyavati. Richika begat Jamadagni on her. Vishwamitra's sons Devarata and others are celebrated over the three worlds. Hear their names from me. Devashrava's son was Kati from whom the Katyayanas received their name. Hiranyaksha was begotten on Shalavatt and Renuman on Renu. Besides, O king, there were Sangskritya, Galava and Moudgalya. The families of those high-souled Koushikas are still well-known. The Panis, Babhrus, Dhyanajapyas, the king Devarata and others, Satangkayana, Soushrava, Louhitya, Yamadula, Karishis and Sonshrutas were all descendants of Koushika. Besides there are Saindhavayanas and others. They contract matrimonial alliances amongst themselves according to the distinction of grades. O emperor, the alliance, between the Brahmana saints Koushikas and the Pouravas is known as the intermarriage between the Brahmanas and Kshatriyas. Amongst the sons of Viswamitra Sunasepha was the eldest. Although born in the race of Bhrigu, that foremost of Munis attained to the station of a Koushika. Viswamitra had other sons too Devarata and others. Viswamitra begat a son on Drishadvati by name Ashtaka whose son was Louha. I have thus described the progeny of Janhu.

O foremost of men, hear of the other sons of Aiamida. He begat Sushanti on his wife Nilini. From Sushanti was born Purujati from whom again was Vahyashwa. The latter had five sons resembling the immortals. They were Mudgala, the king Srinjaya, Vrihadishu, Yavanira and the powerful Krimitashwa. We have heard that the five of them were capable of protecting their country-and they were the lords of the Panchala Province consisting of prosperous villages). Because the five of them were capable of protecting their land therefore it is called Panchala. Mudgala's sons were the highly illustrious Moudgalyas. They were all noble, twice-born and abided by the duties of Kshatriyas. The descendants of Kanwa and Mudgala took the side of Angiras. Mudgala's eldest son was the highly illustrious Brahmana saint Indrasena from whom was born Badhvashwa. He begat twins on Menaka: such we have heard. One of them was the royal saint Livodasa and the other was the illustrious Ahalya. Sharadvana begat on Ahalya the foremost of Rishis Shatanada. His son the highly illustrious Satyadhriti was a master of the science of archery. Seeing a nymph before him he was possessed by desire, the out-come of which was a twin. Going out a-hunting the king Shantanu, out of mercy, took them up. Accordingly the son was named Kripa and the daughter Kripi, they are called Sharadwatas and known as Goutamas.

I shall now describe the progeny of Divodasa. The saintly king Mitreyu was Divodasa's son. From him branched off the Matrayani line and after him were named the Matreyas. These descendants of Bhrigu took the side of Kshetropota. The high-souled Srinjaya had a son by name Panchajana, whose son was the king Somadatta. His son was the highly illustrious Sahadwa whose son was the king Somaka. When the family was verging on extinction Somaka was again born of the twins of Ajamida. His son was Jantu who had a hundred sons. Of them the youngest was Prishata who was Drupada's father. Drupada's son was Dhaistadyumna whose son was Dhristaketu. These high-souled Somakas are known as Ajamidas. And the sons of the high-souled Ajamida became known by the name of Somakas.

O king, the mother of your fore-fathers, Dhumini, desirous of having sons, was the third queen of Ajamida. That lady, ever observant of vows, practised, for having a son, hard austerities which it is difficult for women to perform, extending over a million of years. O Janamejaya, living on pure and restricted fare, offering duly oblation to fire she used to lie down on Kusa grass intended for fire-worship. Ajamida knew the lady Dhumini and she gave birth to a smoky coloured beautiful son by name Riksha. From him was born Samvarana who again begat Kuru, who passing by Prayaga, laid out the city of Kurukshetra. After that high-minded king had carried on penances for many thousand years and cultivated that holy and charming province resorted to by the pious, Sakra conferred on him a boon. His family was highly great from whom the Kouravas received their appellation. Kuru had four sons, namely, Sudhanwa, Sudhana, the mighty armed Parikshit and Pravara at whose name the enemies used to tremble. Sudhanwa's son was the intelligent Suhotra. His son was Chyavana who was well read in the Vedas and other scriptures. Chyavana's son was Krityajna. Celebrating many sacrifices that pious king begat a son equal to Indra in glory. He was Vasu the king of Chedis who could range in the sky and move about in the air. He begat on Girika seven sons. They were the mighty car-warrior Vrihadratha the king of Magadha, Pratyagraha, Kusha, who passed by the name of Manivahana, Maruta, Yadu the fish Kali and Sattama. Vrihadratha's son was known by the name of Kushagra. His son was the learned and powerful Brishabha whose son was the pious Puspavari. His powerful son passed by the name of king Satyatula (94-95). His son was the virtuous souled Urja whose son was Sambhava. A powerful son was born to Sambhava in two portions which were sewed up by Jara. And this son was accordingly named Jarasandha. That highly powerful Jarasandha defeated all the Kshatriyas. His son was the powerful Sahadeva. His son was the beautiful and highly illustrious Udayu who begat a highly pious son. His name was Srutadharma who lived in the country of Magadha. Parikshita's son was the pious Janamejaya. He had three sons who were all mighty car-warriors; they were Srutasena, Ugrasena and Bhimasena. They were all highly prosperous, powerful and brave. Besides these three sons Janamejaya begat on Manimati another two who were named Suratha and Matiman. Suratha's son was the powerful Viduratha whose son was the mighty car-warrior Riksha. Though he was the second Riksha he was illustrious like the first. O king, in your family were born two Rikshas, two Parikshits, three Bhimasenas and two Janamejayas. Riksha the second had a son by name Bhimasena whose son was Pratipa. His sons were Shantanu, Devapi and Valhika who were all mighty carwarriors

O king, the family, in which you have been born, is Shantanu's family. O king, Valhika had seven kingdoms. Valhika's son was the highly illustrious Somadatta whose sons were Bhuri, Bhurishrava and Shala. The ascetic Devapi was the priest of the gods. He was the favourite son of the highsouled Chyavana. The king Shantanu was the foremost of the Kuru kings. The family in which, O great king, you have been born as Shantanu's race. He begat on Ganga a son by name Devavrata. He was celebrated by the name of Bhishma the grand-father of the Pandavas. Kali (Satyavati) gave birth to Vichitravirya who was the most favourite, virtuous-souled and sinless son of Shantanu. Krishnadwaipayana begat on Vichitravirya's wife Dhritarastra, Pandu and Vidura. Dhritarastra begat on Gandhari a hundred sons, of whom Duryodhana was the eldest and became king. Pandu's son was Dhananjaya whose son was Abhimanyu who was given birth to by Subhadra. O king, your father Parikshit is Abhimanyu's son. O king, such is the account of the Puru race in which you have been born. I shall presently describe the families of Turvasu, Drahvu, Puru and Yadu, Turvasu's son was Vanhi, whose son was Gobhanu, whose son was the irrepressible king Traisanu. His son was Karandhama whose son was Marutha. I have mentioned before the name of another Marutta who was the son of Avikshit. This king Marutta had no issue and accordingly he celebrated many Yajnas accompanied with profuse presents. O king, he had a daughter by name Sarmata. He made a gift of her to the high-souled Samvarta. Afterwards he obtained the sinless Puru king Dushmanta as his son.

O foremost of kings, thus on account of Yayati's curse and of his transferring of his decrepitude Turvasu's line became identified with that of Kurus. Dushmanta's son was the king Karuthama whose son was Akrida. He (again) had four sons whose names were Pandya, Kerala, Kola and Chola, Their prosperous territories were respectively named Pandya, Chola and Kerala. O king, Drahyu's sons were Babhru and Setu. Setu's son was Angara who was also known as lord of Maruts. That powerful king was slain, with difficulty, by Youvanashwa in battle. He fought with him a dreadful combat for fourteen months. The king Gandhara was Angara's son, after whose name the celebrated Gandhara kingdom still passes. The horses of that province are the best of their kind. Anu's son was Dharma whose son was Ghrita. Ghrita begat Duduha whose son was Pracheta. Sucheta was Pracheta's son. I have thus described the family of Anu. Hear. I shall now describe at length the most excellent and powerful family of the eldest Yadu.

CHAPTER 33. AN ACCOUNT OF HAIHAYAS AND KARTAVIRYA.

Vaishampayana said:-Yadu had five sons equal unto the sons of the celestials. They were Sahasrada, Payoda, Kroshta, Neela and Aniika. O king, Sahasrada had three highly pious sons-Haihaya, Haya and Venuhaya. Haihaya's son was celebrated by the name of Dharmanetra. His son was Karta whose son was Sahanja. That king founded a city named Sahanjani. The king Mahishman was his son. By him the city of Mahishmati was founded. The powerful Bhadrasenya was Mahishman's son. As recount ed by me before he was the ruler of Baranashi Bhadrasenva's son was Durdama Durdama's son was Kanka who was very intelligent. Kanka had four sons well-known in the world, namely Kritavirya, Kritouja, Kritavarma and Kritagni. From Kritavirya, Arjuna was born who had a thousand arms and became the emperor of the seven insular continents. He alone, in his car effulgent like the sun, conquered the world. Having carried on hard austerities for a million of years that royal son of Kritavirya succeeded in pleasing Atri's son Datta who conferred on him four very powerful boons. The first of these, was that he would get one thousand arms. The second was that the sages would prevent him from imbibing irreligious thoughts. The third was that having conquered the world with fierce Kshatriva energies he would please his subjects duly. The fourth was that when he would gain many battles and destroy thousands of enemies he would be killed in battle by a highly powerful man. O king, when that ascetic king engaged in a battle, he, by virtue of asceticism and illusory energy, acquired thousand arms. By his dreadful prowess he conquered the earth consisting of seven insular continents, many mountains and oceans. O Janamejaya, we have heard that king duly celebrated seven hundred Yainas in the seven insular continents. O large-armed one, in those Yajnas thousands of presents were given away. In those Yajnas golden sacrificial posts and altars were set up. They were all adorned with gods in celestial cars, with Gandharvas and Apsaras. In his Yajnas, the Gandharvas and Narada sang hymns. Seeing his glory Baridasa was struck with wonder.

Narada said:—None, among the kings, will attain to the dignity of Kartavirya by celebrating Yajnas, making presents, by his prowess and knowledge of scriptures. People saw him ranging in his car simultaneously, by virtue of his Yoga power, over the seven insular continents with his armour, sword and bow. On account of his righteously protecting his subjects that great king lost nothing, never felt any grief nor made a mistake. He was the owner of all sorts of jewels and Lord Paramount. He ruled for eighty-five thousand years. He performed many Yajnas and owned extensive lands. He was like Indra on account of profuse showers and like Arjuna for his ascetic powers. Like the sun shining with all its thousand

rays during the autumn he shone with his thousand arms with armours on and hardened by the strokes of his bow-string. Having defeated the sons of the Naga* Karkotaka that highly effulgent king occupied his city, by name Mahishmati, for the habitation of mankind. [* The Nagas were evidently an aboriginal race amongst whom many powerful kings flourished.] While sporting in the water during the rains that lotus-eyed king changed the current of the ocean with his thousand arms. While he sported and bathed in the water of the river Narmada engarlanded with her foam she used to approach him in fear with her thousand waves. When he used to agitate the mighty deep with his thousand arms the great Asuras, living in the nether region, became inert and silent. As the mount Mandara, when thrown off by the gods and demons, (agitated) the ocean of milk so did the king Ariuna. the son of Kritavirya, crush down the waves of the ocean, shake the fish and other huge acquatic animals, whirl the foam with air and create whirlpools of water. Awakened by the motion of the mount Mandara, terrified by the production of ambrosia and troubled all on a sudden, the huge Uragas became motionless and humble at the sight of that terrible man. They trembled before him like plantain leaves shaken by the evening breeze. Having vanquished, with his might, the haughty king of Lanka, Ravana with his army and made him senseless with five arrows he bound him with his bow-string, brought him to the city of Mahishmati and kept him in chains there

Hearing that his son Rayana had been kept in chains by Ariuna Pulastva went to him. Then solicited by him Kritavirya's son Arjuna set free Pulastya's son Ravana. The twang of his bow, when drawn by his thousand arms, was like the clapping of thunder-bolts accompanied by clouds at the time of the universal dissolution. But how great was the power of Bhrigu's son (Parashurama) who sundered in battle the thousands arms of that king resembling a forest of golden palm trees. Once on a time Chitrabhanu, stricken with thirst, begged of him (something). Arjuna conferred on Vibhavasu the seven insular continents. The fire god (some time after) wished to consume his cities and villages. With the help of that foremost of men, the great Kartavirya he succeeded in destroying the mountains and forests. The effulgent Vasishtha. whom Varuna obtained as his son in the days of vore, passed by another name Apava. The fire-god, together with Kartavirya burnt down the charming hermitage of Varuna's son. He was therefore greatly terrified. The ascetic Apava, in anger, imprecated a curse on Arjuna, saying:-"Since O Haihaya, you have not left out my hermitage, another man will destroy your work so acquired by you with difficulty. The ascetic, powerful and the mighty-armed Brahmana, Rama, the son of Jamadagni born in the Bhrigu race, will chop off your thousand arms and slay you."

Vaishampayana said:-O king, O subduer of enemies, on account of the imprecation of the ascetic Apava Kritavirya's son the king Arjuna, under whose righteous rule even his subjects did not lose anything, met with his death. O descendant of Kuru, he himself prayed to Datatreya for this boon. Amongst the hundred sons of that high-souled one only five survived him. They were all powerful, heroic, virtuous and intelligent, and were proficient in the use of weapons. They were Shurasena, Shura, Dhristokta, Krishna and Jayadhwaja, king of Avanti. Kartavirya's sons were all powerful, and mighty car-warriors. Jayadhwaja's son was the highly powerful Talajangha. His sons passed by the name of Talajanghas. O king, in the race of the high-souled Haihayas, Vitihotra, Sujata, Bhoja, Avanti, the powerful Toundika, and several others were known by the name of Talajanghas. It is needless to describe the descendants of Bharata and Sujata. The pious Vrisha and others, O king, were born in the Yadu race. Vrisha was the head of the family and his son was Madhu. He had a hundred sons of whom Vrishana perpetuated the race. From Vrishana were born the Vrishnis, from Madhu the Madhavas and from Yadu the Yadavas. These were the various branches of the Haihaya family. Shura, Shurasena and Shuravira passed by the name of Haihayas. The country, of those high-souled ones, was celebrated by the name of Shurasena. He, who in this world, recounts daily the birth of Kritavirya's son, Arjuna, does not lose his property. And even if he loses it he acquires it again.

O king, thus I have described the families of the five heroic sons of Yayati, celebrated in the world. They are like the five elements preserving the mobile and immobile creation. A king, well read in the Vedas and other religious scriptures, becomes the master of five senses and god-like and obtains the five boons which it is difficult to get in this world, if he listens to the various creations of those five kings. By listening to an account of the families of these five kings Ayu acquired renown, riches, sons, power and prosperity.

Hear, O king, now of the most excellent and powerful family of the pious Krousthu, the head of the Yadu family who performed Yajnas. In his family the lord of the Vrishni race, Vishu was born as Krishna. By hearing of an account of Krousthu's family a man is freed from all his sins.

CHAPTER 34. KROUSTHU'S FAMILY.

Vaishampayana said:-Krousthu had two wives Gandhri and Madri; of them Gandhari gave birth to the highly powerful Anamitra and Madri to Yudhajit and Devamidusha. There came into being three offshoots of the Vrishni race. Madri's son begat two sons Vrishni and Andhaka. Vrishni's sons were Shaphalka and Chitraka. Wherever, O king, the virtuous souled Shaphalka lived there existed no fear of disease or of draught. O foremost Bharatas, once on a time Indra, the god of rain, poured no showers in the territories of the king of Kashi for three years. The king accordingly brought the reverend Shaphalka to his kingdom. In consequence of his living there Indra showered rain. Shaphalka obtained as his wife Gandini the daughter of the king of Kashi. She every day used to distribute kine amongst the Brahmanas. She lived in her mother's womb for many years. For her living in her mother's womb for many years, her father said to her:-"Be born very soon. May you farewell, why do you live there?" The daughter from the womb replied "I shall daily give away a cow. If you agree to this I shall take my birth." The father, saying "So be it," satisfied the wishes of his daughter (8-10). Shaphalka begat on Gandini the heroic and liberal Akrura, who was well read in Shastras, celebrated many Yajnas, gave away many presents and was fond of guests. Upasanja, Shadgu, Mridara, Arimejaya, Arikshipta, Upeksha, Shatrughna, Arimarddana, Dharmadhrik, Yatidharma, Gidhramoja, Andhaka, Avahu, and Prativahu were Akrura's brothers. And the beautiful Sundari was his sister.

O descendant of Kuru, Akrura begat on Sugatri the daughter of Ugrasena, Prasena and Upadeva powerful like the celestials Prithu, Viprithu, Ashwagriva, Ashwavahu, Suparshwaka, Gaveshi, Aristhanemi, Ashwa, Sudharma, Dharmavrit, Suvahu and Vahuvahu were the sons of Akrura's brother Chitraka. He had also two daughters by name Shravishta and Sravana. Kroushthu's third son Devamidusha begat on Ashmaki a son by name Shura. He begat ten sons on his Bhoja queen. Amongst them the mighty armed Vasudeva, surnamed Anakadunduvi was born first. At the time of his birth bugles were sounded in heaven and the great sound of kettle-drums arose on earth. A great shower of flowers took place at the house of Shura. Vasudeva's beauty was matchless in the world of men. That foremost of men was beautiful like the moon. Then were born in order Devabhaga, Devashrava, Anadrishti, Kanavaka, Vatsavan, Grinjima, Shyama, Shamika and Gandusha. These were the ten sons of Shura. Besides he had five beautiful daughters, namely Prithukirti, Prithu, Shratadeva, Shrutashrava and Rajadhidevi. Every one of them gave hirth to heroic sons. O descendant of Kuru the king Kunti wanted Pritha. Therefore Shura conferred her on the aged and worshipful Kuntibhoja. On her thus being adopted by Kuntibhoja she passed by the name of Kunti. Anta begat Jagrehu on Shrutadeva. The king of Chedi begat on Shrutashrava the highly powerful Shishupala. He was in his previous birth the Daitya king Hiranyakashipu. Vriddhasharma begat on Prithukirti the highly powerful hero Dantavakra the king of Karusha. Kuntibhoja adopted Pritha as his daughter. Pandu married her. Dharma begat on her the pious Yudhishthira, Vayu (Wind-god) begat Bhimasena and Indra the foremost of heroes Dhananjaya [Another name of Arjuna. He was named so because he defeated the god of riches, Kuvera.], equally powerful like him and celebrated in the world. From Anamitra, the youngest of Vrishni's sons was born Shini. His son was Satyaka whose sons were Yuyudhana and Satyaki. Yuyudhana's son was Asanga whose son was Bhumi. His son was Yugandhara with whom the family ended. The great Uddhava was Devabhaga's son. He was known as the foremost of the learned and was illustrious like a celestial. Anadhrishthi begat on his wife Ashmaki an illustrious son by name Nivartashatru. Devashrava begat a son by name Shatrughna). Devashrava's son Ekalavya was brought up by Nishadas [A low caste people also called Mleccha (Sanskrit for "non-Vedic", barbarian or uncivilised), denoting people such as Sakas (Sogdians, Scythians), Hunas (Huns), Yavanas (Greeks), Kambojas (Hindu Kush people), Pahlavas (Pahlavi, Persians), Bahlikas (Bactrians) and Rishikas (Tocharians, Yuezi). The Kiratas (Tibetans), Khasas (Kushans, Nepali) and others.] and was accordingly called Naishadi. Vatsavan had no issue and therefore Shura's son the powerful Vasudeva gave him his own be gotten heroic son Koushika. Gandusha too had no issue and therefore Vishwaksena gave him his four sons namely Charudeshna, Sucharu, Panchala and Kritalakshmana. The heroic (Charudeshna) never used to come back from a battle without fighting. O foremost of men, the large-armed Roukshmineya was the youngest of all. Whenever he used to travel thousands of crows followed him with the hope "We shall feed upon the sweet meat of various animals slain by Charudeshna". Kanavaka had two sons Tantrija and Tantripala, Avagriniima had two sons Vira and Ashwahanu. Both of them were heroes. Shyama's sons were Sumitra and Shamika. The latter obtained the kingdom. He considered himself unworthy for being the king of one province and accordingly undertook the celebration of a Rajashuya* sacrifice. [* It is a religious ceremony which only an Emperor can perform when he becomes Lord Paramount after

subjugating all the Powers. The king Shamika was not satisfied with his being the king of one Province only.] Having secured the help of Yudhishthira who had no enemies he slew all his foes. Hear, I shall now describe the descendants of Vasudeva. He who meditates on this very powerful threefold Vrishni race consisting of many branches is never visited by any misfortune in this world.

CHAPTER 35. VASUDEVA'S FAMILY.

Vaishampayana said:-Of the fourteen beautiful wives of Vasudeva, Rohini, of Puru's race, was the first Madira, the second, Vaishakhi the third, Bhadra the fourth, Sunama the fifth, Sahadeva the sixth, Devaki the seventh, Shantideva the eighth. Shrideva the ninth. Devarakshita the tenth. Vrikadevi the eleventh. Upadevi the twelfth. Sutanu the thirteenth, and Badarva the fourteenth. The last two were his female attendants. Rohini, of Puru's race, was the daughter of Valhika. O king, she was the first and most beloved wife of Anakadundhuvi. Vasudeva begat on Rohini his eldest son Raina, Sharana, Shatha, Durdhama, Damana, Swabhra, Pindaraka, Ushinara, and a daughter by name Chitra. O descendant of Kuru, it was Chitra who passed by the name of Subhadra. Vasudeva begat on Devaki the highly illustrious Shouri [A name of Krishna; origin probably Iranian: Shuri.]. Rama begat on Revati his beloved son Nishatha. Arjuna begat on Subhadra the mighty car-warrior Abhimanyu. Akrura begat Satyaketu on the daughter of the king of Kashi. Hear, now. of the heroic sons whom Vasudeva begat on his seven noble wives. Bhoja and Viyaya were the sons of Shantideva. Vrika deva and Gada were the sons of Sunama. Devarakshita obtained Upasangavara as his son. Vrikadevi, the daughter of the Trigarta king, gave birth to the high-souled Agavaha. His priest Shaishirayana once grew desirous of testing the manhood (of his brother-in-law Gargya, the priest of the Yadayas [This is a name of Canaanite Phoenician, of Semitic, origin. It points out that Judaeans arrived in India before the 5th century BC. There are indications that they arrived already in the 8th century BC as deported prisoners of war and as traders.]. On account of a false charge being laid home to him Gargya was filled with anger and remained like black iron for twelve years. [The sentences are very elliptical. The purport is. Saishirayana put his brother-in-law Gargya to test and found him self-controlled. He however put a wrong construction on this fact and thought that he had no manhood in him. This enraged Gargya very much whose anger was pacified after twelve years.] He then began to live with a cow-herd's daughter. A nymph, by name Gopali, came to him in this guise. By the command of Shulapani* Gargya. made his human wife conceive, the embryo whereof was irrepresible and never to die. [A name of Siva. The word literally means one who has a mace in his hand.] She gave birth to a highly powerful king by name Kalayavana. Horses, having their heads like those of bulls, used to carry him in battle. O king that child grew up in the city of the king of Yavanas* who had no issue. [* Yavana, short: Yona, Persian: Yauna, Aramaic: Iawanu, Hebrew: Yavan, refers to the Greek word Ion[a] (pl. Iones) meaning Greek, Greeks. Greek speakers arrived in India most likely first between the 6th and 5th century BC when parts of Greece were part of the Persian Aechaemenid Empire. They were both traders and deported prisoners of war. This gives us an estimated range of dating as to when the Mahabharata was written: not before the 4th century BC. The events narrated in the Mahabharata might happened not before the 6th century BC and not much after 5th century BC.] And accordingly he was named Kalayavana. Growing desirous of entering into a battle that king questioned the twice born ones. Thereat the omniscient Narada asked him to fight with the members of Vrishni and Andhaka families. Thereupon starting for Mathura with one Akshouhini [A complete army consisting of 109,350 foot soldiers, 65,610 horses, 21,870 chariots, and 21,870 elephants.] of soldiers Kalayavana sent his messenger to the house of Vrishnis and Andhakas. Thereupon being united the Vrishnis and Andhakas, making the highly intelligent Krishna their president, held a conference in fear of Kalayavana. Then honouring Pinaki [A name of Siva. Literally it means the holder of Pinaka, a trident or threepronged spear.] they resolved upon flying away from the charming city of Mathura and thought of settling down in Kushasthali Dwarka [Dwarka situated in the country of Kanyakuhia or Kanoui, in the Sindhu Kingdom .-- However, it seems more likely that Dwarka was located in modern Gujarat at the mouth of the Gulf of Baruch / Baraka]. He, who being pure and self-controlled, listens to the story of Krishna's birth, becomes learned, happy and freed from debts.

CHAPTER 36. KROUSHTHU'S FAMILY.

Vaishampayana said:—The highly illustrious Vrijinivan was Kroushthu's son. His son was Swaji the foremost of those celebrating Yajnas. Swahu's son was the king Ushadgu the foremost of speakers. Desiring to have a most excellent son he propitiated the celestials with various grand sacrifices accompanied with profuse presents. By performing various religious ceremonies he obtained a son by name Chitraratha. His son was the royal saint Sashavindu who was a hero. performed Yajnas duly and gave away profuse presents The highly illustrious king Prithushrava was Sashavindu's son. Sages, well-read in Puranas, designate Prithushrava's son as Antara. His son was Suyajna whose son was Ushata. He was the foremost of all men desirous of celebrating sacrifices according to the prescribed modes of their respective orders (5-6). Shineyu, the repressor of his enemies, was Ushata's son. The royal saint Marutta was Shineyu's son. Marutta obtained Kamvalavarhisha as his eldest son. He, in anger, performed various religious ceremonies securing excellent fruits in the next world. Kamvalavarhisha obtained Sutaprasuti as his son who again begat a son by name Rukshmakavacha. Having slain in battle a very clever warrior wearing a hundred coats of mail with sharpened arrows Sutaprasuti attained to most excellent prosperity. From Rukshmakavacha was born Parajit the slayer of hostile heroes. Parajit begat five highly powerful sons, namely Rukshmeshu, Prithurukshma, Jyamogha, Palita and Hari. Their father gave away Palita and Hari to the king of Videha. Rukshameshu became the king assisted by Prithurukshma. Having been exiled by them both from the kingdom, Jyamogha lived in a hermitage. Living in the forest and acquiring equanimity of mind he was instructed by the Brahmanas.

Thereupon ascending his car that car-warrior conquered foreign countries and then lived alone in the city of Mirthikavati situate on the bank of Nerbuda Then conquering the mount Rikshavatam he lived in the city of Shuktimati. Jyamogha's wife Shaivya was very strong and chaste. The king, although he had no issue, did not espouse any other wife. He became victorious in a certain battle and obtained a daughter there. Then the king, in a great hurry, said to his wife "She will be your daughter-in law." Hearing this the queen said "Whose daughter-in-law will she be?" Thereat Jyamogha, the foremost of kings, said "This Upadanavi will be the wife of a son that will be born to you." On account of the hard austerities of that girl that fortunate Shaivya, in her advanced years, gave birth to a son by name Vidarbha. Vidarbha begat on that girl two heroic and learned sons well-acquainted with the various modes of warfare by name Kratha and Kaishika. His third son Lomapada was highly pious. His son was Vabhru whose son was Ahvriti. His son Kaishika was learned and highly pious. His son was Chedi after whose name pass the kings of the Chaidya race. Vidarbha's son was Bhima whose son was Kunti. He begat two sons, namely, Dhrishta and the powerful Anadhristha. Dhrishtha had three highly pious and heroic sons, namely, Avanta, Dhsharha and the powerful Vishahara. Dasharha's son was Vyoma from whom was born Jeemuta. His son was Vrehati whose son again was Bhimaratha. And his son was Navaratha. His son was Dasharatha whose son was Shakuni. From the latter was born Karambha. The king Devarata was Karambha's son. His son was Devakshatra. The highly illustrious, god-like and sweet-speeched king Madhu, the glory of his race, was Devakshatra's son. Madhu begat on his wife Vaidarbhi a son by name Maruvasa. Purudvana, the foremost of men, was Maruvasa's son. O foremost of Kurus, he begat on his Bhadravati, born in the race of Vaidarbhas, a son by name Madhu. Madhu married a lady of the Ikshwaku family from whom was born Satvana. He was endued with the quality of goodness and enhanced the glory of the Satwatas. The man, who knows this account of the family of the highsouled Jyamogha, gets offspring and highest felicity.

CHAPTER 37. AN ACCOUNT OF VABHRU'S FAMILY. Vaishampayana said:-O king, Satwata, endued with the quality of goodness, begat on Koushalva several sons, namely Bhajina, Bhajamana, Divya, Devavridha, the mighty armed Andhaka, and Yadu's son Vrishni. Listen to a detailed account of theirs progenitors. Bhajamana had two wives, daughters of Srinjaya, by name Vahyaka and Upavahvaka. He had a number of sons by those two wives. Krami, Kramina, Drishta, Shura and Puranjava were begotten on Vahyka. And Ayutajit, Sahasrajit, Shatajit, and Dasaka were begotten on Srinjaya's daughter Upavahvaka by Bhajamana (3-5). Resolving "I must have a son endued with all accomplishments" the king Devavridha, the performer of Yajnas, carried on hard austerities. Controlling his mind he used to bathe in the water of the river Parnasha and rinse his mouth there with. On account of his constant touch, the river accomplished what he liked. Thinking alone, that foremost of rivers Parnasha resolved upon doing some good by that king. Meditating thus she could not set his eye upon a woman capable of giving birth to such an accomplished son. She accordingly made up her mind to become herself the wife of that king. Thereupon becoming a maiden and assuming a most handsome form she selected that king as her husband. He too liked her. She then conceived through that liberal-minded king. In the tenth month, she, from king Devavridha, gave birth to a highly accomplished son by name Vabhru. In this family while describing the accomplishments of the noble Devavridha the sages, well-read in the Puranas, used to -Before us, at a distance from us and near us we behold the king Devavridha range assuming various forms by virtue

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of his illusive energy. Vabhru was the foremost of men, and Devayridha was equal unto the celestials. Being slain in battle by Devavridha and Vabhru four hundred and sixty two thousand men attained to the region of Brahma. Vabhru celebrated many Yajnas, made away gifts, was learned and conversant with the knowledge of Brahman. His weapon was very strong. Besides he was of glorious deeds, highly effulgent and the foremost of Satwatas. His family was extensive and his descendants were Martikavata Bhojas. From Andhaka Kashya's daughter obtained four sons, namely Kukura, Bhajamana, Shama and Kamvalavarhisha. Kukura's son was Dhrishnu and Drishnu's son was Kapotaroma. His son again was Tittiri. From him was born Punarvasu, whose son was Abhijit who had two children. Both Ahuka (a son) and Ahuki (a daughter) were well-known and the foremost of all celebrated persons. The following hymn was chanted in Ahuka's praise. "Encircled by his pure souled descendants he (was noble and energetic) like a young horse". When that king first went out on his excursion he was protected by the gods. [There is another meaning of this text. He used to go out on a conveyance drawn by eighty men. Ashiti means eighty. Charma means a wooden conveyance and Yukta means seated. The meaning that we have adopted is thus made out. Ashitayas means gods, Charma leathern protector of arrows; Yukta protected i.e. he was protected by the gods as arrows are protected by leathern cases i.e. the gods were like leathern cases to him. Both the meanings are equally good. The former gives an idea of his splendour. The latter shows that he was in the good grace of the celestials.] There was none amongst those who followed this Bhoja king who had no issue, who had not made away a hundred presents, who had not a life extending over a thousand years, who was not of pure deeds and who did not perform Yajnas. At the command of Ahuka ten thousand cars with ten thousand elephants, having yokes, pieces of wood at their bottom, flags attached to them, with sounds like the muttering of clouds and golden and silver chains, used to proceed to the eastern quarter. An equal number of cars and elephants was placed in the northern quarter. Having brought under subjection all his commanders Ashuka used to go about with his kinsmen in his car adorned with a gridle of small bells. The Andhakas conferred on Avanti king Ahuka's sister Ahuki. Ahuka begat two sons on the daughter of the king of Kashi. They were Devaka and Ugrasena who were both like the sons of celestials. Devaka had four god-like sons. They were Devavan, Upadeva, Sudeva, and Devarakshit. He had seven daughters of all whom he conferred on Vasudeva. They were Devaki, Shantideva, Srideva, Devarakshita, Vrikadevi, Upadevi and Sunamni was the seventh. Ugrasena had nine sons of whom Kangsa was the eldest. Others were Nyagrodha, Sunama, Kanka, Shambhu, Subhamija, Rashtrapala, Sudhanu, Anadhrishti and Pushtiman. They had five sisters, namely, Kangsa, Kangsavati, Sutanu, Rashtrapali, and the beautiful Kangka. I have described the family of Ugrasena, born in the Kuru race (30-31). Meditating on this highly energetic Kuru race, a man, having offspring, gets a big family).

CHAPTER 38. AN ACCOUNT OF SWYAMANTAKA JEWEL.

Vaishampayana said:-Bhajamana's son was Viduratha, the foremost of car-warriors. The heroic Rajadhideva was Viduratha's son. Rajadhideva had a number of highly powerful sons, namely the powerful Datta, Atidatta, Shonaswa, Swetavahana, Shami, Dandasharma, Dattashatru and Shatrujit. They had two sisters by name Shravana and Shravishtha. Shami's son was Pratikshtra whose son was Swayamboja and whose son was Hridika. His sons were of dreadful prowess. Of them Kritavarma was the eldest and Shatadhanwa was the second. The celestial saint Chyavana begat for him four sons and two daughters. The sons were Vishak, Vaitarana, Suvanta and Adhidanta. The daughters were Kamada and Kamadantika. Kamvalavarhisha had a learned son named Devavan who had three sons namely Asamouja, Veera and Nasamouja. Asamouja had no issue and therefore Andhaka conferred on him his three sons namely Sudangstra, Suvahu and Krishna, These and various others members of the Andhaka family have been described to you. He, who daily meditates upon Andhaka family, forsooth gets his family multiplied. Krousthu had two wives, Gandhari and Madri (9-10). Gandhari gave birth to the highly powerful Anamitra and Madri gave birth to Yudhajit and Devamidusha. Anamitra was ever irrepressible and subduer of his enemies. His son was Nighna who had two sons Prasena and Satrajit both of whom were subduers of hostile armies. Living in the city of Dwarka Prasena obtained from the ocean the peerless celestial jewel called Swyamantaka. The sun was his friend as valuable as his life. Once on a time after the expiration of the night that foremost of car-warriors, ascending his chariot, went to the bank of the ocean for bathing and worshipping the sun. When he worshipped the god of rays the invisible lord Vivaswan appeared in effulgence before him. Thereupon the king said to the Lord Vibhakara before him-"O lord of rays, I see thee although before me in thy same circular effulgent form as I always behold thee in the

sky. Thou hast appeared before me as a friend but what special favour have I got?" Hearing this, the lord took out from his neck the peerless jewel Swyamantaka and gave it to him. Thereupon the king saw him in his form. Seeing him he was pleased and conversed with him for a moment. While Vivaswan was about to go away the king again said to him: "O lord, it behoveth thee to confer upon me this jewel with which thou dost always light the worlds". Thereupon Bhaskara gave him the jewel Swyamantaka. Holding it the king entered his own city. All the people followed him thinking that the sun was going. Filling all the citizens with wonder the king entered the inner appartment. The king Satrajit, with great delight, conferred that peerless celestial jewel Swyamantaka on his brother Prasena. That jewel used to produce gold in the palace of Vrishnis and Andhakas. (By its power) the god of rains used to pour shower in due season and there was no fear of disease. Govinda grew desirous of acquiring that peerless jewel Swyamantaka from Prasena. Although capable he did not take it by force or pilfer it. Once on a time adorned with that jewel Prasena went out a-hunting. He was, for that Swyamantaka, slain by a wild lion. Killing that flying lion a highly powerful bear took that jewel and entered into his den.

Hearing of the death of Prasena, all the members of Vrishni and Andhaka families entertained suspicions against Krishna, because they knew that he had a fancy for that jewel. Knowing their suspicion and thinking that he himself was innocent the virtuous-souled Krishna, resolving "I must bring the jewel" set out for the forest where Prasena went for hunting. Following his foot-seps along with his followers and ransacking the mountains Rikshavan and Vindhya the great Krishna was stricken with fatigue. He then saw Prasena and his horse killed there but did not find the jewel. He then saw near Prasena the lion killed by the bear. It was surmised by the footsteps. Following them he searched for the den of the running bear. He heard the voice of a female in the huge den of that bear. A nurse was giving play with that jewel to Jamvavan's son and saying "Do not weep".

The nurse said:—"The lion killed Prasena and he has been killed by Jamvavan. Therefore, O my good boy, do not weep. This Swyamantaka belongs to you".

Thereupon keeping all the Yadavas with Baladeva at the mouth of the den and displaying a beautiful form and voice Krishna, with Sharnga bow, silently entered into it. And having entered there by force the Lord beheld the bear (37–38), Govinda wrestled with Jamvavan in that den for twenty-one days. After Krishna had entered the den all the Yadavas, headed by Baladeva, returned to Dwarka and announced that he had been slain.

Having vanquished the highly powerful Jamvavan he married the most beloved daughter of the king of bears by name Jamvavati and took away the jewel for clearing himself (of the charge). Then saluting the king of Rikshas he came out of the den. Enveloped with great beauty, he, afterwards, returned to the city of Dwarka. Having thus brought the jewel and cleared himself of the charge he handed over Swyamantaka to Satrajit in an assembly of the Satwatas. Having thus acquired the jewel Swyamantaka Krishna, the slayer of enemies, who had been accused of a false charge, cleared himself of the guilt. Satrajit had ten wives who gave birth to a hundred sons. Of them three were well-known Bhangakara was the eldest, the heroic Batanati was the second and Viyatsnata was the third. O king, he had three daughters well-known in all the quarters. They were Satyabhama, the most excellent of women, Bratini, of firm vows and Praswapini. Satrajit married them all with Krishna. Bhangakara had two sons, the foremost of men, Sabhaksha and Nareva. Both of them were accomplished, and wellknown for their beauty. Madri's son Yudhajit had a son by name Vrishni. He had two sons, Shaphalka and Chitraka. Shaphalka married the daughter of the King of Kashi. Her name was Gandini and her father used to give away a cow every day. She gave birth to the great Akrura who was fond of guests and performed sacrifices accompanied with profuse gifts, Upasanja, Mangu, Mridura, Arimejaya, Girikshipa, Upiksha, Shatruha, Arimardana, Dharmabhrit, Yatidharma, Gridhra, Bhoja, Andhaka, Suvahu and Prativahu and to a beautiful daughter by name Sundari. That beautiful girl was the queen of Virutashwa, was endued with beauty and youth and was charming unto all. O descendant of Kuru, Akrura begat on Ugraseni two sons, Sudeva and Upadeva, who were both powerful like the celestials. Chitraka had many sons. namely, Prithu, Viprithu, Aswagriva, Ashwavahu, Suparshwa, Gaveshi, Aristhnemi, Aswa, Sudharma, Dharmabhrit, Suvahu and Vahuvahu and two daughters by name Shravishtha and Shravana. He, who reads of this false accusation against Srikrishna, suffers from no such thing in his life

CHAPTER 39. AN ACCOUNT OF AKRURA.

Vaishampayana said:—Akrura had that peerless jewel which Krishna conferred on Satrajit, stolen by Shatadhanwa. Akrura always wished to have the beautiful Satyabhama. [The sentence is elliptical and requires a little elucidation. Akrura had in view of marrying Satyabhama. But when he found that she had been given away to Krishna he was mortified. He was then seeking for an opportunity of getting the jewel Swyamantaka.] As soon as he got an opportunity he desired to possess that valuable jewel. Thereupon, having slain Satrajit at the dead of night the highly powerful Shatadhanwa took away the jewel and made a present of it to Akrura. Taking that jewel he made Shatadhanwa promise that he would never give out that the jewel was in his (Akrura's) possession. (He said):---"If Krishna attacks you I shall follow you. Forsooth the whole of Dwarka is now under my control." On her father (Satrajit) being slain the illustrious Satyabhama, stricken with grief, got on a chariot and repaired to the city of Barawavata. She then communicated to her husband what had been perpetrated by Shatadhanwa of the Bhoja race. Then stricken with grief and standing by his side she began shedding tears. Having performed the watering ceremony of the Pandavas burnt in the house of lac* Krishna engaged Satwaki to perform their obsequial rites. [This refers to an incident in the Mahabharata. Duryodhana treacherously invited the Pandavas to a house of lac constructed for that purpose and set fire to it. They, however, being informed of it beforehand, escaped. Duryodhana, however, thought that they had been consumed and Krishna, to keep up an appearance, was performing the obsequial rites (See Jatugrihadaha Parva.).]

Thereupon hurrying on to the city of Dwarka the graceful slaver of Madhu* said to his elder brother Haladhar* 'Prasena has been killed by a lion and Satrajit has been slain by Shatadhanwa. [* The word in the text is Madhusudana, a name of Krishna. He was called so on account of his killing the demon king Madhu.]; [** A name of Balarama because he always used to carry a plough-share in battle.] Therefore I am the master of the jewel Sywamantaka. Therefore speedily get on your car, O mighty armed hero. After slaying the highly powerful Bhoja Swyamataka will be ours". Thereupon there arose a terrible encounter between Krishna and Shatadhanwa The latter saw Akrura on all sides. Thereupon beholding both Krishna and Shatadhanwa enraged Akrura, though capable, out of wickedness did not help the son of Hridika. Thereat stricken with fear Shatadhanwa took to his heels. With one mare he travelled over a distance of more than a hundred Yojanas. [A measure of distance equal to four Kroras which at 8,000 cubits or 4,000 yards to the Krora or Kos will be exactly nine miles; other computations make the Yojana but about five miles, or even no more than four miles and a half .--- Wilson.] O king, Shatadanwa, of the Bhoja race, had a mare that could go over a distance of a hundred Yojanas by name Vijnatahridaya. With her he fought with Krishna. Having travelled over a distance of a hundred Yojanas Shatadhanwa found her motionless and seeing the increased motion of the car he left her off. Thereupon, O descendant of Bharata, on account of the exhaustion and misery of that mare all his vital breaths went up to the sky. Then Krishna said to Rama.. "Wait here, O you of large arms. I have seen the wretched plight of the mare. Going on foot I shall carry away the jewel Swyamantaka". Thereupon, O king, going on foot, Achyuta (Krishna), highly skilled in the use of arms, killed Shatadhanwa on the way to Mithila. Having slain the highly powerful Bhoja king he did not see Swyamantaka. And seeing Krishna return Balarama said to him "Give me the iewel

Krishna said:---"I have not got it." Thereat Rama was filled with anger. Repeatedly exclaiming "Fie on you, Fie on you," he replied to Janarddana. "I forgive you because you are my brother. May you farewell. I go away. I have nothing to do with you or other Vrishnis of Dwarka." Thereupon Rama, the subduer of enemies, entered the city of Mithila. He was then honoured with all becoming presents after his heart by the king of Mithila. In the interval the most intelligent Vabhru began to collect various articles for the performance of sacrifices. The highly illustrious son of Gandini, on account of the jewel Swyamantaka, entered into the initiation-like coat of mail for protecting himself. [He initiated himself for the performance of sacrifices, for any one so doing is a proof against all misfortunes.] He devoted most excellent iewels and various other articles to the performance of sacrifices for sixty thousand years. That sacrifice, of the high-souled Akrura consisting of food and various presents, was called the Akrura Yajna. Thereupon repairing to the city of Mithila the king Duryodhana received from Balabhadra the most excellent instructions in the use of clubs. Thereupon propitiating Balarama all the mighty car warriors of the Vrishni race and the high-souled Krishna brought him back to the city of Dwarka. Then the foremost of men Akrura, with Andhakas, left Dwarka. Slaying the highly powerful Satrajit in battle with all his friends Krishna, in feat of dissension amongst his kinsmen, neglected him (Akrura). After the departure of Akrura Pakashasana* did not pour rain. [* A name of Indra. the god of rain. He obtained this appellation after slaying a demon by name Paka. The word literally means, "the chastiser of Paka."] When the whole country was devastated by draught the Kukuras and Andhakas began to propitiate Akrura). When the liberal Akrura returned to Dwarka the

thousand-eyed Indra began to discharge showers on the bank of the ocean. O foremost of Kurus, in order to please Krishna the intelligent Akrura gave him in marriage his sister Sushila. Guessing by his riches and liberality that Swyamantaka was with Akrura, Janarddana said to him in the midst of an assembly "O lord, the jewel is in thy possession. Do thou give it to me. O giver of honours; do not cheat me. O sinless one, the anger, that possessed me sixty years before, is now enkindled all on a sudden. A long time has elapsed. Give me the Jewel therefore."

Thereupon at the words of Krishna the high-minded Akrura, without experiencing the least pain, gave him the jewel in the midst of the assembled Satwatas. Receiving from Akrura the jewel who gave it away with all simplicity, Hari, the repressor of enemies, returned it to him with a delighted heart. Obtaining the jewel from Krishna's hands and placing it on his breast, Akrura shone there like the sun.

CHAPTER 40. A DESCRIPTION OF VISHNU.

Janamejaya said:-O Brahman, the sages describe in the Puranas, the incarnations of Vishnu of unlimited energy We have heard from them that the Lord incarnated himself as a boar. But we do not know fully his history, his commands, his deeds, his accomplishments, his objects, his conduct and prowess when he assumed before (this form) (1-3). We have heard that Krishna Dwaipayana [This is the surname of Krishna. The word literally means island-born, the place of his nativity being a small island in the Ganges.] described this great boar-incarnation before the twice-born ones when they assembled at a sacrifice, O Brahman, I have heard how Madhusudana, incarnating himself as a boar, saved with his tusks, the earth sunk in the ocean. O Brahman, now I wish to hear at length the various deeds performed by the intelligent Hari the slaver of enemies in his boar and various other incarnations [The ten principal forms which Vishnu assumed at various periods are called his Avataras; they are the fish, tortoise, the bear, the man-lion, the dwarf, the two Ramas, Krishna, Buddha and Kalki.]. You alone are capable of describing in order the various deeds of the lord and his character, O Brahman. Why did the lord Vishnu, the king of the celestials and the slaver of his enemies, take his birth as Vasudeva in Vasudeva's family? Why did He, leaving the land of gods, abounding with immortals and pious men, come down on earth? Why did He, who is the king of gods and men and from whom the earth has emanated, convert his celestial body into a human form. Why did He, who is alone turning the healthy circle of mankind, and who is the foremost of the holders of discus, set his heart upon assuming a human form? Why did the lord Vishnu, who protects all the great men of the world, come down on earth as a milkman? Why was Shrigarbha [Another name of Vishnu from Shree fortune and garbha womb.] identical with elements, who is the cause of the great elements conceived by a woman ranging on earth? He, desired by the celestials, occupied the three worlds with his three foot-steps* and thus laid down on earth the three roads of three Vargas**. [* The allusion is. Bali, a demon king, performed many sacrifices for which he was about to attain to the dignity of Indra. The gods accordingly grew very anxious and prayed to Vishnu for succour. He, at their request, assumed the form of a dwarfish Brahmana and went to Bali for alms. After Bali had promised him that he would give him whatever he would like to have Vishnu assumed a large proportion with three legs and asked Bali to give him room for placing his three feet. He placed one in heaven and the other on the earth. There was no room for the third which he placed on Bali's head.]; [** Three-fold objects of life, namely, Dharma (Virtue), Artha, worldly profit, Kama, Desire. These three roads were laid down by him for mankind. With virtue they can attain to heaven, worldly profit secures, for them, the earth and desire the region underneath it.] He, at the time of the universal dissolution, drank up the earth and assumed the form of water. He then converted the whole earth into one sheet of water [i e., He assumed one form of universal intelligence.]. He assumed in the days of yore the form of a boar and saved the earth with his tusks. Having vanquished the Asuras on behalf of Puruhuta* that foremost of gods conferred upon the celestials the three worlds in the days of yore. Assuming the form of a man-lion he killed the prime Daitya the highly energetic Hiranyakasipu**. [* A name of Indra from Puru much Huta worshipped or invoked.]; [** This refers to the celebrated episode of Pralhada. He was the son of the Demon king Hiranyakasipu. He began worshipping Vishnu who was an enemy of Hiranykasipu. He prosecuted his son in various ways and afterwards was killed by Vishnu in his man-lion form.] Assuming the form of the submarine fire Samvartaka the lord, in the days of yore, drank the watery oblations of the submarine region. O Brahman, in various thousands of Yugas that Lord appeared with a thousand heads a thousand eyes and a thousand feet. When the whole world was converted into one sheet of water, when the entire mobile and immobile creations were destroyed there sprang from his navel a lotus on which Brahma (Grand-father) rested. In the encounter with Taraka, he, assuming a form consisting of all gods and holding all weapons, slew the demons. Seated

Taraka. Being engaged in eternal Yoga and resorting to his illusive energy he lay on the northern side of the ocean of milk from which came out ambrosia. On account of the consummation of her hard austerities Aditi conceived that celestial ancient Purusha who was like the churning rod of the celestials. Coming out of her womb as a dwarf he satisfied the desire of Indra who had been confined by the demons. Placing his feet in all the worlds he placed all the demons in the water. And making the gods playful in heaven he conferred upon Indra the kingdom of gods. He laid down the rules of Garhapatya [A sacred fire perpetually maintained by a householder, received from his father and transmitted to his descendants, and from which fires for sacrificial purposes are lighted.] and Anwaharya [The monthly Sraddha or funeral repast in honour of the manes held on the day of new moon.] works, created the various articles of sacrifice such as Dakshina [Gifts.], Diksha [Initiation.], Chamasa [A vessel used at sacrifices for drinking the juice of the acid asclepias; a kind of ladle or spoon.] and Ulukhula [A wooden mortar used for cleaning rice.], created the fire where oblations could be offered, made the sacrificial altar, Kusha [A species of grass used in many solemn and religious observances; hence called sacrificial grass.], Sruva [A ladle with a double extremity or two oval collateral excavations made of wood and used to pour ghee upon the sacrificial fire.], Prokshaniya [An object of immolation.], and Dhruva [A Sacrificial vase made in the shape of the Indian fig-leave, and of the wood of the Flacourtia sapida.] created the three sorts of ambrosia beneficial to the bath after the celebration of a sacrifice, made the twice born ones offer Havya [Fit or proper to be offered in oblation. An offering to the gods.] and Kavya [An oblation, eucharist or offering of food to deceased ancestors.], and the celestials to partake of the former and the ancestral manes of the latter. After the lines laid down by Parameshthi (Brahma) He, in the days of yore, by various sacrificial Mantras [Prayers or hymns recited at the time of the celebration of a religious ceremony.], made divisions of Yupas [A sacrificial post or pillar usually made of bamboos or the wood of the Khadira to which the victim at a sacrifice is bound. -- That sounds like a human sacrifice as the Aztec and Mava did.]. Samidhas [Fuel. wood, grass, etc., so employed for enkindling fire.], Srukas [A ladle or spoon.], Soma [The juice of a plant of the same name used for drinking purposes.], the sacred Paridhri [A wooden frame round the hole in which a sacrificial fire is lighted.], and of various other sacrificial articles, of the room for placing sacrificial fire of the members, of Yajamanas [Those who perform sacrifices.] and a classification of Medha [A kind of sacrifice.] and other excellent sacrifices. Having made various classifications of Yugas and displaying his prowess before all men he created Kshana [A measure of time equal to thirty Kalas or four minutes.], Lava [A minute division of time, the sixtieth part of the twinkling of an eye.], Kashtha [A measure of time the thirtieth part of a Kala or eighteen twinklings of the eye.], Kala [A division of time.], the present, past and future, divisions of time, Muhutta [An Indian "hour" the 30th part of the entire day (including the night), length: 48 minutes.], Tithi [A lunar day, one-thirtieth of a whole lunation.], months, fortnights, years and seasons, the three divisions of the length of life, the multiplication of the characteristics and the beauty of the mobile and immobile creations, the three Varnas [The three castes, Brahmanas, or the priestly caste, Kshatriyas, the military caste and Vaishyas the mercantile caste.], the three Lokas [Three regions, heaven, earth and the region underneath the earth.] the three Vedas [The three Vedas are Rik, Yajush and Saman.], the three fires [Three fires are Dakshinagni or a kind of sacred fire that which is taken from the domestic or consecrated fire and is placed to the south Garhapatya or a perpetual domestic fire Ahavaniya i.e., a fire into which oblation is offered.], three Kalas [The three Times are the present, past and future.], the threefold actions [They are those partaking of the quality of goodness, darkness, and ignorance respectively.], the three Upayas [The three-fold "means" of attaining salvation are, the destruction of self (or selfishness), the acquisition of wealth and hard study.], and the threefold Gunas [The threefold qualities are namely, those of goodness, darkness and ignorance.]. By his endless actions these three worlds had been created by Him before. He is the creator of all the elements and Gunas and identical with them all. By introducing birth and death amongst mankind he makes them move about in the universe. He sports everywhere in the shape of an animal. He is the lord of the universe. He is the refuge of the pious and he (only) punishes the wicked. He is the origin of the four Varnas and the protector of the four Hotras [Four classes of priests.]. He is the master of the four-fold knowledge and the preserver of the four Asramas [Four stages of life namely that of a religious student that of a householder that of the anchorite (hermit, recluse), and that of the beggar.]. He is identical with the various directions, with the sky, with the air, fire and water. He is identical with the sun, the moon and the rays. He is the lord of Yogins and He only brings about the termination of the night. He is identical with the most

whole universe is His form. The Vedas and all the works exist in Narayana. Narayana is the greatest virtue and is the most most excellent condition. Truth exists in Narayana and Tapas exists in Him Salvation exists in Narayana and Narayana is the most excellent refuge. He is the Aditya and other gods and he is the slaver of demons. At the time of the universal dissolution he destroys all. He is the death unto the regent of the dead who destroys all. He is the lord of (Manu and others) who have instituted various orders of honour amongst mankind and he is more sacred than (Ganga and others), who purify the mankind. He is the object of learning unto those who are conversant with the Vedas; he is the lord of the selfcontrolled (Rishis): he is more handsome than all handsome objects, he is like fire unto those who are endued with fire-like effulgence. He is the mind of men, the ascetic energy of the ascetics, the morality of those who are strict moralists, the energy of the energetic, the creator of all creations and the most excellent origin of all the worlds. He is the idol ef those who seek the idols and he is the motion of those who are endued with it. Ether is the origin of air and air is the life of fire. The vital power of the gods is fire and the life of fire is Madhusudana. Blood is engendered by juice and by blood is created flesh. From flesh originates fat and from fat originate the bones and from the bones originate the veins and from veins originates the seminal fluid. And the seminal fluid is the instrument of conception. By the process of action at the root of which is the juice all this is created. Of them the water is the first portion therefore it is called Soumya [(In anatomy) the blood before it receives the red particles, the Serum.]. The second ingredient is the fire in the womb. Thus the seminal fluid, indential with fire, is also made of blood. Thus the essence of all juice, the seminal fluid, is created by an excess of cough and blood is created by an excess of billious matter. The seat of cough is the heart and the seat of bile is the navel. The heart, which is in the body, is known as the seat of the mind. The fire exists as hunger behind the cavity of the navel. Mind is known as Prajapati (Brahma), the cough as Soma and the bile as Agni (fire-god). Thus the whole world is identical with fire. When a conception, as is the formation of a cloud, takes place, the air, accompanied by Paramatman, enters there [The meaning is; as the cloud increases by the help of smoke, light, water and air so the embryo is nourished by food, fire and water. The air mentioned here refers to the vital power. The soul enters in the shape of the vital power.]. It then creates the various limbs and nourishes them. The vital air, inside the body, divides itself into five and gradually assumes proportions. The five vital airs are Prana, Apana, Samana, Udana, and Vyana. Prana nourishes the most important portion of the body namely, the heart. Apana nourishes the lower portion of the body up to the feet. Udana nourishes the breast and the upper portion of the body. The vital air, by which works, requiring great strength, are performed, is called Vyana And the vital air Samana which exists all over the body, remains at the navel and distributes to their proper places whatever is drunk or eaten. (After the distribution of the vital airs) the creatures acquire the knowledge of the earth through their senses. Earth, air, ether, water and light, are converted into senses. And then they occupy their respective portions in the body and perform their respective functions. The tongue, which has the water in it, draws the juice: the eve. which has the light in it, sees the forms; the skin, which has the air in it, hears sound. The hardest portion of the body is the transformation of the earth. The vital air is the metamorphosis of the air; all the holes originate from ether; the liquid portion is but water; the eye is the form of light and the mind, which is the energy of the five elements, is the lord of the senses. It is the mind, that, by its energy, makes the senses perceive their respective objects. Having thus created the ever-existing worlds why did the Great Purusha take his birth as a man in this mortal world? This is my doubt, this is what surprises me. O Brahman, why did He, who is the energy of mankind, take his birth as a man? I have heard an account of my own family as well as of those of my ancestors. I wish now to hear in due order of the families of Vishnu and Vrishnis. That Vishnu is a great wonder is said by the gods and demons. Do you, O great Muni, describe to me the wondrous origin of Vishnu. Do you describe to me truly the wonderful and delightful account of the highly energetic Vishnu of well-known deeds and prowess who surprised the whole world by his actions).

CHAPTER 41. THE INCARNATIONS OF VISHNU.

Vaishampayana said:—O my child, the question that you have put regarding Hari, the holder of Sranga bow, is indeed very great. Listen, I shall still describe the glory of Vishnu as much as lies in my power. Fortunately for you that our mind is bent upon listening to Vishnu's prowess. Hear, I shall describe the celestial origin of the lord. The Brahmanas, well read in the Vedas, describe him as having a thousand eyes, thousand faces, thousand feet, thousand heads, thousand hands, as eternal, as having thousand tongues, as effulgent, as wearing thousand rowns, as giving away thousands presents, as having thousand origins and thousand arms; as sacrifice, oblation, Havya [A food for gods.], Hota [A priest.], the sacred vessels, the sacrificial altar, the initiation, charu [A kind of food.], Sruva; as Sruk, Soma, Shurpa [A winnowing basket.], Musala [A wooden pestle used for cleaning rice.], Prakshanam, Dakshinayanam [Offering of oblation.], Adveryu, Samaga Brahmana, as Sadasya [Members of a sacrifice.], Sadanam Sadas [A house for the assembly of priests.]; as Yupa, Samid, Kusha, Darvi[A ladle or spoon.], Chamasa, Ulukhala, Pragvangsham [The room opposite to that which contains the materials for an oblation and in which the family and friends of the sacrificer assemble.], sacrifice, sacrificial ground, priest and Chayana [A level square piece of ground made of bricks prepared for a sacrifice.]; as the small and big chariots, as the mobile creation, as the penance, as the good fruit thereof, as Sthandila [The same as the previous footnote.] and Kusha; as Mantra, as fire that carries sacrificial offering, as Bhaga [A portion of fire.], Bhagavaha [Gayatri and other metrical verses.], Agrebhuj [Fire.], Somabhuj [A name of fire.], Ghritarchi [A name of fire.], Udaniya [A name of fire. Other words have been explained in previous notes.]; and in the sacrifice as the eternal Lord. That intelligent Lord of gods, Vishnu, having the mystic mark of Srivatsa on his breast, incarnated himself in thousands of forms. And thousands of his incarnations shall take place in future, Brahma has said this. O great king, I shall describe at length, as accosted by you, the sacred and celestial theme, why the Divine lord Vishnu, the king of gods and the slayer of his enemies, took his birth leaving the celestial region, in the race of Vasudeva. For encompassing the well-being of the gods and men and the prosperity of all the worlds, the Soul of all, for a great work of his own, went through various incarnations. I shall describe the sacred and celestial incarnations of the Lord fraught with many virtues that have been recorded in metres and great Srutis. Purifying yourself and controlling your speech, listen to them, O Janamejaya. This highly sacred Purana is equal to the Vedas. Hear, I shall describe this celestial story of Vishnu. O Bharata, whenever virtue suffers deterioration the Lord, for establishing it, incarnates Himself. O great king, he had one form partaking of the quality of goodness. In this form He is constantly practising hard austerities in Heaven. His second form* is possessed by yoga sleep for bringing about the destruction of creatures; and from this sleep originate persons of misconceived spiritual culture. [* This refers to His Rajasik form or the form partaking of the quality of darkness.] Having slept for a thousand yugas He again appears for work. And after the completion of a thousand yugas, the god of gods, the lord of the universe, Vishnu, the Grandfather Brahma, the Regents of all the worlds, the moon, the sun, the fire, Brahma, Kapila, Paramesthi, the gods, the seven Rishis, the highly illustrious, three-eyed god Siva, the air, the oceans and the mountains exist in His form. The great Sanatkumar and the high-souled Manu the father of creation (also exist in His form) That ancient Lord, effulgent like the fire, has created all the forms. After the destruction of all creatures mobile and immobile, after the destruction of the gods and demons, serpents and Rakshasas that highly powerful Purusha killed the two irrepressible Danavas, Madhu and Kaitava in the midst of the ocean and conferred upon them the boon of final liberation.

While in the days of yore the lotus-navelled Lord lay in the water of the ocean there sprang from His navel the gods and the Rishis. This is the Lotus incarnation of the Lord as recorded in the Vedas and Srutis. Next the Boar incarnation of the Lord is recorded in Srutis, where Vishnu, the foremost of the celestials, assumed the form of a boar and raised up the earth with her forests and mountains, with His tusks sunk in the all-spreading ocean. The (four) Vedas were his feet, the sacrificial altar was his tusk, the sacrifices were his teeth, the funeral pile was his mouth, the fire was his tongue, and the Darbhas were the hairs of his body. The great ascetic Brahma was his head, the days and nights were the eyes of that eldest Purusha, the various divisions of the Vedas were the ornaments of his ears, the progenitors were his nose, the chanting of the Sama Veda was his great voice. He was identical with virtue and truth. Penance was his nostril; dreadful beasts were his nails and he had long arms. The air was his soul, the mantra was his hip, the sanctified Soma juice was his blood, the sacrificial altars were his shoulders. Havi was his smell, Havy and Kavya were his energies, Nagvangsha was his body. He was effulgent and sanctified by various forms of initiation. Dakshina or gift was his heart. He was ascetic and great and the recitation of the Vedic hymns was the ornament of his lips. The great heroes, who stand in the way of virtue, were his ornaments. The various metres were his motion. The sacred Upanishad was his seat. The image of his wife was his help and he was tall like the summit of the mount Meru This thousand-headed Prime Deity re-established the earth. Thus in the days of yore for encompassing the wellbeing of creatures the Lord, assuming the shape of a sacrificial boar, raised up the earth from the water of the ocean. This is an account of the boar incarnation. Listen now to an account

O king, in the days of yore in the golden age, the first of the Daityas born, Hiranyakesipu, an enemy of the gods, practised most excellent penances. Observing the vow of silence and steadfastly carrying it on he alone, placed in the midst of water, spent eleven thousand and five hundred years. O sinless one, thereupon Brahma was pleased with his self-control, equanimity of mind, asceticism and observance of rules and the vow of celibacy. O great king then the lord of all, the divine self-sprung Brahma, the foremost of all, having the knowledge of Brahman, himself, in his effulgent and sun like car drawn by swans, came to him encircled by all the Adityas, Vasus, Sadhyas, Maruds, gods, Rudras, Viswas, Yakshas, Rakshas, Kinnaras, rivers, oceans, stars, Muhurthas, creatures ranging in the sky, planets, celestial saints, old ascetic Siddhas, the seven Rishis, the great royal saints and Apsaras. He then said to the Daitya:-"O vou of firm vows. you are a disciple of mine. I have been pleased with your asceticism. Pray for a boon; may you fare well and acquire your wished-for objects."

Hiranyakasipu said;—O grand-father, I pray for this boon, that the gods, Asuras, Gandharvas, Yakshas, Nagas, Rakshasas, men and goblins may not by any means kill me and that the Rishis, when enraged, may not imprecate a curse on me, and that the weapons, mountains, trees, dry or wet articles or any other things may not bring about my destruction. Let him alone be my destroyer who will be able, with his servants and army, to kill me only with the strokes of his arms. I, myself, shall be the moon, the sun, the air, the fire, air, ether, the stars, the ten quarters, desire, anger, Varuna, Vasava, Yama, the lord of riches and Yaksha, the king of Kimpurushas.

Thus addressed by the king of Daityas, O emperor, the selfsprung Deity smilingly said;—"O my child, I confer upon you these most wonderful and celestial boons. Undoubtedly you will attain to all your desired-for objects." Having said this the divine grand-father repaired, by the etherial region, to his habitation Vairaja resorted to by the Brahmana saints. Hearing that the water-sprung deity, the foremost of the celestials, had conferred this celestial boon on Daitya-king Hiranyakasipu, the gods, headed by Indra, communicated it to the Creator. Hearing of this conferring of the boons the Devas, the Nagas, the Gandharvas and the Munis appeared before the grand-father.

The Gods said-"O lord, by this boon the Asura will oppress us. Be thou propitiated and concert a measure for his destruction". Hearing those words beneficial unto all the lord Prajapati, the omniscient, self-sprung Deity, the invisible and immortal creator of Havy, Kavya and all other creatures said to the gods. "Forsooth he must attain to the fruits of his asceticism. After he enjoys them the lord Vishnu will kill him." Hearing these words from the lotus-sprung Deity all the gods, filled with delight, repaired to their respective celestial habitations. As soon as he obtained the boon the Daitya Hiranyakasipu, elated with the pride thereof, began oppressing all the creatures. He first of all carried his work of oppression on the great, truthful and self-controlled Munis of firm vows living in the hermitages). Having vanquished all the gods of the three worlds and having brought them all under subjection the Daitva Hiranvakasipu lived in the celestial region. As long as he, elated with pride, lived in the celestial region the gods could not partake of the sacrificial offerings and the Daityas were entitled thereto.

Thereupon the Adityas, Viswas and Vasus sought refuge with the highly powerful Narayana Vishnu, the lord of protection, who is Brahman identical with the gods and sacrifices, who is the presiding god of the Brahmanas, who is eternal, the present and past and future and who is omniscient and adored of all the worlds.

The Gods said:—O. king of gods, O foremost of the celestials, do thou save us from the fear of Hiranyakasipu. Thou art the Supreme Lord of us all and of Brahma and others. Thou art our Great God and Great Preceptor. O thou having eyes like the full-blown lotuses, O thou the destroyer of enemies, do thou become our help for bringing about the destruction of the demons.

Vishnu said:—O ye immortals, do ye renounce your fear. I promise you safety. O gods, you will, in no time, acquire as before the celestial region. I will slay this king of Danavas, elated with pride, who is unslavable even by the immortals.

Vaishampayana said:—Having said this and left the company of the king of gods and others the Lord Hari assumed the form of a half-lion and a half-man. Having pressed his one palm against another Hari, in his man-lion form, repaired to the court of Hiranyakasipu. His colour was like that of clouds and his voice was like the muttering thereof. He also became effulgent and fleet like a cloud. He, with his own hand, killed the highly powerful and proud Daitya, gifted with the prowess of a tiger and protected by the mighty Daityas. This is the man-lion incarnation. Next is that of a dwarf. Assuming this form destructive of the Daityas in the days of yore the powerful Vishnu, with his three foot steps, assailed the Asuras in the sacrifice of Bali.

Viprachitti, Shivi, Sangkaraya, Shangku, Ayashiras, the powerful Hayagriva, the fierce Ketuman, Ugra, Sogra, Vyagra, Mahasura, Pushkara, Pushkala, Sayoshya, Aswapati, Pralhada, Aswasira, Kumbha, Sanghrada, Gaganapriya, Amihrada, Hari, Hara, Varaha, Sankara, Ruja, Sharabha, Salabha, Kupana, Kopana, Kratha, Vrihatkirti, Mahagihva, Sankukarna, Mahaswana, Dirghajibha, Arkanayana, Mriduchapa, Mriduprya, Vayu, Garishtha, Namuchi, Saruvara, Vijvara Mahan, Chakrahanta, Krodhahanta, Krodhavardhana, Kalaka, Kalakeya, Vritta, Krodha, Virochana, Garishtha, Varistha, Pralamva, Indratapana, Vatapi, Valadarpita, Ketuman, Naraka. Asiloma. Puloma, Vashkala, Pramada, Mada, Vaishika, Kalavadana, Karala, Koushika, Shara, Ekaksha, Chadraha, Rahu, Mahiswan. Shataghni. Chakrahasta. Sanharashwa. Parighapani, demons with Ashma and Vindipala weapons in their hands, with those maces and mortars in their hands, those with Parashwa weapon, maces, clubs spikes and various other weapons in their hands, those assuming various dreadful forms, those assuming the forms of tortoise and fowl, the faces of hares, asses, camels, boars, dreadful Makaras, jackals, mice, frogs leopards, cats, elephants, crocodiles, lambs, hogs, kine, buffaloes, Godhas, deer, Garuda, those having faces like swords and peacocks, those having armours made of the skin of elephants, some wearing antelope skin, some covering their bodies with barks, some wearing headdresses, some wearing crowns, some wearing Asura ear-rings, some wearing Kiritins, some with long tufts of hair, some with conch-like necks-thus a numberless Daityas, wearing various dresses, adorned with diverse garlands and taking up their burning weapons, surrounded on all sides the powerful Hrishikesha. Assuming a highly dreadful form and grinding them all with his hands and feet the Lord immediately freed the earth of the demons. When he placed his foot-step on the earth, the sun, and the moon remained on his breast, and when he placed his foot-step in the sky they lay in his navel. And when he placed his foot-step on a better place (than all these) they lay on the knees of the highly powerful Vishnu. This has been related by the twice-born ones. Having thus slain all the leading Asuras the Lord Vishnu, the foremost of all the gods, saved the earth and conferred the celestial kingdom on the king of gods. Thus have I described the dwarf incarnation of the Great Vishnu. The Brahmanas, well-read in the Vedas, describe it as the glorious conduct of Vishnu.

The Great Vishnu, the soul of all, next incarnated himself as the highly forgiving Dattatreya. When the gods disappeared, the religious works, sacrifices and the four castes suffered deterioration when truth was lost and untruth flourished when all the creatures were about to perish, when virtue was on the verge of extinction the Lord re-established the four Vedas with sacrifices as well as the four castes. The boongiving, intelligent Dattatreya conferred a boon on the Haihaya king Kartavirya, saying:-"O king, these your two arms, by the power of my boon, shall be thousand-fold. O lord of the earth you will rule over the entire earth and be conversant with virtue. Your enemies shall not be able to look at you". O slayer of enemies, O emperor, as heard by me, I have described to you the most wonderful and auspicious incarnation of Vishnu. The Great Lord next incarnated himself as Jamadagni. In this incarnation Rama killed in battle Arjuna in the midst of his irrepressible army who were filled with wonder at his thousand arms. Having brought the king Arjuna on earth from his car and assailed that king roaring like clouds with all his kinsmen, Bhrigu's son Rama chopped off his thousand arms with his sword. The earth, adorned with the mountains Meru and Mandara, contained Kotis of Kshatrvas. He divested the earth of the Kshatrvas for twenty one times. Having divested the earth of the Kshatriyas the great ascetic son of Bhrigu undertook the celebration of a horse-sacrifice for the expiation of all his sins. In that sacrifice consisting of profuse gifts Bhrigu's son, with great delight, made a gift of the earth to Marichi's son Kashyapa. In that horse sacrifice the highly liberal and illustrious Rama, the foremost of car-warriors, made presents of quick-coursing horses, cars, endless gold, kine and elephants. Even now practising hard austerities. Bhrigu's son, effulgent like a celestial, is living on the most excellent mountain Mahendra. This is the account of the Jamadagni incarnation of the great and intelligent Vishnu, the foremost of gods, bearing the mystic mark of Srivatsa on his breast.

In the twenty fourth Yuga, sending Viswamitra before him and dividing himself into four parts the mighty-armed Lord Isvara became celebrated in the world as the king Dasaratha's son Rama. He had eyes like lotuses and was effulgent like the sun. For extending his favour to the world, for destroying the Rakshasas and increasing virtue the highly illustrious Lord was thus born. The sages designate that king of men as the body of the masters of Bhutas. Viswamitra instructed that intelligent one in the use of various weapons for the destruction of the enemies of the gods who were irrepressible even unto them and who put obstacles in the sacrifices of the self-controlled ascetics. On their behalf that high-souled (prince) the foremost of the strong killed the two Rakshasas (Marichi and Suvahu). Formerly in the sacrifice of the highsouled Janaka, he, easily out of sport, snapped the bow of Hara. Living in the forest for fourteen years in the company of Lakshmana Raghava, ever engaged in the well-being of all creatures and conversant with all the forms of religion, carried on austerities for fourteen years. The beautiful Sita, well-known in the world used to remain by his side always. She was the Lakshmi known before and followed her husband. Living in Janasthana he accomplished the work of the gods. Raghava practised these hard penances for fourteen years. Lakshmana followed the foot-steps of Sita and remained there as his servant. There were two Rakshasas, Viradha and Kavandha of dreadful prowess. They became so by the imprecation of a Gandharva. Discharging at them burning arrows effulgent like the fire, the rays of the sun or lightning, strong as the thunder-bolt of Indra, and the feathers whereof were made of gold Rama killed them both. On behalf of Sugriva the highly-powerful Rama killed Bali in battle and installed Sugriva on the throne. The gods, the Asuras, the Rakshasas and the Pisacas were not capable of slaying Ravana. He was difficult of being vanquished by any in the battle-field. Ravana, having the hue of a collection of red collyrium, had millions of Rakshasas as his guards. The three worlds were terrorized by him. He was invincible, irrepressible, proud and powerful like a tiger. Even the celestials could not look at him and he was elated with pride on account of the boon. He, assisted by his ministers, killed in battle this highly powerful and huge bodied Ravana, the king of Rakshasas, resembling a massive cloud, along with his army. In the days of yore, Rama killed Ravana the son of Pulastva, with his brothers, sons, ministers and army, who was a confirmed villain, committed a great iniquity and was invincible in battle. Madhu's son the great Asura Lavana, a heroic Danava, who was elated with pride on account of the boon (conferred on him), was killed in battle in the forest of Madhu, by Rama, who was an expert in battle. Other Rakshasas were also slain by him. Having performed these feats Rama, the foremost of the pious, collected continually materials for the celebration of ten horse sacrifices. During Rama's regeme, not a single inauspicious sound was heard, hostile winds did not blow and no body lost his property. No widows bewailed, nobody met with misfortune and the whole world* enjoyed peace during Rama's rule. [By the word world the author evidently means the whole of Rama's dominion which extended over the entire northern and southern India and even the far-off Ceylon. It is frequently seen in Sanskrit works that the word world is generally put for whole of India.] Creatures had no fear from the obstruction of water and air and the aged people had not to perform the obsequial rites of the boys. The Kshatriyas used to serve the Brahmanas, the Vaisvas used to follow the Kshatriyas, and the Sudras, divested of pride, used to serve the three superior castes. The women never disregarded their husbands, and the husbands never ill-treated their wives. The whole world was in peace, and freed from robbers. Rama alone was the lord and protector of all. During Rama's rule people lived for a thousand years and had a thousand sons and no creature suffered from any disease. During Rama's rule, the gods, the Rishis and men assembled together in the world. Persons, well-read in the Puranas who consider Rama as the source of all truths, have sung this hymn in honour of that intelligent one. "Ratha, the king of Ayodhya, had a green hue, black eyes, nectarine speech, a shining face, arms extending up to the knees, a beautiful countenance and leonine shoulders" He ruled for eleven thousand years. In the kingdom of that high-souled king were continually heard the chanting of the Rig, Yajush and Sama Vedas, the twang of bows and the utterances "make gifts and eat". The energetic and accomplished son of Dasaratha, Rama, shining in his own effulgence, surpassed even the sun in his lustre. Having celebrated hundreds of holy sacrifices with perfect and most excellent gifts the highly powerful Raghava left Ayodhya and repaired to the celestial region. Having thus brought about the destruction of Ravana with all his kinsmen, the omniscient and mighty-armed Rama, the descendant of Ikshaku, returned to the region of the celestials.

Vaishampayana said;-In the Mathura Kalpa the highsouled Keshava, for the behoof of mankind, went through this incarnation which I have been, at present, describing. In this incarnation the powerful lord slew Salwa, Mainda, Dwivida, Kansa, Aristha, Vrishabha, Keshi, the demoness Putana, the elephant Kuvalayapida, Chanura, Musthi and other demons in human forms. By Him of wonderful deeds the thousand arms of Vana were chopped off. The Asura, Naraka and highly powerful Yavana were slain by him, in battle. He carried away by force all the jewels of the kings. And all the wicked kings of the earth were slain, by him. After the expiration of the ninth incarnation of the Dwapara Yuga included within the eighteenth Mahayuga, the lord Vishnu, having sent beforehand Jatukarna, took his birth as Veda-Vyasa [The Vedas are the earliest work on our theology] According to the tradition they were coeval with creation which had itself taken place according to the laws of a preexisting Veda. They were however scattered; some legends state they were lost; and it was not till after many years that a Rishi or sage arranged them and gave them the form in which

they are known. These are Rik, Yajush, Saman and Atharvan. The Rig-Veda, from the radical rich to laud, is intended to be read on occasions when encomiastic pravers and hymns to the elemental deities are prescribed, by the law; the Yajush relates chiefly to oblations and sacrifices and contains prayers adapted for certain rites to be performed at the full and change of the moon and hymns and directions character to be recited with melody; and the Atharva Veda, which is considered to be of a late date, consists of various hymns and incantations, the greater part of which are intended for the destruction and perdition of enemies. This arrangement procured to the editor the name of Vyasa or arranger.] The one Veda was divided into four by that high-souled one. This Vyasa, the son of Satyavati*, procreated the race of Bharatas. I* Satvavati was the daughter of a Apsara in the form of a fish. She passed into the hands of a fisherman. A Rishi, Parasara by name, grew amorous on seeing her. He knew her and in time she gave birth to a son on an island in the Yamuna. This son is Vyasa. See Mahabharata, Adi Parva, section 63.]

O king these incarnations, of the Lord, undertaken for the behoof of mankind, have been described. I shall now present an account of the future incarnations. The Lord again, for the well-being of mankind, will appear as Kalki in the house of a Brahmana by name Vishnuyashas in the village of Sambhala. After the expiration of the tenth incarnation He will send Yajnavalka before Him and then engage in a discussion with the followers of Buddhism, who believe in the transcient science, who always praise the present and speak ill of the sacrifices. After defeating them he will disappear at the confluence of the Ganges and Yamuna with his followers. When all the families will be ruined, when all the kings, with their ministers and soldiers will be destroyed there will be none to look after the people. When they will all be killed by internal dessensions and when their riches will be pilfered by one another, they will begin to weep, being stricken with grief. Thus assailed by misfortune at the end of the Kaliyuga all the creatures will meet with destruction along with the Yuga itself.

After the termination of the Kali Yuga the Satya Yuga will again appear in due order. This is the outcome of the natural sequence and there can no perversion of it. These and various other celestial incarnations, consisting of gods, have been recorded in the Puranas by the Rishis conversant with the knowledge of Brahman. I have only given an outline of the incarnations of the Lord the preceptor of all the worlds, by the chanting of which even the gods are charmed and in which exist all the Srutis and Puranas. The ancestral manes of the person are delighted who, with folded palms, listens to or recites the incarnations of Vishnu of unlimited power. If a man listens to the illusive sports of this Lord of Yoga he is freed from all his sins and acquires, by the favour of the Lord, virtue, prosperity, ascetic wealth and various objects of enjoyment.

CHAPTER 42. VISHNU'S APPEARANCE.

Vaishampayana said;-Listen, O king, duly to the dignity of Vishnu as Viswa (the lord of protection) to that of Hari in the Satya Yuga, to that of Vaikunta amongst the gods, to that of Krishna amongst men, to that of Iswara, and to the motive of his various actions past and future. Although invisible the lord assumed forms (at various periods). Narayana is the cause of all creations and is eternal. This Naravana assumed the form of Hari in the Krita Yuga. Brahma, Indra, the moon, Dharma, Sukra and Vrihaspati are all the forms of Narayana. Yadu's son Vishnu became the son of Aditi and passed by the name of king Indravaraja. For encompassing the destruction of the Daitvas, Danavas and Rakshasas, the enemies of the celestials, Narayana, out of favour, became the son of Aditi. This Supreme Soul created Brahma in the days of vore. And that Prime Purusha, in the first Kalpa, created all the Prajapatis. They, assuming various forms, became the founders of many most excellent Brahmana families. From these high-souled ones emanated, the eternal Veda* consisting of various branches. [The Hindus have received their religion through revelation, the Vedas. They hold that the Vedas are without beginning and end. It may sound ludicrous how a book can be, without beginning or end. But by the Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Just as the law of gravitation existed before its discovery land would exist if all humanity forgot it, so with the laws that govern the spiritual world. The moral, ethical and spiritual relation between souls and souls and between individual spirits and the Father all spirits were there before their discovery and would remain even if we forget them. The discoverers of these laws are called Rishis and they are honoured by the Hindus.] I have thus recounted the names of the wonderful Vishnu. Now hear from me the subject that is worthy of being recounted. After the Asura Vitra had been slain and even when Satya Yuga was not over there took, place the world-renowned war with Taraka. Being elated with success in war and assisted by the Gandharvas, Yakshas, Uragas, and Rakshasas the dreadful Danavas engaged in an onslaught of the gods,. When all the weapons were destroyed

Accordingly being baffled they sought refuge with the omniscient, Lord Narayana, the God of protection. In the meantime were heard the dreadful mutterings of clouds pouring, showers of embers that covered the sky with, the-sun, moon and planets and that were accompanied by lightnings. And seven kinds of wind were driven against one another. Assailed by boiling water currents, the fall of lightnings and the winds, endued with the velocity of lightnings, and as if being consumed by them the earth began to emit terrible sounds. Thousands of fire-brands fell down from the sky. Cars began to fall down and go up. Beholding those portends the people were stricken with fear as they become at the termination of the four Yugas. The whole world was enveloped with darkness and nothing was visible. The ten cardinal points, being covered with darkness, did not became visible. It appeared as if the incarnate form of the night of the dark half of the month was veiled by the cloud of dissolution. The sun being overclouded the whole sky was enveloped with darkness. Dispersing these clouds together with darkness the Divine black-hued Hari displayed his celestial form. His body was dark-hued like a cloud and his hairs were black like collyrium. In his dark form Krishna appeared like a dark mountain. He put on a burning yellow raiment and was bedecked with gold. It appeared as if a body, enveloped with the darkness of smoke, arose like the fire of dissolution. His shoulders had grown eightfold, his heads were covered with head-gears and his fists were adorned with golden weapons. His hand was delighted with a sword by name Nandaka which was immoveable like a mountain stricken with the rays of the sun and the moon and which was tied to a waist-cloth of the hue of Menas stone. The arrows were like the serpents. He held mace, thunderbolt, a ploughshare, a conch, a discus and a club in his hands. Vishnu was like a mountain of which the base was forgiveness and the tree was Sree. He held the Sranga bow in his hand. He was seated on a car to which were voked yellow-hued horses, on which were hoisted flags having the emblem of Garuda painted on them, which had the effulgence of the moon, had beautiful wheels, of which Mandara mountain was the axle, and the serpent Ananta was the rein. It had Meru and Kuvera on it, was filled with stars and planets and adorned with variegated flowers. That lord of gods, who always gives protection, was seen seated in the sky on an effulgent celestial car by the gods defeated by the Daityas at a time when they were stricken with fear. All the gods, headed by Indra, at first sent up a shout of exclamation and then sought refuge with the lord to whom all resort for shelter. Hearing this loud exclamation the kind Deity Vishnu made up his mind for destroying the gods in that great encounter. Stationed in the pure sky, Vishnu, that foremost of gods, promised to the celestials, saying, "O ye Maruts, may you fare well, do not fear. Be at ease. I have defeated the Danavas. Do ye take back the three worlds." Thus welcomed by the words of the truthful Hari the gods attained to that supreme delight which they enjoyed when they obtained ambrosia out of the

Thereupon the darkness was removed and the cranes emitted cries. Auspicious winds blew and the ten directions were cleared up. Shinning stars began to circumambulate the moon, and other luminous bodies began to move round the sun. The planets did not oppose one another and all the rivers grew delightful. Etherial and celestial roads appeared beautiful. The rivers began to flow quietly and the oceans did not suffer any agitation. The internal organs of men worked well. The great saints were shorn of grief and began to chant the Vedic hymns. Hearing the promise of the Lord that he would slay all the enemies in battle the fire began to eat sweet and nourishing oblations. Sacrifices were duly undertaken and the minds of men were delighted.

ocean.

CHAPTER 43. THE PREPARATION OF THE DANAVAS FOR THE BATTLE.

Vaishampayana said:-O sinless one, thereupon, hearing of the fear from Vishnu, the Daityas and Danavas, irrepressible in battle, began to make preparations for war on a great scale. Being desirous of a battle the Danava Maya ascended a golden car as the sun rises over the mount Meru. It had four strong wheels twelve hundred cubits in circumference, could go anywhere, contained many huge weapons, was filled with the tinkling of small bells, was matted with leopard skins, adorned with jewels and gold, artificial figures of animals and various collections of birds, contained many celestial weapons and quivers, had the sound like the muttering of clouds, had beautiful axles, was the best of the most excellent cars, was filled with beautiful nests, and mountain-like clubs. It was huge like the very ocean itself, and its joints were adorned with golden Keyuras and bracelets. Its poles were made of gold and it was adorned with huge pennons and flags. It looked like the mount Mandara when the sun rises over it like the prince of elephants and the ocean. It contained thousands of bears and the sound of its wheels was like the roaring of the ocean. It was effulgent, could course in the sky and strike the cars of the enemies. The Danava Tara got upon a most excellent iron car. It was two miles in dimension, was huge

like a collection of mountains, was black like red collyrium and was made of strong and well seasoned iron. It had eight wheels, axles and poles and was dark like an ember. Its sound was like the roaring of an ocean and its windows were covered with iron nets. It contained iron Parighas, Kshepanyas, clubs, Prasas, maces, various other wooden weapons, Tomaras and Parashwadas. It was a dread to the enemies and was drawn by a thousand of mules huge like the mount Mandara. On its flag there was an emblem of a crow. Being highly enraged and taking up a club Virochana stood before the army like a mountain with shining summits. The Danava Hayagriva, the repressor of the hostile armies, began to drive a car drawn by a thousand steeds. Stretching his huge bow, many thousand cubits in dimension, the Danava Varaha stood before the army like a fig tree covered with its branches. Shedding tears of anger out of haughtiness and with his lips and teeth trembling the Danava Khara stood for the battle. Ascending a car drawn by twelve horses and surrounded by Danava Vyuhas the energetic Aristha began to move about in the battle-field. Adorned with golden ear-rings, Viprachitti's son Sweta stood before the battle-field like a white mountain. Armed with most excellent weapons made of stone and being tired thereby Bati's son Aristha stood there for battle like a mountain. A Danava, by name Kishora, resembling a young charger in pride, appeared like the sun in the midst of the Daitya army. Being dressed with a long raiment resembling a cloud the Danava Lamva appeared in the midst of the Daitya Vyuhas [The arrangement of troops in various positions, as the array in line, that in column, that in circle, and that in mixed order.] like the sun possessed by Rahu [This is the mythological account of the solar eclipse.]. Taking up weapons in the shape of teeth, lips and eyes the huge-bodied and terrible warrior Sharbhanu smilingly stood before the Daityas. Some shone on the horses and others on the elephants. Some sat on the lions and tigers and others on boars and bears. Some rode the asses and camels and others rode the clouds. And others rode on various birds and some the winds [i.e. were fleet like the wind.]. Other Daitya proceeded on foot. Some Daityas, with dreadful faces, some with one foot and some with two feet began to dance for battle. Some began to strike their arms. Thus the leading Danavas began to roar there like proud tigers. The Daitvas, expert in the use of bows. began to assail the gods with fierce clubs, Parighas and their Parigha-like arms. And sporting with maces, Prashas, clubs hooks, swords, Sataghnies, sharpened daggers, excellent iron Parighas and discuses they delighted the soldiers. The Danavas, irrepressible in battle, desired for victory. Thus the Danavas, proud of their various weapons, confronted the gods like rising clouds. That Daitya army, consisting of thousands of Danavas, resembling the air, the fire, the cloud and the mountain and filled with war-like speed and advancement, was maddened with desire for battle.

CHAPTER 44. ARRANGEMENT OF THE CELESTIAL ARMY.

Vaishampayana said:-O my child, you have thus heard of the arrangement of the Daitya army in the war between the gods and demons. Hear, now of an account of the arrangement of the army of the gods as well as that of Vishnu's army. The Adityas, the Vasus, the Rudras and the two highly powerful Aswinis took charge of their respective soldiers and attendants. The commander of the whole celestial army, the thousand-eyed Patriarch Pakashana sat on his elephant Airavata in front (of the army). On his left was kept in readiness a car, quick coursing like Garuda, with beautiful wheels and adorned with gold and diamonds. Thousands of gods and Gandharvas and Yakshas followed him. And the effulgent Brahmana saints, members of his court, began to chant his glories. Protected by Valahakas, carrying weapons, accompanied by lightnings produced by the hurling of Indra's thunder-bolt and resembling mountains moving about at will, the Divine Maghavan began to proceed on his elephant. The Vipras, who live at a place where Havi is kept in Soma's sacrifice, sing his glories. When the king of gods repaired to the celestial region bugles were sounded. Thousands of Apsaras began to dance before him. As the sun shines, protected by Ketu, born in his own family so that chariot, protected by Matali [The charioteer of Indra.], appeared beautiful. That car, drawn by a thousand horses, was fleet like the mind or the air. It appeared as if the mount Meru was enveloped with the rays of the sun. Raising up his rod and mace and terrifying the Daityas Yama stood in the midst of the celestial army. Varuna, with the mace in his hand, also stood there in the midst of the army of gods. He was surrounded by four oceans and Pannagas. His person was full of water and he was adorned with conch, jems and Angadas [A kind of ornament for the Arms.]. He always used to roam with the noose of Kala in his hand. He made thousands of sports with the horses resembling the rays of the moon and waves agitated by the wind. His raiment was black and he put on beautiful Angadas made of corals. His person had the hue of sapphire and a necklace hung round his neck. He stood there expectation of the battle as the ocean becomes agitated when it is separated from its bank. Kuvera, having a body

dark-blue like sapphire, and men to carry him, was seen there along with the Yakshas, Rakshasas and Guhyakas. That lord of riches, that king of kings, was armed with conch, Padma [One of Kuvera's treasures or jems.] and a club. That graceful king of riches* was stationed in his car Pushpaka. [* The word in the text is Nidhipati a name of Kuvera. Nidhi means divine treasures nine of which are enumerated, viz., the Padma, Mahapadma, Sankha, Makara, Kachchpa, Mukunda, Nanda, Nila and Kharba: their nature is not exactly defined though some of them appear to be precious jems; according to the Tankrik system, they are personified and worshipped as demigods attendant either upon Kuvera or upon Lakshmi, the goddess of prosperity.] That king of kings, that friend of Siva, that lord having men to carry him, appeared there for battle like the very Siva himself. The thousand-eved Indra protected the eastern wing of the celestial army, Yama, the king of the ancestral manes, protected the southern wing, Varuna, the western wing and Kuvera, the northern wing. The four Regents of the quarters, dreadful in battle, protected the four sides of the celestial army and kept a vigilant watch over their respective quarters.. The sun shone there burning in his own effulgent rays, on his car, drawn by seven horses that course in the welkin, Shining in his own effulgence of thousand rays, and ascending the car in which he, conferring heat on all the eternal regions, goes to the rising and setting mountains, the Dwadashatma* lord of rays began to move about in the midst of the celestials. [* An appellation of the sun. Dwadasha, twelve and Atman means identity; being represented in and identified with the twelve Adityas or the sun in each month of the year.] Delighting the universe with his cool and watery rays the moon, of cool rays, shone on his car drawn by white horses. The Danavas saw, in the battle-field, Soma, of cool rays who is the presiding deity of the Brahmanas, is encircled by the stars, whose body is marked by the shadow of the earth, who dispells the nocturnal darkness, who is the lord of all luminous bodies in the sky, who is the source of all the juices, who is the lord and protector of all the plants, who is the source of nectar, who is the first source of food to the world, who is identical with gentle and cool juice and who distributes dews. Being excited by his own energy and joined by the cloud Vayu, the life of all creatures, began to blow there in contrary directions and assail the Daityas. He is the life of all creatures and lives in man as five vital airs; and being divided into seven it is sustaining the three worlds consisting of mobile and immobile creations. People call him the charioteer of fire and he is the cause and, lord of all. The source of his origin is the seven musical notes which are used in singing. He is called the most excellent element and is bodiless. He courses in the sky, goes very quickly and has sound for his origin. The Maruts, accompanied by the Devas, Gandharvas and Vidyadharas, began to sport there with unsheathed swords white as the serpents). Pouring, in anger, deadly venom the leading serpents became as it were the arrows of the gods, and began, with their mouths open, to range in the sky. All the mountains appeared before the gods to grind the Danavas with their rocky summits and with trees consisting of hundreds of branches. The highly illustrious and intelligent lord Hari, the holder of discus and mace, who is the lotus-navelled Hrishikesha of three foot-steps, who is highly effulgent like the fire of dissolution, who is the master of the universe, who is Madhusudana, born from the ocean, who feeds on Havya and is honoured by sacrifies, who is identical with earth, water and ether, who is at one with the elements, who gives peace and equanimity of mind, who destroys his enemies, who is the source and seed of the universe, who is the preceptor of the world and who has the emblem of Garuda on his flag, took up, in the midst of the celestial army, his enemy-killing discus, effulgent like the rising fire in the rising solar disc, the maces Vrihati and Mahati, that kill all the Asuras, in his left hand, the bow Sranga and other burning weapons in his remaining hands. The Lord Hari rode that huge-bodied younger brother of Aruna, the foremost of birds, Suparna, who was the best of the twice born living on serpents, who was the son of Kashyapa, who was superior even to the wind in fleetness, who used to agitate the sky, who had big serpents hanging from his mouth, who was huge like the mount Mandara that was set free after the churning of the ocean for ambrosia, who displayed his prowess hundreds of times in the encounter between the gods and demons, whose body was marked with thunder-bolt by the king of gods for ambrosia, who had tufts of down, who was adorned with shining ear-rings, who had a raiment of variegated feathers, who was huge like a mountain consisting of metals and who had on his spacious breast serpents of moon-like lustre shining with brilliant jems. He remained easily in the sky with his two beautifully painted wings like two clouds with rain-bow at the time of the universal dissolution. He was dreadful in the enemy's camp adorned with red, dark and yellow flags. The gods followed him in battle. The great ascetics sang the glories of Gadadhara with excellent hymns. Assisted by Kuvera, headed by Vivaswan's son Yama, encircled by Varuna the king of water, presided over by the king of gods, beautified by the rays of the moon, strengthened by the warlike gods, accompanied by the sounds of the wind, rendered

brilliant by fire, and enveloped with Jishnu, Prahishnu, Bhrajishnu, and Vishnu energies the celestial army stood wonderfully for the battle. Angiras prayed for the well-being of the gods and Sukra, the preceptor of the Daityas, prayed for their well-being.

CHAPTER 45. THE FIGHT BETWEEN THE GODS AND DEMONS.

Thereupon there took place a terrible encounter between the armies of the gods and demons desirous of vanquishing each other. Armed with various weapons the Danavas fought with the gods as if the mountains were fighting with the mountains. Thus there took place a wonderful encounter between the gods and demons, with fairness and unfairness, humility and pride. Then there fell on all sides from the sky cars drawn by quick-coursing horses, and soldiers with swords in their hands. Maces were scattered all over. With these and arrows, full drawn bows and clubs that war, of the gods and demons, grew exceedingly terrible. It created terror all over the world and assumed a dreadful form like the whirling clouds at the hour of the universal dissolution. Throwing with their hands Parighas and stones the Danavas began to assail Indra and the other gods in battle. In that great encounter the gods were greatly assailed by the highly powerful Danavas with whom appeared all the signs of success and their (faces) grew pale. They were grinded by the network of weapons of Diti's sons: their heads were cut off by their Parighas, their bodies were mutilated and the wounds made copious discharges of blood. Being fettered by the nooses of the Danavas, wounded by their arrows and possessed by the illusions of their women the gods stood motionless. They were stupified and showed no signs of life. The Asuras made the celestial army inert so that they could not use their weapons.

Throwing away the nooses of illusion of the Danavas, withstanding and cutting off their arrows with his thunderbolt the thousand-eyed king of gods entered into the dreadful army of the Danavas. Having slain all the Daityas who were stationed in front with his dark weapons he covered the entire demon-army with darkness. Being thus enshrouded with darkness through the energy of the king of gods they could not make any distinction between the gods and demons. Thereupon being freed from the nooses of illusion and being very careful the gods began to slay the Danavas who were overpowered with darkness. Thereat being assailed, bereft of consciousness and dark-hued on account of the darkness, the Danavas began to fall down like mountains having their wings cut off. Then the palace, of the king of Danavas, consisting of cloud-like demons and resembling an ocean stricken with darkness, appeared as the very form of darkness itself. Thereupon consuming that illusion of darkness the Danava Maya created a highly dreadful illusion of forest-fire resembling the fire of dissolution. When that illusion, created by Maya, destroyed all darkness, the Daityas, assuming forms, effulgent like the sun, again appeared in that battle-field.

Being consumed by the illusory forest-fire the gods appeared before Soma lying on the dews. Having their lustre destroyed by the forest-fire and been consumed thereby the gods, stricken with grief and seeking refuge, communicated it to their king the holder of thunder-bolt. When the celestial soldiers were assailed by the illusion of Maya and consumed by the Danavas, Varuna, commanded by the king of gods, thus said.

Varuna said:-O king of gods, in the days of yore, the energetic Urva, the son of the Brahmana saint Bhrigu, adorned with accomplishments like those of Brahma, practised hard austerities. Like the eternal sun he assailed the whole world with his penances. The Brahmana saints, with the gods and ascetics, appeared before him. The Danava-king Hiranvakasipu communicated it to that highly energetic Rishi. The Brahmana saints then addressed to him the following sacred words; "This family, of the Rishis, is about to be extinct now, since, you, being alone and having no issue, are not thinking of perpetuating your race. Adopting a life of celibacy you are practising these hard penances. Many familes of self-controlled Rishis, are on the verge of extinction on account of the absence of of any offspring. Only one body exists. If all these families disappear for want of descendants there is no chance of their being multiplied. You are the foremost of ascetics and are effulgent like Brahma. Therefore think of multiplying your race and you yourself multiply yourself. Devote your great energy and produce your second body.

Thus addressed by the Rishis and having his mind agitated that self-controlled ascetic blamed them and said.

"This had been laid down in the days of yore as the eternal duty of the Munis living in the forest on roots and following the religion of the Aryans). The well-practised vow of celibacy of the Brahmanas, born from Brahma, agitated even Brahma himself. To officiate as priests, to teach and to accept fees are the three-fold duties of the Brahmanas living as house-holders. To live in the forest is our duty who, (observing the vow of celibacy) live in hermitage. Practising hard penances and giving preference to chastity in thought, words and deeds, the Munis, living on water, those living on air, the Dantolukhalikas [One who eats grain without its having been threshed, anchorite.], Ashmakuttas [Breaking or bruising anything with a stone.], Dashanapas [Those who practise penances on the peak of a mountain.], and Panchatapas [Those who practise penances in the midst of fire.], attain to the most excellent state. Through this chastity in thought, words and deeds the Brahmanas attain to their Brahmanahood. The Brahmavadins, living in the most excellent region, have recorded this.

"Patience resides in Brahmacharyya [Chastity in thought, words and deeds.], asceticism exists in Brahmacharyya and those Brahmanas, who practise it, attain to the celestial region. Without Siddhi*, there is no yoga, and without yoga there is no fame. [* The consummation of the Yoga practices and the attainment of the object thereof.] There is no other glorious asceticism in this world than Brahmacharyya. Having subdued the five elements and five organs of sense one should practise Brahmacharyya. What other greater Tapas is there than Brahmacharyya? The shaving of the hairs in the absence of yoga which the Sanyasins are bound to practise, the observance of the difficult (Chandrayana) vow (for pleasing the people) in the absence of determination (to go to the next world), the practice of religion in the absence of Brahmacharyya-these three are designated as Dambha [It means here hypocrisy.]. When Brahma created his mindbegotten progeny where had he his wife and where was his cohabitation and where was the agitation of his mind? You, selfcontrolled Rishis, have a great ascetic energy. Therefore create your mind-born progeny by your patriarchal works. The ascetics should procreate progeny through their mindborn source. They should not marry and beget children on their wives. What you have said, being yourselves all pious men, about the different religious practices, appears to me as thoroughly immoral. By this my effulgent body consisting of soul and identical with mind, I shall pro-create a son, begotten of my body, without espousing a wife. By the forest, regulations [Observed by Rishis living in the forest.] I shall create, out of this body of mine, a second body capable of consuming the creatures."

Thereupon being engaged in Tapas and placing his thigh into the fire Urva began to churn an Arani [Wood for kindling a fire exciting it by attrition.], capable of giving a son, with a Darbha [Kusa or sacrificial grass.]. Thereupon all on a sudden enveloped with flames there came out the fire in the shape of a son desirous of consuming the universe. Riving the thigh of Urva there came into being the all-ending and the wrathful fire Aurva as if desirous of consuming the three worlds.

As soon as he was born, he said to his father in burning words:—"O father, I am stricken with hunger. Leave me, I shall eat up the whole world". At that time yawning with flames that had gone up to the celestial region the all-ending fire completely consumed the ten quarters and all the elements and thus increased itself. In the meantime the Lord Brahma, the master of all creatures, went where that Muni begat that most excellent son. He saw there the worlds along with the Rishis blazing up with the thigh-begotten fiery son of Urva and assailed by Aurva's fire of anger.

Thereupon honouring the Rishi Urva Brahma said to him:—"Bear this energy of your son out of compassion for the world. O Vipra, I shall confer upon this son of yours the most excellent virtue of patience. And I shall bestow on him the best of habitations and nectarine food. Hear these my truthful words, O foremost of speakers".

Urva said:—"Blessed I am. I have received a great favour since the Lord has conferred a great grace on my child and given him this inclination. How will this my son, when he will attain to the desirable youth, acquire happiness on being honoured with Havyas? Where will be his house and what will be his food? What sort of food will you arrange for this highly powerful one commensurate with his strength."

Brahma said:—This boy will live in the mouth of the ocean resembling that of a mare. O Vipra, I am born of water, so his body will be made of water. Always living on watery food I live in the water. I shall give your son this food. Let him bring it. O you of firm vows, at the time of the termination of a yuga this fire will consume all the worlds. United with him I shall repeatedly eat up the worlds. This fire has been made by me to live upon the water of dissolution. He will consume all the creatures with the gods, Asuras and Rakshasas. Saying "So be it," and casting off his effulgence before his father Aurva, enveloped with consecrated flames of fire, entered into the mouth of the ocean.

Thereupon Brahma and other great Rishis returned to their respective habitations. And being informed of the power of Aurva fire they resorted to their respective courses. Beholding the wondrous affair Hiranyakasipu, placing all his limbs on the ground, worshipped Urva and said the following words) "O Reverend Sir, wonderful is this affair that has been witnessed by all the worlds. O foremost of Munis, the grandfather has been pleased with your penances. O you of great vows, if I am worthy of being praised for my actions know me as your and your son's servant. Behold me as engaged in worshipping you. If I meet with discomfiture, O foremost of Munis, it will be your defeat." Urva said:—"I have been also blessed and honoured since

Urva said:—"I have been also blessed and honoured since you have accepted me as your preceptor. O you of firm vows, you have no longer any fear of ascetic observances. Do you take this fiery illusion which even the fires, without fuels that have been created my son, cannot easily touch. This illusion will help you in killing the enemies of your family; it will protect your own army and consume the enemies".

Saying 'may it be so' and saluting that foremost of Munis Hiranyakasipu, the king of Danavas, was pleased and returned to the celestial region.

Varuna said:—This is that illusion, which the deities cannot bear, and that had been created in the days of yore by Urva's son Aurva. With the death of that Daitya it has undoubtedly been shorn of its power. It had been imprecated with a curse in the days of yore by him who had created it If we can strike against this illusion the king of gods will be happy. Give me, O Sakra, my friend Nishakara (the moon) who is born of water. Being united with him and Yados [Aquatic animals.] and controlling my senses, I shall by your favour, undoubtedly destroy this illusion.

CHAPTER 46. THE BATTLE OF THE GODS.

Vaishampayana said:—Saying so be it the king of gods, the multiplier of the deities, delightedly, first of all, sent for Soma in battle, who had the dews for his weapons.

Sakra said;-O Sudhakara [This is a name of the moon. According to the Hindu mythology the moon is the mine of nectar.], proceed for the destruction of the demons and for accomplishing the victory of the gods and help the holder of noose [This is a name of Varuna whose weapon is a noose.]. You are gifted with incomparable energy, the lord of all the luminous bodies, the lord of even the sun. The persons, who have a knowledge of the juices, consider you as identical with all the juices. Increase and decrease are manifest in the ocean and your orbit. Attaching time to the universe you are creating days and nights. The shadow of the earth, resembling a hair, exists in your body. The Somadevas even, who are born of the stars, do not know this. You exist above the road of the sun and other luminous bodies. Dispelling darkness with your own body and rays you light up the world. You are of white rays and cool body, the master of the luminous bodies, have a hare on your lap, the ivisible soul of the time, are worshipped in sacrifices, the juice of the sacrifices, eternal, the king of plants, the source of action, water-born, of cool rays, the mine of ambrosia, fickle and have white horses. You are the grace of the beautiful beings, the Soma of the Somadevas and the most beautiful in all the worlds. You dispell darkness and are the king of rays Do you accompany Varuna and his army and destroy the demonaic illusion by which we have been burnt down in battle.

Soma said:—O lord of the universe, O king of gods, I shall do what you have asked me for the battle. I pour the dews which can dispell the demonaic illusion. Behold in this great encounter the Danavas consumed with my cold, covered with dues, divested of their illusive powers and haughtiness.

Vaishampayana said:-Like unto masses of clouds the smoky showers of dues, discharged by the moon, enveloped all the dreadful Danavas. With the pouring of dews and strokes of nooses. Varuna, the holder of noose and the moon of white ravs began to slay the demons in that great battle. Pouring water in the battle-field and fighting with the noose and cold those two lords of water began to range like two swelling oceans. As the world is enveloped with Pravartaka cloud discharging copious showers of rain at the time of the universal dissolution so that Danava army was covered with water by Varuna and Soma. Taking up the rays and the noose the moon and Varuna destroyed the illusion of the Daitya. Being exhausted with cold water and fettered by the noose the Daityas, like mountains bereft of their peaks, became (extremely) inactive. Being slain by the moon, crushed down by cold and having their bodies covered with dews those Daityas began to fall down like extinguished fire. The various cars of the demons, shorn of lustre, began to fall down and go up in the sky. The Danava Maya again displayed another huge illusion before the Danavas who had been covered with dews and bound down with the noose. He then spread in the sky an extensive mountainous illusion coursing every where at will created by his son Krouncha. It was covered with stones, and rocks. Its peaks were covered with huge trees, its caves were filled with trees and it was infested with lions, tigers and elephants. It abounded in deer emitting cries and trees shaken by the wind. With a downpour of rocks and trees that mountainous illusion slew the gods and revived the Danavas. Thereupon the illusion, created by the moon and Varuna, was dispelled and Maya's illusion covered the gods in the battlefield with iron clouds and rocks. The earth, already uneven with the collection of mountains and filled with trees was so thickly covered with mountains that any one could hardly traverse it. Some gods were wounded with rocks, some were assailed with stones and some were hemmed in with trees in that battle. Excepting the holder of club (Vishnu) all the celestial soldiers lost their bows and had their weapons

broken. And they all became inactive. But that beautiful lord of the universe, Gadhadhara, although stationed in the battle, was not the least agitated or worked up with anger on account of his patience. In order to witness the assailing of the gods and demons, Janarddana, conversant with the knowledge of proper time, resembling the cloud that appears at the time of the universal dissolution, waited for the proper hour in the battle-field.

Thereupon in the battle-field he ordered the fire and air to destroy the illusion created by Maya). Being united with each other and increased the increasing fire of flames and air, at the command of Vishnu, destroyed that illusion. By that increasing fire of wild course and the air that mountainous illusion was consumed and destroyed in that great battle. The air, assisted by fire, increased like that at the time of the universal dissolution. And the fire assisted by air consumed the army of demons. As soon as the wind blew the fire followed it; it appeared as if the fire and air were sporting in the midst of the army of demons. When all the Danavas were consumed and their cars began to fall down, when the fire was successful in accomplishing its work, when the cars desisted from slaving the demons falling down an all sides quickly like the air, when the Daityas grew inactive and the three worlds were freed from bonds, the gods delightedly sent up from all sides shouts of victory. When the thousand-eyed god achieved victory and the demon Maya met with discomfiture all the quarters became clear and the religious performances began to extend. The path of the moon was cleared up, the sun was placed in its course, all the elements were restored to their natural orders and men, fond of good conduct, were at ease. The Regent of the dead began to carry on his work without any distinction, oblations were offered to fire, the gods were entitled to partake of their portions in the sacrificial offerings and find out the utility of the celestial region. The regents, of the quarters, began to range in their respective provinces, pure persons, intent on carrying on Tapas, began to flourish and there was absence of impious men. The partizans of the gods were delighted and those of the Daityas were depressed. Virtue assumed the form of three legs and vice that of one leg. The great gate was kept open and ways to morality came into being and all the Ashramas and Varnas of the world began to observe their own duties. The wandering kings began to protect their own subjects, and hymns, in praise of the gods, were sung. All the sins were removed, dreadful pride was pacified and that battle of the fire and air was brought to a close. People accorded superiority to them because they accomplished the victory. Hearing of the fear of the air and fire entertained by the

Asuras, the well-known Danava, by name Kalanemi, appeared in the battle-field. His crown was adorned with crests effulgent like the sun; he was adorned with Angada and his hundred arms were bedecked with hundred silvery weapons huge as the mount Mandara. He had a hundred faces and a hundred heads. That beautiful demon appeared there like a mountain with a hundred peaks. He shone there like an increasing fire on a heap of grass in the summer season. His hairs were smoky, his beards were green; he had huge teeth and his face was adorned with lips. He was living in the intervening space of the three worlds with a huge body of very great dimension. With his hands he was raising up the sky with his feet he was throwing away the mountains, and with his breath he was dissipating the clouds surcharged with watery contents. That Danava, of expansive and red eyes looking awry, and powerful like Indra, was as if consuming and roaring at the gods and covering the ten quarters. They saw that Danava approach like the proud and hungry Death at the time of the universal dissolution (54-55). Raising up the fingers of his right band having a beautiful palm, elevated, adorned with well-polished finger-protectors, covered with garlands and high like moving mountains that Danava was, as if, saying "raise up the slain demons".

The celestials, stricken with fear, saw in the battle Kalanemi, like Death himself unto his enemies. Creatures saw that Kalanemi proceed like the second Narayana of three footsteps. Raising up his front foot and having his raiment shaken by the wind that demon, striking terror to the gods, came to the battle-field. United with the Asura king Maya Kalanemi began to proceed in battle. They appeared like Indra and Vishnu. Thereupon beholding the dreadful Kalanemi approach like death himself all the gods were filled with anxiety.

CHAPTER 47. THE ENCOURAGEMENT OF DANAVAS.

Vaishampayana said:—In order to welcome the Danavas the highly powerful great Asura Kalanemi assumed proportions like clouds in the end of summer. As by acquiring most excellent ambrosia, people are relieved of their exhaustion so the leading Danavas, on beholding Kalanemi living in the intervening space of the three worlds, rose up as if they had never been tired. Then the terrified Danavas, headed by Maya and Tara, irrepressible in battle, who always wished victory in Taraka's battle, shone there in the battlefield. Beholding Kalanemi all those Danavas, throwing

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6458 weapons and entering into Vyuhas, were greatly delighted. Of them, the principal soldiers of Maya, who were well-skilled in fighting, cast off fear and delightedly appeared there for Maya, Tara, Varaha, the powerful Hayagriva, battle. Viprachitti's sons Sweta, Khera and Lamva, Bali's son Arishtha, Kishora, Ushtra, the immortal-like Sharbhanu and the great Asura Vakrayodhi, who were all experts in the use of weapons, were devoted to the practice of Tapas, and skilled in fighting, appeared before Kalanemi the foremost of them all. Taking up huge clubs, axes, death-like maces, Kshepanyas, huge rocks, stones, Pattishas, Vindipalas, Parighas made of best steel, dreadful Ghatanis, Sataghnis, Yugas, Yantras, Argalas, Prasas, nooses, serpents, swords, thunder-bolts, blazing Tomaras, unsheathed daggers and sharpened weapons and having their minds worked up with zeal, they, taking Kalanemi before them, stood in front of the battle-field. That Daitya army, adorned with many excellent shining weapons, shone there like the cloudy sky bespangled with stars. Emblazoned with the cool and hot rays of the moon and the sun, the celestial army, reared by the king of gods, also shone there. There appeared that beautiful and great army of gods consisting of dreadful Yakshas and Rakshasas, fleet as the wind, having the stars for the steamers, the clouds for their raiments, abounding in smiling stars and planets, protected by Indra, Varuna and the intelligent Kuvera, the king of riches, accompanied by the fire and air, devoted to Narayana, gifted with the velocity of the ocean, and adorned with celestial weapons. As at the revolution of cycles heaven and earth are united so the celestial and demon armies met with each other. That encounter, between the gods and demons displaying humility and pride, forgiveness and prowess, grew exceedingly dreadful. As the swollen rivers generally issue out of the oceans so the dreadful gods and Asuras came out of both the armies. As the elephants come out of two mountainous forests covered with flowers so issuing out of both the armies the hosts of the gods and demons began delightedly to range there. They confronted each other and repeatedly blew their conches and bugles. That sound filled the heaven, earth and all the quarters. The sound, of the bowstrings against the palms, the twang of the bows and the sound of the bugles rose above the noise of the Daityas. The gods and demons felled and confronted one another. Some grew desirous of fighting duels. Some broke the arms of others with their own. The gods began to throw, in battle, dreadful thunder-bolts and excellent Ayasas and Parighas and the Danavas began to discharge Gurvis, clubs and Nistringshas. Some fell down with their limbs mutilated by the strokes of clubs and with their bodies bent down

Thereupon worked up with anger, some on cars, some on horse back and some on quick-coursing chariots, ran towards one another in the battle. Some stood in the battle-field and some fled away. The car-warriors were obstructed by cars and the infantry were obstructed by the foot-soldiers. The sound, of the wheels of those cars, grew terrible like the muttering of clouds in the sky. Some broke down the cars, some hurled chariots against chariots and some could not proceed unitedly in the midst of that collection of cars). Striking one another with their arms and sending up shouts, warriors, armed with swords and leathern coats of mail and elated with pride, began to proceed in battle. Some, mutilated and wounded by weapons in battle, began to vomit blood like clouds discharging water in the rains. Filled with those weapons and clubs thrown up and down that encounter of the gods and demons looked exceedingly terrible there. That unfair day of the encounter set in there with celestial weapons for the lightnings, the downpour of arrows for showers and the Danavas for the massive clouds. In the mean time the great Asura Kalanemi, being worked up with anger, began to increase his body like clouds filled with water by the waves of the ocean. The Valahakas, consisting of flickering flames like the lightnings, discharging thunder-bolts and huge like the mountains, were crushed down as soon as they fell on his body. When he breathed in anger and sweated on account of the frowning of his evebrows there came out of his mouth scintillations of fire, accompanied by lightning and air. His arms began to grow up straight and awry to the sky. It appeared as if the five-hooded black serpents were repeatedly licking their bodies. That Danava enshrouded the sky with various weapons, bows and Parighas high as the mountains. Wearing a raiment shaken by the wind Kalanemi stood in front of the battle-field like the second Sumeru filled with flames and covered by the rays of the setting sun. As the king of gods fells down the huge mountains with his thunder-bolt so did he knock down the gods with the mountain peaks and huge trees uprooted by the strokes of his thighs. Having been wounded by Kalanemi in battle and having their heads and breasts mutilated by diverse weapons and swords the gods could not move about. Some, killed by the stroke of his foot and others grinded by him, fell down with the leading Yakshas, Gandharvas and the great Uragas arranged in Vyuhas. Thus terrorized by Kalanemi in battle the gods, bereft of consciousness, could not set forth their exertions although they were capable of doing it. Being fettered by him with arrows, the thousand-eyed Sakra, seated on his elephant

Airavata, could not move about in the battle-field. In that battle the demon Kalanemi constrained Varuna, resembling a watering cloud and effulgent like the waterless ocean, desist from displaying any feats and deprived him of his noose. Bewailing in the battle-field the Patriarch Vaishravana, the king of riches, was rendered, by him through illusory weapons, inactive in the battle-field. Yama, who spreads death and destroys everything, was deprived of his consciousness by Kalanemi and fled to his own quarter. Having thus assailed the Patriarchs and protecting their respective quarters Kalanemi divided, then his body, into four parts. Thereupon repairing to the celestial road of stars pointed out by Sharbhanu that demon took, by force, the grace of the moon and his great object. Proceeding to the celestial region he began to direct the sun of burning rays and then occupied for himself his object Sayana* and his daily duties. [* The longitude of a planet reckoned from the vernal equinoctial point from Sa with and Ayana, the equinoctial point.] Beholding fire in the mouth of the gods Kalanemi placed it in his own and having vanquished the air by his own strength kept it under his subjection. Having brought the rivers from the ocean by his own strength and power that demon kept them under his own control and all the seas remained there like his body. Having brought under his subjection all the rivers born in heaven and earth Kalanemi established the world well protected by the mountains. That Daitya, identical with all the worlds and a terror unto all creatures, shone there like the self-born Deity the master of all the elemental deities. That Danaya, the one body of all the Lokpakas [He defeated the Lokapalas and became himself the one regent of all the quarters.], indentical with the sun, moon and the planets and resembling the fire and air, began to move about in the battlefield. When that Daitya occupied the position of Paramesthi, the source of the origin and destruction of all the worlds the demons began to chant his glories as the gods hymn the glories of the grand-father (Brahma).

CHAPTER 48. KALANEMI GOES TO VISHNU.

Vaishampayana said:—On account of his irreligious actions the Vedas, virtue, forgiveness, truth and the prosperity of Narayana, these five did not follow him (Kalanemi). Owing to the absence of the Veda and others that king of Danavas approached Narayana in order to attain to his dignity. He saw him there seated on Suparna with conch, discus and club in his hands. He was whirling a beautiful mace for the destruction of the Danavas. That god, having the hue of a cloud surcharged with water and wearing a raiment resembling lighting, was seated at ease on the bird the son of Kashyapa, gifted with golden wings and a tuft of down on the forepart of head.

Beholding the irrepressible Vishnu stationed in battle for the destruction of the demons, Kalanemi, with a heavy heart, said:---"This is our most dreadful enemy. They say he cannot be vanquished by any means. He is the enemy of our Danava forefathers and that of Madhu and Kaitava living in the ocean He has slain many of our forest-born Daityas. This man, armed with weapons, is highly ruthless in battle and extremely shameless like a boy. He had the hairs of the Danava women shaved (6-8). He is the Vishnu of the gods, the Vaikuntha of the celestials, the Ananta of the serpents living in the water and the Creator of the creators himself. He is the worshipful of the gods and is ever engaged in doing us wrong. Incurring his displeasure Hiranyakasipu was slain. Following him the gods are entitled to the best portion of the sacrificial offerings and three-fold oblations are offered to fire by the great saints. He is the instrument of the death of all those who are inimical towards the gods. By his discus all the Danavas, born in our race, have been slain in battle. Risking his life even for the gods it is he who hurls his discus, effulgent like the sun, at the enemies in battle. This wicked-minded one is like the death unto the Daityas. Myself, resembling the very Kala himself, living, he will soon meet with inevitable death. By a mere accident Vishnu has appeared before me to-day. Being grinded by me in battle he will be humiliated before me Having slain in battle this Narayana, the source of fear unto the Danavas I shall worship to-day my predecessors. I shall soon kill also the followers of Narayana. Even when born again he oppresses the Davanas.

"In the days of yore this Ananta again became celebrated by the name of Padmanabha (lotus-navelled). When the whole universe was converted into one sheet of water, he, placing the two Danavas, Madhu and Kaitava within his knee-joints, killed them. Dividing his own body into two and assuming the form of a man-lion he, in the days of yore, killed my father Hiranyakasipu. Auspiciously did Aditi, the mother of gods, conceive him who, assuming the form of a dwarf at the sacrifice of the king Bali, occupied the three worlds with his foot-steps and then killed him. Now encountering me again in this war of Taraka, he along with the gods, will meet with death".

Thus villifying Narayana in the field of battle in various unbecoming words Kalanemi expressed his desire for fighting. Although censured by the king of Asuras Gadadhara (Vishnu) was not angry on account of his extraordinary forgiveness.

Rather smilingly he said. "O Daitya, limited is thy strength, still out of anger thou art villifying me. Since thou hast transgressed forgiveness, thou shalt be slain by thy own fault. Wretched thou art indeed and fie on thy vaunting words. Men do not live where the females roar. O Daitya, I see thou shalt follow the footsteps of thy predecessors. Disregarding the orders instituted by Prajapati who can be at ease?. I shall slay thee to-day who hast disturbed the gods. And I shall again place the celestials in their respective positions". After Narayana, bearing the mystic mark of Srivatsa on his breast, had said this in the battle-field, the Danava took up the weapons in anger and began to smile. Uplifting his hundred arms capable of handling all the weapons, he, with eyes reddened with anger, struck at the breast of Vishnu. The other Danavas, headed by Mava and Tara, ran towards Vishnu. Although assailed by the highly powerful Daityas armed with various weapons the lord Narayana remained unshaken in the battle like a mountain. Being engaged in a conflict with Suparna and taking up, with all his strength, a huge and dreadful club burning with the concussion of arms, the highly enraged great Asura Kalanemi hurled it at Garuda. Even Vishnu was filled with wonder seeing that feat of the Daitya). When that club fell on the head of Suparna, that king of birds, with a wounded body, fell down on earth. Thereupon in that great encounter the Danavas began to strike Vishnu and Garuda with clods of earth, stones and thunder bolts. When Naravana moved about in the battle field the gods chanted his glories. "Glory unto thee, O thou of great arms, O destroyer of Madhu and Kaitava. With thy nails thou didst tear off Hiranyakasipu." Thus eulogised by the deities Narayana rose up from the battle-field. Considering Vishnu slain the king of Danavas blew his conch. The great Asuras began to play on the three sorts of Mridangas and dance in accompaniment with the music. It appeared that a great festivity was taking place at that time. Beholding Suparna wounded and his own body unscathed, Vaikuntha, with eyes reddened in anger, took up his discus. The lord then grew highly impetuous along with Suparna. His arms multiplied covering the ten quarters. Filling up all the quarters, the etherial region and the earth he increased his energy as if being desirous of attacking again all the worlds. The Rishis, along with the Gandharvas, began to chant the glories of Madhusudana who had then assumed a huge proportion in the sky for the victory of the gods.

The Lord covered the celestial region with his Kiritin, the sky and the clouds, with his raiment, the earth with his feet and all the quarters with his arms. Thereupon worked up with anger Gadadhara, taking up his discus capable of performing unparalleled feats and effulgent like the sun, destroyed with it, by virtue of his own energy, the effulgence of the Danavas in battle and chopped off the arms of Kalanemi. It was dreadful like the burning fire of a thousand flames resembling the rays of the sun and at the same time beautiful and covered with golden wheels. It was strong like a thunder-bolt, dreadful and besmeared with the blood fat and bones of the Danavas. It had none to equal it in the matter of striking, was sharpened like a razor, could go any where and could assume any form at will. It was made by the Self-born himself, was a terror to the enemies, possessed by the anger of the great Rishis and was haughty in the battle field. When it is thrown, all the creatures, mobile and immobile, are stupified and creatures, living on flesh, derive greatest satisfaction. Then with his strength Hari began to grind the hundred dreadful faces of that demon with wild laughs like the grinding of fire. Although his arms were chopped off and his heads were cut off the Danava did not tremble the least in the battle and stood there like a tree shorn of all its branches.

Thereupon spreading his two huge wings and assuming the velocity of the wind Garuda, with the stroke of his breast, felled down Kalanemi. Thereupon rolling and leaving the celestial region his body, shorn of heads and arms, fell down on earth from the sky. When that Daitya was killed the Rishis, together with the gods, began to praise Vaikuntha saying "Well done! Well done!". The other Daityas, who were witnessing his prowess in battle, were hemmed in by the arms of Vishnu and could not move in the field. The Lord held some Daityas by the hair, held some by the throat, wounded some on the face and took up some by the waist. Entirely destroyed by the club and discus and deprived of their energy and life they fell down on earth from the sky. After all the Daityas had been slain, that foremost of Purushas Gadadhara. scoring success, stood there doing good to the king of gods. After the termination of that dreadful war with Taraka where many had been grinded the grand-father of all, Brahma speedily came there along with all the Brahmana saints, Gandharvas and Apsaras. Worshipping Hari the god of gods said.

Brahma said:—"O lord, thou hast accomplished a great work; the dart of the celestials has been uprooted. By the destruction of the Daityas we have been pleased. Thou alone art the only destroyer of this Kalanemi whom thou hast just slain in battle. Save thee there is none else who could kill him. Vanquishing the gods and all the creatures mobile and immobile this Danava used to assail the Rishis; even he used to roar at me. Therefore by this thy powerful feat I have been greatly pleased, since thou hast destroyed this death-like Kalanemi. Mayst thou fare well; let us now repair to the most excellent celestial region, where the Brahmana saints, the members of thy court, are waiting for thee. O Achyuta, O foremost of speakers, I shall worship thee there along with the Maharshis with heavenly hymns. O thou the foremost of boon givers, although thou dost confer boons on the celestials and Daityas I shall bestow one on thee. O Narayana, in this war thou hast freed the three worlds of the thorns and therefore do thou now confer upon the high-souled Sakra the prosperous kingdom over the three worlds".

Thus addressed by the Divine Brahma, the Lord Hari said to Indra and other gods in auspicious words). "Listen attentively, all ye gods headed by Purandara, who have assembled here. We have slain, in this battle, many powerful Danavas, Kalnemi and others, who are superior even to the king of gods himself. In this terrible encounter came out both Virochana's son Bali and the huge-bodied Rahu. Let now the king of gods and Varuna repair to their wished-for regions. Let Yama occupy the south and the king of riches protect the north. As before let the noon be united with the stars in proper season. Let the sun, being united with equinoctial points, distribute the seasons all through the year. Let sacrifices be duly undertaken honoured by the ascetic courtiers and let the Vipras, according to the rituals laid down in the Vedas, offer oblations to fire. Let the gods attain gratification from Vali oblations, the Maharshis from the chanting of the Vedas and the ancestral manes from the performance of Sradhas as before. Let the wind blow in its own course, let the fire be enkindled in its three-fold forms, and let the three Varnas, by their natural qualities, bring about the gratification of the world. Let sacrifices be undertaken by the Brahmanas who are worthy of performing initiatory rites and let all the proper sacrificial gifts be distributed. Let the sun afford gratification to all the eyes and let the moon afford delight to all the juices and let the air delight the vital breaths of all creatures, and let them all undertake good and auspicious works. Let the rivers, carrying water from the huge mountains and, the mother of the three worlds, gradually in proper order, proceed to the ocean. Let the gods cast off all fear of the Danavas and let them enjoy peace. May you fare well, O ye gods, I repair to the eternal region of Brahma. Do not live always confidently in your celestial region and specially in the battle-field for the demons are highly deceitful. They strike people as soon as they find a weak point. This order of the world is not permanent. You are all gentle and simple and your mind always moves in innocent matters. O gods, I bring about the stupefaction of all these wicked demons who cherish a desire of injuring you. Whenever you will cherish a dreadful fear of the Danavas I will immediately come and promise you safety)."

Having thus addressed the gods the highly illustrious Narayana, having truth for his prowess, repaired with Brahma to his own region. This was the wonderful encounter, of which you asked, of Narayana and the Danavas in the war of which Taraka was the root.

CHAPTER 49. ATTRIBUTES OF NARAYANA

Janeamejaya said:—O Brahman, after repairing with the water-born Brahma to his own region what did the god of gods Vaikuntha do? After the completion of the massacre of the Daityas why did the water-born deity take away Vishnu, who had been honoured by the gods, to his own region? What sort of Yoga does the Lord Brahma, the Creator of creatures, practise and what sort of regulations does he observe And what sort of regions is that of Brahma How does this great universe attain to the prosperity adored by the gods and Asuras when he does not remain there How does he lie down for rest at the end of the summer and awake with the approach of the rains? How does he, living in the Brahma region, carry on the work of the world? O foremost of Brahmanas, I wish to hear truly of the celestial conduct of this Lord in the land of gods.

Vaishampayana said:—Hear now at length of the deeds of Narayana before you listen to how he sported with Brahma after repairing to his region. His course is very subtle according to his desire which even the gods cannot know. Hear, O king, what I shall relate. This Lord Narayana is identical with the three worlds and the three worlds too are also permeated by him. He is identical with the gods in heaven and they too are identical with him. Many persons, desirous of going to the other end of the world, cannot see his end. This Madhava is the end of all. Hear of an account of his deeds in the Brahmaloka in the days of yore whose true form is hidden by the senses as if with darkness and whom the gods seek.

Repairing to the region of Brahma and beholding the dignity of the Grand-Father Vishnu honoured all the Rishis with works sanctioned by the Vedas. Having performed the rites of the first part of the day the highly energetic Vishnu came to the fire where oblations were being offered in the morning by the great Rishis. He saw his own body most excellently placed in the midst of the sacrifice, worshipped with oblations by the great Rishis and eating his own share of

the sacrificial offerings. Having saluted the worshipful Rishis of Brahma energy Narayana, who is beyond the comprehension of thought, began to range in the eternal Brahma region. Walking there in the sacrifice he saw hundreds of sacrificial posts adorned with the tops of Chashalas [A wooden ring on the top of a sacrificial post.] and marked by the Brahmana saints. Smelling the smoke of oblations, hearing the sound of the chanting of the Vedas by the twice-born ones, and beholding his own self worshipped in the shape of a sacrifice he began to range there. Taking the sacred grass and Arghya [Water to wash feet.] in their hands the courtier deities and the Rishis said to him:-—"Whatever power exists in the gods it emanates from Narayana and whatever is undertaken by the deities that also proceeds from Madhusudana. That eternal Vishnu is the region of Soma and fire about which the people hear from learned men. As curd is produced from milk and clarified butter from curd so when the body and senses are agitated by virtue of meditation the world originates from Janarddana. As the great soul is comprehended by the senses and the five great elements so Hari is comprehended by the gods, the Vedas and all the worlds. As in this world of men the relation between the five elements and senses is perceived so the strength and prosperity of the gods in the celestial region originate from Vishnu. This independent and highly sacred Narayana, who is the thread of the worlds and who confers fruits of sacrifices on those who perform them, is worshipped with Mantras like Mantra itself.'

The Rishis said:—O foremost of the celestials, O thou of great effulgence, O lotus-navelled deity, hast thou come with ease? Do thou accept this sacrificial offering offered according to the Mantras. Thou art the sacred vessel of this water sanctified in the sacrifice. Thou wert always known as the guest mentioned in the Mantras and hast now become visible. O Narayana, after thy departure to the battle-field, our works were not undertaken, for a sacrifice, without Vishnu, is never sanctioned. To-day we will acquire the fruit of the sacrifice celebrated with presents. Thou art beholding thyself worshipped by us all. Saying "So be it" the Lord, in return, worshipped the Brahmanas. The Grand-father Brahma who was in his region, was delighted thereat.

CHAPTER 50. AN ACCOUNT OF NARAYANASHRAMA.

Vaishampayana said:-Having been thus worshipped by the Rishis the Lord entered into the celestial habitation of Brahma, the hermitage of Narayana as described in the Puranas. Having honoured delightedly all those Rishis and bowed unto the Prime Deity the Lotus-sprung Brahma he entered into the region mentioned before. Having entered the Narayana hermitage which was so named after Him the Lord left off all his weapons. He saw there his own abode resembling an ocean, filled with the gods and the immortal Rishis. That abode was covered with Samvartaka and other clouds, enshrouded with the darkness of the starry region and was beyond the reach of the gods and demons. There the winds do not blow and the sun and the moon do not shine. It was enveloped with the effulgence of the body of the Lotusnavelled Deity. Entering there, carrying matted locks and being thousand-headed the Lord began to make arrangements for lying down. The death-like sleep, having dark eyes and being informed of the last days of men, appeared before that high-sould deity. On account of his acquiring a mastery over his senses, Hari, the foremost of those observant of vows, laid himself on a celestial bed cool like the water of the Ocean [This is an allegorical account of Vishnu's Samadhi or devout meditation.]. The Rishis and the Gods began to worship the great Omnipotent Vishnu, thus gone to sleep for the creation of the universe [Thus engaged in Samadhi.]. When he was asleep there sprang from his navel a lotus, highly effulgent like the sun (intended for the) seat of the Patriarch Brahma, who is both the beginning and the end. That lotus had a thousand petals, a beautiful hue, was tender and well-adorned. Raising up his hand which is the thread of the pristine desire the great Muni Brahma whirls the wheel of the changes of all the worlds brought about by time. [The meaning is that the creation of the universe is carried on by Brahma. All the changes, that are manifest in the world, are his works. And this creation is the outcome of his desire. He first cherishes the desire and then engages in the work of creation.] From his mouth the Patriarchs come out shaken by the wind of his breath. Sometimes they fall down and sometimes they go up. Human beings, thus created by him, are again divided by Brahma into four orders. And then by performing works laid down in the Vedas they reach their respective goals. Even Brahma himself and the immortal Rishis cannot understand Vishnu, thus engaged in the Yoga of sleep and covered with Tamas*. Those Brahmana saints, headed by the Grand-father. cannot find out when Narayana is asleen and when he does sit up on his bed. Who is awake in this body? Who is asleep? Who, being capable, does not perform a work? Who enjoys the various objects of pleasure? Who is effulgent? And who is subtler than the subtle itself? [* The quality of darkness. The meaning of the passage is that when Vishnu, possessed by the

desire of creation, is engaged in meditating upon his own true form. When Satwa, or the quality of goodness, reigns supreme in him, he absolutely retires from the work of creation and when he is possessed by the desire of creation the quality of Tamas or darkness predominates in him. The origin of this desire in him is the root of creation, for the whole universe before us is the outcome of his will. According to the Hindu mythology the work of creation and dissolution is perpetually going on. And each of these work is dependent on the pure and absolute will of the Lord. When Vishnu, the Supreme Lord, happens to cherish a desire for creation he engages in meditating upon his true form. Thus meditation is allegorically represented as his sleep. From this meditation proceeds Brahma who is to make arrangements for this great work. But he is dependant on the will of the Lord. Brahma next creates the Patriarchs who are to be the originators of the various families.]

By the various arguments laid down in Srutis the Rishis seek to find out His existence. By birth or action none can find Him out. The ancient Rishis have sung his glories in the Puranas and his history can be known by the songs composed by him. His ancient history is also heard amongst the gods. After the great Puranas there exists no other record of his doings. All the Srutis, relating to the Vedas and the customs and practices of mankind, are filled with an account of the prowess of that god of gods. The Lord, the origin of all creatures, appears at the time of the creation of all the worlds. And Madhusudana remains awake for the destruction of the Danavas. When this immortal Purusha goes to sleep even the gods cannot look at him. He goes to sleep at the end of the summer and awakes after the termination of the rains. He is identical with the Vedas, the sacrifices and various other supplementary rites. This foremost of Purushas is the course of the sacrifices that has been described. When he falls asleep all the sacrifices, sanctified by Mantras, are brought to a close. And Madhusudana rises up when the autumnal sacrifices are undertaken. When Vishnu goes to sleep, Purandara, the lord of waters, performs all his duties and pours water. The illusion of darkness, sleep, that exists in the world and that is like a night of death to the kings, brings ruination upon them who kill one another by fighting. By its body of darkness it destroys the nights and days. And this dreadful illusion pilfers half of the life of all creatures in the world. Being possessed by this sleep and yawning repeatedly some people cannot bear its power as if they are almost drowned in a vast ocean. This sleep, engendered by the food or toil of the mortals in this world, does not conduce to the well-being of all. It grows enfeebled after the termination of the dream of creatures in this worldand this, at the time of their death, destroys all their vital airs. Amongst the gods, none, but Narayana, can withstand the power of this sleep. This Maya or illusion is the female companion, begotten by his own body, of Vishnu who destroys all). That one, of lotus eyes, was seen on the face of Naravana. This one, who stupifies all the creatures, eats up all the worlds in no time. For the behoof of mankind she is kent by Vishnu. She is adored of all as a chaste lady serves her husband. Being possessed by this sleep and having stupified the eternal world the Lord Vishnu slept in the Narayana hermitage. When that high-souled deity was thus asleep thousands of years passed away with the most excellent of cycles Satya and Treta. That highly effulgent deity awoke at the close of the Dwapara Yuga, when the great saints, on witnessing the distress of mankind, began to chant his glories.

The Rishis said:—O lord, do thou cast off this sleep begotten of thy own self as a garland, already enjoyed, is left off. All the gods, along with Brahma, are waiting to see thee. O Hrishikesha, all these self-controlled Rishis, well-versed in the knowledge of Brahman, and in singing His glories, are welcoming thee. O Vishnu, hear the auspicious words of these Rishis who are identical with the five elements, namely, the earth, ether, fire, air and water. O gods, the seven Rishis, along with all these saints, are chanting with celestial and becoming hymns thy glories. Rise up, O thou of great effulgence, O thou having a navel of a lotus of a hundred petals, some important work of the gods requires thee.

Vaishampayana said:—Having lessened the quantity of water and dispelled darkness Hrishikesha rose up shining in his great beauty. He saw there all the gods assembled along with the Grand-Father, greatly aggrieved for the world and desirous of speaking something to him. The Lord Narayana, with eyes relieved of exhaustion by sleep, addressed to them words fraught with sound reasoning and far-sightedness.

Vishnu said:—"Where have you got your quarrel, O gods? From whom does your fear proceed? Who feels a necessity and for what? And haw can I help you? Has any calamity befallen the world through the Danavas? Have men met with any misfortune on account of their weakness? I wish to know all this without any delay. Having renounced my most excellent bed I stand amongst the Brahmavadins for encompassing your well-being. What can I do for you?" CHAPTER 51. THE PROPOSAL OF RELIEVING THE EARTH OF HER BURDEN.

Vaishampayana said:-Hearing these words of Vishnu, Brahma, the Grand-Father of all, gave vent to words fraught with the well-being of gods. "There is no fear, from the Asuras, of the gods whom you give protection by becoming their leader in various battles. When you yourself, the slayer of your enemies, and the king of gods, are crowned with victory, what fear do men, engaged in religious observances. cherish? Truthful and pious men are always freed from ills. Death cannot prematurely visit the pious. Enjoying their sixth portion, the kings, the foremost of men, do not fear one another. Doing good to their subjects and realizing duly tributes from their tributary kings without being blamed by them, they fill up their treasuries with wealth. Meting out mild punishment and being forbearing they govern their respective prosperous provinces and protect the four Varnas. Without creating disturbance amongst their subjects and being adored well by their ministers and protected by the four divisions of army they are enjoying the six means [The six acts of a king, in his military character, are peace, war, marching, halting, sowing dissension and seeking protection.]. They are all well-versed in the science of archery, observant of the Vedic rites and they all worship the gods with sacrifices accompanied by profuse gifts. Having performed the ceremony of initiation and studied the Vedas they propitiate the great saints with chastity in thought, words and deeds and the ancestral manes, hundreds of times, with holy Sraddhas. There is no such object in the world, Vedic, customary, and scriptural that is not known to them. Believing in the great Brahman, all those kings, effulgent like the great Rishis, are endeavouring to bring back the golden age. By their power Vasava is pouring good showers, and the winds, with dust removed, are duly blowing in the ten quarters. The earth is freed of all the evil portends and the planets are ranging at ease in the sky. United with the stars the moon is beautifully moving about in the sky. The sun, that produces regular successions, is moving in its two paths. Being propitiated by various oblations the fire has become sweet scented. The sacrifices being thus duly undertaken and multiplied the entire world is propitiated and men cherish no fear of death. The earth has been oppressed by the power of those powerful kings of brilliant fame following one another. The earth, exhausted with this weight and assailed by the kings, has come before us like a boat on the verge of being drowned. Oppressed by the kings resembling the fire of dissolution and having the mountains shaken and the oceans agitated the earth is repeatedly perspiring. With the body, energy, strength and the extensive territories of the Kshatriyas the earth is ever enjoying peace. In every city the king is surrounded by ten millions of soldiers; in every kingdom, hundreds and thousands of villages are growing prosperous and the earth has been completely covered with thousands of kings, their powerful army and millions of villages. Placing before her the Time, freed of all diseases and being shorn of energy the Earth has come to my house. O Vishnu, thou art her most excellent refuge. This Earth, the land of human actions, has been greatly assailed. It behoves thee to do that by which the eternal Earth, the stay of the universe, may not suffer deterioration. O Madhusudana, great is the iniquity in oppressing her, since on her being assailed all the works of the humanity will come to a close and the universe will fare ill. Being oppressed by the kings the earth has become evidently exhausted. Renouncing her firmness and natural forbearance she has grown impatient. We have heard her history. Thou hast listened to it also. We shall therefore consult with thee for relieving her of her load.

"Wending righteous ways all these kings are multiplying their territories. Amongst men the three other Varna are following the Brahmanas. All the words are truthful, all the Varnas are observing their respective duties, all the Brahmanas are studying the Vedas and all other men are devoted to Brahmanas. Thus exist men in the world who are the instruments of righteousness. Let such practices be observed by which virtue may not suffer deterioration. This earth is the goal of the pious and none else. Virtue is the most excellent object they should endeavour to secure. Therefore to relieve the earth of her burden it is meet to destroy the kings. Therefore, O great one, come with us to hold a consultation. With the earth before us let us go to the summit of the mount Meru." Having said this, O foremost of kings, the selfcontrolled Grand Father of all, Brahma, of great effulgence, began to take rest with the earth.

CHAPTER 52. THE ASSEMBLY OF THE GODS.

Vaishampayana said:—Saying 'so be it' the Lord, having the hue of a cloud and voice like its muttering in an unfair day, went away with the gods like a mountain covered with clouds. At that time Hari, having a dark-blue person, put on shining matted locks crested with jems and pearls like a cloud with the moon. On his spacious breast, the hairs whereof stood erect, there was the mystic mark of Srivatsa. Wearing two pieces of yellow raiment that eternal Hari, the preceptor of the world, looked like a mountain covered with evening clouds. When he began to proceed on the back of Garuda the Lotus-born Deity (Brahma) and the gods, having their eyes fixed on him, began to follow him. Having reached the jewelled mountain in no time they saw the assembly hall built after their own hearts. It was built on the summit of the mount Sumeru, and was effulgent like the sun. Its pillars were made of gold and its gateways were crested with diamonds. It contained diverse paintings on account of its being constructed by the mind and hundreds of cars. Its windows were covered with the jewelled nets. It could go any where at will and was embellished with jems. It was filled with many sorts of jewels and flowers made of various metals. That celestial assembly hall, filled with celestial illusion, was constructed by Viswakarman [He was the architect of the gods. I. All the gods, with delighted minds. sat duly on the seats properly assigned to each of them, in that auspicious assembly hall. They sat on cars, seats, Bhadrasanas [Most excellent seat.], Pithas [The seat of the religious student made properly of Kusa grass.], and seats of Kutha [A kind of tree.]. Thereupon at the command of Brahma, the wind Prabhanjana began to patrol on all sides of the assembly hall so that there might not arise any sound. When everything was silent and calm in that assembly of the gods the Earth plaintively began to address them in piteous accounts.

The Earth said:-O god, do thou uphold me. By thee the whole universe has been sustained. Thou art protecting the creatures and three worlds. Whatever thou dost sustain by thy energy and strength, I do afterwards hold it by thy favour. Whatever thou dost hold I do hold it and whatever thou dost not sustain I too do not keep it. There is no element in the universe which thou canst not sustain. O lord Narayana, at various cycles thou dost relieve me of my burthen for the behoof of the world. Being possessed by thy energy I have gone to the region underneath. O foremost of gods, I am at thy mercy. Do thou save me. I have been assailed by the wicked Danavas and Rakshasas. Thou art my eternal saviour and I am always at thy mercy. I know it for hundred times that as long as I shall not seek refuge with Narayana who relieves me of all loads so long I shall be under the influence of a mighty fear. Before agriculture, merchandise and other means of livelihood were instituted by the lotus-sprung Brahma, in the days of vore, I was reduced in dimension. Binding me two great Asuras, made of earth, were born before. While this high-souled Vishnu was sleeping in the mighty deep they originated from the dirt of his ears and remained like two logs of wood. Despatched by the Grand-Father, air, in the shape of vital breath, entered into the body of those two Danavas. Thereupon covering the sky those two great Asuras began to grow up. Brahma gradually touched them both who were gifted with vital breaths. One of them appeared to be soft and the other hard. The water-born Lord Brahma then gave them names. The one, who was soft, was named Madhu and the other, who was hard, was called Kaitava. When those two Daityas were thus named they, elated with the pride of their strength and being fearless. began to range in the world converted into one sheet of water, seeking battle. Beholding them thus approach Brahma, the grand-father of all, disappeared in the water of the universal ocean. The four-mouthed grand-father desired to live secretly in the lotus sprung from the navel of the lotus-navelled Vishnu. When Narayana's grand-sons, Madhu and Kaitava thus lived in the water, they, living there for many long years, were not the least agitated. Thereupon after many years, those two demons, Madhu and Kaitava, came where Brahma was stationed. Beholding those two dreadful, huge-bodied and irrepressible Danavas, Brahma, with the stalk of the lotus, disturbed Narayana. Thereat the highly-effulgent lotusnavelled Deity rose up from his bed. At that time the three worlds were covered with water and so in that one sheet of water there took place a terrible encounter between Narayana and Madhu and Kaitava). That dreadful battle continued for thousand years and those two Danavas did not experience least exhaustion in the encounter. After a long time those two Danavas, dreadful in battle, with a delighted heart, said to the Lord Narayana. "We have been greatly pleased with fighting with thee. Thou art our most desirable death. Do thou bring about our destruction at a place on earth which is not filled with water. O foremost of gods, slain by thee we shall become thy sons who vanquishes us in battle".

Catching these two demons with his arms in battle Narayana assailed them. Thereat Madhu and Kaitava met with death. Thus killed those two Daityas were saturated with water. Their two bodies were then fused into one. And then churned by the waves of the water they began to discharge fat. The water was covered with fat.

O sinless one, thereupon they disappeared and the Lord Narayana again engaged in the work of creation. On account of my being covered with the fat of the demons Madhu and Kaitava I have passed by the name of Medini. I have become the eternal universe by the power of the lotus-navelled deity.

Again assuming the form of a boar in the presence of the Muni Markandeya the Lord raised me up from the water with one tusk. Again at another time before your fiery presence the powerful Vishnu released me from the Daitya chief Bali. Now being oppressed and having none to protect me I have sought refuge with the Lord of the universe Gadadhara who is ever fond of his votaries. Fire is the cause of gold, the sun is the cause of stars and so Narayana is my support. I am alone holding this universe consisting of mobile and immobile creations. And Gadadhara is supporting all these held by me. Desirous of relieving me of my burden Jamadagni's son Rama, out of anger, divested me, for twenty-one times, of the Kshatriyas. Raising up a pillar of victory, Bhrigu's son Rama propitiated me with royal blood at the obsequial rites of his father and then communicated it to Kashyapa. Filled with a bad stench coming out of fat, flesh and bones and saturated with the blood of the Kshatriyas I appeared before Kashyapa like a youthful damsel in her course. The Brahmana saint Kashyapa then said to me:-""O earth, why art thou so depressed? Why dost thou, being the wife of a hero, observe the vow of humiliation". Thereat I said to Kashyapa, the Patriarch of the world:—"O Brahman, the great Bhargava has killed all my husbands. I have been divested of all the powerful Kshatriyas who live on arms, and have lost my husband. I do not wish to carry on me empty cities. Therefore, O Reverend Sir, confer upon me such a king as will be able to protect me abounding in villages and cities and engarlanded by oceans".

Hearing my words the Omnipotent Lord said "Let it be so." Thereupon he gave me away to Manu, the king of men. Thereupon obtaining the god-like kings of the Ikshaku race, originating from Manu, I, under the influence of powerful time, passed from the hands of one king to those of another. When the Lord bestowed me upon the intelligent Manu, the king of men, many kings, born in the families of great saints, ruled over me. Having conquered me many heroic Kshatriyas have gone to the celestial region. Under the influence of time they have disappeared in me. The powerful Kshatriyas, ever victorious in battle, fought for me in this world with one another and they have been still fighting even now. This is the end of destiny despatched by thee. If thou hast commisseration for me, if thou dost wish to relieve me of my burden do thou organise a war for the destruction of the kings for the behoof of the world. May the beautiful holder of discus alone grant me protection. May Narayana command me to whom I have come for help oppressed with a load, if he thinks proper to relieve me of it.

CHAPTER 53. AN ACCOUNT OF SANTANU'S FAMILY. Vaishampayana said:--Thereupon hearing the words of the earth and thinking minutely on her object the gods said to the grand-father "O Lord thou hast created the bodies of all creatures. Thou art the lord of all the worlds. Do thou therefore relieve the earth of her load. O lord, if thou dost wish to accomplish the object of the earth in this her calamity do thou, without delay, ascertain the duties of Mahendra, Yama, Varuna, the king of riches, Narayana, the moon, the sun, the air, the Adityas, the Vasus, the Rudras, the Patriarchs of the world, the celestial physicians, the Aswinis, of the Saddhyas, of Vrihaspati, preceptor Sukra, of Kala, of Kali, of Maheswara, of Kartikeya, of Yakshas, Rakshasas, Gandharvas, Charanas, great serpents, of birds, huge mountains and oceans consisting of great waves of rivers headed by Ganga. O grand-father, how shall we send down our portions? Let us create bodies, not born of any woman, in the family of those kings who range in the sky, in that of the kings who tread the earth and in that of courtier Brahmanas and other princes". Hearing this great resolution of the gods assembled together for one common cause the grand-father of all, eulogised by the celestials, said to them. "O ye leading celestials, I like very much your resolution. Do you create portions of your body on earth with your energy. Ye are all leading celestials, do ye, with your energy, descend on earth. And acquiring the prosperity of the three worlds do you relieve the earth of her burden. Listen to what I did in the days of yore for removing the load of her burden when I was informed of it.

"In the days of yore I was seated on the western bank of the eastern ocean along with my grand-son the great Kashyapa. I was describing various themes relating to the Vedas described before, as well as many other episodes of the Puranas. While I was thus discoursing, you all, accompanied by Maruts and the ocean and Ganga in their forms, came to me. With rushing waves, clad in a variegated raiment of acquatic animals, with a body shining with shells and pearls, adorned with corals and jewels, accompanied by the moon and roaring like a cloud surcharged with water, the ocean, as if vanquishing me, came to its bank. And throwing up its salt waters he greatly distressed that place. When the ocean was about to assail that place with his water I said to him in angry words 'be quiet'. No sooner I said 'be quiet' than he assumed a form. And with all his waves stilled he shone there in right regal grace. Desirous of encompassing your well-being and relieving the earth of her burden I imprecated a curse on the ocean and Ganga, saying 'O ocean, since you have come in a regal form, go, you will be a king. Performing many feats with your own ower on earth, you will be born in the race of the great Bharata and be a protector of men. Although impatient you

assumed a form as soon as I asked you to be quiet. Therefore gifted with a beautiful person you will be celebrated on earth by the name of Shantanu. And this foremost of rivers, Ganga, of unblemished limbs and expansive eyes, will go to you in a beautiful form'. When I said this, the ocean, being depressed at heart, looked at me. He said 'O Lord, O god of gods, why dost thou imprecate a curse on me? I always obey thy commands. I have been made by thee and am always under thy protection. I am therefore thy son. Why hast thou then cursed me in unbecoming words? O lord, by thy favour, my waves increased with the tides and so I was agitated. O Brahman, how am I to blame for this?. If during that time thou hast been touched by water thrown up by the wind, what reason is there for thy imprecating a curse on me? I was agitated by three-fold instruments namely the blowing wind, the increasing cloud and Parva accompanied by the moon). O Brahman, if I have committed any offence for these three instruments set to work by thee it behoves thee to forgive me and let there be an end of this curse. If dost thou find any evidence, O lord of gods, do thou show me mercy who have been depressed by a curse for no offence of mine. O lord, by thy command, this Ganga will descend on earth. I am guilty but thou shouldst show mercy on this innocent one."

"Thereupon I said in sweet accents to the great ocean who had been terrified and moved by the curse of the gods who were innocent of the cause thereof. 'O you of great mind, O lord of rivers, be thou at ease, do not fear, I have been propitiated with thee, Listen now to the future object of this imprecation. O lord, renouncing this thy ocean body, go to the race of Bharata. Then, O great ocean, O great king, you will be enveloped with regal grace. There, O lord of waters, you will govern the four Varnas and be pleased. And assuming, a beautiful form of a woman, this Ganga, the foremost of rivers, will serve you. Sporting with Janhavi, by my command you will not experience human miseries. O ocean. be you soon united with Ganga in wed-lock and carry out my command. Exiled from the celestial region the Vasus have entered the Rasatala. I appoint you for procreating them. Let Janhavi, for having offspring, conceive those eight Vasus who are effulgent like fire and increase the joy of the celestials. Having procreated the Vasus, multiplied the Kuru race and cast off your human body, you will, in no time, assume your ocean body'

"O foremost of gods, thus in the days yore beholding the future burden of the earth, I sowed the seeds of Shantanu's race for your well-being in which have been born the Vasus who live in the celestial region (46-47). Even now in the celestial region exists Ganga's son Bhishma as the eighth Vasu. The seven other Vasus have repaired to their respective regions and only Vishnu is now living. The king Shantanu begat on his second wife the highly effulgent and powerful king Vichitravirya. The two sons of Vichitravirya were the two famous kings of the world Dhritarastra and Pandu, the two foremost of men. Of them Pandu had two beautiful and vouthful wives. The first was named Kunti and the second was named Madri. And both of them were like the wives of the celestials. Dhritarashtra had one wife, by name Gandhari, who, by stead-fastly serving her husband, became celebrated in the world. Herein that house will be divided into two hostile parties and a terrible dissension will take place amongst the sons of those two kings. On account of the internal dissensions of these kings all the royal families will be destroyed. A terrible fear, like the hour of universal dissolution will then prevail. When all the kings, with their armies, will be slain by one another the cities and kingdoms will be shorn of their inhabitants and Earth will enjoy relief. I have read in the Puranas that in the end of the Dwapara Yuga. all the kings, with their armies, will be destroyed by weapons. Then Ashwathama, a portion incarnate of Sankara, with the fire of weapon, will consume the remnant of humanity in battle lying unconscious, at night, in sleep. When that one of cruel deeds, the like of death himself, will desist, this story relating to the the Dwapara Yuga, will come to a close. When Ashwathama, a portion of Siva, will disappear, the dreadful Kali Yuga of Maheswara will set in. In this Yuga people will perpetrate many iniquities and there will flourish only a portion of virtue. Truth will disappear and falsehood will be stored up. In this Yuga, people will worship only Maheswara and Skanda; old and long-lived men will not exist on the earth. I have thus described the most excellent annihilation of the kings of this world. Therefore, O ye celestials, descend on earth, without delay in your respective portions. Let Kunti and Madri conceive portions of Dharma and let Gandhari conceive Kali the instrument of all dissensions. These kings, urged on by destiny, will form two parties and being desirous of securing the earth, will seek a war. Let Earth, who upholds all the worlds, enter into her own native source. This sacred and well-known means of the kings is thus created." Hearing the words of the Grand-father Earth with Kala went away happily for encompassing the destruction of the kings).

Thereupon Brahma despatched the gods for slaving their enemies. The ancient Rishi Nara the (Serpent) Sesha, that upholds the earth, Sanatkumar, the Sadhyas, Agni, and other gods, Varuna, the Vasus, the sun, the moon, the Gandharvas,

the Apsaras, the Rudras, the Viswas, the two Aswinis all descended on earth in their respective portions. As described by me before the incarnations of the portions of gods, those foremost of Purushas were born, through women or otherwise, on earth as the destroyers of the Daityas and Danavas. Some of them multiplied their families like fig-trees. And some of them were hard-bodied like thunder-bolts. Some of them were endued with the strength of a million of elephants. Some of them were powerful like mighty currents and some were capable of handling clubs, Parighas and other weapons. All of them were capable of striking with the summits of the mountains. Hundreds and thousands of men, having arms like Parighas, were born in the race of Vrishnis. And the gods were born in the races of Kuru and Panchala as kings. There were born in the prosperous family of Yadus and those of Brahmanas many sacrificers of pious deeds, well read in the scriptures, mighty bow-men, observant of Vedic rituals and endued with prosperity and accomplishments. Whenever angry they could shake the mountains, the rivers, the surface of the earth, rise up in the sky and agitate the mighty deep.

Having thus commanded the gods the Grand-father Brahma, the master of present, past, and future, consigned all the worlds to Narayana and attained peace. Listen again to what the Omnipotent Narayana, Vishnu, of sacred fame, the lord of wealth and life, did for the behoof of creatures after incarnating himself on earth and taking birth in the family of the intelligent Vasudeva, the descendant of Yavati.

CHAPTER 54. THE BIRTH OF THE DAITYAS.

Vaishampayana said:-After Narayana, on his being successful, had repaired to a house on the earth becoming his position, after the gods had incarnated their portions in the race of Bharata, after the portions of Dharma, Indra, Pavana the celestial physicians the two Aswinis, and the sun had descended on earth, after the priest, of the gods, had come down on earth, in a portion of his, after the eighth portion of Vasus had come down on earth, after the portion of Death, Kali had been on earth, after the portion of Sukra, Varuna, Sankara, Mitra, Kuvera, Gandharvas, Uragas and Yakshas had come down earth Narada came out of a portion of Narayana's energy. [Dharma's incarnation was Yudhishthira, Sakra's was Ariuna and Pavana's was Bhimasena. The two Aswinis incarnated themselves as Nakula and Sahadeva. The sun incarnated himself as Karna, the priest of the gods Vrihaspati as Drona, the eighth Vasu as Bhishma, death as Vidura, Kali as Duryodhana, Soma as Abhimanyu, Sukra as Bhurisrava, Varuna as Srutayudha, Sankara as Ashwathama, Mitra as Kanika Kuvera as Dhritarashtra. The Gandharva and others incarnated themselves as Ugrasena. Dushasana and others.] He was effulgent like fire, had eyes like the rising sun and had huge and all-spreading matted locks. He wore a raiment white like the rays of the moon and was adorned with golden ornaments. He carried a big Vina [A stringed musical instrument.] like a female companion always confined in room, had an antelope skin thrown on his body and a sacred thread made of gold. With a staff and Kamandalu* in his hands he appeared like second Sakra. [* A natla, a vessel to carry water, a cup used for ritual washing in Judaism and the Roman Imperial Cult, from the Greek word antlion.] That great sage always used to pick up quarrels, was learned, well-read in Gandharva-Veda [The art of music. This was the special gift of the Gandharvas.] and was capable of deciphering the secret cause of dissensions in this world. That Brahmana used to create enemies of his own accord and was like the second Kali himself. That great Muni was the first speaker in the land of gods and Gandharvas, was the chanter of the four Vedas and was the reciter of the first Rik. That immortal sage Narada. ever ranging in the region of Brahma, with a depressed heart said to Vishnu in the midst of the assembled gods. "O Narayana, useless have been the incarnations of the gods for the destruction of the kings. O lord of the celestial region, thyself existing here, this dissension of the kings will be productive of no fruit. Methinks their work cannot be accomplished without Narayana's Yoga. O god of gods, thou art wise and observant of the true essence of things. It has not been proper for thee to institute such a work for the earth. Thou art the vision of the eyes and the lord of the powerful. Thou art the foremost of the Yogins and the refuge of all. Beholding the incarnation of the gods on earth why didst not thou send, first of all, a portion of thy energy to relieve the earth of her burden?. Making thee their help, and being identical with and guided by thee all the gods will swim on this earth from one action to another. I have therefore hastened to the presence of these assembled gods to send thee, O Vishnu; hear the reason thereof. O Narayana, hear of the movements of those Daityas who, amongst many that had been slain by thee in the war of which Taraka was the root, have gone to the face of the earth. There is a delightful city on the face of the earth by name Mathura. It is situate on the bank of Yamuna and abounds in many prosperous, villages. There was a great Danava, irrepressible in battle, by name Madhu. He was highly powerful and a terror to all creatures. There was a vast and dreadful forest by name Madhu abounding in huge trees where he used to live formerly. The

great Danava Lavana was Madhu's son. He was gifted with profuse strength and was a terror to all creatures. Sporting there for many years, that Danava, elated with pride, terrorised all the gods and others. When the pious son of Dasharatha, Rama, a terror to the Rakshasas, was ruling in Ayodhya, that Danava, eulogised by all the Daityas, repaired to a dreadful forest. Lavana despatched to Rama, a harsh-speeched emissary. He said 'O Rama, I am living near your territory. The Danava Lavana is your enemy. The kings do not wish to have a powerful enemy. A king, who seeks the well-being of his subjects, observes his royal duties and wishes to multiply his territories and riches, should always defeat his enemies. That king, desirous of pleasing his subjects, who has his hairs wet with the water* of installation, should first of all conquer his senses, for mastery over senses is the sure victory. [The usual practice is that at the time of installation sacred water is sprinkled on the head of a king. The meaning is that who has gone through the ceremony of installation. It is the Indian form of baptism and anointment.] The king, who wishes to keep his position always intact and strong, should instruct his men in moral laws for there is no other preceptor like him to the people. If when placed in the midst of dangers and vices, an intelligent king strengthens himself by his army he is not to entertain any fear of his enemies). All men are killed by their senses, the powerful enemies born with them. An impatient king is slain by the false notion of good done to them by their enemies. On account of your wife, you have, out of foolish attachment, killed Ravana with his army. I do not consider that sinful action of yours as great and becoming. Living in a forest and observing a vow you have killed a mean Rakshasa. Such a conduct is not seen in the pious. Virtue, begotten of forbearance, takes the pious to an auspicious and righteous station. Out of ignorance you have killed Ravana and honoured the forest ranging Vanaras [Properly speaking they were not monkeys but uncivilised people living in a province of the Southern India.]. Indeed Ravana is blessed, since you, while observing a vow, killed him in battle for your wife, in pursance of the conduct of ordinary men. That wicked-minded Ravana, who has not controlled his senses, has been killed by you in battle. You are therefore capable of fighting. Come and fight with me to-day'.

"Hearing those words of that harsh-speeched emissary. Rama, out of forbearance, smilingly said to him:-'O Emissary, what you have said, out of honour to that nightranger, is unfair, since you have been blaming me and considering yourself at ease. What is there to blame, if, wending the ways of righteousness, I have been stupified, if Rayana has been slain and my wife has been carried away. The virtuous, always following the ways of morality, do not blame others even with their words. As the God is always awake for the pious, He is equally so for the wicked, You have done what is the duty of a messenger. Go now and make no delay. Persons like me do not hurt the mean: who are fond of making too much of themselves. Here is my younger brother Satrughna, the repressor of enemies in battle. He will wait for that wicked-minded demon.' Thus addressed by Rama and commanded by that king that messenger set out with Satrughna. Ascending upon a quick-coursing car, Sumitra's son Satrughna repaired to the huge forest of Madhu and desirous of entering into a battle pitched a tent there.

"Thereupon hearing the words of that messenger the demon Lavana was beside himself with anger. Leaving behind the Madhu forest he started for battle. Then there took place a terrible encounter between Satrughna and Lavana. They were both heroic and mighty bowmen. Both of them struck each other with sharpened arrows. None of them fled back from the battle-field and none of them flet himself tired.

'Thereupon greatly assailed in battle by Satrughna's shafts the Danava Lavana met with discomfiture for he had not his mace with him. Afterwards taking up a celestial Sankhusha, that was given to him as a boon and was capable of grinding all creatures, Lavana began to shout in the battle. He caught of hold Satrughna's turban with it and began to draw in Raghava's younger brother. Thereat taking up a most excellent dagger having a golden handle Satrughna cut off with it Lavana's head in that great battle. Having slain that demon Lavana in battle, that heroic son of Sumitra, who gives delight to his friends, cleared off his forest with his weapons. Having cleared that forest that pious son of Sumitra, Satrughna, built a city there for the well-being of that province and desired to live there. Having killed, in the days of vore, the demon Lavana in Mudhu forest Setrughna built a city there by name Mathura. That great city was adorned with walls, gate ways and doors. It contained many villages, high buildings and gardens. Its boundaries were well laid and it was beautifully built. The walls were very high. The ditches were like the ornament that a woman uses round her waist. The buildings, made of stone and bricks, were like Keyuras. Beautiful palaces were like the ear-rings. The well-protected gates were like the veils and the prominades were like smiles. It contained many healthy heroes, elephants, horses and cars. It resembled a crescent and was situate on the bank of Yamuna. It contained beautiful markets and was proud of her collection of jems. The fields there were full of corns. The king

of gods (Indra) used to pour showers in proper season. Men and women there were always delightful. The highly powerful king Surasena, born in the race of Bhojas, reigned there. He was powerful like Mahasena and was celebrated by the name of Ugrasena.

"He whom thou hast killed, O Vishnu, is his son. The Daitya, by name Kalanemi, whom thou didst slay in the battle of which Taraka was the root, is born as Kansa, and is the scion of the Bhoja race. That king, who treads like a lion, is celebrated in the world. He is a terror to all the kings of the world and a dread to all creatures. He is always beyond the path of righteousness). He is highly persevering and ruthless. He is so very haughty to his subjects that seeing him their hairs stand erect. He never observes his royal duties and is never a source of pleasure to his own men. He never does any good to his kingdom and behaves always like a tyrant. He, who was vanquished by thee in Taraka battle, is now born as Kansa in the Bhoja race. That one, living on meat, is oppressing all the worlds, with his demonaic heart. He, who was like a horse and known by the name, Hayagriva, is born as Keshi the youngest brother of Kansa. That wicked bodiless demon with manes, neighing like a horse, is now living alone in Vrindavana. He lives on human flesh. Bali's son Aristha is born as the great Asura Kakudmi, capable of assuming forms of his own accord. Adopting the form of a bull he has become an enemy of the kine. Diti's son Ristha, the foremost of Danavas, is born as Kansa's elephant. That dreadful demon Lamva is born as Pralamva. He is living under a fig-tree by name Bhandara. That demon, who was known by the name of Khara, is born as the dreadful Asura Dhanuka. Living in the forest of palm-trees he is making a havoc of creatures. Those two foremost of Danavas, by name Varaha and Kishora, have been born as wrestlers Chanuka and Musthika who are always at the arena. Those two Danavas Maya and Tara, who were like death even to the demons, are now living in the city of Bhumi's son Naraka, by name Pragyotish.

"O Narayana, thou didst slay all these Danavas and divest them of their forms. Assuming human bodies they are now oppressing the people of the world. They oppose the chanting of thy name and destroy thy votaries. By thy favour only they will meet with destruction. In heaven they are afraid of thee, in ocean they are afraid of thee and even on earth they afraid of thee. There is no other source of fear to them. O Sridhar, thou dost slay the wicked Danavas; none else can accomplish their destruction. The Daityas, who are sent away from heaven, find refuge on earth.

"O Keshava, thou being awake, it is difficult for that demon to go again to heaven, who, on his being slain in the celestial region, again rises up assuming a human body. Therefore, O Narayana, do thou come to the world. We are also descending on earth. Do thou create your own self for the destruction of Danavas. The forms of thine, which are not manifest, are both visible and invisible to the celestials. In those forms, the gods, created by thee, shall descend on earth.

"O Vishnu, when thou shalt come down on earth, Kansa will not be able to reign and the object, for which the earth has come, will also be accomplished. Thou art the preceptor of all works in the land of Bharata, thou art the eye of all and the supreme refuge. Therefore, O Hrishikesha do thou come on earth and slay those wicked Danavas".

CHAPTER 55. VISHNU'S REPLY.

Vaishampayana said:-Hearing the words of Narada the Lord Madhusudana, the master of gods, smilingly said in auspicious words:--- "O Narada, listen to a proper reply to all these words which you have addressed to me for the wellbeing of the three worlds. It is known to me that all these Danavas, assuming human forms, have been born on earth. I know too that Kansa is born as the son of Ugrasena on earth. I know also that Keshi is born as a horse. I know also the elephant Kuvalayapida, the wrestlers Chanura and Mushthika and the demon Arishtha in the shape of a bull. Khara and the great Asura Pralamva are also known to me. Bali's daughter Putana is also well known to me. I know also Kaliya who is living in the lake of Yamuna and who has entered there in fear of Vinata's son [Garuda who used to eat up serpents.]. I know also Jarasandha who is the head of all kings; and the demon Naraka, who is living in the city of Pragyotish, is also very well-known to me. In the city of Shonitpura on earth Bana is born as a man. That energetic and haughty demon, of thousand arms, is invincible even unto the gods. I know also that the great charge of Bharatvarsa lies with me. I know also how all these kings will disappear. The destruction of those danavas, in human forms, who never come back from battlefield and the rejoicing of the region of Sakra has also been seen by me. For myself and for others I shall enter into Yoga. Going to the region of men and assuming a human form I shall bring about the destruction of all those mighty demons headed by Kansa. I shall slay him by that means by which he will enjoy peace. By my Yoga I shall resort to all these means. It is my incumbent duty to destroy all those enemies of the gods in battle. I shall kill the foes of all those great ones who have sacrificed themselves on behalf of the earth, of all those gods, Rishis and Gandharvas who have come down on earth

at my behest. O Narada, I have already formed this resolution. Let the grand-father Brahma make a house there for me. O grand-father, do thou relate to me, how, born in what country and living in what house I shall kill them".

Brahma said:—O lord, O Narayana, hear from me of that key to success and who your parents will be on earth. In order to glorify their family you will be born in the race of Yadavas. Eradicating these Asuras for good and multiplying your great family you will establish the orders of mankind. Hear from me about this.

O Narayana, in the days of yore, in the great sacrifice of the high-souled Varuna, Kashyapa stole away all the cows giving milk for the sacrifice. Kashyapa had two wives, Aditi and Surabhi who did not wish to accept the kine from Varuna. Thereupon coming to me and bowing with his head down Varuna said "O revered one, the preceptor has stolen away all my kine. Having accomplished his object, even, O father, he has not ordered the return of those kine. He is under the control of his two wives Aditi and Surabhi. O lord, all those my kine give heavenly and eternal milk whenever wished. Protected by their own power they range in the seas. They perpetually yeild milk like unto the ambrosia of gods. Save Kashyapa there is none else who can charm them. O Brahma, a master, a preceptor or whoever he may be if one goes astray thou dost control him. Thou art our supreme refuge. O preceptor of the world, if punishment is not meted out to powerful persons who do not know their own work, then the order of the world will not exist. Thou art omnipotent and lord of all. Do thou give me my kine, I will go then to the ocean. These kine are my soul-they are my endless strength. Of all thy creation the kine and the Brahmanas are the eternal sources of energy. First of all the kine should be saved. When they are saved they protect the Brahmanas. The world is upheld by the protection of the kine and Brahmanas"

O Achyuta, thus addressed by Varuna, the king of water, and being truly informed of the pilfering of the kine I imprecated a curse on Kashyapa). With that portion, in which the high-souled Kashyapa stole the kine, he will be born as a milkman on earth. His two wives Surabhi and Aditi, who are like pieces of wood for the birth of gods, will also go with him. Being born as a milkman with them he will live there happily. That portion of Kashvapa, equally powerful like himself, will pass by the name of Vasudeva and will live amongst the kine on earth. Near Mathura there is a mountain by name Govardhana. Paying tribute to Kansa he lives there being attached to kine. His two wives Aditi and Surabhi are born as the two wives of Vasudeva by name Devaki and Rohini. Being born there as a boy having all the characteristics of a milkman he there grew up as thou didst do before in thy form with three footsteps. Then covering thyself with the form (of Yoga), O Madhusudana, do thou go there for the well-being of the world. With exclamations of thy victory and benediction all these gods are welcoming thee. Descending on earth and taking thy birth from Rohini and Devaki do thou please them. Thousands of milk maids will also cover the earth O Vishnu when thou shalt range in the forest tending kine they will see thy beautiful form adorned with garlands of wild flowers. O thou having eyes like lotus petals, O large-armed Narayana, when thou wilt go as a boy to the villages of milkmen all people will become boys. O thou having lotus eyes, being milkmen with their minds devoted to thee all thy votaries will help thee; tending kine in the forest, running in pastures and bathing in the water of Yamuna they will acquire a great attachment for thee. And Vasudeva's life will be a blessed one. Thou wilt address him as thy father and he will address thee as his son. Save Kashyapa whom else canst thou accept as thy father? O Vishnu, save Aditi who else can conceive thee? Therefore by thy self-begotten Yoga do thou proceed for victory, O Madhusudana. We too repair to our respective habitations.

Vaishampayana said:—Having ordered the gods to repair to the celestial region the Lord Vishnu went to his own abode on the northern side of the ocean of milk. In this quarter there is a cave of the mount Sumeru difficult of being trodden, which is worshipped with his three foot-steps during the solistice. Having left there, in the cave, his old body the omnipotent and intelligent Hari despatched his soul to the house of Vasudeva.

THE HARIVAMSHA BOOK 2 - VISHNU PARVA CHAPTER 1. KANSA IS INFORMED OF HIS DEATH BY NARADA.

Vaishampayana said:—Being informed of the descension of Vishnu and of the portions of other gods, the celestial saint Narada repaired to the city of Mathura to communicate the future death of Kansa. Coming down from the celestial region and arriving at the garden of Mathura, that foremost of Munis sent a messenger to Kansa, the son of Ugrasena. He communicated the arrival of the Muni at the garden. Hearing of the arrival of Narada, that Asura, having lotus-like eyes, speedily went out of his city. He saw there his guest, the praiseworthy Brahmana saint Narada, shorn of all sins, powerful like the sun and effulgent like fire. Having bowed unto him and worshipped him duly he brought for him a golden seat shining like fire. That Muni, the friend of Sakra, sat on that seat.

He then said to the highly wrathful son of Ugrasena:—O hero, you have duly worshipped me with works laid down in the scriptures. Hear now and accept what I say. O my son, ranging in Nandana and Chaitraratha gardens, in Brahma and other celestial regions I arrived at the great mount Sumeru, the friend of the sun (7–9). The gods also followed me. Having bathed in the holy water of all the sacred rivers I saw the celestial Ganga of three courses and streams, who dissipates all sins as soon as she is recollected. Thereupon having bathed, in order, at all those sacred shrines I saw Brahma's palace, resorted to by the Brahmana saints and filled with the music of the gods. Gandharvas and Apsaras.

Once on a time the Grand-Father held a meeting of the gods on the summit of the mount Sumeru. I, too, taking up my Vina, set to tune, came to that meeting of Brahma and saw that the Grand-Father and the gods, adorned with white turbans and diverse jewels, and seated on celestial seats, were holding counsels. O great king, I heard there that they, with their followers, were concerting dreadful measures for your destruction. The child, of the eighth conception of your youngest sister Devaki who lives in Mathura, will be your death. O hero, it has been ascertained that your death will proceed from that self-born (Vishnu) who is the stay of heaven, is the great mystery of the gods and is identical with all, O Kansa, to meet with death at the hands of that god of Gods. as has been settled upon, is a matter of glory to you. Therefore remember him now. Try to destroy the conception of Devaki and enjoy all your wealth and articles of pleasure. I love you very much and therefore I have come here and described to you what took place on the summit of the mount Sumeru. I; now leave you. May you fare well.

Vaishampayana said:-After Narada had said this and gone away Kansa, meditating on his words, began to laugh aloud with his lips open, and smilingly said to his servants who were before him. "Truly the gods make fun with Narada and he has no knowledge of things. Even when I am seated on my throne, asleep, mad or intoxicated, the gods headed by Vasava cannot terrify me the least. Who is there in the land of men who can dare make me angry? I can even agitate the earth with these two my huge arms. From to-day I shall greatly oppress men, beasts, birds and all other creatures who follow the gods. Do ye issue this command to Keshi, in the shape of a horse, Pralamva, Dhenuka, Aristha, in the form of a bull, Putana, Kaliya and other demons. Assuming diverse forms do ve range all over the world and destroy them whom you will find against me. Narada has said that our fear proceeds from conception and therefore you should always be informed of the movements of all those who have been conceived by women. When I am your master you need not be afraid of any accidental calamity. Therefore freed of all anxiety do ye enjoy objects of pleasure of your own accord. Narada is greatly fond of quarrels and is intent on creating dissensions. In order to set one against another that Brahmana, with a restive mind, travels in all the worlds, creates dissensions even amongst men of highly quiet temparament and works out enmity amongst kings by various means"

Having vauntingly said this Kansa entered his own palace but his heart was burning with the fire of anger).

CHAPTER 2. AN ACCOUNT OF THE BIRTH OF DEMONS

Vaishampayana said:--Thereupon worked up with anger Kansa said to all his well-meaning ministers:-"Do ye always be on your guard for destroying the (eight born) children of Devaki. The calamity, which we suspect, should be eradicated. Therefore from the very beginning destroy all the embryos of Devaki. Let Devaki, well guarded in the inner appartment by the warders, range there confidently. And when she conceives keep her with care. As soon as she will conceive, the women of my harem will count the months from the very first, and being informed of the time of delivery we will do what we think proper. Let Vasudeva too be kept unconsciously day and night in the inner appartment by eunuchs and women engaged in my well being. Let no body disclose to him the secret. With these human efforts people should accomplish their objects. Hear how persons like me avert the course of destiny. Even an adverse destiny is made propitious by well employed mantras, properly administered medicines, care and devotion.

Vaishampayana continued:—Hearing from Narada, the account of his death, Kansa, out of fear, began to hold counsels as to how he should destroy Devaki's embryo. On the other hand, being informed of the portendous and dreadful efforts of Kansa while out of sight, the powerful Vishnu began to think "Bhoja's descendant Kansa will destroy the first seven children of Devaki. In her eighth conception I shall have to live in her womb". While thus meditating his mind flew where the Saragarbha Danavas, by name, Hansa, Suvikratha, Damana, Ripunardana, and Krodhaharta were living in the water. These immortal-like Saragarbhas, the sons of Kalanemi, were powerful like the celestials, were of effulgent persons and experts in battle. Leaving their own grand-father

Hiranyakasipu and wearing mantted locks those Saragarbha Daityas worshipped the Grand-father of all, Brahma, with hard penances who, being pleased, conferred on them the following boon.

Brahma said:—"O ye foremost of Danavas, I have been greatly pleased with your ascetic austerities. Express to me clearly your wishes, I shall grant them to you all.". Encouraged by Brahma's words the Daityas said "O lord, if thou art pleased with us do thou confer upon us this best of boons. O Brahman, if thou art ready to confer upon us a boon, do thou grant us such a one as may render us unslayable by the gods, the huge Uragas, Yakshas, Gandharvas, Siddhas, Charanas, men and by the great Rishis ever engaged in penances, whose weapons are their curses".

The Grand-father was greatly delighted at heart with their ascetic observances and therefore affectionately said to them.—"What you have prayed for will all be accomplished." Having conferred this boon on Saragarbhas the self-born repaired to the celestial region.

Thereupon Hiranyakasipu addressed them in angry words saying. "By your disregarding me and praying for a boon to the lotus-sprung Brahma, you have become my enemies. I therefore have no affection for you and forsake you all. That father, who has given you the high sounding name of Saragarbha, will kill you all while in embryo. O ye great Asuras Saragarbhas, you all six will be born in order from Devaki and Kansa will kill you."

Vaishampayana said:-Thereupon repairing to the nether region Vishnu arrived where Saragarbha Asuras, on account of the imprecation of Hiranyakasipu, were living in the womb of water. He saw them lying there possessed by death-like sleep. Thereupon entering into the body of the Saragarbhas in a state of dream, Vishnu, having truth for his prowess, caught hold of their vital breaths and consigned them to the care of sleep. He said "O sleep, by my command take the vital airs of all these leading Danavas Saragarbhas and place them in order in the womb of Devaki. They will be born of her womb and proceed to the abode of Death. Kansa's efforts will be baffled and Devaki's labour will be crowned with success. I will show you such a favour that like me you will be powerful on earth and adored of all creatures. Thereupon when my gentle portion will be conceived by Devaki in her seventh conception, take that eldest brother of mine in the seventh month and place him within Rohini's womb. On account of his thus being taken away from the womb, that moon-like elder brother of mine will pass, in his youth, by the name of Sangkarsana). Thereupon thinking that 'Devaki has untimely given birth to a child out of fear in the seventh time' Kansa will be very careful for the eighth time when I will be in her womb. O goddess, may you fare-well; as being the ninth of our race, you will be conceived by Yashoda, the best of milkwomen, the most beloved wife of Nanda the master of Kansa's kine. You will be born on the ninth day of the dark half of the month. I too, in the middle of the night under the influence of Abhiiit [One of the Nakshatras or lunar asterisms.], will come out happily of the womb. O sleep, highly dreadful is Kansa's rule. Therefore in the eighth month, we will be simultaneously born (and exchanged by Vasudeva). I will be taken to Yashoda and you will be taken to Devaki. By this our interchange Kansa will be stupified. Then taking you by the leg he will dash you against a stone; you will then at once go up to the sky and attain to your eternal region. O goddess, there the effulgence of your face will be like that of Sangkarshana and your body will be dark-blue like mine and your arms will be as huge as those of mine. O sleep, when armed with an uplifted mace of three heads, and with a dagger of golden handles, when with a cup full of wine and a clean lotus, when adorned with a blue raiment and a yellow cloth thrown round your breast, you will occupy the road of the celestials, your breast will adorned with a necklace shining like the rays of the moon, your two ears will be adorned with two celestial Kundalas and your countenance will shine like the moon. O goddess, adorned, at my command, with a wonderful crown and hair nets, with flags of peacock feather and Angadas, embellishing the ten quarters, with your dreadful arms resembling the serpents, encircled by terrible goblins and observing the vow of celibacy you will enter into the celestial region. When you will reach the land of gods, the thousand-eyed Indra will confer upon you the dignity of a god by sprinkling you with water according to the rules laid down by me and accept you as his sister. Having been adopted in the family of Kushika you will pass by the name of Koushika. Afterwards when Vasava will assign to you the mount Vindhya for your habitation you will adorn the world with thousand provinces. On whomever on earth you will bestow a boon while ranging of your own accord in the three worlds, he will at once attain to the fruit thereof. O goddess, there thinking of me in your mind, and starting with the goblins you will kill the two demons Shumbha and Nishumbha living in mountain, with all their attendants. O sleep, you are greatly fond of an offering of meat. You will therefore, on a Navami [The ninth day of the dark half of the month.], receive, on earth, worship accompanied by the sacrifice of beasts. Children or wealth, it will not be difficult to acquire any of

these for him, who, amongst men cognizant of my prowess, will bow unto you. You will save them all from danger, those who will be tired in a huge forest, those who will be drowned in a mighty deep, those who will be attacked by robbers. O auspicious lady, I will not kill him who will propitiate you with devotion nor will he meet with ruin at my hands".

CHAPTER 3. ATTRIBUTES OF THE GODDESS.

Vaishampayana said:—Having saluted the goddess Narayani, the mistress of the three worlds I shall recite the sacred hymn as sung by the ancient Rishis.

"O goddess, thou art the salvation, intelligence, glory, bashfulness, learning, advancement and inclination of all the worlds. Thou art identical with twilight, night, ray, sleep and the night of death. Thou art designated as the worshipful goddess Katyayani, Koushiki, observant of the vow of celibacy and the mother of Kartikeya. Thou art highly powerful and dost practise hard austerities. O goddess, thou art Jaya, Vijaya, satisfaction, nourishment, forgiveness and mercy. Thou art clad in a blue silken raiment and the eldest sister of Yama. Thou art of various forms, art without any, hast dreadful and large eyes and art the protector of thy votaries. O great goddess, living on the summits of fearful mountains, in rivers, caves, and forest and being adored by Savaras [A barbarian race inhabiting the mountainous districts of India and wearing the feathers of the peacock as decorations.], Varvaras [One of a degraded tribe or occupation.] and Pulindas [A barbarian using an uncultivated and unintelligible dialect.] thou dost traverse the worlds in a car consisting of peacock-feathered flags. Surrounded by cocks, goats, lambs, lions and tigers and worshipped by the ringing of bells thou dost always live in the mount Vindhya. Thou dost hold trident, Pattisha and other weapons. The sun and the moon are thy flags. Thou art the ninth day of the dark half of the month and the eleventh day of the light half. Thou art the quarrelsome Rajani, the sister of Baladeva, the abode of all creatures, the death and the supreme end of all animals and the daughter of the milk-man Nanda who carries the victory of the gods. Thou dost wear bark, excellent cloth and art the dreadful twilight. Thou art of dishevelled hairs and the death. Thou art fond of wine and meat. Although thou art Lakshmi (of beautiful form) thou dost assume a dreadful form for the destruction of the Danavas. Thou art Savitri [The holy verse of the repetition of which forms an essential part of the ceremonies, enjoined to the Brahmanas for daily observances.] of the Vedas, the mother of mantras, the celibacy of the maidens, the good luck of women, the external altar of the sacrifices, the gift of the priest, the plough of the cultivators, the earth of all creatures, the success of sea-faring merchants. the bank of the ocean, the first woman of the Yakshns [The mother of Kuvera.], Surasa of Nagas [The mother of the Nagas.], art conversant with the knowledge of Brahman, initiation and great beauty. Thou art the effulgence of luminous bodies, Rohini of stars, the consummate prosperity in courts forts confluences of rivers and the full-moon. Thou art the goddess of learning in Valmiki [Valmiki the author of the Ramayana.], the memory of Dwaipayana [Dwaipayana Vyasa was celebrated for his memory for he had by heart all the Vedas and Puranas.] the intellect of the Rishis in religious matters, the determination of the gods and dost live in all creatures as the goddess of wine adored by thy own deeds. O goddess, thou art the charming look of the thousand eves of the king of gods, the Arani of the Agnihotra ascetics, the hunger of all creatures, the gratification, oblation, intellect and brain of the celestials, the receptable of all the Vasus, the hope of men and the pleasure of all those who are crowned with success. Thou art the direction, the contrary direction. the flame of fire, ray, Shakuni, Putana, the terrible Revati, the over-powering sleep of all creatures and Kshatrya. Thou art Brahmavidya [Knowledge of spirit which is regarded as the best of all forms of learning.] in learning, Om [The mystic name of God, prefacing all the prayers and most of the writings of the Hindus, from A a name of Vishnu, U Siva and Ma Brahma. It therefore implies the Indian triad and expresses the three in one.] and Vasha [oblation with fire.]. The Rishis know thee as the ancient Parvati amongst women. As said by Brahma thou art Arundhati [The wife of the sage Vasistha.] amongst chaste women. Truly thou hast been designated by the gods as Indrani [The queen of gods, the wife of Indra.]. This universe, mobile and immobile, is permeated by thee. Undoubtedly thou art the saviour in battle, burning fire, rivers, fear of thieves, caves, foreign countries, courts, in assailing the enemies and in all other matters where life is at stake. My heart, mind and reasoning faculty are all devoted to thee. Do thou save me from all sins; show me this favour.

"O goddess, thou art always propitiated with him, who, rising up early in the morning, purifying himself and controlling his mind, will read this heavenly hymn. Thou dost give their desired-for objects to those who recite it for three months, and a most excellent boon to those who do it for six months, and celestial vision to those who continue it for nine months and Siddhi as they desire to those who sing it for one full year. O goddess, as recorded by the great saint Krishna Dwaipayana thou art the supreme Brahman identical with truth. Thou dost drive away the fear of men, proceeding from chains, death, the destruction of children and wealth and disease. Assuming various forms at thy will, thou dost confer boons. Stupifying Kansa thou shalt alone enjoy the world. And I shall adopt the life of a milk-man amongst kine. For accomplishing my own work I shall become Kansa's milkman".

Having thus addressed (the goddess of sleep) the lord disappeared and she too, saluting him, expressed her consent by saying, "So be it".

CHAPTER 4. BIRTH OF KRISHNA AND BALADEVA.

Vaishampayana said:---Under these arrangements the celestial-like Devaki conceived for seven times as described before. Kansa killed the Sargarbhas by dashing them against a stone, as soon as they came out. The embryo of the seventh conception was transferred to Rohini. Once on a time at the dead of night while Rohini was sleeping a sound sleep there took place a discharge of blood followed by an abortion. Rohini, in a dream, saw the falling of her embryo and when she awoke, a little after, she was greatly pained on not seeing it. In that dark night Vasudeva's wife Rohini, resembling the moon, was worked up with great anxiety; thereat the goddess of sleep said to her. "O fair one, I have extracted the embryo out of Devaki's womb and placed it in yours. Therefore this your son will be celebrated by the name of Sangkarshana". Obtaining that son she was pleased and with her head down she entered her own house like the beautiful wife of the moon.

When people grew anxious of instituting enquiries about the seventh conception of Devaki she conceived him for the eighth time for whom Kansa had killed her seven children. Kansa's servants began to watch it with great care wherein the Lord Hari was living of his own accord. Yashoda too conceived the goddess of sleep, begotten of a portion of Vishnu's energy and intent on carrying out his command. Before the period of conception was complete, in the eighth month both Devaki and Yashoda simultaneously gave birth to their children. In the same night in which Krishna was born in the race of Vrishnis, Yashoda gave birth to her daughter. Vasudeva's wife Devaki and Nanda's wife Yashoda, both of them, conceived at the same time. In the auspicious midnight and in Abkijit Muhurtta, Devaki gave birth to Vishnu and Yashoda to that daughter. When Janarddana was born, the oceans were agitated, the pillars of the earth were shaken, the fires, that had been extinguished, began to burn, auspicious winds began to blow, the dust was removed and the luminous bodies manifested themselves. When the invisible, eternal and powerful Lord Hari of subtle soul, who encompasses the wellbeing of the world, was born, the night was Javanti, the Nakshatra was Abhijit and Muhurtta was Vijaya. As soon as he was born he overpowered all the worlds with his looks. The celestial bugles began to produce sound without being struck and the king of gods showered flowers from the etherial region. The great saints, accompanied by the Gandharvas and Apsaras, chanted the glories of the slayer of Madhu in auspicious hymns. When Hrishikesha was born the whole universe was in an ecstacy of joy. Indra too, along with the gods, eulogised the glories of Madhusudhana. Seeing, in that night, Vishnu* born as his son, bearing the mystic mark of Srivasta and other signs of divinity Vasudeva said to him, "O lord, do thou withdraw this form of thine. O thou having lotus-eyes, I have been greatly terrified, on account of my sons, your elder brothers, being slain by Kansa and therefore I speak thus". [The word in the text is Adhokshaja, a name of Vishnu. It literally means, being produced by or produced to such as have subdued or cast down their passions.]

Vaishampayana said:—Hearing the words of Vasudeva the lord withdrew his form of four arms and addressing him as his father asked him to take him to the house of the milkman Nanda. Taking that boy, Vasudeva too, fond of his sons, speedily repaired to the house of Yashoda. Placing his son in her house against her knowledge he brought her daughter and placed her on Devaki's bedstead.

After the children had been exchanged Anakadundhubi Vasudeva, having accomplished his work and his mind filled with fear, issued out of his house and communicated to Ugrasena's son Kansa the birth of a beautiful daughter. Hearing it the powerful Kansa quickly arrived at Vasudeva's door and enquired of him about what was born. He then ordered him to hand over the new born babe, and remonstrated with him severely.

Hearing this all the women of Devaki's family cried aloud and she, herself shedding tears, prayed humbly to him; "O lord, you have already killed my seven beautiful sons. I have taken this new-born daughter for already slain. Do what you think proper." Seeing that girl and drawing her out the wicked-minded Kansa said:—"While a daughter is born she is already killed." That girl, equal to the earth herself, who was wearied on account of her living in the womb and whose hairs were wet with the water thereof, was placed before him on the ground. Taking her with contempt by the legs and whirling her Kansa dashed her against a stone. Although thrown on a rock in derision, that girl, who is daily worshipped by the gods, was not crushed. On the other hand, casting off her human from and being adorned with celestial garlands, pastes, and a shining crown she, with dishevelled hairs and remonstrating with Kansa, rose up in the sky. She was clad in a dark blue raiment, her breasts were rising, her hip was spacious like a car and she had four arms. Her colour was shining like lightning, her eyes were like the rising sun, and she was like a clouded evening. That dreadful girl, having a moon-like countenance, and roaring like a cloud, was surrounded by ghosts and goblins. Dancing and laughing in that dark night she rose up in the sky. Drinking most excellent wine and laughing aloud she, in anger, said to Kansa.

"O Kansa, for thy own destruction thou hast whirled and dashed me against a rock. Therefore at the time of thy death when thy enemy will attack thee I will tear off thy body with my hands and drink thy hot blood".

Giving vent to these dreadful words, the goddess, by her own wished-for way, rose up in the sky; and encircled by her own followers and in that form she began to range in the celestial region. That girl, worshipped by Vrishnis, grew up there. By the command of their kings the gods brought her up like a child. That daughter, who was formerly created by Brahma through his yoga, was born with the Lord for protecting Keshava. The Yadavas daily worship her, who in her celestial form, protected Krishna. After her departure Kansa took her for the instrument of his death. And being ashamed he secretly said to Devaki.

Kansa said:--- "O Sister, I have made endless attempts to escape the hand of death, and for this. I have destroyed many of your children. O Madam, my death has now come from another quarter. Alas! being ruthless, I have, with care, slain my own kinsmen, but have not been able to supersede destiny by my manliness. Under the influence of bad time, I have been the instrument of their death. Therefore cast off your anxiety for the destruction of your embryos and your sorrow for the death of your sons. It is Time that is the enemy of all and brings about their destruction. It is Time that moves every thing. People, like me, are merely the instruments. O lady, calamities, the inevitable out-come of one's own deeds, arrive of them selves in proper time. But pity it is that (they think) 'I am the doer'. Do not lament for your sons and renounce your grief. Such is the course of men and no body can undo the work of Time. The mischiefs, that I have done to you, are all present in my mind. I throw myself at your feet like a son. Be not offended with me"

After Kansa had said this, the poor Devaki, with her face bathed in tears, and casting her looks upon her husband said—"Rise up, my brother, rise up." And then she addressed to him the following.

Devaki said:-"Being like the veritable Death, you have killed, before my very eyes, all my children. You are not to blame for this. Death himself is the instrument hereof. I forgive you for the sin that you have committed by destroying my children, since, touching my feet with your head you are repenting for your mis-deeds. Death, in old age and while in the womb, is however inevitable. And it is equally difficult to escape its hand even in boyhood and youth. This is all the work of Time; you are merely an instrument. One, who is not born, is not to be seen like air. One, who being born attains to the condition of one not born is to be considered as such. [As no love is cherished for a son who is not born so no attachment should be felt for him, who is dead as soon as he is born.] All this is the work of Providence. Death first carries away all and next the instrument is pointed out. Therefore, go, my child, you are not the cause of my children's death. On account of various rites [that are performed beginning with the birth of a child], pristine actions, the time of creation, the works of parents, people meet with death."

Hearing the words of Devaki, Kansa, worked up with anger and his heart consuming, entered his own house. His object being baffled he went there depressed and absent-minded.

CHAPTER 5. A DESCRIPTION OF VILLAGE VRAJA

Vaishampayana said:---Vasudeva had already heard of the son, more beautiful than the moon, given birth to by Rohini in the village of Vraja. He, without delay, said to the milkman Nanda, in sweet words "Quickly go to Vraja with Yashoda. Having performed the various rites consequent upon their birth do you happily bring up in Vraja those two boys (2-3). Do you carefully protect in Vraja that son of mine whom Rohini has given birth to. My name will then be mentioned as having a son in the list of the ancestral manes. Alas, I have not been able to see the face of my only son. Although I am wise this is stealing away my wisdom. I specially fear this woked Kansa for he does not feel the least mercy when he kills the children. Besides various other dangers threaten the children in this world. Therefore, O Nanda, take care of Rohini's son as you do of your own. My son is the eldest and your son is the voungest. The import of their names is also the same. Therefore bring them up with equal care. They are both of equal age. Please see, O milkman, that they may grow up under your fostering care and grace Vraja. In their childhood, everybody takes his own way, becomes naughty and commits mistakes. Therefore train them with great care. Never make your cow-sheds in Vrindavana for there is every fear of the wicked Keshi, of various reptiles, insects and vultures. Protect those two boys against the cows and calves in the cow-shed. O Nanda, night is almost over. Go soon to Vraja. See, the birds in the south are also asking you to do so".

Hearing of this secret intelligence from the large-minded Vasudeva, Nanda was greatly pleased and ascended his conveyance along with Yashoda. He placed the baby prince on a vehicle carried by men on their shoulders. He then proceeded by a road situate on the bank of Yamuna, sprinkled with profuse water and filled with cool air.

Thus proceeding to some distance he saw Vraja, the charming village of cows, situated on the bank of Yamuna near the mount Govarddhana and filled with cool air. It was adorned with animals emitting sweet cries, huge trees covered with creepers, and kine, giving milk and grazing. That place was so beautifully level that the kine could range there at ease and the tanks there had all well-levelled stairs. The trees were scratched by the humps and horns of the bulls. Vultures, wild cats, falcons and other birds, who are fond of flesh and always follow them, and other beasts more powerful than they, such as jackals, leopards and lions always live there. And for this that place was filled with fat, marrow and bones. That place, covered with profuse grass, was filled with birds of various species and the roaring of tigers, was well adorned with trees crested with sweet fruits and was resonant with the auspicious sound of kine, and calves. That charming village was filled with milk-maids. The roads, for carriage, were spacious there. It was covered with thorns and its outside was filled with fallen huge trees.

All through the circumference there were stakes fixed on the ground an ropes for the calves; and it was filled with cowdungs. The temples and cottages there were covered with grass. It was filled with the sound of churning. State officials, possessing all the signs of prosperity and well-developed and delighted persons always live there. The ground there was saturated with the leavings of curd and the drains were covered with moss and it was filled with the sound of the churning bangles of milk-women. The cow-sheds were all properly protected by well-shut doors; inside them were the houses for cows. It was filled with the play-grounds of milkmen and abounded in boys wearing feathers of crows. The vouthful damsels of milk-men, clad in blue raiments, prepare clarified butter and accordingly there blows sweet-scented air. Having their heads adorned with garlands of wild flowers and their breasts covered with jackets, the milk-maids, with jars of milk on their heads, always walk about there. The road, on the bank of Yamuna, was also filled with milk-maids, carrying water. When the milk-man Nanda, with a delighted heart, entered by this way to his village there arose a great shout of joy amongst the men of his clan. The elderly milk men and women came out and received him in the city. He also went to that delightful place of his own accord. Thereupon going to the beloved wife of Vasudeva Rohiai, he placed there the mystic Purusha Krishna, resembling the rising sun.

CHAPTER 6. SUPERHUMAN DEEDS OF KRISHNA. HE UPSETS A CARRIAGE AND KILLS PUTANA.

Vaishampayana said:—Without showing himself properly the Lord spent a considerable time as a milk-man in the village of Nanda. Of those two boys the eldest was named Sangkarshana and the youngest Krishna. They grew up there most happily. Incarnating himself as Krishna the Lord Hari, assuming the dark-blue hue of the cloud, grew up there in the midst of milk-men like a cloud in the ocean.

One day while Krishna fell asleep under a carriage, Yashoda, fond of her sons, went to the river Yamuna leaving him there. Thereupon to sport there like a child Krishna began to cry and throw up his arms. Then raising up his legs he overturned the carriage with one of them. And then crawling on his legs he began to cry for milk (5-6). In the meantime, Yashoda, having finished her bath and her person wetted with the milk of her breast like a milch cow, when its calf is tied, came there with her mind stricken with fear. She saw there the carriage over turned without any wind. And then crying aloud she speedily took up her child. She could not truly make out how the carriage was overturned; and then filled with fear she said to her boy "O my child, your father is highly wrathful. I do not know what he will say when he will come to know of your sleeping under the carriage and of its being overturned. What is the use of my bathing? What business had I to go to go the river. On account of this foolish act of mine I saw you under the overturned carriage.

Clad in a silken raiment Nanda had gone to the forest to tend his kine. When he returned to his own house in Vraja he saw the carriage upset. Its two wheels were raised up. The axles, the pitcher and the rod were all broken. Seeing this he was greatly terrified and coming quickly with eyes full of tears he repeatedly asked "Is my son all right?". When he saw his son sucking the breast of Yashoda he was relieved of his anxiety and asked how the carriage was upset without the fighting of the bulls. Terrified and with a suppressed voice Yashoda replied: "O gentle one, I do not know who has upset this carriage. I had been to the river to wash my cloth. When I came back I saw it overturned". While they were thus talking, the boys, who were present there, said:—"When we came here of our own accord we saw this boy upsetting the carriage with his feet". Hearing this the milkman Nanda was filled with great surprise. Pleased and terrified he began to think how could this be. The other milkmen, having the ordinary intelligence of men, placed no confidence in the words of the boys. Filled with wonder and having their eyes expanded accordingly they replaced the carriage and tied its wheels.

Vaishampayana said:-Once on a time in the mid-night, Kansa's nurse, the dreadful Putana, creating the fear of life, went in the shape of a bird, capable of assuming forms at will, to village of milkmen, shaking her wings. Entering, in the mid-night, into Vraja, roaring like a tiger, Putana assumed the form of a woman. And having her breast pressed by milk she lay down under the wheel of the carriage. When all the inhabitants of Vraja fell asleep she began to give milk to Krishna. Thereupon drink ing up all her vital breaths together with her milk Krishna set up a terrible sound. She too, having her breast sundered, fell down earth. At that sound, Nanda, other milk-men and Yashoda awoke. And they were all beside themselves with fear. They saw there Putana lying down on the ground, bereft of her consciousness and breast, as if she had been crushed down by a thunder-bolt. Exclaiming "What is this? Who has done it?" all the milkmen headed by Nanda stood around her. They however could not, by any means, find out the cause. Exclaiming repeatedly Wonder! Wonder!" they went to their own houses. After the milkmen had gone away to their respective homes filled with wonder, Nanda respectfully said to Yashoda:-"O timid lady, I have been struck with great wonder and have not been able to trace out its cause. What ever it may be, I am really afraid. Is there any danger for my son?"

Yashoda, too, stricken with fear, replied:—"O reverend Sir, I was asleep with my son and was roused up by this terrible sound. So I do not know what took place before". Hearing the reply of Yashoda, Nanda, together with his friends, was filled with surprise and anticipated fear from Kansa.

CHAPTER 7. THE CHILDISH FREAKS OF KRISHNA.

Vaishampayana said:-As time went on those two boys. named Krishna and Sangkarshana, began to crawl on their legs. Those two beautiful boys, resembling the rising sun, the same person in two bodies, as if turned out by one mould, began to assume the same form, to lie down on the same bed, to live on the same food, and to put on the same dress. They thus sported there like boys. Those two great energies, identical with the witness of the worlds, although of one body, assumed two human forms for the destruction of the demons and for accomplishing the only great work of the resuscitation of sacrifices. Although they were the protectors of the entire universe they were born, for this, as cow-herds. While they sported there they appeared like the sun and moon in the sky possessed by each other's rays. Going every where, they, having arms like serpents, appeared like two proud young elephants covered with dust. And sometimes with their persons pasted with ashes and powdered cow-dung they shone like two princes of fire. Sometimes they used to walk on knees and enter cow-sheds and used to sport there with their persons and hairs covered with cow-dung. Sometimes committing mischiefs to the inhabitants of Vraia those two boys used to create the delight of their sire with their laughing. Those two beautiful boys, of moon-like countenances, used to appear more charming when filled with curiosity and their locks disturbing their eyes. They grew exceedingly playful and naughty and used to walk all over Vraja. And Nanda could not (by any means) check them. One day Yasoda, worked up with anger, brought the lotus-eyed Krishna near the carriage. And fastening a rope round his waist and tying it to a mortar she repeatedly remonstrating with him, said "Go, if you are capable of doing it." Saying this she engaged in her work. When Yashoda was engaged in her household works, Krishna, with a view to surprise the inhabitants of Vraja and play, issued out of the courtvard.

Going out of the courtyard with that mortar Krishna went to the forest where the huge trees Yamala and Ariuna were. Placing that mortar between the two trees he began to drag it. For his thus dragging it the mortar was firmly fixed at the root of the trees. He then began to drag the trees Arjuna and Yamala. Being thus drawn by him with great force those two Arjuna trees were uprooted with their roots and branches. In order to show this to the milk-men the Lord, resorting to his heavenly strength, began to laugh there. That rope, by his power, became stronger. The milk-women, who were then going to the bank of the river Yamuna, saw the child in that condition and were filled with wonder. And weepingly they approached Yashoda. The women, with sorry faces, said to -"Tarry not a moment. O Yashoda and come with us herquickly. The two huge trees, that are being worshipped as gods on account of their granting objects of desire, have fallen on your son. Being bound by a rope like a calf under the belly (of the cow) your boy is laughing between the two trees. Get up and go, O foolish woman. You think you are wise but you

are stupid. Your son is alive as if he has been released from the mouth of Death".

(Hearing this) she was stricken with fear and began to bewail. She then went where the two trees were uprooted. She saw there her child placed between the two trees with the rope round his waist and dragging the mortar. All the milk-men and women, aged or youthful, of Vraja went there quickly to witness this wonderful scene. Those milk-men, who range in the forest, began to speak amongst themselves "Who has uprooted these two huge trees as if forming the extent of our village? There is no storm, no rain, no fall of thunderbolt and no mischief created by elephants. Then why have these two trees, all on a sudden, fallen down? Alas! being felled down on the ground these two trees are shorn of beauty like clouds divested of water. O Nanda, these two Ariuna trees are very favourably disposed towards you and bent upon doing you good. Although they are huge they have fallen in such a way saving your child that his body has not been wounded in the least. Before this Putana had been slain and the carriage broken. And this uprooting of the trees is the third portend in Vraja). It is not meet for the milkmen to live any longer in this village, for these portends do not auger well".

Thereupon releasing the lotus-eyed Krishna from the mortar, taking him up on his lap and looking at him again and again as if he had returned from the land of the dead Nanda could not attain to the consummation of happiness. Remonstrating then with Yashoda, he, followed by all milkmen, returned to Vraja. From that day in which he was bound with the rope Krishna was called Damodara by all the milkmen of that village. O foremost of Bharatas, while living amongst milk-men, although a mere boy, he performed all these wonderful feats. [These miracles of Krishna's early life have been also described in Srimadbhagavatam, the greatest of all Vaishnava works. They have been recorded with the purpose of showing Krishna's superhuman power. The Hindus regard him as the incarnation of Vishnu and these miracles are meant to show that unless he had divinity in him he could not have performed these wonderful feats. The early writers took a special fancy for recording wonderful deeds performed by their hero for proving his superhuman power and origin. It was not only a practice with the early Hindu authors but was so with the western writers too. The miracles, of the Old Testament, will attest this argument. The early life, of Krishna, when he worked these miracles, is described in three most important works, Vishnupurana, Bhagvatpurana and Harivamsha.]

CHAPTER 8. KRISHNA WISHES TO GO TO VRINDA VANA AND PRODUCES WOLVES.

Vaishampayana said:-In this way, Krishna and Sangkarshana passed their childhood in Vraja and became seven years old. They used to put on dark-blue and yellow raiments, paste their persons with yellow and white paints and used to wear feathers of crows while tending kine. While gone to the forest those two beautiful boys used to play on Panavas, the music of which is sweet to the ears, and shone there like three-hooded serpents. Sometimes putting peacock feathers on their ears, crowns of leaves on their heads and garlands of wild flowers on their breast they shone there like two growing trees. Sometimes placing a crown of lotuses on their heads, converting a rope into a sacred thread and gourds with a string suspended, in their hands, they used to play on flutes. Sometimes sporting with one another, laughing and lying down on a bed of leaves they used to enjoy sleep. Thus leading the life of a cow-herd boy and moving about delightedly hither and thither like two young horses they beautified that forest

One day the beautiful Damodara said to Sangkarshana: "O Sir, by sporting everywhere in the forest we have well nigh spoilt it. We cannot play here any more with the cow-herd boys. It has been divested of grass and twigs and the milk-men have up-rooted the trees. This beautiful forest has been destroyed by us. All the forests and woods, that were thick (with trees), are now all looking blank like the sky. All these eternally beautiful trees, that were in the cow-sheds wellprotected by walls and wooden bolts, have been destroyed by the fire of cow-sheds. The trees and grass, that were near us, have been all thrown away on the ground at a great distance. Water, trees, groves and other resorts have now become scarce in this forest. Even by searching we cannot get at a place for rest. It has become very dreary and trees are not to be seen. The trees have been destroyed by the people of this extensive village. The birds have fled away from the useless trees. This forest, divested of birds, has become disgusting like rice without curry and other vegetable dishes. Even the delightful winds do not blow here. Woods and vegetables, grown in the forest, are now being sold. The grass is all destroyed and this village has taken the appearance of a city. The ornament of the mountain is the village of herdsmen, the forest is its ornament and the cows are the ornaments of the forest. And they are our most excellent refuge. Let the wealthy inhabitants of Vraja repair to another forest filled with new trees and grass; when the extensive villages, of milkmen, are shut out by doors and when the fields are covered with houses

they do not look beautiful like the Chakrachari birds [A kind of wild fowls. As when they are shut up in a cage-they do not feel themselves at ease, so when the villages are well protected by gates like cities they lose their native beauty.]. When excrement and urine fall on grass its juice becomes poisonous. The cows do not like to graze on it and it is unwholesome for milk. We wish to range, with our kine, in the charming new woods which are almost like dry ground. Let this station of milk-men be also transferred there. I have heard that there is a charming forest on the bank of Yamuna abounding in profuse grass, endued with all the virtues and freed of thorns and insects. It is named Vrindavana. It is filled with fruits, water and Kadamba trees. Cool winds always blow there in the forest as if it is an asylum of all the seasons. All the woods there are so very charming that the milk-men will be able to range there happily. Near it is the huge mountain Govardhana with a high summit like the mount Mandara near the celestial garden Nandana. In the centre of that mountain there is a huge fig-tree, by name Bhandira, consisting of high branches and extending over a yojana. It shone there like a dark-blue cloud in the sky. Like unto the river Nalini flowing in the garden of Nandana, Kalindi, the foremost of streams, passes through its middle as if forming a line for separating hairs on each side of the head. With great joy we will always behold there the mount Govardhana, the tree Bhandira and the charming river Kalindi. O Sir, mayst thou fare well. Leaving this forest which has no attractions do thou lay out there the station of milk-men. Let us now. creating some calamity, terrify the milk-men".

While thus talking the intelligent Vasudeva engaged himself in a thought. From the hairs of his body there arose hundreds of wolves living on fat, blood and flesh. As soon as they came out they ran in all directions as if it to devasstate the village Vraja. Beholding them fall upon calves, kine and their women the milk-men were stricken with great fear. Forming themselves into groups of five, ten, thirty, twenty and a hundred those dark-faced wolves, bearing the mystic mark of Srivatsa, that had come out of the body of Krishna, began to range there and increase the fear of milkmen. Thus striking terror to the entire land of milkmen, those wolves. eating up calves, stealing away the boys in the night, well nigh devastated it. None, then, dared enter into woods, tend his kine, fetch any thing from the forest and go to the river. In fact, stricken with fear and motionless, they, with an anxious mind, began to live there. Those wolves, powerful like tigers, created such a fear in the inhabitants of Vraja, that they were afraid of even moving their limbs or shaking their body. And they used all to live together.

CHAPTER 9. THEIR DEPARTURE FOR VRINDAVANA.

Vaishampayana said:-Seeing the number of those irrepressible wolves, daily increased, all the men and women living in that village held a consultation amongst themselves:-"It is not proper for us to live any more in this forest. Let us go to another great forest where we may live happily and the kine may range of their own accord. Even today without any delay we will depart with our precious kine, before these dreadful wolves destroy the entire Vraja. These black-faced wolves, with tawny-coloured limbs, teeth and nails, set up a terrible roar in the night, 'My son, my brother, my calf, my cow have been eaten by the wolves.' Such cries are heard in every house". Hearing the cries of the milk-women and the doleful noise of the kine, the assembled cow-herds wished to transfer, without any delay, their station. Being informed of their desire to go to Vrindavana for fixing their station elsewhere for the well-being of the kine and finding them resolute in this matter, Nanda, like the preceptor of the gods, gave vent to the following weighty accents (6-8):---"If you are resolved upon going away even this very day, then ask the inhabitants of Vraja to get themselves ready without any delay".

Thereupon the menials announced in the village, saying: "This station will be transfared to Vrindavana. Therefore collect your own cows and calves, get ready your carts and place your own vessels thereon". Hearing those well-meaning words of Nanda they all rose up for going away speedily. Then there was set up a tumult of "Come; let us go: what is the delay? Make your carts ready. Rise up. Go". With busy cowherds and milk-women, with their innumerable carts ready that village assumed the appearance of a roaring ocean. The milk-women, with jars on their heads, and being arranged in rows, like stars coming out of the sky, issued out of Vraja. Having their breasts covered with blue, yellow, and shining jackets, those milk-women, while going on the road, appeared like a rain-bow. Carrying the load of ropes hanging on their body some milk-men imitated the beauty of trees covered with branches and leaves. The shining carts moving all around, that village of cowherds appeared like an ocean abounding in boats upset by the wind. Thus divested of all articles in no time and filled with crows it appeared like a

Thereupon having gradually arrived at the forest of Vrindavana, they, for the well-being of the kine, set up many extensive stations there. With roads laid out for carts and situate like a crescent that forest was one Yoyana in breadth and two in circumference. It was protected on all sides with thorny creepers and trees, ditches and flying branches. It was beautified with charming posts and rods, with jars full of water for washing, stakes tied round with ropes and nooses, with upraised pillars, overturned carts, chords thrown upon the pillars of vessels, grass for covering the huts, sheds made of grass, with branches of trees, playing hither and thither and trees abounding in nests, cleansed cow-sheds, well-placed mortars, the burning fire placed in the west, and well stretched beds consisting of clothes and leather coatings. Bringing water and removing the branches of the trees the milk-women began to cleanse the forest. Youthful and old milk-men with axes, began lightly to fell down the trees. This station of the milk-men, abounding in woods, charming habitations, sweet roots, fruits and water, appeared more beautiful. While ranging in the forest before, Krishna, with a delighted heart, looked at that forest for the well-being of the kine. And so obtaining that forest of Vrindavana, filled with the nests of various birds and resembling the garden of Nandana, all the cows, giving milk whenever milched, were highly pleased. In the last month of the dreadful summer season, the king of gods used to pour there nectarine showers. And accordingly the people there did not suffer from any disease and all the vegetables grew in profusion. The calves and ignorant people do not suffer any disease or meet with destruction where the Lord Madhusudana lives himself for the behoof of mankind.

In this way the youthful Sangkarshana, the milk-men and the cows began to live there where Krishna thought of fixing the station.

CHAPTER 10. AN ACCOUNT OF THE RAINY SEASON. Vaishampayana said:-Thus living in Vrindavana the two highly beautiful sons of Vasudeva began to range there tending kine. Sporting with the milk-men and bathing in the river Yamuna they spent the summer there happily. Thereupon with the advent of the rainy season that creates desire in the mind of men, clouds, containing rainbow, began to discharge their watery contents. The sun was enshrouded by the scattering clouds drawing in new water. The ground was rendered invisible by the new grown grass. With her surface brushed by the new clouds the earth appeared like a youthful damsel. Watered by the new showers, the forests and the forest-roads were divested of dust and filled with Sakragopas [An insect (coccinella of various kinds).]. This was the dancing season of the peacocks emitting sweet notes. And elated with passion they began to pour their Keka notes. The clouds began to embellish the persons of the beautiful Kadamva flowers, that had attained their youth in the wonderful rainy season and which is the only food of the bees. The forest was scented with the fragrance of Kadamva [A plant commonly Kadamba (Nancha Kadamba).] flowers and rendered smiling by the Kutaja [A medicinal plant.] flowers. Its heat was destroyed by the clouds and the earth was satisfied by the showers of rain. Being sprinkled with water by the clouds the mountains, that had been scorched by the rays of the sun and the forest were, as it were, emitting smokes. With terrible winds and huge clouds rising in the sky the earth assumed the appearance of the city of a great king. Adorned hither and thither with Kadamba and plantain flowers, that forest, abounding in delightful Nipa trees, shone there like the burning fire. Smelling the fragrance of the earth wet with the showers of Indra, and scattered by the wind the people were stricken with desire. The earth was filled with the notes of the maddened bees, the sound of the frogs and the wonderful Keka notes of the peacocks. With their currents increased by the downpour of rain the rivers, expanding themselves, began to carry away the trees grown on their banks. And there were seen all over them quickly moving whirlpools. Stupified by the continuous showers and having their wings distressed, the birds, as if on account of their quiet nature, did not leave the branches of the trees. The sun, as if, began to drown himself in the womb of the new clouds surcharged with water and filled with the noise of the falling torrents. The earth put on, as if, a garland of fresh grass. The huge trees, forming the land marks, were uprooted and every where was enveloped with water. And it was difficult, accordingly, to find out the paths. The mountains, abounding in huge trees, were as it were, assailed by thunderbolts and their summits were being carried down by the torrents. The forest-land was filled with the torrents of rain flowing down and overflowing the banks of the lakes. Following the muttering of clouds, raising up their trunks and running to and fro during the rainy season the elephants looked like clouds coming down on earth.

In this way when the rains set in Ronini's son, in order to see the clouds surcharged with water, said to Krishna in private. "O Krishna, look at the dark clouds in the sky adorned with the shining ornaments of lightning. They have, as if, stolen away the hue of your person. This is the time for your sleep. The sky is like your body. As you every year live secretly in this season so the moon is doing. With the advent of the rains, the sky, covered with clouds, growing dark-blue on account of blue clouds and shining like the red-blue lotuses, is appearing more beautiful. Behold, O Krishna, the charming mountain Govardhana, covered with dark clouds surcharged with water, is giving a lie to its own name of bringing up kine. [The word Govardhana literally means one who nourishes kine from Go kine and Vardhana to nourish. The mountain is so beautifully situated that the kine grow up there without any hitch. But in the rains the mountain has been so covered with clouds that they cannot graze there at ease. It has thus given a lie to the true import of its name.] Greatly worked up with passion on account of the falling of the showers the black-bees are ranging happily all over the forest. O you having lotus-like eyes, the highly tender green grass, vegetating profusely by the new water, are, as if, trying to cover the earth. This rainy season has not been able to increase the beauty of the mountain, abounding in fountains, that of the forest filled with water, and that of cultivated fields enveloped with corns. O Damodara, driven by the quick-coursing winds, these clouds, with their dreadful mutterings, are increasing the desire of those living in foreign countries for returning home and are thus displaying shamelessness. O Hari, O you of three foot-steps, behold, your second foot-step* is embellished with rain-bow of three colours without arrows and string. [* This refers to the sky, because at the sacrifice of the demon Bali, he placed his first foot on earth and the second in the sky.] In this month of Sravana the sun is shorn of his beauty. His scorching rays being cooled down by the clouds, he, although of thousand rays, appears to have none. The all-spreading clouds, agitated like the water of the ocean and accompanied by continuous showers, have, as it were, united the earth and sky). The torrents of rain flowing on earth, and the air, perfumed with the fragrance of Nipa, Arjuna and Kadamva flowers and capable of exciting passion, blowing with sound on high, the sky, covered with extensive and heavily showering clouds, is appearing like a deep and vast ocean (33-34). Armed with effulgent Narachas in the shape of showers, having the cloud for his coat of mail, and the rain-bow for his bow, the sky is, as if, ready for battle. O you of a beautiful countenance, covered with clouds, the mountains, forest and the tops of the trees are looking highly beautiful. Enveloped with clouds pouring down their watery contents and resembling an army of elephants the sky is imitating the colour of the ocean. Blowing there with drops of water the dread ful blasts of winds, that shake the tender plants and destroy the gravity of the oceans, are oppressing all with cold. The moon disappearing from view in night after the sun-set and the clouds continually discharging showers, no quarter of the sky, appears beautiful. Filled with passing clouds resembling leathern bags full of air, the sky appears moving like an animate object. People can make out very little difference between day and night. What shall I speak more, O Krishna, see, Vrindavana, relieved of heat and adorned with showers, is looking beautiful like Chaitraratha garden".

Thus describing the advantages of the rainy season, Krishna's elder brother, the beautiful Balarama entered Vraja. Pleasing each other Krishna and Sangkarshana began to range there in that vast forest in the company of their then kinsmen the cowherds.

CHAPTER 11. AN ACCOUNT OF KALYA.

Vaishampayana said:-One day the lotus-eyed Krishna, having a dark-blue hue and a beautiful countenance, capable of assuming forms at will and wearing a feather of crow, without being united with Sangkarshana, began to range alone in that charming forest. Bearing the mystic mark of Srivatsa on his breast he shone there like the moon with the mark of a hare. His arms, bedecked with Angadas and his tawny coloured two little moving feet shone there like brilliant lotuses. His two pieces of yellow raiments, creating delight of the world and resembling the filaments of a lotus, shone there like the evening clouds. Ropes and rods were shining in his two plump and moving hands engaged in the work of tending kine and worshipped by the celestials. Charming fragrance, resembling that of a dark-blue lotus, was coming out from his beautiful and lotus-like mouth adorned with picturesque lips His countenance, embellished with dishevelled locks, was shining like a lotus encircled by black-bees. Garlands of new grown buds of Arjuna, Kadamba and Nipa flowers were shining on his head like a garland of stars in the sky. That hero, of dark-blue hue of the clouds of the rainy season, with a garland of the same colour around his neck, shone there like the month of Bhadra incarnate. The clean leaves, tied to the thread round his neck, shone there beautiful when shaken by the gentle breeze raised by peacock feathers.

Thus ranging every day in the forest that youth used some where to sing, some where to sport and walk and some where to make, of his own accord, the charming music of of Parna and bugle for pleasing his kine. Ranging in that wonderful forest and fanned by the charming wind proceeding from the trees that powerful and effulgent Krishna, dark blue like cloud, attained to most excellent delight. It was resonant with

the notes of peacocks, its caves were echoed with the muttering of clouds that excite lust in men, it was adorned with plantain trees and covered with new grown grass, twigs and lotuses. It abounded in many fountains and was fragrant with the filaments of lotuses like the treath of females expressing their desire. While, ranging in that forest one day, along with his kine, he saw there a foremost of trees with high branches. Enveloped with thick leaves it was stationed on earth like a cloud. With its height it traversed half of the sky and if contained as it were the enjoyment of the wind. Covered with fruits of blue and diverse other colours and resorted to by various birds it appeared like a cloud accompanied by rainbow. The wind and cloud were as if simultaneously living in the trees resembling houses, adorned with creepers and flowers and bent down on account of their huge roots. As if by his pristine good deeds, that great tree, who could give protection against rain and the rays of the sun, was ruling over others there. Beholding this Bhandiraka fig-tree resembling the summit of a mountain the sinless Lord Krishna desired to live there. Thereupon engaged in sport there along with other cow-herd boys of his own age, as in the city of the celestials, he spent the day there.

While Krishna began to sport there under Bhandiraka tree the other cow-herds amused him with various wild plays. The milkmen began to sing there and the boys, fond of amusing, sang there many songs relating to Krishna. When they thus began to sing in accompaniment with the music of Panava, the powerful Krishna, too at times, played on his flute and Tumvi.

One day while tending his kine, Krishna, having the eyes of a bull, repaired to the bank of Yamuna abounding in trees adorned with creepers. He saw the delightful wind blowing on the water; and the foremost of rivers Yamuna, embellished with lilies and lotuses, was as if with her waves, casting her glances. All her landing stairs were well-levelled and her water was sweet; she had many lakes and her current was strong. And all the trees (on her bank) were shaken by the watery air. It was resonant with the notes of swans, Karandavas and Sarasas and resorted to by Chakravakas and other fowls that range in pairs Her water was filled with acquatic animals, was endued with all the good qualities, was variegated with various water-born flowers and was rendered yellow by water-born corals). The passing currents were her feet, the bank was her hip, the whirlpool was her navel, the lotuses were her hairs, the cavity of the bank was her belly, the three curves of the wave were her three marks on the fore-head, the sides of the bank were her expansive face, the foams were her teeth the swans were her smiles the dark-blue lotuses were her lips, the water-born flowers were her eves having bent down eye-brows, the lakes were her forehead, the corals were her beautiful hairs, the long extending currents were her high arms, the serpents were her ears, the geese were her earrings, the lotuses were her beautiful eyes, the trees grown on her banks were her ornaments, the fishes were her ornaments for the waist the other sorts of corals were her silken raiment the notes of Sarasas were the sound of her Nupuras, the Kasa flowers were her cloth, the Swans and tortoises were the auspicious marks, fishes and crocodiles were her pastes; the animals were playing in the ditch and men formed her rising breasts. The animals were agitating her water and her banks were filled with hermitages. Seeing this beautiful river Yamuna, the queen of the ocean. Krishna, as if to beautify her the more, was ranging there. Ranging thus he saw there a vast lake filled with deep water and resembling the sky crested with clouds. It extended over a Yojana and even the celestials could not cross it. Its water was deep and motionless like that of the ocean. It was cast off by beasts, acquatic animals and water-fowls. There being many ponds with serpents on its bank, people, with very great difficulty, could traverse it. It was enveloped with smoke proceeding from poisonous trees. The sages, desirous of performing three oblations in a day, could not enjoy its water. What to speak of its being used by men requiring water it was unworthy even of the beasts. Even the birds could not range in the sky overhanging it and the grass burnt up in no time as soon as it fell into it. Even the gods could not approach that lake extending over a Yojana on all sides. And the trees there were being consumed by the dreadful poisonous fire. Beholding in that province freed from all calamities, such a huge lake at a distance of a Krosa north of Vraja Krishna began to think. "To whom does this huge and deep lake belong? Methinks that dreadful king of serpents Kalya, resembling a heap of collyrium of whom I had heard before and who has left the ocean in fear of the king of birds Garuda, who feeds on serpents, is living here. By him this Yamuna, flowing to the ocean, has been polluted. And in fear of that king of serpents no one lives here. Protected by the ministers of that serpent king, doing him good, this dreadful forest, filled with grass and various trees and creepers, has become unworthy of being resorted to like the sky and being touched like a poisonous food. The banks, filled with corals, trees and creepers, are being protected by his attendants, doing him good. And two artificial roads are seen running over its two banks. I should, however, vanquish this king of serpents. I should defeat the serpent in such a way as

may render the water of lake useful to the inhabitants of Vraja, and so that delightful winds may blow here and the landing stairs may become worthy of use. In order to vanquish these wicked ones always following the wrong ways I have taken my birth as a milkman and am living amongst the cow-herds. Therefore sporting like a child I shall climb this Kadamba tree, jump into the lake and vanquish Kalya. Doing this my superior power of arms will be known to all".

CHAPTER 12. KRISHNA SUBDUES KALYA.

Vaishampayana said:—Thinking thus Krishna repaired to the bank of the river. Tying his cloth firmly he, with delight, got upon the Kadamba tree. Climbing up to the top of the tree and emitting a leonine roar the cloud-hued and lotuseved Krishna jumped headlong down into the lake. That lake, of the river Yamuna, was agitated by his fall. And the water thereof overflowed (on all sides) like scattering clouds. The huge abode of the serpent (Kalya) was shaken by that sound. And the serpents, with their eyes reddened with anger, rose up from the water. Thereupon was seen the king of serpents Kalya endued with the hue of clouds, having eyes reddened with ire, five hoods, a fiery countenance and tongue and effulgent like the flames of fire. The entire lake was covered with his hood burning like fire and five huge and dreadful faces were seen above (the water). When that king of serpents was burning in his energy and anger the water there appeared as if boiling and the river Yamuna, stricken with fear, flew in her opposite course. Beholding Krishna coming to the lake and sporting like a boy he had powerful winds issue out of his mouth filled with the fire of anger. Scintiliations of fire, accompanied by smoke, came out from the mouth of that king of serpents. All the huge trees, which were grown on the bank near him, were in no time consumed by the fire of anger discharged by that king of serpents, resembling the very incarnation of the end of a Yuga. [When a cycle terminates every thing in the world is destroyed. The serpent is compared to this termination for every thing there was destroyed by his dreadful venom.] Thereupon his son Dara and his servants, the other leading serpents of incomparable energy, came there vomitting the dreadful fire of venom accompanied by smokes. Thereupon they made Krishna enter into a circle of their hoods. Having his hands and feet made incapable of putting forth any exertion he stood there motionless like a mountain. The leading serpents began to sprinkle Krishna with water vitiated by their teeth. The powerful Krishna however did not die. In the meantime the cow-herd boys, filled with fear, returned weeping to Vraja and with suppressed voice said:

"Out of foolishness Krishna is drowned in the lake Kalya. The king of serpents is devouring him. Do ye all come without delay. Do ye speedily go and communicate to Nanda and his followers that Krishna is being dragged into the lake by the serpent".

Hearing those words like unto the fall of a thunderbolt the milk-man Nanda was greatly distressed with sorrow and speedily went to that most excellent lake. All the inhabitants of Vraja, accompanied by the youthful Sangkarshana, boys, old men and young ladies, arrived at the watery abode of that king of serpents. Having reached the the bank of that lake all the milkmen, headed by Nanda, stricken with shame, surprise and sorrow, began to bewail with their eyes full of tears. Some cried, exclaiming "Oh, son!" while others said "Alas! woe to us!". Whereas others, assailed greatly by fear, cried "Alas! We are all slain!" The women, crying aloud, said to Yashoda "Alas! We are all killed. Behold your son brought under the control of the king of serpents. He is trembling there as if churned, like ambrosia, by the hood of the serpent. Forsooth, your heart is made of stone, since it is not breaking assunder even beholding your son in this plight. See, the milkman Nanda, filled with grief, is standing on the bank of the lake like one unconscious, fixing his look on the face of his son. Following Yashoda we shall rather enter into this lake, the abode of the serpents. And still we will not return to Vraja without Damodara. Without Krishna Vraja shall never appear beautiful like the day shorn of the sun, or the night shorn of the moon or the cow divorced from the bull. Separated from Krishna we shall not go there like a cow without her calf

Hearing the lamentations of the male and female inhabitants of Vraja, and of Nanda and the cries of Yashoda, Sangkarshana, who though of one mind, one body and one intelligence, was still a separate person, said in anger to Krishna:—"O Krishna, O thou of large-arms, O thou who dost enhance the delight of the milkmen, do thou soon destroy this venomous serpent-king. O my brother, O my lord, all these our relations have human understandings and so they are bewailing for the considering thee a human being". Hearing those wise words of Rohini's son, Krishna

Hearing those wise words of Rohini's son, Krishna sportively raised up his arms and rose up snapping the fetters of the serpents). And placing his feet on the hoods of the serpent-king that were above the water he got hold of his bead with his hands. Then rising up, by force, on his middle head, Krishna, who was adorned with a beautiful Angada, began to dance there. Thus grinded by Krishna the hoods of that serpent-king became pale and blood came out therefrom.

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6467 (Kalya) then with dreadful accents said to him. "O Krishna of a beautiful countenance, unwittingly did I display anger against thee. But now I have been vanquished and subdued by thee and my venom has been destroyed. Do thou give me my life and command me whom I am to serve along with my wife, children and friends."

Beholding that five-hooded serpent-king and hearing his distressful words, the Lord Krishna, having the enemy of serpents as his carrier, replied like one having no anger:—"O serpent, I do not wish to allow you to live in this water of Yamuna. Therefore repair to the ocean with your wife and kinsmen. After this whoever amongst your sons and servants shall be seen either in the water or on the land of this province he will be killed by me. O king of serpents, let this water prove wholesome unto all and yourself proceed to the mighty deep. If you remain here after this you will be visited by a great calamity that will bring about the termination of your life. If Garuda, the enemy of serpents, behold in the ocean, my footmarks on your head he will not kill you".

(Thus accosted by the Lord) that foremost of serpents Kalya, carrying on his head Krishna's foot-marks, fled away stealthily from the lake in the very presence of the milk-men. After the king of serpents had thus fled away vanquished the Lord came out from the water and stood on the bank. Filled with surprise the milk-men chanted his glories and circumambulated him. Thereupon those milk-men, living in the forest, delightedly said to Nanda: "Indeed thou art fortunate and a favourite of the gods since your son is (so very powerful). From to-day, O sinless one, the powerful Krishna. having large eyes, will be a refuge of the milk-men in their perils and a protector of the kine in the cow-shed. The water of the Yamuna has become everywhere delightful and wholesome. From now all our kine will happily range in every landing stair. Really we are milk-men for we have not been able to know Krishna truly in Vraia like fire covered with ashes". Thereupon eulogising the immortal Krishna the milkmen, filled with surprise, entered their hamlet like unto the celestials entering the Chitraratha garden.

CHAPTER 13. THE DESTRUCTION OF KHARA AND DHENUKA.

Vaishampayana said:—After the king of serpents had been vanquished by Krishna in the lake of Yamuna Rama and Keshava began to range there. Thereupon going to the mountain Govarddhana* along with their precious kine, those two heroic sens of Vasudeva beheld a huge forest of palm trees, situate, on its north, on the bank of Yamuna. They were greatly delighted at its sight and began to range in that charming forest of palm trees covered with palm leaves like two new grown plants. It was well levelled, cool, coated with black earth and profuse grass and was freed from stones and clods of earth. Dark-blue and tall palm trees, with fruits and branches hanging, shone there like the trunks of elephants.

* There is still a mountain of the same name within a few miles' distance from the town of Mathura. -- Mathura is one of the Sapta Puri, the 7 Holy Cities of India: 1) Ayodhya (Ayodhya Puri), birthplace of Lord Rama and setting of the epic Ramayana. It is in Uttar Pradesh, northwestern India. 2) Haridwar (Maya Puri) literally means "gateway to god Vishnu (Hari)" or "gateway to god Shiva (Har)" as Har[i] means "Lord Vishnu", while dwar means "gateway." 3) Varanasi (Kashi Puri), also known as Benares or Banaras, is a city on the banks of the river Ganges in Uttar Pradesh, India. 4) Kanchipuram (Kanchi Puri) in the Indian state of Tamil Nadu, Ka means Brahma + anchi means worship, so it means the City of Lord Brahma in Tamil language. 5) Mathura (Madhura Puri), birthplace of Lord Krishna. It is located c, 55 km (34 mi) north of Agra, and 145 km (90 mi) south-east of Delhi. 6) Ujjain or Újjaini (Avantika Puri) was a prominent capital city of the Avanti people on the Malwa plateau of central India. It emerged as the political centre of central India around 600 BC. According to the Vishnu Purana (2.3), the Bhagavata Purana (12.1.36) and the Brahma Purana (19.17), the Avantis were associated with the Malava, the Saurashtras, and the Abhiras (Apiru, Habiru, Hebrews), also known as Yadavas (Yoddhaya, Yaudeva, Yudaya, Judaeans), also described as Followers of Krishna. 7) Dwarka (Dwaraka Puri) is often identified with the Dwarka Kingdom, the ancient kingdom of Krishna, and is believed to have been the first capital of Gujarat. The name Dwarka means "gateway" as it was a sea port connected with sea ports in Egypt, Sumer, Akkad, Yemen, and Ethiopia. One of the most important texts to mention the sea ports of northwestern India is the Periplus of the Erythraean Sea, a Roman travel guide written in about 50 AD. It describes the Gulf of Baraca (Bharuch, Baruch, an Aramaic name; today known as the Gulf of Kutch) with its sea port Baruch. The Baruch port had trade with Ujjain and Mathura. The coasts of ancient India was littered with Harbour cities. Between 1955 and 1960, archaeologists found one of the oldest sea ports in history on the eastern side of the large Kathiawar peninsula. Its name: Lothal. Lothal is situated in the Bahl region of modern Gujarat and was one of the most prominent cities of the Indus

Valley civilisation. It is situated near the village of Saragwala in the Ahmedabad district of Gujarat. It was discovered in 1954 and might date back to 2200 BC. Lothal's dock is the oldest known dock not only in India but also in the world; it is c. 220 metres long and 35 metres wide. (S. R. Rao, 1985, Lothal. Archaeological Survey of India. pp. 28–29.) Here is a little list of ancient seaports of India: 1) Lothal, Gujarat; 2) Muziris Port, Kerala; 3) Arikamedu Port; 4) Baruch Port; 5) Poompuhar Port; 6) Calicut Port; 7) Tuticorin Port; 8) Mormugao Port; 9) Chennai Port.] While thus ranging Damodara, the foremost of speakers,

While thus ranging Damodara, the foremost of speakers, said to Sangkarshana:—"O reverend sir, this forest-land is perfumed with the fragrance of ripe palm fruits. Let us both quickly pluck the sweet, ripe and dark-blue fruits. While its smell is so very sweet and pleasing to the odiferous organ it must undoubtedly be delicious like ambrosia. This is (in short) my conviction."

Hearing the words of Damodara, Rohini's son smilingly shook the trees with a view of felling down the fruits. Appearing like a desert, although very useful, that forest of palm trees was unworthy of being resorted to and traversed by men like a habitation of the Rakshasas. For encircled by a herd of mules that huge and dreadful demon Dhenuka used always to live there, in the shape of an ass. Terrifying men, beasts and birds there that wicked minded ass used to protect the forest of palm trees. Hearing the sound of the fall of palm fruits he grew exceedingly enraged and could not bear it like unto an elephant. Shaking his manes in anger, lifting up his tail in delight and scratching the earth with his hoof that Daitya, of motionless eyes and wide lips, followed the sound of palm fruits and arrived where the son of Rohini was. Beholding under the palm tree that immortal son of Rohini resembling a flag in form, that Daitya-chief Khara, having the teeth for his weapon, all on a sudden bit him; and then turning back his face he struck his breast with his long legs. Then holding that demon in the shape of an ass by the legs and whirling his head and shoulders (Sangkarshana) threw him up on the top of the palm tree. He too, with his thighs, waist, neck and back mutilated and a disfigured form, fell down on earth along with palm fruits. Beholding that ass thus dead and shorn of beauty Baladeva threw up his other relations too on the top of the tree. At that time the ground there was covered with palm fruits and bodies of the asses and it shone there like the autumnal sky covered with clouds.

Thus when that Daitya, in the form of an ass, was slain with all his followers that forest of palm trees assumed again a picturesque view. When that most excellent white forest of palm trees was shorn of fear the kine began to range there with great glee. And entering that forest the milkmen, rangers of woods, began to move about on all sides divested of sorrow and fear. Observing the kine roam on all sides at ease the two sons of Vasudeva, powerful like elephants, spread there seats of grass and sat down at ease.

CHAPTER 14. THE DESTRUCTION OF THE DEMON PRALAMVA

Vaishampayana said:-Thereupon leaving off that forest of palm trees the two sons of Vasudeva again came to the Bhandira tree. Traversing that prosperous forest land and tending the ever increasing flock of kine those two beautiful subduers of enemies began to strike their arms and sing. Sometimes they collected the trees and called the kine with their calves by names. They had ropes hanging on their shoulders and their breasts were adorned with garlands of auspicious wild flowers. And they looked like two bulls with new-grown horns. Having the hue of gold and powdered collyrium and clad in apparels of the same colour with their respective persons, those two boys appeared like white and black clouds accompanied by rain-bow [lit. the the bow of Indra]. Traversing the forest-ways along with their comrades, making beautiful ear-rings with the tips of Kuça grass or flowers, and putting on wild dresses they sometimes sported on the mount Govardhana, sometimes in the forest and some times in the table-land. They thus engaged in a sport which was celebrated all over the world. Thus following human conduct and engaging in a play introduced by milk-men they, who were worshipful even unto the celestials, began to range in the forest.

Thus sporting, they, within a short time, reached the Bhandiraka fig-tree covered with growing branches-the best of the kind. They, who were experts in fighting, began to play there with cradles, nets and stones. Those two heroes, powerful like lions, began to display there, in the company of cow-herd boys, of their own accord and with delight, many a martial feat. While they were thus playing, the foremost of Asuras, by name Pralamva, came there with a view to kill them and began to find out their weak points. Assuming the form of a cow-herd and adorned with wild flowers that Asura began to tempt the two brothers with his play and smiles. Adopting a human form, although not born in the race of men that foremost of Danavas, fearlessly joined their company. Considering him, who came there in the form of a milk-man, as their friend, those cow-herds began to play with that enemy of the immortals. Searching their weak points Pralamva too.

who had assumed the guise of a milk-man, cast his dreadful looks at Krishna and Rohini's son. Then considering Krishna of wonderful prowess as irrepressible he gave him up and made up his mind for destroying Baladeva. O sinless one, at that time the Lord introduced a new of play of leaping in pairs. And all of them engaged in it. Krishna jumped with another milk-boy by name Sridama and Sangkarshana with Pralamva, O sinless one. The other milk-boys, of inferior strength, began to leap with great force in the company of their comrades. Krishna defeated Sridama and Rohini's son Pralamva and other boys were vanquished by those of Krishna's party. Thereupon carrying on their shoulders the victorious those, who were vanquished, came delightedly and quickly to the root of the Bhandiraka tree and soon reached their appointed quarter. And carrying on his shoulders Baladeva, the foremost of Danavas, Pralamva, began to proceed quickly in an opposite direction like a cloud with the moon. Being unable to carry the weight of the intelligent son of Rohini that huge-bodied (demon) increased (his body) like a cloud attacked by Sakra. Then that foremost of Danavas Pralamva displayed his own body huge as the Bhandiraka figtree and effulgent like a mountain of burnt collyrium. Then that huge-faced and huge-necked dreadful demon, having eyes like unto the wheels of a car, a head adorned with a sun-like coronet of five layers and resembling Death himself, shone like a cloud attacked by the sun. The earth sank under the weight of his feet. As Death carries away men sunk in the waves of the ocean, so the great demon Pralamva, the foremost of heroes, adorned with long garlands and other ornaments and clad in a long raiment, carried away quickly and stealthily Rohini's son like a cloud surcharged with water. While thus carried away by him Sangkarshana shone there like the moon in the sky carried by dreadful clouds. Beholding himself on the shoulders of the demon the dreadful Sangkarshana began to cherish suspicions in his mind and said to Krishna.

"O Krishna, I am being carried away by this Daitya huge like a mountain and clad in a coat of mail who has displayed a great illusion and assumed the form of a man). This wickedminded Pralamva has grown exceedingly in pride and his power has doubled itself. How shall I vanquish him?"

Krishna knew very well the character and strength of Rohini's son and therefore smilingly and quietly said to him in joyous words:-"O god, thou art identical with the universe and art subtler than the subtle. Thou art merely showing the conduct of a man. Do thou meditate thy own Narayana form at the time of the revolution of the worlds. Do thou now know of thy own true form and body (which thou didst manifest at the time of the) union of the ancient Rishis powerful on account of their own faculties, of the oceans, Brahma and water. The sky is thy head, the water is thy form, the earth is thy forgiveness, the fire is thy mouth, the life of all the worlds is thy breath, the air is thy abode, and thy mind is the creator all. Thou art of thousand faces, thousand limbs, thousand feet, thousand eyes, thousand lotus-navels and thousand rays, and the slaver of thy enemies. The celestials behold what thou didst display before. None can find out what had not been said by thee before. Whatever is capable of being known in this world thou hast made them all known. All the celestials do not know what thou alone dost know. The deities see thy own natural etherial form and worship that artificial form of thine, begotten of thy own self (which thou didst assume in the golden age). The gods can not see thy end and therefore thou dost pass by the appellation of Ananta [i.e., God has no beginning or end.]. Thou art alone subtle and beyond the comprehension of the subtle. O god, thou art the pillar of this universe. And stationed in thee this world, the source of the origin of all creatures, is upholding all the regions. My body extends over the four oceans and thou hast instituted the division of the four Varnas. [According to the Hindu mythology the world is bounded by the four oceans on the four sides. This figuratively refers to the universal form of the God. -- Therefore, there are four principal Varnas or castes, as mentioned in ancient Hindu texts, describes society as divided into four categories: Brahmins (scholars and yaina priests), Kshatriyas (rulers and warriors), Vaishyas (farmers, merchants and artisans) and Shudras (workmen/service providers). The texts do not mention any hierarchy or a separate, untouchable category in Varna classifications. Scholars believe that the Varnas system was never truly operational in society and there is no evidence of it ever being a reality in Indian history. The earliest reference to the origin of caste is seen in a hymn of the Rig-Veda called Purusha Sukta. There are various other accounts seen in the various Puranas.] Thou art the lord of the four Yugas [The 4 ages of the world of which there are four namely, Satya, Treta, Dwapara and Kali.] and the eater of the fruits of the four Hotras [An article intended as fit for offering with fire. Burnt offering, oblation with fire.]. Although we both are of one body, we have assumed two different forms for protecting the universe, mobile and immobile. As I am the Lord of the universe so thou art. I am the eternal Krishna and thou art the ancient Sesha [A name of Balaveda. It is also the name of the serpent-king, the thousand-headed snake who was the couch and canopy of Vishnu.]. Thou art the ever-existent god Sesha

of the world. The world is upheld by our body divided in twain. I am identical with thee and thou art at one with me. Both of us are highly powerful and of one body. What is the use, O God, of waiting like one having no sense? Do thou strike forcibly, with thy fist, firm as a thunder-bolt, the head of this Danava, the enemy of the celestials".

Vaishampayana said:—Hearing those words of Krishna and recollecting the ancient history the mighty-armed son of Rohini was filled with his own strength pervading the three worlds and with his well-formed fist resembling a thunderbolt struck the wicked Pralamva on the head. His head, shorn of its fore part, entered into the body of the Danava and he too, divested of his life, touched the ground with his knees. Thereupon, with his body out-stretched on the ground Pralamva looked like a cloud scattered on the sky. As streams of water, mixed with various minerals, come out of the summit of a mountain so blood came out of his body shorn of head.

Having thus slain Pralamva and withdrawn his own strength the powerful son of Rohini embraced Krishna. Thereupon Krishna, along with the gods stationed in the sky and milkmen began to chant the glories of the highly powerful Baladeva with benedictory hymns bespeaking his victory. In the sky was heard an invisible voice of the celestials declaring "This Daitya has been by force killed by a boy of unwearied actions". Thus on that Daitya, irrepressible unto the deities, being slain, the celestials, stationed in the sky, gave him the name Baladeva after his action. Therefore all the worlds call him by the name of Baladeva.

CHAPTER 15. AN ACCOUNT OF INDRA-YAJNA.

Vaishampayana said:-Thus ranging and sporting in the forest Krishna and Baladeva spent the two* months of the rainy season. [* In India the year is divided into six seasons of two months each.] Thereupon returning to Vraja those two heroic brothers heard that arrangements were being made for performing a Yajna in honour of Indra and that the milkmen were busily engaged in merriments. Seeing this, Krishna, filled with curiosity, asked "What is that Sakra sacrifice for which you are all filled with delight?" Amongst them an elderly milk-man replied:—"Hear, why Indra's flag is worshipped. O subduer of thy enemies, Indra, the king of the celestials and the lord of the world, is the master of clouds. For this reason from time immemorial and coming down from one family to another, this festival is being celebrated. Commanded by him and embellished by his bow the clouds produce corns with new showers of rain. Pleased with witnessing this festival the Lord Purandara, the giver of clouds and water, and the partaker of many sacrifices, brings about the gratification of the entire world. We and other men live by the corns produced by him and the celestials are also gratified thereby. Corns grow up when the king of gods sends down showers. And when the earth is gratified with oblations the whole universe appears as if full of ambrosia. Fed by the grass produced by him the kine, with the bulls and calves, have attained to nourishment and easiness. Wherever the cloud, pouring down water, is seen, there is observed neither a piece of ground shorn of grass and corns nor an hungry animal. The nectarine rays, of the sun that are milched by the Lord Sakra, are discharged by the clouds in the form of ambrosia-like showers of rain. The mighty leonine roar, announced by the air, which he emits with force from the clouds, is designated by the people as the muttering of clouds. The terrible sound, that he sends forth when carried by clouds accompanied by the wind, is heard like the clap of a thunderbolt that shatters the mountains. O my child, as the great Lord Siva is encircled by the goblins, so Indra, surrounded by clouds coursing at will, and stationed in the sky, sends down showers accompanied by the clap of a thunder-bolt. Sometimes resembling an unfair day, sometimes resembling scattered gold, sometimes resembling collyrium and sometimes pouring water in drops the clouds paint the sky. Thus extracting water from the earth through the rays of the sun, Indra, the giver of water, sends it down again on earth for the behoof of all creatures. [This shows that the ancient Hindus were not ignorant of the scientific formation of clouds.] For these reasons O Krishna, this rainy season has been fixed upon as the time for worshipping Indra. The kings and others men with delight worship Indra in the rainy season. We too do so".

CHAPTER 16. KRISHNA PROTESTS AGAINST INDRA-YAJNA: AN ACCOUNT OF AUTUMN.

[In this Chapter it will be seen that Krishna attempts to put a stop to Indra-Yajna or a sacrifice in honour of the god of rain. It is evident from the manner in which he preaches against it that he was opposed to lifeless rituals and ceremonials. He exhorts all the people of his clan to believe that every body's calling, on which depends his livelihood, is a god to him. He was not for useless ceremonies and rituals and always tried to present before his country a higher form of faith, freed from the prevailing superstitions. But he introduced it in a very mild form and for this he did not revolutionize the existing modes of things. This his stand

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against Indra-Yajna, and his introduction of the worship of mountain, forest etc ultimately developed itself into the great religion of Duty which he preached in his after life. To worship one's own means of livelihood, when stripped off metaphor, means to perform one's own duty considering it as sacred as the worship of a deity. This incident of introducing a new form of religion also proves his superhuman power. Being a mere boy he produced so great an influence over his people that they left off their established form of religion and followed him.]

Vaishampayana said:-Hearing the words of the aged milk-men regarding the festivity of Indra, Damodara wellinformed of Sakra's might, said to him. "We are all milk-men who range in the forest. The precious kine constitute our subsistence. We should therefore worship the kine, the mountains and the forests. Cultivation is the means of subsistence to the cultivators, merchandise is to the merchants and the cow is the best means of livelihood to us. This has been laid down by the scholars well-read in the three Vedas. The respective profession of each caste is their great God, is worshipful, adorable and beneficial unto them. He, who, benefitted by one, worships another, is visited by two fold calamities in this world, and in the next after death. The fields are protected by cultivation, the forests are preserved by fields and the mountains are supported by forests and these mountains are our only refuge. I have heard that the mountains, which exist in this forest, assume forms at their will. And adopting various shapes they sport in their tablelands. Sometimes assuming the forms of tigers, the foremost of those having claws or those of lions adorned with manes, they frighten those who devastate the forest and thus protect their respective woods. When tribes living in the forest [The Bheels or other barbarous tribes who live in the forest.] or those obtaining their livelihood through it* disfigure a wood, they, with their work of eating up manliness, destroy them in no time. [* The milk-men or others who obtain their means of livelihood either by tending their kine in the forest or selling the produce of the forest.] The Brahmanas perform Yajnas wherein the Mantras play an important part, the cultivators should perform a sacrifice in honour of a furrow and we milkmen should celebrate one in honour of the mountains. Therefore we should worship the mountains in the forest. Methinks, therefore, O milk-men, that engaged in celebrating a Yajna in honour of the mountains do ye engage in actions after your own hearts either at the foot of a tree or of a mountain. Digging wells and setting up sheds in that auspicious place and slaying beasts of sacrifice let the milkmen carry on their festivity. There is no need of holding a discussion over it. Circumambulating that best of mountains embellished with autumnal flowers the kine will again return to Vraja. Every one is filled with delight in this charming autumn shorn of clouds, endued with many virtues and abounding in delicious water affording satisfaction to the kine and in grass. Somewhere rendered white by blossoming Prvaka flowers and somewhere made dark blue by Banasanas the forest, abounding in full-grown grass and shorn of peacocks, is appearing greatly beautiful. Clear clouds, shorn of water and lightnings, are moving in the sky like a herd of elephants. The trees, enveloped with new grown foliage, are as if being pleased by the continual muttering of clouds drawing in new water. Having the white cloud for its head-gear, fanned by the swan-like chowries and with the full-moon for its umbrella the sky is shining like a newly installed king. After the termination of the rainy season all the tanks and pools are as if smiling with the rows of swans. And as if filled with the cries of Sarasas, they are daily decreasing in size. The rivers, flowing towards the ocean having the Chakravakas for their breast, the banks for their waist and the swans for their smiles, are as if going to their husbands. The water, beautified by the full blown lilies and the sky crested with stars, as if mock each other in the night. Beholding the highly charming forest resonant with the notes of Kraunchas and blued with the ripe Kalama paddy one attains to delight of mind. The tanks, pools, lakes and rivers and fields, embellished with blossoming trees, are appearing highly beautiful. Copper coloured and dark-blue lotuses are appearing in the beauty of new water. The peacocks are freed of haughtiness, the sky is divested of clouds, the oceans are full of water and the wind is gradually assuming proportions. The earth is appearing as if of many eyes by the feathers cast off by the peacocks after their dancing in the rainy season. With her banks full of mud and covered with Kasa flowers and creepers and abounding in swans and Sarasas the river Yamuna is appearing highly beautiful. Ranging in fields filled with corns ripened in proper season and in the forest, the birds, living on corns and water, are emitting notes in excitement. The tender corns, on which the clouds poured their watery contents in the rainy season, have grown hardened. Casting off his cloudy raiment and illumined by the autumn the moon is, as if, ranging with a delighted heart, in the clear sky. Now the kine have been yielding milk in double the quantity, the bulls have become two-fold maddened, the forest has become twice beautiful and the earth has become highly accomplished with corns. The luminous bodies, divested of clouds, the water beautified with

lotuses, and the mind of men are daily becoming delightful. Divested of clouds and shining in autumnal effulgence the sun, of powerful rays, is spreading its lustre on all sides and drawing the water). Having excited their respective armies the kings, the protectors of the world, desirous of achieving victory, are proceeding against one another. The variegated and charming woods, with the mud dried up and reddened by Vandhujiva flowers, are creating the delight of the mind. The blossoming Asana, Saptaparna and Kanchana trees are beautifying the forest. Vanasana, Dantivitapa, Pryaka Svarnaparna, and Ketaki trees have been covered with flowers and the she-owls and black-bees are moving about hither and thither. As if assuming the beauty of a harlot the autumnal season is walking in Vraja and cow-sheds filled with the sound of churning rods. The foremost of the celestials (Vishnu), having the emblem of Garuda on his flag, was happily sleeping during the rainy season. The deities are now trying to awaken him.

"O ve milk-men, in this autumn abounding in beautiful corns, we will worship the foremost of mountains, resembling the abode of the wind-god, resorted to by white, red and blue birds, filled with fruits like clouds adorned with the bow of Indra, crested with groves of creepers and trees and adorned with expansive table-lands. We will, in particular, worship the kine. Adorning the cows with ear-rings, horns, chaplets of peacock feathers, bells hanging around their necks and autumnal flowers, do ye worship them for your well-being. And let the yaina, in honour of the mountain, be undertaken. We will celebrate a vaina in honour of the mountain as Sakra is worshipped by the celestials. And forsooth we will compel you to perform the yajna for the cows. If you have any love for me, and if I am your friend, then do ye all worship the kine. Do not cherish any doubt in this. If you cherish these my conciliating words, you will meet with your well-being. Therefore without questioning its purpose do ye fulfill my words"

CHAPTER 17. THE REPLY OF THE GOPAS.

Vaishampayana said:—Hearing the words of Damodara the Gopas were greatly delighted; and being informed of the true import of his nectarine words they unhesitatingly replied:

"O boy, we have been highly pleased seeing this thy understanding conducive to the multiplication of the kine and the well-being of the milk-men. O Krishna, thou art our course, delight and refuge. Thou dost understand our hearts and art our saviour in great disasters. Thou art the friend of our friends. By thy favour, this entire hamlet of milk-men the delightful Gokula [Another name of Vraia, the village of milk-men.] has been shorn of her enemies. And filled with auspiciousness she is living with joy and happiness like the city of the celestials. Witnessing these thy deeds worthy of being seen and which it is impossible for others to perform, beginning with thy birth and hearing thy haughty words our minds have been filled with surprise. As Purandara is amongst the celestials so thou hast acquired supremacy amongst men by thy matchless strength, power, and fame. By thy fierce power and consummate effugence thou hast acquired superiority amongst the mortals like unto the sun amongst the deities. As is the moon amongst the gods, so thou hast acquired prominence amongst men by thy grace, beauty, delightful countenance and smiles. In strength, energy, body, and feats performed in boyhood only Kartikeva* can equal The deity of war and son of Siva. Derived from thee. [* Kirtika the personified Pleiades: according to the legend having been fostered and brought up by the nymphs so called. He was so great an adept in the art of war that he was appointed the commander of the celestial army in the war between the gods and demons.] There is none to match thee amongst men. As the great ocean cannot overleap its bank so who can disregard your proposal regarding the performance of a yajna in honour of the mountain? Let now for the wellbeing of the kine and milkmen the Giri-yajana [A sacrifice in honour of the mount Govardhana], instituted by thee, be undertaken by us in the place of the Indra-yajna. Let delightful viands of milk be prepared and let beautiful jars be placed at the drinking-place The place where water is drunk.]. Let spacious rivers and Dronis* be filled with milk and take such a quantity of fried meat and various sorts of food and drink to the mountain that the Gopas may spend three nights. Let this yajna, consisting of all milkmen and abounding in the meat of buffalo and other beasts, be at once undertaken". [' Any real vessel made of wood, stone and in the shape of a boat and used for holding or pouring out water, as a bathing tub, a bathing vessel, a bucket or watering pot, etc.]

Thereupon the entire village of milkmen was filled with glee along with the delighted kine. Then with the sound of trumpets, the roar of the bulls and the cries of the calves the Gopas were greatly rejoiced. Lakes of curd, whirlpools of clarified butter and rivers of milk were made there. A heap of meat and a mountain-like collection of of boiled rice were taken to the mountain. Thus the Giri-Yajna was undertaken by all the milkmen there. There were present the delighted Gopas and the beautiful milk-women. Hundreds of eatingplaces were set up there. It abounded in garlands, various sorts of perfumeries and incense. Various articles of sacrifice were spread there duly. And thus in the auspicious hour the Gopas, along with the Brahmanas, celebrated the Giri-Yajna. After the termination of the yajna, Krishna, assuming, by his illusive energy, the form of a mountain, feasted on that most excellent rice, meat, curd and milk. The Brahmanas too were pleased with eating there and all their desires were accomplished. And uttering there delightedly the verses of benediction they went away. Assuming a celestial form and partaking of the food and drink after his own heart in that sacrifice the Lord Krishna smilingly said "I am satisfied". Then beholding on the top of the hill Krishna in the form of a mountain embellished with celestial garlands and pastes, the leading Gopas, bowing, sought refuge with him. The omnipotent Lord Krishna, having his true form hidden by the mountain, himself adored his own self along with the bowing Gopas.

The Gopas, filled with surprise, said to that god stationed on the best of mountains:—"O lord, we are thy devoted servants, command us what we are to do". He replied to them in words originating from the mountain:—"If you have compassion for the kine, engage in my worship from to-day. I am your well-meaning first deity who grant all objects of desire and by my favour you have got, in your possession, ten millions of precious kine. If you all become my votaries, I will encompass your well-being in the forest and enjoy, as in the celestial region, in your company. Being delighted I will confer on Nanda and other leading Gopas immense wealth that is worthy of being acquired by milk-men. Let the cows along with their calves circumambulate me. I will forsooth then attain to highest felicity".

Thereupon to embellish that best of mountains the cows, with all the bulls, in flocks, encircled it). Thereupon with their horns adorned with garlands and be-decked with chaplets on their heads and flowery Angadas, numberless cows delightedly began to circumambulate it quickly. Having their limbs pasted with pastes of diverse colours and clad in red, crimson and yellow raiments the milk-men followed those cows in order to govern them. In that wonderful assembly shone there the milk-men adorned with peacock-feathered Angadas, and chords well arranged for tying their hairs and with weapons in their hands. Some milk-men hastened to control the kine, some danced in joy and some rode the bulls. Thus in due order when that festivity terminated the incarnate god of the hill all on a sudden disappeared and Krishna, too, with the Gopas, returned to Vraja. Thus when the Giri-Yajna was instituted all the milk-men, boys and elderly people were filled with surprise, on witnessing that wonderful scene and began to chant the glories of Madhusudana.

CHAPTER 18. INDRA SENDS DOWN PUNISHMENT.

Vaishampayana said:-While in this wise the festivity, in his honour, was suppressed, Sakra, the king of the celestials said to the clouds called Samvartaka:-"'O ye clouds, and elephants, if you cherish any respect for your king and if you consider it as your duty to do what pleases me (listen then to my words). All these inhabitants of Vrindavana are attached to Damodara. Nanda and other Gopas have grown inimical towards my festival. Therefore within seven nights, distress, with rain and winds, the precious kine which constitute their life-long subsistence and for which they pass by the name of Gopas ILiterally the word means one who protects kine from go, kine and the root pa, to protect.]. I myself, stationed on (my elephant) Airavata, shall discharge dreadful rain, winds and showers effulgent like thunder and lightning. With dreadful showers and winds you will kill all the kine and the inhabitants of Vraia and leave them after they all kiss the ground".

On account of his festival being put down by Krishna the powerful Pakashasana thus issued his mandate to the clouds. Thereupon, the dreadful dark-blue clouds, resembling a mountain in size and muttering awfully, covered the sky on all sides. Producing lightnings continually the clouds, adorned with the bow of Indra, enshrouded the welkin with darkness. Touching one another, all the clouds, some resembling the elephants, some the Makaras [A root of acquatic animal resembling a crocodile.] and some the serpents, began to move about in the sky. Coming in contact with one another the clouds, resembling a million of elephants, covered the sky and created a very unfair day. Showers of equal size, some resembling the hands of men, some the trunks of elephants and some bamboos the clouds began to pour down their watery contents. People took that dreadful weather as a deep, unpassable and limitless ocean stationed in the sky. Hearing the dreadful mutterings of the mountain like clouds, the birds could not come out of their nests and the animals began to fly away on all sides. By the excessive showers discharged by the dreadful clouds resembling the hour of the universal dissolution the bodies of men grew discoloured. The planets and stars disappearing from view, the sky, shorn of the rays of the sun and the moon was divested of its lustre. With the continual showers of rain let off by the clouds the ground there assumed the form of a tank. The peacocks began to cry aloud and the other birds began to emit their feeble notes.

And the rivers, increasing their size, carried away the trees grown on their banks. As if remonstrated with by the mutterings of clouds and the clap of thunderbolts the grass and trees began to tremble there. Beside themselves with fear the milk-men began to speak amongst themselves: "We think the end of the world is at hand and the earth will be converted into one sheet of water." The cows were greatly distressed by that dreadful downpour of rain. And they stood motionless and began to cry aloud. Their body was soaked, thighs and feet were motionless, hoops and mouth inert, the hairs stood erect and their belly and udders grew lean. Some died out of exhaustion, some took to their heels in fear and some with their calves sank under frost. Some cows, of emaciated belly on account of hunger and wearied thighs, lay to sleep embracing their calves. The cows and calves, thus assailed by rain, fell down trembling and with poor and distressing countenance looked towards Krishna and cried "Save us! Save us!'

Beholding this dreadful oppression over the cows on account of that inclemeny and the impending death of the Gopas the sweet-speeched Krishna was greatly worked up with anger. And meditating for a while he began to speak to himself:—"I knew before that this will come to pass. However to protect them against this downpour of rain I will uproot this best of mountains Govardhana containing forests and woods and convert it into an asylum for the kine. There is not a shadow of doubt that this mountain, a veritable planet on earth, when upheld by me, will be able to protect the kine and milk-men".

Thus meditating and displaying the strength of his arms Krishna, having truth for his prowess and resembling the best of mountains, uprooted that hill with his hands. Then that foremost of mountains, containing clouds, upheld by Krishna with his left hand, shone there like a house on account of its caves. When that mountain was uprooted the rocks, at its table-land, were shaken and the trees fell down). And although that mountain was immoveable still, on account of Krishna's power, with its whirling summits, falling trees and trembling tops it went up to the sky. All the clouds, united, were pouring down their watery contents in its side. With their quick-coursing streams the rocks were loosened and the mountain too was continually agitated. The milk-men however could not perceive the raining clouds, the rockpouring mountain and the roaring wind. The clouds, attached to the mountain, coming in contact with the springs that best of mountains shone there as if bedecked with peacock feathers. Vidyadharas, Uragas, Gandharvas and Apsaras began to exclaim from all sides—"Gifted with wings the mount Govardhana is flying up". White, crimson and dark mineral substances began to trickle down from the earthen layer of that uprooted mountain containing a thousand of layers. Some of the summits of that best of mountain were slackened. some were shattered and the highly elevated ones entered into clouds. With the shaking of the mountains, the trees also shook, and their flowers fell down on all sides of the ground. The big-hooded serpents, having half of their body adorned, issued out of their holes and the birds began to fly up in the sky. Out of fear consequent upon the raising up of the mountain and of heavy downpour these sky rangers began continually to fly up and come down. The lions in anger began to roar like clouds surcharged with water and the tigers like that of the churning rods. Having its form metamorphosed that mountain, consisting of even, uneven and impassable places, appeared like another mountain. On account of the excessive downpour of showers it appeared like Tripura* stupified by Rudra in in the sky. [* The Danava chief who was defeated by Rudra or Siva in the war between the gods and demons.] Upheld by the rod-like hand of Krishna that huge mountain, covered with dark-blue clouds, appeared there like an umbrella. The muttering of the clouds making him dream, Govardhana slept there placing his cave-like face on the pillow of Krishna's arm. Having its summit covered with trees divested of the notes of the birds and soaked with the showers and shorn of the cries of peacocks, that mountain shone there like the sky. The summit and forest of that high mountain were as if possessed by fever on account of its tablelands shaking and trembling. Hastened by the king of gods and driven by the wind the clouds began to pour down before it continually their contents. Upheld by Krishna's hand that mountain, covered with clouds, appeared like a country marked with the signs of wheels when oppressed by a king. As a populous village places before it a city so the clouds stood encircling that mountain.

For protecting the Gopas like unto Brahma the Lord Krishna raised up that mountain and kept it on the tip of his finger. He then smilingly said.

"By some heavenly means which is even beyond the comprehension of the gods I have constructed this mountainous house, an asylum for the cows where no wind blows. Let the flocks of cows speedily enter into it and peacefully and happily live there where no violent wind blows. Do ye, of your own accord, make divisions of the room proportionate to your superiority of position and the number of flocks and put a stop to the downpour of showers. The big house, that I have constructed by uprooting this hill extending over five Kos and one Kos in breadth, can even accommodate the three worlds, what to speak of Vraja".

There arose a great tumult of the Gopas accompanied by the mutterings of clouds outside and the noise of the cows. And arranged in rows by the milk-men the kine entered into the huge cave of that best of mountains. And standing at the foot of that mountain like a rising pillar of stone Krishna held that hill with one hand like a beloved guest.

Thereupon taking with them their carts and vessels the inhabitants of Vraja, afraid of rain, entered into that rocky house. Beholding this superhuman feat of Krishna and finding his words falsified the powerful Satakratu asked the clouds to desist. And surrounded by clouds which deprived the earth of all festivities for seven nights he returned again to the celestial region. Thus after seven nights when the king of gods desisted and the sky was freed of clouds and become clear the sun rose in its full effulgence. The cows and the milk-men returned to their respective quarters by the same road by which they had entered (the cave). For the well-being of all the worlds the Lord Krishna, the giver of boons and identical with all the elements, established, with a delighted heart, that best of mountains. [This miracle of Krishna's holding up of the mountain Govardhana on one of his fingers has been described in almost all the Puranas and even in the Sabha Parva of the Mahabharata. This incident, no doubt, on the face of it, appears highly incredible for, it is not possible for a man, nay for a boy of ten years of age to raise up a huge mountain like Govardhana. It is undoubtedly an allegory signifying the wonderful power of Krishna displayed by him for protecting the Gopas. The following explanation may be safely vouchsafed of the allegory. When he suppressed the worship of Indra and all his followers attacked the Gopas. Krishna placed them all, with their cattle and goods, on that hill and himself fought with the followers of Indra. It is mentioned in the latter portion of this Chapter that the Gopas entered into the hollow of the mountain, their 'hilly house' and so forth. This probably may suggest an explanation that they took shelter in one of the huge caves of the mountain and Krishna guarded them against the attack of the worshippers of Indra. Whatever may be the explanation it is undoubtedly true that he displayed a superhuman feat on this occasion.]

CHAPTER 19. INDRA COMES AND EULOGISES KRISHNA.

Vaishampayana said:-Beholding the mount Govardhana thus held up and the kine saved Purandara, the king of the celestials, was filled with great surprise and felt a desire for seeing Krishna. And seated on his elephant Airavata with temporal juice trickling down and resembling a cloud without water he came down on earth. Purandara saw Krishna, of unwearied actions, seated at the foot of the Govardhana hill. He saw there the immortal Vishnu, assuming the guise of a milk-man and shining in his great effulgence and attained to great delight. Sakra, having many eyes, saw, with all his eyes, Krishna bearing the mystic mark of Srivatsa and resembling a dark-blue lotus in hue. Beholding him seated happily at the foot of the hill who was gifted with beauty and was like an immortal in the land of mortals Sakra was ashamed. Disappearing from view, that foremost of birds (Garuda), feeding on serpents, was protecting him, seated at ease, against the rays of the sun with his wings. Leaving behind his elephant, Indra, the slayer of Bala, approached Krishna who was playing in the forest being engaged in human actions. His face was embellished with a crown effulgent like the sun that gives lustre to lightning, and with a pair of celestial ear-rings. His breast was adorned with a neck-lace of five layers of Padmakanta jewel constituting the ornament of the body. Beholding Vasudeva with his thousand eyes the powerful Vasava, the wielder of thunder-bolt, approached Upendra and looked more beautiful with his celestial garlands and pastes. Then with his sweet voice, deep as the muttering of clouds that always issues commands to the deities, he said: "O Krishna, O thou of large arms, O thou the enhancer of the delight of thy kinsmen, what, thou hast accomplished on thy being pleased with thy kine, is beyond the power of the gods. I have been highly pleased with thy saving the kine from the clouds created by me which bring about the dissolution of the world. Whose mind is not filled with surprise on seeing thee hold up this best of mountains by thy own-begotten Yoga power like a house in the sky(15)? O Krishna, I was enraged on account of the suppression of my sacrifice. And therefore I sent down this excessive rain extending over seven nights and destructive of the kine which even the Devas and Danavas cannot withstand. But thou hast, by thy own power, put down this terrible shower in my very presence. I am highly pleased, O Krishna, for thy, in anger, settling the entire Vaishnava energy in thy human form. On account of thy being endued with thy own energy although in a human form, the work of the gods appears to have been well accomplished. O hero, while thou art at the head of all the works of the gods and their guide, forsooth, every thing will be accomplished and nothing will remain undone. Thou art alone eternal amongst the gods and in all other worlds. I do not see a

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6470 second capable of carrying the weight thou hast held. As the best of wheels is placed before a pole so dost thou engage in relieving the distress of the gods sunk in an ocean of misery, O thou having a bird for thy carrier. O Krishna, as gold is among the metals, so this universe, created by the Grandfather (Brahma) exists, in thy body. As a cripple cannot follow one who runs fast so even the Lord. Self-sprung (Brahma) cannot follow thee in intelligence or age. As the Himalava is amongst the mountains, as the great ocean is amongst the watery expanses, as Garuda is amongst the birds so thou art the foremost of the celestials. O Krishna, underneath all is the region of water; above it are afloat the pillars of the earth; above them is the region of man; above it is the etherial region; above it is the effulgent region of the sun constituting the gate of heaven; above it is the great region of the gods forming the abode of the celestials; here I occupy the position of the king of gods; above it is the Brahmaloka where the Brahmarshis live and where move about the high-souled Soma (moon) and other luminous bodies. Above it is the Goloka stationed in the great etherial region. O Krishna, Golaka is the foremost of all regions and is protected by the Sadhyas. There dost thou live carrying on Tapas which we cannot learn even when accosting the Grand-Father about it. This earth is the region of actions for those who engage in them. Underneath it is the dreadful region of the iniquitous). The etherial region is the refuge of moving objects like the air and heaven is the excellent refuge of the pious endued with the qualities of self-control and forbearance. Those, who worship Brahma, live in the Brahmaloka. Goloka is attainable only by the kine; even by hard austerities no one else can obtain it. O intelligent and heroic Krishna, in order to protect these kine, thou didst hold up the mount Govardhana and suppress the calamities sent down by me. Therefore at the request of the Grand Father and the cows and out of respect for thee I have come here.

'O Krishna, I am the lord of Bhutas [A demi-god of a particular class.] and of the gods and I am Purandara. Being born of Aditi I am thy elder brother. Do thou forgive me for displaying my own energy in the shape of clouds which is but the outcome of thy power. O Krishna of the gait of an elephant, be thou delighted now by thy own gentle energy and listen to the words given vent to by Brahma and the cows. Pleased with thy heavenly deeds, hymning of their glories and with the work of protection the Lord Brahma and the cows of the sky have communicated this unto thee. Thyself protecting the great Goloka region and all the cows, our race, through the help of the bulls, will multiply itself. We all, coursing at our will, shall propitiate the cultivators with bulls, their beasts of burden, the celestials with the oblation of Havi and Sri with the profusely increasing corns. O lord, O thou of great strength, thou art our preceptor and saviour. Becoming our king and lord do thou sprinkle thy self to-day with this golden jar full of heavenly water brought by me with my own hands. I am the king of the celestials and thou hast, although eternal, become now the king of the cows. Therefore the people of this world will hymn thee as Govinda. As the dignity of Indra has been bestowed on me so thou art the king of cows. O Krishna, the gods will celebrate thy name as Upendra. Of the four months of my rainy season, I confer the latter half constituting the autumn on thee. From to-day people will recognize the first two months as mine. After the termination of the rains they will take down my flag and thou shalt receive adoration. Shorn of excitement and emitting notes occasionally the peacocks will give up their pride begotten by my clouds. And all other creatures, ranging in my season and emitting notes at the view of clouds, will be silent. Agastya, the regent of the star Canopus, will range like a bird in the southern quarter and the sun, of thousand rays, will distress all with his own effulgence. Thus with the beginning of autumn the peacocks will become silent, the birds will hanker after water, the frogs will desist from leaping, the brinks of the rivers will be filled with swans and Sarasas, the Krounchas will emit their notes, the bulls will become excited, the cows will be pleased and yield profuse milk, the clouds will disappear after filling the earth with water, the cranes will range in the dark sky, the picturesque lakes, pools and rivers will be adorned with clean water and new grown lotuses, the dark-blue fields will be full of corns, the rivers will have waters flowing in their middle [i.e. the waters will not overflood their banks as in the rainy season] the hermitages of the ascetics will also be filled with beautiful corns, the earth. abounding in many provinces, will grow charming after the rains, the roads will look beautiful, the trees will be covered with fruits, the country will be full of sugarcane and Vajapeya and other sacrifices will be undertaken. And thus the sacred autumn will set in. Thou shalt then get up from thy bed. Men in this world and the immortals in the celestial region will worship me as Mahendra and thee as Upendra in the flagstaffs on the earth. The man, who reciting the great and eternal theme of our conduct as Mahendra and Upendra, will bow unto us, will not be visited by any misery".

Thereupon taking those jars full of heavenly water the king of gods, conversant with Yoga, sprinkled* Govinda. [i.e. installed him as the king of cows. At the time of installation

sacred water is sprinkled on the head of a king as some sort of baptism.] Beholding the eternal Krishna thus annointed. the cows, stationed in the celestial region, along with the bulls, sprinkled him also with a downpour of their milk through clouds. The clear clouds in the sky sprinkled him with nectarine showers. From trees fell down moon-like drops of water. And from the sky the gods set up a leonine sound, made a downpour of flowers and blew the bugles. The Maharshis, who always follow mantras, chanted his glories with becoming verses and the body of the earth was separated from one all-extending ocean. The seas grew delightful and the winds began to blow for bringing about the well-being of the world. And the sun and the moon accompanied by stars stood in their respective roads). The kings were freed of their enemies and the calamity of excessive rain was pacified. And the trees were embellished with leaves and flowers of various colours. The deer grew delighted in the forest and the elephants began to yield temporal juice and the mountains shone with trees grown on them and with metals. And the land of mortals was satisfied with ambrosia-like juice like unto the celestial region. Thus when the ceremony of the royal unction, of the Lord Krishna, accompanied by the nectarine showers coming down from the celestial region, was over the king of gods Purandara said to the eternal Govinda, wearing celestial garlands and installed in the sovereignty of the cows.

"O Krishna, the first work, of installing thee as the king of cows, is now over. Listen now to the next object of my coming here. Slaving speedily Kansa, the wretch of a horse Keshi, and Aristha, always committing mischief do thou engage in governing thy own kingdom. From thy father's sister, a portion of my energy is born as a son by name Arjuna. Contracting friendship with him do thou always protect him. Thou shalt favour him and he, too, acting on thy advice and following thee, will acquire great fame. He will be the foremost of bowmen among the descendants of Bharata and will take after thee. And without thy help he alone will never be pleased with his work. This future war of Bharata* depends on him and thee the foremost of men. [* It refers to the battle of Kurukshetra in which all the kings of the world took part. This big war, also known as Mahabharata War, has most likely a real background. It was fought in northwestern India and territorries that later were ruled by the Persian Achaemenid Empire (550 BC-330 BC); the name Kuru points to the Persian name Kurush meaning Cyrus.]. When you both will be united all the kings will be slain. O Krishna, I have spoken to the gods and Rishis, that the son, begotten by me on Kunti, will be an adept in the use of weapons, the foremost of archers and the greatest of the Kurus All the warrior-kings will speak of his learning. Ever abiding by the duties of a Kshatrya he alone will be able to kill one Akshouhini of kings skilled in fighting. Save thee there is none among the kings or gods who will be able to weaken the power of his bow or follow the path of his weapons, O lord. O Govinda, he will be thy friend and help in battle. Therefore at my request, do thou instruct him in spiritual knowledge. Thou dost know well Arjuna and all the worlds. So thou shouldst always regard and take care of him as thou dost me. If thou dost protect him in the great battle Death will not be able to extend its influence over him. O Krishna, know Arjuna as me and me as identical with thy own self. As I am at one with thee, so is Arjuna. I am thy elder brother and therefore thou didst, in the days of yore, acquiring the three worlds from Bali with thy three footsteps, install me in the sovereignty over the gods. I know thee as fond of truth, as having truth for thy prowess and as identical with truth. And because thou art bound to the gods by a promise they have engaged thee in this work of the destruction of their enemies. O Krishna, Arjuna, the son of thy father's sister, is my son. As he did become thy companion in the days of yore [When Vishnu assumed the form of Narayana Arjuna became his companion as Nara.] and so now he will contract friendship with thee. O Madhava, as a bull carries a burden, so thou shalt always take care of him when either living in his house, your house or while fighting with the enemies in the battle-field. When Kansa will be slain by thee, ever observant of the real purpose of things there will take place a great war of the kings. Arjuna will vanquish those heroic men of superhuman deeds and thou shalt adorn him with glory. O Keshava, if truth, myself and the celestials are thy favourites thou shouldst carry out whatever I have said".

Hearing the words of Sakra, Krishna, who had become a cow-keeper, with a delighted mind replied. "O lord of Sachi, I am happy to see you. Nothing, of whatever you have said, will be left off. O Sakra, I know your heart. It is not unknown to me that my father's sister has been given away to the highsouled Pandu and that she has given birth to Arjuna. I know also the prince Yudhisthira begotten by Dharma. I know Bhimasena, the multiplier of Vayu's (wind-god's) race. I know also Nakula and Sahadeva begotten on Madri by the two Aswinis [See Mahabharata, Adi Parva, section 123.]. I know also Karna, now known as a charioteer's son, begotten on my father's sister in her maidenhood by the Sun. [Kunti, while a maid, obtained a boon from the Rishi Durvasa that whomever to her. To make an experiment she invoked the sun and Karna is the issue of her union with him. See Mahabharata, Adi Parva, section 111.] That Pandu is dead on account of the thunder-like imprecation* and that the sons of Dhiitarashtra are desirous of fighting are all known to me, O king of gods, returning now to the city of the celestials increase their delight. [* Once on a time Pandu went out into a forest for hunting. He struck a Rishi's son who was coupling with his mate in the form of a deer. He imprecated a curse on Pandu saying "As you have killed me in the form of a deer when I was full of desire, so you, O foolish man, will certainly meet with the fate that has fallen me. When you will go to your dear one, full of desire as was the case with me, you will at that time, certainly go to the land of the dead. Your wife will also follow vou." See Mahabharata, section 118 in Sambhava Parva of Adi Parva.] No enemy will be able to trouble Arjuna when he will be before me. When the great war of Bharata will come to its close, I shall, on account of Arjuna, consign unscathed unto Kunti all the sons of Pandu. O king of gods, I am bound by affection and therefore I shall accomplish like a servant what your son Arjuna will command me." Hearing these words of truthful Krishna, the king of gods returned to the city of the celestials.

CHAPTER 20. RASA DANCE.

Vaishampayana said:—Thereupon after the departure of Sakra, the beautiful Krishna the holder of Gavardhana, entered Vraja honoured by the inhabitants, thereof. The elderly Gopas and his kinsmen and comrades, assembled together, welcomed him and said.

"O Govinda, we have been honoured and favoured by thy conduct and as well as that of the best of mountains. Indeed thy prowess is like that of the celestials. By thy favour the kine have tided over the fear of excessive rain and we too have been relieved of the great fear. O Krishna, O lord of kine. beholding thy superhuman feat of raising up the mountain we consider thee as a divinity. O thou of great strength, art thou Rudra, Marut, or one of the Vasus? Why hast thou taken thy birth as the son of Vasudeva? Beholding this thy low birth amongst us, this thy prowess, sport and feat in thy boyhood our minds are filled with fear. We see, thou art like one of the Lokapalas. But why art thou, in thy wretched guise of a milkman, engaged in sport with us and in protecting kine? Art thou a Deva, a Danava or a Gandharva now born as our friend? Whatever thou mayst be we bow unto thee. If thou art present here, of thy own accord, for any work of thine, do thou consider us as thy dependants and votaries." Vaishampayana said:—Hearing the words of Gopas, the

Vaishampayana said:—Hearing the words of Gopas, the lotus-eyed Krishna, smiling a little, said to his assembled kinsmen:— "Ye of dreadful prowess, let not the conviction, that you have all formed about me, take root in your hearts. I am one of your clan and a friend. If however you are all bent upon hearing then wait you will soon listen to an account of (my origin) and see my true form. I am one of your respected friends like unto a god. If you have any affection for me, do not wish to learn any thing more about me."

Thus accosted by Vasudeva's son and covering their own faces and resorting to silence the milk-men went away in in various directions.

Thereupon beholding the charming autumnal night and the beautiful moon the powerful Krishna felt a desire of sporting. Sometimes he made the haughty bulls fight with one another in the roads of Vraja adorned with cow-dung pastes. He again set the powerful cow-herds against one another. He sometimes got hold of the kine in the forest like a crocodile. Sometimes thinking of his boyhood and bringing the youthful women of Gopas under his control at night he used to enjoy there. With their glances those Gopa women used to drink as if the ambrosia of his beautiful face who was like the moon come down on earth. Krishna was by nature beautiful but clad in a silken raiment of shining yellow colour he appeared more beautiful. Having his arms adorned with Angadas and bedecked with garlands of wild flowers Govinda beautified the entire Vraja. Filled with surprise at witnessing the wonderful conduct of that powerful (being) the beautiful Gopa women used to call him by the name of Damodara. And casting again and again their glances accompanied by various gestures they began to assail him with their rising breasts. After a few days had passed away in this way the parents of those milk-women prevented them (from doing so). Those damsels however, fond of amusements, used to hunt Krishna at night. Sometimes arranging themselves in rows and sometimes in circles they, singing hymns relating to Krishna's glories, used to satisfy him. And all of them appeared in pairs with Krishna. Casting loving glances at Krishna and following his course those youthful damsels of Vraja imitated all his sports. Sometimes striking their palms in the forest they used to imitate him and sometimes they used to take delight in imitating his songs and dances accompanied by lovely smiles and looks. Singing sweet songs describing the profuse love for Krishna these beautiful women, devoted to Damodara, used to range at Pleasure in Vraja. As sheelephants, covered with dust, enjoy with an infuriated elephant so those milk-women, their limbs covered all over

with dust and cow-dung, used to sport with Krishna encircling him on all sides. Drinking repeatedly his ambrosialike beauty with their eyes accompanied by side-long and smiling looks the Gopa-women, having antelope eyes, could not attain to the consummation of delight. When Damodara used to exclaim "O! Alas!" the damsels anxiously and delightedly used to listen to the words given vent to by him. Thus encircled by the milk-women Krishna used to sport, of his own accord, in the autumnal night adorned by the moon. [This is one of the principal incidents of Krishna's life on which innumerable poets of India have exhausted their skill and ingenuity. This incident has also been recorded in several Puranas. Some hostile critics interpret this Rasa dance as one of the blemishes of Krishna's character and proceed to prove that he was an emblem of carnality. They draw upon certain Indian scholars in support of their argument. It is therefore necessary to throw a few suggestions before our readers so that they may understand Sri Krishna aright. This Rasa dance is described in a few words in Harivamsha, a little more profusely in Vishnu Puran, but very elaborately in Srimadbhagayatam There is no mention however to this incident in the Mahabharata. In Vishnu Puran it is described as the out-burst of a tender love of a number of young girls for their youthful companion. In Harivamsha it is the love of youthful damsels for a handsome young man. In Bhagvata it is the passionate love of some women for a young man. In all these books however the different phases of love have been described with a grand esoteric meaning behind them. This Rasa was nothing but a "Ball" dance in which all the youthful damsels and girls took part and which was introduced by Krishna. It was a favourite pastime with the Aryans and frequent references to this dance are seen in Mahabharata and other classical works of note. That it was a purely innocent amusement freed from every shade of carnality is beyond all doubts. From the internal evidences of the three great works on Krishna's life, namely Harivamsa, Vishnu Purana and Srimadbhagavatam it is evident that Krishna, at this period, was merely a boy of ten years of age or so. It is impossible for a boy of this tender age to be so very carnal as he is depicted to have been. All the youthful maidens and girls of Vraja were fond of Krishna. It was not only on them that he exercised his wonderful influence but he did so on the elderly men too. This is clear enough from the incident that he succeeded in suppressing the great Indra-yajna. Krishna used to invent and organise varions sorts of sports for his comrades, both boys and girls. In the previous Chapter his wonderful influence over his male companions and elderly men has been described. This Chapter is introduced by the poet to show that his influence over the women was equally marvellous. All these incidents go to prove more his super human origin. In all these three works no mention is made of the name of a particular woman for whom he cherished a special fancy as Radha. There is a occasional mention of this word in Bhagavat and only once in Hariyamsha where it means a worshipper. This story of the carnal love of Krishna for his various companions is described at a length in Brahma Vaivarta Purana which is regarded as a spurious production and is not considered as an authentic record of his life. The esoteric meaning underlying this incident is the union between the human soul and the Supreme Soul. Krishna is the impersonation of the Supreme Soul and Radha or the worshipper is the emblem of the human soul. The worshipper can secure unification with the Supreme Soul by loveearnest and deep-seated devotion. This love, this devotion has been described by various poets in various forms.]

CHAPTER 21. DEATH OF ARISTHA.

Vaishampayana said:-One day in the first part of the night while Krishna was sporting, the dark-hued Danava, Aristha by name, assuming the form of an infuriated bull and resembling Death himself, was seen there terrifying all the inmates of the cow-sheds. His body was like extinguished ember and cloud, his horns were sharpened, his eyes were effulgent like the sun, his feet were endued with sharpened hoops and his hump was extremely hard. He was repeatedly licking his lips with his tongue and moving his tail with pride. And for breaking down many palaces with his hump it became exceedingly hardened. Incapable of being repulsed on account of his own huge body, with his body covered with excreta and urine, that Danava, of huge waist, fleshy mouth, hard knees and long abdomen, terrified all the cows with his skin hanging from his neck and horns. That Daitya Aristha, of huge body, the slayer of inimical bulls and the injurer of the cows, assuming the form of a bull, was running about in the cow-sheds and pasture grounds. His face was marked with strokes against the trees and his horns were adorned as if for a fight (6-7). He used to approach the kine, when big with their young ones and cause abortion and used to know them immediately after their delivery. Without fighting with the bulls and cows that irrepressible, and dreadful Daitya, always intent on striking them with his horns, could not derive pleasure in pasture grounds.

Accidentally on that day, the proud bull, under the influence of Vaivaswan (the regent of the departed), came

THE GRAND BIBLE that boy of wonderful deeds born in Nanda Gopa's house.

That boy is either the offspring of a god or born of any other

before Keshava. Divesting the cow-sheds of bulls, calves and young bulls that one, elated with proud, used to assail the kine. At that time, that one of wicked soul, under influence of Vaivaswan, terrified the cows that were near Krishna roaring like a cloud accompanied by Indra's thunderbolt. Thereat striking his palms and setting up a leonine shout Govinda ran after him, increasing the anger of the demon in the shape of a bull. Beholding Krishna and enraged with the sound of the strokes of his palms against his arms, moving his tail and expanding his eyes in delight that bull issued out a shout expressing his desire for fight. Beholding that wicked demon of the form of a bull approach Krishna did not move out from where he stood and rather remain there firm like a mountain. With a view to slay Krishna, that bull too, raising up his face and aiming at his belly, came there quickly. Vasudeva. resembling a bull, confronted that irrepressible and collyruim-like bull before him. As a bull faces a huge bull so Arishtha met Krishna and from his nostril came out foams with a sound. Thereupon Krishna and the bull confronting each other they appeared like two clouds, touching each other in the rains. Placing his feet on the space between the horns Krishna humiliated his pride and struck him at the neck resembling the sky. Then uprooting his left horn resembling the rod of Yama he struck him on the face with it; thereat that foremost of bulls breathed his last. With his horns, head and shoulders shattered that demon fell down vomiting blood like a cloud sending down showers.

Thereupon beholding the proud Danava in the shape of a bull slain by Govinda all the people began to eulogise him exclaiming "Well done! Well done!". Slaying that bull demon in that moon light the lotus-eyed Upendra again engaged in sport. Like the immortals adoring their king in the celestial region the Gopas began to worship delightedly the lotus-eyed Krishna.

CHAPTER 22. KANSA INVITES KRISHNA AND SENDS AKRURA TO BRING HIM.

Vaishampayana said:--Hearing that Krishna advancing in power like fire in Vraja, Kansa, anticipating fear from him, was filled with anxiety. On Putana being slain, the two trees being dragged by the boy of no boy-like deeds, Kalva being vanquished. Dhenuka being killed. Pralamva being discomfitted, the mount Govardhana being raised up, Indra's commandment being disregarded, the kine being protected by enviable deeds and Kakudmi and Arishtha being destroyed the Gopas were filled with delight. Beholding these highly terrible portends indicating his impending death and these unthought of feats amongst his rising enemies Mathura's king Kansa considered himself as brought under the influence of death. And his organs and mind being deprived of consciousness he appeared like one dead (2-6). Thereupon in the noiseless dead of night, Mathura's king Kansa, the son of Ugrasena of fierce commands, summoned his father and kinsmen to his city. Summoning god-like Vasudeva, Kangka, Satyaka, Daruka, Kanka's youngest brother, Bhoja, Vaitarana, the highly powerful Vikadru, the king Bhayesakha. Viprithu of great prosperity, the liberal Kritavarma, the highly energetic and bold Bhurishrava and various other descendants of Yadu race and welcoming them all in due order he said:---"Listen, O ye Yadavas, ye are all business-like, devoted to the Vedas, expert in ascertaining the proper rules of conduct, the introducers of the three Vargas [The threefold objects of life, namely, Dharma, Artha and Kama.], ever observant of your duties, like gods in this world, and ever wending the good ways and firm as the mountains (8-13). Ye are all shorn of haughtiness and you have all lived properly in the families of your preceptors*, ye are all therefore proficient in archery and capable of holding royal counsels. [* It was the practice in ancient India that the kings used to send their sons to their tutors to recieve proper instructions. These princes lived in the family of their tutors.]. Besides ye are all like lamps of glory in all these worlds, conversant with the real purport of the Vedas, the true import of the Ashramas (conditions of life), with the order of Varnas (castes), the propounder of the beautiful rules of conduct, the leaders of the givers of laws, the conquerors of foreign kingdoms, and the protectors of those seeking refuge with you. You are all so very vivacious in your conversation and endued with such an unimpeachable character, what to speak of the earth even the celestial region may feel itself honoured (by your presence). Your conduct resembles that of the Rishis, your power is like that of the Maruts, your anger is like that of Rudras and your effulgence is like that of the fire. As the earth is supported by the mountains so the decaying race of Yadus is upheld by you all, heroes of far-famed glory You all follow my will, why then are you at present disregarding the rising calamity of mine? Like unto a rising a cloud, Nanda Gopa's son, the celebrated Krishna of Vraja is about to strike at the root (of the race). I have lost my heart and four eyes and I have no able ministers. And therefore that boy was kept secretly in Nanda Gopa's house. Like a malady disregarded, the swelling ocean and the roaring clouds of the rainy season that wickedminded one is rising in power. I have not been able to find out the means of subduing or to understand the movements of

powerful being. I however do not know any thing-but I surmise so by his superhuman deeds which even the celestials can not perform. While asleep in his infancy he drank up the life of Putana (going there in the form of a) bird under the pretext of sucking her breast. Vanquished in no time in the lake of Yamuna, that Naga Kalya, ranging in the region underneath, has disappeared. But Nanda's son, by his Yoga power, has risen up again. Dropped down from the top of a palm tree Dhenuka has breathed his last. Pralamva too, whom even the gods could not surpass in battle, has been slain like an ordinary animal, by that powerful one with the strokes of his fist. Suppressing the festivity in honour of Indra, and putting a stop to excessive rain consequent upon his anger that boy held up the mount Govardhana for affording shelter to the kine. The powerful Aristha, with his horns shattered, has been slain by him in Vraja. From the actions of that boy living in the village of milk-men it appears that he is not a boy, but assuming the false guise of a child, is sporting there merely. While he stands before me for a battle, forsooth, I know that he is my Death—(the destroyer) of my former body There is a vast difference between the birth as a wretched milkman amongst men, weak for their death and his sporting in my cow-settlement with the power of a god. It appears to me as certain that a god, covering his own true form with a Gopa body, is sporting here like fire in the cremation ground. I have heard that in the days of yore in order to accomplish the work of the celestials, Vishnu, assuming the form of a dwarf, took away the earth from Bali. At another time assuming the form of a lion that powerful Vishnu killed Hiranyakashipu the grand-father of the Danavas. Assuming a form, surpassing the range of thought, Bhava (Siva) the destroyer of Tripura killed all the Daityas on the Sweta mountain. Being shaken off his promise [Sukra promised not to consign the mantras of reviving a dead man to any body but this promise was falsified.] by his preceptor Angira's son (Kacha) resorting to a frog's illusion. [As a frog revives as soon as he is dead so Kacha rose up many times alive after his death. The allusion, contained in this chapter, is as follows: Vrihaspati (Angirasa) was the priest of the gods and Sukra that of the Danavas. There was a rivalry between these two Brahmanas. Sukra knew the mantra of reviving a dead man with which he revived many Daityas. Vrihaspati did not know it. Thereat Kacha, the eldest son of Vrihaspati, was sent to Sukra to learn it. Kacha became his disciple and began to please him and his daughter Devajani. By and by he exercised a great influence on Sukra's daughter who was greatly attached to him. One day while Kacha was tending kine the Danavas, learning that he was the son of Vrihaspati, hacked him into pieces, which were eaten up wolves. Devajani grew mad after him and pressed her father to revive him which Sukra did. Next time he was burnt to ashes and they were mixed up with liquor which Sukra drank up. Devajani again wanted her father to revive Kacha: this was a question of life and death to him. He therefore taught Kacha the mantra first who came out of his womb and then revived again Sukra. Thus did Kacha learn the art of reviving a dead man. See Mahabharata, Adiparva, sections 75 and 76.] Bhrigu's son (Sukra) caused a drought (in the land of the Danavas). Assuming the form of a boar that thousand-headed eternal deity Vishnu raised up the earth from the great ocean. When the gods and Asuras, assembled for (churning) for ambrosia, Vishnu, in the shape of a tortoise in the ocean, held up the Mandara mountain. And when there arose ambrosia he, assuming the form of a beautiful woman, created a highly terrible battle between the gods and demons. Assuming a wretched dwarf form in the days of yore he rescued the three worlds including the land of the celestials, with his three footsteps from Bali. It was he, who having divided himself into four portions and taking his birth as Rama in Dasharatha's house, killed Ravana. For accomplishing the work of gods Vishnu assumes various forms and deceitfully does his own work. Forsooth Vishnu, of whom Narada spoke to me, or Sakra, the king of gods, has now come for bringing about my death. In this matter our fear proceeds from Vasudeva: this is even my firm conviction. By his sense we have been reduced to this strait. When I met Narada again in Khatwanga forest that Brahmana said to me "O Kansa, Vasudeva, in the night, has baffled your great care regarding Devaki's child (48-49). The daughter, whom you dashed against a stone in that night, is Yashoda's daughter and know Krishna as Vasudeva's son. Vasudeva, your enemy in the guise of a friend, after due consultation, exchanged the children in night for bringing about your death. Having slain on the Vindhya mountain the two sky-ranging Danavas, Shumbha and Nisumbha, that daughter of Yashoda, sprinkled by the gods, is being worshipped by the dreadful robbers and various animals. She is fond of human and animal sacrifices and confers boon (upon her worshippers) after their hearts. Embellished with two jars full of wine and blood and adorned with peacock-feathers she has made her own abode, by her own power, in the forest of the Vindhya range. It is filled with cries of proud cocks and crows, abounds in free birds and deer, echoes with the roars of

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6472 lions, tigers and boars, is thick with trees and covered entirely with woods. The temple is filled with golden vases, chowries, mirrors and is resonant with the sound of thousands of trumpets. The beautiful goddess, the mother of fear unto the enemies, daily lives there with great delight and even the celestials adore her. Narada has said that the boy who is known as the son of Nanda Gopa, Krishna, will be the agent of many important deeds. The second son that will be born of Vasudeva and pass by the name of Vasudeva, that kinsman of yours will easily put you to death. He is Vasudeva, the powerful son of Vasudeva. Morally he is my kins-man, but at heart a dreadful enemy. As a crow, with its beaks fond of flesh, distresses the eyes of a man on whose head it sets its foot, so this Vasudeva, brought up by me in my house, along with his son, kinsmen and fruits, is trying to strike at the root of my family. A man, after killing an embryo or a cow or a woman, can somehow save himself, but there is no region for an ungrateful person. An ungrateful man, who for a selfish end, gives vent to sweet words which prove dangerous in the long run, wends the way of out-castes. He, who having his mind bent on iniquity, injures an innocent man, is constrained to wend the way leading to hell). On account of our rules of conduct and accomplishments, we are worthy of praise to persons like you seeking friendship. And such sons are more worthy of praise. As by the dreadful fight of the elephants, trees are destroyed which, after the close of the combat, become their food, so when dissensions take place amongst kinsmen, either relatives or inferior arbitrators meet with destruction (68-69). Vasudeva, while you are about to sow dissensions in this family, I now understand forsooth that without knowing you I fed you who are like death. O foolish man, you are always angry by nature, fond of creating enemies, sinful and of false humility. It is you who have brought this Yadu race into a pitiable strait. O Vasudeva, your old age is of no use. Unknowingly did I reward you who, in his hundred years with all his hairs grey, do not become old? He is aged in this world whose sense is ripe. But he is not aged whose hairs are grey. You are of a harsh temper; your intellect is not ripe and you are merely old in age like an autumnal cloud. O vain Vasudeva, you have thought. 'On Kansa being slain my son will govern Mathura'. Your hope is already frustrated, O you who have uselessly grown old and your resolution is falsified. No, one who has the desire of living, will live before me. By this wicked mind you have thought of injuring me who have confided in you; I will take steps against it in the presence of your two sons. I have never killed an old man, a Brahmana, a woman, or any one specially amongst my kinsmen, and I shall never do it. You are born here and have been brought up by my father. Besides you are my sister's husband and the first preceptor of the Yadus. Born in the great family of the wellknown Lords Paramount of the world you are being worshipped as a preceptor by the noble and religious Yadavas. Old man, what shall we do? For such a conduct of a leading Yadaya like your self, all the members of the Yadu race have become the butt of peoples' talk. O Vasudeva, if I am dead or defeated, for your improper conduct, it will put the Yadavas to shame before the pious. By concerting this measure for my destruction you have made yourself an object of distrust and the Yadavas of redicule. What more, you have created such an enmity between me and Krishna that there will be no peace in the Yadu family unless one of us dies.

"Whatever it may be, O giver of gifts, go to Vraja, at my command and bring these two boys, Nanda and other Gopas who pay tributes to me. Tell Nanda to come quickly to Mathura with his annual tribute along with other milk-men. Kansa, surrounded by his servants and priests, wants to see Krishna and Sangkarshana, the two sons of Vasudeva. He has heard that, that both of them are of hard limbs, powerful, careful, clever in fighting and well up in holding a match in the arena. Well-armed the two wrestlers of mine are rejoicing to combat with them. They are also experts in fighting and will match them. Besides these two boys, ranging in the woods of Vraja, the two immortal-like best of warriors are my sister's sons and therefore I should see them. Tell the inhabitants of Vraja that the king, of his own accord, is celebrating a bow festivity. Therefore let them come with necessary milk, curd, butter, etc., to cater the invited persons after their hearts and live at ease in the forest attached to the city. O Akrura, I am filled with curiosity to see Krishna and Sangkarshena. Do you go soon, bring them here and satisfy my command. If they come here I shall attain to supreme delight. Beholding those two highly powerful boys I shall engage in a work conducive to my well-being. If they do not come here at my behest I shall subdue them in time. O Akrura, it is better to use conciliatory words first towards the boys. Do you soon bring them here with sweet words. O you of firm vows, if you are not alienated from me by Vasudeva, do you accomplish this great work conducive to my pleasure. Do that by which they may come here."

Thus villified, Vasudeva, resembling a Vasu, resorting to gravity and patience, stood there motionless like an ocean. Assailed by foolish Kansa, with these shaft-like words, he, resorting to forgiveness, did not give any reply. Those, who saw him thus insulted at that time, all exclaimed, bending low their heads, "Oh fie Oh fie!". With his celestial vision the liberal Akrura could know everything. And so he was filled with great delight like a thirsty man on seeing water. And in order to see the lotus-eyed Krishna he left Mathura in that very moment.

CHAPTER 23. ANDHAKA'S ADVICE TO KANSA.

Vaishampayana said:—Beholding Vasudeva thus insulted and covering their ears with their hands the leading Yadavas took him for one having his lease of life run out. Resorting to patience, although his mind was worked up with anxiety Andhaka, the foremost of speakers, addressed, mildly in the midst of that assembly, powerful words to Kansa.

'O my son, it is unworthy of you to give vent to such words. To use such words to relatives is considered unbecoming and culpable by the pious. O hero, if you consider yourself as one, not born in the family of the Yadavas listen to what I say. The Yadavas do not by force wish to regard you as one of them. Rather a person like you becoming their master they have become censurable to all. What more, it appears, that the king Asamania, of the Ikshaku race, has returned in your person. O my son, you may wear matted locks, may have your head shaved, may take any appellation, Bhoja, Yadava or Kansa, your head will remain in its natural shape. Cursed is that Ugrasena who has begotten a son like you, a wretch and curse of our family. O my son, the wise never make themselves a parade of their own accomplishments. The qualities, recognized by the Vedas, attain to fructification when spoken of by others. A stupid boy, the destroyer of his race like you, becoming our king the family of Yadus has become degraded among the royal families of the world. The vilifications, that you have given vent to, considering them as proper, have not been able to accomplish your object rather you have laid bare your character before the public (by it). Will you consider the insulting of a highly worshipful innocent preceptor, like the destruction of a Brahmana, as conducive to well-being? O my son, the aged ought to be adored and worshipped like fire* for their anger can consume even the regions acquired by Yoga. [* Fire was an object of worship with the ancient Aryans. It was compulsory for three higher castes to preserve consecrated fire in their house. It was kept perpetually and handed down from one generation to another. From the Vedic writings it appears that the ancient Aryans used to worship fire as a sacred element. This fire-worship still prevails amongst the followers of Zoroaster. This fact goes to prove that the Parsis and the Hindus are of the same stock.] Self-controlled and learned men, of advanced intellect, should enquire into the conduct of the people as they watch the movements of fish in water. Like an oblation not consecrated by mantras you always pain the fire-like aged people with heart-rending words. You are remonstrating with Vasudeva for his son. We speak ill of your these useless and abominable words. If a son becomes wicked the father is not so, rather he falls into many difficulties on account of his son. You might think that Vasudeva did not do his duty by hiding his own baby son. But ask your own father about it. Chiding Vasudeva and speaking ill of the Yadu race you have acquired poison consequent upon the enmity of the Yadavas. If Vasudeva has acted unfairly by doing this for his son why did not Ugrasena kill you in your infancy? Persons, conversant with moral laws, have given the name of Putra to a son because he saves the departed ancestors from falling into the hell of Put.

"From the very beginning of their birth you have been cherishing enmity towards the youthful Sankarshana and Krishna although born in the race of the Yadavas and they too consider you as their enemy. On account of your chiding Vasudeva and exciting the anger of Vasudeva the hearts of all the Yadavas are trembling.

'On account of your thus remonstrating with Vasudeva Krishna has become your enemy and therefore these evil omens are declaring your future fear. Evil dreams in the end of night and dreadful portends like the vision of of serpents are all declaring that this city will soon be a widow [i.e. The master of the city will soon die.]. Behold in the sky the dreadful planet Rahu, by his own effulgence, is possessing the star Swati [The star Arcturus is the brightest star in the constellation of Boötes. Mythologically it is one of the wives of the sun.] and is waiting in your tenth star Chitra [Spica is the brightest star in the constellation of Virgo.]. The dreadful planet Mangala [The planet Mars.] is united with them in its oblique course. By its dreadful effulgence Budha [The planet Mercury. This portends that his administration will come to an end.] has covered the western sky in the evening. And going beyond its course Sukra is ranging in the sky. Separated by the tail of Ketu [The Dragon's tail, the tail of a comet, an evil omen] Bharani [The name of the sacred lunar asterism containing three stars.] and other twelve planets are following the moon. Encircled by a disc the dawn with its effulgence is obstructing the sun and the birds and animals are going in contrary directions with cries Crying continually and emitting ember-like breaths the dreadful jackals are coming out of the cremation-grounds and going towards the city both in the morning and evening. Fire-brands are falling on earth with a terrible sound and the earth and mountain

summits are shaking all on a sudden. The sun being possessed by Rahu the day is appearing like a night and all the quarters are filled with portendous smoke and thunder-bolts. The thick clouds, accompanied by lightnings, are pouring down blood-the gods are being shaken off their stations and the birds are leaving their resting trees). What more, all the evil omens, described by the astrologers as indicating the future death of a king, have set in. You are always harmful towards your relatives, backward in observing your royal duties and wrathful for nothing. Therefore your death is imminent. When you have out of your foolishness insulted the aged and god-like Vasudeva resembling a Vasu, there is no peace for you. You are an enemy of our race. From to-day we drive away the love that we had for you. After this we shall not adore you even for a moment. That giver, of gifts among us, is blessed who will behold the lotus-eyed Krishna of unwearied actions (now) ranging in the forest. For you this Yadu race is uprooted. Krishna will again unite his own kinsmen. Your sense has been entirely destroyed by Destiny. Speak whatever you like. Vasudeva will forgive you for all. O Kansa, I think it proper now that aided by Vasudeva, you should go to Krishna and ingratiate yourself to his good graces".

CHAPTER 24. THE DESTRUCTION OF KESHI.

Vaishampayana said:—Hearing the words of Andha ka, Kansa's eyes were reddened with anger. Without giving vent to a single word he entered into his own house. Having their resolution thus frustrated, Yadavas, well-versed in Srutis, repaired to their respective habitations talking over the illconduct of Kansa.

Akrura too, as commanded, and desirous of seeing Krishna. set out for Mathura in an excellent car fleet like the mind. Many good signs appeared on Krishna's limbs bespeaking of his union with a father-like relative. Before Akrura's departure, Ugrasena's son king Kansa sent an emissary to Keshi for destroying Krishna. Hearing the words of the messenger, the irrepressible Keshi, always oppressing the people, at once went to Vrindavana and began to torture the Gopas, Feeding upon human flesh in anger that dreadful and wicked demon, in the shape of a horse, began to assail all greatly. Killing the cows and cow-herds, that irrepressible Danava began to feed on beef of his own accord. Wherever in the forest the vicious-souled Danava Keshi lived it was filled with the dead bodies of men and appeared like a cremation ground. He used to scratch the earth with his hoofs, weaken the trees with his velocity, leap up into the sky and trifle at the wind with his neighing. Thus shaking his manes and ranging in the forest, that highly proud, foolish and wicked demon, assuming the form of a horse, began to act there as desired by Kansa. Destroying the Gopas, that horse demon, of wicked deeds, made the forest empty. That wicked one so much vitiated the forest that the Gopas, who derive their sustenance through woods and the kine left it. With his mind worked up with pride he continually fed on human flesh so much so that the animals could not wend the forest roads.

Once during the day, following in anger the noise of men, that Daity, as if urged on by Destiny, arrived at the settlement of the milk-men. As soon as they saw him the Gopa-women, with their children, and the Gopas, setting up a cry, fled away to their master Krishna, the lord of the universe. Hearing the crises of the Gopas and of their women Krishna promised them safety and went out to meet Keshi. Keshi, too, of powerful course, expanding his eyes and teeth and raising up his neck, ran towards Krishna with a great sound. Seeing the horsedemon Keshi fall on him Govinda confronted him as a cloud approaches the moon. Beholding Krishna at that time approach Keshi, the Gopas, endued with human sense, said to him for his well-being:

"O child, O Krishna, do thou not all on a sudden approach this wretch of a horse, for thou art a boy and that one of evil ways is beyond the power of all. This highly powerful Danava, peerless in battle, is born with Kansa, and is his life though ranging outward. He is a dread of the horses and soldiers, cannot be killed by any animal and the foremost of the sinful".

Hearing these words given vent to by the Gopas, Madhusudana, the slayer of his enemies cherished a desire of fighting with Keshi. Thereupon turning reversely to the southern direction in anger that horse-demon began to break down the trees with his two feet. Then from his long mouth, the thick manes on his neck and those falling on his forehead like streams of water began to trickle down drops of perspiration begotten by anger. As the moon pours down dews in the sky during the winter so from his mouth came out loams produced by the strokes of reins. With neighings coming out of his mouth and foams sent out by him like dews, he, as if, O Bharata, sprinkled Madhava. Covered with yellowish dust resembling powdered Madhuka (panic seed) raised up by his horns Krishna's locks became tawny. Trotting and leaping and riving the earth. Keshi, biting his teeth, ran towards Krishna. While engaged in fighting with Krishna, the powerful Danava Keshi, the foremost of horses, struck him on the breast with his fore-feet, and wounded him, of unmitigated prowess, repeatedly with his hoofs. Thereupon in anger, with his sharpened teeth, forming the weapons of his

dreadful mouth he bit the upper part of Vasudeva's arm. At that time fighting with Krishna, Keshi, with long manes, shone like the sun in sky united with clouds.

With his strength doubled by anger that powerful horse, with great motion, attempted to strike Krishna on the breast. Thereat, lengthening his arms, Krishna of great prowess, in anger caught hold of the mouth of that demon.. Keshi could not therefore eat up or break down his arms. On the other hand, his teeth being uprooted and broken down he began to vomit foamy blood. His lips were shattered, his jaws were smashed, and his eyes were disfigured. They came out all being disjointed. His jaws were broken and his eyes were filled with blood. Raising up his ears in anger and having his mind agitated he set forth many an exertion. Jumping up again and again with his legs, he discharged urine and excreta, his hairs were soaked with perspiration and feet grew motionless. Thereupon Krishna's arm, thrown round Keshi's head, shone like a cloud stricken with the rays of the half-moon after the termination of the rainy season. With his limbs wearied out Keshi too, while engaged in a conflict with Krishna, appeared like the declining and exhausted moon on the mount Meru in the dawn. His teeth, uprooted by Krishna's hands, from his mouth fell down like white autumnal clouds shorn of water.

Thereupon when Keshi was greatly worn out with fatigue Krishna, stretching his hands a good deal, sundered him in twain. Thus smashed down by Krishna, the face of the Danava Keshi became disfigured and he began to cry most plaintively. All his limbs were shaken and shattered and blood came out of his mouth. He appeared there, accordingly, disfigured like a mountain, with a half of it being chopped off. Thus smothered by Krishna's hands and with his mouth expanded that highly dreadful Asura fell down like an elephant cut into two halves. The dreadful figure of Kehsi, mutilated by Krishna's hand, appeared like a beast slain by Rudra, with trident in his hand. His body being sundered into two equal halves each portion bearing two legs, half of his back and tail, one eye and one nostril, remained on earth. Krishna's arms too, wounded by Keshi's teeth, shone like a growing palm tree in the forest scratched by an elephant's tusks. Having, in this wise, slain Keshi in the battle-field and divided his body into two parts the lotus-eyed Krishna stood there smiling. Beholding Keshi slain, the Gopas and their women, with all their troubles and weariness gone, were greatly delighted. And welcoming the beautiful Damodara according to their respective position and age they honoured him again and again with sweet words.

The Gopas said:—"O child, O Krishna, having slain the Daitya, assuming the form of a horse and ranging on earth the thorn of people, thou hast performed an arduous work. On this vicious horse being slain by thee Vrindavana is now full of auspiciousness and men, animals and birds are at ease. This vicious-minded one has destroyed many of our milk-men, cows fond of calves and villages. Perhaps divesting the worlds of men this sinful (demon) is about to bring about a universal dissolution for ranging himself at ease. O Krishna, what to speak of mortal men, even amongst the celestials, one, desirous of living, cannot stand before him."

Thereupon the Brahmana Narada, disappearing from view in the sky, said "O Vishnu, O god, O Krishna, I am pleased. The arduous work, that you have performed by destroying Krishna, is in thy power and in that of the three-eyed Deity (Siva) amongst the celestials. O my child, my mind is devoted to thee, and therefore desirous of witnessing this combat between a man and a horse I have come here from the celestial region. O Govinda, beholding thy deeds as the destruction of Putana etc., and this thy present feat I have been highly pleased. When this wicked-minded horse-demon Keshi used to increase his body, even Mahendra, the slayer of Bali, was stricken with fear. With thy outstretched hands thou hast sundered him. This death was ordained for him by Brahma. the root of the universe. Listen now to my declaration, O Vishnu. Since thou hast slain Keshi, thou shalt pass by the name of Keshava in the world. May good betide thee, O Keshava, I shall soon depart. Thou hast many works still to accomplish and thou art capable of doing them. Do thou perform them therefore, without any delay). O god, thyself being engaged in another work, other deities, dependant on thy power, are sporting like men imitating thy feats. The time for the mighty deep of the Bharata war, the battle of the kings, who are about to repair to the celestial region, is near at hand. Because the kings will repair to the region of Sakra, houses are being built for them there, the etherial roads are being cleared off and the cars are being embellished with pennons. \tilde{O} Keshava, when Ugrasena's son will be killed and thou wilt be in thy position this terrible and all-destroying war of kings will commence. O Madhava, unparalleled are thy deeds; therefore at the time of the war the Pandavas will seek refuge with thee and thou too shalt espouse their cause. When thou shalt be on the royal throne, undoubtedly the kings will renounce their most excellent and auspicious prosperity, O Krishna, O lord of the universe, thus I have communicated unto thee the intelligence of the gods living in the celestial region and of the universe. Although this history is recorded in Srutis it will become famous in the world. O lord, I have

witnessed thy deeds and have seen thee. I now depart and shall return when Kansa will be slain".

Saying this Narada wended the etherial way. And hearing the words of Narada, proficient in celestial music, the Gopas too, along with Krishna, repaired to Vraja.

CHAPTER 25. AKRURA GOES TO VRAJA

Vaishampayana said:-Thereupon when, the sun, with weakened rays, set, when in the evening crimson sky, the disc of the moon became tawny coloured, when the birds entered into their nests, when the fire was enkindled by the sacrificers, when the quarters were enshrouded a little with darkness, when in that delightful night of the spring, Sukas, Valakas and other birds fell asleep in the village of the milk-men, when the night-rangers, fond of meat, became delighted, when the delightful night of Indra Gopas, when the study of the Vedas is stopped, set in, when the hour for boiling milk-a necessary adjunct of an Agnihotra ceremony for the householders, appeared, when the hermits began to offer oblations to fire, when the cows came back, and having their calves bound (to stakes) at the time of yielding milk began to bellow, when the milk-men, with long ropes for binding cows. and setting up a noise, began to call their kine, by names and collect them, when fire was set to dried cow-dung by Gopas returned from the forest and having their shoulders bent down by the weight of woods, when after the termination of the day and with the beginning of night the moon rose and shone, when with the disappearance of the rays of the sun the day passed away and with the shining rays of the moon the night set in, when the sky grew effulgent like burning fire, Akrura, as if along with birds about to enter into their nests, arrived at Vraja in his car, with a view of communicating happy news of union with friends. Having entered there that giver of gifts frequently enquired after Keshava, Rohini's son and Nanda Gopa (1-14).

Thereupon coming down from the chariot that highly powerful and liberal prince, resembling a Vasu, entered Nanda's house. As soon as he entered the gate with his face full of joy and eyes full of tears he saw Krishna stationed at the milking-place in the midst of calves like a bull. Greatly delighted at seeing Krishna, the pious Akrura with heavy accents, said "Come to me, O Keshava." And beholding Vasudeva, at the junction of boyhood and youth who lay on a fig-leaf at the time of the universal dissolution, and who assumed the form of a dwarf at the time of imposing on Bali, served by the prosperity of the three worlds, he praised him again and again and said within himself:-"This is the lotuseved Krishna of the size of a huge mountain, resembling an ocean overflowed with water and endued with the prowess of a lion and tiger. Irrepressible in battle he has the mystic mark of Srivatsa on his breast and his well-adorned arms are like a ground where the enemies are being killed (16-20). He is the incarnation of Vishnu under the guise of a milk-man who is the first worshipful of the universe and whose form is Upanishad. His hairs have stood erect (on seeing a votary). His head, resembling an umbrella, is worthy of a crown, his ears of two most excellent Kundalas and his spacious breast of a neck-chain. And his two plump and long arms have increased his beauty (22-23). Clad in a yellow raiment, his body, looked after by a thousand of women can even cut Madana (Cupid) to the quick. He is the eternal Vishnu. The lord, whose two feet are the refuge of the earth, and which covered the three worlds, has himself descended on earth. His beautiful right hand is fit for holding the discus and his left hand is, as if, willing to hold a club. With his first foot* he has descended on earth. And that foremost of the celestials is shining on earth. [* In his true Brahma form devoid of all qualities. The four feet are Viswa, Taijasa, Prajna and Turya.]

'The Brahmanas, conversant with the knowledge of future. have said that the Lord Gopala will multiply the almost extinct Yadu race. As the torrents fill up the great ocean, so hundreds and thousands of Yadavas by his power will fill up their respective families. When the commander of the enemies will be slain the entire, eternal and prosperous universe will abide by his commands, as in the golden age. While on earth he will subjugate the entire world; and though not a king he will rule over all the crowned heads. As in the days of yore, vanquishing Bali with his three foot-steps he installed Purandara as the king of gods in the celestial region, so subjugating the three worlds with his two feet he will forsooth now install Ugrasena as the Lord Paramount-33). While Keshava, the Creator of ocean-like hostilities. who is well-versed in many lores regarding the kings, the Ancient Purusha, whom the Brahmanas have hymned in the Vedas, has become desirous of living like a man, forsooth he will be an object of imitation to all the worlds (34-35). To-day with mantras I shall duly adore in my mind the divinity and the person of Vishnu. The Maharshis, endued with spiritual knowledge, know him as superhuman. That he has appeared amongst men and has become one of our kinsmen is undoubtedly superhuman. However holding a consultation with Krishna in the night, I shall, if he likes, take him and the Gopas to Mathura"

Beholding Krishna and thus recapitulating within himself thoughts pregnant with reasoning and high significance he entered into the court of Nanda Gopa.

CHAPTER 26. AKRURA DESCRIBES TO HIM THE MISERIES OF HIS PARENTS.

Vaishampayana said:—That giver of liberal gifts, having entered Nanda's house with Keshava and collected all the elderly milk-men, said delightedly to Krishna and Rohini's son "O my sons, early in the morning to-morrow, we will all repair to Mathura. Under Kansa's command, the Gopa inhabitants of Vraja, with their family and annual tributes, are to go there. Kansa is celebrating there a prosperous bowsacrifice.

'You will all witness it and be united with your kinsmen. O my sons, your father Vasudeva is overwhelmed with sorrow consequent upon the destruction of his sons. You will be united with him there. O Krishna, he has grown old and all his limbs have become lean on account of decrepitude. And he is being always oppressed by Kansa of sinful designs. Out of Kansa's fear and your absence his mind is always burning in anxiety. O Govinda, you will also see the sorrowful and goddess-like Devaki. Her breast has not been handled by her sons and she is growing lean out of grief for her sons. She is And stricken with the sorrow of anxious to see you. separation she is there like a cow without her calf. Like unto the moon possessed by Rahu her eyes have run into their sockets and clad in a soiled raiment she is poorly spending her days. O Krishna, that ascetic lady is being exhausted with your sorrow. She is anxious to see you. And the desire for your return is reigning supreme in her mind. O lord, being separated from thee from thy very infancy she could not listen to thy child-like talks nor could she see the beauty of thy moon-like countenance. If by giving birth to thee Devaki is to repent thus what necessity had she then of a son? It would have been better for her not to have any offspring. Women, having no children, are subject to one grief only-but there is no end of their miseries, if they, on having offspring, have not their ends accomplished and fie on such sons. O Madhava, thou art the saviour of even thy enemies, art gifted with prowess like unto that of Indra and art endued with matchless accomplishments. She does not desire such a grief whose son thou art. Although aged thy parents are now serving another man and Kansa, of a sinful mind, is now insulting them on thy account. If like unto earth who holds thee Devaki deserves thy respect it behoves thee to save that goddess sunk into the water of sorrow. O Krishna, subjecting old Vasudeva, ever fond of his son and used to luxuries to sorrow consequent upon the separation of his sons what religious merit wilt thou acquire? O Madhava, as thou didst vanquish the wicked Naga Kalya in the lake of Yamuna, as thou didst uproot the mount Govardhana for the behoof of the cows, destroy the powerful Arishtha elated with pride, kill the wicked-minded Keshi ever intent upon killing others so do thou now make such an exertion with great care for saving thy aged parents overwhelmed with grief that thou mayst acquire piety. Those, who saw thy father insulted in the court of Kansa, are all, laden with sorrow, continually shedding tears. Brought under the control of Kansa thy mother is suffering diverse miseries as the destruction of her sons. A son, born of his parents, should satisfy all the debts due by him as laid down in the scriptures. O sinless Krishna, if dost thou show this favour towards thy parants they will cast off their grief and thou shalt too satisfy thy duty".

Vaishampayana said:-The powerful Krishna knew everything so without taking any offence at the words of the liberal prince he said "So be it". Hearing the words of Akrura, all the Gopas, headed by Nanda, desired to follow the orders of Kansa. Determined upon going to Mathura the elderly Gopa inhabitants of Vraja dressed themselves. And arranging their presents they all proceeded along. Desiring of offering tributes unto Kansa, the heads of the various Gopa clans arranged according to their herds and quality, buffaloes and bull, curd, milk and clarified butter. And with these their tributes they all set out. Conversing with Krishna and Rohini's son Akrura spent the night without sleep. Thereupon in the dawn resonant with the notes of the birds and after the termination of the night all the rays of the moon were withdrawn. All the luminous bodies disappeared from the welkin covered with the rays of the sun. The earth was soaked with drops of dews driven by the morning breeze. The fading stars fell asleep on their beds of sky and were shorn of lustre. Thus did the night disappear and the sun rose. As if seeing the increasing body of the sun, the moon, of cool rays, withdrew his own form in shame. Thereupon the outskirts of Vraja were filled with cows, the churning vessels were setting up a sound, the young ones were bound down with ropes and the highways of Vraja were filled with Gopas. At that time placing on carts their vessels filled with various materials and themselves also getting on them the Gopas set out speedily.

Thereupon Krishna, Rohini's son, and Akrura, the giver of liberal presents proceeded on chariots like three Patriarchs. When they reached the bank of Yamuna Akrura said to Krishna:—"Stop the carriage here and look after the horses. Offer with care barley to the horses in the vessel that is on the car and wait for me for a moment. Ananta, the king of serpents and the protector of all the worlds, is the lord of the universe. Therefore going to the river Yamuna, I shall, with celestial mantras, worship him. When I shall bow unto that mystic lord Ananta, clad in blue a apparel, having an auspicious crown and a thousand heads, nectarine poison will come out of the mouth of that god and I shall drink it like unto the celestials drinking ambrosia. For the peace of the serpents Shesha will convene a meeting and let me behold that king of serpents endued with prosperity and the very abode of auspiciousness. As long as I do not come back from the lake of the king of serpents you both wait here for me".

Hearing this Krishna was pleased and said "Go but do not delay; for without you, we shall not be able to wait here".

Thereupon sinking into the lake of Yamuna the liberal prince saw the region of Nagas in Rasatala like unto this world. He saw there the thousand-headed Deity Ananta having a golden ball for his insignia. In his hand was a plough-share and by his belly was a mace. He was of yellow hue and was seated on a yellow seat. He was clad in a darkblue raiment and on his ear was shining a Kundala resembling the bud of a lotus. And his lotus-like eye-lids were closed. That serpent was embellished with two Swastikas* and he was seated at ease on a beautiful white seat made by his own body. [A kind of mystical figure the inscription of which on any person or thing is generally considered to be lucky. The Sesha Naga was the couch of Vishnu on whose thousand hoods he lay asleep. -- The swastika is an ancient religious icon in the cultures of Eurasia. It is used as a symbol of divinity and spirituality in Hinduism, Jainism, and Buddhism. The word swastika comes from Sanskrit, meaning "conducive to wellbeing". In Hinduism, the right-facing symbol (the hooks bent to the right) is called swastika, symbolizing surya ("sun"), prosperity and good luck, while the left-facing symbol (the hooks bent to the left) is called sauwastika, symbolising night or tantric aspects of Kali. In Jainism, a swastika is the symbol for Suparshvanatha - the seventh of 24 Tirthankaras (spiritual teachers and saviours), while in Buddhism it symbolises the auspicious footprints of the Buddha. In several major Indo-European religions, the swastika symbolises lightning bolts, representing the thunder god and the king of the gods, such as Indra in Vedic Hinduism, Zeus in the ancient Greek religion, Jupiter in the ancient Roman religion, and Thor in the ancient Germanic religion. In the Western world, it was a symbol of auspiciousness and good luck until the 1930 when the svastika became the main symbol of Hitler's Nazi (National Socialist German Workers') Party, his distorted Arvan race theory, and his German Nazi-Empire. Due to the cruel subjugation of Europe committed by Hitler's Germany, the Holocaust (Hebrew term for the systematic murder of 6 million Jews by the Nazis and their collaborators during the Second World War), and the result of World War II, many people in the West strongly associate the svastika with Nazism, Fascism, anti-Semitism (Anti-Jewishness) and genocide. Therefore the display of the svastika is strictly forbidden in Austria, Germany, and other states.] His breast was adorned with a garland of golden lotuses and his head was decked with a golden tiara bent a little towards left. The body, resembling a white cloud of that large-armed king of serpents the slayer of his enemies, was besmeared with crimson-colour ed sandal and adorned with lotus garlands. The four quarters were filled with the lustre (of his person). Vasuki and other leading serpents were worshipping their only king, the powerful Sesha, master of one all spreading ocean. The two Nagas, Kamvala and Ashwatara, by name, were fanning with chowries that king of Nagas, seated on a throne of righteousness. The Pannaga king Vasuki, encircled by his serpent ministers, headed by Karkotaka, was shining near him. With celestial and golden jars covered with lotuses other leading Nagas were sprinkling that king already bathed in one sheet of water. He saw there the dark blue hued Vishnu* clad in a yellow raiment and bearing the mystic mark of Srivatsa, seated at ease on the lap of that king of serpents. [* The Vaishnava writers have variously interpreted this incident. According to them the anecdote is that when Vasudeva was carrying Krishna he slipped off his hand and fell into the water. He however at once picked up the boy. But this time Krishna did not come but Vishnu in Krishna form. When Akrura went to bathe in the Yamuna Krishna came out and went to Mathura while Vishnu lived in Gokula.] Another powerful celestial form, resembling Sankarshana, gifted with the beauty of the moon, was seated there without any seat. That giver of presents was about to address a few words to Krishna there but his power of speech was suppressed by his (Krishna's) prowess.

Beholding such eternal and divine prosperity in the serpents that giver of liberal presents was filled with surprise. And coming to the bank from the water he saw Rama and Krishna of wonderful forms seated on the car and looking towards each other. Seeing this Akrura, again out of curiosity, plunged into the lake and saw that the king of gods, Ananta, having a white face and clad in a blue raiment, was being worshipped as before; and that the powerful Krishna too was seated on the lap of that thousand-headed king of serpents and being worshipped as before. Then again coming out all on a sudden and reciting in his mind that mantra he went to the car by the same way by which he had come. Thereupon Krishna delightedly said to Akrura who was before him:— "What did you see of the Naga region situate in this Bhagavat lake? I think you have seen something wonderful for you waited for a long time in the lake and your mind too has been agitated."

Hearing the words of Krishna Akrura replied:—"O Krishna, what wonder is there in the entire world, mobile and immobile, which can be accomplished without thee? The wonder which I saw there, although rare on earth, I am seeing here and enjoying delight. O Krishna, I am united with the wonder incarnate in the world and therefore do not like to see a greater wonder than this. O lord, let us go to the city of king Kansa before the sun sets."

CHAPTER 27. KRISHNA'S ARRIVAL.

Vaishampayana said:—Thereupon yoking (the horses to the) car and ascending thereon the liberal giver Akrura set out with Krishna and Sangkarshana and reached the charming city of Mathura protected by Kansa. And before evening when the sun was in its crimson colour he entered that beautiful city.

Taking the heroic Krishna and Sangkarshana of beautiful colour first to his own house the intelligent giver of liberal presents, effulgent like the sun, said to them.—"O sire, for the present you are to relinquish the desire of going to Vasudeva's house. For you, your old father is being day and night chiden by Kansa. So you should not wait here long. You should do such a good and pleasant work on his behalf that your father may attain to happiness." Hearing this Krishna said:—"If you like O pious (Akrura)

Hearing this Krishna said:—"If you like O pious (Akrura) we, while visiting Mathura and her highways, will enter unperceived into Kansa's house."

Vaishampayana said:—Bowing unto Krishna in his mind Akrura too, with a delighted mind, went to Kansa. Thus instructed those two heroes went on visiting all the high-ways like two elephants let free from their posts and desirous of fighting. Seeing a washer-man on the way they asked of him beautiful clothes. The washer man replied to them, saying "Who are you? Out of ignorance you have been fearlessly wanting the robes of the king. It seems you are rangers of the forest. I dye, as he desires, all the clothes of the king Kansa which he gets from various countries. Methinks, born in a forest you have grown up with the deer. Otherwise why do long for and pray for the various dyed clothes. You are stupid and of inferior intellect, or else why do you desire for king's clothes. Perhaps giving up all hopes of your life you have come here."

Destiny was against that stupid washer-man of feeble understanding and therefore he discharged such poisonous words. Krishna grew offended with him and struck him on the head with his fist strong as the thunder-bolt. With his head sundered he fell down lifeless on earth. Thereupon the wives of that washer-man, bewailing for their dead husband indignantly and with dishevelled hairs, soon approached Kansa's house.

Like two elephants attracted by smell those two sweet speeched brothers went to a shop for garlands. There lived a wealthy, sweet-speeched and good-looking garland dealer by name Gunaka. He had a large stock of garlands. Desirous of having garlands Krishna, with sweet words and without any hesitation, said to the shop-keeper "Give me some garlands." Hearing this the garland-dealer was pleased and conferred upon those two beautiful brothers a number of garlands and said "These are all yours." Being pleased Krishna conferred upon Gunaka a boon saying "O gentle one, the goddess of prosperity, who is my dependant, shall always live by you with profuse riches." With his head bending low and touching the feet of Krishna that garland-dealer patiently accepted the boon. Then thinking "They are Yakshas," the garland-dealer, stricken with great fear, did not give any reply.

Thereupon again going to the high-way the two sons of Vasudeva espied Kuvja with pastes in her hands. Seeing her Krishna said:—"O lotus-eyed Kuvja, tell me quickly for whom you are carrying these unguents". Hearing this Kuvja, going obliquely like a lightning, with delightful eyes and smiles said to the lotus-eyed Krishna in words grave as the clouds. "May you fare-well. I was going to the king's bathroom. I am waiting here because you are a darling of my heart; come and accept this unguent. O you of lotus-eyes, of you of a beautiful face, seeing you I am filled with surprise. O gentle one, whence have you come that you do not know me. I am a favourite of the king and engaged in the work of smearing his body".

Krishna then replied to Kuvja who stood there smiling: "Give us unguents befitting our body. O you of a beautiful face, we are wrestlers who travel over the countries. We have come here at present to see this happy and prosperous kingdom and to witness this bow-sacrifice)". She said to Krishna "No sooner I have seen you than you have become my favourite. Without any hesitation accept this unguent becoming a king." Thereupon besmearing their beautiful persons with unguents those two brothers shone like two bulls covered all over their body with the mud of Yamuna. Thereupon Krishna, conversant with the art of arranging for sports, softly touched the haunch of Kuvja with his fingers. Knowing her haunch (thus) broken, the beautiful and sweet smiling Kuvja, like unto a straight creeper, said with love to Krishna displaying her gestures and laughing aloud "Where wilt thou go? Wait here, requested by me. Take me." The eternal Krishna and Rama had a knowledge of Kuvja's accomplishments and therefore looking at each other they began to laugh striking their palms. Thereupon smiling a little Krishna sent away Kuvja who was stricken with desire. Thus liberated from Kuvja's (grasp) they set out for the court.

Thereupon those two brothers, dressed like milk-men and brought up in Vraja, entered the palace without betraying the designs they had at heart by the gestures of their faces. Like two proud lions, born in the Himalaya forests, those two boys, unnoticed, reached the house of bows. Desirous of seeing that bow embellished with celebrity those two heroes said to the keeper of the house of weapons. "O keeper of Kansa's bows, hear our words. O gentle one, where is that bow for which this sacrifice is being celebrated? If you like, show us that celebrated bow." He then showed them the bow resembling a pillar, to which even the gods headed by Vasava cannot set a string and which cannot be broken down. The powerful Krishna took it up with his hand. Taking up with his hand with a delighted mind that bow worshipped of the Daityas the powerful lotus-eyed Krishna stretched and bent it continually. Bent with force by Krishna that celebrated bow, resembling a serpent, broke in twain. Having thus broken that best of bows, the quick-coursing youth Vasudeva issued out of that room along with Sangkarshana. At that time all the quarters were filled with the sound of the snapping of the bow resembling that of the wind and the entire inner appartment shook at it. Thereupon terrified the guard, coming out of the room of weapons, speedily approached the king and breathing like a crow said-"Hear, I shall relate what wonderful incident, like unto the dissolution of the world, has taken place in the house of bows. Two heroic men, capable of assuming forms at will and resembling the sons of gods, clad in blue and and vellow raiments and besmeared with such unguents, at once entered into the inner appartment unnoticed by men. The effulgence of their body is like new fire and their locks are adorned with spreading tufts of hair. They were adorned with beautiful raiments and garlands. Those two gentle heroes, as if at once came, down from the sky and stationed themselves in the how-room. I have seen this myself distinctly. Of them the lotus-eved and dark hued hero, who wore vellow apparel and garlands, took up that best of bows which even the gods cannot, O king, although a boy, he easily and speedily with force stringed and bent that huge iron bow. When that large armed hero drew that bow without arrows with a great sound it broke into two pieces in its middle. With the sound of the snapping of that bow the sun was shorn of its effulgence, the earth was agitated and the sky was as if displaced. O you, a terror of your enemies, beholding this great super-human deed I am filled with surprise and in fear come have to communicate to you this news. Of those two heroes of unmitigated prowess, one is like the mount Kailasa and the other is like a mountain of collyrium in hue. I do not know who they are. As an elephant breaks down a pillar so that hero, of great prowess, shattered that precious bow in twain and went away speedily like air with his companion. I do not know who he is, O king" (59-61). Kansa knew everything from before, so hearing of the breaking of the bow he did not say any thing. Dismissing the guard he entered into his most excellent room.

CHAPTER 28. ARRANGEMENTS FOR THE MATCH.

Vaishampayana said:—Meditating on the incident of the breaking of the bow Kansa, of Bhoja race, was greatly stricken with grief and absent-mindedness. He began to think:—"How could a boy fearlessly break down an iron bow guarded by men and go out. None can withstand destiny by manliness for now, as predicted by Narada, that has come to pass for which out of fear I perpetrated a dreadful and highly censurable deed and destroyed the six heroic sons of Devaki".

Thus thinking and issuing out of his own apartment the king went to the arena for examining the platforms. This hall was constructed by clever artizans, abounded in well fixed platforms and was adorned with turrets consisting of beautiful rooms. It had a spacious courtyard and a number of pillars of the same size. It was bedecked on all sides with strong tusks of elephants and with spacious, high and royal seats. It had many passages, could carry the burden of many men and was filled with altars. Beholding this spacious wellbuilt, and strong arena that intelligent best of kings issued the mandate "(tomorrow) the bow sacrifice will take place. Let the platforms, turrets and passages be embellished with garlands, flags and covers and be sweet-scented. Let the enclosures be adorned with bells, covers and becoming edibles and place there profuse cow-dung. Let excellent golden jars full of water be placed in due order. Let jars full of edibles and

scents be placed and invite all those who are clever judges of warfare and the citizens. Issue my mandate to the wrestlers and visitors and let beautifully decked and enclosed platforms be set apart." Issuing this command regarding the arrangement of the party Kansa left the arena for his own appartment.

Having entered his own room Kansa sent for Chanura and Mushthika the two wrestlers of unequalled strength. Following Kansa's order those two highly powerful energetic and large armed wrestlers entered his room with a delighted heart. Beholding those two world-renowned wrestlers before him king Kansa addressed to them the following words pregnant with propriety. "You are both my heroic wrestlers well-known (in the world). You are worthy particularly of good treatment and therefore I always regard you. If you remember the honours I have showered upon you then engage in a great work with your energy on my behalf. Forsooth, fighting in the arena with those two forest-ranging cow-herd boys Krishna and Sangkarshana who have grown in Vraja for me you will be able to throw them on earth and kill them. You will be perfectly careful in killing them; do not disregard them as boys of fickle nature. If those two boys are killed in battle in the arena I shall meet with well-being both in present and future."

Hearing these affectionate words of the king the wrestlers Chanura and Mushthika, mad after fight, delightedly replied:—"If those two helpless boys, the very sin of the Gopas, come before us know them as already slain and existing in the shape of ghosts. On our being worked up with anger if those two forest-rangers, enveloped in calamities, withstand us, we will destroy them in your very presence." Giving vent to these poisonous words and commanded by king Kansa those two foremost of wrestlers Chanura and Mushthika returned to their own habitations.

Thereupon Kansa said to his elephant-trainer Mahamatra:—"Keep at the gate of the arena the ficklenatured and powerful elephant Kuvalayapida, the oppressor of other elephants, whose temples are soaked with temporal juice, eyes are always inebriate and who is always angry with men. When the mean forest-ranging sons, of Vasudeva, will come do you so drive that elephant at them that they might at once be deprived of their lives). If by you, through that elephant-chief those two irrepressible Gopas are killed in the arena my eyes will derive pleasure from seeing you. Beholding them slain, Vasudeva, with his root cut off and helpless, will meet with destruction along with his wife. Beholding Krishna thrown down all the stupid Yadavas will give up hope and be slain. Having myself slain those two cow-herd boys through the wrestlers or the elephant I shall divest the city of Mathura of all the Yadavas and live here happily. I have forsaken my father because he belongs to the Yadu race and I do now forsake the remaining Yadavas devoted to Krishna. Verily as said by Narada I am not begotten by Ugrasena a man of feeble energy who hankers after a son.

Mahamatra said:—"How did the celestial saint Narada describe the wonderful story related by thee, O king, O thou, the slayer of thy enemies. O king, how couldst thou take thy birth from any other person save thy father Ugrasena? How could thy mother perpetrate such an abominable deed which even the ordinary women cannot? O great king, curious I am to listen to all these in detail."

Kansa said:—Hear, if you are so anxious, I shall describe what the powerful sage Narada, the foremost of Brahmanas said. Once on a time came to me from Indra's palace his friend the immortal, learned and celestial sage Narada. He was clad in an apparel white as the rays of the moon, wore matted locks, had an antelope skin thrown round his neck, a rough sacred thread, a staff and a pitcher in his hands. He used to recite the four Vedas, was proficient in the art of music and traversed the Brahma region like his second-self. Beholding the arrival of the sage and adoring him duly with arghya, water to wash his feet and a seat I took him to my house and made him seated. Seated at ease that foremost of divine sages Narada, always intent on meditating upon soul, enquired after my well-being and said with a delighted mind. Narada said:—"O hero, I have been worshipped by you

with rites sanctioned by Holy Writs. Listen now to a word of mine and accept it. I had repaired to the golden mountain Meru, the abode of the gods. On the summit of that mountain Sumeru a meeting of the gods was held. I heard them hold counsels regarding the highly dreadful destruction of yourself along with all your followers. I heard there, that the eighth son of Devaki, Vishnu, worshipped of all, would bring about Kansa's death. He is all in all of the gods, the support of the celestial region, the great mystery of the gods. He will be your Death. O king, one should not disregard his enemy, even he may be weak or his own kinsman. Be careful to put Devaki's children to death. O you of great power, Ugrasena is not your father. The energetic and dreadful Drumila, the king of Soubha*, is your father." [* The city of Harishchandra suspended in mid-air.] Hearing his words I was filled with anger a little and accosted him again saying "O Brahman, how could Danava Drumila become my father? How could he

know my mother, O Vipra? I wish to hear all this at length, O great ascetic."

-"O king, listen, I shall truly relate how your Narada said mother was united with Drumila. Once on a time your mother, during her menses, went out of curiosity to see the mountain Suyaman along with her female companions. She was ranging in the beautiful summits of the mountain abounding in charming trees and table-lands, and in the caves and on the banks of the rivers. Hearing again and again the lust-exciting words, sweet as the songs of the Kinnaras, pleasant to the ears; and echoing on all sides, the notes of the peacocks and other birds her mind was worked up with desire the usual habit of women. In the meantime there blew the wind carrying the fragrance of flowers of the forest that awakes Manmatha (the god of love). Driven by the wind the Kadamva flowers, closed by continual showers and adorned with black bees, began to pour down fragrance profusely. With the downpour of flowers and filaments the Neepa trees shone there like lamps. Covered with new grass and adorned with Indragopa insects the earth appeared to have her menstrual flow, like a youthful damsel. At that time, O Kansa, as if you urged on by destiny the beautiful Danava Drumila, capable of coursing at-will. the king of Soubha, came there by the etherial way in a quickcoursing car, going everywhere at will, and effulgent like the new sun, to see mount Suyamana. Reaching that foremost of mountains, descending from his car, and keeping his chariot, that is capable of destroying other cars, in the garden on the mountain he began to walk on the summit along with his charioteer. They saw there many forests and gardens endued with characteristics of various seasons and resembling the celestial garden of Nandana, various jewels of golden, silvery and collyrium-like hues, summits covered with diverse mineral substances, various trees adorned with many sorts of fruits and flowers, filled with the fragrance of flowers and resorted to by various creatures and birds of diverse species. various places abounding in herbs and Rishis of accomplished piety, numberless Vidyadharas, Kimpurushas, Vanaras, Rakshasas, lions, tigers, boars, buffaloes, Sarabhas, Shalas, Srimaras, Mahasatwas, elephants and Yakshas as they walked over that best of mountains.

"Thereupon from distance Drumila, the king of Daityas, saw your mother, as if the daughter of a god, culling flowers from the trees and sporting with her companions. Beholding from a distance that goddess of a beautiful hip encircled by her companions the king of Soubha, filled with surprise, said to his charioteer.

'Who is this beautiful, high-minded and accomplished damsel having the eyes of a roe who is ranging at the outskirt of the forest?. Is she Madana's Rati, Indra's Sachi or Tilottama? Or is she Aila's daughter Urvashi, the jem of a woman who came out riving the thighs of Narayana? When converting the mount Mandara into a churning rod the gods and Asuras, unitedly, churned the ocean of milk for ambrosia the goddess Sree, the root of the world, arose therefrom and adorned the lap of Naravana. Is she the beautiful Sree? Who is she, who, walking in the midst of that bevy of ladies, is lighting up the forest with her beauty like into a lightning, attached to dark clouds, shining up all the quarters. I am beside myself at seeing this highly beautiful damsel of defectless limbs and moon-like countenance and all my senses have become agitated. [* This refers to Madana (Cupid). He is represented to carry a flowery bow and flowery shafts.] My mind is highly worked up with lust. The holder of the flowery bow* is wounding greatly my body with flowery shafts. Like a ruthless wight he is cutting my heart and consuming it with five arrows and my lust is increasing like fire sprinkled with clarified butter. What work shall I undertake to-day to pacify this fire of lust? On undertaking what will this beautiful damsel worship me?"

"Thinking thus for a long time Danava Drumila could not attain to patience and again said to his charioteer:—Wait here for a moment, O sinless one. I shall myself go and see whose wife she is. Therefore wait here till my return.' Hearing his words the charioteer said 'So be it.'

"Saying this to his charioteer and rinsing his mouth that powerful king of Danavas, bent on going there, engaged in meditation and thought. Meditating for a moment he, by this knowledge, came to know that she was Ugrasena's wife and was highly pleased. Changing his form and assuming that of Ugrasena that large-armed king of Danavas proceeded smilingly. O Kansa, thus proceeding gradually with smiles in his Ugrasena form that powerful (Danava) caught hold of your mother and ravished her, On account of her exuberance of feelings that lady, devoted heart and soul to her husband, was united with her. Then perceiving the heaviness of his touch, she was filled with fear. Then rising up and terrified she said to him:- 'Forsooth thou art not my husband. Who art thou that hast polluted me with thy impure conduct. By thee of mean habits, assuming the form of my husband, my vow, of devotion to one husband, has been spoliated. Alas, being enraged with me what will my kinsmen say to me who have brought disgrace on my family. And forsaken and censured by my husband's relatives where shall I live? O thou born in a degraded race, thou art passionate and shorn of

patience. Fie on thee! While thou hast begun to ravish other's wives, thou art not worthy of confidence and your lease of life has run out.'

"While the lady thus remonstrated with him that Danava, filled with anger, said:-'I am Drumila, the king Soubha. O stupid woman vaunting of learning, being under the protection of a human husband subject to mean death, why art thou censuring me. O thou proud of thy womanly honour, eternal is not the understanding of a woman and therefore they are not (by coming in contact with a person like myself) visited by the sin of incontinence. [The purport is that women are mortal and so by living with immortals on immoral terms they commit no sin as they do when they mix with men.] I have heard that by going astray many women have given birth to sons of unlimited prowess like unto the gods. Thou art a most chaste and devoted wife amongst women, and therefore art remonstrating with me, although I am sinless, and saying whatever thou dost like. O excellent woman, because thou hast addressed me as Kastham (who art thou) therefore thou shalt give birth to a son by name Kansa the destroyer of his enemies

"Hearing these words the queen was filled with anger and speaking ill of his boon she again, with a heart aching, said to that impudent Danava. 'Fie on thy conduct, O highly wicked one. Thou art speaking against all women. But there are many amongst them who are chaste and many who are unchaste. O wretch of thy race, by Arundhati and other chaste ladies, of whom we hear, all these creatures and worlds are being upheld. I do not like the son that thou, hast given me—the destroyer of my vow. Hear what I say about it. O vile creature, the eternal Purusha, who will be born in the family of my husband, will be the destroyer of thyself and of the son given by thee.'

"Thus addressed and ascending the most excellent car of unobstructed course Drumila went away by the etherial way. And on that very day your mother too went to her city with a poor heart."

Having said this to me the divine Narada, the foremost of sages burning in his ascetic energy like the very fire, playing on his flute of seven notes and singing, set out for the Brahma region to meet the Grand-Father. O Mahamatra, you have listened to the words given vent to by me. Truth has been spoken out by the intelligent Narada conversant with the knowledge of present, past and future. In strength, energy, humility, stature, heroism, manliness, truth, and liberality no man is like me. Seeing all these (accomplishments) in me I placed confidence in his words. O elephant-trainer, I am a Kshetraja* son of Ugrasena. [* Lit: produced in a field, born of the wife. A son, the offspring of the wife by a kinsman or person duly appointed to procreate issue to the husband. This is one of the twelve kinds of issue acknowledged by the old Hindu Law.] If both my parents forsake, I shall be on the royal throne by my own power. I have been hated by them both and especially by my kinsmen. Having slain, through the elephant first these two sinful cowherd boys I shall afterwards kill all the Yadavas belonging to Krishua's party. Riding your elephant with goads, swords and Tomaras, do you wait, O Mahamatra, at the gate of the arena. Do not tarry.

CHAPTER 29. A DESCRIPTION OF THE ARENA.

Vaishampayana said:-Upon the following day the ampitheatre was filled by the citizens anxious to behold the great game. The place of assembly was supported by octagonal painted pillars, fitted up with terraces, doors and bolts, with windows circular or crescent; shaped and accomodated with seats with cushions; and it shone like the ocean whilst large clouds hang upon it, with spacious substantial pavillions fitted up for the sight of the combat; open to the front but screened with beautiful and fine curtains. crowned with festoons of flowers and glistening with radiance. like autumnal clouds. The pavillions of the different companies and corporations, vast as mountains, were decorated with banners, bearing upon them the implements and emblems of the several crafts. The chambers of the inhabitants of the inner apartments shone near at hand. bright with gold and painting and net-work of gems: they were richly decorated with precious stones, were enclosed below with costly hangings and ornamented above with spires and banners and looked like mountains spreading their rays in the sky; while the rays of light reflected from the valuable jewels were blended with the waving of white chowries and the musical tinkling of female ornaments. The separate pavilions of the courtesans were graced by lovely women attired in the most splendid dresses and emulated the radiance of the cars of the gods. In the place of assembly there were excellent seats, couches made of gold and hangings of various colours, intermixed with bunches of flowers; and there were golden vases of water and handsome places for refreshment. filled with fruits of various kinds and cooling juices, sherbets fit for drinking. And there were many other stages and platforms constructed of strong timber; and hangings by hundreds and thousands were displayed; and upon the tops of the houses, chambers, fitted up with delicate jealousies through which the women might behold the sports, appeared

like swans flying through the air. In front stood the pavilion of Kansha surpassing all the rest in splendour looking like mount Meru in radiance; its sides, its columns being covered with furnished gold; fastened with coloured cords and every way worthy the presence of a king.

Having ordered 'Let the elephant Kuvalyapida wait at the gate' the king Kansa entered the arena abounding in men hailing from various countries, echoing with their noise, shaking and radiant like a huge ocean. With two white chowries on his two sides, with two pieces of white raiment on his body and a white turban on his head he shone like the moon of white rays on the white summit of the white mountain. When that intelligent king was seated at ease on his throne, the citizens, beholding his matchless beauty, exclaimed shouts of victory.

Thereupon entering the arena, the powerful wrestlers, with loose garments, took ground on three sides. Afterwards accompanied by the sound of trumpets and the slapping of the arms the two sons of Vasudeva, with delighted minds, arrived at the gate of the arena. As soon as they entered there quickly those two sons of Vasudeva, of beautiful faces, were obstructed by that mad elephant moving hither and thither. Driven again and again that wicked elephant, folding up its trunk, attempted to destroy Rama and Krishna. Thereupon terrorized by the elephant, Krishna, smiling and speaking ill of the intention of the wicked-minded Kansa, said:—"While Kansa is desirous of killing me through this elephant forsooth he is eager to repair to the abode of Yama".

Thereupon when that elephant, roaring like a cloud, neared him, the powerful Govinda, leaping up, slapped his arms. Roaring like a lion and slapping his arms, he, stationed before the elephant, took its trunk covered with water, on his breast. Sometimes he went between his two tusks and again between his two legs and thus agitated him as does wind the ocean. Then coming out of the top of his trunk and tusks and of his legs Vasudeva drew his tail and put it into the ground. Thereat that huge-bodied best of elephants became bewildered and could not slay Krishna. And with his body, as if grinded, he began to roar there. Then touching the earth with his two knees and assailing the surface the earth with his tusks he began to discharge must* in anger like a cloud in the rains. [* It is a Persian word for Mada which means a juice that exudes from the temples of a rutting elephant.] Thus sporting with that elephant under the pretext of a childish freak Krishna, in order to kill Kansa, desired to destroy him soon). Thereupon placing his foot on his lower lip he, with his two hands, uprooted his tusks and struck him therewith. Assailed with the strokes of his own thunder-like tusks the elephant passed urine and excreta with a great sound. Profuse blood came out of the temples of that elephant whose limbs were mutilated by Krishna and whose mind was stricken with sorrow. As Vinata's son (Garuda) draws a serpent lying with its half on the face of a mountain so the holder of plough-share (Baladeva) began to drag him with force by the tail. Thus striking the elephant with the tusks, Krishna, with one stroke. hurt the elephant-driver by name Ulvana. Then setting up a terribly plaintive roar, that huge elephant, with his tusks broken, fell down along with Mahamatra like fire thrown down by thunder bolt. Thereupon taking up a Torana and other weapons those two foremost of men, Rama and Krishna, dreadful in battle, destroyed the guards protecting the rear of the elephant. Having slain them when those two Madhavas. adorned with wild garlands, entered the arena all the Vrishnis, Andhakas and Bhojas took them for two Ashinis coming down, of their own accord, from the celestial region. With their leonine roars, shouts of joy, slapping of arms and striking of palms they pleased all the people there. O descendant of Bharata, beholding them and the attachment and joy of the citizens the vain Kansa was filled with sorrow. Having thus slain the roaring elephant the lotus-eyed Krishna, along with his elder brother, arrived at the ocean-like arena.

CHAPTER 30. TRIAL OF ARMS.

Vaishampayana said:—Shaking the earth with the sound of the slapping of his arms Krishna, the lotus-eyed son of Devaki, entered the arena, with his elder brother before him. His raiment was being shaken by the wind, his body was wounded with the tusks of the elephant and his limbs were covered with must and blood; he was bounding like a lion and entered there quickly like a cloud for bringing about the destruction of Kansa. He was very careful to find out the defects and his beautiful arms were adorned with the tusks of the elephant. Beholding him thus enter with great force the face of Ugrasena's son grew pale and he began to eye them in anger. With the tusks in his hand Keshava shone there like a mountain of one summit stricken with the image of the halfmoon. While he ranged by leaps and bounds, that ocean-like arena shone there filled with the echoes of the crowd.

Thereupon with his eyes reddened in anger the highly wrathful Kansa ordered the greatly powerful Chanura to fight with Krishna. He ordered the powerful wrestlers Andhra, Nikriti and Mushthika, resembling so many mountains, to engage with Balarama. Chanura had already been ordered by Kansa to fight with Krishna carefully. And again commanded thus, he, with his eyes reddened with ire, went forward to fight like a cloud surcharged with water (9-10). Afterwards when the royal mandate "Be all silent" was announced on all sides and the entire crowd was hushed into silence the Yadavas, assembled together, said: "This trial at arms was first introduced by the Creator as one in which no weapons should be used, in which skill and strength are necessary, in which there should be judges and no cowards should take part. In it (the parties) should await the appointed hour and remove their toil with water. It is also laid down that wrestlers should besmear their body with cowdung. In it one standing should fight with another such, one lying on the ground should engage with another such; in whatever condition one may be one should fight with him in that order: such the judges say. A boy, a youth, an old man, a strong man or a weak man, whoever he may be, they should be informed of the particulars of the trial waiting in their respective quarters. Persons, conversant with the modes of wrestling, say that one, conversant with this mode, should not display his strength or skill while his antagonist is defeated. Now Krishna and the wrestler Andhra will fight with each other in the arena. Krishna is a mere boy and Andhra is an elderly person. We should exercise our judgement in this matter.

Thereupon a great tumult arose in the midst of that assembly and Govinda, leaping up, said "I am a boy and though Andhra is of a huge body like a mountain I wish to fight with this wrestler of strong arms. Though I am a boy I will commit no transgression of the rules of fight and will not at a stain on the opinions of the wrestlers. Let all the rules, laid down by the cult of wrestlers regarding the use of cowdung, water and other things for besmearing the body, be followed. One attains to success in the arena by self-control, fortitude, manliness, exercise, good conduct and strength; such is the opinion of exerts. Although I cherish no enmity this man is about to create this feeling in me. Vanquishing him I shall therefore please the world. This wrestler Chanura of huge proportion is born in the province of Karusha. Although he is a wrestler his deeds ought to be considered. This one, desirous of acquiring influence in the arena, has put a stigma on the ways of wrestlers by destroying many of them after their discomfiture. Success, of those fighting with weapons in a battle, consists in cutting off those (of this antagonist). So the success of a wrestler lies in throwing down his antagonist. By acquiring victory in battle one attains to eternal glory; and the slain depart to the land of the celestials. The slaver and the slain, both of them, achieve the same end in a battle: so it is called a life-terminating match and is spoken highly of by the pious. Besides this way of the wrestlers is beyond both strength and deed. Where is heaven for the dead and glory for the victorious? [The meaning is:-In a wrestling match one gives no proof of his power and performs no good deed because it is mere an idle amusement. And so the one slain does not go to heaven and the one successful secures no glory.] By his folly a king, who is proud of his learning, for a display of his power, brings about the death of some wrestlers through his own men. (Herein both the agent and the engager) are visited by the sin of destruction." No sooner had he said this than a highly terrible fight took place between them both like that of two elephants in the forest. They wrestled with each other in various ways, by mutually entwining, laying hold of, letting go the adversary, throwing on earth and taking up in the air). By mutually pulling to and casting back, stricking with fists, elbow, fore-arm and knees, interlacing the arms, kicking and striking blows as hard as stones and shaking their heads awry those two heroes, as if made of the essence of rocks, fought that dreadful contest without weapons. Thereupon at witnessing that strength of arms of the heroes a rejoicing arose in that assembly. The mind of the people was drawn by that acclamation. The other people from the pavillions spoke highly (of this feat).

Casting his looks at Krishna and with his face soaked with perspiration Kansa, with his right hand, prevented the blowing of the bugle. Although his trumpets and bugles were not sounded the celestials in the sky began to blow their own. When the lotus-eyed Hrishikesha engaged in fight the sound of bugles arose of itself on all sides. Along with the Vidyadharas, the Devas, capable of assuming form at will, disappeared from view and began to pray for Krishna's victory. Stationed in the sky the seven Rishis exclaimed "O Krishna, vanquish the Danava in the form of the wrestler Chanura". Wrestling with Chanura for a long time. Devaki's son, who foresaw Kansa's death, stole away his strength. Thereat the earth trembled, the pavillions rolled and the most excellent jewel slipped off from Kansa's crown. Thereupon again throwing down the reviving Chanura by his arms Krishna pressed his breast with his knees and struck him on the head with his fist. Thereat his eyes, covered with tears and blood, were driven out of their sockets. And hanging on his side they appeared like golden bells. Thus with his eyes drawn out Chanura, shorn of his strength and life, lay in the arena. With the body of the wrestler Chanura, deprived of his life, that big arena appeared is if to have been obstructed by a mountain

After Chanura, proud of his strength, had been slain Rohini's son engaged with Mushthika and Krishna with Toshala again. In the first challenge, those two wrestlers, beside themselves with anger, as if urged on by Destiny met Rama and Krishna. Thrown down by a gust of wind they began to leap and bound in the arena. Taking up Toshala, huge as a mountain summit and whirling him for a hundred times the powerful Krishna grinded him on the earth. Then profuse blood gushed out of the mouth of that powerful wrestler attacked and assailed by Krishna. And he was on the point of death. Displaying various circular feats and fighting for a long time with Mushthika, and the wrestler Andhra the energetic and powerful athlete Baladeva struck his head with his fist resembling a cloud accompanied by a thunderbolt. Thereat his brain came out and his eves were displaced. When he fell down slain on earth the multitude sent up a great shout. Having thus slain Toshala and Andhra, Krishna and Sangkarshana, with eyes reddened in anger, began to move about with leaps and bounds in the arena. At that time the great wrestlers Andhra and Chanura being slain that grim looking arena grew void of wrestlers. With all their limbs trembling waited there the Gopa spectators headed by Nanda. With her limbs trembling, her breast pained with the discharge of milk and eyes bathed in tears of joy Devaki began to see Krishna. Vasudeva, who had his eyes agitated by tears on seeing Krisana, became youthful as if casting off his decrepitude. As if through the black-bees of their respective glances, the courtesans drank the lotus countenance of Krishna. There were seen drops of perspiration on Kansa's face for seeing Krishna and of anger between his eye-brows. His heart was fanned by the breaths of anger accompanied by smoke-like thoughts of Keshava's destruction and was consumed by the fire of mental anxiety. His lips trembling in anger and the painted lines on his forehead being washed off by perspiration his body appeared like the crimson-coloured sun. As dew-drops, falling from a tree, appear when smitten by the rays of the sun so appeared the drops of perspiration falling from his face reddened with anger. Thereupon greatly worked up with anger Kansa issued a mandate to dreadful persons, saying:-"Turn out of the arena these two sinful, grim-visaged and forest-ranging young cow-herds. I do not wish to see them. Amongst the Gopas none deserves residence in my territory. This Nanda Gopa is wicked and is bent upon committing injury to me. Therefore assail him with iron chains and spikes. Although Vasudeva is my kinsman he is highly wicked. Therefore punish him even today in such a way which persons not, aged, deserve. The other inferior Gopas, whom you see are all devoted to Krishna. Therefore take away from them their kine and other riches".

Whilst the harsh-speeched Kansa thus issued the mandate, Vasudeva, having truth for his prowess, eyed him with eyes expanded in anger. Beholding his father Vasudeva and Nanda insulted, his kinsmen distressed and Devaki unconscious he was greatly worked up with anger. Desirous of ascending Kansa's pavillion in order to kill him, the powerful, largearmed and eternal Krishna, with the velocity of a lion, began to leap in the arena before him like a cloud driven by the wind'. Only the citizens, seated on the side of Kansa, saw him when he leaped in the arena. Kansa was completely possessed by Destiny and so he considered Govinda coming down from the sky. There upon stretching his own Parigha-like arms Krishna drew Kansa by the hair in the arena. Assailed by Krishna's hands his golden crown, set with diamonds, fell down on earth from his head. When Vasudeva held Kansa by the hair he became motionless, overwhelmed and agitated and began to breath like one lifeless. He was not capable of seeing even Krishna's face. His ears were divested of Kundalas, his necklace was torn off, his arms grew lengthened and his body was shorn of ornaments and body-cloth. Thus possessed by divine effulgence Kansa's face grew bewildered and he set forth many an exertion. Coming down from the pavillion and holding Kansa, deserving of pain, by the hair with force Keshava began to drag him in the arena. The highly effulgent king of Bhoja being thus dragged by Krishna, a ditch was made by his body in the arena. Thus sporting in the arena when Kansa breathed his last Krishna threw away his body at no distance. Thus struck Kansa's body, used to luxuries, was grinded on the ground and covered with dust. His closed eyes and dark face, without the crown, were shorn of beauty like a lotus without leaves. Slain not in a battle and his body not wounded with shafts and killed by being dragged by the hair Kansa was driven away from the path of heroes. But on his body were all on a sudden seen marks of nails set by Keshava, which mutilated his flesh and destroyed his life.

Having thus slain Kansa and removed his thorns and being endued with twofold effulgence in delight the lotus-eyed Krishna first touched Vasudeva's feet. And afterwards the descendant of Yadu bowed at the feet of his mother. She too sprinkled him with torrents of tear begotten by joy (89-90). Thereupon shining in his own effulgence Madhava, according to rank and age, enquired after the well-being of all other Yadavas. Holding powerfully by his hands the proud brother of Kansa, by name Urgita, the virtuous-souled Baladeva killed him. Thus having conquered their enemies and subdued their anger, those two heroes, brought up in Vraja, went delightedly to their father's house.

CHAPTER 31. LAMENTATIONS OF KANSA'S WIVES. Vaishampayana said:-Beholding their husband slain and fallen Kansa's wives encircled him like planets of decreasing lustre. Beholding their lion-like royal husband slain and lying down on earth his wives began to bewail. "O thou of large arms, a hero, ever observant of heroic vows like thyself, being slain, we all, being the wives of a hero, have become friendless and all our hopes have been frustrated. O foremost of kings, seeing this thy ordained death we are plaintively bewailing along with our relatives. O highly powerful lord, thyself being dead and cast off by thee we have our roots cut off. Alas! When stricken with sexual desire we will tremble in anger like creepers. Who will take us to the bed-room? O gentle one, is it meet that the sun should scorch thy charming face full of breaths like a lotus without water? O thou who wert ever fond of Kundalas! Divested of Kundalas, thy ears, attached to thy neck, are not shining well. O hero, where is that crown crested with jewels and effulgent like the sun that used to increase greatly the beauty of thy head? Thyself repairing to the other world, how will these thy thousand wives, ever gracing thy inner apartment, pass their days poorly? Chaste wives are never disappointed from their enjoying in the company of their husband nor are they forsaken by him; why dost thou then leave us behind? Alas! Time is highly powerful; for although a death to thy enemies thou art being speedily taken away by Time who carries on his work in order. O lord, we are unworthy of sorrow and have been brought up by thee in happiness. Being deprived of our lord and miserly how shall we spend our days. A husband is the only refuge unto those women who care for their character. But the powerful Death has killed such a husband of ours. Possessed by widowhood in thy absence and sunk in the deep ocean of lamentations, where shall we repair, with hearts stricken with sorrow? Alas! fickle is the movement of men. Sporting on thy lap we were spending our days with thee. Now in a moment we have been separated from thee. O thou the conferrer of honours, thyself meeting with this calamity, we have been visited by disasters. It seems, we all perpetrated a similar iniquity for we have all in the like manner, met with widowhood. Alas! We were all fond of thee and thou didst take care of us with heavenly enjoyments. Casting us off where dost thou go now? O lord of the world, O giver of honours, O thou resembling a celestial, thou art our master who have been separated from their lord. O lord, we are bewailing like hind; it behoves thee to give us a reply. O lord sovereign, thy departure, making thy kinsmen sorrowful and thy wives bewail, appears (to us) as terribly hard. Forsooth it appears O lord, that the damsels of the other world are more beautiful, because, O hero, thou hast departed leaving behind thy own people. What is the reason O hero, that thou dost pay no heed to the lamentations of thy wives. Alas, the march of men to the other world is ruthless. because without caring for them they even forsake their own wives. It is better for women not to have husbands than beloved, heroic husbands, because they love the women of the celestial region and they too are fond of heroes. Alas! carrying away imperceptibly such a heroic husband Death has pierced our very vitals. O lord of the world, having slain the army of Jarasandha and vanquished the other enemies in battle why hast thou met with death at the hands of an ordinary man? Alas! Fighting with Indra in a combat of arrows thou wert not defeated by the immortals. How hast thou been then slain by a mortal? Having agitated, with a shower of arrows, the ocean that is incapable of being moved thou didst conquer Varuna the holder of the noose, and take away all his riches. When Vasava did not pour profuse showers, thou didst, for the citizens, bore through the clouds with thy arrows and bring down rain by force. By thy prowess all kings were humiliated and used to send thee the precious jewels and clothes. Alas, thy manliness was manifest unto thy enemies and thou wert like a god. How has then such a life-ending calamity befallen thee? Thyself being slain O lord, we are passing by the name of widows. Although not mad we have become so and have been assailed by death). O lord, if thou wert determined upon departing why hast thou then forgotten us? Would it have tired thee if thou hadst say it in mere words? O lord, O king of Mathura, we bow unto thy feet in fear. Be thou propitiated and return from the distant land. O hero, how dost thou lie down on grass and dust? Prostrating thyself on earth does not thy body feel any inconvenience? Alas, who has inflicted on us this stroke of sleep? Who has ruthlessly struck the body of these women? The woman, who has to survive, should weep and repent. Why should we weep when we are to follow our husband?

In the meantime trembling poorly and crying aloud "Where is my son? Where is my child?" Kansa's mother arrived there. Beholding her son like unto the moon shorn of its lustre her heart as if broke assunder and she repeatedly lost her consciousness. Beholding her son and exclaiming "Alas! I am undone!" she began to bewail along with her daughters-inlaw. Placing on her lap the head of her son, that one, fond of sons, began to bewail plaintively saying "O my son, O thou

the enhancer of the delight of thy kinsmen, O thou ever devoted to the yow of a hero, why hast thou departed so soon? O my son observant of vows, why art thou asleep before all men? The kings should never lie down on earth in this way. When in the days of yore all the Rakshasas assembled Ravana, the foremost of the strong in all the worlds, uttered the following verse, spoken well of by the sages. 'Although I am of great strength and a destroyer of the immortals, a terrible and irresistable calamity will proceed to me from my kinsmen. And such a life-destroying great calamity will also proceed to my intelligent son from my relatives"". Thereupon weeping like unto a cow, separated from her calf, she said to her husband the old king Ugrasena. "Come and see, O pious king, this thy royal son is lying on the bed of a hero like a mountain clapped by a thunderbolt. O king, you are to perform the obsequial rites of this thy son who has repaired to the abode of Death and attained to the state of a ghost. Kingdoms are worthy of being enjoyed by heroes and we have been defeated. Go and ask Krishna about Kansha's funeral rites. Enmity terminates with death-it ceases with the death of the enemy. His obsequial rites should therefore be performed. What offence has the dead body committed?" Having said this to the Bhoja king with a heart laden with sorrow and casting her looks again on the face of her son Kansa's mother began to bewail anew, saying: "O king, what will thy wives do hereafter, who, even having obtained a husband like thee, have their desires frustrated? How shall I now see thy aged father dried up under the subjection of Krishna like water in the pool? O my son. I am thy mother, why dost thou not speak to me? Leaving behind thy beloved people thou hast departed to a distant land. O hero, the inevitable Death has, against the knowledge of this unfortunate woman, taken away a son like thee well-read in moral laws. O the master of thy clan, thy servants, who were pleased with thy qualities on receiving honours and various presents from thee, are now weeping. O foremost of kings. O thou of large arms and great strength. rise up and save the people of thy house and other poor men.

While the wives of Kansa, stricken with great misery, were thus bewailing the sun, smitten with evening rays, set in.

CHAPTER 32. KRISHNA'S REPLY TO UGRASENA.

Vaishampayana said:-Breathing like a person who has drunk poison, Ugrasena, burning with grief for his son, approached Krishna. He saw him there encircled by Yadavas repenting for his sinful destruction of Kansa. Hearing the heart-rending lamentations of Kansa's wives he, censuring his own self in that assembly of the Yadavas, (said):---"Alas, out of my childish freak and under the influence of anger. I have by the destruction of Kansa, made widows of these thousand women. On the death of their husband these women are bewailing so very plaintively that even an ordinary man's heart, on hearing it, feels compassion. Hearing the lamentations of these guileless women, even Kritanta's (Regent of the dead) heart is filled with pity. I had determined before that Kansa, the oppresser of the pious, and always given to vice, should be slain. Death is preferable to life unto him who, in this world, is of a degraded conduct, ruthless temper, feeble understanding and whom the people hate. Kansa was highly sinful, never liked by the pious and him every one used to hate. What pity should then be felt for him? The ascetics, as a fruit of their virtuous deeds, live in the celestial region. He, who attains to glory in this world, is also like a dweller in heaven (to). If the subjects are self-controlled, observant of their own duties and perform pious deeds, unrighteousness can never touch the king. Those, who are wicked, are constrained by Death to reap the proper fruits. The pious attain to auspicious fruits in the next world. Many are the agents of impious deeds in these worlds and therefore the gods perfectly protect the pious. That Kansa has been slain by me should be considered by you as righteous for I have eradicated (thereby) his mis-deeds. Do you now console the sorrowful women, the citizens and the merchants.'

When Krishna said this, Ugrasena, out of fear for his son's misdeeds, entered lowering his head along with other Yadavas. In that assembly of the Yadus he addressed to the lotus-eved Krishna the following poor words, sullied by the vapour of grief and becoming the occasion:-"O my son, your anger has been pacified, your enemy has been led to the abode of Yama, your glory has followed your own duties and your name has become celebrated in this world. By this action you have established your glory amongst the pious, terrified your enemies, made strong the position of the Yadavas and rendered your friends proud. Your glory has spread itself amongst the neighbouring chiefs and now they will all seek alliance with you and your friendship. O hero, your subjects will be devoted to you, the Brahmanas will sing your glories and the ministers, well read in peace and dissension making, will bow unto you. O Krishna, accept this immortal army of Kansa abounding in elephants, horses, chariots and infantry. O Madhava, let your men take Kansa's wealth, corn, jewels, covers, gold, clothes, women and all that he possessed. O Krishna, the slayer of your enemies, by the Yoga, to which you have resorted on behalf of the Yadavas, all dissensions have been put a stop to and the earth has been established. O

descendant of Yadu, from you now will proceed the happiness or misery of the Yadavas. Hear, what they are saying with a depressed heart. If you please, O Govinda, they may perform the obsequial rites of Kansa, of sinful deeds, who has been consumed by the fire of your anger. Having performed the after-death ceremonies of that king who has met with this calamity, I shall, along with my wife and daughters-in-law, range in the forest with the animals. To perform the obsequial rites of the dead is the duty of men. By performing this, Krishna, people are freed from their social obligations. Therefore having made his funeral pyre, putting fire to it and offering oblation of water I shall have discharged debt to Kansa. This is my only prayer, O Krishna. Show me kindness in this matter. With the performance of his after-death rites let sinful Kansa attain to a blessed state."

Hearing the words of Ugrasena, Krishna was filled with surprise. And consoling him he said. "O sire, O foremost of kings, what you have said behoves your age and family and becomes your nature). While the inevitable work is over, why do you say so? Although dead, Kansa will receive funeral honours befitting a king. O sire, you are born in a great race and know every thing that should be known. Why do you not then understand that destiny is inevitable? O king, pristine deeds of all creatures, mobile and immobile, attain to fullness in time. O foremost of kings, even the liberal, beautiful and rich sovereigns, always kind to the poor, endued with prowess like that of Mahendra, well read in Srutis, laws and knowledge of Brahman, and like unto the regents of quarters. are carried away by Death. You know too that many a pious king, ever intent on protecting their subjects, devoted to Kshitriya dutes, self-controlled and well-read in all, meet with death in time. When the proper time comes men, by enjoyment or suffering, can understand whether his actions have been good or bad. O king, even the gods cannot understand the true nature of Maya that exists in the hearts of all. Karma is the instrument of people's being stupified thereby. Urged on by his pristine deeds Kansa has met with death in time; I am not the cause thereof. Karma (pristine action) and Kala (Time) are the instruments thereof. This universe, consisting of the sun and moon, mobile and immobile creations, meets with dissolution in time and springs up into existence again in time. Time subdues and favours all and therefore all the creatures are subject to time. O king, your son has been consumed by his own sin. I am not the instrument thereof but Time is the cause. Your son has been slain by his own actions; I am surely the instrument no doubt. Powerful is Time and it is difficult to know its course. This is known to persons who impartially look into the essence of things. That is the course of Time by which everything comes within its ken. Let it go, do what I say now.

"I do not care for the kingdom or the royal throne. I did not slay Kansa for a territory. For the behoof of all the worlds and for establishing my glory your son, the curse of this family, has been slain by me along with all his attendants. Like unto a bird coursing at will, I shall again delightedly range in the forest in the midst of kine along with the Gopas. O foremost of kings, I swear a hundred times, that I stand in no need of the kingdom. Communicate this to all O foremost of kings, you are the leader and the lord of the Yadavas and therefore deserve respect from me. Therefore place yourself on the throne and acquire victory by becoming the king. If you think it proper to do what pleases me, and if it does not pain you, do you accept for ever this kingdom abdicated by me."

Vaishampayana said:-Hearing those words of Krishna in the assembly of Yadus Ugrasena bent down his head in bashfulness and could give no reply. Then Govinda, well read in laws, installed him on the throne. With the crown on his head the beautiful and effulgent king Ugrasena, along with Krishna, performed the funeral ceremonies of Kansa. As the celestials follow their king (Indra) so all the leading Yadavas, at the command of Krishna, followed Ugrasena in the highway of the city. Thereupon when the night passed away and the sun rose, the leading Yadavas began to perform the funeral ceremonies of Kansa. Thereupon desirous of performing the obsequial rites of king Kansa according to the ritualastic laws they placed his body in a palanguin and took it to the northern bank of Yamuna. And in due order they performed his funeral rites by setting fire to the pyre. With the consent of Krishna the Yadavas also performed the funeral ceremonies of the large-armed brother of Kansa by name Sunama. Then repeatedly exclaiming. "May the departed attain to an eternal course" the Vrishnis, Andhakas and Yadavas offered oblations of water in their honour. Having then offered water to Kansa and his brother, all the Yadavas, preceded by Ugrasena, returned to Mathura with a sorrowful heart

CHAPTER 33. KRISHNA BRINGS BACK HIS PRECEPTOR'S SON FROM THE OCEAN.

Vaishampayana said:—Thereupon united with Rohini's son the heroic and powerful Krishna began to live in the city of Mathura filled with Yadavas. Gradually his body began to shine in royal and youthful grace and he began to range in the city of Mathura adorned with the ocean-like Yamuna.

After a few days, with a view to learn Danurveda (science of war) Rama and Krishna, adorned with vedic study and good conduct, went to this preceptor Sandipani of the city of Avanti in the province of Kashi and communicated to him their family. When they, shorn of pride began to serve him he recognised Janarddana and Rama as his pupils and began to instruct them in that useful science. The heroic Rama and Janarddana could learn anything as soon as they heard it; and therefore within sixty-four days and nights they studied and mastered all the Vedas with their various Angas. [A division of Hindu learning comprehending such science as is considered dependant upon the Vedas, hence called Vedanga; works on six subjects come under this description, viz., pronunciation, grammar, prosody, explanation of obscure terms, description of religious rites and astronomy.] In no time their preceptor taught them Danurveda, consisting of four divisions* and the mysterious use of various other The four division are Diksha, initiation, weapons. [* Sangraha collection, Sidhi, proficiency Prayoga the use.] Thinking of their superhuman merit he used to consider them as the moon and the sun. And when he offered adoration to those two high-souled deities in Parva he used to see Siva and Vishnu before him. Thereupon, O descendant of Bharata, having finished their education Baladeva and Krishna said to their preceptor Sandipani:-"What fee shall we offer thee for your acting as our preceptor?" The preceptor knew their power and so with a delighted heart said "I wish you to return me the son who died in the ocean of salt-water. O Krishna, I had only one son. When I had gone out on a pilgrimage to Pravasa a Timi fish carried away my son. Do you bring me back my that son." With Rama's consent Krishna said "it will And then going to the ocean Hari entered into its be so." water. With folded hands the regent of the ocean came to Vasudeva, who said "Where is Sandipani's son?" The ocean replied, "O Madhava, a huge-bodied demon, by name Panchajana, has devoured that boy, in the form of a Timi fish."

Hearing it the eternal Purusha Achyuta (Krishna) went to Panchajana and killed him. But he did not get his preceptor's son. The conch, which Janarddana obtained after slaying Panchajana, is known amongst gods and men as Panchajanya.

Thereupon that foremost of Purushas repaired to the abode of Vaivaswan (Yama). Then approaching him Yama saluted Gadadhara. Krishna said to him:-"Give me my preceptor's son." Thereat there took place a terrible encounter between them both. Thereupon having vanquished the fearful son of Vivaswan, the foremost of Purusha Achyuta obtained the child son of his preceptor. He then brought from Yama's abode his preceptor's son lost for a long time. By the power of Krishna of peerless energy Sandipani's son, dead long ago, returned in his bodily form. Beholding this highly wonderful feat which cannot be thought of or performed by any all the creatures were filled with surprise. Taking his preceptor's son, Panchajanya and diverse precious jewels, Madhava, the Lord of the universe, returned. Having brought all those precious jewels through Yama's servants the Rakshasas Vasava's younger brother (Krishna) dedicated them to his preceptor. Having handed over to their preceptor Sandipani, his son, of the same age and beauty, as before, together with all the jewels the highly intelligent Rama and Keshava, the foremost of all the warriors, in all the worlds, in the use of clubs, swords and various other weapons, were pleased. Being greatly pleased with the reconciliation with his son, who had been lost for a long time Kashyas's son Sandipani honoured greatly Rama and Keshava. Having acquired mastery in the use of all weapons and honoured their preceptor, those two vow-observing and heroic sons of Vasudeva returned to Mathura. Hearing of the approach of the two scions of the Yadu race, all the Yadayas, boys and old men, headed by Ugrasena, delightedly went out of the city to receive them. All the subjects, old and young, the priests and the ministers stood before the city in rows. Bugles were sounded, people began to chant the glories of Janarddana, and all the streets were adorned with flags and garlands. With Govinda's return all the houses were filled with joy as on the occasion of an Indra-Yaina). The songsters began to sing, in high ways, songs of blessings and eulogy, highly liked by the Yadavas. They made the announcement, "The two brothers, Rama and Govinda, celebrated all over the world, have returned to their city. Let all fearlessly sport with their friends". O king, when Govinda arrived at Mathura, there was none who was poorly, sorrowful or insensible. The birds began to pour sweet notes, and the horses, elephants and cows were all cheerful. And men and women attained to mental felicity. Delightful winds began to blow and the ten quarters were freed from dust and all the tutelary deities in the temples became delighted. What more when Janarddana arrived at the city all the signs, that were visible in the golden age, appeared there.

Thereupon in an auspicious moment ascending a car drawn by horses, Janarddana, the slayer of his enemies, entered the city of Mathura. As the gods follow Sakra so all the Yadavas followed Upendra when he entered the charming city of Mathura. Thereafter as the sun and moon enter into the setting mountain so those two descendants of Yadu

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delightedly entered into Vasudeva's house. Keeping all their arms in their own house those high-souled sons of Vasudeva, ranging at will along with the Yadavas, began to range in woods full of fruits and flowers and in streamlets of clear water near the Raivata mountain beautified with lotus leaves and Karandavas. Thus Rama and Keshava, of beautiful faces and having one heart enjoyed there a few days under Ugrasena.

CHAPTER 34. JARASANDHA PREPARES TO ATTACK MATHURA.

Vaishampayana said:-United with Rohini's son Krishna spent some days happily in the city of Mathura filled with Yadavas. Gradually his person was embellished with the grace of youth and regal prosperity and he began to range all over Mathura adorned with woods. After some days had elapsed in this way, Jarasandha, the king of Rajagriha, heard of Kansa's death from his two daughters. Hearing this the powerful Jarasandha was worked up with anger. And in order to pay his debt to Kansa and to slay all the Yadus, the powerful Jarasandha, in no time, set out with his army consisting of six divisions. O king, the king of Magadha had two very beautiful and youthful daughters by name Asti and Prapti. The royal son of Varhadratha conferred them on Kansa. Having chained his father the son of Ahuka enjoyed in their company. You have heard many a time and oft how, depending on Jarasandha's (help) and disregarding the Yadavas the lord of Surasena became king. In order to satisfy his duties by his kinsmen and to accomplish their objects Vasudeva was always carefully engaged in Ugrasena's well-being. Kansa did not spare him even. When the vicious-souled Kansa was slain by Rama and Krishna, Ugrasena, encircled by Bhojas, Vrishnis and Andhakas, became king.

Asti and Prapti, the wives of a hero, were the beloved daughters of king Jarasandha. Therefore burning like fire in anger at their instigation and making every possible arrangement the king of Magadha started for Mathura. All the highly energetic warrior kings who were defeated and subjugated by Jarasandha's prowess, all those who were his friends, relatives, kinsmen and allies, encircled by their own armies, followed Jarasandha with a view to please him. Dantavakra the king of Karusha, the powerful king of Chedi, the king of Kalinga, the foremost of the powerful, Poundra, Sangkriti, the king of Keshika, the king Bhishmaka, his son Rukshmi, the foremost of bowmen who used to challenge Vasudeva and Arjuna in a fight, Venudari, Shrutarva, Kratha Angshuman, the powerful kings of Anga, Vanga, the kings of Koshala, Kashi and Dasharna, the powerful king of Sumha, the lord of Vidha, the powerful king of Madra, the lord of Trigarta, the king of Shalwa endued with prowess, the highly powerful Darada, the energetic Bhagadatta the lord of Yavanas, Saivya the king of Shouvira, Pandya the foremost of the strong, Suvala, the king of Gandhara, Mahavala, Nagnajit, Gonarda, the king of Kashmir, the king of Darada, the highly powerful Duryodhana and other sons of Dhritarashtra-these and other highly powerful kings, mighty car-warriors, followed Jarasandha, out of jealousy towards Janarddana. Entering the province of Shurasena, abounding in barley and fuels, they all, placing their respecting detachments before them, laid siege to Mathura.

CHAPTER 35. JARASANDHA'S ARMY.

Vaishampayana said:—Holding their counsels all the Yadavas, headed by Janarddana, surveyed the encampment of the kings in the gardens of Mathura. Afterwards with a delighted heart Krishna said to Rama:—"Forsooth the accomplishment of the object of the gods is near at hand since king Jarasandha has come near us. The pennons of the cars, coursing like air, are being seen. Behold, O Sir, there shine the umbrellas of kings desirous of victory, white as the moon. The rows, of white umbrellas stationed on the cars of the kings, are moving towards us like swans ranging in the sky. However the king Jarasandha has arrived here in proper time. He is our first guest of battle and is the touch-stone for testing our strength or weakness. O Sir, while the emperor has arrived here, we must begin with the fight. Judge now the strength of the enemy's army". Giving vent to these words without any anxiety, Krishna, desirous of slaying Jarasandha and fighting with him, began to survey his army.

Having taken a survey of the assembled kings and armies, the immortal Krishna, the foremost of Yadus conversant with Mantras began to think within himself. "These are the kings assembled who wend the ways of the mortals and will meet with death on account of their own actions as pointed out by scriptures. I consider these leading kings, on the verge of death, sprinkled by Death like unto sacrificial beasts. Their bodies are all shining as if they are about to repair to the celestial region. Assailed by the armies of these sovereigns and exhausted with the weight of their burden Prithivi (earth), covered with powerful kingdoms, went to Brahma in the celestial region. In no time the surface of the earth will be shorn of men. And kings by hundreds will be killed."

Vaishampayana said:—The highly powerful, effulgent and persevering Lord Paramount Jarasandha came there encircled by fore-fold ocean-like forces consisting of war-chariots containing beautiful seats and drawn by powerful steeds whose course is never obstructed any where. cloud-like elephants embellished with bells and golden seats, ridden by car-warriors well-read in the science of war and driven by clever charioteers, horses, going in leaps and bounds, driven by horsemen and resembling clouds and numberless fearful foot-soldiers armed with swords and coats of mail who could bound up in the sky like serpents. Innumerable kings attentively followed him. All the quarters of the city and her woods, resounding with the rattle of cars resembling the muttering of clouds, the tinkling of the ornaments worn by elephants in rut, the neighings of the horses and the leonine shouts of the infantry, the Emperor Jarasandha, with his army, appeared like an ocean. With shouts and slapping of arms, the armies of these kings, consisting of proud warriors, appeared like an army of clouds. That army, consisting of cars and infuriated elephants, quick-coursing horses, and infantry resembling the sky-rangers, appeared like a collection of clouds descending on the ocean in the rains. Thereupon all the kings, headed by Jarasandha, with their armies encamped around the city of Mathura. The detachments of the army accomodated in the tents shone like the ocean overflowing in the light half of the month. After the expiration of the night those kings, desirous of fighting, rose up for entering into the city. Those kings, assembled on the bank of the Yamuna, began, out of curiosity, to hold proper counsels on the eve of the battle. Then there was heard a great tumult of the kings resembling that of the heaving deep at the time of the universal dissolution. At the command of the king, elderly guards, with head-gears on their heads and canes in their hands, began to move about exclaiming Ma (i.e. Do not make noise). Thereupon that army, hushed into silence, shone like an ocean abounding in fishes and huge serpents.

When informed of the mandate of the king that huge oceanlike army stood motionless and silent like a Yogin, the king Jarasandha, spoke, like Vrihaspati). 'Let the armies of the kings united lay siege on all sides to this city. Let them get ready stony weapons and maces and let all the level grounds be overflowed with water. Let them hold up swords and daggers. Let them assail the city with Tankas and Khamitras. And let kings, expert in the ways of war, near the city. As long as I do not kill in the battle, with sharpened arrows, the two sons of Vasudeva Krishna and Sangkarshaa, in the guise of milkmen, as long as the sky is not covered with Tankas so long my army should lay seige to the city. Let all the kings, obeying my command, wait at the outskirts of the city and enter as soon as an opportunity presents itself. Let the Maira king, Kalinga king, Chekitan, the king of Valhika, Kashmira king Gonarda, the king of Karusha, Druma of Kimpurasha country and the Danava of hill tracts, unitedly and speedily protect the western gate of the city. Let Venudari of the Puru race, Sonaka the king of Vidarbha, Rukshmi the king of Bhojas, the Malava king, Suryaksha, the highly powerful Drupada, the king of Panchalas, Vinda and Anuvinda of Avanti, the powerful Dantavakra, Chhagali, Purumitra, the emperor Virat, the king of Koushamvi, Malava, Shatadhanwa, Viduratha, Bhurishrava the king of Trigartta, Vanga and Panchanada all these illustrious kings and powerful like a thunder-bolt now capable of attacking a fort, get upon the northern gate and assail the city. Let Ansumana's son the heroic Kaitaveya, Uluka, Ekalavya, Vrihatkshatra, Kshatradharma, Jayadratha, Uttamouja, Shalya, Kouravas, Vrihatkshatra Kekayas, Vamadeva the king of Vidisha, Sangkiti and the king of Seni occupy the eastern gate of the city. Let them proceed destroying everything as the wind disperses the clouds. Myself, Darava and the powerful king of Chedi will protect the Southern gate with our army. Thus beseiged on all sides by these armies let the city entertain a great fear like that at the fall of a lightning. Let club-holders with clubs, Parighaholders with Parighas and other soldiers with various other weapons rend the city. By you, O kings, this city, of up hills and down hills, should be levelled down to-day.'

Having thus arranged his four-fold forces the king Jarasandha, along with other kings, proceeded angrily towards the Yadavas. The clever and well-armed warriors Dasharhas too confronted them. Thus there commenced a terrible fight, abounding in cars and elephants, between that overwhelming army of the kings and the limited number of Yadavas like that between the gods and Asuras. At that time beholding the two sons of Vasudeva issue out of the city the armies of the kings lost heart and the animals grew terrified and bewildered. Seated on a car those two descendants of Yadu, Rama and Krishna, began to move about in anger like two Makaras that agitate the ocean. Thereafter when in perfect sense they began to fight in the battle there arose in them their ancient intelligence regarding the use of weapons. And even in that battle-field there fell down from the sky, strong, flaming and great weapons. In order to feed upon the flesh of the kings, those huge weapons, assuming bodily forms, stricken with thirst (as if), adorned with celestial garlands and scents, burning in their own effulgence and terrifying the skyrangers, descended from the welkin. And Rakshasas, desirous of eating royal flesh, followed them. When in that great battle came down for those two Yadavas, the ploughshare

Samvartaka, the mace Sounanda, Sranga the foremost of bows, the club Koumodaki—these four powerful weapons of Vishnu, the beautiful Rama, the foremost of Satwatas, took up first of all, with his right hand, the plough-share, embellished with celestial garlands, rising like a flag and proceeding obliquely like a serpent, and that foremost of maces Sounanda that creates depression in the enemy. The powerful Krishna took up the celebrated bow Sranga which is worthy of being seen by all the worlds. The other hand of the lotus-eyed Krishna, the necessity of whose incarnation was known to the gods, was adorned with the club by name Koumodi.

Thus armed the heroic Rama and Govinda, resembling Vishnu himself, opposed the enemies in battle). Displaying their prowess and discomfitting their enemies those two heroic sons of Vasudeva, dependant on each other and designated by the appellations of elder and younger brothers, began to range there like two gods. Raising up in anger his plough-share resembling the king of serpents, ranging in the battle-field like the very death of his enemies and drawing in the cars, elephants and steeds of the Kshatriya car-warriors Rama began to appease his anger. Throwing up these mountain-like elephants with the end of his plough-share and as if churning them with the strokes of his mace he began to move about in that battle-field.

Thus brought on the point of being almost destroyed by Rama the leading Kshatriyas returned in fear to Jarasandha, who, observant of the duties of a Kshatriya, said thus to them:—"Fie on your Kshatriya conduct, since you have returned from the battle-field in fear. The learned say that those, who, deprived of their cars, fly away from the battlefield, are visited by an unbearable sin like that of infanticide. Why do you fly away, O terrified Kshatryas? Fie on your conduct. Urged on by my bows do you return soon. You need not fight. Wait here as spectators. I shall myself despatch these two cow-herds to the abode of Yama."

Thus urged on by Jarasandha the Kshatriyas again rallied round with delighted hearts. And spreading a net-work of arrows they again engaged in fight. Armed with coats of mail, Nishtringshas, pennons, swords, flags, bows with strings, quivers and arrows and accompanied by horses embellished with golden chaplets, cars followed by a rattle like the muttering of clouds and elephants resembling clouds and driven by drivers they again set out for the battle-field. With rising umbrellas held over their heads and fanned by beautiful chowries the kings, stationed on cars, shone greatly in the battle-field. Taking up heavy clubs and maces, some warriorkings, foremost of car-warriors, out of love for war, entered the battle-field.

In the meantime, seated on a most excellent car, adorned with a pennon carrying the emblem of Garuda the powerful Vasudeva, ever increasing the delight of the celestials, approached carefully Jarasandha and pierced him with eight arrows, his charioteer with five sharpened shafts and his horses with other arrows. Beholding Jarasandha in this perilous plight the mighty car-warriors Chitrasena and the Commander-in Chief Kaishika both cut Krishna with arrows. And Kaishika pierced Baladeva with three arrows. With his spike the heroic Baladeva sundered his bow into two pieces and creating in no time a downpour of arrows assailed many a hero with his arms embellished with gold. Worked up with anger Chitrasena wounded him with nine arrows. Then Kaishika wounded him with five arrows and Jarasandha with seven. Janarddana wounded them each with three winged arrows. The powerful Baladeva struck Chitrasena's car with ten sharpened arrows. Baladeva, with his spike, sundered his bow into two pieces. With his bow shattered and deprived of his car, the powerful Chitrasena, greatly worked up with anger and desirous of slaying the holder of plough-share, proceeded towards him. The highly powerful Jarasandha cut off the bow of Rama who was discharging Narachas in order to kill Chitrasena. The king of Magadha, in anger, struck his horses with his club. The highly powerful and heroic Jarasandha thus confronted Rama. Then taking up a mace Rama pursued Jarasandha. An encounter then took place between them both desirous of killing each other. Beholding the Magadha king fight with Rama, Chitrasena, ascending a war-car, encircled Jarasandha with a huge army of elephants and other warriors. Then began a close fight between the two armies. Thereupon surrounded by his huge army the highly powerful Jarasandha attacked the Yadavas who preceded Rama and Krishna. Then there arose a great tumult from both the armies like that of an agitated ocean. O king, there was heard a great sound of the numberless bugles, conches and trumpets of both the armies. On all sides were heard the shouts and the slapping of the arms of the soldiers. And a storm of dust was raised by the hoofs (of the horses) and the wheels (of the cars). And there stood roaring at one another, heroes armed with bows and various other weapons.

Thereupon giving up all hopes of life, thousands of highly powerful car-warriors, elephant drivers and infantry fearlessly engaged in fight. And a terrible encounter took place between Jarasandha's army and the Yadavas. O Bharata, placing Baladeva before them and taking a half of their army Sini,

Anadhrishthi, Babhra, Vipritha and Ahuka attacked the sothern flank of the enemy's army protected by Jarasandha, the king of Chedis, the highly powerful Udichya, Salya, Salya and other kings. And renouncing all hopes of life they began to discharge arrows. O foremost kings, Avagaha, Prithu, Kanka, Satadyumna and Viduratha, led by Janarddana, with the other half of the army attached the detachment protected by the highly powerful Bhishmaka, Rukshmi, Devaka. the Madra king and the kings of the West and South endued with energy and prowess. And casting off all hopes of life they began a dreadful fight discharging, Saktis, Rishthis, Prasas and arrows. On that battle encircled by a huge army Salyaki, Chitraka, Shyama, the energetic Yuyudhana, Rajadhideva, Mridara, the mighty car-warriors Swaphalka, Prasena, and Satrajit, attacked the left flank of the enemy's army. They began to fight there attacking half of the enemy's army led by Mridara and assisted by the highly powerful western kings headed by Venudari and the sons of Dhritarashtra.

CHAPTER 36. THE BATTLE BETWEEN KRISHNA AND JARASHANDHA.

Vaishampayana said:-Thereupon there commenced a great battle between the Vrishnis and the commanders and vassal kings of the lord of Magadha. O foremost of the descendants of Bharata, Vasudeva fought with Rukshmi, Ahuka with Bishmaka, Vasudeva with Kratha, Vabhru with Kaishika, the king of Chedi with Gava, and Shambhu with Dantavakra. Thus did the great heroes and soldiers, belonging to the army of Vrishnis, fight for twenty-seven days with the highly powerful sovereigns and soldiers of the king of Magadha's party. Those who rode elephants fought with such, the cavalry with the cavalry, the infantry with the infantry and the car-warriors with the car-warriors. A dreadful hair-stirring encounter took place between Rama and Jarasandha like unto that between Vitra and the king of gods. Caring for Rukshmini's feeling Krishna did not slay Rukshmi, but by virtue of his own learning he sent back his shafts burning like the rays of the sun and dreadful like venomous serpents. A dreadful onslaught of soldiers took place in this battle. The battle-field was covered with mud of flesh and blood of both the armies. In that encounter of both the contending armies an endless number of headless figures arose from all sides. The car-warrior Rama enveloped Jarasandha with arrows resembling poisonous serpents. The heroic king of Magadha too covered him with arrows. Thereupon approaching each other in quick-coursing cars they struck each other with diverse weapons and sent up leonine shouts. After their horses and charioteers been slain. their cars had been shattered and their weapons fallen short they took up their clubs and ran towards each other. The earth shook under the weight of their feet. Taking up their clubs in anger those two highly powerful heroes, expert in fighting with clubs and having arms as huge as mountain summits, ran towards each other. And in order to witness their fight other heroes desisted from the encounter Thereupon those two highly powerful heroes, celebrated in the worlds as the masters of the art of war, began to fight with each other like two infuriated elephants. O king, thereupon came there from all quarters thousands and thousands of gods Gandharvas, Siddhas, Saints and Yakshas. Shining greatly in their effulgence the battle-field looked like welkin covered with luminous bodies. Then turning toward left the highly powerful Jarasandha ran towards Rama and Baladava too turned towards south. By resounding ten quarters as an elephant strikes his antagonist with his tusks so those two heroes, skilled in club fighting, struck each other. In that encounter the sound of the fall of the Baladeva's club was heard like that of thunder-bolt, and that of Magadha king's club was like the riving of a mountain. As the wind cannot agitate the mount Vindhya so the club, slipped off the hands of Jarasandha, could not shake the foremost of the holders of club. By virtue of learning and patience Jarasandha, the king of Magadha, bore and withstood the velocity of Rama's club.

Thus moving about in diverse circles in the battle-field for a long time both of them grew tired. And then taking rest for some time they began to strike each other again. Those two foremost of warriors fought with each other for some time on equal terms. And none of them left the battle-field. Thereupon witnessing Jarasandha's efficiency in club-fighting the powerful Rama left off his club in anger and took up his mace. When in that great battle Baladeva, in anger, took up the terrible-looking mace of sure aim there was heard in the sky a sweet voice of the witness of the world which said to Baladeva the holder of plough-share. "O Rama, O thou the conferrer of honours, this king of Magadha is not to be slain by thee. Be not sorry therefore and desist. Jarasandha shall, in no time, meet with his death from the means that I have laid out for his destruction."

Hearing this voice of Providence Jarasandha lost heart and Baladeva did not strike him therefore. O Emperor, while they thus desisted from fighting there took place a highly terrible encounter extending over a long time between the Yadavas and other kings in which they struck one. another fiercely. When the Emperor Jarasandha was thus defeated and took to his heels and when the sun set the highly powerful Yadavas, protected by Krishna, who had gained their aim, did not pursue him in night. And gathering their respective soldiers according to the will of Madhava they entered into their own city. And all the weapons that came down from the welkin also disappeared. And filled with absent-mindedness, king Jarasandha too returned to his own city. And the kings, who followed him, returned to their respective kingdoms. On the other hand. O foremost of kings, having defeated Jarasandha the Yadavas could not consider themselves as completely above defeat, for he was a highly powerful king. The great car warriors Yadavas fought with him for eighteen times and still they could not slay him in the battle-field. O foremost of Bharatas, king Jarasandha had twenty Akshouhinis of soldiers who all came with him. The Vrishnis were very few in number and so they were overpowered by the king Varhadratha who was followed by other kings. Having thus defeated Jarasandha the king of Magadha, the great carwarriors Vrishnis began to live happily

CHAPTER 37. AN ACCOUNT OF HARYASHWA.

Vaishampayana said:-With Rohini's son the powerful Vasudeva began to live happily in the city of Mathura filled with Yadavas. Gradually his person shone greatly in the beauty of youth and regal prosperity. And delightedly he began to range in Mathura adorned with woods. Once again incited by his two daughters and remembering the death of Kansa, Jarasandha, the king of Rajagriha, made preparations for a battle. In this wise the mighty car-warriors Yadavas fought seventeen times with Jarasandha but could not kill him in battle. Thereupon accompanied by his four-fold forces the prosperous king of Magadha made preparations for the eighteenth expedition. Out of shame for his previous defeats and with a view to slay Krishna, the highly-powerful and valiant king of Rajagriha the beautiful Emperor Jarasandha, like unto the king of gods in prowess, set out encircled by a huge army. And despite his many endeavours he again came back unsuccessful. Hearing that Jarasandha had desisted the Yadavas, stricken with his fear, began to hold counsels. There upon the highly effulgent Vikadru, well-read in moral laws, said to the lotus-eved Krishna in the very presence of Ugrasena.

'O my child Govinda, listen to the origin of our family. I am relating it because the proper time has come. Act according to my words, if you regard them proper, O pious one. Listen, I shall describe at length the origin of this race of Yadavas as related by Vyasa conversant with the knowledge of spirit. In Manu's race flourished a celebrated and prosperous king by name Harvashwa born of Ikshwaku, and powerful like Mahendra himself. Like unto Indra's Sachi he had a beloved spouse by name Madhumati the daughter of the Daitya Madhu. She was youthful and of matchless beauty and used always to carry out king's wishes. And so she grew dearer than his very life. Observing the vow of one wife that daughter of the king of Danavas, of a beautiful hip and capable of assuming forms at will, although a woman, used to satisfy the desire of that foremost of Ikshawkus like the skyranging Rohini. O Madhava, once on a time banished from the kingdom by his eldest brother, that lotus-eyed foremost of kings Haryashwa, conversant with the knowledge of time, left Avodhva of his own accord. And with very few members with him he repaired to woods with his dear wife and began to live there. One day the lotus-eyed Madhumati said to the king who had been exiled by his brother. 'O foremost of kings, do thou cast off all desires for thy kingdom. Let us both go to the house of my father Madhu. There is the charming forest of Madhu like unto the city of the celestials where the trees pour down flowers and fruits as desired. We shall enjoy there happily. O king, thou art dear unto both my parents and for my satisfaction thou art dearer unto my brother Lavana too. So united with him we shall be able to enjoy there happily as if we are in our own kingdom. O foremost of men, repairing there like unto the immortals in the garden of Nandana we shall enjoy there as if in the city of gods. May good betide thee. O sovereign, greatly vain is thy brother. He cherishes malice against us and is always proud of his kingdom. We should therefore renounce him. Oh fie on such a wretched habitation and dependance like a slave. Therefore, O hero, let us both go to my father's house'.

"Although he had no desire of bringing about the destruction of his eldest brother through the help of his father-in-law the lust-stricken king however liked the words of his wife. Thereupon after that foremost of men the king Haryashwa, stricken with desire, had repaired with his beautiful wife to the city of Madhu the king of Danavas said to him with love:—'Welcome to thee, O my son Haryshwa, I am pleased to see thee. O foremost of kings, I confer on thee all this my kingdom except the Madhu forest; do thou live here. In this forest Lavana will become thy help and guide in destroying thy enemies. Do thou rule over this prosperous kingdom abounding in kine, filled with cow-herds and adorned with the water of the ocean. O my son, if thou dost live here thou shalt have a huge mountainous fortress and thy extensive kingdom, consisting of prosperous villages and cities, will be the abode of kings. The country, that is watered by the ocean, is freed from dangers. There thou shalt have an extensive territory by name Anarta), O king, that will however come to pass in time. Do thou now engage in performing the duties of a king in this country. O my child, in time thy family will be amalgamated with the Yadu race originating from Yayati. Although born in the Solar Dynasty thy race shall constitute a subdivision of the Lunar race. My desire is, O my child, that after conferring upon thee this most excellent territory I shall repair to the ocean the abode of salt for carrying on ascetic observances. O my son, being united with Lavana, do thou rule over this prosperous and extensive kingdom for multiplying thy race'.

"Hearing those words of Madhu and exclaiming 'do thou enter into water' Haryashwa accepted the kingdom and the Daitya too repaired to the abode of Varuna, the asylum of ascetics.

"Thereupon Haryashwa, highly effulgent like unto an immortal, laid out a city for habitation on that best of mountains. That kingdom named Anarta, consisting of beautiful cities and precious kine, grew prosperous in no time. Inhabited by subjects Anupa country, adorned with forests, situate on the bank of the ocean and abounding in walls and villages, was filled with fields and corns. The highly powerful king Haryashwa, enhancing the delight of the subjects and cities, ruled over the prosperous kingdom with glory and in pursuance of the royal duties. By the perfect administration of the high-souled Harvashwa that prosperous kingdom became endued with all the characteristics of a kingdom and gradually increased in dimension. Adorned with royal accomplishments, that king, O lord, stationed in a kingdom, by his conduct and morality acquired the prosperity of his family. Thereupon gradually desiring for a son the intelligent Haryashwa began practising holy observances. He begat on Madhumati his highly illustrious son Yadu. Gifted with a voice like the blare of a bugle, irrepressible unto his enemies and endued with all regal marks the highly energetic Yadu began to grow up gradually. He was the only begotten son of the high-souled Haryashwa who ruled over the prosperous earth. Therefore having ruled piously for ten thousand years over his kingdom suffering no deterioration the king Harvashwa disappeared from the earth and repaired to the city of the celestials. Thereupon the subjects installed the valiant Yadu in the kingdom. After the demise of his sire the beautiful Yadu, like unto Indra himself, (from whom the Yadavas have sprung) rose like the sun and governed the earth. (During his regime) the fear of robbers was dispelled.

"Once on a time while engaged in sporting in the water along with his liberal wives like unto the moon (surrounded) by stars the king began to swim in the water of the ocean he was all on a sudden assailed by the powerful king of serpents Dhumavarna. Dragged by the king of serpents he was taken to his city, which had pillars and doors made of diamond, was adorned with a heap of pearls, white conch-shells, masses of various other jewels, corals and trees covered with foliage. It abounded in leading serpents living in the belly of he ocean and in its middle were temples of golden or moon-like lustre. That lord of kings saw there in the clear water of the ocean the city of the serpent chief built as if like one on the surface of the earth. Ease at heart the king Yadu entered that structure of fathomless water filled with serpent females. To him was offered a most excellent watery seat made of jems strewn over with lotus leaves and hung together by a lotus thread. When the king Yadu sat on that superb serpent seat Dhumavarna, the king of Pannagas, respectfully said.

"O foremost of Yadus, having established this great family on earth and begotten you, a highly powerful sovereign, your father has gone to heaven. O my child, the family, the very mine of kings, that your father has established for the behoof (of the world), will be known as Yadava after your name. O lord in this your family, the gods, the Rishis and the eternal sons of the great Uragas will take birth as men. O foremost of kings, therefore, in pursuance of your own duties and by virtue of patriarchal deeds, accept these five maiden daughters of mine begotten on the sister of Yuvanashwa. You are worthy of obtaining a boon and I shall confer one upon you. Those, who will be born in your family, will be celebrated by the names of Bhouma, Satwata, Bhoja, Andhaka, Yadava, Dasharha and Vrishni-these seven (families).' Having said this and with water in his hands the foremost of Pannagas, Dhumavarna, who was observing the vow of a daughter, gave away to him cheerfully his daughter. And then delightedly he conferred on Yadu the following boon:-'O giver of honours, these my five daughters will give birth to five sons endued with the energies of their parents in equal proportions. By the power of my boon all the kings, born in your family, will be able to assume forms at will and range in water'"

"Having thus obtained the boon and the five maidens the king Yadu, like the moon, rose up soon from the water. Adorned with celestial garlands and unguents the king, in his bridal dress and encircled by the five ladies like unto moon in the midst of five stars, visited the entire inner apartment of the serpent. Then having consoled his five fire-like wives the king, filled with great delight, returned to his own city". CHAPTER 38. THE SONS OF YADU AND THEIR CONQUESTS.

Vaishampayana said:—After a long time the king Yadu begat on the five daughters of the Naga king five large armed royal sons, the scions of his family, namely Muchukunda, Padmavarna, Madhava, Sarasa and Harita. Beholding those five sons like unto the five elements the king, of incomparable prowess, was delighted.

Once on a time worked up with pride and strength the five brothers, like unto five pillars of earth, stood before their sire and said.—"O father, we have come of age and have been endued with great strength. Command us soon what we shall do according to your mandate"?

Hearing the words of his sons endued with the prowess of a tiger and marking their earnestness for work Yadu, the foremost of kings, was highly pleased and said:—"Let my son Muchukunda build up two mountainous cities around the mountains Vindhya and Rikshavan. Let my son Padmavarna build up in no time in the South a city on the mountain Sahya. Let my son Sarasa lay out a charming city in the province adorned with Champaka trees in the West on the mount Sahya. Let my son, the large-armed Harita protect the island of Dhumavarna, the king of serpents, situate in the ocean of yellow water. And installed in the office of heir-apparent, let my pious and large-armed son Madhava, the eldest and foremost of all my sons, rule over my own kingdom".

Thereupon according to the mandate of their sire, those foremost of kings, duly installed with chowries and others, and having attained to regal prosperity, set out towards their respective provinces in search of the quarters where they would lay out their cities. Having selected the interior of the Vindhya impassable with hills, situate on the bank of Nermuda, for laying out his city, the royal saint Muchukunda cleared that place, constructed a bridge on a level with Nermuda and laid out ditches full of fathomless water around the city. In the various wards of the city were constructed temples, carriage roads, shops, high ways and gardens. Within a very short time that foremost of kings Muchukunda adorned his city with flag-staffs and pennons and filled it with wealth, corn and kine. It became prosperous like (Amaravati), the capital of Indra. That foremost of kings, powerful like the king of gods, thus named his city built up by his own power. Since this city is built under the protection of the mountain Rikshavan and abounds in rocks it will be celebrated by the name of Mahishmati. Thereupon between the mountains Vindhya and Rikshavan he laid out a highly charming city beautiful like the city of gods, by name Purika consisting of hundreds of gardens, prosperous shops and courtyards. Because that city was laid out around the mount Rikshavan by the pious-souled king Muchakunda it was named Purika. Thus did the powerful king Muchukanda, the foremost of the pious, build two spacious cities worthy of being enjoyed by the gods and began to rule over them. The royal saint Padmavarna laid out, on the mountain Sahva on the bank of the river Vena, the province Padmavata abounding in trees and creepers with a skill like that displayed by the celestial Architect Viswakarma. And his city was known by the name of Karavira. Knowing the small compass of his territories the king laid out one complete kingdom. In the well-known prosperous province of Vanavasi abounding in trees of all seasons Sarasa built his highly charming city Krouncha consisting of many Champoka and Asoka trees and copperv coloured earth. Harita began to govern the island of the ocean abounding in many jewels and beautiful women. In his kingdom the fishermen, called Mudgaras, used to range in the bed of the ocean and collect shells. People of other provinces used to gather heaps of corals and brilliant pearls grown in water.. Searching in small boats and collecting jewels born in water Nishadas used to gather them in big boats). People of that kingdom used to feed upon fish and meat. Taking all sorts of jewels the inhabitants of the jeweled island used to go to distant countries in boats and used to encompass the satisfaction of Harita only like unto the god of riches with articles acquired by merchandise. Thus originating from the Ikshwaku race and being divided into four by the sons of Yadu his family was split up into four branches.

Having conferred in time upon Madhava the foremost of the Yadu race his own kingdom, the Emperor Yadu cast off his earthly body and repaired to the city of the celestials. To Madhava was born a powerful son by name Satwata endued with the quality of goodness and endowed with every sort of roval accomplishment. Satwata's son, the highly powerful Bhima also became a king. After his name his descendants are called Bhaima and those of Satwata are known by the name of Satwatas. While this king was ruling Rama also flourished in Ayodhya. Having slain Lavana Satrughana (at that time) devastated the Madhu forest. That Lord, the enhancer of Sumitra's joy, laid out in that forest the city of Mathura. When in time Rama, Bharata and the two sons of Sumitra (Lakshmana and Satrughna) terminated their career on earth, Bhima, on account of its contiguity to his own kingdom, brought that territory of Vishnu under his own control and began to live there.

Thereupon when in Avodhya Kusha became the king and Lava the heir apparent Andhaka began to govern that kingdom. Andhaka's son was the king Revata. From him was born the king Riksha on the charming mountain situated on the bank of the ocean. After his name that mountain is known as Raivataka in the world. Raivata's son was the highly illustrious king Vishwagarbha. He was greatly powerful and was a celebrated king in the world. O Keshava, he begat on his three goddess-like wives four auspicious sons like unto patriarchs by name Vasu, Vabhru, Sushena and Sabhaksha. Each, of those leading descendants of Yadu, acquired renown like a patriarch. O Krishna, this family of Yadus has been spread on earth by those kings having off-spring who were born in this family. Vasu had a powerful son by name Vasudeva and two beautiful daughters by name Kunti and Srhutrashrava, Kunti, ranging on earth like a goddess, was the queen of the king Pandu and Shrutashrava was the wife of Damaghosha the king of Chedi. O Krishna, thus I have related to you the origin of your family as I had heard before from Krishna Dwaipayana. At present our family is on the verge of extinction, and therefore for encompassing our well-being and victory, thou, as the self-sprung Deity, art born as our leader in our family. Thou art omniscient and the upholder of all. And thou art above even the comprehension of gods. We can hide thee by recognising thee as one of the citizens. O lord, thou art capable of fighting with king Jarasandha and we too, determined upon entering into a fight, are ready to follow thy guidance. Jarasandha, on the other hand, is of incomparable prowess, the leader of the entire circle of kings and has innumerable soldiers. But our resources are limited. This city has a limited supply of food and fuels. It is not protected by a fort. The diches of water are not well kept and the gateways are not furnished with weapons. It will not therefore be able to stand attack for even one day. Ramparts and walls, extending over a long distance, should be constructed around it. And the arsenal should be repaired with bricks. Kansa used to protect his own city by his own strength and so it is not protected by many men. Now when Kansa is dead and our kingdom is newly acquired this city will not be able to stand a new seige. When besieged this city will be assailed by the enemies and completely ruined forsooth over kingdom, along with men, will meet with destruction. The Yadavas, whom, taking advantage of their internal dissension and desirous of a kingdom we have conquered, are showing signs of enmity. Do what conduces to our well-being. On account of our king at this time when our kingdom is in danger we shall be the butt of redicule even unto those kings who have taken to their heels in fear of Jarasandha. O Keshava, the people, who will be obstructed in the city, will distressingly say "We have been ruined by the internal dissensions of the Yadavas." O Krishna, I do not speak thus with a view to excite in thee thy sense of duty, but have simply expressed my opinion out of affection, O Krishna, do thou encompass what conduces to our wellbeing now. Thou art the commander of this army and we are to follow thy orders. Besides, thou art the root of their quarrel. Do thou save us as well as thy own self).

CHAPTER 39. KRISHNA MEETS WITH PARASURAMA.

Vaishampayana said:—Hearing the words of Vikadru the highly illustrious Vasudeva, with a delighted mind, said:— "O Krishna, what the intelligent Vikadru, the foremost of royal speakers, and conversant with the meaning of royal counsels has said, is true and well meaning. He has related royal duties and truths conducive to the well-being of the universe. Do what that foremost of Yadus has said".

Hearing the words of his father and of the high-souled Vikadru, Krishna, the foremost of men, gave vent to the following reasonable words. "I have listened to what you have said, surveying (the course of) the Providence according to reason, order, logic and scriptures. Hear the reply that I give and accept it after hearing. The king should behave according to order and moral laws. A king daily meditates on peace, quarrel, conveyance, seats, dissension-making and help. A learned king should not place himself before a powerful enemy, but rather should fly away. And in proper time and according to his strength he should engage in fight. Therefore although I am capable, I shall, at this very moment, fly away with the worshipful Baladeva for saving my life like one incapable. Ascending the mount Sahya beautiful like myself along with my reverend elder brother. I shall enter into Deccan and we shall behold the charming cities of Karavira and Krounch and the foremost of mountains Gomanta. Hearing of this our departure that Emperor, elated with success, will not enter into this city but rather will pursue us in pride. And repairing to the forest of Sahya with his followers he will endeavour to arrest us. Therefore this our departure is conducive to the well-being of the race of Yadu. By this, the Province, the city and the citizens will fare well. When an enemy flies away from his kingdom, the kings, desirous of achieving victory while in another kingdom, do not desist from fighting without killing the enemies".

After this conversation, the heroic Krishna and Sangkarshana, although capable, set out for the south

without experiencing the least anxiety in mind. Assuming forms at will they began to travel in hundreds of southern kingdoms. Thereupon getting upon the charming mountain of Sahya and experiencing joy they reached the road leading to the south. Going by that road they, within a short time, reached the city of Karavira, presided over by the members of their own family and adorned with the mount Sahya. They saw there a huge fig tree on the bank of the river Vena (19-20). They saw there the eternal great ascetic Rama, the descendant of Bhrigu who is never exhausted and like the sun on the mount Mandara milching his sacrificial cow with her calf ever giving milk whenever desired and white as the milky Arani tree near the mount Mahendra. He was seated at the foot of that tree, had his axe on his shoulder, wore bark and matted locks, was white as the flames of fire, effulgent like the sun, the destroyer of the Kshatriyas, motionless like the ocean, was preserving the three sacred fires, was emaciated with the performance of three oblations a day and was like the very preceptor of gods.

Thereupon Krishna, the foremost of speakers and conversant with the history of men, addressed that foremost of Rishis, in sweet words saying:—"O Reverend Sir, I have known thee as the foremost of Rishis, Rama, the son of Jamadagni born in the race of Bhrigu, and the destroyer of the Kshatriyas. O descendant of Bhrigu, having agitated the ocean with the velocity of thy shafts thou hast laid out a city by name Surpara, two thousand cubits in breadth and one thousand in length. Thou hast laid out a great province in the prosperous groves of the Sahva mountain situated on the bank of the great ocean. Remembering the destruction of thy sire thou didst, with thy axe, chop off the thousand arms of Kartavirya resembling a forest. Even now the Earth has her mud covered with the cool blood of the Kshatrvas who were killed by thy axe and were shorn of effulgence. O son of Renuka, the axe remains here in the same way in which thou didst hold it in battle on earth out of anger against the Kshatryas. O Vipra, we wish to hear from thee some thing. Do thou reply to it without any hesitation of mind. O foremost of Munis, perhaps thou mightest have heard of two Yadavas living on the bank of the Yamuna. We are those two Yadavas living in Mathura. From the very commencement of our birth, our father Vasuveda, the foremost of Yadus and ever observant of vows, afraid of Kansa, placed us in Vraja. There we grew up without any fear. As soon as we came of age we entered into Mathura and powerfully destroyed the haughty Kansa in the assembly. Thereupon placing his father Ugrasena in his royal office we again, as before, engaged in the work of cow-herd boys. O thou of firm vows, thereafter when Jarasandha laid seige to our city for many times and fought we, although capable, in the interest of our city and subjects, in fear of his preparations, left our city on foot, for we are not powerful, have made no preparations and have no soldiers, carts, coats of mail and weapons. Thus, O foremost of Munis, we have come to thee. Do thou welcome us with good counsels."

Hearing those their becoming words Renuka's son Rama, born in the race of Bhrigu, replied in words pregnant with morality.

"O lord Krishna, in order to give you counsels I have just alone come to this place without my disciples. O thou having lotus-eyes, I know thy habitation in Vraja and the destruction of the vicious-souled Kansa and other Danavas. Coming to know now of thine and Rama's quarrel with Jarasandha I have come here, O thou having a beautiful face, O foremost of men. O Krishna, I know, though not a boy, thou, the eternal lord of the universe, hast become a boy, for encompassing the work of the gods. Although there is nothing in the three worlds which thou dost not know still listen to what I say out of devotion. O Govinda, thy predecessors laid out and established this city of Karavirapura. O Krishna, now in this city reigns the highly wrathful, illustrious and celebrated king Vasudeva Shrigala. Out of jealousy towards the heroes that king has destroyed all thy kinsmen and the kings born in thy race. O Govinda, the king Shrigala is greatly proud, of uncontrolled mind, cannot look at other's prosperity, is elated with the pride of his kingdom and riches and is even oppressive towards his own sons. Methinks, O foremost of men, thou shouldst not live in this dreadful Karavirapura, censured by all the kings. Hear, now, I shall describe the place stationed where thou wouldst be able to obstruct and fight with thy enemy Jarasandha puffed up with power. Mayst thou fare well. O Madhava. Let us this very day cross the sacred river Vena with our arms and spend the night on the impassable mountain situated at the boundary of this kingdom. Spending a night on one of the minor ranges of the Sahya mountain named Yajnagiri the abode of dreadful beasts living upon flesh, abounding in trees and creepers and adorned with blossoming trees and crossing the river Khatangi, resembling the water-fall of Ganga issuing out of the great mountain and adorned with golden lotuses we shall see the water-falls of the Ganges adorned with various woods of the ascetics. Repairing to that hill we shall behold there the ascetics who do not care for honours although worthy of them Then crossing the river we shall go to the charming city of

Krouncha. O Krishna, the lord of that province is the pious king Mahakapi born in thy race. Without paying a visit to that king we shall repair to the eternally sacred shrine Andhuha for spending the night. Issuing therefrom we shall go to the celebrated hill Gomanta consisting of many summits situate in the valley of the mount Sahya. O Krishna, one of the summits has risen so high up into the sky that even the birds cannot get on it. It is the resting place of the gods, enveloped with luminous bodies, high as an etherial house and like the stare-case of the celestial region; (what more) that mountain is like the second Sumeru and the landing stage for all the celestial conveyances. Getting upon that high summit ye will range there seeing the sun and the moon, the effulgent lords of the luminous bodies, at the time of their rising and setting and the great ocean of heaving waves and adorning the insular continent of Apara. Ranging in the forest situate on the summit of the mount Gomanta if you obstruct Jarasandha by fighting with him in the fort you will be able to conquer him. Beholding you on the summit of the mountain Jarasandha will become incapable of fighting in the rocks. I see before me the weapons that you will acquire when that terrible battle will set in. O Krishna, as ordained by the gods, such a battle will take place there between other kings and the Yadavas that the earth will be filled with the mud of flesh and blood. Appearing as if in the very forms of death, the discus, plough-share, the club Koumodaki, the mace Saunada and other Vaishana weapons will, in that battle, drink the blood of the kings urged on by death. O Krishna, O thou the stay of the celestials, in that battle of discus and mace, as ordained by the gods and brought on by Time, the celestials and thy enemies will behold thine Vishnu form. For accomplishing the work of the gods, which has not come within thy recollection for a long time, do thou, in thy Vishnu form, take up that discus and club. Let Rohini's son, the stay of the world, take up, for destroying the enemies of the gods, dreadful mace and plough-share capable of grinding the enemies. As spoken by the gods at their meeting held for relieving the earth of her burden this will be thy first battle in the world with the kings. In this battle thou shalt attain to thy Vishnu form, weapons, prosperity and energy and destroy the army of the enemies, O Krishna, this battle will sow the seeds of the great battle, abounding in weapons, that will be named Bharata. Do thou therefore go to that best of mountains Gomanta. From the signs it appears that Jarasandha is on the verge of ruin. Drinking the ambrosia-like milk of this sacrificial cow do ye proceed by the way pointed out by me. May good betide ye"

CHAPTER 40. A DESCRIPTION OF THE MOUNT GOMANTA.

Vaishampayana said:-Thereupon drinking the milk of the sacrificial cow along with Bhrigu's descendant the two foremost of speakers and Yadavas Rama and Keshava, endued with the gait of infuriated elephants proud of their strength, set out by the path pointed out by Jamadghni for beholding the mount Gomanta. As the gods beautify the celestial region so those two heroes, with Jamadagnya as the third, beautified the road like three fires. As the gods come to the mount Mandara, so they, passing over the road frequented by men, reached the mount Gomanta in the evening. It was covered with charming creepers, adorned with various trees, scented with incense, variegated with a row of beautiful peacocks, entirely filled with bees, and rocks abounding in trees, and resonant with the notes of peacocks imitating the muttering of clouds. The summits of that mountain were attached to the sky, the trees were covered with clouds, the rocks were scratched with the tusks of the infuriated elephants, the places around the water-fall were covered with green grass and creepers and were resonant with the notes of birds. With dark-blue rocks that foremost of mountains assumed various colours like a cloud. Its body was besmeared with metalic discharges. It was adorned with table-lands and springs, was filled with beautiful celestials like the mount Mainaka coursing at will, was elevated and of high summits. Its base was filled with water. Its caves were adorned with forest, and white clouds and covered with, Panasa, mango, Amrataka. cane, Svandana, sandal, Hintala, Tamala and Ela woods, It was adorned with Marichakshupa, Pippali, Inguda, Sala, Nimva, Arjuna, Patali and Ponnaga trees. The water was adorned with water-born lotuses and the ground with ground-born ones. It was adorned with Drumashanda, Jamva, and Jamvula trees and completely embellished with Kanda, Kandala, Champaka, Ashoka, Vilwa, Tinduka, Kutaja and Naga flowers. It was filled with elephants and deer-herds. The spacious valleys of that foremost of mountains were resorted to by Siddhas, Charanas and Rakshasas, the rocks were continually filled with Vidyadharas, and echoed with the roars of lions and tigers. It was sprinkled with currents of water and adorned with moon trees. That mountain was highly spoken of by the gods and Gandharvas, adorned with Apsaras and covered with flowers of celestial trees. Its summits had no experience of the strokes of Indra's thunder, forest-fire and fear of high winds. The tops of the summits were beautified with streams of powerful water-falls and shone greatly with the beauty of water and moss. All the

passages were inhabited by deer and the sides of that best of mountains were adorned with rocks dark-blue like clouds. As the wives beautify a husband so it was beautified by forests abounding in gentle trees covered with blossoming flowers. At some places its summits, beautified with caves and forests like a man with his wife, burning in effugence with herbs and inhabited by ascetics, it appeared as if it was adorned with artificial golden forests. It appeared as if with its spacious root and rising summit that mountain was agitating the earth and the sky.

Having reached the charming mount Gomanta, the three immortal-like heroes felt a desire for living there. Thereupon as the birds rise high up into the sky so like Vinata's son with their course not obstructed any where they, with great force and power, got upon that best of mountains. Ascending like gods that most excellent summit of the mountain, they, without any delay, built a habitation there after their own heart.

Seeing the Yadavas stationed on the summit of the mountain the great son of Jamadagni, Rama, with a view to express his liberal views said:-"O my child lord Krishna, I shall now repair to the city of Surparaka. Even if you enter upon a battle with the gods you will not be defeated). O Madhava, by the delight that I acquired on the way by your following me, this my immortal body has been blessed. The battle, in which you will acquire the weapons and which is intended for the after-life behoof of the kings, as ordained by the gods, shall take place here. O Vishnu, O Krishna, eulogised by the gods and the foremost of men do thou listen to the moral words of men in general. This present battle with Jarasandha, as ordained by Time, is the first instalment of thy human actions which thou hast begun to perform in the world assuming a human form. Do thou thyself, O Krishna, by thy own power, hold thy weapon and assume thy form terrible in battle. When thou shalt, with thy uplifted discus and mace, stand in the battle-field, beholding thy well-formed eight arms even the king of gods will be stricken with fear. O foremost of the pious, as settled in the city of the celestials from to-day commences thy march for establishing thy glory in the world in the interest of the gods. O foremost of speakers, O large-armed Govinda, do thou speedily send for Vinatas son for waiting on the flag staff of thy car. For the kings, whose object of life is to fight under the subjection of Dhritarashtra's sons, are waiting for battle as if with their faces turned towards the city of the celestials. As if beholding the future destruction of the kings, possessed by widowhood and with one braid of hairs the Earth is waiting for thee. O Krishna, O thou the slayer of thy enemies, when assuming a human form thou shalt be present in the battle-field the Kshatryas, possessed by hostile stars, without shrinking, will assume a joyous attitude. Therefore O Madhava, do thou soon engage in fight for grinding the host of Danavas, for the attainment of the celestial region by the kings and the happiness of the gods. O Krishna, honoured by thee who art honoured by the universe I consider myself honoured by the entire world, mobile and immobile. O thou of large arms, forsooth thou shalt remember me when thou wilt fight with the assembled kings. I shall endeavour for the accomplishment of thy object."

Having said this to Krishna who never experiences weariness in work, and showered blessings on him Jamadagni's son Rama set out for his wished-for quarter.

CHAPTER 41. BALARAMA GETS DRUNK.

Vaishampayana said:—After the departure of Jamadagni's son Rama, Rama and Krishna, the perpetuators of the Yadu race, assuming forms of their own accord began to range on the charming summit of Gomanta. Wearing on their breast garlands of wild flowers, clad in dark-blue and yellow apparels and with their body besmeared with metalic discharges those two youths, of dark-blue and white persons, began to range, with a view to sport in the charming forests on the summit and see the sun and moon, the lords of luminous bodies at the time of the rising and setting of planets.

Thereupon once on a time while separated from Krishna the powerful and beautiful Sangkarshana, ranging on the summit of the mountain, sat under a charming shade of a blossoming Kadamva tree, sweet-scented wind began to fan him. Thus served by the wind and smell of wine touching his nostril he felt a hankering for wine and his mouth began to dry up like one who had excessively drunk in the previous day. Thereupon recollecting the drinking of ambrosia in the days of yore, he, searching the wine, saw the Kadamva tree. Deposited in its cave, the water, that the clouds showered on the tree in the rains, had become a delightful wine. The powerful Baladeva was over-powered by thirst, so drinking that wine again and again, like a sick person drinking water he grew inebriete and his body began to reel. On account of his being drunk his eyes and face, resembling an autumnal moon, began to roll. The goddess Varuni, who was the churning rod of ambrosia unto the gods, was born in that Kadamva cave in the shape of wine. And so she passed by the name of Kadamvari. Inebriete with Kadamvari wine while Krishna's elder brother began to speak in indistinct but sweet words the wine incarnate Kanti, the

beloved spouse of the moon, the goddess Sree the foremost of damsels having the emblem of a cloud on her flag, these three celestial ladies approached him with sweet words. First of all coming before the inebriete son of Rohini the goddess Varuni, with folded hands, addressed to him words conducive to her own well-being:--- "O Baladeva, O foremost of gods, do thou consume the host of Daityas. I am here thy beloved lady Varuni. O thou having a pure countenance, thou used always to reside by the forest fire, but now thou hast disappeared. Hearing this, I am ranging on the face of the earth like one whose religious merit has been dissipated. For a long time I lived in the filaments of flowers and spring flowers whose bunches were never touched. But I am fond of pleasures, therefore at the advent of the rains, hiding my own true form I was lying in the Kadamya cave in expectation of thy arrival stricken with thirst. O sinless one, as I was despatched with consummate beauty reigning over all my limbs, by my father Varuna at the time of the churning for ambrosia, so I have been sent by him now. O lord, thou art my beloved preceptor, so I wish to live by thee as I was residing by the forest fire in the ocean. O god, O sinless Ananta, save thee I shall not be able to serve any other people. And so I shall not leave thee even if thou dost remonstrate with me.'

With her eyes rolling a little and her hip moving in drunkenness, the goddess incarnate of beauty, Kanti, exclaiming "May victory crown Rama", approached Sangkarsana, who was seated there and lovingly addressed to him with folded-hands the following words pregnant with significance. "I regard the highly powerful god Ananta of thousand heads more than the moon. Therefore with all my accomplishments I am following thee like wine." Thereupon Kamala, the abode of lotuses who always lives on Vishnu's breast, placed herself on the breast of the holder of ploughshare like a garland of pure flowers. Taking a garland of pure flowers, placing herself on the breast of the lotus-faced Baladeva, the well-adorned Kamala, with a lotus in her hand, said:-"O Rama, O beautiful Rama, united with Varuni, Kanti and myself thou dost, O king of gods, appear beautiful like the moon. This is thy crown, I have brought from the abode of Varuna, which used to shine over thy thousand heads like the sun. O thou having lotus eyes, the golden Kundalas crested with diamonds and the celestial first lotus, which were thy ear ornaments (have also been brought)). The blue silken apparel, worthy of the ocean, which was in it and the beautiful neck-chain (have also been brought). O god, O thou having large arms, now thy proper time has come. Do thou, as before, adorn thyself with these ornaments and do them honour

The goddess Sree having said this, Baladeva, accepting those ornaments and the three celestial damsels, shone like the autumnal moon. Thereupon united with the slayer of Madhu resembling a cloud surcharged with water he attained to great delight like the moon released from Rahu. One day while they were conversing as they always do at home Vinata's son, who had just returned from the hattle-field whose body was wounded with the strokes of weapons, who wore celestial garlands and unguents and who used to speak highly of the victory of gods, came there quickly. When the Lord Vishnu was asleep in the abode of Varuna in the ocean of milk, Virochanana's son pilfered his crown. For that crown of Vishnu, Garuda, the foremost of birds, fought a dreadful battle with the Daityas in that ocean, and securing it and not seeing Vishnu there, he was, with great force, passing through the surface of the earth, on his way to the celestial region. While proceeding with that effulgent crown on his lap, Vinata's son arrived there and saw his master Vishnu engaged in another work. Beholding Vishnu in a human form on that best of mountains, without any diadem on his head and with out any visible dress and apprised of his intention that foremost of birds threw from the welkin that crown on Vishnu's head in such a way as if it had been attached to his head from before. And placed upon Madhava's head that diadem shone there like the mid-day sun on the summit of the mount Sumeru

Beholding his own diadem brought by Vinata's son, Krishna, with a delighted face, said to Rama:— "While arrangements for a battle have been completed on this mountain, methinks, the accomplishment of the work of gods is near at hand. When I fell asleep in the ocean, Virochana's son, assuming a celestial form like that of the king of gods, stole away my diadem and took it away like a planet. Garuda has brought this back (to me). I think it for certain that Jarasandha is near at hand, for the tops of the cars, fleet as the wind, are being seen now. Behold, O reverend sir, there shine the moon-like umbrellas and well-arranged armies of the kings desirous of achieving victory. The white, clean and flying umbrellas, on the cars of the kings, are coming towards us like cranes in the sky. United with the lustre of the sun the effulgence of the weapons shining like the celestial region, is moving about in ten cardinal points. When in the midst of battle the kings will aim at me and discharge these weapons, they will forsooth be destroyed. In proper time the Emperor Jarasandha has come. He is our first guest in battle and is like a touch-stone for testing our military skill. O reverend sir, as long as Jarasandha does not come we should not commence the battle. Let us therefore get ready and search for our soldiers."

Saying this and desirous of entering into a battle and of slaying Jarasandha Krishna began quietly to survey his troops. Beholding those kings that eternal Yadu Chief began to recapitulate within himself the counsels that were held before in the celestial region. "All these kings have arrived, who, observant of their royal duties, will be slain by actions laid down in Scriptures. I consider these leading kings sprinkled with water by Death himself like sacrificial beasts and their bodies are turned towards heaven. Her surface being thickly covered with their armies and territories the Earth, worn out with the weight of these kings and their forces, had repaired to the celestial region. However in no time the surface of the earth will be divested of men and the welkin will be filled with kings".

CHAPTER 42. JARASANDHA'S INSTRUCTIONS TO THE KINGS.

Vaishampavana said:-Surrounded by his four-fold forces moving like the ocean, the highly effulgent and powerful king Jarasandha, observant of vows and the leader of kings, arrived there. He had with him war-chariots drawn by spirited horses, trained by expert warriors whose course was not impeded any where, cloud-like elephants, adorned with bells, carrying a golden room with warriors proud of battle and driven by clever drivers, horses leaping and fleet like the wind governed by clever drivers and numberless infantry armed with swords. daggers and leathern fences who could leap even high up into the the sky. A host of kings also followed him. All the caves of that best of mountains and all the quarters echoing with the clatter of car wheels resembling the muttering of clouds, the noise of the elephants in rut, the neighings of the horses and the leonine shouts of the infantry, the emperor Jarasandha, with his army, was seen there like an ocean. Striking this palms against each other and slapping their arms that army of the kings, abounding in delighted warriors, shone there like an army of clouds. That army, variegated with cars, fleet like the wind, with elephants resembling the clouds, with horses resembling white clouds and with well dressed infantry, shone like clouds kissing the ocean after the termination of the rainy season. Thereupon those powerful kings, headed by Jarasandha, encamped encircling that mountain. At that time the encampment of those kings lying outside shone like the full ocean during the full moon.

After the expiration of the night, the kings, having performed the auspicious ceremony of Koutuka, rose up for ascending the hill for fight. Having assembled at the valley of the mountain they, out of curiosity, began to hold counsels befitting the hour of battle. There was heard thus a great tumult like that of the upheaving of the ocean at the time of the dissolution of the world. With Kanchika turbans on their heads and canes in their hands the warders began to move about on all sides exclaiming "Ma" i.e. (do not make noise). That army, hushed into silence, imitated the form of the ocean abounding in fishes and huge serpents. When informed of the mandate of the king that ocean-like army stood silent and motionless the king Jarashdha, like the preceptor of the gods, addressed them, saying:---"United soon let the armies of the kings completely besiege this mountain. Let rocky weapons and clubs be got ready and prashas and Tomaras be placed on high. In order to throw up let artizans make ready means of obstructing the speedy fall of weapons. Let what, the king of Chedi speaks to heroes engaged in fighting with one another, and inebriete with desire for battle, be carried out. Rive this foremost of mountains with Tankas and Khanitras and let kings, expert in fighting, be placed at no distance. As long as l do not kill the two sons of Vasudeva let my army remain besieging the mountain. You will so besiege this mountain sprung from rocks and you will so obstruct the sky with arrows that even the birds may not go out of it. Let the kings, at my command, wait at the base of the mountain and get up on it as soon as an opportunity presents itself. Let Madra, the king of Kalinga, Chekitan, the king of Valhika, Gonarda the king of Kashmira, the king of Karusha, Druma of Kimpurusha, and mountainous tribes ascend the mountain from the other side. Let Venudari of the Puru race, Vidarbha, king Somaka, Bhoja, king Rukshmi, Malava, Suryaksha, Drupada, the king of Panchala, Vinda and Anuvinda of Avanti province, the energetic Dantavakra, Chhagali, Purumitra, the emperor Virat, the king of Koushamvi, Malava, Shrutadhanwa, Veduratha, the king of Trigarta, Bhurisrava, Vana and Panchnava, let these kings, powerful like thunderbolt and expert in capturing a fort, get up on this mountain from the north and assail it. Let Ansumana's heroic son Kaitaveya, Uluka, Ekalavya, Dridaksha, Jayadratha, ever observant of Kshatriya duties, Uttamouja, Shalwa, the king of Kerala, Koushika, Vamadeva, the king of Vidisha and powerful Sukeshi get upon the mountain from the east and rive it as the wind dissipates the clouds. Myself, Darada and the powerful king of Chedi, shall rive the western side of the mountain. In this way let the mountain be beseiged completely on all sides by our men and entertain a terrible

fright as from the fall of a thunder-bolt. Let the holders of clubs with clubs, Parigha-holders with Parighas and other warriors with diverse other weapons rend this foremost of mountains. O ye kings, you shall have, even to day to level this mountain abounding in high, uneven and dangerous rocks".

As the oceans lie encircling the earth, so those kings, at the command of Jarasandha, stood encircling the mount Gomanta. Thereupon the king of Chedi, like unto Indra the king of gods, said:--"What is the use of capturing like a fort this foremost of mountains Gomanta impassable with high trees and abounding in high summits. Covering it on all sides with twigs and woods we shall burn it even this very day. What is the use of making any other effort? Besides the Kshatriyas are tender and they fight with arrows in battle. We should not engage them to fight on foot in a mountain. By besieging or rising above it even the gods cannot rend this mountain. O king, to lay a siege is proper when capturing a fort. Those, who take shelter on a mountain, yield when they fall short of food, water and fuels. Although we are many in number we should not disregard the two Yadavas stationed in fight. This is not a wise policy. We do not know the strength of those two Yadavas. By their actions they have acquired celestial reputation. And although they are boys they accomplish many difficult feats. Placing all round this mountain dried grass and woods we shall set fire to them. Consumed thereby they will give up their life. If on being burnt they come out of the mountain and approach us we shall, all united, kill them and they too will meet with death".

The kings with all the soldiers liked what the king of Chedi said for their well-being. Thereupon as a cloud is stricken with the rays of the sun so that mountain was ablaze with with dried woods, grass and twigs. According to the course of the wind and place the light-handed kings set fire on all sides of that mountain. Then the fire, excited by the wind, conflagrated on all sides, and with the lustre its flames. accompanied by smokes, beautified the sky. Thus the fire, begotten by the collection of woods, began to burn up the beautiful mountain Gomanta abounding in beautiful trees. And that burning mountain being rent assunder into a hundred (pieces) huge rocks began to come out from all sides, looking like huge fire brands. As the sun, with its lustre, lights up the clouds, so the fire lighted up the mountain with its rising flames. It appeared as if pained with molten metals, burning trees and agitated beasts that mountain was weeping. From that heated mountain which was being consumed by fire began to come out molten metals of golden, dark-blue and silvery hues. With its half enshrouded with the darkness of smoke that mountain covered with flames of fire was shorn of beauty like disappearing clouds.

With the detached collection of rocks and the dreadful down-pour of embers that mountain appeared like a cloud accompanied by a shower of fire-brands. With springs of water rising up and enveloped with smokes the mount Gomanta appeared to have been consumed by the fire of dissolution. With half of this body burnt, serpents, having huge hoods, overwhelmed, with anxious eyes and sighing, began again and again to leap up and fall down with their heads bent downwards. Assailed by fire and excited the lions and tigers began to cry and the trees began to yeild juice consequent upon burning. Rendered coppery with ashes and embers the wind began to rise and cover the sky, with smokes, like clouds. On account of the spread of fire the birds and beasts left the table-lands and the mountain became agitated. As if rent by the thunder-bolt of Vasava that mountain, abounding in shaken and high rocks, began to throw out rocks. Thus setting fire to that mountain and themselves distressed by it the Kshatrivas retreated to a distance of a mile.

When that foremost of mountains was thus burnt the great trees were so scorched that none could look at them, and the root (of the mountain) was slackened, Rama in anger, said to the lotus-eyed Krishna, the slayer of Madhu. "O my brother Krishna, on account of their enmity towards us the enemies are consuming this mountain along with its table-lands, summits and trees. Behold O Krishna, the leading twice-born ones, who are living in the forest of the mountain assailed by fire and covered with smokes, are as if weeping. O brother, if this Gomanta is burnt down on our account we shall acquire great censure and blame in the world. Therefore O foremost of warriors, in order to satisfy our debt to this mountain whose shelter we have taken we shall destroy the Kshatriyas with our very arms. Setting fire to this mountain these foremost of carwarriors, the Kshatriays, well armed, are signifying their desire for battle. (We shall despatch them to the abode Yama)". Saying this Keshava's elder brother, bedecked with a garland of wild flowers, beautiful Kundalas and crown, inebriete with Kadamvari wine, resembling an autumnal moon, clad in a blue raiment, of white face, the beautiful Baladeva jumped down in the midst of kings from the summit of Gomanta like the moon from the summit of Sumeru. When Rama leaped down, the beautiful Krishna, too of incomparable energy, resembling a dark-blue cloud, jumped down from the summit of Gomanta. Thereat the divine Hari, assailing that foremost of mountains with his two feet, its four sides were broken down. Thereupon, water, issuing from its

rocks, resembling elephants in rut, immediately extinguished that fire as the sun, at the end of a cycle, puts down the fire of dissolution with showers. Having thus put down the fire the powerful lotus-eyed Krishna, of a gentle face and leonine voice, carrying a beautiful diadem like that of the thousand eyed deity and bearing the mystic mark of Srivatsa on his breast, followed Rama by jumping. When they got down the foremost of mountains, assailed with their foot-steps, began to yield water for extinguishing the flaming fire. Beholding that fire extinguished by water the kings too grew terrified.

CHAPTER 43. KRISHNA MEETS HIS ENEMY.

Vaishampayana said:-Beholding the two sons of Vasudeva come down from the mountain the soldiers of the kings grew terrified and the animals bewildered. Although they had no other weapons but their arms they began to move about there in anger like two Makaras that agitate the ocean. When they began to range there desirous of fighting there arose in them their respective ancient intelligence regarding the handling of weapons. The weapons, which they had obtained before in their encounter at Mathura, came down from the sky like burning flames before the very eyes of the assembled kings. The huge bodily weapons, which the two Yadavas obtained, came down from the sky, as if filled with thirst and the desire of feeding upon human flesh. They, adorned with celestial garlands, lighted up the ten quarters with their lustre and terrified the sky-ranging ones. Beasts of prey followed them with a view to feed upon royal flesh. When in that great battle came down for the two Yadavas four powerful Vaishnava weapons namely, the plough-share Samvartaka, the mace Sounanda, the discus Sudarshana, and the club Koumodaki the powerful Rama, the foremost of Satwatas, first of all, took up with his left hand the plough-share embellished with celestial garlands and moving obliquely like a serpent and with his right hand, the best of maces Saunanda that creates depression in the enemies. Keshava, with delight, took up the discus Sudarshana which is worthy of being looked at by all the worlds and effulgent like the sun. The other hand of Krishna, the necessity of whose incarnation was known to the gods, was bedecked with the club Koumodaki.

Thus armed the heroic Rama and Govinda, the very incarnations of Vishnu, began to withstand the enemies in battle. Displaying their prowess like two gods, the two heroic sons of Vasudeva, designated as the younger and the elder brothers and although one in Vishnu, divided into two as men under the names of Rama and Govinda and dependant on each other, began to range in the battle-field withstanding the enemies. Thereupon raising up his plough-share in anger, resembling the belly of a crow the heroic Rama began to move about in the battle-field like the very Death of the enemies. And dragging the cars of the highly powerful Kshatriyas he began to give effect to his anger on the horses and the elephants. Ranging in that battle-field and assailing with the strokes of his mace mountain-like elephants thrown up with his plough share he began as if to churn them.

Thereupon the leading Kshatriyas, who were on the point of being slain by Rama, left their cars in fear, and went to Jarasandha. Thereat the king Jarasandha, ever observant of Kshatriya duties, said to them:—"O fie on your conduct as Kshatriyas grown tired of battle. The sages say that those, who albeit powerful fly away from the battle-field leaving their cars behind, are visited by the sin of destroying an embryo. Do you not know this? Fie on your conduct as Kshatriyas. Why do ye fly away in fear of a milk-herd of limited power who fights on foot? Do ye return soon according to my order, or you need not fight, but wait in the battle-field as spectators. I shall myself despatch those two cow-herd boys to the abode of Yama."

Thus excited by Jarasandha the Kshatryas delightedly rallied round and engaged in fight with a downpour of arrows. With coats of mail, Nishtringsas, weapons, quivers, arrows and bows, set with strings, horses adorned with golden reins, cars of moon-like lustre and cloud-like elephants driven by Mahamatras they again set out for the battle-field. Covered with rising umbrellas and fanned with beautiful chowries the kings, stationed on cars, shone greatly in beauty in the battle-field. The foremost of warriors, the two heroic sons of Vasudeva, Rama and Keshava were seen ranging about with a desire of fighting as soon as they got down in the battle-field. Thereupon there took place a terrible encounter between them and the kings, accompanied with a profuse discharge of shafts and strokes of clubs. Those two heroic descendants of the Yadu race bore thousands of arrows shot by the kings like two mountains sprinkled with rain. Although assailed by heavy clubs and maces they did not tremble.

Thereupon the highly-powerful Krishna, resembling a cloud and holding conch, discus and club in his hand, increased his body like a cloud accompanied by wind. And with his discus effulgent like the sun he began to cut down men, horses, elephants and mighty car-warriors. On the other side, Rama too so dragged the kings with his plough share and so struck them with his club, that they, deprived of consciousness, could not stand in the battle-field. The car-

wheels being obstructed the variegated chariots of the kings were broken down and could not go on in the battle-field. Having their tusks broken down with the strokes of maces, Hastihanaya* elephants began to fly away from the battlefield with a great noise like the autumnal clouds. [* A species of elephants. This is one of the finest breeds, invaluable in a battle-field.] Assailed by the flames of the fire wrought by the discus, the cavalry and the infantry began to breathe their last like those struck down by thunder-bolts. Struck and grinded with the plough-share the entire host of the royal army appeared like creatures at the time of the universal dissolution. What to speak of fighting the kings could not even look at the battle-field, the sporting ground of the celestial weapons of Vishnu incarnate. Some of the cars were completely crushed down, of some the kings were killed and some, with one wheel broken down, lay upset on the surface of the earth. In that dreadful battle of discus and plough-share portendous Rakshasas were seen. So great was the number of upturned cars, elephants, horses, and men, who, on being assailed, were plaintively bewailing that even with great care it could not be ascertained Saturated with the blood of the wounded kings the battle-field appeared like a damsel besmeared with sandal paste. The battle-field was covered with the hairs, bones, fat, entrails and blood of horses, elephants and men. The battlefield was destructive of the men and animals of the kings, was filled with inauspicious cries and bewailings of the jackals, was crested with lakes of blood, was like the sporting-ground of Death. was covered with the bones of elephants, with warriors having their arms cut off and wounded horses and was echoing with the cries of vultures and wolves. In that battle-field in which the kings were killed and death was common Krishna, looking like Death himself, moved about for killing his enemies. Thereupon taking up his discus effulgent like the sun at the time of the universal dissolution and his dark iron club Keshava stood there in the midst of the army and said. "O ye heroes of firm resolution who are clever hands in the use of weapons, though I, a foot-soldier, stand before you with my elder brother, why do you fly away? Why does not that king Jarasandha, ill-fated as he is, come before us by whom you are being protected in the battle-field?'

On his saying this the powerful king Darada ran towards Rama of coppery eyes with a plough-share in his hand who was in the midst of the army and addressed him, like a cultivator calling a bull, saying:—"O Rama, O slayer of enemies, come and fight with me". Thereupon there began an encounter between Rama and Darada, the foremost of men, like unto two powerful elephants. Placing his plough-share on Darada's shoulder, Baladeva, the foremost of those endued with strength, struck him with his mace. Thereupon grinded by that mace and with his head cut off the king Darada fell down on earth like a mountain, with its half rent assunder.

When that foremost of kings Darada was slain by Rama a dreadful, hair-stirring encounter took place between Rama and Jarasandha like that between Vitra and Mahendra. When those two heroes, taking up huge clubs, ran towards each other with great vigior shaking the earth they looked like two mountain summits. When those two highly powerful heroes, celebrated in the world as being most proficient in clubfighting, ran towards each in anger like two infuriated elephants all came away from the battle-field to them. Thereupon thousands of Gandharvas Siddhas, saints, Yakshas, Apsaras and Devas came there. O king, at that time adorned with Gandharvas and great saints the welkin shone greatly in beauty as if crested with luminous bodies.

Thereat as an elephant strikes, with his two tusks, his antagonist so amongst those two heroes proficient in club fighting the king Jarasandha took possession of the eastern side and Baladeva of the southern side; and filling the ten quarters with their leonine shouts they struck each other. In that encounter the sound of Raina's club was heard like the clapping of a thunder-bolt, and that of Jarasandha was like that of the riving of a mountain. The club, slipped off Jarasandha's hand, could not agitate Rama the foremost of the wielders of club and (firm as) the mount Vindhva. By virtue of his great endurance and learning Jarasandha, the king of Magadha, bore the strokes of Rama's club and baffled them. Thereupon was heard in the sky a sweet voice, the witness of the world:-"O Rama, O conferrer of honours, there is is no use of toiling any more. The king of Magadha is not to be slain by thee. As ordained by me the king of Magadha will, in no time, meet with his death"

Hearing this Jarasandha was possessed by absentmindedness and Baladeva too did not strike him. Then the Vrishnis and other kings retired from the battle-field. Thus, O great king, when after slaying one another for a long time, Jarasandha was defeated and fled away and when the other great car-warriors took to their heels, the army was shorn of soldiers. Then with their elephants, horses and cars, all those kings, like unto herds of deer pursued by a tiger, fled away in fear. That dreadful battle-field, when left off by the royal carwarriors whose pride was humiliated, was filled with beasts of prey and grew exceedingly terrible. O sinless one, after the mighty car-warriors had fled away, the highly elfulgent king of Chedi, remembering his relationship with the Yadavas, approached Krishna encircled by his Karusha and Chedi detachments. In order to make closer the tie of relationship he said to Govinda:-"O lord, O descendant of Yadu, I am the husband of thy father's sister. Thou art an object of affection unto me and therefore I have come to thee with my army. O Krishna, I had told king Jarasandha of limited understanding 'O you of vicious intellect, do not guarrel with Krishna and desist from battle'. Jarasandha however disregarded my words. He is therefore flying away unsuccessful from the battle-field with his followers. I have also left him to-day. That king is not returning to his city shorn of hostile feelings. He will again disturb thee with his sinful attack. Therefore, O Madhava, do thou speedily leave this place, strewn over with dead bodies of men, filled with beasts of prey and resorted to by ghosts and goblins. Let us go with our army and followers to the city of Karavira and visit the king Vasudeva Shrigala. I have got these two cars ready for you drawn by fleet horses and consisting of daggers, discuses, axles and poles. May good betide thee, O Krishna; do ye get on them speedily and let us go to visit the king of Karavira".

Hearing the words of the king of Chedi, the husband of his father's sister Krishna, the preceptor of the world, with a delighted mind, said:-"Alas! we were assailed with the fire of battle. But thou hast sprinkled us with the water of thy words according to place and time as befits a friend. O foremost of Chedis, rare in the world is a person who gives vent to well-meaning and sweet words in pursunance of time and place. O king of Chedi, beholding thee now we think that we have got a master. There will be nothing unattainable by us since a king, like thyself, is our friend. O thou the perpetuater of the Chedi race, while thou hast become our help we shall be able to slay Jarasandha and other kings like him. O lord of Chedi, amongst kings, thou art the first friend of the Yadus and therefore thou shouldst superintend all other battles which will take place hereafter. Amongs the warlike kings who will survive us those, who will describe this battle of discus and mace and the defeat of the kings on the mount Gomanta, will repair to the celestial region. And they too, who will think of it, will also go. O king of Chedi, by the way pointed out by thee, we shall repair to the city of Karavira for our own well being". Thereupon mounting a car drawn by horses fleet like the wind they passed over a long distance like three fires incarnate. Spending three nights on the way those three celestial-like heroes reached the foremost of cities Karavira on the fourth day and entered the auspicious place for their well-being

CHAPTER 44. BATTLE WITH SHRIGALA.

Vaishampayana said:-Being informed of their arrival and thinking that they would attack the city, king Shrigala, terrible in battle and endued with the prowess of Indra, issued (out of the city). Mounting a car filled with weapons, having the clatter of its axles for its smiles, adorned with variegated ornaments, filled with inexhaustible arrows and guivers. making a sound like that of the ocean, drawn by quickcoursing horses, embellished with strong golden axles, coursing like Garuda, governed by reins resembling the rays of the sun, effulgent like the sun and resembling the car of Indra he issued out of the city. In that foremost of cars capable of striking the chariots of the enemies Shrigala approached Krishna like an insect approaching a flame. Bedecked with sharpened arrows, coats of mail, golden garlands, a white cloth and an Ushnisha (turban) the king Shrigala, with a bow in his hand and having fiery eyes, began again and again to whirl his bow endued with the qualities of a lightning. And vomitting air begotten by anger, and effulgent like the flames of fire and burning in the lustre of his ornaments he was seen on the car like Sumeru the foremost of mountains. Stricken with fear at his shouts and the clatter of his car-wheels the Earth sank under his weight. Beholding the beautiful Shrigala approach like unto a patriarch and the incarnation of a mountain Vasudeva was not pained. Gradually under the influence of ire Shrigala, desirous of fighting, approached Vasudeva by the help of a quick-coursing car. When beholding Vasudeva seated at ease, Shrigala ran towards him like unto clouds ranging towards a mountain. Vasudeva, smiling a little, addressed himself too for giving him a return battle. Thereupon there took place a dreadful encounter between them like that of two infuriated elephants in a forest. Out of ignorance, the energetic Shrigala, fond of war and proud of his position, said to Krishna who was present for battle.

"O Krishna, I have heard of thy work in the weak army of the stupid kings on the mount Gomanta who had no leader. I have heard too of the defeat of the useless Kshatriyas inexperienced in war and worthy of pity. However I am now stationed in the dignity of the emperor of the world, do thou wait before me. Thou art not expert in the art of war. Surely wilt thou fly away when I will obstruct thee. Thou art alone and I am with my army; so I should not fight with thee in this way. Come, I shall alone fight with thes; what is the use of other inferior men? We shall both engage in fight and one of us will meet with his death in a fair fight. If thou art slain, O Krishna, I shall be the only Vasudeva in the world. And if I am slain thou shalt be the only one."

Hearing those words of Shrigala and saying "Strike me as you wish' ' the forgiving Madhava held up his discus. Thereupon losing his sense in anger in the battle field Shrigala, of limited prowess, discharged a net of arrows at Krishna. The powerful Shrigala showered on Krishna mace and various other weapons. And albeit ruthlessly assailed with weapons covered with flames of fire Krishna stood there motionless like a mountain. Thus attacked again and again he was filled with wrath. And holding up his discus he hurled it at Shrigala's breast. Having slain the highly powerful Shrigala, fearful in battle, of growing pride and ever observant of Kshatriya duties, the discus Sudarshana returned to its preceptor's hand. Shrigala too, having his heart pierced by the discus, shorn of life and joy, fell down, bleeding like a cleft mountain (28-29). Beholding the king fallen like a mountain struck down by a thunder-bolt his soldiers lost heart and fled away, on the death of their king. Some, assailed by grief consequent upon the death of their lord and greatly stricken with sorrow, entered into the city and began to weep there. Some, not being able to forsake their fallen king and performing auspicious rites, began to bewail there with their hearts laden with grief).

Thereupon declaring safety unto the people assembled there with his fingers adorned with a discus having silvery handles, the lotus-eyed Krishna, the slayer of his enemies, said with a voice like the rumbling of clouds. "Do not fear! Do not fear." Thus consoled by Krishna, and beholding their king, with his breast wounded, fallen on earth like a mountain with its summits struck down Shrigala's subjects and ministers began to shed tears poorly and were filled with sorrow like his son. Hearing their cries and the hoarse noise of the citizens Shrigala's queens, with their sons, came out weeping from the city. Arriving at the battle-field and beholding their worthy royal husband fallen in that plight they, striking their breasts with their hands, began to weep plaintively. Striking their breasts and tearing ruthlessly their curling hairs those women began to weep in a hoarse voice. And stricken with terrible grief and with their eyes full of tears they fell down on their husband's body like uprooted and roughly handled creepers (41-42). The eves of the queens, full of tears, shone like lotuses divorced from water. Beholding their husband thus fallen, striking their breast and speaking of his actions they began to bewail plaintively.

Thereupon taking their weeping boy by name Shakradeva, to their husband's side, the the ladies, crying aloud with doubled force, said:—"O hero, although endued with prowess, this thy boy son has not been able to acquire mastery over the art of administration. Without thee how will he be able to attain to the dignity of his father? O lord, we are not satiated with enjoying in thy company. How dost thou leave us all behind simultaneously What shall we all do, widows as we are?"

Thereupon weeping and taking her son with her Shrigala's beautiful queen Padmavati approached Vasudeva and said:— "This is the son of the king, whom, O hero, thou hast slain by thy war-like deeds. He seeks thy shelter. If his father had bowed unto thee and carried out thy mandate he would not have been thus assailed with one single stroke. If this wicked king had contracted friendship with thee, he would not have, with his life gone, taken shelter on the surface of the earth. O hero, O sinless Krishna, do thou protect, like thy own son, this son of thy dead friend, the perpetuator of his race."

Hearing the words of Shrigala's queen Krishna, of the Yadu race, the foremost of speakers, said to her mildly:—"O queen, our anger is gone with this vicious-souled one. We have regained our temper and we are his friends. With your gracious words, O chaste lady, my anger has been appeased; undoubtedly this son of Shrigala is just like mine. I declare safety unto them and gladly annoint him as the king. Inviting the priest, the ministers and the subjects do thou place him on his ancestral throne."

Thereupon in order to perform the ceremony of installation, all the subjects, priests and ministers appeared before Rama and Keshava. Placing the prince on the throne the powerful Janarddana sprinkled him with celestial water. Having installed Shrigala's son in the city of Karavira Krishana desired to go away on the very day. Mounting on a car drawn by horses acquired in battle Krishna went away like Vasava entering into the city of the celestials. Placing Shrigala, terrible in battle, on a conveyance, and going to a distance in the western quarters the pious-souled Sakradeva, the repressor of his enemies, along with his mother, and subjects, headed by boys, aged people and youthful damsels, performed the obsequial rites of his father according to the ordinances. Thereupon reciting the name of the deceased king he offered oblation of water in his favour and thousands of other funeral presents. Having his mind thus worked up with sorrow consequent upon the death of his father and performed his watery ceremony the king Sakradeva entered into his own city.

CHAPTER 45. KRISHNA'S ARRIVAL AT MATHURA.

Vaishampayana said:-The two heroic sons of Vasudeva. united with Damaghosha, spent five nights with delight like one in the way according to the rules of a traveller. And when they reached the city of Mathura all the Yadavas, headed by Ugrasena, came out to receive them. All the traders, subjects, ministers and the boys and old men of Mathura came out to recieve them. All the crossings of four streets were decorated with garlands and flags: trumpets were beaten announcing joy and panegyrists began to sing the glories of those two foremost of men. At the return of those two brothers the entire city of Mathura appeared delighted, joyous and beautiful as on the occasion of an Indrayajna. The songsters began to sing on highways delightful songs containing a profuse description of the glories of the Yadavas, announcing "O ye Yadavas, the two brothers Rama and Govinda, celebrated in the world, have arrived at their own city. Do you sport happily.

When Rama and Krishna came there none in the city of Mathura was poorly, in dirty clothes and unconscious. Cows, horses and elephants grew delightful and birds began to emit auspicious notes and men and women attained to mental felicity. Auspicious winds, shorn of dust, began to blow in the ten quarters and all the images of deities in temples were delighted. All the signs of the Krita age appeared there in Mathura with their arrival.

Thereupon seated on a car drawn by beautiful horses Rama and Keshava entered the city of Mathura in an auspicious moment. As the gods follow Shakra the Yadavas followed Rama and Govinda to the charming city. As the sun and moon enter into the mountain so those two descendants of Yadu, with delightful faces, entered into the house of their sire Vasudeva. Keeping their respective weapons there of their own accord the two sons of Vasudeva attained to consummate delight. Thereupon bowing unto the feet of Vasudeva they showed proper honour to king Ugrasena and other leading Yadavas who were assembled there. They, too, welcomed by them duly in return, delightedly entered into their mother's appartment. In this way following Ugrasena, Rama and Keshava, of extraordinary deeds and beautiful faces, spent some days happily in Mathura.

CHAPTER 46. BALADEVA VISITS VRAJA

Vaishampayana said:—After some days had thus elapsed, Rama, recollecting his friendship with Gopas, alone went to Vraja with Krishna's consent. Clad in a beautifully wild attire and quickly entering into Vraja Krishna's elder brother, the slayer of his enemies, saw first his charming and extensive forest that had been enjoyed by him before and the wellscented tanks. Thereupon delighting the Gopas with his sweet behaviour according to age and previous conduct he held various charming conversations with the milk-women.

Thereupon the elderly milk-men said to Rama, the foremost of sporters, who had just returned from a foreign land in sweet words. "Welcome to thee, O thou of large arms, O descendant of Yadu. We have been pleased with seeing thee today. O hero, thou art dreadful unto enemies and celebrated in the three worlds. We have been pleased for thy return to Vraja. O hero, O descendant of Yadu, we deserve protection from thee or (it may be) that creatures cherish attachment for their native place. O thou of a pure countenance, no sooner we desired for thy arrival than thou hadst come and seen us. Forsooth we have been rendered worthy of the honour of gods By thy good luck and by thy own greatness the wrestlers and Kansa were slain and Ugrasena has been installed as a king. We have heard of thy encounter, in the ocean, with Timi-like Panchajana, of his destruction and thy battle with Jarasandha and other Kshatrivas on Gomanta. We have also heard of Darada's death. Jarasandha's defeat and of the descension of weapons in that great battle. O hero, we have also heard, that slaying the king Shrigala in the charming city of Karavira thou didst place his son on the throne and console the subjects. Thy entrance into the city of Mathura is worthy of being narrated even by the gods. By it the earth has been established and all the kings have been brought to subjection. With thy arrival here, we have been, along with our friends, pleased. delighted and favoured as before".

Rama then replied to all the Gopas stationed around him saying:—"You are our better friends than even the Yadavas. We had been reared by you and spent our boyhood in sporting here. We took our meals in your houses and tended the kine. You all are our firm friends". When Halayudha gave vent to these words in the midst of Gopas, marks of joy were visible on the faces of their women.

Thereupon repairing to the forest, the highly powerful Rama, conversant with the knowledge of spirit, began to sport there with Gopa women. Then the milk-men, conversant with the knowledge of time and place, brought Varuni wine to him. Rama, of the hue of a pale cloud, drank that wine in the forest along with his friends. Thereafter the cow-herds brought to him diverse beautiful forest fruits, flowers, meat, sweet juice and full blown lotuses and lilies just collected. As the mount Mandara is adorned by the Kailaga hill so Rama shone, with Kundalas hanging from his cars, with diadem placed a little askance, with locks and head and breast besmeared with sandal and decked with garlands of wild flowers. Clad in an apparel dark-blue like a cloud his white person appeared like the moon enshrouded by darkness. The plough-share, attached to his hands like the hood of a serpent and the burning mace fixed to his finger, increased his beauty the more. Thus with his eyes rolling in intoxication, Rama, the foremost of the strong, began to enjoy there like the moon in an autumnal night.

-"O great river, going Thereupon Rama said to Yamuna:to the ocean, I wish to marry you by bathing in your water; come to me therefore in your bodily form." Out of her womanish habit and ignorance Yamuna disregarded his words as being the out-come of drunkenness and did not come to him. Thereat filled with anger and maddened with drunkenness the powerful Rama took up his plough share and sat with his head looking down in order to drag her). The garland of flowers, that fell down on earth, began to pour, through the leaves, clear water. There upon bending down the head of his plough-share Rama began to drag the bank of the great river like unto a wife following her inclination. At that time the currents of the river were upset and all the fishes and the acquatic animals grew bewildered. And Yamuna too followed the course of the plough-share. Dragged with force by Rama the powerful river Yamuna, going to the ocean, like unto a drunk woman going astray in a high-road and over whelmed with fear, began to follow the way pointed out by the plough-share. She had the bank for her hip. dark-blue lotuses for her lips, the foams driven by the water for her girdle, the grave currents for her moving limbs, the bewildered fishes for her ornaments, the white geese for glances, the rising Kasa flowers for her silken raiment, the trees grown on her back for the ends of her hairs, the current for her slippery gait, and the mark of the plough-share for the outer corner of her eve, and the Chakravakas for her breast. Although she goes by the lower ground she was made to go up and brought to the forest of Vrindavana. When the river Yamuna was brought to Vrindavana the water-fowls, as if weeping, followed her. When she crossed the forest of Vrindavana, Yamuna, assuming the form of a woman, said to Rama:-"Be propitiated with me, O lord. I have been terrified at these thy unfavourable actions. Behold, this my watery form has been changed. O thou of large arms, O son of Rohini, thou hast dragged me away from my own path. Therefore I have become unchaste amongst the rivers. When I shall go to the ocean, other rivers, co-wives with me, proud of their course, will smile at me, with their foams and call me an unchaste river. Show me the favour. O hero, I beg thee, O elder brother, of Krishna. Be thou delighted at heart, O foremost of the celestials. I have been dragged here with thy weapon. Do thou assuage thy ire. O thou of large arms, O thou, the wielder of plough-share, I fall at thy feet. Do thou command me, by what path I shall go."

Beholding Yamuna, the wife of the ocean fallen at his feet the holder of plough-share, inebriate with wine, said:—"O beautiful Yamuna of fair eye-brows, O auspicious damsel seeking union with the ocean, I command thee to follow the way pointed out by my plough-share and water this province. Be thou at peace, O noble one, and do thou proceed at thy pleasure. As long as the world will exist my glory will flourish."

Beholding the dragging of the ocean all the inhabitants of Vraja said to Rama, exclaiming "Well done! Well done!" and bowed unto him. Leaving aside the noble Yamuna, thinking for a moment and taking leave of all the inhabitants of Vraja, Rama, the foremost of strikers, again repaired to the auspicious city of Mathura. Repairing to Mathura Rama saw the slaver of Madhu, the eternal essence of the universe, stationed in his own house. In his wild attire and with his breast covered with garlands of fresh wild flowers he embraced him. Beholding the holder of plough-share Rama arrived there Govinda too rose up soon and offered him the seat. After Rama had taken his seat, Jarasandha, in sweet words, enquired of him about the well-being of his Vraja friends and cows. Rama then replied to his brother of sweet words, saying:—"O Krishna, they, of whose well-being you enquire, are all well?" Thereupon Rama and Keshava held conversations on various ancient and profitable subjects in the very presence of Vasudeva.

CHAPTER 47. RUKSHMINI'S SWAYAMVARA

Vaishampayana said:—At this time the spies assembled at the house of Baladeva resembling that of a patriarch. when those spies arrived there for cropping up the topic of future dissension all the leading Yadavas were present in the assembly at Krishna's mandate. When all the leading Yadavas assembled at the meeting, the emissaries announced the future destruction of Bhoja's son a great meeting of the kings will take place at the city of Kundina. There the kings of various provinces are repairing in haste. People there, as we have heard, are announcing that Rukshmini, the first sister of Rukshmi, will hold her Swayamvara. For this, O Janarddana, all the kings, with their army and followers, are repairing

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6485 there. O Yadava, on the third day hereof, the Swayamvara, of Rushmini adorned with golden ornaments, the fairest in the three worlds, will take place. Proceeding on elephants, horses and cars, all the kings, elated with pride like unto lions and tigers, bent upon injuring one another, gifted with the gait of infuriated elephants, fond of battle and highly powerful, will assemble there. We shall behold those hundreds of encampments of the high-souled ones. O descendant of Yadu, while all the kings of earth have assembled why should we remain depressed alone? Let us all, encircled by our armies, set out for victory."

Hearing those words like unto a dart stuck to the heart, Keshava, the foremost of Yadus, set out immediately with his army, The Yadavas too, of fierce provess, got upon their cars, with a view to engage in a battle and followed him like gods filled with pride. With that powerful army ready for action Krishna, with uplifted discus and mace in his hand, and liked by Ishana, shone there. The other Yadavas, following Vasudeva, increased his beauty with the collection of cars effuggent like the sun and echoing with the tinkling of bells.

Govinda, of sure fore-sight, said to Ugrasena, at the time of his departure, "O sinless one, O foremost of kings, do thou wait here with my brother. For when this city will be empty on our departure, those Khatriyas, of deceitful conduct and well-versed in laws, who, although afraid of us, are enjoying in the city of Kundina, like immortals in the land of celestials, may attack it at Jarasandha's desire".

Vaishampayana said:—Hearing the words of Krishna, the highly illustrious king of Bhoja replied in nectarine words impressed with affection. "O Krishna, O thou of large arms, O thou the enhancer of the delight of the Yadus, O slayer of enemies, listen now to what I say. If dost thou go leaving us behind, we shall not be able to live here happily or elsewhere like a woman without her husband. O my child, O conferrer of honours, on thy being our leader, we do not, under the shelter of thy arms, fear even Indra and other gods what to speak of kings. O foremost of Yadus, we shall follow thee wherever thou shalt go for achieving victory."

Hearing the words of the king, Devaki's son smilingly said:—"I should do whatever you wish. There is no doubt, about it."

CHAPTER 48. THE MEETING OF KRISHNA AND GARUDA.

Vaishampayana said:-Having said this, and set out on his car Krishna arrived at Bhishmaka's house in the evening. [The word in the text is Lohitayati Bhaskare, i.e., when the sun became red like heated iron.] When he arrived at that meeting of the kings and saw the spacious arena full of camps he was possessed by Rajasika inclination. [His inclination was possessed by the quality of darkness i.e., He was actuated by a selfish motive but not for a sinful end.] Thereupon in order to terrify the kings and display his own prowess he thought of the highly powerful son of Vinata who had attained Siddhi beforehand. As soon as he was thought of Vinata's son, assuming a form that could be seen easily, approached Keshava. With the strokes of his wings which could agitate even the wind, all the men, trembling and being haunchbacked, fell down on earth. And they began to exert like serpents deprived of the power of rising up. Beholding them all fallen Krishna, firm like a mountain, came to know that the king of birds had arrived. He then saw that Garuda. adorned with celestial garlands and unguents, was approaching him, shaking the earth with the flapping of his wings. The weapons, with their faces down wards, were fixed on his back like licking serpents with a view to be favoured with the touch of Vishnu's hand. Adorned with golden feathers like a mountain consisting of minerals that king of birds was dragging, with his feet, black serpents. Beholding his own carrier the intelligent Garuda arrived and stationed before him like a god, who brought ambrosia for him, who was the destroyer of serpents, the terrifier of the Daityas, whose emblem was on his flag-staff and who was his councillor Madhusudana was pleased and gave vent to the following words befitting the occasion. "O foremost of birds, O grinder of the enemies of the celestial army, O delighter of Vinata's heart, O favourite of Keshava, thou art welcome. O foremost of birds, we shall go to the house of Kaishika and behold the Swayamvara. Do thou also accompany us. There hundreds of highly powerful kings have assembled with their elephants, horses and cars; we shall behold those high-souled ones.

Saying this to the highly powerful son of of Vinata, the beautiful Krishna, of large arms, set out for the city of the high-sould Kaishika along with the mighty car-warriors the Yadavas. When Devaki's son the beautiful Krishna, the friend of Vinata's son, reached the city of Vidarbha along with the mighty car-warrior Yadavas, all the powerful kings, holding all sorts of weapons, were filled with delight and began to make arrangements for his quarters.

Vaishampayana said:—In the meantime the king Kaishika, well read in moral laws, rose up delightedly from among the kings, welcomed himself Krishna with water to wash his feet and rinse his mouth and arghya and placed him in his own city

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(19-20). Like unto Shankara entering into the Kailaca hill Krishna, with his army, entered into the house that had been kept ready for him from before. Adored with various edibles, drinks, jewels, honours and love Vasava's younger brother Krishna lived happily in king Kaishika's house.

CHAPTER 49. JARASANDHA'S ADRESS TO THE KINGS.

Vaishampayana said:—Beholding the eternal Krishna arrive there with Vinata's son the leading kings were stricken with great anxiety. O king, those kings of dreadful prowess, well-read in the science of Polity and expert in counsels, assembled at the golden assembly hall of king Bhismaka for holding consultations. As the gods sit in the celestial assembly hall so they sat there on seats variegated with coverings of diverse colours. As the king of gods addressed the celestials so the highly powerful Jarasandha, of large arms and great energy, addressed them saying. "O ye foremost of kings, the best of speakers, O highly

intelligent Bhishmaka, do you all listen to what I say according to my own understanding. This Krishna, the well known son of Vasudeva, who has come to the city of Kundina with Garuda and other Yadavas, is endued with great energy and prowess. He has come here for the maiden and forsooth he will set forth mighty exertions for acquiring her. O foremost of kings, you should behave in this matter according to the rules of Polity. Do yo all work so considering your own strength and weakness. You know well the highly dreadful work which these two powerful sons of Vasudeva performed on the mount Gomanta without the help of Vinata's son. I cannot say how Krishna will fight united with the mighty carwarriors of the Yadava, Bhoja and Andhaka races. When seated on Garuda Vishnu will set forth his exertions for acquiring the maiden, even Sakra, assisted by the celestials, or any other person, will not be able to stand in the battle-field. When the universe was submerged under one all-spreading ocean, the powerful Vishnu, the Prime cause of the world, assuming a boar form, released the earth gone down to the depth of the nether region and in his same boarish form killed Hiranyaksha the king of Daityas. The highly powerful, uuconquerable Daitya-king, Hiranyakashipu, who did not meet with his death in the three worlds, consisting of immortals, Daityas, Rishis, Gandharvas, Kinnaras, Yakshas Rakshasas and Nagas, in the sky, on the earth, and in the nether region, in day or in night, from a dry or an wet article, was slain in the days of yore by Hari in his man-lion form. Binding the powerful Bali, the foremost of Asuras begotten by Kagyapa on Aditi, with a noose of promise Vishnu, in his form of a dwarf, sent him down to the nether region. When at the junction of the Treta and Dwapara ages, the king of seven insular continents, the highly powerful king Kartavirya, endued with thousand arms, grew elated with the pride of kingdom by Dattatreya's favour the highly energetic Vishnu took his birth in disguise, from Jamadagni and Renuka, as Rama the foremost of warriors and killed him with his axe hard as the thunder-bolt. Dasharatha's son Rama, born in the race of Ikshaku in the days of yore, killed the heroic Ravana, the conqueror of the three worlds. In the Treta age in the war of which Taraka was the root, the powerful Vishnu, seated on Garuda, assuming a form of eight arms, killed in the battlefield the Asuras, who were elated with the boons conferred on them. By his great Yoga power, Vishnu, having an universal form, killed, with his discus, effulgent like the sun, the demon Kalanemi who terrorized the gods. What more, innumerable Daityas have been despatched by him in time to the abode of Yama. By him as a boy in the forest, many highly powerful and forest-ranging demons, Dhenuka, Arishtha and Pralamva have been slain. Slaying in his cow-herd form Shakuni, Putana, Keshi, Jamala, Arjuna, the elephant Kuvalayapida, Chanura, Mushitika and Kansa with his followers Devaki's son sported there. In disguise thus he performed many superhuman feats. I consider Devaki's son Keshava as the first cause of the celestials, the destroyer of the Asuras, as Narayana, the ancient Purusha, the Prime cause of the universe, as Truth, the creator of all creatures manifest and unmanifest, irrepressible unto all, the adored of all, the first, the middle, as devoid of destruction, eternal, self-born, unborn, stable, mobile and immobile, unconquerable, of three foot-steps, the lord of the three worlds, the destroyer of the enemies of the king of gods, and the eternal Vishnu. This my sure under standing, I have acquired from Mathura. Can Garuda be the carrier of a man even if he be born in the high family of a mortal Lord Paramount? Besides when Janarddana will display his prowess for the maiden what powerful man will be able to stand before Garuda? Forsooth I tell you that Vishnu himself has come for this Swayamvara. Mighty is the calamity that will befall you on his arrival here. You should do whatever you think proper after this.'

Vaishampayana said:—After Jarashandha, the king of Magadha, had said this, the greatly wise Sunitha replied saying:

"What the mighty-armed king of Magadha has said, is true. In that great battle on the mount Gomanta Krishna performed many feats, difficult of accomplishment, before the kings. With the fire of their discus and ploughshare the huge army, of the kings, consisting of elephants, horses, cars, infantry and flags, was consumed. Remembering the dreadful plight of the soldiers of the king and fearing their future calamity the king of Magadha is saying this. Though Rama and Keshava fought on foot in battle still the soldiers of the kings were terribly slaughtered and no body could prevent it. O foremost of kings, you all remember that the sky-rangers were overwhelmed by the wind raised by the flapping of the wings of Suparna when he came there. The oceans were agitated and the earth and the mountains were repeatedly shaken. We also were terrified thinking 'what is this calamity?' When armed with his coat of mail, Keshava, seated on Garuda, will engage in fight what man, like ourselves, will be able to stand in the battle-field? The prime kings laid down the practice of holding Swayamvara ever increasing delight, the mine of piety and fame unto the kings. Coming to this city of Kundina the kings will no time combat with that great hero. If this princess selects any one from amongst other kings what person will be able to stand the strength of Krishna's arms? O kings, although a Swayamyara is a matter of festivity. still it will give birth to a calamity and for this Krishna and ourselves have met here. Therefore as the king of Magadha has said, the arrival of Krishna here, for the maiden, bespeaks of a calamity that is to befall the kings".

CHAPTER 50. DANTAVAKRAS SPEECH.

Vaishampayana said:—After the highly powerful Sunitha had thus expressed himself, the heroic Dantavakra, the king of Karusha said.

Dantavakra said:- "O ye kings, what the king of Magadha and Sunitha have said for our well-being appears to me as proper. I cannot blame these nectarine words out of malice. pride or of my own desire for victory. Who, else save them, can give vent, in the midst of kings, to such words grave like an ocean and sanctioned by the science of Polity? Listen to what I say which you should keep in memory. O kings, what wonder is there that Vasudeva has come here? He has come here for this maiden as we have all done. What virtue or blemish lies there?. We all unitedly laid siege to Gomanta. Why do you then find fault with the battle? O kings, on account of Kansa's foolishness those two heroes first lived in Vrindavana. Thereupon in order to slay them both Kansa invited Rama and Keshava and set an infuriated elephant against them. Slaying that elephant those two heroes entered the arena. Thereafter by virtue of their own prowess, they slew Kansa, the king of Mathura, seated in the sporting arena, like one dead with his followers. What offence did they commit thereby, that we all, elderly in age, came to Mathura at (another's) instigation. O kings, terrified at our huge and overwhelming army, Rama and Keshava, leaving their own city and soldiers, fled away to Gomanta. We still pursued them there; and though expert in the art of fighting we were defeated in the battle-field by those two boys. Though they did not fight with us, with cars, elephants, horses and infantry. still, as the Kshatriyas should do, we laid seige to the hill and set fire to it. O ye leading Kshatryas, if they had given up their life quietly in that conflagration considering it a forest fire we would have considered them humbled. We blame Janarddana because he fought against us. As the matters have now stood it appears that wherever we shall go we will pick up a quarrel. Let us, therefore, O king, contract friendship with Krishna. Besides, Krishna has not come to this city of Kundina for picking up a quarrel. He has come for the maiden. Why should he fight with another? Krishna is not an ordinary human being. He is the foremost of men in this land of mortals, the foremost of gods in the land of celestials. He is the Deity and the Creator of the worlds. In God there is no malice, pride or crookedness. They are not stupified, they do not grow lean and are not visited by any calamity. They always remove the calamities of those who bow unto them. In order to show his true form, Vishnu, the king of gods has come here with Garuda. You should also know that Krishna never goes with his army to slay his enemies. That he has come here accompanied by the leading Bhojas, Vrishnis, Andhakas and Yadavas indicates his desire of contracting friendship with you. Therefore, O kings, let us go and offer the highsouled Keshava hospitality with arghya and water to rinse his mouth. What more, if we make peace with Keshava we shall be able to live freed from anxiety and fear"

Hearing the words of the intelligent Dantavakra, Salwa, the foremost of speakers, said to the kings. Salwa said:—"What is the use of this fear? Had we

Salwa said:—"What is the use of this fear? Had we trembled in Krishna's fear and thought it proper to make peace with him, we would have left our weapons at that time. Besides what is the necessity of speaking ill of our own army and extolling another? Such is not the duty of the Kshatriya kings. We are all born in great royal families and have glorified our respective races. Why should then our sense be poorly like that of a coward? I know Devaki's son Krishna as the immortal, eternal, Prime Deity Vishnu, invincible unto the kings, powerful, adored of all the worlds, Vaikuntha and the preceptor of the entire world, mobile and immobile. I know full well all the objects of Vishnu. He has in view, for

incarnating a portion of His Self, the destruction of king Kansa, the relieving of the earth of her burden, our destruction and the protection of the worlds. (I know also) that a great battle will take place between Vishnu and all the kings. O kings, I know truly that consumed by the fire of his discus we will go to the abode of Yama. Still considering that no one meets with untimely death, no one survives when the proper time comes and the lease of his life runs out in due time: therefore a man should not entertain fear. When the ascetic virtue of the Daityas is annihilated the Divine Vishnu, conversant with Yoga, brings about their destruction in proper time. This Lord of gods sent down Virochona's son, the highly powerful Bali, to the nether region. O kings, Vishnu has performed many other feats like this; you should not therefore question the subject of fighting-for Vishnu has not come here to fight. Besides he, whom the maiden will choose, will get her. What chance is there of a quarrel amongst the kings? Let us all be reconciled now'

Vaishampayana said:—The intelligent kings thus spoke amongst themselves. But king Bhishmaka did not say any thing out of regard for his son.

He knew his own son to be highly-powerful, elated with pride, fearful in battle, a mighty car-warrior and well protected by Bhargava weapons.

Bhishmaka said:--- "My son is highly powerful and is ever arrogant. He does not fear any one in battle and he won't stoop before Krishna. If Krishna carries away the maiden by the strength of his arms forsooth a great dissension will take place amongst the powerful warriors. Alas, how will this my son, evil disposed towards Krishna, survive? I do not see any means of his escaping with his life, from Keshava. Alas, how shall I, for my daughter, set my eldest son, the enhancer of the joy of the departed manes, in fight against Keshava and his son. My son Rukshavan, elated with pride and possessed by ignorance, who does not return from the battle-field, does not pray for boons from Narayana. Forsooth he will be consumed like cotton thrown into fire. The heroic king of Karavira Shrigala was in no time consumed by the powerful Keshava, fighting in various ways. While living in Vrindavana, the powerful Keshava held up the mount Govardhana with one finger for seven days. Remembering his superhuman feat my mind is drooping. Coming on the mount (Govardhana) along with all the gods, Sachi's lord (Indra), the slayer of Vitra, sprinkled Krishna and recognised him as Upendra (his younger brother). The dreadful Naga Kalya, burning in the fire of his poison and effulgent like Death, was subdued by Vasudeva in the lake of Yamuna, The highly powerful horseshaped Danava Keshi, irrepressible even unto the gods, was slain by him. Killing the demon of Panchajana he brought back from the abode of Yama Sandipani's son who was lost in water for ever. Fighting with many on the mount Gomanta both Rama and Keshava destroyed many horses and cars and struck terror into their enemies. There those two highly powerful sons of Vasudeva brought about the destruction of the elephants through elephants, that of the car-warriors through car-warriors, that of the cavalry through cavalry and that of the infantry through infantry. The way in which they destroyed the elephants, horses and cars in that battle, none amongst the gods, Asuras, Gandharvas, Yakshas, Uragas, Rakshasas, Nagas, Daityas, Pichasas, Guhyakas has been able to imitate. Thinking of that battle my mind is greatly drooping. I had never seen before on earth a man more powerful than Vasudeva the foremost of the celestials nor have I heard that such a man was ever born in the land of immortals. Truly has the mighty-armed king Dantavakra said that we should reconciliate the highly powerful Vasudeva for our well-being"

Vaishampayana said:-Having thus thought, in his mind, over the weakness and strength of the respective armies Bhismaka felt a desire to go to eternal Krishna for propitiating him. Many a king, proficient in the Science of Polity, approved of his going, and he too, having benedictory songs sung by panegyrists and bards, set out. After the expiration of the night all the kings, performing their morning rites, sat in their respective quarters. The spies, who were sent to the city of Vidarbha, returned and communicated every thing secretly to their master. Hearing of Krishna's Abhisekha* from their emissaries, some amongst those kings attained to delight and others were stricken with fear and sorrow. [* The literal meaning of abhisekha or abhisheka is bathing or sprinkling (which is in Judaism known as mikveh or mikvah and in Christianity as baptism or baptsing; various texts in the Dead Sea Scrolls from Qumran describe ritual practices involving washing, bathing, sprinkling, and immersing.). In Hinduism, Jainism, and Buddhism, it is often used for initiation, royal unction etc. sprinkling with water, preferably of the holy River Ganges.] And many paid no attention to it. Thus moved by the (news of) Krishna's Abhisheka the army of the kings, abounding in men, horses and elephants, was agitated like a huge ocean and divided into three divisions. Marking the division of the kings, the foremost of kings Bhismaka began to think within himself about the unthought-of insult offered to them by him. And in order to be informed of their object he, with a burning heart,

went to their assembly. In the meantime carrying on their heads the letter announcing Krishna Abhisheka, the emissaries, despatched by Kaishika, entered into that ocean-like assembly of the kings.

CHAPTER 51. KAISHIKA WORSHIPS KRISHNA.

Janamejaya said:—O lord, having slain the highly powerful Kansa irrepressible unto the gods Krishna did not sit on the throne. Then he waited for the maiden and was not welcomed there. Why did he show forgiveness although thus insulted. Vinata's son was highly powerful. Why did he too show forgiveness? O Brahman, I am greatly stricken with curiosity to listen to all this. Do thou describe it at length.

Vaishampayana said:---When with Vinata's son the eternal Vasudeva arrived at the city of Vidarbha Kaishika thought thus about him in his mind:— "Forsooth shall our sins be destroyed if we behold the wonderful Abhisheka of Krishna. And from Krishna who has seen the true essence of things our mind will also be purified. Besides there is no other worthier person in the three worlds than the lotus-eyed Janarddana, Krishna, the king of gods. O kings, what hospitality can we offer to him obtaining such a person? However virtue will not be spoiled?" Thus thinking the two brothers Kratha and Kaishika desired to go to Keshava in order to confer upon him their kingdom. Approaching that god and bending low their heads unto him, the two heroic and noble kings of Vidarbha, said: "Blessed is our birth and fame to-day: blessed are our ancestral manes since thou hast come to our house. We ourselves, our umbrellas, flag-staffs, throne, army and our flourishing city belong to thee. O thou of large arms, formerly thou wert annointed by Indra as Upendra. We now install thee in in our kingdom. The innumerable kings and even the Emperor Jarasandha will not be able to undo what both of us will do. The highly effulgent king Jarasandha, who offers shelter to other kings, is thy enemy. And he always mentions in a conversation 'Devaki's son has not been installed on a throne and he has no city. How will he sit in the same assembly with the kings? The highly effulgent and powerful Krishna too is very proud. He will therefore never come to this Swayamvara for the maiden. When all the kings will sit on their respective seats, how will that highly effulgent one sit on a lower seat?' Hearing this discussion amongst the kings and in order to put a stop to the dissension the king Bhishmaka, after consulting with us, has got ready this most excellent resting house for the thee. O thou of great effulgence. thou art the prime deity amongst the gods and art the lord of all the worlds. Do thou behave now as the Emperor in this land of mortals. O lord, may not difficulties about seats arise in the assembly of kings. Having performed today the ceremony of royal unction according to rites laid down in scriptures, do thou, next morning, seated at ease on an auspicious throne, in the city of Vidarbha, be installed as the Emperor of the kings assembled at the behest of Indra.'

Having said this to that foremost of celestials and bowing unto him with folded-hands those two heroes sent an emissary to the kings. As Vasava, the holder of thunderbolt, announced through the celestial emissary so Kaishika announced this intelligence to the assembled kings.

Kaishika said:—O ye kings, you all know that the eternal Hari has arrived at the city of Vidarbha, along with Vinata's son, as our guest. Beholding the worthiest person, to whom a gift could be made, present my eldest brother Kratha, with a view to acquire piety, has conferred upon Vasudeva his kingdom. When my brother said "Sit on this seat" an invisible speech was uttered by a sky-ranger.

The celestial emissary said:—"O king, thou shouldst not offer to Vasudeva the seat on which thou didst sit. For him the king of gods has sent this white seat of gold, constructed by the celestial Architect, crested with all sorts of jems and marked with an emblem of a lion. Do thou along with other kings place him on this seat and sprinkle him. He, who amongst the kings assembled in this city of Kundina for the maiden will not come, will be slain by the king of gods. The eight jars, born of the portions of Nidhis made of celestial gold and jewels and containing celestial ornaments belonging to the high-souled lord of riches, will come amongst those kings for installing this Emperor–33). O king, this order of the lord of gods is communicated to thee. Do thou invite all the kings with a letter and perform the royal unction of Keshava."

Kaishika continued:—"O kings, saying this from the welkin and giving to Krishna, the seat, effulgent like the rising sun the celestial emissary returns to the city of gods. I therefore speak to the assembled kings, that they should all behold Janarddana of a wonderful form rare in the land of mortals whom the king of gods has recognised as dreadful and greatly irrepressible and whom he will sprinkle from the welkin with jars. If we behold the wonderful ceremony, the bathing of Vishnu, the God of gods, surely our sins will be dissipated. Come, O ye leading kings, you need not fear, for you I have made peace with Janarddana. I have known truly with lords of men. Besides he cherishes no enmity towards the king

of Magadha at heart. You should therefore consult and do whatever is proper in this matter".

Vaishampayana said:—O king, hearing the words of Kaishika, while the kings were thinking in fear of a curse, they heard again that an invisible voice, grave like the muttering of a cloud, filling up the sky with its sound, said at the mandate of the king of gods. Chitrangada said:—"O ye kings, Sakra, the king of the

three worlds, for your well-being and for governing the subjects has issued this mandate. O kings, you should not live creating enmity with Krishna. Pleasing him do you all live in your respective kingdoms. Krishna removes the calamity of his votaries, and is like the fire of dissolution unto his enemies. Therefore creating friendship with him be you all happy and freed of anxiety. A king is the lord of men: the celestials are the lords of kings; Indra is the lord of celestials and Janarddana is the lord of Indra. The powerful Lord Vishnu, the God of gods, is born as a man in the land of men under the name of Krishna. He alone, in the worlds, is not to be slain by the gods, Danavas, men and even by Mahadeva, the holder of trident along with Kumara. [The son of Mahadeva, Kartikeya, the commander-in-chief of the gods, who led the life of a bachelor.] What to speak of others, I myself along with the celestials wish to perform the Abhisheka ceremony of the high-souled Keshava, the king of gods. Besides, the gods have no hand in the Abhisheka ceremony of an Emperor; the kings are entitled to it. I cannot perform the royal unction of Keshava, adored of all the worlds: O ye kings, do you repair to the city of Vidarbha, and holding a consultation with Kratha and Kaishika perform the ceremony as laid down in Scriptures. O kings, thinking that the time for making peace and friendship has arrived, Vasava has sent me to you. I am the celestial emissary. To-day the kings Kratha and Kaishika have invited Krishna to the city of Vidarbha for performing the ceremony of his royal unction. United with them, do ye, O kings, perform the Abhisheka ceremony of Krishna. And then taking gifts do you, with delighted hearts, return to the Swayamvara (54-55). Let the four leading kings Jarasandha, Sunitha, the mighty car-warrior, Rukshivan and Shalwa, the king of Soubha, wait here so that the sporting-ground may not remain vacant".

Vaishampayana said:-Listening to the command of the king of gods announced by Chitrangada all the kings desired to go there. And the intelligent king Jarasandha too accorded his permission. And they set out encircled by their own armies and headed by Bhishmaka (57-58). Surrounded by his own followers, and with his heart burning in anxiety, the mightyarmed king Bhishmaka, along with other kings, went to where the large-armed Krishna was living in the house of Kaishika. They saw from distance the brilliance of the picturesque assembly-hall of the celestials that had been brought there for Krishna's Abhisheka, and which was decorated with flags, pennons and garlands, set with celestial gems; adorned with celestial garlands, streamers and ornaments, perfumed with celestial fragrance and encircled by celestial conveyances. There, the Apsaras, Vidyadharas, Gandharvas, Munis and Kinnaras, stationed in the welkin, were singing the accomplishments of Krishna, the lord of celestials. And the great saints and Siddhas were eulogising him. And celestial trumpets were beaten of themselves in the sky. And the immortals, stationed in the sky, showered profusely scented powders made of roots, barks, flowers and fruits of Mandara, Parijata, Santanaka, Kalpa and Harichandana trees). Seated on his own vehicle, the Lord of Sachi himself came there with the gods and showed himself in the sky. Stationed in their respective quarters, the Eight Regents began to sing, dance and eulogise (Krishna's) glories on all sides. Hearing that tumultuous sound and having their eyes expanded in surprise, the kings entered into the assemblyhall. The large-armed and powerful king Kaishika came out and received them duly. When the arrival of the kings was announced to the beautiful Hari, the foremost of the celestials, he issued out with the performance of all benedictory rites. Thereupon from the sky, celestial jars, with pieces of cloth tied round their necks and covered with mango leaves, began to pour down, like clouds, water mixed with gold, gems, flowers and scented powders on the occasion of the ceremony of his royal unction. Having performed duly according to rites, the Abhisheka ceremony of Janarddana, before the very presence of the kings, the king of gods adorned him with celestial ornaments. Having welcomed duly all the kings with celestial garments of various colours, garlands and unguents, Madhava too sat in the auspicious assembly-hall of the celestials for the purpose of bathing. The kings of the Yadu and Vidarbha races began to adore him. The powerful son of Vinata, capable of assuming forms at will, sat on a seat on the right hand side of Keshava. As desired by Vasudeva himself the high-souled and heroic kings, Kratha and Kaishika, sat on their respective seats on his left hand side. The highly powerful and heroic car-warriors headed by Satyaki of the Vrishni and Andhaka races sat on his left hand side. As the gods beautify the Lord of Sachi-so those leading kings beautified the beautiful Krishna seated at ease on a celestial seat covered with a celestial coverlet and effulgent like the sun. Afterwards having been introduced to him by the ministers, various other kings were duly received by Keshava and they too sat at ease on their respective thrones. Thereupon having shown him proper respect, the highly wise king Kaishika, the foremost of speakers and well-read in all Shastras, said:—"O lord, considering thee a human being, these ignorant kings have committed offence by thee. Do thou therefore forgive them. O God."

Krishna said:—"O Kaishika, what of kings observant of Kshatriyas' duties, even if any one else proves inimical to me it does not find room in my heart even for a single day. O kings, how can I be offended with them who have to turn their faces against impiety and to fight virtuously? What is past is gone. Those who are dead have gone to the celestial region. Birth and death are natural with men. Do not grieve, O kings, for them who are dead. I wish that you may all forgive me and cast off your enmity".

Vaishampayana said:—Having consoled the kings with these words, the highly effulgent Madhusudana looked at Kaishika and desisted. In the meantime, showing proper respect to all, Bhishmaka, the foremost of speakers, and of those well read in Polity, said.

CHAPTER 52. CONVERSATION BETWEEN KRISHNA AND BHISHMAKA.

Bhishmaka said:—"O Lord of gods, out of his childish nature, my son wishes to give away his sister in a Swayamvara, but I do not like it. He is entirely childish; I do not like to give away (my daughter in this way). I wish that my daughter may select the only person whom she sees. O Lord, I propitiate thee, for this my son's bad conduct. Be thou propitiated and forgive (him)".

Krishna said:—"While your son, as a boy, has worked up all these kings, I do not know how arrogant he will be when he will be advanced in years. He who, born in a great royal family in this earth, speaks a falsehood, even before one king, consumes with the fire of Yama's tortures: his own-self and all the regions effulgent like the rays of the sun acquired by his asceticism. O Lord, I know this to be the religious duty of the kings, and even Brahma, in the days of yore, pointed it out as the foremost duty of men. Under these circumstances, O king, how can your son give utterance to a lie before the kings in this assembly. Let it go, I doubt also very much your statement that you do not know anything of the great assemblage of the kings invited by your son. O king, you have offered hospitality and welcome duly to the kings, assembled like the sun and moon; cars, elephants, horses and the infantry have made a wild dance in your city, and still you do not know anything of your son's work. How may this be? I doubt very much, O king, how you were not able to know of the arrival of four-fold forces though it might not have been a source of anxiety. O king, perhaps thinking that my arrival was not conducive to your well-being, you did not offer hospitality to such an unworthy person. O you of large arms, why should you not give away your daughter (in Swayamvara) for the very sin of my arrival here. Leaving me aside, do you confer your daughter on a good husband. Manu and other leading Law-givers have ordained that he who puts obstacles in the way of a maiden, wastes himself in hell. O king, for this, I did not enter into the assembly-hall and accept hospitality. O king, when possessed greatly by bashfulness, I prayed for giving rest to my followers in the city of Vidarbha. Kaishika. ever fond of guests, offered us proper hospitality. I too, in the company of Garuda, am living here as in the city of gods".

Vaishampayana said:—When Krishna, effulgent like burning fire, showered these thunder-like words, king Bhishmaka, sprinkling him with sweet words, consoled him.

Bhishmaka said:—"Be thou propitiated, O Lord of the celestial region. Do thou forgive me, O Lord of the land of mortals. I am possessed by the darkness of ignorance; do thou give me eyes of wisdom. We are men of perverse understanding, gifted with fleshy eyes. Therefore whatever we do without judging is not accomplished. However we have obtained thee now who art the God of gods. May my vision grow wise and works be accomplished. The wise, like great commanders, render fruitful unaccomplished works by the discernment of moral laws. Having obtained thy shelter, I do not entertain any fear. Listen to what I wish to accomplish now. O king of gods, I do not wish to allow my daughter to hold her Swayamvara lest she may choose another. Be thou propitiated with me, O Lord of celestials. Do not be angry with me".

Krishna said:—"O king of great intelligence, O sinless one, I do not perceive the utility of your sayings. Who can adjust whether you will give away your daughter or not. O king, the goddess-like form of Rukshmini has brought me to this place. But I should not say that you should give her to me and not to anybody else. When in the days of yore the gods assembled on the summit of the mount Sumeru for incarnating their portions they said to her: 'O thou of spacious hip, do thou with thy husband go to the world of men. And having been born in the house of Bhishmaka in the city of Kundina, be thou united with Keshava'. I tell you this plainly, O king; do what ever you think proper after due consideration. O king;

truly your daughter Rukshmini is not a woman; she is the very goddess Sree. For some object and at the words of Brahma she is born (as a woman). She should not be given away in a Swayamvara where all the kings will be assembled. She must remain alone, and inviting one bride groom, you should confer her on him. It will be thus performing a Kshatriya's duties). O king, you cannot give away Lakshmi in a Swayamvara. Selecting a good bridegroom, you should give her away according to proper religious rites. In order to put impediments in Swayamvara Vinata's son has been despatched by the king of gods and has come to the city of Kundina. I too have come here to witness this Swayamvara festivity of the kings and your daughter, the beautiful Kamala without lotuses. Your saying before me 'Forgive me' is considered by me as proper. And I do not find any folly in it, O king, O lord. I have already been pacified. Know me as conciliated since l have come to your territory in a gentle form. O king, to cast off one's shortcomings is forgiveness and it is endued with many virtues. So, how can the mind of one like myself be possessed by the sin of non-forgiveness. How can sin, O king, be attached to you who are moral, truthful and born in a family possessing the quality of goodness. Know me conciliated particularly as I have come with my army, for with them I never confront my enemies. When I cherish no forgiveness in my heart I go on the back of my carrier, Garuda, the foremost of birds, with weapons effulgent like the sun in my hand, O king, you are of the same age with my father and are therefore adorable unto me like him. Behaving with me, as a father treats his son, govern your kingdom well. How can that sin, which resides in the heart of a coward, find room in the heart of a pure-souled hero? Know my conduct as pure as a father's feeling towards his son. Treating us with hospitality, these two kings of Vidarbha have given us their kingdom. By the fruit of this gift their ancestral manes of ten generations upwards have gone to the celestial region. And ten succeeding generations too of their royal line from son to grandson will also repair to the celestial region. And they two, enjoying their kingdom for many long years, without any thorns, will attain to emancipation when they will wish it. And those noble kings, who were present at my Abhisheka, will in time repair to the celestial region. O king, may you fare well! I shall now with Vinata's son go to the charming city of Mathura protected by the king Bhoja"

Vaishampayana said:—Saying this to the king Bhishmaka, welcoming all other kings and issuing out of the Hall with Kratha and Kaishika, the lords of Vidarbha, Krishna, the foremost of gods and Yadus, went to his car. Beholding the departure of Keshava, the faces of the royal saint Bhishmaka and of other kings were stricken with sorrow. At that time beholding the prime and self-sprung Krishna, having eyes like red lotuses, thousand feet, thousand eyes, thousand arms, thousand lustrous crowns, thousand heads, adorned with celestial garlands, raiments, scents, unguents and ornaments, holding uplifted celestial weapons and having three eyes of the sun, moon and fire, the king Bhishmaka bowed unto him and began to eulogise his glories, with his body, mind and speech.

Bhishmaka said:—O God of gods, O Narayana, O Parayana, thou hast no origin or destruction. Thou art the eternal prime Deity, I bow unto thee. Thou art the self-sprung Deity, art identical with the universe, lotus navelled, hast clotted hairs, dost hold a staff and art of coppery hue. I bow unto thee. Thou art Hansa, the discus, Vaikuntha, unborn and the great Atman. I bow unto thee. Thou art Yogin, the existent and non-existent, the ancient Purusha, the foremost of Purushas, above three-fold qualities. I bow unto thee. O Lord, O foremost of the celestials, that alone art the lord of all the worlds and the lord of those who have acquired a know fledge of the soul. I am thy votary. Be thou propitiated and confer on me a boon.

Vaishampayana said:—Having thus chanted the glories of the great God Krishna in the presence of the king, Bhishmaka made a present of precious gems, pearls, and plates of Vaidurja unto him. Thereupon he saluted in this way the highly powerful son of Vinata too.

Bhishmaka said:—I bow unto that celestial bird, the son of Kashya endued with the velocity of the wind who can assume various forms at will.

Vaishampayana said:—Having thus chanted, in brief, the glories of Vinata's son Bhismaka offered him various sorts of most excellent raiment. After the lotus-eyed Krishna, the younger brother of Vasava, on taking leave, had departed all the kings followed him. Having thus received honours, taken farewell of all the kings, placed Vinata's son the foremost of birds, of a gentle form before him, been encircled by huge cars, and lighted up all the quarters the energetic Krishna set out for Mathura. At that time there arose a great tumult consisting of the sound of bugles, trumpets, conches, the hissing of the serpents, the neighing of horses, and the rattle of the wheels of the cars resembling the muttering of huge clouds.

After the departure of the highly powerful Krishna the gods repaired to the celestial region with that assembly hall and the most excellent seat. Encircled by their huge four-fold forces the kings followed Janarddana, a distance of two miles and afterwards at his command returned to Swayamvara.

CHAPTER 53. JARASANDHA'S PROPOSAL TO INVITE KALAYAVANA.

Vaishampayana said:—After the departure of Vasudeva's son the kings, who had their limbs embellished with ornaments and who were anxious to go to their respective kingdoms, returned to the assembly-hall of Bhishmaka in order to inform (Jarasandha of their intention). Thereupon king Bhishmaka, the foremost of kings and well-read in moral laws, said to the kings, effulgent like the sun and the moon and seated at ease on beautiful seats. "O ye kings, you all know the calamity that will befall the Swayamvara. Do you forgive me for the fruit that is the outcome of mv misconduct".

Vaishampayana said:—Having thus addressed and welcomed duly all the kings, (the king) sent away all the monarchs of Central India and of the East, West and Northern Provinces. Having honoured the king Bhishmaka duly in return, those kings, the foremost of men and mighty car-warriors, went away delightedly. Jarasandha, Sunitha, the energetic Dantavakra, the king of Soubha, the king Mahakurma, Kaishika, all the leading kings of the Pravara race, the royal saint Venudari, the king of Kashmira all those and other kings of the Deccan remained by Bhishmaka desirous of listening to the mystery. O monarch, beholding these kings waiting there the

O monarch, beholding these kings waiting there the powerful king Bhishmaka, with an affectionate heart and grave and cool voice, said to them moral words relating to three-fold objects and embellished with figures.

Bhishmaka said:—"O ye kings, I have acted thus in pursuance of moral words given vent to by you; you should forgive me for we must always abide by moral laws".

Vaishampayana said:—Having thus expressed himself in the concourse of kings, the king Bhishmaka, well-versed in moral laws, again said aiming at his son.

Bhishmaka said:—Observing the movements of my son my eyes are agitated with fear; I consider all now as mere boys. He (Krishna) alone is the foremost of Purushas. He, the very incarnation of glory, the foremost of the illustrious, the partaker of fame and powerful, has established great fame and the might of his arms in this land of mortals. Blessed is Devaki, the foremost of damsels who has conceived as her son the lotus-eyed Krishna, identical with the sum total of beauty, the greatest of all in the three worlds, and adored of all the immortals and who has seen his lotus countenance with her eves full of affection.

Vaishampayana said:—When the king Bhishmaka gave vent to these words again and again in the midst of the assembled kings the highly effulgent king Shalya said in sweet words.

Shalya said:-O slayer of thy enemies, O lord of kings, do not lament for thy son. The Kshatriyas meet either with success or defeat in battle. This is the inevitable course and eternal religion of the mortals. Save Baladeva and Krishna what third person can withstand thy highly powerful son in battle? Taking up his bow thy mighty-armed son is alone capable of withstanding the car-warriors and great heroes of the enemy in battle. When by the might of his arms he handles the Bhargava weapons, difficult of being used even by the celestials what man is capable of bearing it? This Eternal Purusha Krishna is without birth or death. In this land of mortals even the holder of trident (Siva) cannot defeat him. O Emperor, thy son is well-versed in the true meaning of all the Shastras. Knowing Keshava as Ishana he did not engage in fight with him. It is not that there is none who can defeat him. Kalayavana is incapable of being slain by Keshava. With a view to have a son the great Muni Gargya adored Rudra for twelve years living on powdered iron and practising dreadful and highly difficult penances. Thereat pleased when Shankara offered him a boon Gargya prayed for a son whom the kings of Mathura would not be able to slay. Rudra granted him the boon, saying 'so be it'. Thus by virtue of Rudra's boon, Gargya's son Kalayavana is unslayable by the kings of Mathura in the battle-field and especially in the city of Mathura. Though Krishna is highly powerful amongst the princes of Mathura still if he comes to battle and fights with him he will be able to defeat him. O kings, if you accept my words as becoming and sound, send an emissary to the capital of the king of Yavanas.

Vaishampayana said:—Hearing the words of the highly powerful Shalya the king of Soubha all the leading kings were delighted and said "We will do it"). Hearing their words and recollecting those of Brahma the Emperor Jarasandha lost heart and said.

Jarasandha said:—Alas! formerly, assailed by the fear of a foreign king, all the Chiefs, seeking refuge with me, used to get back their lost kingdoms, servants, army and conveyances. Now, on account of their bad feelings towards their lord, they, like unto a damsel, coming in contact with a stranger, are now exciting me to seek another's shelter. Alas! even when I, afraid of Krishna, am constrained to seek refuge with another, Destiny alone is powerful. And by no means can any one overcome it. O ye kings, it is better for me to die than to seek

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6488 helplessly the protection of another (king). I shall not therefore seek refuge with any body else. I shall give him battle who has been pointed out as my Death by the invisible words, may he be Krishna, or Baladeva, or a man, or some one amongst the immortals. Even this is my firm resolution and such is the conduct of a worthy person. I shall not act against it seeking another's protection. Even if you be all well disposed he (Krishna) may destroy you all. For your protection I shall send an envoy to him. O kings, the messenger should so proceed by the etherial way that Krishna may not put in any impediment. Do ye find out such a person who can go in this way. This effulgent king of Soubha is gifted with the prowess of fire, the sun and the moon. In a sunny car let him proceed to the capital of Yavana. Let him approach the king of Yavanas as our envoy and communicate to him our quarrel with Krishna. Let him try to bring him over to this assemblage of Chiefs.

Vaishampayana said:—Having thus expressed himself the Emperor Jarasandha again said to the powerful king of Soubha:—"Do thou depart, O giver of honours and help all these Chiefs. Use such tactics that the king of Yavanas may proceed and vanquish Krishna and we may be pleased".

Having thus commanded all and worshipped Bhishmaka duly the Emperor, encircled by his own army, set out for his city. Shalya, too, the foremost of kings, having honoured all duly, set out by the etherial way in a car, coursing like air. Following Jarasandha to some distance the Deccan Chiefs repaired to their respective cities. Thinking of his own evil conduct, of Kratha, Kaishika and Krishna, the king Bhishmaka, along with his own son, entered into his Palace. On account of the discomfiture of the kings consequent upon Krishna's arrival and the termination of the Swayamvara the chaste and wise Rukshmini approached her friends and with her face bent down in shame said:—"I tell you truly, I do not wish to be the spouse of any body else save Krishna having lotus eyes".

CHAPTER 54. SHALYA MEETS KALAYAVANA.

Vaishampayana said:-Kalayavana, the king of Yavanas, was highly powerful and used to govern the inhabitants of his city in pursuance of royal duties. He was wise, conversant with three Vargas [Three conditions of a king or state; prosperity, evenness or decay or loss, gain and equality.], proficient in six Gunas [The six acts of a king in his military character, or peace, war, marching, halting, sowing, seeking potection.] innocent of sevenfold dissension, calamities [The seven calamities are gambling, sleeping in a day, calumny, whoring, playing, idle roaming, drinking and hunting.], endued with all accomplishments, well-versed in Srutis, pious, truthful, a master of his senses, acquainted with the rules of war, an expert in capturing forts, heroic, of great strength and used to honour his ministers. One day encircled by his ministers he was seated at ease and the learned and intelligent Yavanas, discoursing amongst themselves on various celestial themes were adoring him. In the meantime there blew delightful, but exciting, cold and fragrant wind. Thereat the assembled Yavanas and the king Kalayavana were all worked up and thought "Whence it has come?" Thereupon they saw a car coming from the south. It was golden and white, lighted up with the lustre of jewels, adorned with celestial flags and pennons, drawn by horses fleet like the mind or air, adorned with tiger-skins, a terror to the enemies, the enhancer of joy to the friends, constructed by the celestial Architect, effulgent like the sun, the grinder of others' cars and embellished with jems like the rays of the sun and moon. The powerful and beautiful king of Soubha was seated thereon. Delighted greatly at seeing his friend the mightyarmed king of Yavanas, the foremost of speakers, repeatedly sent for Arghya and water to wash feet. And rising up from his throne and with Arghya in his hands he went out and waited at the landing stair of the car. Be holding the king Kalayavana, powerful like Sakra the highly energetic Shalya was greatly delighted, got down alone from the chariot with a confident heart and joyously entered into the Palace of Yavana for seeing his friend. Observing arghya in the hands of the king of Yavanas. Shalva, the foremost of kings, said in sweet words:-"O thou of great effulgence, I am not now worthy of arghya. I am now an envoy of the kings and have been despatched to thee by the intelligent Jarasandha. I therefore do not deserve arghya from the kings"

Kalayavana said:—"O you of large-arms, I know that you have been despatched here as an envoy by the king of Magadha for the behoof of kings. O intelligent king, I adore you duly with water to wash feet, seat and various other means of welcome because you have been sent here by the entire circle of kings. By adoring you, O king, I shall worship the entire host of kings and by honouring you all of them will be honoured. Therefore, O king, sit with me on this throne".

Vaishampayana said:—Thereupon shaking hands with each other and enquiring of their mutual welfare those two kings sat at ease on the sacred throne.

Kalayavana said:—What has become impossible to him, depending on the might of whose arms you kings are all living without any anxiety as the gods do under the protection of Sachi's lord, that he has sent you to me. Tell me, truly, O king, what mandate, the powerful king of Magadha has issued to me. Even if it be very difficult I shall carry out his command.

Shalya said:—O king of Yavanas, hear I shall describe at length what the king of Magadha has deputed me to communicate to you.

Jarasandha said:-The highly irrepressable Krishna has been oppressing the world from his very birth. Informed of his wicked deeds I attempted to slav him. Accompanied by a number of kings along with their four-fold forces and conveyances I besieged the mount Gomanta with a huge army. And there listening to the highly sensible words of the king of Chedi I set fire to that best of mountains for their (Rama and Krishna's) destruction. Beholding that fire consisting of hundreds and thousands of flames and resembling the fire of dissolution, Rama, holding the golden hilt of a sword, leaped down from the mountain summit in the midst of the oceanlike army of the kings. And that highly irrepressible one began to kill the car-warriors, the infantry and cavalry. He moved about like a serpent; and catching elephants, horses and soldiers with his plough-share he grinded them with his mace. In that battle-field abounding in hundreds of kings that highly energetic Rama, endued with the prowess of the sun, ranging in various ways like the setting sun, destroyed elephants, with elephants, car-warriors with cars, and the cavalry with horses. After Rama, the highly powerful and energetic Yadu hero, Krishna, taking up his discus effulgent like the sun, and his black iron club, forcibly leaped down in the midst of the enemie's army agitating the mountain with the force of his feet as a lion attacks the poor deer (34-35). O king, at that time whirling and bathed with shower that mountain extinguished the fire and entered into the earth as if dancing. Jumping down from that burning mountain Janarddana with his hand holding the discus began to destroy our army. Whirling his huge discus and throwing all down with his club he began to grind men, elephants and horses with his mace. Then with the fire of discus and plough-share begotten by their anger that huge army, protected by sun-like kings, was consumed. Within a moment our army consisting of men, elephants horses infantry and flags, was consumed by those two foot soldiers.

O king, beholding that army distressed by the fear of the fire of discus and routed, I, encircled by a huge collection of cars, engaged in battle. And Keshava's brother the heroic and valiant Baladeva, the destroyer of Bala, stood before me with a club in his hand. Having slain the twelve Akshouhinis of soldiers and cast off his plough-share and mace Sounanda, that leonine hero pursued me with his club. O king, having thrown the club on me with a force like that of the fall of a thunder-bolt he again stood manfully on the ground. Then like unto Kartikeya at the time of the destruction of Krounch, he, with his two large eyes, as if consumed me, looking at my joints. O king of Yavanas, beholding such a form of Baladeva, what person, having hopes of life, can stand before him in the battle-field? When he stood before him holding up that terrible club resembling the rod of the Regent of the dead and whirling it along with his plough-share Brahma, the grandfather of all, filling the welkin with his invisible voice grave as the muttering of clouds, said:-"O sinless Rama, do not strike (him); O holder of plough-share, it has been destined that he shall not meet with his death from any other person." Hearing with my own ears those words given vent to by the Grand-father I was filled with anxiety and returned from the battle-field.

O king, for this reason, and for the behoof of the kings, I communicated this incident to you. Hearing this you should do what you think proper in pursuance of my words. Desirous of having a son your father propitiated Sankara, the god of gods with hard austerities and obtained you as his son unslayable by the princes of Mathura. Fasting and feeding on powdered iron for twelve years the great Muni Gargya propitiated the great god Siva, on whose lotus feet even the gods and Asuras meditate and therefore obtained his wishedfor prosperity in the person of yourself. By virtue of the asceticism of the ascetic Gargya and of the power of Mahadeva carrying the emblem of a crescent forsooth, shall Janarddana meet with his death as the dews are dried up by the rays of the sun, O king, thus requested by the kings, be up and doing and march for vanquishing Krishna. And entering the city of Mathura with your army establish your glory there. Vasudeva's son is a native of Mathura and Baladeva is his brother. If you go to the city of Mathura you will be able to defeat them in battle.

Shalya said:—O king, I have thus communicated to you, the message entrusted to me by the Emperor Jarasandha for the behoof of the kings. Do you now undertake what is proper and conducive to your well-being after consulting duly with your ministers.

CHAPTER 55. KALAYAVANA AGREES TO KILL KRISHNA.

Vaishampayana said:—After the king Shalya, as directed by the Emperor Jarasandha had said this Kalayavana, the king of Yavanas, with great delight said. Kalayavana said:—Oh! highly honoured and blessed I am; and my life is crowned with success since numberless kings have requested me for vanquishing Krishna. The kings have appointed me in the work of subduing Krishna who is invincible in the three worlds, even unto gods and Asuras. And they have blessed me so that I will achieve victory. While the kings, with delighted hearts, have declared my victory I shall, by the very pouring of their water-like words, achieve success. Whatever it may be, I shall carry out the command of the Emperor Jarasandha issued at the request of the kings. Even my discomfiture in it will be, tantamount to my success. O king, to-day, the day and the stars are auspicious and in this auspicious moment I shall even to-day start for Mathura for defeating Keshava in the battle-field.

Vaishampayana said:—Having thus addressed the powerful Shalya the king of Soubha, the lord of Yavanas honoured him duly with highly precious jems and dresses. Afterwards for acquiring unstinted blessings he gave away various riches to his guest and the Brahmanas and duly offered libations to fire. Then after the performance of benedictory rites he set out with his army for vanquishing Janarddana. O foremost of Bharatas, king Shalya too, with his desire fully achieved, embraced the lord of Yavanas and set out with a delighted heart for his own city.

CHAPTER 56. UGRASENA RECEIVES KRISHNA

Janamejaya said:—O Brahman, when the Lord Krishna, endued with Sakra's prowess, set out from the city of Bidarbha he did not ride the highly powerful son of Vinata, Garuda; why did he then take him away with him? And what did Vinata's son do? O great Muni, I am filled with great curiosity in this; do thou unfold the mystery (1–2).

Vaishampayana said: —O king, listen to the work, difficult of being done by men, which the highly effulgent son of Vinata performed after his departure from the city of Bidarbha. O lord, before his departure to the city of Mathura when Janarddana, the god of gods, said before the assembled kings, "I shall repair to the charming city of Mathura governed by the Bhoja king" the beautiful and intelligent son of Vinata thought for a considerable time, and then saluting Vasudeva, after he has finished his say, said with folded hands.

Garuda said:—"O god, I shall now proceed to Raivata's city Kushasthali, to the charming mount Raivata and the adjacent forest thereto resembling the garden of Nandana.

"The Rakshasas have abandoned the charming city of Kushasthali. It is situate at the base of the Raivata mountain and on the bank of the great ocean. It abounds in trees decorated with filaments of flowers, in groves and creepers. It is scattered with elephants and serpents, and inhabited by bear, monkeys, boars, buffaloes and deer. I shall perfectly examine (that place) and see if it is worthy of thy habitation. O lord, if that extensive and charming city is fitted for thy residence, I shall remove all the thorns and come back to thee".

Vaishampayana said:—Having thus expressed himself before Janarddana, the king of gods, and saluted him the powerful lord of birds set out towards the western direction. And when Krishna too, with the Yadavas, entered into the beautiful city of Mathura, Ugrasena came out of the city with dancing girls and citizens and honoured the victorious Krishna.

Janamejaya said:—What did the mighty-armed Emperor Ugrasena do when he heard of Krishna's installation by the numberless kings?

Vaishampayana said:-Hearing of Krishna's installation as the Emperor by numberless kings, of Indra's making peace with him through his envoy Chitrangada, of the apportionment of wealth, each king being entitled to a lakh, each emperor to a Arvuda and each ordinary men to ten, and that every one, who came there, did not go away empty handed and that the graceful lord of Nidhis, Sanka, commanded by the gods, distributed wealth after Krishna's heart, from his own men and other persons informed of people's conduct, Ugrasena offered a great puja at the temples of the tutelary deities. The two sides of the gate of Vasudeva's house were decorated with flags, pennons and garlands. He also decorated with flags Kansa's assembly hall Suprabha adorned with various sheets of cloth. The doors of the sittingroom of the Emperor Krishna in Gopura were pasted with ambrosia by the king. There was dancing and music on all sides. The city was decorated with flags, garlands of wild flowers and jars full of water. The king sprinkled sandal water in all the high-ways and spread sheets of cloth on the ground. On both sides of the roads incense was kept in vessels and continually burnt with Aguru, molass and various other articles. The elderly women began to sing benedictory hymns and youthful damsels moved about anxiously in their respective houses.

Having thus commenced the festivity in the city the Emperor Ugrasena repaired to Ugrasena's Palace and after communicating to him the pleasant news and consulting with Rama went to the car. O king, in the meantime the great sound of the conch-shell Panchajanya was heard. Hearing that sound of the conch the entire city of Mathura, with their women, boys, elderly men, panegyrists, songsters, and accompanied by a huge army, issued out placing Rama before them. Ugrasena himself carried arghya and water for washing feet for Krishna.

After going over to some distance and coming within the view of Vasudeva the Emperor Ugrasena desired to proceed on foot and accordingly got down from his white car. And beholding Hari, the king of gods, seated on a charming car adorned with celestial jewels he, in words suppressed with joy, said to the lotus-eyed Rama the slayer of his enemy's army. Krishna was adorned with ornaments set with jewels, was shining like the sun on account of the garland of wild flowers decorating his breast, was accompanied by fans, umbrellas and flags with the emblems of Garuda painted thereon, embellished with all the marks of royalty and endued with the beauty of the rising sun.

(Ugrasena said):—"O great one, it does not behove me to proceed on car after this. Thinking this I have got down. Do thou go on the car. Coming to Mathura in the disguise of Keshava Vishnu has manifested himself as the king of gods in the ocean-like assemblage of the kings. I therefore wish to chant his glories properly." The highly effulgent elder brother of Krishna (then) replied to the king (saying):

"O king, it is not proper to chan the glories of that best of kings at the time of his going. Without it Janarddana is pleased with you. What is the use of hymning him who is himself propitiated? Your visit is identical with your chanting of his glories. While Krishna, although he has acquired the dignity of the Lord Paramount, is coming to your house, what is the use of praising him with celestial and super-human hymns?" Thus conversing with each other they went to Keshava.

Beholding the king Ugrasena approach with arghya in his hands Krishna, the foremost of orators, stopped his car and said:-"O king of Mathura, while I have installed you, declaring, 'Be you the lord of Mathura' it does not behove me to make it otherwise. O king, you should not offer me arghya and water for washing my feet and rinsing my mouth. This is my heart-felt desire. O king, informed of your intention I say that you are the king of Mathura. Do not make it otherwise. O king, I will confer upon you your proper share in the land and gift. As I did with the other kings I had kept your share in reserve beforehand, one hundred thousandth portion without any ornaments or raiment. O king, get upon your white car adorned with gold, umbrella, fans, flags and celestial ornaments. And wearing your crown of sunny lustre govern the city of Mathura, delightedly with your sons and grandsons, defeat your enemies and multiply the Bhoja race. The king of gods, the holder of thunder-bolt sent, for Ananta and Shouri, celestial ornaments and raiments. From the thousand jars of gold coins reserved for the citizens of Mathura in that ceremony of installation the king of gods has ordered that one thousand should be given to each of the panegyrists and bards, one hundred to each old man, prostitute and other men and ten thousand to each of the Yadavas. Vikadru and others who live with the king Ugrasena"

Vaishampayana said:-Having thus honoured the Emperor Ugrasena in the presence of all the soldiers Janarddana, with great delight, entered the city of Mathura. On account of the celestial ornaments, garlands, raiments and unguents it appeared as if he was living in the city of the celestials encircled by gods. Like unto the muttering of clouds there arose a great tumult consisting of the sound of bugles and trumpets, blare of conches, the noise of elephants, the neighing of horses, the leonine shouts of the heroes and rattle of car-wheels. The panegyrists began to sing his praises and the subjects to salute him with numberless presents. At this Hari was not the least surprised. He was high-minded by nature, shorn of egoism and has seen a greater display than this beforehand. And for this he was not filled with surprise. Beholding Madhava's arrival who was shining in the lustre of his own person effulgent like the sun the inhabitants of Mathura saluted him at every step and said:

"He is Narayana, the abode of Shree living in the ocean of milk. Leaving his serpent-couch he has come to the city of Mathura. Having chained Bali irrepressible unto the immortals he conferred the soverignty of the three worlds on Vasava the wielder of thunder-bolt. Having slain Kansa, the foremost of the powerful and other Daityas this slayer of Keshi has conferred the kingdom of Mathura on the Bhoja king. Not being himself installed and not sitting on the royal throne, he, having acquired the dignity of the Lord Paramount, has entrusted Ugrasena with the government of Mathura".

Having heard this conversation of the citizens, the bards, panegyrists and the poets sang, "O thou the ocean of accomplishments, how can we, who are one tongued men, sing the deeds begotten of thy prowess and energy. The thousandheaded serpent-king Vasuki, who has the intellect of a god, can, with his two thousand tongues, to a certain extent describe thy accomplishments). It is a great wonder to the kings of the earth that a throne was sent by Indra. It never happened before nor will it be in future. The descension of the assembly-hall and jars from the celestial region has never been heard of or seen. Therefore we consider it as a wonder. O Keshava, conceiving a son like thee, the foremost of gods, Devaki, the best of damsels, has been blessed because she, with her eyes full of affection, saw thy lotus face adored by men and the immortals".

Placing Ugrasena before them and listening to the conversation regarding their praises sung by the citizens the two brothers Rama and Krishna arrived at the gate and the king worshipped them repeatedly sending for arghya and water for washing feet and rinsing mouth. Thereupon approaching Keshava's car, saluting him with his head down and mounting on an elephant the energetic and intelligent Ugrasena began to shower gold as the clouds discharge their watery contents. Having thus showered gold on him the beautiful Madhava arrived at his father's house and said to Ugrasena, the king of Mathura: "O lord, although I have secured the dignity of the Lord Paramount, this throne, conferred by the king of gods, should be kept in the king's Palace. Although acquired by the strength of my own arms I do not like to come by the assembly-hall of the king of Mathura. O lord, I propitiate you. Do not be offended".

O king Janamejaya, at that time Vasudeva, Devaki and Rohini were so much overwhelmed with joy that they could not give vent to any word.

O king, thereupon considering the importance of time and place, Kansa's mother, taking riches and presents of various countries acquired by him, went to Keshava and dedicated them to his feet. Observing it Krishna sent for Ugrasena and said in sweet words.

Krishna said:—"It is time that has snatched away your two sons; I have not slain them either for riches or for the kingdom of Mathura, O king of Mathura, having vanquished your enemies by the might of my arms do you perform many sacrifices and make profuse presents. O king, do you cast off your mental agony and fear consequent upon Kansa's death. I return you these riches; do you accept them"

return you these riches; do you accept them" Having thus consoled the king, Krishna, along with Balarama, went to his parents. There those two highly powerful heroes, with heart full of joy, saluted their parents bending their heads. O Janamejaya, at that time the city of Mathura left off her own form and as if the capital of gods came down there leaving the celestial region. Beholding Vasudeva's house the citizens did not consider it as earth but took it for the region of the celestials. Having thus entered Vasudeva's house the heroic Baladeva and Keshava dismissed Ugrasena, the king of Mathura and his queen. And then leaving off their arms and moving about for some time they went through the evening rites. And then seated at ease they conversed with one another. In the meantime there took place a highly dreadful calamity. The clouds were scattered in the sky, the earth and the mountains were shaken, the oceans were agitated, the serpents were terrified and the Yadavas, trembling, fell down on earth. Beholding them thus fallen the immoveable Rama and Krishna, perceived, from the flapping of the huge wings, the approach of Garuda, the foremost of birds. And within a short time they saw Garuda by them. Saluting them both with his head, Vinata's son, of a gentle form, adorned with celestial garlands and unguents, sat on a seat. Observing the arrival of his war-like minister, the intelligent son of Vinata, the slayer of Madhu said: "O thou the grinder of the enemies of the celestial army, O delight of Vinata's heart, O foremost of birds, O favourite of Keshava, may thy arrival here prove auspicious". Having thus addressed Vinata's son, stationed there like a very god Krishna again said to him who was equally powerful.

Krishna said:—O foremost of birds, let us now go to the highly extensive inner appartment of the Bhoja king, for there, seated at ease we shall be able to hold counsels after our own hearts.

Vaishampayana said:—When having entered the inner appartment of the Bhoja king along with Vinata's son, the highly powerful Krishna and Baladeva held parley, the former said:—"O Vinata's son, the king Jarasandha is unslayable by us. It has been so ordained. Incomparable is his might and he is encircled by a huge army and highly powerful kings. The army of the Magadha king consists of many soldiers and so we shall not be able to consume it even within hundred years. Therefore I tell you, O king of birds, that it never bodes good for us to live in this city of Mathura. Even it is my desire".

Garuda said:-O god of gods, having saluted thee I took leave and went to Kusathali for finding out a worthy habitation for thee, O foremost of gods, having gone there and been stationed in the welkin I reconnoitered all over that city endued with all auspicious marks. That city is situate in an extensive watery province of the ocean. It has the ocean on the east and is therefore always cool. It is surrounded on all sides by the ocean, a mine of every sort of jem, spread with trees conferring wished-for objects, covered on all sides with flowers of all seasons and therefore highly charming; it is the abode of all forms of Ashramas satisfies every sort of desire is filled with men and women, is always full of merriment, is encircled by ditches and walls, is embellished with palaces and gates, variegated courtyards and roads, has huge doors and gates, and various bolts and other contrivances, is adorned with a golden wall, is filled with car-warriors, cavalry and

infantry, and with trees of various countries covered with celestial flowers and fruits, is adorned with flags and pennons. contains big palaces, strikes terror to the enemies, enhances the joy of the friends and is isolated from other cities presided over by kings. O god, there is that best of mountains Raivata resembling the garden of Nandana. Do thou make it an ornament of thy gate. O foremost of gods, that city will also be liked by thy sons. Do thou go and live there. Like unto Indra's capital Amaravati thy city will be celebrated in the three worlds under the name of Dwaravati. O god, if the great ocean gives there room covered with water the celestial Architect will make works of art after his own heart. O god, out of lustrous jewels, pearls, corals, diamonds, sapphires and other iems produced in the three worlds, do thou have many white palaces built there like unto the assembly hall of the celestials, consisting of hundred heavenly pillars, adorned with all sorts of jewels made of gold, decorated with celestial flags and pennons, guarded by gods and Kinnaras and lighted by the sun and the moon.

Vaishampayana said:—Having said this to Keshava and saluted them both Vinata's son took his seat. Meditating on the words uttered by him conducive to their well-being, and in order to give a proof of his appreciation Krishna, with Rama, honoured Garuda with presents of most excellent and precious dresses and dismissed him. And then they enjoyed there like two immortals in the city of the celestials. When in time the highly illustrious Bhoja king heard of what Garuda had said he affectionately addressed to Keshava the following nectarine words.

He said:—O Krishna, O enhancer of the delight of the Yadavas, O thou of large arms, O slayer of thy enemies, listen to what I say. O my son, without thee, like unto a woman separated from her husband we shall not be able to live happily either in this city of Mathura or in any other kingdom. O conferror of honour, even if Indra comes to the help of all the kings, still we, under the protection of thy arms, do not fear them. O foremost of Yadus, we shall proceed for accomplishing conquests.

Hearing Ugrasena's words Devaki's son smilingly said: "O king, I am ready to do whatever you wish. There is not the least doubt in it".

CHAPTER 57. KRISHNA'S PROPOSAL TO GO TO DWARAKA.

Vaishampayana said:-Once on a time the lotus-eyed Krishna addressed the following reasonable words to the Yadus in their assembly:-"This Mathura city is the abode of the Yadus: we too were born here and brought up in Vraia However all our griefs have disappeared and the enemies have been defeated. Now our hostilities with the kings and battle with Jarasandea have commenced. The number of our infantry and animals is endless. And we have enough of jewels and friends. Although through our friends and soldiers we have attained to the consummation of prosperity still the city of Mathura is very limited and the enemies can easily enter it Beside if one Koti of princes and infantry live here jointly there is every possibility of a dissension cropping up amongst them. Therefore, O ye leading Yadus, methinks it is better that we should live elsewhere. If you like it, we will lay out a city elsewhere. If you approve of what I have said before this assemblage of the Yadus for your well-being and in pursuance of the proper time I shall carry it out." Hearing it all the Yadavas delightedly said:-"'O Krishna, do what thou deemst proper for the behoof of all these people".

Thereupon the Vrishnis began to hold consultations regarding this most excellent proposal:—"Our enemy the king Jarasandha has been destined as unslayable by us. And his power is also very great. True it is that many armies of the kings have been slain in this city of Mathura. But so great is the number of his soldiers that we shall not be able to bring about their destruction even in hundred years". At that time O king, the emperor Jarasandha, along with Kalayavana was proceeding towards Mathura with his army. Having heard of the approach of Jarasandha and Kalayavana with that highly irrepressible huge army the Yadavas thought of retreating as mentioned before. The truthful Krishna again said to the Yadavas:—"To day is an auspicious day. So we shall, even this very day, issue out of Mathura along with our army and followers".

Having obtained this command from Krishna, the Yadavas, headed by Vasudeva, along with their wives, cars and elephants, set out, echoing the four quarters with the noise of their soldiers resembling that of the waves of the ocean. Leaving Mathura the Yadavas went on with their wealth, kinsmen, friends, golden chariots, infuriated elephants and trotting horses decorated with gold. O foremost of Bharatas, having adorned their respective detachments of the army and moved it on the Yadadas set out for the west. Stationed in front, Vasudeva and other leaving Yadavas, ever adorning a battle-field, guided the army. Having thus wended a very long distance the leading Yadus reached the bank of the ocean. It was variegated with creepers, abounded in coconut trees and beautiful elephants, was covered with Ketaki trees, palmyras, Pannages and vines. Having secured such a picturesque site the Yadavas were highly delighted as if they had arrived at the celestial region. Searching for a site where he would lay out a city Krishna, the slayer of inimical heroes, saw an extensive tract of land situated on the bank of the ocean. The land had a coppery soil mixed with gravels, was well-suited for animals of burden, was endued with all the favourable marks of a city, as if it was presided over by the Goddess of prosperity herself. It was fanned by the sea breeze and was watered by the ocean. Near it was shining in beauty the charming mountain Raivata like the mount Mandara. On that mountain containing all the jems and resorted to by many great men Drona lived for many long years. There lived the king Ekalavya. And the sporting ground laid out by himself like a board of dice is celebrated by the name of Dwaravati. Keshava selected that site for his city and the Yadavas also wanted to encamp their soldiers there. Thereupon the Yadu commanders pitched tents there for the night.

With a view to lay out his city there the Lord Krishna, the foremost of Yadus, lived there with them shorn of anxiety. And that foremost of men, the leader of the Yadavas, having Gada as his elder brother, thought in his mind of the names he would give to the various houses in that city.

O king, having thus secured the city of Dwaravati the Yadavas, along with their friends, lived there happily as do the gods in their own city. O descendant of Bharata, thus informed of the approach of Kalayavana Krishna, the slayer of Keshi, set out for the city of Dwaravati, in fear of Jarasandha.

CHAPTER 58. ACCOUNT OF KALAYAVANA.

Janamejaya said: — O reverend sir, I wish to listen at length to the history of the high-souled and intelligent Vasudeva, the foremost of Yadus. O foremost of the twice-born, why did Janarddana, without fighting, leave Mathura the only abode of Lakshmi (the goddess of prosperity), the hump (the most elevated) of Central India, the very summit of the earth, abounding in profuse corns, wealth and beautiful houses, and consisting of many worshipful Aryans? How did Kalayavana behave towards Krishna? Having obtained the watery fortress Dwarka what did the great Yogin of hard penances the mighty-armed Janarddana do? Whose son was Kalayavana and how powerful was he? Do thou describe all this to me.

Vaishampayana said:—The high-minded Gargya was the preceptor of both the Andhaka and Vrishni races. He always observed the vow of celibacy; and although he had a wife he did not know her. While the eternal Gargya, who was a master of passions, was thus spending his days this brother-inlaw described him as impotent before the king. O king, having been thus dishonoured in the city of Ajitanjaya and giving up his desire of being united with his wife out of anger for his brother-in-law, Gargya engaged in hard penances for obtaining a son. And living on pounded iron for twelve years he worshipped Mahadeva, the holder of trident. For this Rudra conferred on him a boon that he would obtain an all powerful son who would be able to discomfit in battle the descendants of the Vishni and Andhaka races.

The king of Yavanas had no son. Hearing of the boon of having a son conferred upon Gargya, the foremost of the twice-born by Mahadeva, the king brought him over to his own kingdom. And having consoled him he engaged the milkwomen to attend him in their own settlement. Having assumed the guise of a milk-woman, an Apsara. Gopali by name, conceived that dreadful and undecaying embryo through Gargya. Thus by the command of the holder of trident, Gargya begat on the Apsara, assuming the form of a woman and living by him like a wife, the highly powerful hero Kalayavana. And he was brought up in the inner appartment, like his son, of the king Yavanas who had no issue. O king, after the demise of the lord of Yavanas Kalyavana became king. And being desirous of fighting when he questioned the leading twice-born ones about his antagonist Narada pointed out the heroes of the Vrishnu and Andhaka races. Krishna, the powerful slayer of Madhu, took no notice of Kalayavana, although he grew up in the midst of the Yavanas because he had heard from Narada the story of his obtaining the boon. When the king of Yavanas grew exceedingly powerful, Shaka, Tukhara Darava, Parava, Tangana, Khasha, Panhava and hundreds of Mlechcha kings, living near Himavan, took shelter under him. Encircled by those Dasyu kings resembling a swarm of locusts, assuming various dresses and holding various weapons, the king of Yavanas set out for Mathura. He agitated the surface of the earth with innumerable horses. elephants, asses, camels and a huge army. The path of the sun was covered with the dust raised by the soldiers. By the urine and excreta of the soldiers a river was created. And because that river issued from the excreta of the horses and camels it passed by the name of Aswasakrit.

Hearing of the approach of this huge army Vasudeva, the leader of the Vrishnis and Andhakas, addressed his kinsmen, saying:—"Great is the calamity that has befallen the descendants of the Vrishni and Andhaka races. For this enemy is unslayable by us on account of the boon conferred on him by the holder of the trident. I employed all other means as conciliation etc. to win him over. But he wishes for battle worked up with pride. 'I am to live here:' this Narada said to me; I too tell you this. The emperor Jarasandha is not forgiving towards us; and the other kings too, assailed by the Vrishni discus and on account of the distruction of Kansa, have been displeased with us and sought refuge with the Magadha king. Under the protection of Jarasandha they want to obstruct us: and many kinsmen of the Yadavas have been slain by them. What more we will never acquire prosperity if we live in this city."

Saying this and desirous of retreating Keshava sent an envoy to the king of Yavanas. In order to terrorize him (the king of Yavanas) the highly intelligent Madhava put a highly dreadful black serpent, resembling a collection of collyrium into a jar and sealed it up. He then sent it to the king of Yavanas through his own emissary. O foremost of Bharatas, having said "Krishna is like a deadly serpent" that emissary showed the jar to Kalayavana. Thereupon understanding that the Yadavas had sent it to terrorize him Kalayavana filled that jar with dreadful ants. Thereat that serpent was eaten up by the innumerable ants having sharp beaks and was reduced to ashes. Thereupon sealing up that jar, Kalayavana sent it with a profuse description to Krishna. Observing his own expedient baffled Vasudeva soon left the city of Mathura and went to Dwarka. O king, after that in order to put an end to hostilities, that highly illustrious and powerful hero, Vasudeva settled all the heroes in Dwarka and having consoled them, set out on foot for Mathura with only his own arm for his weapon. Kalayayana was pleased at seeing him and confronted him with rage. The highly powerful Krishna too attracted him of his own accord. In order to get hold of Govinda the lord of Yavanas pursued him, but could not catch that Yogin.

On account of his being successful in the war between gods and demons the former offered a boon to the highly powerful and illustrious king Muchakunda, the son of Mandhata who prayed for sleep. O king, because he was tired in battle he repeatedly said:--"O gods, I will, with my eyes burning in anger, consume him who will arouse me from my sleep". The deities along with their king said "So be it." Having been thus ordered by the gods, that king, worn out with fatigue, first came to the king of mountains. And then entering into a cave he was asleep till he was seen by Krishna. Narada communicated to Krishna the boon obtained by Muchukunda and his power. And therefore when pursued by his Mlechcha enemy he humbly entered into Muchukunda's cave. In order to avoid the look of the royal saint Keshava, the foremost of the intelligent, sat near his head. Following Vasudeva, the wicked minded Yavana king entered into the cave and saw that king there. And like an insect falling into fire he kicked that king with his foot for his own destruction. With the touch of the foot the royal saint Muchukunda awoke and was highly enraged on account of the break of his sleep. Thereupon recollecting the boon that was conferred by Indra he looked at the Yavana king with angry eyes. As soon as he was eyed, the king of Yavanas was all ablaze. O king, as a lightning consumes a dried tree so the fire, engendered by the energy of Muchukunda's eyes, in no time reduced Kalayavana to ashes. Having thus acquired victory by virtue of his own intellect Vasudeva went to the emperor Muchukunda, who was engaged in sleep for a long time and addressed to him the following most excellent words:-"O king, I have heard from Narada-that thou art asleep for a long time. Thou hast performed a great work for me. May good betide thee. I depart".

Beholding Vasudeva of short stature the king Muchukunda thought:—"I was asleep for a long time and the cycle has been changed." Then the emperor said to Govinda:—"Who are you? Why have you come here? Tell me if you can, how long I was asleep?"

Krishna said:—"There flourished a king in the Lunar dynasty, by name Yayati, son of Nahusha. Yadu was his eldest son. He had four other sons Turvasu and others. O lord, know me, as Vasudeva, the son of Vasudeva born in Yadu's family. For some work I had come to you. O king, I have heard from Narada that you fell asleep in the Treta Yuga: and now the Kali has set in. Tell me, what more I can do for you presently. O king, you have reduced him to ashes by virtue of the boon conferred on you by the gods whom, fighting for a hundred years, I could not slav".

Vaishampayana said:—Thus accosted by Krishna the king Muchukunda issued out of the cave. And having accomplished his object the intelligent Vasudeva too followed him. Having come out from the mouth of the cave he saw that the earth had been covered with men of short stature and of limited energy, strength and prowess and that his kingdom had been occupied by others. Having seen all this and resolved upon practising hard penances the king dismissed Krishna and entered into thickets of the Himalaya). Having carried on austerities there he died and repaired to the celestial region acquired by his own good actions. Having brought about the destruction of his own enemy through this expedient, the pious-souled and intelligent Vasudeva went to his soldiers and set out with that army consisting of cars, elephants and horses, who had their master slain. Having thus attained to the consummate accomplishment of his object and conferred upon the king Ugrasena that four-fold army Janarddana embellished the city of Dwarka with wealth acquired by him.

CHAPTER 59. THE LAYING OUT OF DWARKA.

Vaishampayana said:--Thereupon when the sun rose in the clear morning, Hrishikesha, the descendant of Yadu, having performed his morning ablution and sat for some time at the outskirt of the forest, began to survey it for finding out a site where he would build a fortress. The principal members of the Yudu race followed him. Thereafter in an auspicious day under the auspices of the planet Rohini he offered immense presents to the Brahmanas and made them perform benedictory rites. He then commenced the work of the building of the fort. Thus when the construction of the fort was taken in hand, like unto Indra addressing the gods, the lotus-eyed slayer of Keshi, the foremost of creators, said to the Yadavas. "O ye Yadavas, behold the site that I have selected like unto the very abode of the gods. I have also selected the name under which it will be celebrated on earth. I am laying out courtyards, promenades, well-levelled roads and inner appartments, all those marks, for which this city of mine will be celebrated on earth by the name of Dwaravati like unto Indra's Amaravti. Taking Ugrasena before you and putting impediments in the ways of your enemies do you enjoy here shorn of anxiety like the celestials. Let all of you take lands for building houses; let gardens and crossings of four roads be laid out and let a survey of roads and walls be taken. Let artizans, expert in building houses and masons be sent round the country.

Thus accosted the Yadavas gladly selected sites for building their own houses. O king, some of the Yadavas engaged in measuring their own lands with ropes and some of them began to worship the tutelary deity by adorning the Brahmanas on that auspicious day.

Thereupon the high-minded Govinda said to the masons:-"Do ye build for me a temple for my tutelary deity, well laid out with courtyards and roads". Having said "So be it" to the mighty-armed Krishna, the masons collected all the materials for building the fort and began to lay out the gate and the boundary line. Temples, in proper places, were built for Brahma, the god of sacrifices, Indra, the presiding deities of fire and water and other gods. They then constructed the four gates of the temples (namely Shudraksha, Aindra, Bhallata and Pushpadantaka.) Thus when the houses of the highsouled Yadavas were constructed, Madhava thought of laying out the city very soon. Thereupon there arose by accident a pure intellect in his mind conducive to the well-being of the Yadavas and of the city, by which, he could soon lay out the city. (He thought) that Prajapati's son, the powerful Viswakarma, the foremost of architects, would construct the city. Thereupon, seated in a solitary place with his face directed towards the celestial region Krishna thought of Viswakarma, in his mind, so that he might come there. In the meantime the highly intelligent celestial architect. Viswakarma, the foremost of gods, came there and stood before Krishna.

Viswakarma said:—"O Vishnu of firm vows, despatched speedily by the king of gods, this thy servant has arrived here; what command am I to carry out? O god, thou art adorable unto me as the grand-father (Brahma) and the three-eyed deity (Siva). O lord, there is no difference amongst the three. O thou of large arms, do thou gladly issue command to me as thou dost order the three worlds."

Hearing the humble words of Viswakarma, Keshava, the foremost of Yudus and the slayer of Kansa, replied, in incomparable words:—"O foremost of gods, you were also present there and listened to our counsels held in private for the behoof of gods. You are now to build a house for me here. O you of firm vows, do you build a city here for manifesting my own self and decorate it with houses befitting my power. You are an expert, O you of great intellect; what shall I tell you more. Build for me such a city that it may be celebrated on earth like Amaravati; you are to build here such a house for me as I have in the celestial region so that the mortals may see the beauty of my city and of the Yadu race."

Thus accosted the intelligent Viswakarma said to Krishna of unwearied actions, the destroyer of the enemies of the celestials. "O lord, I shall do all that thou hast ordered. But thy city will not sufficiently accommodate such a number of men. So very extensive should be thy city that even the four oceans, in their full forms, may range here. O foremost of Purusas, if the ocean, of his own accord, gives a little more room then thy city may turn highly extensive."

Krishna, the foremost of orators, had already settled this. Therefore thus spoken to by the celestial architect he said to the ocean, it he lord of rivers:—"O ocean, if you have any respect for me, then withdraw thy form in the water extending over twelve yojanas. If you give room, this city, abounding in wealth and enjoyments, will be able to afford accommodation to my huge army". Hearing the words of Krishna, the ocean, the lord of rivers, offered him his bed, resorting to his yoga power. Observing the respect shown to Govinda by the ocean and the site for building the city Vishwakarma was highly

pleased. Thereupon Vishwakarma said to Krishna, the descendant of Yadu:- "From even this very day you will settle down in the city. O lord, I had already made a plan of this most excellent city in my mind. So in no time it will be decorated with the rows of houses. This charming city will be like the hump of the earth on account of its beautiful gateways, gates and upper-storied rooms". Thereupon having constructed that city in the region liked by the gods he built the inner appartment of Krishna consisting of bathing houses. Thus by Viswakarma's mental effort that beautiful Vaishnava city, by name Dwarkavati, was built. That city was properly protected by doors, adorned with most excellent walls, girt by ditches, filled with palaces, beautiful men and women, traders and various articles of merchandise. And although it was established on earth, it appeared like one ranging in the sky. It was adorned with pools, streamlets of pure water and with gardens. It was covered on all sides like a damsel of spacious eyes. It had prosperous court-yards, high edifices stricken by clouds, many clear public roads and streets for carriages. As Indra's city beautifies the celestial region, so that city, prosperous with all sorts of jems, adorned the ocean on earth. That city, a beautiful field for heroes, that creates envy in the hearts of the neighbouring kings, covered even the sky with its palaces. That city was filled with the noise of people hailing from the various kingdoms of earth and the air was saturated with the water of the waves of the ocean. With its charming sea-side and gardens that beautiful city Dwarka, delightful to the females, shone like the welkin studded with stars. That city was encircled by walls of sun-like and golden lustre, was filled with golden houses and gates like white clouds and was adorned with palaces. At some places the high roads were full of high palaces. As the moon lights up the sky, so Krishna, the enhancer of the joy of the Yadavas, encircled by his own people, began to live in that celestial city abounding in jewels and built by Viswakarma. Having laid out that city resembling that of the celestials and been honoured by Govinda the Divine Architect repaired to the region of gods.

Thus when the city was laid out Krishna, who was conversant with the knowledge of Spirit, felt a desire of gratifying his own people, who were poor, with profuse riches. Thereupon in one night the powerful Upendra invited the foremost of Nidhis, Sankha, who was an attendant of the god of riches Vaishravana, to his own house. As desired bv Keshava the lord of Dwaravati, Sankha came to him. As he used to respect Vaishravana, Sankha, humbly and with folded hands, bowed to him and said:-"'O lord, I am a guard of treasures of the gods. O descendant of Yadu. O thou of large arms, tell me what command of thine I am to carry out' Hearing this Hrishikesha said to that best of Guhyakas Sankha:--"Give enough of riches to those men of my city who have little wealth. I do not like to see any man in this city unfed, lean, dirty and poor and nor do I wish to hear any man cry out 'Give me some thing'"

Vaishampayana:-In order to satisfy Keshava's order Sankha, the foremost of Kuvera's attendants, ordered them to shower heaps of wealth in every house of Dwaravati and they accordingly did so. Therefore there remained no man poor, or of limited means. Thereupon that Divine Purusha, ever doing good by the Yadavas, sent for the (wind god) Vayu, the vital air of animals, who, appearing before Gadadhara, seated alone, said "O god, I am quick-coursing and can go everywhere. What shall I do for thee? O sinless one, as I am an emissary of the gods, so I am yours". Hearing this the mystic Purusha Krishna said to Vayu, the life of the universe, present there in his own form:-"Go to the gods and their king and offering them my respects beg of them the assembly Hall Sudharma and bring it to Dwarka. O Vayu, these pious Yadavas, endued with prowess, will enter into it; therefore do not bring the false one; for that undecaying assembly hall only, capable of going and assuming forms at will, will be able to accommodate these god-like Yadavas." Hearing the words of Krishna of unwearied actions, Vayu, in his course fleet like the mind, repaired to the celestial region and communicated to the gods Keshava's complements and request. And then taking the assembly-hall Sudharma he returned on earth. Thereupon presenting to the pious and energetic Krishna that Sudharma hall the wind-god disappeared. As it was placed in the land of celestials for the gods so that Sudharma hall was placed by Keshava in Dwaravati for the leading Yadavas. Thus with divine, earthly and watery articles the eternal and intelligent Hari decorated the city of Dwaravati like unto his own wife. Thereupon having fixed the limits of the city the emperor Ugrasena placed in their proper places the commanders of armies and the heads of clans. He then settled in their respective places the priest Sandipani, the commander-in-chief Anadhristhi, the foremost of ministers Vikadru, and the ten elderly persons headed by Udhava, always engaged in Yadaya's works. Of the car-warriors the mighty car-warrior Daruka was appointed Keshava's charioteer and, Satyaki, the foremost of warriors, the commander of his army.

Having made these arrangements for his city, the blameless Krishna, the creator of the world, began to live happily on

earth along with the Yadavas. A few days after with Reshava's consent Baladeva acquired the good-natured daughter of Revata, by name Revati.

CHAPTER 60. AN ACCOUNT OF RUKSHMI: KRISHNA TAKES AWAY RUKSHMINI.

Vaishampayana said:—In the meantime in order to satisfy the king of Chedis the powerful Jarasandha announced "A marriage with presents of gold coins and ornaments will be celebrated between the king Shishupala and Bhishmaka's daughter Rukshmini". And he then excited for battle the highly powerful Suvaktra the son of Dantavakra, an expert in illusions like unto the thousand-eyed deity, the highly powerful and energetic Sudeva, the master of one Akshouhini of soldiers, and the son of Vasudeva, the king of Poundra, the highly powerful son of Ekalavya, the son of Pandya king, the powerful king of Kalinga, the king Venudari, an enemy of Krishana's, Aushuman, Kratha, Shrutarva, the kings of Kalinga and Gandhara, the highly powerful Praghasa, the king of Kashi and others.

king of Kashi and others. Janamejaya said:—"O foremost of the twice-born conversant with the Vedas, in what country and in whose family the effulgent king Rukshmi was born?"

Vaishampayana said:-Bidarbha, the son of royal saint Yadhava, constructed a city by name Bidarbhi, on the southern side of the mount Vindhya. His highly powerful and energetic sons, Kratha and others became all kings of separate kingdoms and founded separate familes. O king, of them the Vrishnis were born in the family of Bhima. Aushuman was born in Kratha's family and Bhishmaka, whom people call Hiranyaroma, the king of Deccan, was born in Kaishika's family. The king Bhishmaka, who, living in the city of Kundina, used to govern the southern quarter presided over by Agastya, had a son by name Rukshmi and a daughter by name Rukshmini. The highly powerful Rukshmi obtained divine weapons from Druma and Brahma weapon from Jamadagni's son Rama. He always used to boast before Krishna of wonderful deeds. O king, Rukshmini was of matchless beauty on earth and therefore the highly effulgent Vasudeva desired to possess her as soon as he heard of it. Rukshmini too, hearing of Janarddana, endued with energy and strength, wished. "He only will be my husband". Filled with grief on account of Kansa's death and thinking "he is his enemy" the highly powerful Rukshmi did not confer Rukshmini on the highly energetic Krishna although he prayed for her. The emperor Jarasandha begged that maiden, of Bhishmaka of dreadful power, for the Chedi king Shishunala the son of Sunitha

The king Vrihadratha, who formerly made the city of Girivraja in the province of Magadha, was the son of the Chedi king Vasu. In his family was born the highly powerful Jarasandha; and the Chedi king Damaghosha was also born in the same family. Damaghosha begat on Vasudeva's sister Shrutashrava five sons of dreadful prowess, namely, Dashagriva, Raivahy, Upadisha and Bali. They were all heroic, energetic, powerful and well-versed in the use of all sorts of weapons. The king Sunitha handed over to Jarasandha, born in his own family, his son Shishupala, who brought him up just like his own son. In order to please the highly powerful Jarasandha, an enemy of the Vrishnis, under whose protection he was brought up the Chedi king Shishupala quarrelled with them. Kansa was Jarasandha's son-in-law. On account of his being slain in the arena there took place a dissension between him and the Vrishnis for Krishna. At that time the king of Magadha wanted Rukshmini from the powerful Bhishmaka for Sunitha's son Shishupala. And he too promised to confer her on him.

Thereupon the emperor Jarasandha, with Shishupala and Dantavakra, started for Vidarbha. And the intelligent Poundra-king Vasudeva, the highly powerful kings of Anga, Banga and Kalinga followed him. By going out in advance Rukshmini honoured those kings and welcomed them to his city. In order to please their father's sister Rama and Krishna, with the mighty Vrishni car-warriors and their army, went to that city. Kratha, the king of Kaishika received and duly welcomed those worshipful Yadhavas who lived outside the city). On the day previous to that of the wedding, Rukshmini, gifted with all auspicious marks, after the performance of benedictory rites, shining in her beauty and on a car drawn by four horses and protected by soldiers, was going from her house to that of Indra in order to worship Sachi. Krishna saw. near the temple, Rukshmini, the best of beauties, like unto the burning flame of fire, as if she were the goddess of illusions descended on earth, or the goddess earth herself coming out of the nether region, or the very goddess Shri (the goddess of prosperity) the foremost of damsels, gentle like the rays of the moon, and separated from her lotus, coming down on earth as his wife. That damsel of dark-blue hue and large eves. Rukshmini, was seated on a car. And though the gods even could not see her with their mind Krishna could see her. Her lips, eyes and the corners were coppery, thighs, hips and breast were plump, her body was tall but thin and beautiful; her countenance was like the moon, her nails were red; eyebrows were charming, hairs were curling and black and her

beauty was highly picturesque. Her face was beautified by rows of equal and white teeth. Seeing the beautiful Rukshmini, the foremost of damsels, clad in a blue raiment, matchless in the world at that time for her beauty, fame and grace Krishna's desire grew powerful like fire to which clarified butter is offered and his mind was attracted by her. Thereupon consulting with Rama before the Vrishnis he made up his mind for stealing her away.

Thereupon as soon as Rukshmini came out of the temple after performing the puja, Janarddana assailed all her bodyguards and took her away by force to his own car. Rama too, uprooting a huge tree, began to send away the attacking enemies as guests to the house of Death. According to the command of Baladeva the Dasharhas too dressed themselves completely; and various cars with unfurled flags, horses and elephants encircled Rama. Having entrusted the charge of that warfare with Rama, Yujudhana, Akrura, Viprithu, Gada, Kritavarma, Chakradeva, Sudeva, the highly powerful Sarana, Nivrittashatru, the valiant Bhangakara, Viduratha, Ugrasena's son Kanka, Shatadyumna, Rajadhideva, Mridara, Prasena, Chitraka, Atidanta, Vrihaddurga, Shwaphalka, Satyaka, Prithu and the other heroes of the Vrishni and Andhaka races, the powerful slayer of Madhu, Keshava speedily set out for Dwaraka with Rukshmini.

Armed with coats of mail the powerful Dantavakra, Shishupala and Jarasandha issued out in anger to kill Janarddana. The highly powerful king of Chedi, too, went out with the kings of Anga, Banga, Kalinga, and Poundra and his mighty car-warrior brothers. As the gods, headed by Vasudeva, fight with their antagonists, so the highly powerful Vrishnis, headed by Sangkarshana, gave them battle in anger. In that great battle Satyaki, with six winged shafts, speedily pierced the highly powerful Janarddana, who attacked them. When Akrura struck Dantavakra with nine arrows, Karusha king wounded him in return with ten quick-coursing arrows. Struck by Viprithu with seven shafts the powerful Shishupala pierced him in return with eight. Thereafter Gaveshana with six arrows, Atidanta with eight and Vrihaddurga with five pierced the king of Chedi. He too, piercing each of them in return with five arrows, killed the four horses of Viprithu with four arrows. The next moment sundering Vrihaddurga's head with Bhalla, the king of Chedi, the slaver of his enemies, sent Gaveshana's charioteer to the abode of Yama. Leaving his car, the horses whereof were slain the energetic and the highly powerful Viprithu speedily got upon Vrihaddurga's car. And his charioteer, getting upon Gaveshana's car, drove his quick-coursing steeds. Thereupon the Yadavas, with bows and arrows in hands, angrily covered Sunitha with a downpour of shafts, who was dancing on the car. Having pierced the breast of Dantavakra with arrows in the battlefield Chakradeva as sailed Praghasa with five arrows. He too was wounded by them both with ten shafts cutting to the very vitals. Thereupon Shishupala's brother Bali wounded Chakradeva with ten arrows and Viduratha with five. Then the highly powerful Viduratha struck Bali with six sharpened arrows and himself was wounded in return with thirty arrows. Having pierced Vasudeva's son with three arrows Kritavarma killed his charioteer and struck down his standard. Seeing it Poundra wounded him in return with six arrows and cut off his bow with his Bhalla. Vivrittashatru pierced the king of Kalinga with sharpened arrows, and the king of Kalinga too. struck him, in return, on the shoulder with an iron club. The valiant Kanka made his elephant fall upon that of the king of Anga and wounded his person with his club. Anga too assailed him with his arrows. The mighty car-warriors Chitraka, Shwaphalka, and Satyaki struck the car-warriors of Kalinga, with winged arrows. In the battle-field, Rama hurled a tree in anger and killed with it the king of Banga, and his elephant. Having slain the king of Banga the valiant Sangkarshana got upon his chariot and taking up a bow sent a number of Kaishikas to the abode of Yama with his dreadful arrows. Thereupon having slain the great bow-men Karushas with six arrows, and killed a hundred horses of the Magadha army that mighty-armed and powerful car-warrior ran towards Jarasandha. Beholding the holder of mace (Rama) about to fall on him the king of Magadha cut him with three winged arrows. He too, wounding him in return with eight winged arrows, cut off with his Bhalla in anger his golden standard. Thus there took place a terrible encounter between them both showering arrows on and striking each other resembling that between gods and demons. Engaged angrily in conflict with one another, the elephant riders with the elephant riders, the car-warriors with the car-warriors, the cavalry with the cavalry, the infantry armed with spears, swords and armours with the foot-soldiers, they, cutting off their heads respectively, began to range in the battle-field. There was heard like the cries of the birds the sound of the fall of swords and arrows on armours. The sound of hugles conches, trumpets and flutes covered that of weapons and the twang of bows of the great warriors.

CHAPTER 61. RUKSHMI ATTACKS KRISHNA AND IS DEFEATED.

Vaishampayana said:-Hearing that his sister had been carried away by Krishna Rukshmi, filled with anger, promised before Bhishmaka saying "I shall not return to the city of Kundina without slaying Krishna and bringing back Rukshmini". Saying this in anger the heroic Rukshmi get upon a car abounding in dreadful weapons and flags. And surrounded by a large army he speedily set out. Bhishmaka's sons, the foremost of car-warriors, Kratha, Angshuman Shrutarva, the valiant Venudari, the kings of Deccan and other mighty car-warriors, headed by Kratha and Kaishika followed him. Having wended a great distance in anger they saw Govinda with his beloved wife near the river Narmada. Having kept his army there proud Rukshmi, in order to fight a duel of cars, went to the slayer of Madhu and pierced him with sixty four sharpened arrows. Janarddana too wounded him in return with seventy arrows. Although Rukshmi was very careful the highly powerful and valiant Madhava cut off the standard of his car and the head of his charioteer from his body. Seeing him in difficulty the kings of Deccan, bent upon killing him, encircled Janarddana. The mighty armed Anshumana struck him with ten arrows Shutarva with five and Venudari with seven.

Thereupon when the energetic Govinda wounded the breast of Angshuman that king, in pain, sat down on his car. Thereafter having slain with four shafts the four horses of Shrutarva Madhava cut down Venudari's standard and and wounded his right arm. The very next moment he wounded Shrutava with five arrows who, in great-pain, sat down, holding the standard of the car.

While Vasudeva began thus to make a downpour of arrows, all the mighty car-warriors, Kratha, Kaishika and others ran towards him. Janarddana, in anger, cut off their arrows with his own. And although they were very careful he wounded them all. Having wounded all those kings with sixty four arrows that highly powerful one ran towards other angry kings. Beholding his army taking to their heels Rukshmi, filled with anger, wounded Keshava on the breast with five sharpened arrows, his charioteer with three such shafts and sundered his standard with a bent one. Piercing in anger. Rukshmi with sixty arrows Keshava cut off his bow although he was very careful. Taking up another such bow the energetic Rukshmi began to discharge celestial weapons for killing Keshava. Counteracting his weapons with his own the highly powerful Madhava again cut off his bow and car with three arrows. Thus having his bow and car sundered the heroic and valiant king Rukshmi, taking up his sword and shield, jumped down from the car. Beholding him thus leap down Keshava, in anger, cut off his sword which fell down on the battle-field and pierced his breast with three winged arrows. Thereupon the mighty-armed king Rukshmi, resounding the whole earth, fell down unconscious like a mighty demon struck down by a thunderbolt. Thereupon Keshava began to assail other kings with his arrows. They however, beholding Rukshmi fallen, took to their heels.

Beholding her brother lying down motionless on earth, Rukshmini, for his life, fell at Vishnu's feet. Keshava took up her, embraced and consoled her. And then promising safety to Rukshmi he set out for his own city.

On the other hand having vanquished Jarasandha and others, the Vrishnis, headed by Rama, gladly set out for Dwarka. After the departure of the lotus-eyed Keshava Shutarva came to the battle-field, placed Rukshmi on his own car and took him to his own city. Being unable to bring back his sister and seeing his promise broken the haughty and sensitive Rukshmi did not like to enter into the city of Kundina. For his residence he built another city in the province of Bidharbha which is celebrated on earth under the name of Bhojakata). Residing in that city the highly powerful Rukshmi began to govern the southern districts and the mighty-armed king Bhishmaka lived in the city of Kundina. When Rama, with the Vrishni army, arrived at Dwaraka the powerful Keshava duly espoused Rukshmini. Thereupon as did Rama lively happily with Sita, as Purandara lived with Sachi, Puloma's daughter so he enjoyed in the company of his sweet partner. That beautiful, good natured and chaste Rukshmini, endued with all accomplishments, was the first wife of Krishna. The powerful Madhava begat on her ten sons-all mighty car-warriors, namely the highly powerful Pradyumna, Charudeshna, Sudeshna, Sushena, Charugupta, the valiant Charuvaha, Charuvinda, Sucharu, Bhadracharu and Charu, the foremost of the strong and a daughter by name Charumati. They were all masters of weapons, dreadful in battle and well read in religious lore and political science. The mighty-armed Madhusudana married seven other beautiful and accomplished maidens born in high families, namely Kalindi, Mitravinda, Satya, the daughter of Nagnajita the king of Ayodhya, Jamvavati, the daughter of Jamvavan, Rohini capable of assuming forms at will, the good-natured daughter of Madra king, Lakshmana of fair eyes and Satrajita's daughter Satyabhama. Besides Gandhari, the daughter of Shavya, like unto an Apsara in beauty, was his another queen. Hrishikesha, of unlimited prowess,

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simultaneously married sixteen thousand maidens and enjoyed in their company simultaneously. They were all used to luxuries and were honoured with precious dresses and ornaments of all sorts as they desired. And thousands of highly powerful and great sons, whom Madhava begat on them, were all great car-warriors, endued with great strength, masters of all weapons and performers of sacrifices and religious rites.

CHAPTER 62. MARRIAGE OF RUKSHMAVATI.

Vaishampayana said:---After a few days the powerful Rukshmi, the slayer of his enemies, announced that his daughter would make her choice of a husband. For this invited by Rukshmi many rich and powerful kings and princes came to his house from various countries. Pradvumna, accompanied by other princes, went there. As soon as she saw him Rukshmini's daughter wanted to marry him. She too, endued with grace and effulgence, was celebrated on earth for her beauty. Keshava's son therefore wished to espouse that one of fair eyes. Thereupon when all the powerful kings took their seats in the Swavamvara hall, the Bidarbha king's daughter chose Pradyumna the slaver of enemies (for her husband). For he was a master of arms and well-built like a lion. Besides Keshava's son was peerless in beauty on earth. And that beautiful, youthful and accomplished princess too was attached to him like unto Narayanas's wife Indra-sena. After the termination of the Swayamvara the kings repaired to their respective cities and Pradyumna too went to Dwaraka with the princess of Bidarbha with him. The hero lived happily in her company as did Nala in that of Damayanti. Pradyumna begat on her a son by name Aniruddha, like unto the son of a god and of matchless deeds on earth. When, Aniruddha, coming of age, mastered the Vedas, the science of archery and the moral laws, Madhava selected the beautiful gold-like Rukshmavati, the grand-daughter of Rukshmi, for his wife. O Janamejaya, the highly illustrious and intelligent king Rukshmi used always to show rivalry with Krishna; still, on account of the eagerness of his son and Rukshmini he cast off his enmity and said with delightedness "I confer Rukshmavati on Aniruddha endued with accomplishments and of a peaceful nature." On this occasion Keshava, surrounded by his own army and accompanied by Rukshmini, Sangkarshana, his own sons and other Yadavas, went to Bidarbha. Rukshmi's kinsmen, friends and allies came there also at his invitation, O king, thereupon, in an auspicious day and under the auspicies of a favourable planet Aniruddha's wedding was celebrated with great festivity. Thus when Aniruddha was married to the Bidarbha princess, the Baidharvas and the Yadavas performed a great festivity. And adored there like immortals the Vrishnis lived happily.

Thereupon the liberal king of Ashmaka, Venudari. Rukshma's son Shrutarva, Chanura, Kratha, Angshuman, the highly powerful king of Kalinga, Jayatsena, the king Pardya and the beautiful king of Rishka, all these highly rich chiefs of Deccan spoke secretly to the powerful Rukshmi:-"You are an expert in dice and we too wish to play; Rama is a novice. Therefore following you we wish to defeat Rama". Thus accosted the mighty car-warrior Rukshmi approved of (their proposal). Thereupon they all delightedly entered into a beautiful hall with golden pillars and its floor covered with flowers. And it was sprinkled with sandal water. Those kings, decorated with beautiful garlands and unguents, and desirous of scoring victory, entered into that hall and sat upon golden seats. Invited by those deceitful kings expert in the game of dice, Rama gladly said:-"See I am sporting". In order to vanquish Revati's husband with a deceitful play the Deecan chiefs brought to the place of gambling innumerable jems, pearls and gold coins.

Thereupon there commenced the game of dice, the object of dreadful quarrels, a source of ruin to the wicked-minded and foe to friendship. In that game of dice with Rukshmi, Baladeva betted from ten to a thousand gold coins. Although the highly powerful Baladeva was very careful Rukshmi won that game and betted another such amount. Thus repeatedly defeated by Rukshmi the highly powerful elder brother of Keshava betted one koti gold coins. Saying to the holder of mace, 'you are defeated' and smiling the greatly wily Rukshmi threw his dice. And with pride he again said "Although unconquerable in battle, Baladeva, a novice and weak in a game of dice, has lost innumerable gold coins to me".

Hearing it the king of Kalinga, delightedly and showing his teeth, laughed aloud. Hearing those words of Rukshmi relating to his defeat the holder of ploughshare (Bala) was worked up with anger. Assailed by the cutting words of Bhishmaka's son, the pious son of Rohini, although a master of anger, again invoked his rage. And although worked up with ire, the highly powerful Rama, controlling his passions, calmly said:—"My next bet is one hundred koti gold coins, O king. Throwing red and copper coloured dice in this sinful country take all this". Thus addressed by Rohini's son, Rukshmi, the wretch of a man, did not say anything at first, then saying "Very well" he again threw his dice. When the dice, bearing four marks, were thrown by him Rukshmi was rightly defeated by Rama. But the descendant of Bhoja did not admit it but smilingly said "I have won the game." Hearing those deceiptful words Baladeva was again filled with anger and therefore did not give any reply. Thereupon increasing the anger of the high-souled Baladeva an invisible voice said solemmly like the muttering of clouds—"Truly has said the beautiful Baladeva. Rukshmi has been defeated in a fair play. Although they know at heart that they have been defeated still they do not admit it in words. Though Baladeva says nothing, still in fact, he has won the game. This is the truth."

Hearing this well-expressed truthful word from the sky the powerful Sangkarshena stood up and began to grind on earth, Rukshmi's elder brother with the huge dice board. Enraged at those words, Rama, the foremost of Yadus, slew with force that harsh-speeched and jealous Rukshmi. Thereupon coming out therefrom in anger he struck down the teeth of the Kalinga king and began to roar there in anger like a lion. Then taking up a dagger he terrified all other kings. Afterwards uprooting, like an elephant, the golden pillars of the hall and terrifying the Kaishikas there Sangkarshana, the foremost of the strong, came out of the door. As a lion assails the little deer so having slain the wicked Rukshmi, Rama, the foremost of Yadus, encircled by his own men, returned to his tent and communicated to Keshava all that had happened. The highly effulgent Krishna said nothing to Rama. Hearing of the death of her own brother and cursing her own self Rukshmini began to shed tears in anger and said:---"Alas, Rukshmi, powerful like Indra, the slaver of hostile heroes who had not been slain by Vasudeva before, has been slain in the gambling-hall with the dice board hurled by Rama."

On the highly powerful son of Bhishmaka, Rukshmi, trained by Bhargava, and well-versed in warfare and active like Bhargava himself, being slain the Vrishnis and Andhakas were filled with sorrow. O foremost of Bharatas, you have thus listened to how the Vrishnis became enemies, of Rukshmi and how he was slain. O king, a few days after this incident the Vrishnis, who were under Rama and Krishna, came to the city of Dwaravati with profuse riches.

CHAPTER 63. BALADEVA'S GLORIOUS DEEDS DESCRIBED.

Janamejaya said:—O Saint, I wish to listen again to the glorious deeds of the intelligent Baladeva, the personification of Shesa, the upholder of the earth. Sages, well-read in Puranas, designate Baladeva, full of effulgence as highly noble and the highly powerful prime deity Ananta. O Vipra, therefore I wish to listen accurately to his deeds.

Vaishamnayana said — In the Puranas this highly energetic and powerful Baladeva is described as the Naga king Sesha. the mine of lustre, who holds up the earth, as the foremost of Purushas, as a teacher of Yoga and as the foremost of those who are well-read in the Mantras of the Vedas. Many times he defeated Jarasandha while fighting with clubs but he did not kill him. The other celebrated kings, of earth who followed the Maagdha emperor, were defeated by him in battle. In wrestling with him even Bhima, of dreadful prowess, endued with the strength of an Ayuta elephant, was defeated by him. On account of his stealing awaya Duryodhana's daughter Lakshmana, Jamvavati's son Shamva was confined by those princes in the city of Hastina. Hearing of his confinement the highly powerful Rama went to that city for releasing him, but did not find him. Thereat worked up with anger that powerful hero performed the following wonderful feat. Taking up his invincible, incomparable, and celestial weapon, plough-share, powerful like that of Brahma and fixing it on the wall of the city he thought of, throwing that city of the Kauravas into the Ganges.

Beholding his city thus whirled the king Duryodhana sent Shamva with his wife to the highly powerful Rama and presented himself for his discipleship. Rama too accepted the Kuru king as his disciple in club fighting. O king, from that time, this whirling city is seen bent towards the ocean. O king, formerly in the Birandirava forest, Halayudha, the son of a hero, killed Pralamya, with one stroke of his fist. This too is one of his deeds well-known on earth. He hurled up the hugebodied demon. Dhenuka, coming under the disguise of an ass and threw him up on the top of a tree. And he too fell down dead on the surface of the earth. The holder of plough-share made the great river Yamuna, the sister of Yama, of quickcurrent and going towards the ocean of salt water, turn her course towards the city. This too is one of his wonderful deeds O king. I have thus described to you the powerful deeds of Baladeva of matchless strength, the personation of Sesha passing under the name of Ananta. You shall, while listening to the Puranas, hear of many other most excellent feats of Haladara, the foremost of Purushas, which have not been described by me to day.

CHAPTER 64. THE DEFEAT OF THE ASURA NARAKA.

Janamejaya said:—O great Muni, describe to me what the powerful Vishnu did when he came over to Dwaraka after the destruction of Rukshmi. Vaishampayana said:—The beautiful and powerful lord Vishnu, having lotus eyes, the enhancer of the delight of the Yadavas, encircled by them, directed his mind towards Dwaraka The diverse riches and jewels, he could lay his hands on any where, he made the Rakshasas bring over to his own house. The great Asuras, Danavas and Daityas, who had acquired boons, as also put in many obstacles at that time; but the mighty-armed Madhava destroyed them all.

O king, while Madhava lived in Dwaraka, the Danava Naraka, the great enemy of the king of gods and a terror to the celestials, presented many obstacles in his way. That Danava, residing at Murtilinga, an oppresser of all the gods, used always to oppose the celestials and the Rishis. Once on a time Bhumi's son Naraka, the king of Pragyotish, went to a place called Kasheru. There assuming the form of an elephant he, by force, ravished Twastha's daughter the beautiful Chaturdashi. And shorn of fear or sorrow he foolishly said:-'From this very day, the Rakshasas, Daityas and Danavas will bring for me all the jems the gods and men possess, all that the entire earth contains and all that lie in the ocean." Saying this Bhumi's son began to pilfer diverse riches and clothes. But he did not enjoy them. The powerful Naraka carried all the maidens of the gods, Gandharvas, men and the seven divisions of the Apsaras. Thus sixteen thousand and one hundred chaste maidens, wearing a single braid of hairs, were brought. The powerful Bhouma made a house for them on the mount Mani in Alaka near the territory of the Daitya Maru. There the ten daughters of Maru, those maidens and the other leading Rakshasas used to carry out his command and adore him, the king of Pragyotish. O king, the great Asura Naraka, who had obtained a boon, lived on the bank of the blue ocean. Even all the Asuras, collected together, could not perform before the dreadful feat which this great demon did. O Janamejaya, for ear-rings the great demon Naraka, whom the goddess earth gave birth to and whose capital was Pragyotish, oppressed even Aditi. He had four gate-keepers, dreadful in battle, namely Hayagriva, Nisunda, Panchanada and the great Asura Muru with his thousand sons, proud of his boon. Those warders, terrors to those who perform pious deeds, used to occupy even the aethireal way along with the Rakshasas in battle.

For his destruction. Vasudeva, of the Vishni race, begat the might-armed Janarddana, holding conch, discus, club and sword, on Devaki. After holding consultation with one another the celestials selected the city of Dwaraka for the residence of the great Purusha Madhava, of well-known prowess on earth (20–21). Encircled by the great ocean and beautified with five hills, that city of Dwaraka excelled that of Indra even in beauty. The great assembly-hall in that city, resembling that of gods, which extended over a yojana and had huge golden door-ways, was celebrated by the name of Dasharha; and the leading members of the Vrishni and Andhaka races, headed by Rama and Krishna, used to carry on their daily transactions there.

O foremost of Bharatas, once on a time while the Yadavas sat in that hall there blew the wind carrying celestial fragrance and there was a downpour of flowers. In a moment a great noise, covered with a net of lustre, was heard in the sky. Within that effulgence, Vasava was seen, seated on a white elephant and encircled by the gods. Rama, Krishna and the king Ugrasena, with other leading Yadavas went out and welcomed the king of gods. Afterwards coming down speedily from that elephant chief the king of gods embraced Janarddana, Baladeva, the king Ahuka and then the other Yadavas, in order of age and rank. And then adored by Rama and Krishna he entered into that magnificent assembly-hall. Seated there and adoring it the king of gods duly accepted arghya and other articles of hospitality.

Then touching the auspicious countenance of his younger brother (Krishna) with his hand the highly powerful Vasudava addressed to him the following consoling words). "O Devaki's son, O slayer of Madhu and of thy enemies, hear for what I have come to thee. Elated with the boon conferred on him by Brahma the great Asura Naraka has foolishly stolen the ear-rings of Aditi. He always acts against the gods and Brahmanas and is on the look out for your loopholes. Do thou therefore kill that sinful wretch. This Vinata's son Guruda, highly powerful, capable of ranging anywhere and of assuming any strength and always moving in the sky, will take there there. O Upendra, Bhumi's son, Naraka, is unslayable by all creatures. Do thou soon kill that sinful one and come back."

Thus addressed by the king of gods, the mighty-armed and lotus-eyed Keshava promised to kill Naraka. Then taking up his conch, discus, club and sword, he, along with Satyabhama, sat on Garuda's back and immediately started with Sakra. Before the very eyes of the leading Yadus, Keshava, assisted by the powerful Garuda, crossed the seven regions of the windgods and rose high up. Then on account of the distance the king of gods, seated on the elephant chief and Janarddana, seated on Garuda, appeared like the sun and the moon. Thereupon the Gandharvas and Apsaras chanting their glories in the sky they gradually disappeared. Then advising as to what he should do Vasava, the king of gods, repaired to his own abode and Krishna went to the city of Pragyotish. At that time struck by the flapping of Garuda's wings the wind blew in a contrary direction and the sky rangers were assailed by clouds of dreadful sound. By the help of that sky-ranging bird Madhava, in no time, reached his wished-for quarter, and seeing the gate-keepers from distance he went where they were. Arriving at the gate of the mount Mani he saw there elephants, horses, car-warriors and six-thousand nooses sharp like razors.

Vaishampayana said:-Then beholding the beautiful, fourarmed Krishna, holding conch, discus, club and sword, wearing a garland of wild flowers round his neck, bearing the moon-like mystic mark Srivatsa on his breast, with his head illumined with a crown effulgent like the sun or moon accompanied by a lightning, looking like a blue ocean, and clad in a vellow raiment, and hearing the dreadful twang of of his bow resembling the fall of a thunder-bolt the Danavas could understand that Vishnu himself had come. Taking up his Sakti, adorned with diamond and gold, the great Asura Muru, resembling Death himself, ran toward him and hurled that huge weapon at him. Beholding that Sati, like unto a burning fire-brand about to fall Vasudeva took up gold feathered arrows. When the powerful Vasudeva discharged that arrow burning like a lightning it cut that Sakti into twain. When that Sakti was sundered Muru, having his eyes reddened in anger, took up a huge club and discharged it as the king of gods hurls his thunder-bolt. Having drawn his crescent-shaped weapon to his ears Keshava, the foremost of gods, cut off with it, in the middle the golden club. And with a Bhalla he cut off the Danava's head.

Having thus slain Muru with his friends and cut off his nooses the Lord, Devaki's son, killed the highly powerful Rakshasa soldiers of Naraka. And crossing the mountain he saw the Danava host consisting of Nisunda, Diti's son Hayagriva and the other heroes capable of fighting in many ways. Thereupon speedily getting upon his chariot and putting on a strong celestial golden armour, the highly powerful Nisunda, with his arms, obstructed Keshava's path. Thereupon he pierced the slayer of Keshi and Madhu with ten arrows who in return wounded him with seventy winged shafts and cut off the Danava's arrow in the sky before they could approach him. Then his army completely surrounded Keshava. Although covered with the net-work of this arrows Janarddana, the foremost of gods, was highly enraged at seeing those Danavas and withstood the Davnava army with a downpour of cloudy weapons and other arrows. Thereupon assailing all of them with five arrows each he pierced them to the very vitals with cloudy weapons. Filled with fear the Danava army fled away from the battle-field. Beholding his army thus flying away he again came to the battle. And making a downpour of arrows he covered Keshava. Neither the sun, the sky nor the ten quarters were visible). Thereupon taking up a divine weapon, by name Savitra, Hari, the foremost of Purushas, cut off his arrows in the battle-field. Cutting off the arrows of the Danavas with his own the highly powerful Krishna sundered his umbrella with one arrow and the pole of his car with three. And again destroying his four horses with four arrows he killed his charioteer with five and cut off his standard with one. Afterwards with a highly sharpened and whetted Bhalla, Krishna, the foremost of gods. cut off Nisunda's head who, alone, in the days of yore, had fought with the gods for a thousand years.

Beholding Nisunda thus slain the foremost of Asuras, Hayagriva, effulgent like a mountain, took up a huge rock and vauntingly hurled it with great force. Thereupon taking up his celestial cloudy weapon and discharging it Vishnu, the foremost of those conversant with the use of weapons, sundered the rock into seven and the stones fell down on earth. O foremost of Bharatas, with huge arrows of diverse colours discharged off the Sranga bow there set in a dreadful battle, abounding in various weapons like that between the gods and demons. Thus seated on Garuda the mighty-armed Janarddana began to destroy the demons; what more, all the Danavas, who approached Narayana, were wounded with the huge ploughshare and killed with arrows and swords. Some consumed by the fire of the discus, fell down from the sky, and some, coming near, gave up their ghost with grim-visaged countenance. And although mutilated with the arrows of Krishna, some Asuras, capable of fighting in many ways, began to make a downpour of arrows like unto clouds discharging their watery contents. Their persons were besmeared with blood like blossoming Kisgsuka trees and they, with their weapons broken and filled with fright, took to their heels. Thereupon with his eyes red hot in anger the Danava Hayagriva again, with velocity of the wind, drew a tree ten fathoms high. Uprooting speedily that tree, the cloud-coloured Hayagriva ran and hurled it with such a force by virtue of his training, that the huge sound, caused by the tree passing through air, was heard by every body. With a thousand arrows, Janarddana speedily and wonderfully cut that tree into many pieces and with one shaft struck Hayagriva on the breast. That arrow, burning like fire, with great force entered into the breast of the Danava and came out piercing his very vitals (82-85). The dreadful Janarddana, of unlimited prowess, the enhancer of the delight of the Yadavas,

killed that highly powerful and irrepressible Hayagriva who alone formerly fought with the gods for one thousand years. Having thus slain the grim-visaged and the iniquitous Hayagriva in the province of Lohitanga in a city encircled by walls and killed eight hundred thousand Danavas Devaki's son, the Lord, the foremost of Pursushas and the slayer of his enemie's, set out for the city of Pragyotish.

Having entered the shining city of Pragyotish, the highly powerful Keshava, after many encounters, killed Naraka's follower, the great Asura Panchajana, and blew his conch Panchjanya. That blare, grave as the muttering of clouds and that of the whirlpool, was heard every where all over the three worlds. Hearing that sound the eyes of the heroic Naraka were reddened with anger. And getting upon his celestial car he shone like the evening sun. It had eight iron wheels, was coloured in gold and red paints, had spacious seats, had golden flags and pennons with golden standards. It had a pole set with diamonds and pearls, was drawn by a thousand horses, was covered with an iron net work, was filled with various weapons and made of gold. At that time Naraka's face looked effulgent like a fire-brand. And he appeared highly beautiful with his white, and moon-like breast plate. On his head shone a crown of sun-like lustre and his ears were shining with a pair of Kundalas. Putting on diverse sorts of armours, the tawny-coloured, grim-visaged and huge-bodied Daity as Danavas, and Rakshasas issued out; of them some had swords and shields, some had arrows and quivers, some had Saktis and some had lances. Those well-armed heroes, expert in fighting, rode elephants and horses and issued out of the city shaking the earth. Encircled by Daityas Naraka, like unto Death him self, while proceeding, heard on all sides the sound of thousands of bugles, conchs, Mridangas and trumpets resembling the muttering of clouds.

Those grim-visaged heroes unitedly went, where Krishna was waiting and began to fight with him. Those soldiers covered Vasudeva with a down-pour of arrows. Discharging thousands of Saktis, maces, lances and arrows they covered the welkin. Moving his Sranga bow, the twang whereof was like the muttering of a cloud, hither and thither, Janarddana, looking like a dark-blue cloud, began to make a down-pour of arrows on the Danavas. And with it their highly powerful soldiers were greatly assailed. Thus there took place a dreadful encounter between him and the fierce-looking Rakshasas; and wounded by Krishna's arrows the Danavas were routed. Some of the Danavas had their arms broken and some were wounded on the head and neck; some were cut in twain by the discus and some were wounded on the breast with arrows. Of the car-warriors, elephant-riders and cavalry some were cut into two pieces and some were wounded with arrows and lances. Thus the entire army, consisting of elephants, horses, and cars, was completely crushed down. There took place a highly dreadful encounter in that battle between him and Naraka. Listen to it, I shall describe it briefly. The energetic Naraka, the terror of gods, fought with the foremost of Purushas Madhusudana like Madhu himself When in that battle, the heroic Naraka, like unto Death himself, took up with reddened eyes, a huge bow resembling that of Sakra, Keshava, taking up an arrow like the fierce ray of the sun, filled his car with celestial weapons. Thereupon when taking up a huge weapon the powerful Naraka was about to withstand the great and war-like slayer of Madhu Janarddana, having a countenance effulgent like lightning. he cut off that weapon with his discus and sent his charioteer to the abode of Death with one arrow. Then destroying the car with horses and standards with ten arrows the slaver of Madhu cut his coat of mail with one arrow. Thereupon having his horses slain, and stripped of his coat of mail like a serpent shorn of its skin, the heroic Danava Naraka, all on a sudden, took up a strong iron dart effulgent like a lightning and sent it down whirling. Seeing that dart covered with gold, about to fall down, Krishna, of wonderful deeds, cut it off into two pieces with his razor-shaped weapon. Thus there went on a dreadful encounter with that highly powerful and grim-visaged Rakshasa Naraka, abounding in most excellent weapons. Fighting with Naraka for a moment the dreadful Janarddana cut him into two pieces with his effulgent discus. His body, sundered into twain with the discus, fell on earth like a mountain summit clapped by a thunder-bolt. It appeared that the sun was enshrouded by Krishna-like black clouds. Naraka's head, cut off by the discus, appeared on the battle-field like unto a mountain of minerals clapped by a thunderbolt. Beholding his son slain, Bhumi came with the pair of Kundalas to Govinda and said "O Govinda, thou dost sport as a boy plays with his toys. Thou hast with thy own hand killed him whom thou didst give. O Lord, however, do thou accept these Kundalas for which thou hast slain Naraka, and protect his children".

CHAPTER 65. KRISHNA VISIT WITH ADITI.

Vaishampayana said:—Having slain Bhumi's son Naraka powerful like Vasava, Vishnu, the younger brother of Indra began to search his house. Having arrived at the Treasury of Naraka, Janarddana saw there, diamonds, pearls, corals, sapphires, emeralds, and various other jems, gold, heaps of

Copyright © 2018 by Lord Henfield, Guildford Scientific Press PAGE 6494 jewels and other precious articles, a highly costly bed shining like the moon, a lion-shaped throne effulgent like burning fire, and a huge and beautiful umbrella of the hue of the clouds of the rainy season, of the lustre of the moon and with a golden standard. O Janamejaya, I have heard that there was also the golden fountain of hundreds and thousands of streams, which he had brought from Varuna; what more, we had never seen or heard of even in the palaces of Kuvera, Yama and Indra, the collection of jewels that was in Naraka's treasury. Bhumi's son Naraka, Nisunda and Hayagriva being slain, the surving warders of his Treasury took to Keshava those costly jems and the damsels of the seraglio, considering them as worthy of him.

The Daityas said:—O Janarddana, all these various jems and riches, these goods made of corals, these beautiful flags set with golden threads, these twenty thousand grim-visaged elephants carrying bows, Tomaras and other weapons suchlike forty-thousand she-elephants, and eight lacs of horses of most excellent breed have been brought to thee. And we will take to the houses of the Andhakas and Vrishnis as many kine as thou shalt desire to have. O Lord, we will despatch to the houses of the Yadavas, bed-steads of fine workmanship, seals, beautiful birds, sandal and Aguru woods and other jems both in mountains or collected from the three worlds that are in Naraka's palace. There are now in Naraka's houses all the riches and jems that were formerly in the possession of the gods, Gandharvas and Pannagas.

Vaishampayana said:-Having accepted all those jewels and examined them, Hrishikesha, the slayer of Madhu, sent them all speedily to Dwaravati through the Danavas. Taking himself the Varuni umbrella capable of showering gold, he rode Garuda that foremost of birds, the very personification of a cloud, and set out for the foremost of mountains Mani. Janarddana saw there on the mount Mani, gates, summits of sapphire decorated with flags and doors. At that time adorned with rows of palaces painted in golden colours, the entire mount Mani shone like a cloud adorned with lightings. Madhusudana saw there the pure, gold-coloured and plumphipped daughters of the Gandharvas and leading Asuras whom Naraka had carried away by force and confined there. Although deprived of all sorts of enjoyments, still residing there as if in the city of the celestials, they lived happily like celestial damsels. And nobody, on account of Naraka's powers, could take them away.

In order to behold the large-armed Krishna, the foremost of Yadus, the damsels, controlling their senses, emaciated on account of the observance of vows and fastings, clad in silken raiments and with one braid of hairs approached Janarddana with folded hands and stood encircling him. They fearlessly surrounded Krishna because they had learnt of the death of the great Asuras Naraka, Mura, Hayagriva and Nisunda. The elderly Manavas who were their guards, although more aged, bowed to Krishna, the descendant of Yadu, with folded hands. Beholding the moon-like countenance of the large-armed Krishna, those beautiful damsels were all worked up with desire and wished to select him as their husband. And they accordingly with joyous hearts said:- "What the celestial saint Narada, knowing the hearts of all creatures, and the Wind-god had said to us before, is all true. They said that the Universal Lord Narayana, the holder of conch, discus and club, slaying Bhumi's son Naraka, would in no time become our husband. We behold now our beloved lord, the slaver of his enemies of whom we have been hearing for ever. Oh! we have been blessed to-day by seeing this high-souled deity".

Thereupon having delightedly welcomed those lotus eyed damsels Vasav's younger brother consoled them all. Having welcomed those ladies duly the lotus-eyed Keshava, the slayer of Madhu took them all to Dwaraka in a car protected by servants. Then there arose a great tumult of the Rakshas quick-coursing like air, while carrying the vehicle. Uprooting the most charming and brilliant summit of that best of mountains, Vishnu the foremost of the strong rode that best of birds Garuda. It was like the clear sun and the moon, had gates made of jewels and gold, abounded in birds, deer, various animals and elephants, was beautified with trees and filled with monkeys. It had spacious rocks, boars, buffaloes and antelopes. Its table-land was filled with springs and it had various sorts of trees. Many beasts and peacocks were roving there and it was wonderful above all comprehension. Garuda the king of birds easily carried Janarddana with his wife and the mount Meru. With the flapping of his strong wings, that king of birds, huge like a big mountain summit, raised up a tumultuous sound on all sides. By the weight of his feet the mountain tops were all broken down, the trees were uprooted, huge clouds were dispersed and some of them assumed a wonderful form. In this way, as desired by Janarddana that bird, fleet like the wind, went beyond the paths of the sun and the moon. O Emperor, O thou the slayer of thy enemies, gradually Keshava, the destroyer of his foes, arrived at the mount Sumeru and saw the abodes of the celestials. And then crossing the shining babitations of the Viswadevas, Sadhyas, Maruts, the two Aswins and other auspicious regions, he arrived at the land of gods, and entered into the palace of their king. Coming down from Garuda's back, Madhava there met the king of gods. And Indra too welcomed him with great

delight. Giving to the king of gods the pair of ear-rings belonging to Aditi and saluting him, Janarddana, the foremost of men, along with his wife, was welcomed by him in return. Puloma's daughter duly received Satyabhama.

Thereupon Vasava and Vasudeva together with their wives repaired to the prosperous abode of Aditi, the mother of celestials. Arriving there, those two great gods saw the Asuras, seated all around worshipping the great Aditi engaged in Tapas. Placing Janarddana before him, Aditi's son and Sachi's lord Purandara approached his mother, saluted her, gave her over the pair of ear-rings and narrated the glorious deeds of Keshava. Hearing them, Aditi was pleased and took up her two sons on her lap. And welcoming them with auspicious blessings, she honoured them. Thereafter Puloma's daughter and Satvabhama with great delight saluted the feet of the goddess Aditi with veneration; welcoming them duly with affection, the illustrious mother of the gods said to -"My son, as this king of gods is worshipful to all Keshava: the worlds, so you are unslayable by all creatures. This most excellent of all your wives, this beautiful and pleasant looking Satvabhama celebrated in all the worlds, will be ever vouthful and lucky. And from her person she will emit charming and celestial fragrance. O Krishna, as long as you will be in your human form, this your wife will not be visited by decrepitude.

Thus honoured by the mother of gods, the highly powerful Krishna was honoured by Vasava with various jewels. Thereupon obtaining the permission of the king of gods, riding Vinata's son with Satyabhama and worshipped by the entire host of the celestials, he began to range in the celestial gardens. While crossing the garden of Vasava the mightyarmed Keshava saw the most excellent, sacred and celestial huge tree Parijata always emitting holy fragrance and daily blossoming, approaching which every one regains the recollection of his pristine birth. Although gods were kept there in charge of the tree, Krishna of unlimited powers, forcibly up-rooted it and placed it on Garuda's head. Thereupon viewing the Apsaras, Upendra and Satyabhama proceeded towards Dwarka by the ethereal way. The celestial damsels from behind saw Satyabhama. Hearing of this deed of Krishna the mighty-armed king of gods did not express his disapproval but rather said "Krishna is never successful" Thus adored by the celestials and hymned by the seven saints, the mighty-armed Krishna the slayer of his enemies, set out for Dwarka from the celestial region. Wending the long distance like a short one, he espied the city of the Yadavas. Having performed that great feat Vasava's younger brother the Lord Krishna, riding Garuda, returned to Dwaraka,

CHAPTER 66. THE PRESENT OF THE PARIJATA BY KRISHNA TO RUKSHMINI.

Janamejaya said:—O foremost of Munis, I am not able to attain to the consummation of my satisfaction listening again and again to the sacred theme of Lord Krishna's influence on Mathura. Thou art conversant with the six divisions of Krishna's history while Madhava lived in Dwarka after marrying his wives. Do thou describe it to me now.

Vaishampayana said:-O Janamejaya, O descendant of Bharata, all the deeds which the powerful Krishna performed after taking his wives are all becoming to him. Listen, I shall relate them. O king, after his marriage, the highly energetic and powerful Vasudeva once went to the mount Raivataka with Rukshmini. Madhusudana went there personally because there was to take place a great festival on the day of the termination of Rukshmini's vow and that he would gratify the Brahmanas. O king, according to Narada's command, Vasudeva's sons and brothers had already been sent there. The sixteen thousand wives of the intelligent Madhava with splendour befitting their rank, had gone there.. There the lord of subdued senses, conferred on the twice-borns all their desired-for objects, as well as on the beggars, on those who always practise religious rites and on all those who sought his well-being. Arriving there, O descendant of Kuru with Youna [Those connected by female marriage etc.], Shrouna [Those with whom he studied together.], and Moukh [Priests and sacrifices.], friends, pure, always performing great religious rites and born in great families, the Lord, ever fond of his votaries and the refuge of the pious, satisfied the Brahmanas with sacrifice and his kinsmen according to their rank. At the termination of the fasting, the Lord highly honoured his beloved spouse Rukshmini, the daughter of Bhishmaka.

While residing there, once the highly powerful Krishna, sat on a seat with Rukshmini encircled by his other wives when the ascetic Narada arrived there. When that best of Munis came there, Vasava's younger brother of immeasurable energy Keshava, duly adored him with rites laid down in the Scriptures. O descendant of Bharata, adored by Vasudeva's son Krishna, that foremost of Munis, Narada, adored of the pious, gave him a Parijata flower. O king, Bhoja's daughter Rukshmini was by him, so Hari gave her that Parijata flower. Taking that lovely flower and following Krishna's hint, that blameless lady the object of his love, put it on her head. At that time Bhishmaka's daughter, the very collection of the beauties of the three worlds, ever captivating Narayana, was doubly beautified by that celestial flower.

Thereafter Prajapati's son Narada said to Kama's mother (Rukshmini):---"O goddess, O chaste lady, the flower is worthy of thee. O thou of firm vows, methinks thou art worthy of wearing this flower, for coming in thy contact, it has been perfectly adorned. O thou, endowed with auspicious qualities, O thou ever fond of thy husband, this flower never withers away. O thou of many qualities. O thou, conversant with the knowledge of time, the flower emits wished-for fragrance for one year. O beautiful lady of sweet speech, this flower affords heat and cold as desired, and from it come out various wished-for juices. O beautiful lady, when sought for, this Parijata flower gives good luck and emits delightful fragrance. O goddess, what more, whatever flowers thou shalt wish for, this flower of the king of trees the Parijata will give thee. O auspicious and pious lady, it is the root of good luck and confers piety, and when won, it does not allow the mind, to wend any evil path. Whatever colour thou shalt wish to see, it will assume, and according to thy will, it will become thin or plump. O thou, having lotus eyes, dispelling unwholesome smell, it increases fragrance, and it serves the purpose of a lamp in night. Moreover it will give thee a garland of Santanaka flowers, the most excellent of flowers, and undecaying clothes whenever thou shalt think of them. Whenever thou wilt use the flower like a very goddess thou wilt be the mistress of hunger, thirst, exhaustion and decrepitude. As desired by thee, it will sing songs in accompaniment with good musical instruments. O goddess, as is the rule with this flower, it will go away from thee when the term of one full year will be completed. O fair one, may good betide thee! in order to please the gods the Creator has invested the Parijata flower with such a character). The beloved spouse of Mahadeva, the foremost of gods, Himalaya's daughter Uama is the mistress of the universe: and therefore she always uses this flower. O thou endued with accomplishments, the mother of Mahendra and other gods, Aditi, Puloma's daughter Sachi, Savitri, the mother of gods and the goddess Sree too, always use this flower. Even for the wives of the gods and the leading celestial Vasus and others its period of duration does not exceed more than a year.

"O Bhoja's daughter, among the sixteen thousand wives of Vasudeva, I consider thee as the foremost and the most beloved. O accomplished lady, O thou the beloved wife of the lord of all, thou hast sprinkled to-day the other wives of thy husband with the water of dishonour. Krishna, the slayer of Madhu having conferred on thee this Mandara flower, thy good luck and fame have become manifest. O fair lady, the fortunate and chaste Satvabhama, the daughter of Satrajit who always considers herself as greatly lucky, will come to know of thy good fortune today. Samva's mother Jamvuvati, Gandhari and other wives of the high-souled Vasudeva will forsake to-day their great desire for a good luck. O goddess, such a victorious car of thy good fortune has come out to-day that even a thousand mental cars will not be able to vanquish it. O beautiful and glorious daughter of Bhoja, I know thee to-day as the other soul of Krishna. O beloved wife of Hari, blessed is thy life since Achyuta has conferred on thee, this flower identical with the best collection of jewels of the three worlds"

O Emperor, the female servants, that had been sent there by Satyabhama heard the words of Narada. O king, the other wives of Krishna had sent there, their respective maid servants. Seeing them Narada said so, about Rukshmini. Hearing all this in particular, the assembled maid servants out of their feminine nature, carried the news to the inner appartments of Krishna. Hearing that, the goddesses began to speak into the ears of one another delightedly about Rukshmini's accomplishments befitting her family. Amongst the assembled wives of Damodara almost all said:—"Why should not this be? Rukshmini is Keshava's first wife, and is the mother of his son. So she is worthy of such a respect". But the highly proud Satyabhama, ever beloved of Vishnu, could not bear the accession of such a good fortune unto the other wife of her husband. That youthful and beautiful goddess was always proud of her good luck, and too much sensitive. So hearing of such a good fortune of the other wife she was possessed by jealousy. Worked up with anger like the flame of fire, that one of pure smiles cast off her cloth dyed with red powder and put on a white one. Thereupon as a star enters into a cloud, so burning with the increasing fire of jealousy and shorn of her lustre, she entered into the lonely apartment of anger. To put sandal on the forehead, to wear two pieces of raiment white like snow and to put on red sand on the outskirts of the forehead, are marks of showing anger on the husband. So the goddess Satyabhama did not forget them. She threw off her ornaments on the bed having a big pillow; and then wearing only a single braid of hair and remembering again and again the good fortune of his co-wife, she sat there and shook her head in anger. Although Keshava caressed her dearly, she worked up with ire, at the report of her maid-servants, bent her eye-brow, began to sigh heavily and tore off her sporting lotus with her nails.

CHAPTER 67. SATYABHAMA'S RESENTMENT AND KESHAVA'S CONSOLATION TO HER.

Vaishampayana said:-Finding the sage (Narada) seated with Rukshmini, the high-souled Keshava that knower of all things, set out under some pretext (for the mansion of Satyabhama). He proceeded quickly towards the spacious mansion of Satyabhama that was built on the delightful Raivataka hills by Visvakarma himself. Slowly Vishnu entered (the palace) as he was aware that the daughter of Satraiit, his beloved queen-she dearer to him than this own vital breaths, had been under the influence of jealous resentment. Affectionately thinking of that beloved one who was then excited with jealousy, the slayer of Madhu proceeded with slow steps, and with greater fear. Engaging Pradyumna to entertain and attend upon Narada and telling his servant Daruka "Wait at the gate," he entered into the palace of Satyabhama. There he saw from a distance, his beloved wife then inside the apartment of anger* in the midst of her handmaids sighing hot and frequently in consequence jealous wrath. [This used to be a separate room in the palace of ancient queens, where they resorted in order to indicate their annovance or anger at the conduct of their husbands.] (He saw) her laughing a derisive laugh mixed with sighs at the lotus that she had brought near her own lotus-like face, and had been nipping with her nails. Sometimes he saw her describing figures on the ground with the tip of her toe slightly bent, and (sometimes) laughing gently with her face turned towards her back. Sometimes he saw his lotus-eved queen of exquisite shape and form merged in deep thought, the while the lotus of her face resting on the lotus of her left palm. Sometimes he saw his unblameable wife take the delightful sandal from the hands of her maids, smear it on her breast and then again cruelly throw it aside. He saw her rise from her bed and fall into it again and again. There Hari saw these and many other actions of her dear wife (that indicated the pitch of her resentment).

Now as the daughter of Satrajit laid her head on her pillow, previously covering it with her veil, Janardanna thought This is my opportunity (for effecting an entrance into her room)". Then by (manual) signs commanding the handmaids not to announce his presence, he approached Satyabhama with faltering steps. Taking up the fan and standing by her side, he then began to fan slowly and laugh gently. That illustrious one (Hari), then perfumed in consequence of his contact with the Parijata flower, diffused there a divine, super-natural and rare fragrance. Smelling that wondrous fragrance, and taken with admiration, Satya uncovered her face, and said "What is this?" Then rising from her bed, she of pure and gentle smiles, without bestowing a glance on her godly husband, began to question her maids about the cause of the fragrance. But thus questioned, the maids could not say anything, and kneeling down on the ground they waited there with countenances cast down towards the earth and with palms joined together (in supplication). Then (as if) not finding the source of that wonderful fragrance, Satyabhama bethought herself thus:---"The earth emits diverse kinds of smell; can this fragrance be one of her excellent emissions?' Then when wondering as to what this could be due, she was looking on all sides, her glance suddenly lighted on Kesava that creator of the worlds. She said "Ah! right," and then suddenly her eyes became dimmed with tears, the intensity of love filling her all the more with jealous anger. With her delicate lips pouting and herself sighing, that beautiful lady of dark eyes then turned her down-cast countenance away in another direction, and remained thus for a while. Then contracting her brows in a disapproving frown and placing her face on her palms, she said to Hari with her eyes upraised, "Thou lookest beautiful". Tears of jealous passion began to flow down from her eyes, like drops of dew falling from a pair of lotus-petals. The lotus-eyed Krishna then seeing tears flow down from the lotus-like countenance of her wife, approached her in haste and held them in her hands. Then wiping off with his hands those tears that were falling on her breast, that wearer of the mark of Srivatsa, the lotus-eved Vishnu spoke to her as follows:-"O lotus-eyed one, O most beautiful and excellent lady,-for what reason is it that tears flow down from thine eyes likes drops of dew from a pair of lotuses? O fascinating lady-why do thy countenance and thy body wear the shape of (appear like) the full moon in the morning sky, or the full-blown lotus at noon. [The moon wanes in the morning and the lotus withers down at noon. Krishna asks in circumlocution the cause of the lady's pale and placid appearance.] O thou of delicate waist, what is the reason that thou dost not wear to-day garments sprinkled with safflower and gold-dust, but choosest the white and plain ones? Although the garments decorated with safflower and golddust thou likest most, why hast thou then worn the white garments which ladies do not like to wear except at the time of worshipping the gods? O thou of beautiful limbs-say why are thy limbs unadorned with ornaments? Why, O most excellent lady, is thy seat for writing letters soiled with tears.? Why, O thou of beautiful shape, do the fragrant white sandal (and not red) and the white silk cloth (not yellow or blue) veil thy beautiful forehead)? O dearest object of my heart, O thou

of expanded eves-thou hast thus so bedimmed the brightness of thy countenance as to cause. O dear one, great pain to my mind. The unctuous and refrigerent sandal paste that loves thy forehead most, does not look beautiful on that seat for writing letters. Thy neck, deprived of ornaments, does not appear beautiful, just as the autumn sky does not look beautiful being devoid of the planets and stars and the silvery beams of the moon. Why dost thou not to-day greet me, with language flowing out from thy smiling face that breathes the perfume of the lotus and vies with the beauty of the full moon. Why dost thou not to-day cast even a partial glance on me? Why dost thou heave sighs and shed tears that mar the beauty of the collyrium of thine eyes? O thou of complexion bright like the blue lotus, O intelligent lady! do thou not weep any more! Do not shed tears soiled with the collyrium of thine eves only to prejudice the beauty of thy incomparable face. O thou of divine beauty-I am known in the world as thy servant; Why then, O most excellent lady, dost thou not command me as before?. What act, O beautiful queen, repulsive to thee, have I committed, for which, O dear one, thou gavest thyself so much pain? I have never neglected thee, in thought, in actions or in words; this, O thou of exquisite limbs, I tell thee in all sooth. O beautiful lady, I entertain it is true, regard for my other wives-but save in thyself my regard and affection do not reach the consummation. O thou that may be compared with the daughter of the gods,-my love for thee will not wane even if my life were taken away from me; know this to be my firm belief. Just as endurance, etc., are the constant qualities of the earth, just as sound is the constant quality of space, so sure is my love for thee, O thou of brightness like the lotus-bud. Just as flame is in fire, divine brightness is in the sun, and unfading charms are in the moon, so my love resides in thee and thee only.'

When Janardana had thus spoken in his vindication, the blessed Satyabhama, wiping off the tears of her eyes addressed him slowly in the following manner. "Hence-before, O lord, my firm belief was that thou wert mine own. But to-day I come to perceive that thy love for me is nothing more than ordinary and common-place. I did not know before that the course of time is uncertain. But I have come to know to-day that the course of the world is fickle. I entertained the fond hope that so long I live, thou only shalt be my second self and I thine. But what is the good of talking much; I know thy heart, O infallible one. I see that thou usest fascination in speech only and thy love for me is false; whereas it is true in regard to the other wives of thine. Knowing me to be simple and attached to thyself, thou, O foremost of men, dost neglect me with thy cruel, guileful conduct. This surely is more than enough! I have seen what is worth-seeing and have heard what is worth-hearing. I have perceived the fruition of thy love for me. Be that as it may, I have made up my mind to devote myself to the performance of severe penances, and if thou cherishest any love for me, thou ought to permit me to do so; for whatever vows or penances women may observe, must be with the permission of their husbands, in as much as those that are undertaken against the husband's consent, surely become fruitless" (53-55).

Having thus spoken that chaste and beautiful lady again wiped off the tears from her eyes; then that blessed one of pleasing smiles, catching the end of Hari's yellow garment covered her face with it.

CHAPTER 68. SATYABHAMA'S GRIEF.

Vaishampayana said:—O Bharata, Narayana once more affectionately addressed the chaste and beautiful Satyabhama who was thus suffering under the influence of jealousy and resentment, in the following manner.

The auspicious god said: O lotus-eyed one! sorrow seems to burn through all my limbs (at seeing thee in this plight). What is the cause that has renderd thee so much aggrieved?. O thou beautiful in all thy parts, if there is no harm and if it is proper for thy affectionate husband to hear it, I entreat thee, on my life, to reveal to me the cause of thy grief.

Then Satvabhama seated with her countenance cast down towards the earth thus spoke to her husband, ever truthful in vows, in a voice choked with the vapour of grief. "O lotuseyed one, O destroyer of Kesin, O bestower of honour it was thy ownself that established my honour and prosperity in days gone-and that honour and that prosperity have now become famous in the worlds. That I am most beloved of thee among all thy wives-is what prompted me to raise my head with pride above all others. O God. But. my maids have told me as they have heard it others say, that to-day I have been laughed at by my rival (co-wives) and by other people also. I hear that the Parijata flower that Narada gave thee, thou hast given to thy dear one, totally neglecting my (poor) self. That thy love and thy regard for her is supreme, thou hast given unmistakable expression to-by presenting her with that best of all precious things (the Parijata flower). Narada also eulogised her in thy presence, and thou surely wert also gratified having heard that eulogy bestowed on thy dear wife. But supposing Narada had some reason for praising her in thy presence, why was it that the name of this unfortunate one was uttered in that connection? O Lord, if I am to repent for

having tasted the (sweet) liquor of thy love, it is better I should have nothing to do with it? Be kindly pleased to accord me thy permission. O lotus-eyed one, I could not have believed even in my dream, that thou hast honoured some body else more than myself; but alas, it has come to pass in real life even before the eyes of others. It may be that the sage Narada of incomparable powers has conceived a love for her (Rukshmini), but O lord, the cause of my grief in this, is thy presence in the scene. Thou hast told me that people live for the sake of honour only,-so, thus dishonoured, I do not desire to live any longer. My source of protection has been turned to-day into my source of fear. He that used to protect me in every-thing does not do so to-day, Alas, what course shall I pursue, O Lord, being thus abandoned by thee! Surely renounced by thee. I shall be reduced to the condition of the white lily. [The white lily withers away with the dawn of day, when the beams of the moon cease fall on it. Kumadbati may have another meaning. There was a queen of a certain king Aja of that name, who died before her husband.] Have I done to day something disliked by the gods out of foolishness in consequence of which O bestower of honour I have incurred thy dislike, although I used to be thy chosen one. How could I who was thy beloved wife, but now discarded, look upon this Raibataka Hills decked with the flowers of the spring? Now that I have been the object of thy hate, how could I, unfortunate one, venture to breathe the pure breeze (of this place) ringing with the sweet notes of the cuckoo and fraught with fragrance of the flowers. How could I, who did sport on thy lap inside the waters of this ocean, again glance at it, O lord, in this my unhappy condition? Thou didst tell me in days gone by,-'O daughter of Satrajit, know that there is no wife of mine dearer to me than thyself-What of that assurance! Or who cares to remember it! My mother-in-law used to look upon me with much regard and pleasure-but unfortunate lady queen as she was,—she has been contemptuously treated by thee. O Lord, what then is the good of this thy hidden and unmanifest love for me, if thou dost not even deign to reckon me among thy common wives? O subduer of thy foes, I did not know thee hence-before to be so much of a cheat and a knave; but now I have come to know thee as fickle, deceiving, and partial to my rival (co-wife). I have read thy innermost and secret thoughts. O thief, by thy articulations and thy features and signs, although thou triest to conceal them from me; thou knave, thou partisan of my rival, it is thy tongue only that is honeyed, but thou art too guileful"

When the resentful daughter of Satrajit, influenced by jealousy had thus spoken, the god-like Krishna consoling her addressed her in the following manner. "Say not so, O lotuseyed one, thou dearest ruler of my heart! what shall I tell thee more my darling;-know me to be thine entirely. There is no doubt that in order to please me the sage Narada of unimpeachable deeds gave that Parijata flower to her (Rukshmini) in my presence, merely out of generous feelings or regard for her: (but I did not give it with my own hands). O thou of pure smiles, be consoled; forgive me this my first and only transgression. If thou desirest to have Parijata flowers, O resentful darling, I promise, O thou of delicate waist, to give it to thee-this I speak in all earnestness. (What to speak of a single flower), I shall fetch that best of all trees namely the Parijata tree itself, from the gardens of paradise, and keep it in thy mansion as long as thou chosest."

Thus spoken to by Hari, that lady so deeply attached to him said:—"O infallible one, if thou canst bring that tree down here, my resentment shall leave me,—and it shall then be to my great gratification. O Adhokshaja, for then I shall be the head and the best-honoured among all thy wives". The divine slayer of Madhu—that incomparable being, the origin of the world, beyond the reach of decay, then said to her:—"so be it, then; this shall be my foremost concern".

Vaishampayana said:---O victor of large armies, thus spoken to by the auspicious Krishna, Satyabhama, who was held in high esteem by the pious and who was deeply attached to the slayer of Kansa, became highly gratified. The lord of the world, the the lord of all, the protector of all things, and the bestower of all desires on the good, then bathed himself and discharged all his necessary duties. O king that lord then remembered that best of sages namely Narada who, as soon as he was remembered, came there having performed his ablutions in the waters of the mighty main. O ruler of men! then that refuge of the pious, Krishna, attended by Satyabhama, duly worshipped Narada who had reached there (according to a fiat of his will). The daughter of Satrajit herself washed the feet of that sage; and the lord Krishna himself then poured the water from a golden pitcher. When the sage had seated himself comfortably, that preceptor of the worlds the high-souled Keshava offered him with all respect and carefulness a dish of rice boiled in milk (or delicious edibles). The highly intelligent sage, that best of all orators then partook of the dish with great regard and relish thus hospitably offered him by the creator of the worlds. O lord! satisfied with the hearty meal, Narada having rinsed his mouth, bestowed many a blessing on Keshava, who also accepted them with much gratification of the mind.

Thereafter Narada stretching his wet right hand thus spoke to the divinely beautiful daughter of Satrajit, who was then bowing down to him:—"Be thou as faithful and devoted to thy husband, for all future periods, as thou art even now, O queen! Be thou also attended with special good fortune in future through the powers of my religious observances". Thus spoken to by that foremost of sages, that most beloved wife of Hari, Satyabhama rose up, O king (from her bending attitude) filled with immense delight.

Thereafter Krishna that most intelligent personage of immeasurable powers, ate the remnants of the sage's dish having at first obtained his permission. O Bharata, Satyabhama also finishing there all necessary rites gladly entered her inner appartments with the permission of her illustrious husband. Then after a while at the command of Krishna she again came out, and having saluted the highsouled sage with her head, seated herself by Krishna's side. Thus having (comfortably) sat for a while, Narada said to Krishna:--- "O Adhokshaja, with thy leave I now intend to go to the regions of Sakra. The gods, the Gandharbhas and the Apsaras there will this day sing songs of praise to that primary divinity Ishana, having at first bowed down to him in homage true. In the residence of Indra, O lord, every month there take place such worship and homage-giving to that god of gods (Siva), and Gandharbha dances in his honour. That god of gods accompanied by his wife Uma, and attended by his followers, witnesseth unseen those festivities celebrated with much reverence by that foremost of immortals. the destroyer of mountains. I was invited there vesterday: I only came here, O highly effulgent one, to present thee with that flower of the beautiful Parijata, that king of all trees. This flower of that best of all trees, though it is a luxury to be enjoyed only by the gods, I brought it, O lord, for thy enjoyment only. O lotus-eved one! that tree is very dear to Sachi (Indra's wife), and duly worshipped by her every day, it brings her a chain of (unending) prosperity. Pleased with the religious observances of Aditi, the illustrious Kasyapa created the great Parijata tree in order to enable her to accomplish the vow known as Punyaka. In days gone by the highly powerful Kasyapa that receptacle of all powers begot by austerities, having been much gratified with the services of Aditi, desired to bestow a boon on her. Thereupon that very fortunate lady said:--'O foremost of sages, confer on me such a boon by virtue of which I may be decorated with all kinds of ornaments at my will, that I may have the qualities of singing and dancing at my command and that, O mighty possessor of ascetic wealth, I may ever remain youthful; confer on me the boon that I may be always free from all impurities and sorrow. and that I may be ever devoted to my husband and to the performance of religious deeds'.

'Thereupon for pleasing his wife Aditi, he created the Parijata tree covered with ever-fragrant flowers capable of bestowing all desires. The tree had three branches to be always seen and it gladdened the heart of all onlookers. All sorts of flowers are to be seen on this mighty tree. Some beautiful damsels deck themselves with flowers like these; some again beautify themselves with parti-coloured ones, and others with jems and jewels (that also grow on this tree). Taking out the essense of the Mandara tree, Kasyapa created this one; and therefore this best of trees has reached the height of excellence (has been reckoned as the foremost of all trees). The blessed Aditi then binding Kasyapa to that tree gave him over to me, in order to accomplish the Punyaka vow and earn prosperity and good fortune therefrom). Aditi gave Kasyapa over to me with his neck bound to the Parijata tree with a garland of flowers, for the fulfilment of her Punyaka vow. That possessor of ascetic wealth was afterwards released by me on payment of proper ransom. Similarly Indra was given to me by his wife for the furtherance of her prosperity. In this way Soma was given away by Rohini, and Kuvera, the lord of wealth by Riddhi. Thus there is no doubt that the Parijata tree is capable of conferring much prosperity. It is called Parijata as it grows on the other side (Para) of the river Vishnupadi-and this is styled the Mandara for it bears the Mandara flower. As men did say-'What tree is this?'-not exactly knowing what it was, this mighty tree is called Kobidara. The excellent tree that produces this excellent flower is known by the several names, Mandara, Kobidara and Parijata".

CHAPTER 69. THE HISTORY OF THE PARIJATA TREE THE COLOQUY BETWEEN KRISHNA AND NARADA.

Vaishampayana said:—The almighty Vishnu, that possessor of immeasurable powers then finding that the sage Narada was desirous of departing, spoke to him thus:—"O sinless and mighty sage, conversant with the truth of all religions, having repaired to heaven and there interviewed the courtiers of that intelligent slayer of Tripura, remind Pakasasana of all our ancient brotherly love that thou knowest—inform him not as my command but as my request, that the Parijata tree which the illustrious and virtuous Kasyapa that foremost of sages created in days gone by for the sake of Aditi's happiness, that most excellent of all trees that bestows religious merit, and unbounded prosperity, that tree that was given to thee away as a gift by the very virtuous goddesses in fulfilment of their vows for the furtherance of their religious merits-inform him that my wives also hearing of the presentation of that tree, desire to give it away, O lord, for earning virtue and religious merit consequent on munificent deeds and also, for my gratification. Ask him therefore to send down to Dwarvati that best of all trees the Parijata: and it shall be restored to heaven after the ceremony of presentation is over. The almighty God the slayer of Vala should thus be spoken to by thee. O foremost of sages thou shalt also so put forth thy endeavours that the lord of the immortals be persuaded to give over the excellent Parijata tree, O possessor of ascetic wealth, this will also bring into prominence what ambassadorial abilities thou dost possess: I know that it is possible for all thine acts to be attended with success"

Thus spoken to by Narayana, the almighty sage Narada that great possessor of ascetic merit smiled and spoke these words to the slayer of Kesin:—"Very well,—I shall thus speak to the lord of the gods, O foremost of Yadus, but I am sure he will never part with the Parijata tree. The Danavas and the gods obtained this Parijata tree by throwing the Mandara mountain into the waters of the ocean. [This surely refers to the churning of the ocean by the gods and Asuras.]

"O Janarddana, at that time the creator of the worlds desired to take away the Parijata tree together with that best of mountains, the Mandara. Thereupon Sakra personally going to Sankara told him:—'This is Sachi's sporting tree, and may be allowed to remain in her gardens'. Thus did he entreat Sankara. Mahadeva granted him the boon saying 'Let it be so then' and O sinless one, he did not also bring the Parijata tree to the beautiful cave-decked Mandara mountain. O mighty armed one, thus in days past, under the pretext that the Parijata is Sachi's tree of sport, did Indra save it from the clutches of Mahadeva. Afterwards Hara, in order to please his wife Uma, created on the dales of the Mandara mountain a forest of the Parijata trees extending over full four miles.

'In that best of forests, O Krishna, neither the rays of the sun, nor the cool beams of the moon, nor even the breaths of the wind can penetrate. Through the powers of Mahadeva that forest is self-luminous, and heat and cold reign there at the pleasure of the mountain's daughter (Durga). Excepting the mighty god and goddess and their followers and myself, O delighter of the Yadus, nobody under any circumstances, can enter that charming wood. O descendant of the Vrishnis, there the Parijatas shower all kinds of best gems and jewels on all sides, even as soon as they are merely thought of in the mind. O Keshava, with the permission of that godhead, that protector of the worlds, troops of the illustrious attendants of Siva, also enjoy that beautiful forest. This forest of Parijata trees, their fruits, their brightness and their qualities exceed by far those of the Parijatas of the heaven. When, O Keshava, that God whose emblem is the sacred bull, repairs with Uma and his attendants, among them, these trees approach him in worship assuming human shapes. Those trees on the Mandara infused with the energy of Rudra, free from all adverse influences and attended with all prosperity, are very dear to the daughter of the mountain. Once upon a time a mighty and dreadful Daitya of cruel motives by name Andhaka, who was puffed up with arrogance through the virtues of a boon obtained by him ventured to transgress into that forest. He was slain by that slayer of foes that foremost of gods Hara, although he was ten times as powerful as Vritra and incapable of being slain by any created being. O lotus-eyes God! I tell thee truly, that the thousand eyed god Indra will never give thee, the Parijata tree obtained with great difficulty. That best of trees always bestows on the goddess Sachi all her desires, as well as, O Krishna, it fulfils the wishes of the highly powerful Indra"

The auspicious god said:-O sage! That the mighty and intelligent Mahadeva did not take away the Parijata tree out of consideration for Sachi, was quite worthy of him. I think that it was quite in keeping with the high estimation in which that infallible being, that origin of the worlds, that supreme and most ancient creator is held). But, O illustrious sage, O most pious one, I am younger than that slayer of Vala, and ought to be cherished by him like (his son) Jayanta. O thou of ascetic wealth, it is thy duty to preserve between us (me and Indra) amicable relations by all means; and I ask thee to do so, because I know thee to be able to do so. I have promised, O sage, that for the accomplishment of Satvabhama's Punyaka vow, I shall, O lord, bring down the Parijata tree from heaven. How can I be able now, O sage, to break that promise of mine, O sinless one, as I have never before O twice-born one, spoken falsehood? If I were to break my promise, the worlds will then meet with their ends [As everybody would then speak falsehood, and truth will be vanished from the face of the earth.], for, O foremost of the sages, it is my duty to protect the virtue and the good qualities of the people. He on whom every one depends, how can he speak untruth? Neither gods, nor the Gandharvas, nor the Rakshasas, nor the Asuras nor Jakshas, nor Pannagas, shall be able to frustrate my promise this I tell thee truly, and may fortune attend thee. O sage! If

that lord of the immortals do not give the Parijata tree at thy request, I shall then hurl my mace at his breast besmeared by Sachi with fragrant ointments. He is also to be informed by thee that if he refuses to part with the Parijata tree when requested in this conciliatory manner, let him rest assured about a visit from me there, and let him prepare for it.

CHAPTER 70. THE COLLOQUY BETWEEN NARADA AND INDRA REGARDING THE TRANSPLANTATION OF THE PARIJATA.

Vaishampayana said:-The sage Narada then repaired to the residence of Mahendra; and there he passed the night in witnessing the festivities (held in honour of Siva). The illustrious Adityas, the best of gods, the Vasus, the learned Rajarshis who had attained to paradise through their meritorious deeds, the Nagas, the Yakshas, the Siddhas, the Charanas, the sages of ascetic austerities, Brahmharsis by thousands, Devarshis and Moonies, the high-souled Saparnas, the highly powerful Marutas, and hundreds of other divine creatures were assembled there. The god Maheswara of immeasurable energy, accompanied by Uma and surrounded by his attendants sat at the head of them all. That protector of all creatures was surrounded also by those foremost of the Devarshis who suffer no decay even at the end of thousands of Kalpas, who are worshipped by gods equal to Indra, are possessed of self-knowledge, free from pride and who ever tread the path of rectitude. The Rudras the progeny of Kasyapa, Skanda, the god of fire, that best of rivers Ganga, Archisman, Tamburu, Bharisa, that foremost of eloquent speakers, those possessed of the ascetic merit, and such other leaders of the divine host, then O Bharata, adored that supreme god Siva. O ruler of men, other gods devoted to religious ways and austerities and followers of the path of the pious,-followed their above-named leaders (i.e., offered homages to Siva),. O king, those men who desirous of good. worship the gods on earth, those men are in their turned worshipped in heaven by the immortals desirous of securing good. O descendant of the Kouravas, those men versed in the Vedas, who live according to the ordinances of the Sastras and who adore the gods in the performance of their religious ceremonies for the benefit of their ancestral manes, those are held in high estimation in the next world by the gods. O ruler of men, there the illustrious Chitraratha, the king of the Gandharvas together with his son, delightfully played upon the heavenly musical instruments. Urnayu, Chitrasena, Hahahuhu, Dumbara, Tamvura and other Gandharvas sang the six different harmonies. Urvasi, Viprachiti, Hema, Rambha, Hemadanta Ghritachi, and Sahaianva and other damsels then performed numerous kinds of dances there. The self-possessed illustrious Siva accepted these homages with pleasure, and that lord of the world pleased with these worshipful acts of Sakra, went back to his own residence.

On the departure of that lord of the created beings, the kings (assembled there) returned to the places whence they came: the gods also honoured by Mahendra repaired to their respective abodes. When everybody had gone away and Purandara was seated comfortably with his own courtiers, the sage Narada approached him. Rising from his seat, Indra received that sage of ascetic wealth, and offered him a seat made of Kusa grass equal to that of his own. Thereafter the highly powerful Narada said these words to Mahendra:--"O foremost of immortals, know me now to be the messenger from Vishnu of matchless might. I have been despatched here by that illustrious one of immense powers on a mission that will remove one of his causes of pain". Thereupon greeting the sage with sweet and agreeable words, the illustrious Pakasasana said with delight:-"O sage, tell me without delay what has that foremost of men said; it is after a long time that the high-souled Krishna has remembered us"

Narada said:-O Mahendra, on some business of mine, I went to Dwarka to see your younger brother Upendra that enhancer of the glory of the Kasyapas. I found that subduer of his foes, that hero seated on the Raivataka mountain in company with his wife Rukshmini and offering eulogies to the God having the bull for his emblem. I gave him then the flower of the Parijata tree. O sinless ruler of the gods, in order that he may astonish his wives therewith. At the sight of that flower, the production of the best of trees that bestows all wives of Kesava were greatly astonished. O desires, the bestower of honour, I related to them the qualities of that flower and the creation of the Parijata tree by the high-souled Kasvapa. (I related to them) how the self-controlled Kasvapa bound by the neck with a garland of flowers was given away to me by Aditi for the sake of her Punyaka vow; how you were given away; by Sachi, and how similarly other gods were given away and O lord of the gods, how Kasyupa and other mighty sages obtained their release, by having paid their ransom. On hearing these from me, one very dear wife of your younger brother named Satyabhama made up her mind to perform the Punyaka vow. O lord of the immortals, O bestower of honour, that queen then entreated her husband to help her in the performance of that vow, and your younger brother had pledged himself to that effect). O chief of the gods 1 now hear attentively as I speak, all that Vishnu that

be the messenger en despatched here on a mission that eupon greeting the , the illustrious

daughter of Puloma, pay me the slightest regard? Moreover, seeing and touching the Parijata tree on the face of the earth, men will no longer endeavour for the attainment of Heaven, as they will then enjoy the blessings of heaven on earth itself. O Narada, if the mortals enjoy the blessings of the Parijata tree, what difference there will be then between themselves and the gods? The acts which men do on earth, they enjoy those acts here; now if they be blessed with the possession of the Parijata, they will no longer exert themselves for attaining heaven. O sage! Parijata is the best of all the precious possessions of heaven, and it is the glory of heaven: this glory removed, the earth with its mortals will be as good as heaven with its immortals. Obtaining as they will, the blessings of heaven on the face of the earth, men will not celebrate sacrifices, nor will they perform acts of pious liberality, having been easily raised to the status of the immortals. Now, O sage, mortals, out of a desire for attaining heaven, gratify ourselves by reverentially performing sacrifices, Japas and Anhikas everyday. Possessed of the blessings of the Parijata, they will not think of adhering to these observances; and if they are neglected, we shall also dwindle away in our strength being deprived of their benefit. [It is believed that the burnt offerings in the celebration of sacrifices etc. constitute the chief sustemance of the immortals 1 We rear the corn on which men on earth live, by showering on them sufficient rain from here; and they also in their turn gratify ourselves by the celebration of sacrifices and acts of pious liberality). If when possessed of the blessings of Parijata,

hunger, thirst, disease decrepitude, death, dissatisfaction,

foremost of powerful beings, said to me then to convey to you. With due deference, your younger brother, Achyuta who deserves all indulgence at your hands has said to you:—"O foremost of the gods! it behoves thee to give me that first and excellent of trees, Parijata. Let, O slayer of the Asuras, the desire of thy sister-in-law be fulfilled; specially O foremost of the gods, as she is bent on a religious deed. O lord of created beings, the people of heaven have had the privilege of looking upon that blessed tree; now let the human beings of the earth be blessed with a sight of it through my instrumentality."

Vaishampayana said:—O delighter of your race I having heard the words of Vasudeva's son, Mahendra said these words to Narada that foremost of eloquent speakers: "O foremost of the twice-born ones: take thy seat; thou hast spoken aright and properly; I shall entrust thee with a return message for Vishnu of matchless powers. On Narada resuming his seat, Sakra also, with the former's permission seated himself down on a seat similar to that of Narada. Thus seated, the lord of the gods that slayer of Virtra, cast a glance on his own magnificence [Literally his prowess and energy.] and filled with delight thus addressed the sage Narada". Indra said:—Mighty and pious sage! After the usual

enquiry regarding his health and welfare, Janarddana, that

source of happiness to all creatures should be informed of

these words of mine by thyself:--- "There is not the shadow of

a doubt that leaving me, thou art the lord of the worlds. O

infallible one, the Parijata and all other precious possessions

of heaven are thine own. O divine one, thou hast sojourned to the earth only for relieving her of her burden, and thou art

behaving thyself in the human way only for the sake of the

success of thy mission. When after the fulfilment of thy earthly

mission thou shalt return to heaven, I shall fulfill, O

Adhokshaia, all the cherished desires of thy (beloved) wife. O

Kesava, it is not at all proper to take the precious things of

heaven down to earth merely for the sake of a trifle, and this

has been the long-standing practice. If, O mighty lord, I

trangress this long-standing rule obtaining in heaven, what shall the Prajapatis themselves say? The high-souled Brahman

with his sons and grandsons hath established permanent rules

regarding all actions in the worlds. If I venture to walk

beyond the path thus laid down by Prajapati Brahman, surely that intelligent lord when apprised of my transgressions will

hurl down curses on me. If we ourselves break through these

bindings of the standing customs then the Daityas and their

partisans, as well as others will violate it without the slightest

hesitation. If for the sake of thy wife thou takest the excellent

Parijata down to earth, then, O bestower of honour, the

inhabitants of heaven will be much depressed. O sage, let my

brother, seeing the course of the times, be satisfied with those

luxuries only which the uncreate Brahman has ordained for

the enjoyment of the human kind. O sire, whatever possessions

I have got in heaven, Krishna is at liberty to enjoy them when

he remains here. Janarddana is filled with the arrogance that

attends those who eat rich dishes of meat, and therefore it is

that he is following the course of sin, leaving virtue aside.

Born as a man in the human world, the conduct of Krishna

towards me his elder brother,-this conduct which he offers

me under the influence of his wife-would surely, O Narada,

in my opinion redound much to his discredit. This seizure of

the precious possessions of heaven will be a direct insult to me;

and insult offered by the relatives is all the more disgraceful...

stinking smells and other dreadful visitations of Providence do not afflict men any longer, why should they strive for the attainment of Heaven? For these reasons, it is not at all advisable to take down the Parijata tree there. Thus, O twiceborn sage, should Vishnu that performer of sinless deeds, be addressed by thee. If thou wishest to please me, O sage, thou shalt also do, after mature judgement, all that: would go to gratify my brother Kesava. Let Kesava if he desires it, take down to Dwarka, garlands, gems, jewels, the Agura sandal, and beautiful garments and such other things which the mortals are entitled to, for the enjoyment of his wife. But it behoves him not to plunder heaven now. I shall give whatever gems he may desire to have, I shall give beautiful ornaments of all sorts, but I will never give him, O sage, the Parijata tree that most beloved possession of the inhabitants of heaven".

CHAPTER 71. NARADA'S ADVICE AND INDRA'S ANSWERS.

Vaishampayana said:-O delighter of the Kurus, on having heard the words of the lord of the celestials, the pious-minded Narada that most eloquent speaker conversant with the essence of virtue, thus spoke:— "O slayer of Vala, O mightyarmed one, I am much concerned in you; and therefore must say what will be conducive to your good. As I was aware of your attitude, I told the son of Vasudeva that in days gone by, you had not even given the Parijata tree to the mighty god Siva. I tell you truly that I showed him numerous reasons (for not taking down the Parijata tree), but he paid no heed whatever to them. 'I am the younger brother of Indra and therefore I claim indulgence at his hands'-these words did that lotus-eyed one tell me in reply. Repeatedly did I, O god, show him numerous reasons; but O slayer of Vritra, still his mind did not change. Moreover, O god, the slayer of Madhu that foremost of men, did as if in anger say at the conclusion of his address, 'Neither the gods, nor the Gandharvas, nor the Rakshas, nor the Asuras, nor the foremost of the Pannagas. will succeed in attempting to thwart me out of my pledge; O sage mayst thou be attended with all blessings! If Purandara thus requested by thee in a conciliatory manner does not give the Parijata tree to me, then will I hurl my mace at the breast of Purandera on which Sachi besmears fragrant ointments.' O Mahendra, this is the firm determination your brother Upendra; now do you do what seems proper and just to you with regard to this matter. Hear from me, O lord of the celestials, words that will be conducive to your welfare, as I speak them; it seems to me better to allow the Parijata to be transplanted to Dwarka." O ruler of men, thus spoken to by Narada the destroyer of all, the thousand-eyed deity inflamed with wrath, thus addressed him in a clear and distinct voice. "O thou of ascetic wealth, if Kesava is bent to behave thus towards me his innocent elder brother, then what harm indeed can he do unto me! O Narada, in times past Krishna committed many acts offensive and insulting to me; I did put up with them all only remembering that he is my brother. On the occasion of the burning of the Khandava forest when he drove Arjuna's chariot, he prevented my clouds from extinguishing the raging conflagration. He committed an act unpleasant and inimical to my interests by lifting up the Govardhana mountain. When again at the time of slaying Vritra I sought his assistance, he replied to me saying-'I am impartial and look equally upon all creatures.' Then I slew Vritra with the help of the strength of my own arms. Thou also knowest well, O sage, that when ever war breaks out between the gods and the Asuras Krishna always fights as it pleases his sweet will (ignoring my authority altogether). What is the use of speaking much on the subject? Do thou endeavour to maintain an amicable feeling between ourselves. O Narada, thou art my witness; a rupture among our relatives is remote from my thoughts. Keshava might well have been prepared to hurl his mace at my breast (there is nothing untoward in it); but no propriety could be conceived as to why the name of Puloma's daughter was uttered in that connection. Our father, the almighty Kasyapa, together with our mother Adity has gone for a sojourn into the waters. This matter ought to be laid before them, namely, that my brother Krishna of uncontrolled Self, filled with ignorance and arrogance, has, through the instigation of his wife, abused me his elder brother (who ought to command his regard and obedience). O twice-born one, fie on women, and fie on the influence of arrogance, in as much as, O Vipra, even Vishnu, instigated by his wife, has this day insulted me. O mighty sage. it is really surprising that Krishna, overcome by passion and lust, did not pay the slightest regard to the race of our father Kasyapa or to the race of the Sukshnas whence our mother Aditi has sprung, or to the fact of my being his elder brother or to my celestial sovereignty and the respect in which I am held by the gods (24-25). O sinless one, Brahma told me in days past, that a well-behaved and wise brother is to me esteemed more than thousands of sons and wives. My father one of the creators, and my mother Aditi also told me that there is no friend like the brothers, other people are only useless seekers of livelihood. [The author means that true and faithful friendship and love exist only between brothers; between other parties it is merely a mockery, a business-that

of maintenance and support. The wife loves the husband for he supports her-the old parents love their son because he is their maintainer and so forth.] My father Kasyapa also said, that like the uterine brothers there is no friend in the worlds. The Danavas of sinful propensities fight with me because they are not my brothers. What I am now going to tell, O Vipra, ought not be related by me for it contains my own praise; but I may be excused it; I relate it to-day only because there has been an occasion for it. O sinless one, in the days of vore, when through the virtue of the boon bestowed on them, the bow-string of Vishnu was not cut off by certain bow-men, and whence thereafter, O foremost of mighty sages, his head was severed off his trunk, it was I who entered into and sustained his body; and when again, with the energy of the Rudras, I succeeded in carefully replacing his head on his trunk, it was Achyuta himself who said that I am the best and foremost among the gods; and then, O Narada, once more remounting his bow with a new string Keshava stood proudly (to face his antagonists). O sage, what will my father and my mother tell me if I were to neglect Krishna then,-thinking of his only ancient affection did I, O mighty ascetic, incarnate myself in the body of Krishna. O sage, I gave him the Indra's share of the offering of a sacrifice and caused it to be Vaishnava, out of my affection for I look upon him, O Narada, as my younger brother. If however unfortunately a battle takes place between me and him, it shall be he, O thou of ascetic wealth that shall strike the first blow-although in other battles, I myself deal it out in as much as I am a sovereign. O thou conversant with the essence of religions, I have protected the persons of the regardful Keshava as my own during all his incarnations, O sinless one. Dismantling this my residence Vishnu has, with these materials, constructed, O sage, his own Bhubana or world that is superior to all lokas. I did not turn my face on that, O sage, out of regard for my brother, and as I always used to think that 'Krishna is a boy and deserves indulgence at my hands'. My father and my mother, O Narada, cherish Govinda very much saying-'This my son is a mere child and is youngest in age'. Moreover Keshava is the special favourite of my mother, and, as such, I am very jealous of him. There is not the slightest doubt that the depth of (my mother's) affection reaches its height in Keshava. I believed Keshava to be all-knowing, powerful, heroic, and respector of deserving persons; but that belief has proved to be a false one. Go thou, O Narada, and tell Keshava these my words; 'Challenged by my enemies I never turn back from a fight. Come, if thou wishest, I shall suffer what ever thou mayst desire; O henpecked one, strike the first blow if thou likest it. O Janarddana, riding on Garuda and with a firm hand, do thou deal the first blow with thy Sranga mace, or discus or sword, O fie, thus struck, O Keshava, I shall strike thee with all my might; if, indeed, my affection does not overwhelm me in the act.' Until I am conquered in a battle by the wielder of the discus Krishna, I will not, O foremost of sages, part with the Parijata tree. O thou of ascetic wealth, when he, being younger than I am, challenges me his elder brother to fight, for what reason should I then excuse that henpecked Hari? Do thou, O illustrious sage, go to Dwarka protected by Krishna, even to-day and tell Achyuta that I am prepared for the quarrel (struggle). O thou, of ascetic wealth, bearing in mind all my words thou shalt thus speak to the slayer of Madhu;-'Until I am conquered by thee I shall not even let thee have a single leaf or its half of the Parijata tree.' O illustrious sage, for my pleasure thou shalt also tell Achyuta fearlessly:behoveth thee not to steal the tree deceitfully; let there be a fair fight; and fie be on crooked practices'"

CHAPTER 72. NARADA'S ADVICE.

Vaishampayana said:-On having heard the words of Mahendra that foremost of eloquent speakers Narada addressed these words to the king of the celestials in secret. There is not the slightest doubt that kings should be told only what is agreeable. But sometimes when the opportunity presents itself, disagreeable words but conducive to their good should also be spoken to them. The sages say that it is not even proper to appear before a king without having leave to do so. But, as you always seek my advice in matters as to what should be done or not, I shall therefore tell you something to-day uncalled-for and you may accept it if you like. Specially friends, who do not desire to see their friends defeated, should proffer them their just and good advice opportunely even if they are not called upon to do so. Good and pious people should always speak what is conducive to one's welfare although it may be disagreeable and unpleasant. This is the way for the acquittance of the debt of affection that the sages recognised in days gone by. Disagreeable and untrue words that are transgressions of virtue, are not listened to (by anyone). Agreeable but harmful words should never be spoken in as much as they have been condemned by the sages. O foremost of all good listeners, listen to what it is my encumbent duty to speak, and listening to my words that will conduce to your good, act up to them, O knower of all things!.

O Slayer of Vala, there is no doubt, O god, that disunion among friendly or affectionate brothers causes delight into the hearts of the enemy. O foremost of the celestials, those should be undertaken; and others, O best of intelligent beings, should be taken in hand after due deliberation. Acts which, if begun, would bring repentance in its train, the learned should not at all begin. This is the policy of the wise and intelligent. I do not really descry any very good result of this act (viz.), refusal to give Parijata to Krishna. O lord of the immortals. now listen to the reasons thereof. That Hari, who doth pervade the world of causes and the world of consequences. and whom the wise know to be the Supreme Soul beyond the influence of Maya, the manifestation of whom is this universe, is that unmanifest Self and all other conscious beings, have all drawn their consciousness from that Supreme Being Vishnu. The illustrious goddess Uma is the best and principal part of Prakiti and Vishnu is the source of consciousness to all conscious creation; he pervades the manifest universe, and is identified with all objects of enjoyment. Like Uma, Rukshmini and other wives of Krishna are his manifest qualities; and the exchangeable Prakriti, and Vishnu and Rudra are all equally possessed of these qualities (gunas). O foremost of gods, there is not the slightest difference between Rudra and Vishnu: and they are the eternal regulators of all qualified creations (i.e. all created things endowed with one of more of the qualities of Satwa, Rajas, Tama), and are also the primary qualities. The all-creating, highly powerful Vishnu, known also as Adhokshaja, that protector of the worlds, is the creator of the world and the god Maheswara is the destroyer. Brahma and the rest of the celestials and the Praiapatis also have been all created afterwards. O lord of the immortals, by the high-souled Mahadeva. That inconceivable, infinite, ancient Purusha Vishnu, who is beyond the qualities themselves, has thus been described in the Vedas. In days gone by, the illustrious Vishnu was worshipped by Aditi with great austerities; and he then, pleased with Aditi, bestowed a boon on her. "I desire to have thee as a son," This your mother Aditi spoke to the god Narayana and after having offered him prayers she bowed down to him. Thereupon she was told by him "There is no person equal to myself in the universe; I shall therefore be born as thy son in my own parts. Thus, O lord of the celestials, that creator of all, the highly powerful Narayana, was born as your brother and he is called Upendra. Thus out of his own will did that lord of the past, present and future, the eternal god Hari, create himself in the race of the Kasyapa, because it is in his nature to incarnate himself in this wise. That lord of the universe, its creator and destroyer, Keshava has manifested himself in Mathura out of a desire for the well-being of the world. O bestower of honour, as just a lump of Palala is pervaded by a lubricating substance, so is the universe itself pervaded by that wondrous powerful Vishnu. That Supreme Brahma, the soul of all, the Protector of all, he that transcends all the gunas (manifested primary elements) being induced by his own desire, incarnates himself in the world and thus produces changes in his own self. For these reasons Keshava is to be worshipped by all the celestials; that lotus-navelled almighty and the creator of the people is attended with great praise because he upholds the world in the shape of Ananta. He is also called Sacrifice (yajna) by pious reciters of the Vedas. That Lord assumed a white semblance in the Satya cycle, a red semblance in the Treta, a yellow semblance in the Dwapara, and he has now assumed a dark semblance in this Kali cycle. This Hari slew Hiranakshya having assumed a divine semblance and this God, out of desire for doing good to the world, upheld the earth when she was sinking into the depth of the waters having assumed the shape of a boar. He slew Hiranyakasipu, in the semblance of the Man-lion-33). Assuming the semblance of the Dwarf, Vishnu conquered the world and that auspicious God also bound Vali with serpentine bonds. The generous Vishnu, of immeasurable prowess, also usurped for your sake, prosperity that was the common heritage of both the gods and Asuras (both having exerted for its production). Janarddana slays him, whose virtue has waned and it is the vow of that high souled one to kill him who rests on untruth. That refuge of the pious, Govinda, who is ever firm in virtue, slew the principal Danavas, the enemies of the gods, only for the sake of pleasing you. That self-contained Being, born as Rama, slew Ravana and other Rakshasas like a lion slaying an elephant. For the sake of the well-being of the world that lord of the universe, that best of all best beings, still lives in the human world, known by the name of Upendra. I have seen Hari wander among the Daityas, wearing matted locks and black deer-skin and bearing a Danda (rod) in his hand, like a raging fire amidst a heap of (dried) grass. I have also seen Govinda rid Danava-ridden world of its Danavas, for the sake of the wellbeing of the world. O foremost of the gods, Janarddana must take away your Parijata tree to Dwarka. I do not speak untruth. You shall not be able to strike Krishna, filled as you are with fraternal affection; nor shall Krishna be able to deal blows on an elder brother like yourself. If, O God, you do not like to pay any heed to the words spoken by me, then consult with your other counsellors who are conversant with the rules of polity and are bent on our welfare".

actions only that are connected with a succession of good,

Vaishampayana said:—O Janamejaya, thus spoken to by Narada, Mahendra replied to that world-honoured sage in

the following words:-"This sort of greatness, that thou attributest to Krishna, O twice-born sage, I have heard of many and many a time before. In as much as Krishna is of the nature described by thee, I shall not give him the Parijata tree, bearing fully as I do in mind the duty of the pious and the good. O sage, may good betide thee! I am assured as I know that Krishna, endowed as he is with all commendable qualities and mighty, energy will not be angry merely for a trifle. The highly powerful gods are always very forgiving in their nature. and are obedient to the words of elderly people who look with the eye of knowledge. The high-souled Krishna is the foremost of the virtuous and knows all things; does it therefore befit him to quarrel with his elder brother only for a trivial reason? As Adhokshaja bestowed the boon on my mother, so also it behoveth him now to satisfy the request of her sons who are his elder brothers. As Janarddana out of his own will became Upendra i.e., Indra's younger brother, so also it behoves him now to maintain the honour of his brother Indra. Did not that god, in a previous incarnation, accept my priority of birth? And if the slayer of Madhu now desires to be my elder brother, let him be so!" Then having found the slaver of Vala to be determined (so as not to part with the Parijata) and having been dismissed by that foremost of the celestials, the virtuous, intelligent, and self-controlled Narada went to the city protected by that foremost of the Yadus viz., Krishna.

CHAPTER 73. ATTRIBUTES OF HARI.

Vaishampayana said:-On coming to the beautiful city of Dwarka, that foremost of all sages, Narada, saw that foremost of beings, that subduer of his foes, Narayana comfortably seated with Satyabhama in his own mansion, and appearing highly beautiful in consequence of his charming form that transcended all energies. He saw the high-souled Keshava of firm vows engrossed in that thought (i.e., of the Parijata), and only gratifying the lovely Satyabhama with empty words. On seeing Narada, the divine Adhokshaja rose (from his seat) and worshipped him with prescribed ceremonies. After Narada had been comfortably seated, having cast off the fatigue (of the journey) the slayer of Madhu smilingly questioned him on the subject of the Parijata tree. Thereupon, O Janamejava, that sage, possessed of ascetic merit, told the younger brother of Indra all his words in full details. Having heard all those words from Narada, Krishna spoke to him thus: "Even to-morrow shall I go to the region of the celestials, O foremost of all virtuous sages". Having spoken this much only Hari entered into the waters of the ocean, accompanied by Narada; and there in secret he again addressed him thus:--"Going to-day to the residence of Mahendra, and offering him my best regards, do thou, O sage, tell that foremost of immortals, the high-souled Indra, these my very words. 'O Sakra, O lord I know me determined as regards the fetching down of the Parijata here; and if a fight does actually take place, thou shalt not be able to stand before me (even for a moment.)""

Thus spoken to by Krishna, Narada once more went to the celestial region and spoke to the lord of the gods all the words of Krishna of immeasurable energy. Thereupon that slayer of Vala, Sakra spoke every thing to Vrihaspati; on hearing from him, O delighter of the Karus, Vrihaspati thus spoke. "O fie! This nasty affair has originated only because I was absent from the abode of Brahma. This will create a dissension. For what reason. O lord of the universe, hast thou commenced this business, without having previously told me of it? Or, O slayer of Vritra, the world is led to act by fate born out of previous actions; and it is beyond the power of any body to prevent it. A hasty commencement of actions is not commendable; and therefore this business, hastily begun as it is, will surely give us dishonour and defeat". Thereupon Mahendra spoke these words to the high-souled Vrihaspati:—"It now behoves you to say what should be done under the present circumstances. Thereupon after reflecting for a while with his countenance cast down, the virtuous-minded Vrihaspati, of liberal understanding, the knower of all things in the past and the future, thus replied to him. "Now, try your best to fight Janarddana, with the help of your son (Jayanta). O Sakra, I shall afterwards do what shall be more just and politic". Having thus spoken, Vrihaspati went into the milky ocean, and there he said every thing to the high-souled Kashyapa. Having heard that (i.e., the affair of the Parijata,) from Vrihaspati, Kashyapa was enraged and thus spoke to him. "That this was sure to have taken place, there was not the slightest doubt. He, of hundred Sacrifices, was inflamed with a lustful desire towards the worthy wife of the mighty sage Devasoma; the evil of the course he followed has now undertaken him. For the atonement of that sin, I have, O sage, commenced this living in water. But still that heinous sin has now undertaken him. O thou of ascetic merit, I, with Aditi, shall go there, mediations and fate favouring, and shall prevent them both (from splitting each other's blood).' Thereafter the virtuous-souled Vrihaspati thus spoke to the son of Maricha. "If the time comes, thou shalt go in good time". Having said "Very well", Kashyapa dismissed Vrihaspati; thereafter he went to worship the god Rudra, that lord of all beings. There the intelligent and illustrious

Kashyapa, desirous of obtaining a boon, worshipped, in company with Aditi, the peaceful and high-souled god, having the bull for his emblem. Thereafter that son of Marichi, Kashyapa, in order to please the god Ishana, that preceptor of the universe, began to eulogise him in Vedic as well as in selfcomposed hymns. Kashyapa said:"—To him whose foot-falls are mighty*.

who is the nascent cause of the universe, who is the Supreme who is the creator of the world (potent cause), who is attained only through virtue (Dharma), who is the Lord of grace (i.e., metes out grace to them who worship and adore him), who is Self-controlled and endued with divine energy-I bow down to that illustrious lord of the universe. [* Reference is to the story of the occupation of the three worlds,-the heaven, the earth, and the nether regions by the three feet of Krishna, in his dwarf incarnation-shorn of metaphor, it refers to the doctrine of universal maya inculcated in the Upanishads.] He is the lord of the celestials. He is the destroyer of sin. Through his instrumentality the universe extends, He being the cause nascent and potential. The image of His intelligence, the sacred waters hold [The reference is to the text of Sruti.]. I seek refuge with the Supreme ruler of the universe. He, who under the semblance of a self-controlled ascetic, slew the uncontrolled who were ignorant of the doctrines of the Vedanta and tried to do away with the friendly qualities, He, whose semblance is delightful, and whose origin is sacred, I seek the protection of that lord of the universe with my (bent) head. That great and undisputed Master of the universe, who takes under his benign protection the advanced (i.e., that is morally and religiously) section of worldly beings, He who is the Light of all lights. He, who is identified with the semblance of Brahma known by the designation of Sukritais immutable and indomitable; that bestower of boons on those sages who perform penances living upon the juice of the Soma plant and the beams of the moon; may that Being nourish me with his Eternal Energy!) He who is demonstrated in the Atharva Veda; He whose heads* are beautiful, He who is the origin of the beings, who is accomplished, heroic, and destroyer of the Danavas; He who in sacrifices is the sanctified sacrificial burnt offering;—I do seek the refuge of that Divine Being, the Lord of the universe. [* Refers to the five Koshas or 'Sheaths" of the self, mentioned in the Upanishadas, vis, the Corporeal (Dehamaya), the Vital (Pranamaya), the Sensorial (Manomaya), the Conceptual (Vijnanmaya), and the Blissful (Anandamaya).] He in whom this illusory universal net is woven; He who is the universe and its soul; He who discovers happiness for his votaries and travels in a vehicle that soars high in the heavens: may that Lord of the universe be ever graciously pleased with me, (or be the source of constant happiness to me). I do bow down to the furious Mahadeva who wanders in our hearts, who is Absolute Intelligence whose branches (the Vedas that have come out of Him) are all beautiful, who is the highly powerful leader of virtue, worshipful, thousand-eyed, distributer of fruits of actions done in a hundred different ways, and who is the creator of the worlds. He that is pure (unconsorted) attainable through Yoga, praised in the Vedas, beyond the reach of sin, the cause of destruction, the source of the world's weal and woe, the Lord of all creation, the upholder of the burden of the universe, the master of the senses, and the resort of the destructive agencies (such as time, etc.,) I do approach, with a bent head, that god whose forehead is beautified with a crescent. He who wields the trident, who gives fruition (of acts) soon, who reduces the influence of the evil passions and increases such qualities as quietude, etc., who is identical with such pious acts as sacrifices, etc., who is that quality of religious merit through which sins dwindle away soon, who is the recipient of the fruits of religious merit consequent on deeds performed with sanctity and the principle of goodness, who is the real essence of all, and who has taken the vow (of purity)-I do seek protection from him. He who is infinite in energy, who is the upholder of all actions, the Primary Being, who is (unlike other gods) free from sacrificial modes, and is endowed with knowledge-He who is the cause of the commencement of sacrifices by sacrificial priests, the eater of sacrificial Havis; who is the first-born in the universe, and the eldest of creation, and who is like a Brahmana among the pious-I do seek his refuge. He who transcends the Gunas (the elements of creation), who is like Vishnu the son of Prisni, who transcends the illusory creation-and agitates the universe through his beatitude, whose semblance is charming; who is of pure self, who is also-but intelligence, who practises Maya in dealing with the wicked-I bow down to him. I bow down to Him who is the Omkara of half syllables of the Yogis who is free from harmful acts and the identity of Virtue, who is firm in vow, and in (handing) the bow, who is the act of throwing, who is heroic, accomplished in bowmanship, beyond the reach of weapons and the Lord of the living creation, and its destroyer. He who is without a second (sole matchless) the friend of all, the past and the future, the discoverer of Havi, (sacrificial burnt offerings), in the shape of fire, the destroyer of all passions as lust, etc., the slayer of Rakshasas, who is undivisible, and the divider may that illustrious God protect me. That one Lord of the

worlds, who though one-enters into every thing of the universe, that one who gave the vital breaths (Maruts) their life, breath, (i.e., he who is the life of life), he who, out of his innate harmlessness, is ever attended upon by friendliness and amiability, may that god of good actions lead me to-day to blessings and happiness. He, who in the shape of Brahma, created the Satyaloka together with the essence of goodness, and the entire illusory universe, who is all-cognizant and the knower of Brahma and is endowed with six excellences, whose semblance is numerous, in his different enemy-destroying incarnations, may that god protect me! He who is the revealer of the supersensuous and the sensuous objects, who is increate and self-sufficient, who is entire and undivided who is in contact with the sense-objects, the granter of prosperities, the giver of life, the wearer of deer-skin, who is Supreme Ecstacy, the life of the blowing winds, the receptacle of conception, the creator of happiness-may that Lord bless me accompanied by his two wives. He who posseses three eyes, who gives nourishment, who, to inculcate religion to the twice-born ones, accords boons to the sacrificers, He who is the most excellent of the excellent the winner of victory in battles, the Lord, the God of the gods.---I resort to the protection of that Rudra. He that is the mouth of the gods in the shape of fire, the destroyer of the evil doers, who is the Soma sacrifice, the annihilator of the tree of Mundane Existence, the witness of all the actions, the source of dissolution of all things,-I seek refuge with that Lord of Beings, Rudra, the knower of the Gunas and their repository. He who is prideless, the performer of sacrifices, the beginning, the middle and the end of the worlds, the condition of peace and unification,-he who is sung in the sacrifices prescribed in the Vedas as numerous different gods, and He who is the regulator even of the celestial world, I seek refuge with that Rudra. He who is the wearer of the elephant-skin, the performer of vows and observances, who is decorated with a zone, who is easily pleasable, the controller of anger free from sin, ever-existent, and the Supreme Soul, who is immanent in Nature, the wearer of matted locks, I bow, down to that Lord, the adorable of the adorable. The god of gods, the holy of holies, the sacrifice of sacrifices, the greatest of the great, He of hundred (infinite) semblances, the Master of all the masters of the senses, (i.e. eve of eves, ear of ears, etc.,) the ever-praised one, I seek refuge with him.. He who is the wonder of all hearts, the Purusha of mysterious appellation, the self-manifest Pranava, who is revealed even in the absence of such revealing agencies as light and the eyes, etc., and He, who is the potent cause of the divine image known as Jiva, I bow down to that god endued with the qualities and the repository of all bliss. He who is the producer of the both (matter and mind) but is himself unproduced, (or He from whom matter and mind have been born but who did not produce them, He transcending all causes) who is subtle (inconceivable) and simultaneously the same with and different from all created beings (unified and differentiated) who is self-existent, the place of dissolution of existence, the benign Giver who is sweetness, ecstacy and beatitude, may He protect me. He who is near to every body, and revealed to those who are possessed of Sadhana, who is the bestower of such knowledge as 'I am absolute', to those who reverentially believe in Him, the presiding Deity of the great and the good actions, He who is fulfiller of the desires and the fulfillment of the Six Excellences, may that Lord protect me. He who is destroyer of the mental and physical sources of pain, the efficient as well as the material cause, the evolver (of the passions) may that God of gods, that one possessed of Supreme Energy, cut off the cause of pain of me and of the pious, wielding his potent weapons. By whom in the days of yore the guileful Danavas who used to give much pain to the gods, were cut with dreadful arrows and eradicated as so many thorns, may that upholder of the water of the universe, that Supreme Lord, protect me!

"The destroyer with whom, when he was desirous of abolishing the portion of the sacrificial offerings of the God, the sacrificer Daksha sought refuge,-may that Lord of sacrifices, the beginning and the end of all things, the destroyer of Daksha's sacrifice-the all-intelligent one, protect me. He that creates and annihilates the world, that mystery of mysteries, that one possessed of primary notions, who although different from all things in the shape of Vishnu is present in the sacrifices and is the principal resort of the Six Excellences, may that God Narayana, protect my son Indra. The three conditions of the Gunas, viz., creation, existence, and annihilation, eternally live in him, the principle of Excellence (Sattwa) proceeds from his nature; He is the protector of the protectors of the world, the destroyer of the wicked doers, in the shape of Rudra, the Beginning of the universe and the annihilator of the oppressors of the world. He whose very small part is Vishnu of Infinite Forms, He, into whose residence Brahma and his sons and the Brahmanas headed by Marichi although born from him are incapable of entering, may that protector of the pious, together with the goddess Uma be pleased with me. He, from whom the elements* have sprung [* These according to the Hindu philosophy are five namely-Earth, water, fire, wind and the sky.], who maintains them, and in whom they become merged

(in the form of destruction) He, that is the power of retention, the prosperity, and the revelation of mysteries to that highsouled person who devoutly seeks the Supreme Being—surely that God will put an end to all our miseries. The whole male creation, of the universe, is identical with the three-eyed God, and the female portion—is the goddess Uma, the holder of all. There does not in the universe exist any one who may be their third. Mahadeva only is the supreme Brahma, and he is the every thing and the lord of every thing"

Thus eulogised the almighty God, of the emblem of the bull, that soul of virtue, revealed Himself to Kashyapa that foremost of the upholders of virtue. With a pleased heart, that lord of the gods then thus spoke to Kashyapa:--"O Creator of the worlds (Prajapati), I know the reason why you are praving to me. The high-souled gods Indra and Upendra will both be tranquilized; but the illustrious Janarddana will carry off the Parijata tree. O Kashyapa! Mahendra was cursed by the sage Devasoma (Goutoma) of high-penance-for having desired connexion with his wife; (this present calamity is the result of that curse). O virtuous one!-Now do you go accompanied by Aditi to the daughter of Daksha, at the residence of Sakra: surely your two sons will be attended with blessings". Having heard those words of the God Hara, that son of the son of the lotus-born one, that incomparable onethe blessed Kashyapa went to the abode of the gods, with a delighted heart and bowed down to that preceptor of celestials Mahadeva).

CHAPTER 74. THE FIGHT BETWEEN KRISHNA AND INDRA.

Vaishampayana said:-Here the highly energetic Vishnu, a moment after sun rise, went to the Raivataka mountain, under the pretext of hunting, taking up, O descendant of the Kurus, that foremost of men Satyaki on his car and telling Pradyumna "Follow me". On having reached the Raivataka mountain, that divine one thus spoke to Daruka:-"" Daruka, take charge of my chariot and wait here tending and grooming the horses for this half of the day; O foremost of charioteers, I shall re-enter Dwarka on this very car" (3-4). Having thus delivered his command, that illustrious and intelligent god, of immeasurable prowess, rode on the back of Garuda, being accompanied by Satyaki. O descendant of the Kurus, that slayer of his foes Pradyumna followed Krishna from behind on a separate car capable of coursing on hills. Within the twinkle of an eye the intelligent Hari arrived at the pleasure park of the gods, the Nandana forest, with a view to carry away the Parijata from there. There in the garden of gods, the illustrious Adhokshaja saw hosts of celestial warriors, indomitable, courageous and armed with various weapons. That refuge of the pious, the mighty Krishna uprooted the Parijata tree and placed it on the back of Garuda even before their eyes. Thereupon, O Bharata, the Parijata, having embodied itself, approached (with prayer) Kesava and Garuda, that king of birds. The tree Parijata was consoled by the high souled Kesaya and was told-"Do thou not fear, O tree". Then assuring himself that the tree Parijata was securely placed (on the bird's back), Adhokshaja began to go round that best of strong-holds, the abode of the gods. Meanwhile the keepers of the garden of gods, had run to Mahendra and informed him saying—"that the most excellent of trees, the Parijata, is being carried away.". Thereupon the subduer of Paka (Indra) came out mounted on Airavata being followed from behind by Jayanta on a car. Then beholding that slayer of his foes Vasudeva, who had by that time reached the Eastern gate, Indra said-"O slayer of Madhu, what is this going on". Thereupon Kesava, seated on the back of Garuda, saluted Sakra with his head and said:-"I am only taking away this excellent tree for a ceremonious observance of your sister-in-law". Sakra replied saying,-"O lotus-eyed one, thou shouldst not take away this tree, O infallible one, without challenging me to fight. O mighty armed Kesava, deal thou the first blow on me; and let thy promise be fulfilled by your hurling the Koumodaki mace at me". Thereupon, O Bharata, Krishna began to pierce the excellent elephant of the king of the celestials, with sharp arrows fierce like thunder itself. Then with excellent arrows of heavenly make, the wielder of the thunder-bolt began to pierce Garuda; and he soon succeeded in cutting off all the arrows of the light-handed Kesava. Madhava cut off all those arrows which the lord of the gods shot; and smiling, the slayer of Vala and Vritra severed those shot by Madhava. Then, O delighter of the Karus, at the sound of Mahendra's bow and at the twang of the Sranga bow, the inhabitants of heaven swooned away. When the fight was thus raging between them the highly powerful Jayanta tried to remove the Parijata tree from the back of Garuda. Thereupon the slayer of Kansa said to Pradyumna "Prevent him (from taking away the Parijata)" and instantly the highly powerful son of Rukshmini opposed him (firmly). Then Jayanta, seated on his chariot, that foremost of victorious persons, began to pierce with sharp arrows smilingly the son of Rukshmini on all parts of his body The lotus-eyed god Cupid on the other hand, seated on his chariot, pierced the son of Indra, with arrows looking like snakes. O delighter of the Karus, then a fierce combat raged

between the heroic Jayanta and the son of Rukshmini. Then those two mighty heroes, the sons of Upendra and Mahendra, the foremost of the wielders of weapons, used offensive and defensive weapons against each other. The gods, the sages, the Siddhas and the Charnas, all beheld that fierce combat being much struck with wonder.

O delighter of the Kurus, meanwhile, a messenger of the gods, named Pravara, of great strength, tried to take away the Parijata from the back of Garuda. O descendant of the Kurus, this Pravara was the friend of the ruler of the gods; he was accomplished in the use of mighty weapons and able to subdue all his foes; he was incapable of being slain by virtue of a boon obtained from Brahma. Formerly he was a Brahmana inhabiting the Jamva Island, whence through the merit of religious penances, he attained to heaven, and there O ruler of men, he earned the friendship of the slayer of Vala by virtue of his own powers). On beholding him advance, Krishna told -"O Satyaki, even from this place do thou oppose Satvaki:-Pravara with thy arrows. Thou shalt not, O Satyaki, shoot fierce arrows at him and his Brahmanical fickleness should be put up with by all means". Thereafter the mighty-armed Pravara, that foremost of twice born ones, pierced Satvaki who was seated on Garuda with a group of sixty sharp arrows. Thereupon, O king, the grandson of Sini, that foremost of warriors, cut off the bow of Pravara with which he was shooting the arrows, and spoke these words to him. "Thou art not to be slain being a Brahmana; go and pursue thy own mode of life; twice-born sages, even if they offend, are incapable of being slain by the Yadavas". O delighter of the Kurus,-Pravara then thus smilingly replied to himforemost of human heroes, thou needst not be forgiving; fight the battle with all thy might. I am the disciple of Jamadagni's son Rama, and my name is Pravara. I enjoy the friendship of the illustrious Sakra. The gods here do not desire to join in the fray out of regard for the slaver of Madhu; but O Madhava. I shall to-day pay off the debt of friendship I owe to Indra, (by slaying his adversary)". Then O king, a fearful battle raged between them, as that foremost of men, the grandson of Sini, and the best of the twice-born one, shot at each other weapons of divine make. Then as the battle between those high-souled ones progressed, the sky began to tremble and the mountains were highly agitated.

Here on the other hand, neither the son of Krishna was able to overpower that foremost of all wielders of weapons the son of Indra, nor was this latter able to defeat that best of heroes, the illustrious and heroic son of Krishna. O best of men, then those two foremost of heroes, each desirous of winning victory over the other, fought on exclaiming-strike, 'hold,' etc.. The powerful son of Sachi then, O king, challenging the son of the wielder of the Sranga bow (Krishna) struck him with a weapon of heavenly make. The son of Krishna, then with an arrowy net woven with sharp shafts, stopped the fight of that blazing darts. This appeared wonderful. But, O descendant of the Kurus, that blazing weapon, dreadful and destructive of the Danavas, after a moment's pause, fell upon the top of the car of the son of Rukshmini. The car of the illustrious Pradyumna was burnt down by that weapon but it could not, O ruler of men, consume the son of Rukshmini, for O Lord of men, fire, although tremendous, cannot burn another fire. Thereafter the mighty-armed son of Rukshmini extricated himself from the burning chariot.

Then the son of Narayana, that best of car-warriors, being deprived of his car, stationed himself in the heaven with bow in hand and thus addressed Jayanta. "O son of Mahendra,-I am incapable of being slain by the weapon of divine make that thou didst hurl at me and by hundreds of such weapons. Try thy best and display to-day all learning and knowledge; but, O son of an immortal, there is none that can overpower me in battle. When armed with weapons thou didst come out in thy car, I was a little afraid; but now having seen thy prowess in battle I do not fear thee the least,. As thou shalt no longer be able to touch this Parijata tree with thy hands, content thyself with its thought in thy mind. Of the illusive chariot that thou hast burnt down with the flame of thy weapon, I can create thousands through the virtue of my illusive powers". Thus spoken to the highly powerful Jayanta, with great force, shot a fierce weapon obtained by him through his austere penances. Pradyumna opposed that weapon of tremendous force with a net-work of arrows; the son of Indra next shot another four arrows. And those weapons, O Bharata, chocked all the quarters of the heavens; then with another set of five arrows, he completely covered the son of Rukshmini on the sky. Arrows like blazing fire and dreadful weapons, all, that the foremost of the immortals showered on Pradyumna, fell from all sides. All those weapons and arrows the son of Krishna checked by a group of his own arrows; and he then also pierced Jayanta with other sharp arrows. Then the immortals of holy deeds, beholding the firmness and light-handedness of the high-souled Pradyumna, exclaimed out in joy. The heroic descendant of Sini also, O Bharata, cut off the bow-string and the finger-protector of Pravara with a sharp arrow. The latter then grasped another mighty bow of excellent make, which was given to him by Mahendra and whose twang resembled the sound of thunder. Then with that mighty bow, that

foremost of twice-born ones, that heroic Pravara began to shoot arrows of diverse sorts, bright and effulgent like rays of the sun. He cut off the beautiful bow of the mighty grandson of Sini and pierced him on all parts of his body, with numerous shafts. Thereupon, O delighter of the Kurus, the grandson of Sini took up another bow capable of withstanding much force; and that intelligent one then sorely pierced Pravara in that battle). They cut off each other's armours with sharp shafts: and with arrows capable of penetrating to the very heart they mutilated each other's flesh. Then again the heroic Pravara severed, in twain, the bow of Satyaki with eight whetted shafts and pierced him with three more. When Satyaki thought of taking up another bow, that twice-born one, of great light-handedness, struck him with a mace that could be hurled at the foe. Thereupon Satvaki, with a smile, took up his sword and buckler and that intelligent one did not take up his bow as he was sorely wounded with the bow. But the brave Pravara cut off the sword and buckler shooting a full hundred arrows. Thereupon Pradyumna, beholding that delighter of the Yadus, namely Satyaki disarmed, gave him another sword bright like the cloudless sky. But Prayara, with a smile, cut off even that sword with a sharp Valla, when it was in the grasp of its owner. Thereupon with sharp straight arrows he began to mutilate Satyaki's skin; and that twice born one, struck on the breast with a lance, shouted out in joy. Then finding him over-powered Pravara approached Garuda on his car with a view to take away the Parijata from his back Thereupon Garuda struck him with his wings so vehemently that he, with his car, fell full four miles back and there fainted away. O king! Jayanta then hastened to pick up the Brahmana who was thus hurled back, and taking him up on his car cheered him. On the other hand, Pradyaumna consoled and cheered up his uncle the grandson of Sini who was fainting and falling down over and over and embraced him (in order to infuse strength into him). The slayer of Madhu then touched Satyaki with his right hand; and instantly at the touch the latter was free from pain and distress. Then Pradyumna and Satyaki-the two foremost of warriors, placed themselves on the right and left side of Parijata respectively (in order to protect it).

On the other hand, O Bharata, the high-souled Mahendra beholding Jayanta and Pravara returning to the fight on the same chariot, smilingly said to them:—"Never and under no circumstances go near Garuda, the king of the feathery creation; the son of Vinata is immensely mighty. Do you both place yourselves armed on my left and right side and behold me fight (with Krishna)". Thus spoken to, those two heroes placed themselves on both sides of Sakra and witnessed the fighting between Indra and Janarddana.

Indra then pierced Garuda on all parts of his body with arrows and mighty weapons of excellent make, whose sound resembled the rumble of thunder. But the highly powerful son of Vinata, that heroic subduer of his foes, without paying the least heed to those arrows, flew swiftly towards the elephant of Sakra. Then those two mighty highly powerful, courageous and indomitable bird and elephant began to fight with tremendous fierceness. Emitting loud roars that king of elephants Airavata then began to wound the enemy of the snakes with his tusks, trunk and head. The son of Vinata, of fierce strength, on the other hand attacked the elephant of Indra, with his sharp claws and strokes of wing. Within a moment the fight between the bird and the elephant grew dreadful, so much so as to strike terror into heart of the onlookers, and to cause astonishment to the whole universe. Thereafter O Bharata, Garuda, of mighty strength, struck Airavata on the head with his fierce claws furnished with fearful talons. Afflicted sorely with the wound, O Janamajava, the elephant fell from the heights of heaven on the top of that best of mountains the Parijatra that exists on this island of ours. But as he fell, the mighty Sakra did not leave her, out of pity, friendliness and of his promise made before. The infallible and mighty Krishna, of supreme intelligence, followed him on Garuda carrying the Parijata, tree. The slaver of Krita was thus born down to the Parijatra mountain.

Then when Airavata regained strength, the battle between Krishna and Indra once more raged fiercely. They shot at each other gem-bedecked arrows resembling snakes in shape and carefully tempered and whetted on stone, O king, thereafter the wielder of the bolt of heaven hurled at Garuda, Airavata's enemy, his thunder again and again with great noise. But that foremost of all beings possessed of prowess, that king of the birds incapable of being slain by any one, patiently endured all those strokes of thunder. But each time out of regard for the bolt of heaven and for his brother the heavenly king Sakra, the king of birds plucked a feather from his wing. O king, the mountain Parijatra then sank down under the weight of Garuda, and trembling in all parts it went inside the earth. It emitted sweet sound in order to show respect for Krishna and Adokshaja then beheld only a very small part of it above the earth. Thereupon forsaking it, he roared into the heaven, on the back of Garuda; and that creator of every thing and the protector of the worlds thereupon thus spoke to Pradyumna:—"With the help of my energy do thou, O mighty-armed one, repair to Dwarka and bring my chariot